

PENTECOSTAL BIBLE STUDY COURSE

VOLUME TWO

"RIGHTLY DIVIDING THE WORD"

by John H. Dearing

100 Bible Subjects!
Several complete N.T. Books

as given at the
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CONSECRATION

The purpose of this course of training is not merely to learn more about the Bible, but to give out such training in God by His Word, that workers will be equipped to go into the whitened harvest field, and labor successfully for souls.

It is necessary for the worker to realize what a high calling the work of the ministry really is. The truth is that the ministry is the highest office which can be filled by men. The story is told that Abraham Lincoln was one day interviewing a number of men who were seeking to fill various political offices, when he asked one of them what line of work he had previously followed. The man answered that he had been in the ministry. Mr. Lincoln then made the reply that he did not have an office high enough for his applicant to fill. He stated that the ministry was a much higher office than that of the Presidency, and exhorted the man to continue in his high calling.

The most important qualification of a successful worker in the vineyard is the infilling of the Holy Ghost according to Acts 2:4. The Holy Spirit will quicken the Word as it is taught. A complete surrender to the whole will of God will bring the Holy Ghost into your life.

However, you may have been filled with the Spirit, and yet at this time not be consecrated to the place you need to be to get the Word. Even if you have been filled, you need to examine your consecration. You need to be sanctified by the Word. Jesus said, "Sanctify them by thy truth; thy word is truth." Jn. 17:17. In Ps. 119:9 we read, "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. Sanctification means the setting aside for a holy work, and it is only by the Word of God that this can be done. The vessels in the Temple were sanctified or cleansed. They were to be used for no other purpose. Have you left all to follow Jesus, or is there still some selfish ambition that hinders you from saying "Yes" to the whole will of God?

God's Word will test our motives. Jesus said, "Pray that the Lord of the harvest will send forth laborers." Do you have a pure motive of going out into the whitened harvest fields to win souls? Would you be willing to be called as a missionary to Africa? If you are sanctified, you will allow the Lord to set you apart for any service.

The deeper things of God come to us only by revelation. In 1 Cor. 2:10 we find, "But God hath revealed them unto us by His spirit, for the Spirit searcheth all things, yea, the deep things of God." Here we see the great necessity of being filled with the Spirit of God. Jesus tells us, "Howbeit, when He, the Spirit of truth is come, He will guide you into all truth." Jn. 16:13. God's language is that of revelation. This is a language that the world cannot understand.

To have the Spirit alone is not sufficient. We must be doers of the Word of God, for we have the words of Jesus in Jn. 7:17, "If any man will to do his will, he shall know of the doctrine." And in 1 Thes. 4:3 we find, "For this is the will of God, even your sanctification." The Word of God is the truth, and "ye

shall know the truth and the truth shall make you free." (Jn. 8:32) In Ps. 119:105 we read, "Thy word is a lamp unto my feet, and a light unto my path." Now if we "walk in the light, we have fellowship one with another, and the blood of Jesus cleanseth us from all sin. So to be cleansed, or to be set apart as holy, we need to walk in His word. Then, and only then are we walking in the will of God, for the will of God is the Word of God.

Rom. 12:12 tells us that if we are to prove His will, we must present our bodies a living sacrifice, holy and acceptable in His sight. But some people say that Rom. 12 is written to folks who need to be sanctified by a second definite work of grace, previous to receiving the Holy Ghost! No, this is not the case, for if you will read verses 4 and 5, you will see that this chapter is written to members of the body of Christ, and the only way one can be a member of the body is to be baptized into it by one Spirit, 1 Cor. 12:13. In fact, every one of the 25 or more scriptures on sanctification in the New Testament is written to folks who have already received the Holy Spirit baptism.

There is no experience, which we may call sanctification, which eradicates the old man. This would be wonderful if true, for then we would all get this experience, and our troubles would be over forever. For if the old man was gone "root and branch," there would be no spirit but God's Spirit to invite him back, and so he would get no such invitation! The truth of the matter is that when we are tempted we are drawn away by our own lusts (Jas. 1:14) and it is the old man that lusts. However, there is a Bible way to keep victory in our lives. We can be a temple of God, a habitation of God through the Spirit (Eph. 2:2) and we find in 1 Jn. 4:4 that greater is He that is within you than he that is in the world. Our way of overcoming is to keep filled with the Spirit (Eph. 5:18) and if the Spirit dwells in your heart, He is able to handle the old man.

In II Tim. 2:20-21 we read that in a great house, there are some vessels of honor, and some of dishonor. 1 Tim. 3:15 tells us what this great house is: "... the house of God, which is the church of the living God." Therefore, if you are a member of the true church, but lack a wholly sanctified life, you may purge yourself, and still become a "vessel of honor" in this great house. Then you Will truly be sanctified and meet for the Master's use.

BLESSINGS OF THE WORD

I. God's Word is unfailing.

1. In Ps. 119:89 we read, "Forever, O Lord, thy word is settled in heaven." God here has put His approval on His own Word by declaring that at the throne of God the Word is forever settled, for heaven is God's throne. The infallibility of the Word was declared by Jesus when He said in Matt. 24:35, "Heaven and earth shall pass away, but my words shall not pass away."

Peter emphasized this same thought, and declares that through the preaching of the Gospel this never-failing Word is brought to us. "But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." 1 Peter 1:25.

2. Since God's Word is unfailing we need never be short of spiritual food, for the Word is food for the spiritual man. In Deut. 8:3 God would have His people know that man "doth not live by bread only but by every word that proceedeth out of the mouth of the Lord."

One man of God declared that he esteemed the words of God's mouth more than his necessary food. Job 23:12. We know that the natural food is necessary to keep the body alive, and here Job esteems the word of God more highly than natural food!

Eating the Word brings joy and rejoicing to the heart. "Thy words were found and I did eat them: and thy word was unto me the joy and rejoicing of mine heart..." Jer. 15:16. See also Ps. 119:103, 1 Pet. 2:2 and Matt. 4:4.

3. The Word of God will prove itself to any obedient man. In Jn. 7:17 Jesus explained, "If any man will do his will, he shall know of the doctrine." In other words, do what you know, and you will know what to do!

11. The Word of God is our judgment.

1. We can let the Word judge us now, and we will not have to be judged hereafter. "For the time is come that judgment must begin at the house of God." 1 Pet. 4:17. (The house of God is the church of God we are told in 1 Tim. 3:15.) We are given the wonderful privilege of in ourselves, and so escape the judgment of God. This is made ear in 1 Cor. 11:31: "For if we would judge ourselves, we should not be judged."

2. However, he who rejects God's Word will be judged by the Word, for Jesus said in Jn. 12:48, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."

3. The very truth of the catching away of the members of the body of Christ (1 Thes. 4:13-18) proves that we do not have to wait until a future judgment to know that we are right with God. If you are wondering how you stand before God, take the Word and examine your heart and life. It is your New Testament privilege to know that you are right with God here and now.

III. The Word furnishes our weapons of warfare.

1. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." 2 Cor. 10:4.

2. God would not send his soldiers to battle without equipping them to fight. Paul says in Eph. 6:17, "And take the helmet of salvation, and the sword of the spirit, which is the word of God." Notice he did not say that the sword was ours, but the word of the Spirit. The only way we can effectively use the Word is to be directed by the Spirit of God.

In the experience of Peter, we find a man who exchanged a carnal sword for one which was really effective in the kingdom of God. When Jesus told Peter in Jn. 18:10,11 to put up his sword into the sheath, he had no other weapon with which to fight. You can imagine how helpless this man felt in the face of that armed multitude with his only weapon denied him. But Peter did not always remain helpless and empty handed! For God had another sword sharper and more powerful than any, yes sharper than any two-edged sword. Heb. 4:12. This sword God entrusted to Peter's charge on the day of Pentecost, and one needs but to follow the ministry of Peter in the first chapters of the book of Acts to see how successful he was when in possession of this mighty weapon of warfare.

Note: The Word of God being the Spirit's sword accounts for the weak and sometimes unfruitful ministry of those who try to use the Word, having not the Spirit of God. On the other hand we see how God honors His Word when preached under the anointing of the Holy Spirit. The anointed prophet, Jeremiah, knew this when he said, "Is not my word like a fire, saith the Lord, and like a hammer that breaketh the rock in pieces?"

Notice also that God's Word, with but few exceptions, is to God's people. 2 Tim. 3:16,17. Here we are told that scripture is given "that the man of God may be perfect..." See also Ps. 119:11, 130 and 165.

It is true that the Word of God warns the wicked, and asks them to repent. But otherwise the Word of God is to us. This truth settles a good many questions which arise. Too often some people try to judge the world by laws which are given to the saints. The Sermon on the Mount was to God's people. It would be impossible for these things to be practiced among sinful men. The realization of this truth that God's Word is to God's people would eliminate the breaking up of families who come to the Lord, merely because they were remarried in sin.

It is equally as important not to apply some scriptures referring to sinners to the saints of God. For instance, in Romans 3:10 we read, "There is none righteous, no not one." Some have taken this scripture to teach saints that it is impossible to live holy lives. Read the 9th and 19th verses, and you will find that Rom. 3:10 refers to those who have never been saved.

RIGHTLY DIVIDING THE WORD OF TRUTH

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15. We are presenting here a very simple division of God's Word, which is of uppermost importance to be able to understand and teach the Gospel of Jesus Christ.

The Bible as a whole is divided into two parts; the revealed and the unrevealed Word of God. In the unrevealed Word, we find four types and shadows of the Old Testament, the parables of the four Gospels, and the symbols of Revelation. None of these are self interpreting, but need an explanation from other portions of the Word. The revealed Word is divided into two parts: the book of Acts, and the epistles.

Therefore, we find the New Testament divided into four divisions: the first division is the four "Gospels": Matthew, Mark, Luke, and John; the second division is the book of Acts; the third division is the epistles from Romans to Jude; and the fourth division is the Revelation, which is a book of many symbols, mostly concerning prophecy, which of course, needs to be interpreted.

The first four books, called the "Gospels" are really in their teaching preparatory to the Gospel. In these books we find the birth, life and death of John the Baptist, the birth, life, ministry, death, and resurrection of Jesus. With the exception of Mark and Luke, these books end with the record of His ascension, and as yet the Gospel according to the New Testament or covenant, is not recorded as being preached in these books. For the New Testament is the preaching of the death, burial, and resurrection of Jesus. Paul tells us in 1 Cor. 15:1, 3, 4, "Moreover, brethren, I declare unto you the gospel, which I preached unto you, which also ye have received, and wherein ye stand ... for I delivered unto you first of all that which I also received how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." In Rom. 5:8 we read, "But God commended his love toward us, in that, while we were yet sinners, Christ died for us." Again Paul spoke of the Gospel he preached in Rom. 10:9, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

That Gospel was not preached until the day of Pentecost when Peter preached it to the multitudes as recorded in the second chapter of Acts. Jesus attempted to inform the disciples of the Gospel plan, but they could not receive it. Mk. 8:31: "And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again." In the next two verses we see that Peter did not believe the Gospel, for he rebuked the Lord when it was preached to him: "And he spake that saying openly. And Peter took him and began to rebuke him. But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me,

Satan; for thou savorest not the things which be of God, but the things that be of men." In Mark 9:9-10 we find that the disciples did not understand the meaning of the Gospel, and therefore could not have preached it, not understanding it themselves; "And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean. We find the same thought in Mark 9:31-32: For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. But they understood not that saying, and were afraid to ask him."

Even after Jesus had risen the disciples would not believe the Gospel when told of the resurrection by eye witnesses who had seen Him. Mark 16:14: "Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen." In John 20:24-25 we see that Thomas did not believe the other disciples who had seen Jesus: "But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, we have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." However, Thomas did become a believer when he saw the risen Lord. John 20:26-29: "And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believe."

We find in Luke 22:31,32, that Peter was not yet converted to the Gospel: "And the Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat, but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren." As soon as Peter became a believer, we find him doing that very thing.

The fact of the matter is that the New Covenant could not have been in force until after Jesus died, for the scripture tells us in Heb. 9:16,17: "For where a testament (or will) is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. And so, after the testator of the New Covenant had died and had risen again, He ascended into heaven as our High Priest. "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." Heb. 9:11-12. The 24th verse of this same chapter tells us that heaven is now the Holy Place: "For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us."

Lesson 3, P. 3

Jesus, as the administrator of his own testament, poured out His Spirit upon the waiting disciples on the day of Pentecost, and sealed them for the day of redemption. Jesus is the only One who ever became the administrator of his own will. The way into the new covenant having been opened, was left open to all who would receive the Gospel. So we see that our first division led us only to Jesus' ascension.

Now we enter the second division of the New Testament. Here we find one book in a class all by itself. There is no other book in the Bible that could be put in the same class, for this book, which should rightly be called the acts of the Holy Ghost, records the preaching of the Gospel by those whom Jesus had called and prepared. Here we have recorded the true pattern for not only the preaching of the Gospel, but God's plan of entering into the New Testament church. Again we repeat that the revealed Word is divided into two parts: the book of Acts, and the Epistles; the book of Acts showing the way in to the true Church, and the Epistles explaining how one should after they are in the Church.

The book of Acts is a book that needs no revelation to understand its meaning, for although it is inspired, it is a revealed book, that is, it needs no interpretation, for it means just what it says. In our first division we found that much of Jesus' teaching was in parables and proverbs, and therefore, needs to be interpreted. In fact Jesus said, "I have yet many things to say unto you, but ye can-not bear them now. Howbeit when he, the Spirit of truth is come, he will guide you into all truth..." On the day of Pentecost we see that the Spirit of truth did come to them, and they, through the Spirit of truth, gave us the true Gospel, for in praying Jesus said in Jn. 17:20, "Neither pray I for these alone, but for them also which shall believe on me through their word." Therefore, when we read the book of Acts we can rest assured that the doctrine of the apostles herein recorded is the true interpretation of the scripture concerning the Gospel plan, and any interpretation of scripture contrary to the apostles teaching cannot be the truth.

Jesus not only entrusted the preaching of the Gospel into the hands of His disciples, but also the writing of the New Testament scriptures, for Jesus did not leave us a scratch of the pen. The entire New Testament was written by His followers. How absurd then it is to make such a statement that one would rather take the words of Jesus than the words of Peter, when one can only get the words of Jesus through the pen of a disciple!

Understanding that the book of Acts is the true pattern for all time of entering into the house of God (the Church, 1 Tim. 3:15) and remembering that we are "built upon the foundation of the apostles and prophets," (Eph.2:20) we shall now consider the third division, which teaches God's people how to act after they get into the house. Here, too, in the Epistles, we find the revealed word as explained in Eph.3:2-5: "If ye have heard of the dispensation of the grace of God which is given me to you-ward, how that by revelation he made known unto me the mystery (as I wrote afore in few words, whereby when ye read, ye may understand my knowledge in the mystery of Christ." The Epistles were written to the church, that is, men and women filled with the Spirit of God.

Lesson 3, P.4

Failing to understand to whom this book is written, explains the reason why some folks confuse the speaking in tongues recorded in the book of First Corinthians with that in the book of Acts. The two books are in separate divisions, the book of Acts recording how folks entered the Church, and the book of Corinthians teaching folks how to act in the Church.

If you were given a book which gave you directions as to how to find and get into some great Hall of Fame, and when you entered the place another book was given you to instruct you how to act while inside the building, you would not think of giving me the second book in answer to my inquiry as to how I could get into the building. It would only confuse me. It is so with the Bible: if folks would rightly divide the Word, they would see that the tongues which believers receive when entering the Church has no demand for interpretation, but those who use the gift of tongues in the church, as recorded in this third division, are instructed to pray for interpretation of tongues.

It can readily be seen what a great protection one has from false doctrines when he accepts this method of dividing God's Word. Any teaching we may meet can be laid beside the revealed Word, and if there is harmony, we are safe in accepting it as truth. But if it is out of harmony with the teaching of Acts and the epistles, we can let it pass by, and still be sure we are not turning away a truth. When we are searching for truths which are hidden away in the types and shadows of the Old Testament, the parables of the Gospels, and the symbols of the book of Revelation, we have a sure foundation by which we can test our interpretation.

Most of the great doctrines that have caused so much contra-diction are easy to be settled by the revealed Word. Until God's people become willing to lay down all contrary doctrine, and accept the simple revealed teaching of the apostles, as given in the Acts, and the epistles, they can never come together and speak the same thing. For if the apostles were not right, who then is right? and where shall we turn to find someone who is right?

But thank God, we know the apostles were right, for it was not them who spoke, but "the spirit of God speaking in them." And having found this truth, we shout for joy in the freedom that only truth can bring!

THE TWO COVENANTS

Just as there are two seeds of Abraham, the natural and spiritual seed (Israel and the Church), so also there are two Covenants. One of the clearest explanations of the two Covenants is found in Gal. 4:22-26: "For it is written that Abraham had two sons, the one by a bond-maid, the other by a free woman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things is an allegory: for these are the two covenants, the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all."

Paul tells us that Hagar and Isaac were types of two Covenants. An "allegory" is a story used as a type or a shadow. Paul uses Agar to foreshadow the First Covenant, which he says is Sinai, and which he says answers to, or ranks with (margin) Jerusalem that went into bond-age with her children. Isaac likewise foreshadows the children of the Second Covenant, which is the Jerusalem from above, even the children of promise. Notice that at the time of writing, Jerusalem had not yet been destroyed, but was still standing, and was in bondage with her children, for she had rejected Christ. But the Jerusalem which is above is free, which is the mother of all of us. In other words, the Church is the New Jerusalem. Since the day of Pentecost the Church has been the mother which travails and brings forth children.

There are those who will tell you that the First Covenant was only the ceremonial law of Moses, but we find the truth of the matter in Deut. 4:12,13: "And the Lord spake unto you out of the midst of the fire. Ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." The same truth is given in Ex. 34:27-28: "And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel. And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments." What plain statements of the fact that the ten commandments were the Old Covenant!

Now let us notice what Paul says in Heb. 8:7-13, "For if that first covenant had been faultless, then should no place have been sought for the second. For, finding fault with them he saith, Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord." He now explains the nature of this New Covenant: "For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and write

them in their hearts, and I will be to them a God, and they shall be to me a people." Here Paul is quoting from Jar. 31:31-34.

These foregoing scriptures should settle all doubt that the first Covenant was the Ten Commandments, and was never placed as the laws of the Church. In 2 Cor. 3:6-11 we read, "Who also hath made us able ministers of the new testament (or covenant) not of the letter, but of the spirit, for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance, which glory was to be done away, how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which was done away was glorious, much more that which remaineth is glorious."

It would be difficult for anyone to deny that that which was "written and engraven in stones" mentioned in the 6th verse is any other than the Ten Commandments, and it plainly says in verse 11 that it was done away with. The reason for it, he says, is that the New Covenant is for a spiritual people. When Paul mentions "the ministration of condemnation," he is bringing out the thought that the Law brought a knowledge of sin, and therefore brought condemnation. If this Law was glorious, how much more is the New Covenant glorious!

We find the law of the New Covenant in the Epistles, which are called the laws of Christ. This thought is made plain in 1 Cor. 9:20-21, when Paul said, "And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the Law, as under the Law, that I might gain them that are under the Law; to them that are with-out Law, as without Law (being not without law to God, but under the law of Christ,) that I might gain them that are without law." In this scripture Paul was careful to explain that although he was not in bondage to the Old Covenant, he was not without law. He was now under the law of Christ.

Gal. 3:24-29: "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith, but after that faith is come we are no longer under a schoolmaster." So we as the children of promise are not under the laws of the Old Covenant, which would hold us in bondage. Immediately following Paul's discourse in Gal. 4 concerning Agar being a type of the Law given on Mount Sinai, which "gendereth to bondage" (24th vs.) Paul says in Gal. 5:1, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

In the 15th chapter of Acts, we find that certain of the brethren had gone out preaching, and troubled the Gentiles, trying to bring them under the Law. Therefore the apostles met together in Jerusalem to settle the question. In the 5th verse we find that certain of the Pharisees which had been converted, took the stand that the Gentiles would have to be circumcised and keep the law of Moses. The 7th verse tells us that after much disputing, Peter rose up and said unto them, "Men and brethren, ye know that a good while ago God made choice among us that the Gentiles by my mouth should hear the word of the gospel and believe, and

God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us, and put no difference between us and them, purifying their hearts by faith. Now, therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" He puts the final touch to his message as he says, "But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they." The final decision was brought through James, who says in Acts 15:28-29, "For it seemed good to the Holy Ghost and to us to lay upon you no greater burden than these necessary things: that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication, from which if ye keep yourselves, ye shall do well." When the disciples were holding a special council for the purpose of settling the question of how much of the Old Testament law the Gentiles were supposed to observe, what a fine place it would have been to have told them they must keep the Jewish sabbath, and abstain from certain meats as given in the law of clean and unclean foods! But we find no such decision given.

When Jesus was questioned as to what the first commandment was, notice his answer in Mark 12:29: "And Jesus answered him, The first of all the commandments is, "Hear, O Israel, the Lord thy God is one Lord, and thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment." Notice the contrast between this and the first commandment as recorded in the Ten Commandments. (Ex.20:3) "Thou shalt have no other Gods before me." Jesus went outside the ten to find the greatest commandment. He was quoting from Deut. 6:4. When He gave the second commandment, which was to love your neighbor as yourself, He was quoting from Lev. 19:18.

However, it is true that the New Covenant took the moral part of the old and magnified them. For instance, under the Old Covenant one had to do the act in order to be guilty, but under the new, if the thing were in his heart he was guilty just the same. Under the Law one actually had to commit murder to be guilty of transgressing the law which said, "Thou shalt not kill." But under the new, if a man hates his brother in his heart, he is a murderer. In Rom.13:8-10 Paul makes some very plain statements showing that if the 'love of God is worked out in our hearts, the New Covenant, or the law of Christ, which Paul was under., will not be broken. "Owe no man anything, but to love one another, for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, shalt love thy neighbor as thyself." He sums up the matter with the 10th verse, "Love worketh no ill to his neighbor. Therefore, love is the fulfilling of the law." If a man loves his neighbor, he will not lie about him, steal from him, kill him, or covet what his neighbor has!

THE SABBATH

One of the questions that the man of God must settle when he begins his search for the truth of God's Word is what day shall I keep?" And the man, who attempts to prove that God has set aside the first day of the week for the Christian Sabbath, will find the seventh-day believer has him headed off before he gets far. Also the man, who attempts to prove that the seventh day is the Christian Sabbath, is just as helpless before the man who has the truth.

Many Christians have failed to see that the Old Covenant God made with Israel (Deut. 4:12,13) has been set aside for a New Covenant, and that this New Covenant is a spiritual kingdom founded upon the law of the Spirit of life in Christ Jesus, and is far removed from the covenant of the law of sin and death. In Rom. 8:2 we read, "For the law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death." There is not one scripture given after the new covenant came into force that shows where any Christian ever kept the 7th day, or the first day, as a Sabbath, Or were commanded to keep either. For Christ is the end of the law of righteousness to everyone that believeth. Rom. 10:4. "For the righteousness which is of faith speaketh on this wise...for with the heart man believeth unto righteousness." And when he believed, he was sealed by the Holy Spirit of promise, (Eph. 1.13), for the prophet said, "With stammering lips and another tongue Will he speak unto this people, to Whom he said, this is the rest Wherewith ye may cause the weary to rest, and this is the refreshing." Isa. 28:11-12

Paul, speaking of meats, and the Sabbath, which were under the first covenant, said, "Let no man therefore judge you in meat, or in drink, or in respect to an holy day, or of the new moon, or of the Sabbath, which are a shadow of things to come, but the body (substance) is of Christ." (Note: Notice that we left out the word, "days," in the 16th verse, which are written in italics: We are here applying the rule concerning italics: if they do not change the meaning, they can be retained, but if they change the meaning they should be dropped, since these words do not appear in the original manuscript, but are put in italics to show that they have been added by the translators.) In other words, Paul was saying in Col. 2:16-17, the Sabbath was a shadow of something to come, and the body, or the substance which made the shadow, was Christ! Behind any shadow is always a substance which makes the shadow. The command to keep the Sabbath was a shadow, or type of rest. Behind this shadow is the real substance which will give us rest. This substance, or body, is Christ.

Jesus said in Matt. 11:28, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Also, "If Joshua (margin) had given them rest, and then would he not afterward have spoken of another day." (If the children of Israel ever kept the Sabbath, it was when they were living in the land of Canaan, but even while living there under Joshua, they did not have the rest of God in their souls, so they were told of "another day," even this day of grace, or, this dispensation of the Gospel, when the rest of God would fill the hearts of believers.) "There remaineth, therefore, a rest to the people of God, for he that hath entered into his rest, he also hath ceased from his own works as God did from his." Heb. 4:8-10. A good

explanation of the man who has ceased from his own works is found in Titus 3:5, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Those who have ceased from their own works, **HAVE CEASED TRYING TO GET THIS REST BY ANY GOOD WORKS WHICH THEY CAN DO**, but enjoy this rest through the renewing of the Holy Ghost.

We read in Rom. 14:5, "One man esteemeth one day above another, another esteemeth every day alike. Let every man be fully persuaded in his own mind." We know that if we are to keep a 24 hour Sabbath day, we have no other instructions on how to keep it but by the rule laid down for the seventh day in the Old Covenant, and few professed Sunday keepers live by such a rule. Nevertheless, some of us esteem the first day of the week above the other days, not as a day of rest, but as a day of worship, and we find our rest in Jesus, because we have been baptized into Christ and have put on Christ. Having ceased trusting in our own (good) works, we rest in Him.

Some teach that the Ten Commandments is the moral law, and is therefore binding on the Christian. No one would dispute that there are moral laws in the commandments, but to merely refrain from working on one day of the week, is not a moral act, and has nothing to do with a man's character. It is also a fact that among the many moral laws of the New Covenant, in the Acts and the Epistles, there is no mention of keeping a 24 hour Sabbath. We must admit that if such a Sabbath had been in order, that such verses as Rom. 13:9 would have been a good place to have made mention of it. Again we refer to the Council held by the apostles at Jerusalem to settle how much of the law would be imposed upon Gentile believers (Acts 15:24). The apostles said, "Certain ones went out from among us...subverting your souls, saying Ye must be circumcised and keep the law; to whom we have no such commandment." This would have been the proper place to have informed these Gentiles, who never had been under the Old Covenant law, and now come into the Christian faith, that they must keep a 24 hour Sabbath by refraining from work. But this they did not do. So we conclude that the Old Testament Sabbath was a shadow of Christ, as Paul has declared.

Now in Ex. 31:13, we find that the Sabbath was a sign, or seal, between God and the children of Israel throughout their generations, that they might know He was the Lord, and that they were set apart. Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep, for it is a sign between me and you through-out your generations, that ye may know that I am the Lord that doth sanctify you." Read also verses 14 and 15. Just so our New Testament rest is a seal that we might know Jesus is the Lord, and that He sanctifies us. Eph. 4:30:"And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Also we read in 1 Cor. 12:3, "Wherefore I give you to understand, that no man speaking by the spirit of God calleth Jesus accursed, and that no man can say that Jesus is the Lord, but by the Holy Ghost." When we receive this rest in the Holy Ghost, then we can say that Jesus is Lord (master or ruler) of our lives. Also in Ex. 31:14-15 we find that the penalty of breaking the Sabbath was death. So in our New Testament Sabbath the penalty of losing the Holy Spirit out of our life, thus breaking the seal, is death, for in Rom. 8:6 "to be carnally minded is death, but to be spiritually minded is life and peace.

THE RIGHTEOUSNESS OF THE LAW

And

THE RIGHTEOUSNESS OF GOD

In Rom. 10:3 we read, "For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God." In this study of God's Word we wish to show the great contrast between the righteousness of the Law, and the righteousness that comes by faith. We read that Israel who "followed after the law of righteousness, hath not attained to the law of righteousness." Rom. 9:31. "For Noses describeth the righteousness which is of the law: That the man which doeth those things shall live by them." Rom. 10:5. Paul brings out the same thought when he says in Gal. 3:12, "And the law is not of faith, but the man that doeth them must live by them." In other words, those who desire to be under the Law must remember that if they break one law they are guilty of the whole law as we are told in James 2:10, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Therefore since all men have broken some part of God's law, Paul said, "All have sinned and come short of the glory of God." Rom. 3:23. "As it is written, there is none righteous, no not one." Ron. 3:10. This scripture was written first to Israel who was under the Law, showing that the Law could not make them righteous. "For as many as are of the works of the law are under the curse, for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." Gal. 3:10.

What a sad picture is the law of sin and death, but here comes the sweet Gospel message of the law of the Spirit of Life in Christ Jesus. Ron. 8:2. The blessed state of the man who has received this message is spoken of in Ron. 4:6. "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works (the works of the law)." We have an example in Abraham of righteousness imputed without the works of the law. As it is written in Ron. 4:3, "For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness." Abraham became the father of all who believe (Ron. 4:16.) A sad fact is that most Christians have an idea that while they are not under the Old Covenant Law, that their righteousness consists in keeping a code of New Testament laws, and have never had the revelation that Jesus, Himself, is our righteousness, and if we have Him, we are righteous even as He is righteous. If we do not have Him, all our attempts to keep even New Testament laws are vain.

The prophet foretold of this new and living way when, in speaking of our day, he said in Jer. 23:5-6, "This is his name whereby he shall be called, The Lord, our Righteousness." It seems unnecessary here to have to prove that the Lord is Jesus. See Acts 9:5; 10:56. Paul also says the Lord is that Spirit, so we need no more scriptures than these to prove that the Spirit-filled man has the Lord, which is his righteousness, on the inside. For the Word teaches us to "put on the Lord Jesus Christ." Rom. 13:14. We are told in Gal. 3:27 that as many as have been baptized into Christ have put on Christ. This Christ that we have put on when we are baptized into Him becomes our righteousness. One of the most outstanding scriptures to this effect is found in 1 Cor. 1:50: "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness and sanctification, and redemption." Notice the scripture speaks of Christ,

who of God is made unto us our righteousness-"of God" signifies that the God part or the Deity of Christ is our righteousness.

We are told plainly in Titus 5:5, "Not by works of righteousness that we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost." Paul said he desired to be found in Him, not having his own righteousness which was of the Law, but that which is through faith. Philip. 3:9. In Heb. 11:59 we see that Abraham was one of them who had a good report through faith, having not received the promise, God having provided some better thing for us. This "better thing" is the promise of the Father, none other than the gift of the Holy Ghost. See Acts 2:38-39. In this Holy Ghost experience we were sealed unto the day of redemption. (Eph. 4:50). We read in Eph. 1:13, 14 that this Holy Spirit of promise is an earnest of our inheritance. This promise was made to Abraham and his seed (as of one) and that seed is Christ. Gal. 3:16. So we see that, as the children of faith, we were baptized into Christ, and so put on Christ, making us the seed of Abraham, and heirs according to the promise. Gal. 5:26-29. We read that the blessing of Abraham has come to us, we having received the promised Spirit through faith (Gal. 5:14). Now we read that this gift of God is eternal life (Rom. 6:23) and we find in Eph. 2:8 we are saved by grace, a gift of God. In Rom. 5:17 we see that this grace is a gift of righteousness reigning in life by one, Jesus Christ.

Therefore it is made clear that when Jesus said, "Seek ye first the kingdom of God and His righteousness," He meant for us to seek Him, who is the righteousness of God. Matt. 6:33.

Peter tells us that believing, we rejoiced with joy unspeakable and full of glory, having received the end of our faith, even the salvation of our souls, of which salvation the prophets prophesied of the grace that would come to us. Even the angels desire to look into it." 1 Pet. 1:9-12. The "end of our faith" is the result of our faith. Peter has just told us in other words, that if we would believe, we would receive something which would cause us to rejoice with much joy. That which causes us to rejoice is Christ on the inside, who is our righteousness. Therefore righteousness comes by faith. Another of the prophets looking down to our day said, "The Lord Jehovah is become my salvation." Isa, 12:4. This explains why the white linen wedding garment, which the Bride will wear, is the Righteousness of saints (Rev. 19:8). These saints have not trusted in (as many today) their own good works, or righteous deeds, but have put on Christ, and therefore are clothed with a pure, white wedding garment.

We are now reminded of the parable which Jesus gave concerning the wedding garment in Matt. 22:11, 12. A certain man had come in to the marriage without a wedding garment, and when asked how he came in there without it, he was speechless. He was without excuse. This parable refers to the oriental custom of weddings. The wedding garments were furnished by the host, and keepers were appointed in charge to see that everyone was properly dressed. Our Lord furnishes the wedding garment, which is the Holy Spirit (Isa. 30:1) and has keepers or ministers who are advising those who wish to attend the Marriage Supper of the Lamb that they had better be clothed with the "covering of his Spirit" before they find that the bed is too short, and the covers (works) too narrow, for only Christ's righteousness will do.

Lesson 7

LAW AND GRACE

Let us take for a scripture text concerning the paramount subject of law and grace, John 1:17, where we read, "For the law was given by Moses, but grace and truth came by Jesus Christ." This is another very important truth that is woefully misunderstood and wrongfully taught by unlearned teachers. One of the most wonderful and blessed truths in the Bible is how man is saved by God's grace (unmerited favor) through faith apart from the Law and even apart from man's own good works. Grace is a gift of God. Not of works is man saved, lest he should boast. Eph. 2:8-9.

In order to fully appreciate the grace of God, we will have to understand what a great tragedy occurred when Adam sold the entire human race into sin. The greatest tragedy recorded in the history of the world, was when humankind were plunged into sin, and sold out to the devil by the transgression of the first Adam. We are taught that Eve being deceived was in transgression, but that Adam was not deceived. 1 Tim. 2:14. But with his eyes wide open to the step he was taking, he joined Eve in her transgression. Wherefore as by one man sin entered into the world, and death by sin, so death passed upon all men, for all have sinned. Rom. 5:12. It is true that sin is not imputed to man where there is no law, but nevertheless death reigned from Adam to Moses over those who were without law, because of the sin of the one man. Rom. 5:14.

God gave man 4,000 years to prove his utter helplessness to re-deem himself from the curse of sin, even to the calling out of His chosen people, Israel, and giving them the most perfect set of laws that could be written; but they were unable to save themselves, because man was carnal and sold under sin. Rom. 7:14. Paul said the law was holy, and the commandment holy, just and good, but because the penalty of sin is death, the commandment that was ordained unto life was found to be unto death. Rom. 7:10. For "the wages of sin is death," (Rom. 6:23) and no law that pronounces death upon a condemned man, can pardon and save the man from death. Weak human laws are often set aside, and through bribery or a "pull" the penalty is altered, but the law itself, if untampered with, cannot reverse its decision. The just law of a holy God could not be tampered with. The claims of the Law had to be satisfied, and the Law demanded death for sin! But Jesus, not willing that any should perish, paid the ransom price, suffered death in our stead, and satisfied the claims of the law: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." 1 Pet. 3:18. Peter speaks of this wonderful redemption plan in 1 Pet. 1:18-19. For we were not redeemed by silver or gold, but by the precious blood of Christ, as a lamb without spot. Paul explains that this substitution was made by the grace of God: "That he by the grace of God should taste death for every man." Heb. 2:9.

Again the redemption plan is shown to be the result of the grace of God in Rom. 3:24-28, "Being justified freely by his grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation, through faith in his blood...to declare at this time his righteousness, that he might be just, and the justifier of him which believeth in Jesus." Paul goes on to show how this message of grace, which caused Jesus to give His life in our stead, excludes all boasting: "Where is boasting then? It is excluded.

By what law? of works? Nay, but by the law of faith." Paul concludes in the next verse that a man is justified by faith, faith in the wonderful grace of God, without the deeds of the law."

Paul is careful throughout all his writings to make clear that although Jesus tasted death for every man, we can only have access (or admittance into) the grace of God by faith. We have a teaching that since Christ tasted death for every man, therefore all men will be saved, but for the grace of God to be placed at our disposal, and for us to take advantage of the grace offered, are two different things. Most assuredly His grace is for all, but we only can have access to it through faith, a living faith which causes us to obey His Word. This truth is illustrated by the following example: If a group of people in a certain town had their homes mortgaged, with no possible way of paying off the mortgage, and a rich man, having mercy upon them would deposit in the local bank enough money to pay off all the mortgages, this statement would not necessarily mean that all would have the mortgage lifted. Suppose that the rich man would send his servants out to tell the people the good news that if they would present their claim at the bank they would receive the proper paper which would cancel the mortgage. Some would believe and act upon this promise, receiving the benefit of the rich man's mercy. But others would not believe, and even persecute the servants sent to them. They might even use for an argument of putting it off, "If that rich man is as good as you say he is, he won't let us lose our homes, although we are not there at the day appointed. But one day the door of the bank is closed. Then the mortgage holder goes forth and forecloses on every home where the mortgage had not been canceled. This same mortgage holder would have to pass by the homes of those who believed, and had received the seal, which canceled their mortgage. God has sent out His servants, or ministers, with the message that if they will repent and turn to God, they can be brought out from under the mortgage Satan has on the soul of every man which was put upon him when Adam sold the human race to the devil. Some believe, turn to Christ, and receive the seal of their canceled debt which has been paid by Christ. Paul tells us that this "seal" unto the day of redemption is the Holy Spirit of promise. Eph. 1:13-14 and 4:30. Others, through unbelief, turn down God's mercy; Satan will one day foreclose on his mortgage, and the soul will be lost in spite of the fact that Jesus died as much for him as for anyone else. Jesus tells us in John 7:58-39, that all those who believe shall receive of this grace, to the extent of being filled with the Holy Spirit.

The Law has a very different aspect than this wonderful message of grace. The Law could not make any man holy, for it did not change the nature of man. However, what the Law could not do, God sending His own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh (pronounced sentence upon it, Wey.) that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. Rom. 8:3-4.

Someone might now ask the question "Is the law against the promises of God? God forbid, for if there had been a law given which could have given life, verily righteousness should have been by the law." Gal.3:21. The promise which brought this grace was given 430 years before the Law, so the Law did not change the promise. Rather, "It was added because of transgressions, till the seed should come (or promise). Gal. 3:17,19. So the Law, bringing the knowledge of sin was a schoolmaster to bring them to Christ. But now that faith has come, they are no longer under the schoolmaster. See Gal. 5:24-25.

Lesson 8

GRACE ABOUNDS

"But where sin abounded, grace did much more abound." Rom. 5:20. As we taught in Lesson 1, our victory is not in "eradication," but in the fact that He (Jesus) that is in us is greater than he that is in the world. 1 Jn. 4:4. Here we find how grace can abound, because we have discovered that to have this grace, is none other than to have Jesus dwelling in us, making us the temple of God. 2 Cor. 6:16. So grace abounds in those who are in Christ Jesus, who walk not after the flesh, but after the Spirit Rom. 8:1. For sin has been condemned in the flesh, what is, aim has sentence pronounced upon it, and He who now is Lord of his house, the temple of God, has placed sin under lock and key, waiting the time of its execution.

Yes, it is the unmerited favor of God to have One so holy and powerful to take up His abode with us, we who were the servants of sin and condemned to death, after paying our debt by bearing our sins in His own body on the cross. Because He rose again, He has been able to come into us, conquering for us. And because Christ abides (John 14:16) and we let him rule our lives, we are then servants of righteousness unto holiness, with the end everlasting life. For we are his servants to whom we obey, whether sin unto death, or obedience unto righteousness. See Rom. 6:16-22.

How far from the truth are those who teach that one can have the grace of God, and still continue in sin, when the very grace which we receive is a teacher, teaching one to live holy in this present world: "For the grace of God that bringeth salvation hath appeared to all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Titus 2:11-12. Therefore the secret of the victorious life is to keep Christ abiding within, that we may bring forth fruit unto holiness, for we cannot bring forth fruit except we abide in the vine. John 15:4-6. If we take undue advantage of the grace of God, and fall into sin, Paul tells us to take heed lest we be cast forth as a branch, remembering that we do not bear the root, but the root bears us. Rom. 11:18. While our bodies are the temple of God, and are the vessels that hold the treasure, yet the greatness of the power is not of us, but of God. 2 Cor. 4:7. And this body must die because of the sentence of death upon it (Rom. 8:10), but yet we are told that at the coming of Jesus, He will change our vile body, and fashion it like unto His glorious body. Philip. 3:21.

The changing of our vile body into one like His, is made possible by this grace which abounds in us, by the indwelling Spirit of God, for Paul says, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken (make alive) your mortal body, by the Spirit that dwelleth in you." Rom. 8:11. If Jesus should tarry, however, the body will have to go to the grave, because of the sentence of death pronounced upon it, but by the grace of God, the sting of death has been taken out of our lives, and so the grave has lost its victory. 1 Cor. 15:55, 56: "O, death where is thy sting? O, grave where is thy victory? The sting of death is sin...: But if we are alive when Jesus comes, we will be changed in a moment, in a twinkling of an eye, and be caught up to meet Jesus in the air, and so shall we ever be with the Lord. See 1 Cor. 15:51, 52, and 1 Thess. 4:13-18.

We read in 2 Cor. 4:6, "For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ." It is in Christ that we can be partaker of this glory with Peter, who said he was a partaker of the glory that shall be revealed. 1 Pet. 5:1. "But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3:18. Now, because we have believed, we rejoice with joy unspeakable and full of glory. 1 Pet. 1:8. In these scriptures we can see that if we have this glory, we can rest in the hope of being changed from this glory to at glory which is still to be revealed. How important then it is to see the need of possessing this grace and glory, if we are to be partakers of that which is to come. For we are told that this is the mystery that has been revealed to the saints, which is Christ in us, the hope of glory. By comparing Co1. 1:27 with Rom. 5:2, we see that this grace can only be given to us as Christ dwells in us, and makes us rejoice in hope of the glory of God. So Christ in us (now) is the hope of glory (to come.)

This teaching glorifies Christ in every respect, for any righteousness which shows in the life of a Christian, is the result of the grace of God abounding in his heart, causing him to bring forth fruit unto holiness. Notice that even when fruit is produced, it is not your fruit, but the fruit of the Spirit! Gal. 5:22. Nor can we emphasize the truth too strongly that the grace of God is in no sense a license to sin, or to become careless in the Christian life. Rom. 6:1-2. Rather, if the grace of God in our lives, is the indwelling Spirit of God, this Spirit when allowed to rule, will cause us to walk in the light of the Word. To continue in sin, would be to lose Christ out of one's life, and with Christ gone, the grace of God is also lifted,

We are also taught by some, that grace cannot abound in our lives unless we keep the Ten Commandment laws, including the Sabbath. One paper in illustrating their point of view gave as an illustration that if a man were found guilty of breaking the law, and was pardoned, that he could not remain free., if he proceeded to break the same law again. But this illustration hides the real truth of the grace of God. When we are saved by grace, we are given a different set of laws, and a new nature to keep them with. Under grace, we are taken out from under the Old Covenant laws and placed under a New Covenant. So the abounding grace of God brings a wonderful liberty to those who believe, yet without any license to transgress the New Covenant laws.

Lesson 9

FALLING FROM GRACE

Since many teachers claim that "falling from grace" is an impossibility, it is well to consider carefully the Word of God on this subject. In 2 Cor. 6:1 we read, "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." If a man once in the grace of God could not fall from grace and be lost, then such scriptures as the above would never have been written, for there is only one way that the Corinthian saints could have had the grace of God bestowed upon them in vain, and that is that they fall from grace and be lost. For if it is impossible, after receiving the grace of God, for one to be lost, then the work bestowed upon a man to bring him into grace could not be in vain.

Paul in writing to the Galatians who he states had begun their Christian lives in the Spirit, said (Gal. 3:3) "I am afraid of you; lest I have bestowed upon you labour in vain." Gal. 4:11. These people had turned away from Paul's teaching, and sought to be justified by the works of the Law. Again in 1 Thess. 3:5 he said he was anxious about them lest by some means the tempter had tempted them and his labor be in vain. We find that these same people had received the Word with joy in the Holy Ghost. (1 Thess. 1:5-6). Surely no one would deny that these folks in Galatians and Thessalonians had been saved by grace, and yet it was possible that the apostle's work in their midst could be in vain. We are forced to say that the only way Paul's ministry could be in vain, is that his converts lose out with God, and be lost.

We have Paul's plain statement in Gal. 5:4, Christ is become of no effect unto you, whosoever of you is justified by the law; ye are fallen from grace." We wonder how some can teach to the contrary, having set aside such plain statements of facts. Their argument is that since the gift of God is eternal life, they do not see how anyone receiving it can be lost. But they have not reckoned with the truths that have been brought out in our previous lessons: that this gift, whether it be called the gift of the Holy Ghost, as in Acts 2:38, the gift of righteousness, as in Rom. 5:17, the gift of grace, as in Eph. 2:8, or the gift of eternal life in Rom. 6:23, it is Christ in us the hope of glory. Notice carefully in Col. 3:4 that Jesus is our eternal life, for we read, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Therefore, on we have Him, do we have eternal life, for we read again in 1 Jn. 5:12, "He that hath the Son hath life, and he that hath not the son hath not life." By this it is plain to be seen that if we put Jesus out of our lives, we are putting away that eternal life, and any work that has been bestowed upon us by those whom God has used to bring us to Christ is in vain. If we lose Christ, we have neither grace, righteousness, nor eternal life, for they are all in Him.

The truth concerning security in Christ is wonderful, for as long as you keep Jesus, you are just as secure as if you were already in heaven! But it is sad for men and women to rest upon a false security when there is a real one to lean upon. Yes, our eternal life is all on the condition that we receive Jesus, and keep Him in our lives. How dare some ignore all the warnings in God's Word and teach contrary to Paul's instructions, is hard to understand. This doctrine has made many loose and careless in their moral life, and has caused many who once lived holy lives, to say, "No matter what I do, I can't be lost, for I have once tasted of the grace of God." Every doctrine which is not conducive to a holy walk with God should be rejected.

We read in Col. 1:24 that Paul suffered for the Church, and we would ask, "Why suffer for the Church, Paul? Why don't you just get folks filled with God, and made partakers of the grace of God, for then they will be eternally secure? Let Paul answer in his own words to the Corinthians, who were sanctified in Christ Jesus, and who came behind in no gift (1 Cor.1:2, 6, 7). He says to them, "I declared unto you the gospel, which ye received and wherein ye stand, and by which ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain." 1 Cor. 15:2-3. Oh, yes, brother, it is on condition that we do not believe in vain, for we read in Col. 1:23, If ye continue in the faith, grounded and settled, and be not moved away from the hope of the Gospel." "We are the house of Christ if we hold fast the confidence and the rejoicing of the hope firm unto the end." Heb. 3:6. We are taught to exhort one another daily, while it is called today, lest any of you be hardened through the deceitfulness of sin, for we are made partakers of Christ if we hold the beginning of our confidence stedfast unto the end. Heb. 3:13, 14.

Paul teaches that the natural branches (Israelites) were broken off, and Gentiles, being a wild olive tree, were grafted in, and we know that the only way any Gentiles could be grafted into Christ is the same way that the household of Cornelius came into Christ. Acts 10:44. Here we read that if God spared not the natural branches, take heed lest he also spare not thee. For behold "the goodness and severity of God: toward thee goodness if thou continue in his goodness; otherwise thou also shall be cut off." Rom. 11:21-22.

In order to believe the doctrine of once in grace, always in grace, one would have to take one of the following three stands: First, that a man filled with the Holy Ghost never could sin, and if one claiming the Holy Ghost did fall into sin, it would prove that he never was saved by grace. Another stand which you might take would be that a saved man could backslide and go into sin, die in his sinful state, and enter heaven with the stain of sin still upon his life, and still be saved, because he had been once saved. We feel sure that no one would think of taking either of those stands. The only other stand there is left to take on this doctrine would be that if a man was once saved and fell into sin, that he would be bound to get back into grace some time before he died. If we took this stand, we would be teaching that if a man backslid, as long as he lived in sin he could not die. If he wanted to live a good long life, all he would have to do would be to put off getting back to God!. And if he continued to sin, God would have to let him live forever in his sinful state. We cannot see how anyone would be willing to hold to any of these three positions, and one of the three would have to be right if the doctrine were true.

Thank God for the harmony of the scriptures which proves so plainly that our salvation depends not only upon receiving the grace of God, but also upon remaining in Christ, and allowing His Spirit to dwell in us.

Lesson 10

THE SONS OF GOD

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." See John 1:12-13. Among other things we will take notice of in this lesson is the fact that we are not sons of God by nature, for we will see that each scripture found in the New Testament on the subject will bear out this truth. In the scripture just quoted we found that Jesus gives only believers power to become the sons of God. The same thought is found in the 13th verse: "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." This is a plain statement that not all born of the flesh have a right to be called a son of God, but only those who are born of God. The teaching we wish to arm ourselves against is that God is the Father of all the human race and we are all the children of God by nature. However, if we were all heirs of God by nature, we would not need the Bible to show how we can become the sons of God.

What a contrast there is between the people of the world (those born of the flesh) and the true sons of God. In fact, the world does not know them: "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God: therefore the world knoweth us not, because it knew him not." 1 John 3:1. Here we find the sons of God are not known by the world, and therefore the world that knows us are not the sons of God. The same world did not know the first Son of God, even our Lord, for we read in John 1:10, ...and the world knew him not."

In 1 John 3:2 we read, "Beloved, now are we the sons of God, and it doth not yet appear what we shall but we know that, when he shall appear, we shall be like him, for we shall see him as he is. While these scriptures defeat the teaching that all men are sons of God, they also defeat the theory that no one can be a son of God until after Jesus comes again, for John says now are we the sons of God.

At one time Jesus was the only Son God had, and He gave Him on the cross that through His death and resurrection God might have many sons through Him. God sows one seed, His Son, and reaps a harvest of sons. If this seed had not been planted, no one could have been saved. In John 12:24 we read, "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit." A man born of the Spirit of God is a son of God, and to become a son of God, one must be cleansed by the blood of Jesus. So Jesus had to die, then arise from the dead, and ascend into heaven as our High Priest, there to appear in the presence of God for us. Heb. 9:24. We find the type of His office work in Heb. 9:7: "But into the second went the High Priest alone once every year, not with-out blood, which he offered for himself, and for the errors of the people." Like as the High Priest took the blood of an animal and offered it for sin, Jesus as our High Priest, entered into heaven by His own blood (Heb. 9:11-12). After Jesus entered into heaven, the next thing in order was Pentecost. The work of Jesus as High Priest in making us sons has not been fulfilled in us until we have received that which He sent from the Holy Place. This was what Jesus referred to when He said, "It is expedient for you that I go away (to the Holy Place) or the

Comforter will not come. He had to go to the Holy Place to do His office work as High Priest, and He tells us that His express purpose for going there is that the Comforter might come!

How then can we say that we are the true sons of God, if the very thing for which he entered the Holy Place has not yet been fulfilled in our lives?

Now if a man is a son of God, he is an heir of God, and a joint heir with the first Son of God, Jesus Christ. (Rom. 8:17). In Rom. 8:14 we read, "For as many as are led by the Spirit of God, they are the sons of God." This makes it plain that in order to be a son of God, one must be Spirit-led, and one of the special promises of God to those who receive the Spirit of God, is that He will guide, or lead them into all truth. Jn. 16:13. Here again we have proof that all men are not sons of God, and also proof that one does not have to wait until Jesus comes to be a son of God.

In Philip. 2:15, we read, "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and per-verse nation, among whom ye shine as lights in the world." The sons of God are in the world now, shining as lights in a dark place.

The Spirit of God's Son coming into our hearts, crying, Abba, Father, is the thing which announces our sonship. We read in Gal. 4:4-6, "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abbe, Father." The sons of God are not "still" born, but when the Spirit comes in, the Lord speaks for Himself. Jesus Himself made this plain when He said in Jn. 15:26, "But when the Comforter is come....he shall testify of me."

In Rom. 8:15-17 we read, "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abbe, Father. The Spirit itself beareth witness with our spirit that we are the children of God, and if children, then heirs, heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Because we are sons, we are heirs of God to the glory that shall be revealed.

The "manifestation of the sons of God" is mentioned by Paul in Rom. 8:19. "For the earnest expectation of the creature waiteth for the manifestation of the sons of God." Some teachers, by taking this scripture out of its setting, have attempted to prove that the sons of God should be manifested now, and some go so far as to say that if we are sons, we should have our redeemed bodies here and now. They have failed to note such scriptures as Philip. 3:20-21, where Paul says, "For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our that it may be fashioned like unto his glorious body..." We will have vile bodies until Jesus comes and changes them. Then, and not until then will this mortal (body) put on immortality. See 1 Cor. 15:51-53.

QUESTIONS 1-10

Lesson 1

1. What outstanding qualification is needed to be a successful Christian worker?
2. How are we sanctified?
3. How can we know the deep things of God?
4. How can we prove the will of God?
5. How can victory be kept over the old man?

Lesson 2

1. What scriptures uphold the Word of God as being infallible?
2. What scripture teaches us that the Word of God is our food?
3. What is the difference in the judgment of saint and sinner?
4. What is the Word in our weapons of warfare?
5. With few exceptions, to whom is the Word of God written?

Lesson 3

1. How many divisions do we find in the books of the New Testament?
2. How many books in each?
3. Explain the difference between the unrevealed and the revealed Word of God.
4. What three divisions are found in the unrevealed Word?
5. What two divisions are found in the revealed Word? Explain the difference between these two divisions.
6. How can you prove the disciples did not preach the Gospel before the Day of Pentecost?
7. What had to happen before the New Government could come into effect?

Lesson 4

1. What persons foreshadowed the two Covenants?
2. Whom did God use to give the first Covenant?
3. What was the Old Covenant?
4. On what was the Old Covenant written?
5. Is it true that that which was written on stone was done away? Give scripture reference

Lesson 5

1. Of what was the Seventh Day given as a sign or seal?
2. What was the penalty for breaking the Sabbath?
3. What is the New Testament Sabbath of rest?
4. Of what is it a seal?
5. What is the penalty for breaking this seal?

Lesson 6

1. How did Israel fail to obtain righteousness?
2. How did Abraham get a standing of righteousness before God?
3. How do we put on righteousness?
4. Is the righteousness that is accepted with God our living a good Christian life? If not, what is it?

Lesson 7

1. Give scripture which tells how we are saved.
2. How did we come to be sinners?
3. Give scripture for the penalty of sin.
4. Who all can be saved?
5. For what reason was the Law given?

Lesson 8

1. How can we keep from condemnation?
2. What does grace teach us?
3. When do we get rid of our vile bodies?
4. What hope does grace give us?
5. What greater thing does grace give beside the forgiveness of sin?

Lesson 9

1. Why was Paul so anxious about the welfare of the saints?
2. What caused these saints to fall from grace?
3. Why is teaching one cannot fall from grace a dangerous doctrine?
4. What scripture do you think is the best proof that the doctrine "Once in Grace Always in Grace" is wrong?
5. What three positions are taken by Eternal Security people? Give scripture showing the fallacy of each.

Lesson 10

1. Who are the sons of God?
2. How can one become a son of God?
3. When can we be the sons of God?
4. What great benefit do we enjoy by being a son of God?
5. When will the sons of God be manifested?

THE CHURCH

The Church in the New Testament means the "Called out ones."

Jesus says in Matt. 16:18, "And I say also unto thee, that thou art Peter, and upon this rock I will build my Church; and the gates of hell shall not prevail against it." Here we find the first mention of the Church in the New Testament. At the time these words were spoken it was still in the future for Jesus said, "I will build my Church." It is also well to note that this Church was to be built by Jesus.

The Church was born on the Day of Pentecost. "And the Lord added to the Church daily such as should be saved." Acts 2:47. We find from this verse that the Church was in existence at this time and could be added to, just after the Day of Pentecost.

Note: If the Holy Ghost outpouring at Pentecost upon the disciples formed the Church, then it was not a man-made organization, but an organism of God. And if it took the Holy Ghost to form that Church and put the first members into it, it would take the same Spirit to put us into the Church today. From this we can clearly see that the only way into this Church is to be born into it.

THE CHURCH IS HIS BODY

"And hath put all things under His feet, and gave Him to be the head over all things to the Church, which is His Body, the fullness of Him that filleth all in all." Eph. 1:22-23.

"And He is the head of the body, the Church: Who is the beginning, the firstborn from the dead; that in all things He might have the pre-eminence." Col. 1:18.

"Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the Church." Col. 1:24.

From the above scriptures it is clearly established that the Church is the body of Christ.

HOW TO GET INTO THIS CHURCH

Some might say, "How can I get into this Church?" Paul in 1 Cor. 12:13 says, "For by one Spirit are we all baptized into one body", whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." Some claim that this is not the baptism of the Spirit, but to those who believe that statement let me point out that Paul says, "And have been all made to drink into one Spirit." And we find in John 7:37-39 that Jesus said, "If any man thirst, let him come unto Me and drink." John further tells us in those verses that it was the Spirit Jesus was talking about.

Some say that the only way you can get into the Church is by taking the right hand of fellowship of the ministers. They use Gal. 2:9: "And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship that we should go unto the heathen, and they unto the circumcision." With this scripture they endeavor to prove

their point. They claim that Paul and Barnabas, who had been converted for 17 years were not yet in the Church! However, Acts 13:1 tells us that they were in the Church, and this was many years before the right hand of fellowship was extended to them, which is recorded in Gal. 2:9. From this we find that those who teach that their organization is the church of God and no one can get into it unless he receives the right hand of fellowship by their ministers, have no foundation for such a teaching. There is not a scripture in the entire New Testament which shows that anyone ever got into the Church in this way.

If you read the context of Gal. 2:9, you will find that the Apostles at Jerusalem were giving to Paul and Barnabas the right hand of fellowship as apostles that they might go to the Gentiles.

No, brother, no man can put you into the Church, and no man can put you out of God's Church. If you get out you will have to sin out and have God blot your name out of the Book of Life. Rev. 3:5. God puts you in and writes your name in the Book of Life. Heb.12:23:

"To the...church of the firstborn, which are written in heaven..." Some have used the book of Third John, verse 10, to attempt to prove that man can put a member out of God's Church, but you will notice that in this case it was a false leader that cast some of the saints out of the Church. No doubt they were barred from coming in to worship in the Church, but no leader, false or otherwise, can cast a true saint out of the body, if he had been baptized into it by the Holy Ghost. If it were possible for false leaders to cast true members out of the Church, then the gates of hell could prevail against it, and this Jesus said would never happen!

THE NAME

You ask, "Is the term, "the Church of God," the name of the Church?" No, the name is "The Church." The term, "Church of God," simply means it is God's Church, or that the Church is of God.

In this regard let us note the following scriptures: "Feed the Church of God, which He hath purchased with His own blood." Acts 20:28. This simply means that the Church belongs to God for the reason that He has purchased it. "The Churches of Christ salute you." Rom. 16:16. Again this means that the churches are of Christ. In Heb.12:23 we have mentioned the church of the firstborn. The meaning here is that the Church is made up of the firstborn, but in any case the name is always: "The Church."

The important question is: have you personally been baptized into the body of Christ, which is His Church, by the Holy Spirit? If the Lord has added you to His Church by filling you with His Spirit, and you follow on to know the Lord, abiding in Him and He in you, you will be caught up together with the other members of His body at the glorious appearing of our Lord and Saviour, Jesus Christ!

Let us who have had the seal of His Spirit upon us labor as did Paul for the advancement of the great Church of which Christ is the Head.

Lesson 12

PENTECOSTAL

Acts 2:1-4

In using the name Pentecost in referring to the Baptism of the Holy Ghost, we find some have objected, telling us that this word stands only for the fiftieth day. But when we understand that the word Pentecost is the New Testament word for a feast day known in the Old Testament as the Feast of Harvest, the first fruit unto the Lord, we realize that it has a much greater meaning than merely the fiftieth day.

"Three times thou shalt keep a feast unto me in the year. Thou shalt keep the Feast of Unleavened Bread....and the Feast of Harvest, the firstfruits of thy labors, which thou hast sown in the field: and the Feast of Ingathering, which is in the end of the year, when thou hast gathered in thy labors out of the field." Ex. 23:14-16.

"Ye shall bring out on your habitations two wave loaves of two tenth deals: they shall be of fine flour; they shall be taken with leaven; they are the firstfruits unto the Lord." Lev. 23:17.

"Three times in a year shall all thy males appear before the Lord thy God in the place which He shall choose; in the Feast of Un-leavened Bread, and in the Feast of Weeks, and in the Feast of Tabernacles: and they shall not appear before the Lord empty." Deut. 16:16. From the above scriptures we see that there were three feasts that were to be kept unto the Lord in each year:

First, the Feast of Passover or Unleavened Bread. This feast had its fulfillment in the death of Jesus. He became our Passover lamb and was slain for us.

Second, fifty days after the Feast of Passover was the Feast of Harvest, the firstfruits. It is also called the Feast of Weeks. This feast is called Pentecost in the New Testament, and had its fulfillment on the day of Pentecost.

Third, the Feast of Ingathering, or full harvest. It is also called the Feast of Tabernacles. The fulfillment of this feast is still in the future.

We see then that when we speak of Pentecost we are speaking of a feast, and the outpouring of the Holy Spirit is the New Testament feast; indeed it is a feast to all who eat of it. And it is not a feast that is over in twenty-four hours, but we have this feast every day in the year. We are in harmony with God's thought when we receive the baptism of the Holy Spirit and call it "our Pentecost." Thousands of the dearest people on earth have enjoyed this feast during the past few decades, and God is still filling souls with the Spirit and giving them the witness in other tongues as the Spirit gives them utterance. When God fulfilled this feast, given as a law to Israel, to about 120 on that day 1900 years ago, He left the door open to whomsoever will. In Acts 2:39 Peter said, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." And thank God, that door is still open. Jesus said, "I set before you an open door." This feast was fulfilled in its appointed time: "when the day of Pentecost was fully come." The Holy Spirit could not come until the feast of Pentecost any more than Jesus could have been slain before the day of the Pass-over Feast.

Now we notice that in the Passover Feast that Jesus fulfilled it was eaten with unleavened bread, but the Feast of Pentecost was eaten with leaven. In the New Testament teaching we find that leaven is a type of sin. So we see how Jesus, the sinless (unleavened) One fulfilled the Passover for us. But the Pentecostal Feast eaten with leaven is ours, the sinful, leavened ones. We read in 1 Peter 3:18, "Christ also hath once suffered for us, the just (unleavened) for the unjust (leavened) that He might bring us to God." 2 Cor. 5:21 tells us, "For He hath made Him to be sin (leaven) for us who knew no sin that we might be made the righteousness (unleavened) of God in Him." But thank God, now that we are in Him our standing is that of being un-leavened, for we read in 1 Cor. 5:7,8, "Purge out therefore the old leaven that you may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

There are some who teach that Pentecost is a kind of side dish; one may take it or leave it alone. They will tell you that if you take it, it will taste good to you and give you power for service. But we teach that Pentecost is not a side issue, but is on the main line from earth to glory. You cannot detour the "City of Pentecost" and get back on the main highway on the other side of the city. You must go through it. All who go some other way have abnormal Christian experiences. Let us stop to enumerate some of the things this Holy Ghost experience is in the life of the believer:

It gives power to witness. Acts 1:8

It is the earnest of our inheritance. Eph. 1:14

We are sealed by it unto the day of redemption. Eph. 4:30

By it we are added to the Church, which is His body. Gal. 3:27; 1 Cor. 12:13; Eph. 1:22,23

It is the oil that allows us to go into the marriage of the Bridegroom. Matt. 25:10

It is the wedding garment of the Bride. Rev. 19:8

It is our Sabbath. Isa. 28:11

It is our Lord Jesus. 2 Cor. 3:17; 2 Cor. 13:5

It is our righteousness. Jer. 23:6

Pentecost as found in the book of Acts is the only gateway for any man to get into the Epistles for they were written to Pentecostal folk. If you don't go through the book of Acts, the Epistles don't fit into your lives, but many after receiving the Holy Ghost have exclaimed, "Oh! I never saw it so clearly before." Getting the Pentecostal experience as is taught in the book of Acts just reveals to us the true teaching contained in the Epistles.

God planned the Passover before the foundation of the world according to 1 Peter 1:19, 20. And if that feast was in the mind and plan of God, I believe that the Feast of Pentecost would be in the same plan, for Pentecost is the direct result of the Passover. Think what this means! Friend, God planned before He made the world that you should be filled with the Holy Ghost, feasting upon the Spirit of God and made worthy to one day share the throne with Him in glory.

PROMOTION

Psalms 75:6-7

"For promotion cometh neither from the East, nor from the West, nor from the South. But God is the judge. He putteth down one, and setteth up another."

Man cannot be blamed for desiring promotion. In fact in every walk of life there should be a desire for advancement, but in most all cases there is a condition one must meet to be promoted. The purpose of this lesson is to teach the secret of getting into a place where God can promote us, for we have found that promotion cometh from God. It seems, though, that we are slow to learn the lesson of what is required of us in order what God can promote us.

We call your attention first to James and John, two ambitious brothers, who were called "Sons of Thunder," Mk. 3:17. "Then came to Him the mother of Zebedee's children with her sons, worshipping Him, and desiring a certain thing of Him. And He said unto her, what wilt thou? She saith unto Him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are you able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto Him, We are able. And He saith unto them, Ye shall drink in-deed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father." Matt. 20:20-23. We see in this scripture that these two ambitious brothers were seeking a place of prominence in the king-dom. They wanted to be next to Jesus. But Jesus showed them that the way to this place of promotion could be gotten only by suffering, by taking the way He was going to take. Jesus then asked them, "Are you able to drink of this cup?" or, are you willing to take the way of suffering and humility? He did not promise these boys this place of honor, but showed them the secret of obtaining promotion from the Lord.

EXAMPLES OF SOME WHOM GOD PROMOTED

SAUL: "And Samuel said, when thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel?" 1 Sam. 15:17. We find that at the time in Saul's life when the Lord chose him to be king, he was not some big fellow filled with his own ways, but he was a humble young man out hunting his father's asses that were lost. When Samuel met him, he was on his way to the seer to ask God about them; he was seeking after God. Saul began to fall when pride entered in and he forced himself and offered a sacrifice, 1 Sam. 13:12, He also rejected the word of the Lord and refused to utterly destroy the Amalekites, sparing king Agag alive. Therefore, the Lord told him, "Because thou hast rejected the word of the Lord, He hath also rejected thee from being king." 1 Sam.

15:22,23. The example of Saul is a wonderful lesson of one whom God was able to set up when he was small in his own eyes. However, as soon as he became puffed up, he lost his place of authority.

DAVID: Our minds now turn to David, the shepherd boy whom God anointed to be king in Saul's stead. The Lord sent Samuel down to the house of Jesse to anoint one of his as king. As Eliab came before him he said, "Surely the Lord's anointed is before him. But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him; for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. 16:6, 7. When Jesse found that Eliab was not chosen he had his other sons to pass before Samuel, but the Lord refused them all. "And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither. And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him: for this is he." 1 Sam. 16:11-12. Was it his good looks that caused David to be chosen when his brothers were rejected? No indeed, it was not this. Acts 13:22 tells us, "I have found David the son of Jesse, a man after mine own heart, which shall fulfill all my will." 1 Sam. 13:14 also brings out the same thought. David had his heart set on doing God's will. While David's brothers were parading in the army and making a great show before men, David was seeking the presence of the Lord and His approval. And herein lies the secret of the amazing growth of some in the things of the Lord in the face of all opposition: God promotes them to a place of usefulness in His vineyard.

MOSES: We think of the great and responsible place that Moses held in Israel. "By faith, Moses, when he was come to years, re-fused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. And by faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing Him who is invisible." Heb. 11:24-27. These verses let us in on the secret of why God raised him to this place of prominence. He was an Israelite rose up in the house of Pharaoh and had a right to all the riches and treasures of Egypt, but he refused them all for there was a cry in his heart for his people. Many would like to have Moses' place of prominence but are not willing to go through what Moses did to get it. He was placed on the back side of the desert to herd sheep for forty years, but all that time there was that cry in his heart unto God that He would deliver His people. That was a long time to wait for God to answer his prayers, but God is faithful. At the end of forty years, the Lord appeared to Moses in the burning bush and assured him that He had heard the cries of His people and had come down to deliver them. We see also in the life of Moses that before he came to a place of authority, he also had a place of humility and I believe that just the burning bush and the voice of God alone would have repaid him for the sacrifice.

JOSEPH: When God chose Joseph out from among the twelve sons of Jacob, it was not just because he was good looking or that he was Jacob's favorite son. Joseph no doubt was a godly boy and had his mind on the promises God had made to Abraham, Isaac and Jacob. God gave him dreams, dreams that revealed that one day he would have a place of rulership over his brethren. But we find in the life of Joseph also that before he could reach that place of prominence, he too was caused to go through suffering.

He was sold by his brethren to the Ishmaelites. Later he was sold to Potiphar, and finally he was put into prison, though he had done no wrong. But all the time he was in the house of Potiphar and even in prison, he was a faithful follower of the Lord. The Lord was with him and caused all that he did to prosper. See Gen. 39:1, 2, 21-23. These hard experiences Joseph was called to go through were only steps to the throne. This place of great authority that Joseph finally held had for its back-ground a life of humility, and a determination to please God.

This was also true in the lives of Daniel and many others. When we search into their background, we find that there is a condition each has met which brought about this promotion from God. This is not only true in the lives of men such as David, Daniel, etc. but it is true in behalf of all those who will meet God's condition today. If you find yourself in a hard place because you have been true to God, you need not fear but what God will bring you out into a life of service for Him. When we learn the blessed secret that it is the Lord who puts one down and setteth another up, it is our part to slip into the background and get busy doing the little things we can find to do for God, with the only motive of pleasing God. If you can catch the secret of what God will do with a humble heart, you have a rich life of service before you.

Here is another thing we must learn, that God will make a way for the gifts He bestows. We don't have to push or crowd, but just keep hid in God and He will make a way for us. "A man's gift maketh room for him and bringeth him before great men." Prov. 18:16. Remember you don't get promotion from God by the same rule by which you get it in the world. In the world you work so faithfully in order to get this promotion, but in God your eyes are not to be on the promotion, but only on the desire to please God. You must feel that if God promotes you, all right, but if not,. Amen; it is all for God anyway. "And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Micah 6:8.

The 23rd Psalm is filled with wonderful promises, but remember they are all on condition that you make the Lord your Shepherd. He will prepare a table for you in the presence of your enemies. In other words, the Lord will do the promoting for you if you are just one of His faithful sheep.

"Humble yourselves in the sight of the Lord, and He shall lift you up." James 4:10. Voluntary humility causes God to lift you up. "Humble yourselves therefore under the mighty hand of God that He may exalt you in due time." 1 Pet. 5:6. And God is never late! "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted. 11 Luke 14:11.

In God's economy the way up is down! And only God's people can understand such language.

Lesson 14

ONE BODY

There is one body, and one Spirit, even as ye are called in one hope of **your** calling. Eph. 4:4.

I am well aware as I give out this lesson that the teaching contained herein is not in harmony with some of the last day theories which tell us that there is to be more than one body, and more than one Church etc. However, I do not believe that we are left in doubt on the subject for we have the foundation for the truth here in the revealed Word, which is the book of Acts and the Epistles. We apply the rule that was given in our third lesson, namely: that we discredit every interpretation of types and shadows, parables and symbols that is out of harmony with Acts and the Epistles. As we apply this rule in these plainly written scriptures, we fail to find one scripture which holds out any thought of another body but the Church, being raptured out of this Gospel age.

Beginning with Acts 2:4 we find God's people in one accord having been baptized into one body.

We shall now take a look at some of God's "Togethers" in the Bible, and in the face of all these scriptures it is difficult to see how anyone can conceive of more than one body, or Church.

THE BELIEVERS WERE TOGETHER, Acts 2:44. Here we find that following the Day of Pentecost, all that believed were together and had all things common.

QUICKENED US TOGETHER, Eph. 2:5. Paul tells us that when we were dead in sins, He quickened us together.

RAISED US UP TOGETHER, Eph. 2:6.

MADE US SIT TOGETHER. Eph. 2:6.

Paul also tells us that the believing Jews and Gentiles have had the middle wall of partition broken down between them and they were made both ONE. Eph. 2:14-16.

BUILDDED.TOGETHER, Eph. 2:21, 22. "In whom all the building fitly framed together groweth unto an holy temple in the Lord. In whom ye also are buildded together for a habitation of God through the Spirit."

KNIT TOGETHER, Col. 2:2, 19. Paul desired that their hearts might be comforted, being knit together in love that it might increase with the increase of God. This body is constantly being increased. See Eph. 4:16. It is like a snow ball that is small when it first starts rolling, but as it rolls on more and more snow clings to it and it is increased. This body had a small beginning on the Day of Pentecost, but as it has been rolling on down through the many years, it has increased and increased. We can see only the outside of the ball, but those who are in the center and out of sight can well represent those who are asleep in Jesus, but are still a part of the same body.

WE ARE TO STRIVE TOGETHER, Phil. 1:27. With one mind we are to strive together for the faith of the Gospel.

WE SHALL BE CAUGHT UP TOGETHER, 1 Thess. 4:17. We have the promise of being caught up together to meet the Lord in the air.

WE SHALL LIVE TOGETHER WITH HIM, 1 Thess. 5:10. Whether we wake or sleep, we shall live together with Him.

A study of these scriptures teach us that we are to live together here, and go to glory together, and that leaves no place for more than one body. In fact we read, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body." 1 Cor. 12:12,13. "But now are they many members, yet but one body. But now hath God set the members every one of them in the body, as it hath pleased Him." 1 Cor. 12:20, 18. "That there should be no schism (or division) in the body; but that the members should have the same care one for another." 1 Cor. 12:25.

THE BODY IS TEMPERED TOGETHER: "And the eye cannot say unto the hand, I have no need of thee: Nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be feebler, are necessary: For our comely (graceful) parts have no need; but God hath tempered the body together, having given more abundant honor to that part which lacked." 1 Cor. 12:21, 22, 24. Here then we see that God has not only declared there is but one body, but He has spoken against its being divided and has urged that instead of classing the weaker Christians off into another body, they should have honor bestowed on them so they would not lack. In the natural if we have a crippled arm, a bad ear and a sore foot, we do not cut those afflicted parts off and form two bodies, one a strong, healthy body made of the healthy parts and another from the weak, feeble parts. No, if one part is not as strong and healthy as it should be, we bestow more attention upon it and bring it back into a state of health. The same should be true in the spiritual.

Jesus prayed for us: "Neither pray I for these alone, but for them also which shall believe on me through their (the disciples) word." And what was the burden of His prayer? Notice, "That they all may be ONE." John 17:20, 21.

These scriptures should be sufficient to prove that there is but one body of believers to come out of this Gospel age. Neither is there any mention of a pre-rapture as some have taught.

In the book of first Thesaaloniana, each of the five chapters end with some teaching on the coming of the Lord, and each time Paul mentions the subject is an opportunity for him to have brought in the thought concerning a pre-rapture, but he says nothing about it. And what higher state could the overcomer attain, than what is stated in 1 Thess. 5:23: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto-(A pre-rapture? No, not so-) the coming of our Lord Jesus Christ."

Lesson 15

THE HIGH PRIEST AND HOLIEST OF ALL

"Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the vail; whither the fore-runner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec." Heb. 6:19, 20.

The wonderful truth concerning our High Priest and the Holiest of All in the New Covenant, as compared with that of the Old Covenant, is so plainly brought out in the epistle to the Hebrews that one need only to read the scriptures to see the beauty of the type and anti-type. So we read: "But into the second went the High Priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: the Holy Ghost this signifying, that the way into the Holiest of All was not yet made manifest, while as the first tabernacle was yet standing; which was a figure for the time then present, in which were offered both gifts and sacrifice⁶, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the Holy Place having obtained eternal redemption for us." Heb. 9:7-12. Read also: "For Christ is not entered into the Holy Places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that He should offer Himself often, as the High Priest entereth into the Holy Place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of Himself." Heb. 9:24-26.

Here we find that the High Priest of the Old Covenant entered into the Holiest of All with the blood of animals, first for his own sins, and then he appeared in the presence of God with blood for the sins of the people. See Lev. 16:11, 12, 15. That was only a shadow of the true. But under the New Covenant Christ, because "He was made sin for us," (2 Cor. 5:21) needed to be redeemed from the sins He took upon Himself, so "by His own blood He entered in once into the Holy Place, having obtained eternal redemption for us." Heb. 9:12.

We read in Matt. 27:50, 51 that when Jesus died on the cross, the vail that separated the Holiest of All from the Sanctuary (*Ex.26:33*) was rent in twain from the top to the bottom. The very manner in which the vail was rent shows it was God who did it, for if man had done it, it would have been rent from the bottom to the top. Here we find that the type and anti-type met. For the rending of the vail in the Temple was a type of the rending of the Vail, that is to say, the flesh of Jesus. After that, unholy eyes could look beyond the vail of the Temple and no longer did God honor it as the Holiest of All. The priests continued to minister, but God did not meet them as He did before. Never a sacrifice offered on a Jewish altar was accepted after the vail was rent. Now it was only a dead thing. The angels now minister to those who are heirs under the New Covenant.

"Having therefore, brethren, boldness to enter into the Holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail that is to say his flesh." Heb. 10:19, 20. The new and living way into the Holiest of All in heaven was not made manifest while the old vail was standing.

Read also: "For if the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." Heb. 9:13-17. This clearly shows us that the New Testament was not in force until after the death of Jesus. Jesus came to a world that had the sentence of death upon it by reason of sin, a world that could not save itself. Death was the only penalty for sin and it could not be released from the penalty of sin until Jesus paid it by His death. We also see that Jesus, our High Priest, had to enter Heaven before He could minister in His office of priesthood. He did this when He ascended, and not only took His place as our High Priest in the heavenly tabernacle, but He became the administrator of His own will.

While the old Temple was a type of the new order of things, the Aaronic priesthood could not be a type of our High Priest, for they were many and they died. "And they truly were many priests because they were not suffered to continue by reason of death." Heb. 7:23. But we read in Heb. 5:6 that our Priest is after the order of Melchisedec: "As he saith also in another place, Thou art a priest for ever after the order of Melchisedec." We find in Heb. 7:3 that Melchisedec was "without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." From these scriptures we see the contrast between the Levitical priesthood, which was changeable by reason of death, and that of Melchisedec, which is an unchangeable priesthood.

"Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in the time of need." Heb. 4:14-16.

RESURRECTION

"And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Acts 24:15.

We are glad that in giving the message of the resurrection we do not have to attempt to explain away anything, but we can give the simple teaching from the revealed Word. Some have tried to make our text to mean that Paul believed only in the resurrection of the just and it was the Pharisees that allowed a resurrection both of the just and the unjust. But there is no way the text can be analyzed to justify such teaching; and right here in this verse we find a foundation to believe in two resurrections, one of the just and the other of the unjust. As we apply our rule by which we prove all questions of doctrine, we find that this is clearly brought out in the revealed Word.

We find that Jesus spoke in harmony with our text when He said, "And shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:29. Also Dan. 12:2 is in harmony with it: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

We find that there is not only a great difference between the resurrection of the just and that of the unjust, but there seems to be also a great period of time between the two resurrections. Since the revealed Word is silent on this point, we get our information from Rev. the 20th Chapter. In speaking of the first resurrection John says, "But the rest of the dead lived not again until the thousand years were finished." vs. five. The sixth verse of the same chapter says, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." In the 12th and 13th verses we find that after the thousand years were finished the unjust are resurrected and judged from the books according to their works. Inasmuch as there is a Book of Life at this judgment, there must also be some there who are saved. These may be the righteous who died during the millennium. "And whosoever was not found written in the Book of Life was cast into the lake of fire." Verse 15. From this we teach that a man born once must die twice, but a man born twice dies only once. He is blessed and holy and on him the second death has no power.

People who teach there is no resurrection of the unjust often try to make a point from the fact that the Word many times speaks of "the resurrection" as in 1 Cor. 15. Here Apostle Paul is speaking only of the resurrection of the just. He is writing to the "blessed and holy" and they will be in the first resurrection. That is the only resurrection they are interested in. Therefore, no mention is made of the resurrection of the unjust. Little of the Word is written to the world; but God's Word is to God's people."

THE COMING OF THE LORD

First Phase

The Word of God so plainly teaches the second coming of Jesus that it would seem unnecessary to inform anyone who reads the Bible about this fact. The coming of the Lord is not only the hope of the Christian, but it is his only hope. At a time when the disciples of Jesus were sorrowing because He was going to leave them, He comforted their hearts by telling them that He was coming back again. Jn.14:1-3: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."

When the time came for Him to ascend to heaven to take His place as our High Priest in the most Holy Place, He gave His disciples their final instructions concerning their work on earth and led them out to the mount called Olivet, and ascended up out of their sight. It was hard for His disciples to give Him up and just at a time when they needed to be comforted, two men in white apparel said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11. Notice it was "this name Jesus" no other, no stranger, but the same loving sympathizing, gracious, un-changing Friend, who was coming again. We notice that it was not the unconverted, unbelieving world that saw Jesus go. The last sight the world got of Him was as He hung on the cross, a spectacle to angels, men and devils. During the forty days after His resurrection, He appeared at times to His disciples, but the world saw Him not. The same will be true when He comes back to this earth again to fulfill that beautiful promise; He will be seen by those who look for Him, and not by the world.

We cannot attempt in this brief lesson to present all the proofs which are found in the New Testament concerning His coming. We have considered one scripture in the Gospels and one in Acts, and we shall now turn to the first Epistle to the Thessalonians, which gives the most blessed accounts of them all. We would never understand the two phases of His coming if it were not for the Epistles. It is said. that the first Epistle to the Thessalonians was one of Paul's earliest writings, and was addressed to a company of very young converts. Some say the message of the Lord's coming is too deep for new converts, but the truth of the matter is that when a new convert is filled with the Holy Spirit, he will at once begin to proclaim the loudest of all the soon coming of the Lord, for the first and second coming is linked together by the Holy Ghost, which God gives to a believer.

"For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:...And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come." 1 Thess. 1:5, 6, 10. Here we find that these folk in receiving the Gospel did so

in the power and rejoicing of the Holy Ghost, which caused them to wait for Jesus, the son of God from heaven, who had delivered them from the wrath to come. If you had asked a Thessalonian Christian what he was waiting for, what would have been his reply? Would he have said, "I am waiting for the world to improve by means of the Gospel which I myself have received?" or, "I am waiting for the moment of my death when I shall go to be with Jesus"? No. His reply would have been simply this, "I am waiting for the Son of God from heaven." This and nothing else, is the proper hope of the Christian.

We shall now call your attention to how beautifully Paul closed each of the other four chapters in the first Epistle to the Thessalonians with the thought of the same blessed hope: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming?" 1 Thess. 2:19. "And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." 1 Thess. 3:12,13. "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:16, 17. Paul here uses this message to comfort the saints. When their loved ones fall asleep in Christ they can shout for joy through their tears, knowing that they that sleep in Jesus will God bring with Him. See 1 Thess. 4:13,14. And in the last chapter of that Epistle we read, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blame-less unto the coming of our Lord Jesus Christ." 1 Thess. 5:23.

"Beloved now is we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." 1 Jn. 3:2,3. From this scripture we learn that the Christian's hope is a purifying hope.

We only have space to mention a few of the many scriptures that confirm the fact that it is the divine order of a Christian to look for the soon coming of Jesus. See Phil.3:20-21. But our aim is to establish the truth that we are not to look for a great tribulation to come upon us, but to look for Jesus to come after His saints. See Heb. 9:28. This appearing of Jesus for His saints was a mystery revealed to the apostles and especially to Paul and is not to be confused with the second aspect of His coming when He comes with His saints. We shall study the second phase of His coming in our next lesson.

THE COMING OF THE LORD

Second Phase

We found in our last lesson that in the first phase of the Lord's coming there is no hint of judgment.. The saints who are caught up to meet the Lord in the air and have been made immortal in the twinkling of an eye have already judged themselves by the Word. Some have used the illustration of the magnet in explaining the rapture. If you take a magnet and move it around over a scrap pile, everything made of steel, the nature of the magnet, will be drawn to that magnet and made to cling to it. It will be the same at the rapture of the saints: those who have judged themselves by the Word of God and have the life of Christ abiding in them will be caught up to meet the Lord in the air.

"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: The earth also shall disclose her blood, and shall no more cover her slain." Iea.26:20,21. Some have said that the first phase of the Lord's coming was not made plain in the Old Testament, but this scripture clearly brings out both phases. First it explains that His people are to be hidden away during the indignation. This will no doubt take place at the rapture, and second, the prophet goes on to say that the Lord will come and punish the inhabitants of the earth.

In Isa. 61:1, 2 the second aspect of His coming is clearly brought out: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and THE DAY OF VENGEANCE OF OUR GOD: to comfort all that mourn." Now when Jesus read this scripture in the synagogue, He read only as far as the clause which mentioned "the day of vengeance of our God," and did not include these words. He then closed the book and sat down and said unto them, "This day is this scripture fulfilled in your ears." He could not include the words, "the day of vengeance of our God," for that portion of the verse was not then fulfilled. At His first coming He came as a lamb, and not as a judge.

Acts 2: 18-20, reads: "And on my servants and on my hand-maidens I will pour out in those days of my spirit; and they shall prophesy: And I will show wonders in the heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke." This is a direct quotation which Peter took from Joel 2:28-31: "The sun shall be turned into darkness, and the moon into blood," and verse 30 speaks of blood, fire, and pillars of smoke. If we did not clearly understand that Joel is speaking here of the second phase of the coming of the Lord, we would be waiting for the sun to be darkened and the moon turned into blood, rather than for the imminent coming of the Lord.

In Rom. 13:12 we have the statement, "The night is far spent, the day is at hand." In 2 Thes. 2:3 Paul says, Let no man deceive you by any means: for that day shall not come, except there come a falling away first and that man of sin be revealed, the son of perdition."

These two scriptures seem to be a contradiction if we do not understand the two phases of His coming. In the first scripture we see that the rapture of the saints is at hand, or in other words, may take place at any time, while there are certain events which must transpire before the coming of the Lord with His saints.

Two other scriptures would contradict each other if it were not for the two phases of the Lord's coming. He tells us in Heb. 12:14, "Without holiness no man shall see the Lord," while in Rev. 1:7 we are told that when He comes "every eye shall see Him." Only holy people will be raptured, while both the good and the wicked will behold His literal second coming.

"The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. 1:7,8. This scripture very clearly brings out the second phase of His coming when He comes with His saints to execute vengeance and should not be confused with the first aspect when He comes to catch His waiting saints away.

If we teach that the saints go through all the tribulation, then we must teach that the Lord cannot come now. We would then fulfill the scripture which speaks of the unwise servant who said, "My lord delayeth his coming." Matt. 24:48. The faithful servant is the one who is continually watching and expecting his Lord to come at any time. In Rev. 3:10 He has promised to keep His people "from the hour of temptation" and if He does that, He must take His people away before the Great Tribulation, which is soon to take place upon the earth.

"Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all..." Jude 14, 15. "And the Lord my God shall come, and all the saints with thee." Zech. 14:5. These scriptures clearly bring out that when the Lord comes to execute judgment upon the earth, He will have His saints with Him. Now it would be impossible for them to come back to the earth with Him if He had not first come and caught them away. There is also a beautiful picture, which may be somewhat symbolic, given in Rev. 19:7-16, of the Lord coming from heaven to execute judgment. At this time also He has His saints with Him. "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready...And I saw heaven opened, and behold a white horse: and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."

Lesson 19

JUDGEMENT OF THE NATIONS

It would seem that we were presumptuous to contradict so many of the established theories of professing Christianity; and indeed we would be if we did not have the scriptures to prove our position. In our present lesson on the judgment or judgments, for there is no such thing as a general judgment, we shall use a number of scripture references already used in previous lessons on the Resurrections and the Second Coming of the Lord.

The first great news is that God's people (the Church) have no future judgment. "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation (judgment); but is passed from death unto life." John 5:24. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned (judged), Mark 16:16. "All that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of LIFE; and they that have done evil, unto the resurrection of damnation (judgment), John 5:28, 29. We have showed in a former lesson that these two resurrections are separate and distinct and have a period of one thousand years between them. See Rev. 20:5, 12, 13.

Now your mind may immediately go to the separation of the sheep and goats as recorded in Matt. 25:31-46. This scripture has been used by professing Christians as the foundation to teach a general resurrection. But if you have studied carefully our lesson on the two aspects of the coming of the Lord, you will see that it is absurd to say that the sheep, or those on the right hand, are the Church. The Church will be caught up in a moment without any such scene as this taking place. She has made herself ready by judging herself by the Word of God. "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? 1 Pet. 4:17. And again we read in 1 Cor. 11:31: "For if we would ourselves, we should not be judged."

Then you ask, "If the saints have already been judged, what is this judgment found in Matt. 25?" If you notice carefully, we are told this is a judgment of nations. Mt.25:32. It will no doubt take place at the return of Jesus with His saints. These are the Gentile nations gathered before Him, for Num. 23:9 tells us that Israel "shall not be reckoned among the nations." Israel will not be judged here, as Israel is the nation Jesus has come to spare when they cried out for Jehovah to come and save them. So "all Israel shall be saved," or, all of Israel will be allowed entrance into the kingdom. But God, to fill up His Church, took out a people from the Gentiles for His name, see Acts 15:14. This shows us that the Church is a separate and distinct body and should never be confused with the Jews and Gentiles, as we read in 1 Cor. 10:32, "Give none offense, neither to the Jews, nor to the Gen-tiles, nor to the church of God."

Notice the language used in Matt. 25 is not as that used to the members of the body of Christ, the Church, but it is plain that when He speaks of "one of the least of these my brethren," vs.40, 45, He is speaking about those born into the Church. If the sheep class were the Church, then He would have said, "Inasmuch as you have done it to one another or among yourselves." So we conclude this must be the judgment of the Gentile nations at the coming of the Lord with His saints. The basis of this judgment is the way these nations, made up of individuals of course, have treated the Church of God. The goats will say,

"When saw we thee a hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" The Judge will answer, "Inasmuch as ye did it not to one of the least of these my brethren, ye did it not to me." The following scriptures show plainly who "my brethren" are. "Saying, I will declare thy name unto my brethren, in the midst of the Church will I sing praise unto thee." Heb. 2:12. "But he answered and said unto him that told him, who is my mother? And who are my brethren? And he stretched forth his hand to-ward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Mt. 12:48-50. In Matt. 10:42 He tells us of the "little ones": "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

On the other hand the sheep nations because they did minister to "His little ones when they were hungry, thirsty and naked were permitted to inherit the kingdom prepared for them from the foundation of the world.

Now we see that this is a judgment of living nations and is not to be confused with the Great white Throne Judgment that is spoken of in Rev. 20:12, 13. These two judgments are one thousand years apart, one at the beginning of the Millennium and the other at the end. These two judgments are likewise brought out in 2 Tim. 4.1, "I charge thee there-fore before God, and the Lord Jesus Christ, who shall judge the quick (living) and the dead at his appearing and his kingdom." The judgment of the quick is the judgment of the living nations "at his appearing" while the judgment of the dead is the Great white Throne Judgment at the end of His kingdom.

Now when it speaks of the sheep inheriting the kingdom, it doesn't mean that they are ushered into heaven, but they no doubt are those spoken of in Zech. 14:16-21 that in THAT DAY (1,000 years) go up from year to year to worship at Jerusalem. The goat class will not be allowed entrance into the literal kingdom because of their refusal to "the little ones." The Great Tribulation ending with the Battle of Armageddon is the final threshing which will sift out the goats from the sheep. The leader of this class, The Wicked One, will be destroyed with the brightness of His coming. 2 Thess. 2:8.

As a brief summary of this study on the judgments, I will say that the believers who have accepted the Gospel and have been born again will not come into judgment, but have passed from death unto life, John 5:24; 1 Cor. 11:31; 1 Pet. 4:17. Their sins have gone before to judgment. 1 Tim. 5:24. Judgment has begun at the house of God. These will have been caught up at the Rapture and Jesus will bring them with Him when He comes to judge the nations.

JUDGEMENT OF THE CHURCH

We have had much of this lesson under other headings, but it is too good a truth not to go into more detail. The one important point of this message is that Jesus dealt with sin on the cross. He took our PLACE IN JUDGEMENT and left us the benefits that we may obtain by our simple obedience to faith. Because of sin we were headed for judgment, the sentence of which was death. Christ took our sin upon Him and died in our stead. Therefore, our sin was judged in His own body, for "He was delivered for our offences, and was raised again for our justification." Rom. 4:25. So our sin was judged in Jesus, and He paid the penalty by death. Therefore "he that believeth on him that sent me, hath everlasting life and shall not come into condemnation (judgment) but is passed from death unto life." John 5:24. From this we see that the stroke that would have fallen on us fell on Him, and by a free gift of grace we stand acquitted. Because He was the only son of God and took our place in judgment, we take His place as sons of God: "For it became him, for whom are all things, and by whom are all things, in bringing many sons into glory..." Heb. 2:9-10.

The witness He gave us that we are believers is that He sealed us unto the day of redemption. Eph. 4:30. He made a promise to His disciples before He went away that He would send them the Comforter, and when the Holy Spirit was poured out on the Day of Pentecost, this was a witness to the disciples that the Lord was alive in heaven. As an illustration, suppose you have a friend who has been visiting you on a stormy night. As he starts home through the storm you are anxious about him to know whether he has arrived home safely, or not. After an hour or so the telephone rings and you hear your friend's voice. At once your anxiety ceases and you know that he has arrived home safely. Even so, when Jesus ascended to heaven they had no word from Him after He entered into the Holy Place until the Day of Pentecost when they began speaking as the Spirit gave utterance, the telephone rang and they knew they were serving a living, glorified Christ.

If we are to escape the future judgment of sin, we must first judge ourselves. That is what it means when it says "The time is come when judgment must begin at the house of God." 1 Pet. 4:17. We read also that "Christ as a son over his own house: whose house are we if we hold fast the confidence and the rejoicing of the hope firm unto the end." Heb. 3:6. From this we see that we are His house and there is only one way to keep this confidence and rejoicing of hope firm unto the end and that is by being willing to be judged by God's Word. We read, "For if we would judge ourselves, we should not be judged." 1 Cor. 11:31.

In 1 Tim. 5:25 Paul tells of the blessedness of one who is being judged now: "Some men's sins are open beforehand, going before to judgment; and some men they follow after." If we are willing to be judged now by the Word, we can send our sins on before for judgment and we can come shouting after

them, free from judgment. But those whose sins follow after them will have to face them in judgment. They have not accepted Christ as their substitute; therefore, they must die for their own sins.

In order that we may more effectually judge ourselves, God has given a ministry of preaching and teaching the Word for the perfecting of the saints: "And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers; for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. 4:11-13. You see, it is for the perfecting of the saints that God has set in His Church pastors and teachers. I do not believe one can be a justified Bible Christian and not recognize the office of a pastor and teacher, for the Word of God tells us clearly that God has such offices, and who can claim exemption from being under such? Just one class, and that is. the "perfect class!" If you have come to perfection, then you might be exempt from being taught and from helping to support a pastor. But we who know we are not yet made perfect are glad to submit ourselves to God's appointed pastors and teachers so that they can give us the Word of God. It is by the Word that we judge ourselves and see our imperfections, so it is not the teachers or pastors who judge the saints.

The Holy Ghost has come with a sword (Eph. 6:17) in His hand and He does not use the sword unless He has an instrument (pastor or teacher) to wield it. These messengers are a "sweet savour of Christ, in them that are saved, and in them that perish: to the one we are the savour of death; and to the other the savour of life unto life." 2 Cor. 2:15,16. The man in the office may not be perfect, but he is in a perfect office and, therefore, should be respected, not because of who he is, but because of the office God has ordained. They are here in Christ's stead, and to those who obey the Gospel preached by them, the preacher becomes a savour of life unto life. If it is rejected, the preacher to them becomes a savour of death unto death.

In Matt. 16:19 Jesus said to Peter, "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." In John 20:23 He said to the disciples, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." Now it was really not the disciples who had power to bind and loose things in heaven and in earth and to remit and retain the sins of the people, but it was the Word of God, or the message that they carried. Those who rejected the message have a record in heaven as still being bound by the power of sin, while those who accept the message obtain a record in heaven as having been loosed from the power of sin.

Questions 11 to 20

Lesson 11, The Church

1. Who built the Church?
2. When was it built?
3. How then can one get into the Church?
4. Why did the apostles give Barnabas and Paul the right hand of fellowship?
5. What is the name of the Church?

Lesson 12, Pentecost

1. What does the word, "Pentecost", mean?
2. To how many was the Pentecostal experience promised?
3. Why was the Feast of Pentecost eaten with leavened bread?
4. What do you think is the best reason why a person should have this Pentecostal experience?
5. When do you think Pentecost was first planned?

Lesson 13, Promotion

1. What illustration of exalted ambition do we find in this lesson?
2. After Saul had been made king, why was he rejected?
3. What did God find in David that made him worthy of promotion?
4. What scripture written of Noses could well have been the secret of his being promoted to a high place of leadership?
5. What different rule is followed to obtain promotion from the Lord than is used to get worldly promotion?

Lesson 14, One Body

1. Where was the body first found in unity?
2. What "togethers" do you judge are the most important of those mentioned?
3. Give a verse of scripture that proves the body will be increased in size, rather than having another body formed.
4. In the body of Christ, what does the eye need?
5. What was the burden of the prayer Jesus prayed for us?

Lesson 15, The High Priest and the Holiest of All

1. After what order is Jesus a High Priest?
2. Why did Christ need His own blood to enter into the Holiest of All?
3. What sign or token was given to prove that God no longer witnessed in the Old Testament Holiest of All?
4. When was the first witness given that the blood of Jesus was effective?

5. Name one contrast between the Aaronic priesthood and that of Jesus.

Lesson 16, The Resurrection

1. What is the period of time between the resurrection of the just and the resurrection of the unjust? Give scripture.
2. Why is so much said in the Bible about the resurrection of the just and so little about the resurrection of the unjust?
3. Who are the firstfruits of them that slept?
4. What two classes of saints will go up together when Jesus comes?

Lesson 17, The Coming of the Lord (first phase)

1. Who announced that Jesus would come again in like manner as they saw Him go?
2. What chapters in 1 Thess. mention the return of the Lord?
3. If you asked a Thessalonian Christian what he was waiting for, what would he have said? The Tribulation? a revival?
4. Why is the teaching of the soon coming of Jesus the safest message?
5. What will the hope of His coming cause a believer to do?

Lesson 18, The Coming of the Lord (second phase)

1. What do we mean by the second phase of His coming?
2. What two scriptures seem to be contradictory until we find that one is speaking of the first phase of His coming, and the other of His second?
3. State one important thing He will do at His coming.
4. Who is coming with Him?
5. According to Zechariah, where is the last mighty battle to be fought?

Lesson 19, Judgment of the Nations

1. Who is to escape future judgment?
2. Who are the goats and sheep of Matt. 25?
3. What is the difference between this judgment and the White Throne Judgment?
4. How far apart are they in time?

Lesson 20, Judgment of the Church

1. How is it that we can escape the judgment of death that was the sentence of sin?
2. What proof have we that this work has been accomplished?
3. What must we do to avoid future judgment?
4. By what do we judge ourselves?
5. What order has the Lord planned for us that we might get the Word?

PRAYER

Prayer is the Christian's ladder by which he can climb into the presence of the Lord.

No surrendered child of God need be barren nor unfruitful if he will lay hold of God in real prayer. If the conditions laid down in the Word are met, God will answer prayer.

Acts 16:25, 26 tells us, And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed." Can you believe that chains fell off from men who were bound, that doors opened of their own accord and closed after them? Yes, that is just what happened, and it all took place as an answer to prayer. Peter prayed with real confidence, for while Jesus was still on earth He gave him a special promise that was to be fulfilled in his old age: "But when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee." John 21:18. This promise could not be broken, that he should live until he was "old", so Peter had great confidence, knowing that deliverance must come.

Acts 12:5-9 describes a similar incident when Peter was in prison. The church in John Mark's home made prayer without ceasing unto God for him. This time the angel of the Lord came and his chains fell off. Then the angel led him out through the first and second ward and out through the iron gate, which opened of its own accord. He then came to John Mark's house where the prayer meeting was going on and "declared unto them how the Lord had brought him out of the prison."

Another time when the Apostles had been put into prison "the angel of the Lord by night opened the prison doors, and brought them forth." Acts 5:18,19. From these three examples taken from the book of Acts we see that prayer was the common thing with the Church in that day; everything moved by prayer. One thing that must not be overlooked is the fact that these remarkable answers to prayer took place in the same dispensation in which we live. We have the same privileges in prayer that were enjoyed by the first century Church.

WE MUST BE IMPORTUNATE IN PRAYER

You might say that those men of old who got their prayers through were different from us; but not so. James 5:17,18 tells us that "Elias was a man subject to like passions as we are (with a nature just like our own, Moffatt) and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit." James tells us that he prayed earnestly. In 1 Kings where the account is first given we are told that he put his face between his knees. He sent his servant out to look toward the sea, but he saw nothing. The seventh time he said, "There ariseth a little cloud out of the sea, like a man's hand." He had prayed until he got the evidence; he now had something to stand on. But notice Elijah had prayed the same thing again and again. This alone ought to stop the mouth of the self-righteous who prattle about us Pentecostal people,

accusing us of vain repetition just because we repeat our requests in prayer. We are only praying the Bible way.

Jesus spoke two parables to teach us importunity. "And he said unto them, which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you though he will not arise and give him, because he is his friend, yet 'because of his importunity he will rise and give him as many as he needeth." Luke 11:5-8. In Luke 18:1-8 He brought out the same thought. He told of a widow who came to an unjust judge and asked to be avenged of her adversary. But he would not for a while. Perhaps she had no money to pay him; but finally he said., "Because this widow troubleth me, I will avenge her, lest by her continual coming she weary me." Then He goes on and makes His own application: "Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily."

WE MUST PRAY IN FAITH

"Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.." Mark 11:24. Here Jesus clearly shows us that in order to get results, we must link prayer and faith together. Faith must go along with prayer.

WE MUST BE IN AN ATTITUDE OF HUMILITY WHEN WE PRAY

No matter how many prayers we have had answered, we must always stay in an attitude of humility. The answers we get from God give us confidence, but are no occasion for boasting on our part. The importance of humility is brought out in 2 Chron. 7:14: "If my people, which are called by my name, shall humble ourselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven."

WE MUST PRAY ACCORDING TO THE WILL OF GOD

"Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." James 4:3. We ask for things that seem lawful for us to have, but God, knowing what is best for us, sometimes answers in a different way than we expect; thus we might not recognize God's answer because it came in disguise. For instance, if we pray for patience, there is only one way it can come. The Word tells us that "tribulation worketh patience.." Rom. 5:3. God sometimes permits us to have our own way. For example, Balsam asked the Lord for permission to go and curse Israel, and God said, "No." But Balsam asked God the second time, and God said, "Yes," but His anger was kindled against him. See Numbers 22:12-22. So if God says, "No," to our prayers, it is not well to ask the second time, for He has already made known His will. We need not ask God, however, whether it is His will for us to do something which He has already revealed in His Word. For God's Word is His will for His children.

BAPTISM OF THE HOLY GHOST AND FIRE

The baptism of the Holy Ghost has in these days become a widely discussed subject, and well it should be, for it is the baptism of the Holy Ghost that is the pre-eminent promise of the Bible. It has been said that there are thirty thousand promises in the Bible, yet this is the specific one that God has taken and exalted above all others.

The baptism of the Holy Ghost is foreshadowed many times in the Old Testament; but as our space is limited, we will consider only a few of the direct references. The entire 12th chapter of Isaiah gives a beautiful picture of saints who have received this experience. Because Jesus paid the debt for us, God's anger is "turned away" and He comforts His people as with joy they "draw water out of the wells of salvation." "In that day shall ye say, Praise the Lord!" We find this is the common salutation among people who have received the Holy Ghost. They will also "make mention that his name is exalted," and those who have lied this experience surely exalt the name of Jesus. They are commanded to "cry out and shout." No wonder all the criticism they receive does not keep them from shouting His praises!

"And it shall come to pass afterward that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions." Joel 2:28. Peter in Acts 2:17 takes up this prophecy made by Joel and declares the baptism of the Holy Spirit is the fulfillment of it.

"For with stammering lips and another tongue will he speak to His people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear." Isa.28:11-12. This verse is a direct reference to the baptism of the Spirit as the rest and refreshing. It even speaks of the stammering lips and another tongue, which we find is always the evidence that the Spirit has been poured out. The tongue is an unruly member, but God gets complete control of it when He speaks through the believer in other tongues.

Now as we go over into the New Testament, we find many direct references concerning the baptism of the Holy Spirit. "I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." Matt. 3:11. Here John the Baptist informed the multitudes that came out to hear him preach that there was One coming after him, meaning Jesus the Son of God, who would baptize them with the Holy Ghost and fire. Some people try to tell us that this baptism of the Holy Ghost was just for the 12 disciples, but John was not talking to them alone: he was talking to the multitudes. The same YOU that he had been baptizing in water he said Jesus would baptize with the Holy Ghost! And in the 16th verse we read that Jesus came to be baptized of John. Here we see the two BAPTIZERS together, one A WATER BAPTIZER AND THE OTHER A HOLY GHOST BAPTIZER, and John acknowledged his need to be baptized by Jesus.

The question is immediately asked, "Did not John already have the baptism of the Holy Spirit? The answer is "No." It is true that John was filled with the Holy Ghost from his birth. He was the last of the prophets and was even more than a prophet. He had the spirit of prophecy as did all the old prophets and was anointed as were the kings and priests who were under the Law. But all of those, including John, each year had to make a blood offering for their sins. It was impossible for John or anybody else to receive the baptism of the Spirit as long as Jesus was alive. The new and living way was not made manifest while the first tabernacle was yet standing. Heb. 9:8; 10:19, 20. It was not possible for any person to receive the Holy Ghost baptism until after the New Covenant came into force. Heb. 9:16, 17. Jesus also taught that they would receive the Holy Ghost baptism. John 7:37, 58. In His last words He told His disciples they would "be baptized with the Holy Ghost not many days hence." Acts 1:5. This great promise was soon to be fulfilled, but it was still future. Why didn't He give it to them then? Because He was not yet in His office as High Priest and He doesn't do business outside of His office. It was necessary for Him to enter heaven itself before the Holy Ghost baptism could be given. It could only be given to those who were washed in the blood: and as the High Priest under the Law went alone into the Most Holy Place with blood for himself and for the people, (Heb. 9:7) so Jesus went into heaven itself by His own blood and appeared in the presence of God for us, In John 16:7 Jesus said, "If I go not away the comforter will not come."

Thank God! this Holy Ghost baptism is not limited to only the prophets, priests and kings as was the anointing of the Spirit under the First Covenant. But this is for "as many as the Lord our God shall call." Acts 2:39.

This makes very clear the words of Jesus concerning John in Matt. 11:11, "Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." In other words the least person washed in the blood of Jesus and baptized with the Holy Ghost and fire is greater than John.

You will recall that Jesus said, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do because I go unto my Father." John 14:12. This does not mean that they would do the same works He did in greater abundance, that they would heal more sick, cleanse more lepers, and raise more from the dead, the greater works that they were to do was the ministering of the Holy Ghost. After the day of Pentecost, the disciples went out and laid their hands upon people and they received the Holy Ghost. This is something that Jesus did not do, for the Holy Ghost was not yet given. In other words, a person who can go out and get people prayed through to the Holy Ghost is doing a greater work than one who is having much success in praying for the sick and not getting them through to the baptism of the Holy Ghost.

We are not only reconciled by the blood of Jesus; we are saved by His life, Rom. 5:10, for the gift of eternal life is none other than Jesus coming into the believer in the form of His Spirit. Rom. 6:23.

Lesson 23

THE INITIAL EVIDENCE OF THE BAPTISM OF THE HOLY GHOST

In our last lesson we found among other truths two important facts: first, that the baptism of the Holy Ghost was for all believers. John said it was for all those he had been baptizing in water, (Matt. 3:11) and Jesus said it was for anyone who would believe on Him. Jn. 7:38 The second point emphasized was that Jesus could not baptize any one with the Holy Ghost until after He had entered His priestly office, which is heaven itself.

We shall now consider the evidence of the holy Ghost: "But when the Comforter is come...he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning." John 15:26, 27. Here we find two witnesses mentioned: first, the Holy Spirit, who testifies of Jesus. Really it is Jesus who speaks for Him-self, for John 14:20 tells us, "At that day ye shall know that I am in my Father, and ye in me, and I in." Then we also are to bear witness, See Acts 1:8. On the day of Pentecost the 120 disciples were in one place and of one accord, not a foreigner present, and they were all filled with the Holy Ghost and began to speak in other tongues. Acts 2:4. Here we see the Holy Ghost bore witness of Jesus. Then after the multitudes came together, the disciples also bore witness when Peter said, "This is that, etc."

Taking this record given in Acts 2:4 where they were all filled with the Holy Ghost and began to speak with other tongues, as our pattern, we wish the reader to go with us to Acts 10:44-47, where we find the record of the out-pouring on the Gentiles: "While Peter yet spake these words, the Holy Ghost fell on ALL them that heard the word." How did those circumcised Jews who came with Peter know that the Gentiles had received the Holy Ghost? "For they heard them SPEAK WITH TONGUES and magnify God!"

We turn now to our third Scripture, which is Acts 19:6, where the Apostle Paul, twenty-three years after Pentecost, laid his hands on these disciples and true to the pattern established at Pentecost, (Acts 2:4) and at Cornelius' house (Acts 10:46), they SPAKE WITH TONGUES.

We now take our reader to the only remaining record given in God's Word of the out-pouring of the Holy Ghost. Acts 8:16-17. Here we find the disciples of Evangelist Philip who had turned to the Lord during his mighty revival at Samaria. While they had been baptized in water, none of them had received the Holy Ghost. Our proof that they too SPAKE WITH TONGUES is that Simon the Sorcerer who witnessed the miracles during Philip's mighty revival ("for unclean spirits, crying with loud voice came out of many that were possessed with them, and many taken with palsies, and that were lame were healed") Acts 8:7, did not offer money for the power to do such miracles; but when he SAW the miraculous out-pouring of the Holy Ghost, offered Peter money, that on whomsoever he might lay hands they would receive the Holy Ghost. He could have SEEN nothing less than that which happened at Pentecost to have induced him to offer money that he, too, might perform such a miraculous thing.

Yes indeed my dear reader, the pattern for the EVIDENCE OF THE BAPTISM OF THE HOLY GHOST was established in the "EARLY CHURCH" according to God's Word for this Gospel age; and we

are wondering how honest hearts, who are seeking for the truth of God will be able to claim the baptism of the Holy Ghost unless they have spoken in tongues "AS THE SPIRIT GIVETH UTTERANCE." For to what scripture will they be able to point as a pattern and say: "I thank God that I have received the Holy Ghost just as it is recorded there"?

Many people claim that the "FRUITS OF THE SPIRIT" are the evidence of the baptism of the Holy Ghost, but God's Word does not re-cord a single instance where anyone received the baptism of the Holy Ghost with this evidence mentioned. On the other hand, we read in Acts 8:8 that there was "GREAT JOY" following the conversion of the Samaritans, and the 16th verse tells us plainly that not one of them had received the Holy Ghost. Also we read in Luke 24:52-53 that the company of disciples who witnessed the ascension of Jesus returned to Jerusalem with "GREAT JOY" and were continually in the Temple "PRAISING AND BLESSING" God. So we see that JOY and BLESSINGS are not the evidence, as these disciples did not receive the baptism of the Holy Ghost till the Day of Pentecost. Acts 2:4. Also many, in failing to place the books of the Bible in their proper setting, confuse the teaching of Paul in 1 Cor. 12 and 14 with these records in Acts. Paul, in his letter to the Corinthians, is teaching those who have already received the baptism of the Holy Ghost how to act in the church, in the use of THE GIFTS OF THE SPIRIT. There he gives instructions concerning THE GIFT OF TONGUES, while the TONGUES we have re-corded in Acts are not the GIFT of tongues, for there is no interpretation required to the SPEAKING IN TONGUES when one receives the baptism of the Holy Ghost. But Paul, writing to those who had already received the baptism of the Holy Ghost, instructs them that interpretation is needed to edify the church if there are messages in TONGUES.

To sum up then: The Acts of the Apostles records how believers entered the Church, and the book of Corinthians teaches us how they should act after they have entered the Church, or, in other words, how the gifts of the Spirit should operate through the already-Spirit-filled saints.

It is the baptism of the Holy Ghost with the evidence of speaking in other tongues that makes us different from all other people. If it were not for this experience, which so many today do not accept, we would have no excuse for being a separate movement. Some would like to have the Holy Ghost, but do not want the tongues as the evidence. But you can just as well have boiling water without steam, as you can have the Holy Ghost without tongues! To be sure, we should never seek for tongues, but we do urge folk to seek the Holy Ghost, and when He comes in, there will be tongues to witness His arrival. When one sends for a pair of shoes, it is the shoes he is after; but when he receives them, he finds the tongues are there with the shoes!

Men who were not spiritual were creeping into leadership in the closing days of the Apostles. This caused Jude to urge the Church to earnestly contend for the faith once delivered to the saints. Jude.3, 19. A thorough study of the book of Acts will prove to any honest seeker after truth that the Spirit-filled life is just the normal New Testament standard of experience for the present-day believer in Christ.

**THE BENEFITS OF THE BAPTISM OF
THE HOLY GHOST**

I The Baptism of the Holy Ghost Puts us into the Church:

It is by the baptism of the Holy Ghost that we become members of the Church. 1 Cor. 12:13; Eph. 1:22, 23 most all Bible teachers agree with this in that they teach the Church was born on the day of Pentecost. If it took the Holy Ghost to form the Church, it would surely take the same experience to add members to the Church!

II By the Baptism of the Holy Ghost we are Sealed:

Paul writes to the Church at Ephesus that after they believed they were sealed with the Holy Spirit of promise. Eph. 1:13. He is referring here to Acts 19:1-6 where he found certain disciples knowing only the baptism of John, but who received the Holy Ghost under his ministry.

III The Baptism of the Holy Ghost is the Earnest of our Inheritance:

Eph. 1:14 teaches that the Holy Ghost is to be an earnest of our inheritance. We understand an earnest to be THE FIRST DOWN PAYMENT.

IV The Baptism of the Holy Ghost is our Sabbath or Rest:

In the baptism of the Spirit we find rest for our souls. Isa. 28:11-12; Matt. 11:28, 30.

VI The Baptism of the Holy Ghost is our Righteousness:

The Lord is that Spirit. 2 Cor. 3:17. Jer. 23:6 teaches us that the Lord is our Righteousness. Therefore, to have the baptism of the Holy Ghost is to have the righteousness of God. The Word teaches us it is the only righteousness that is accepted of God. Rom. 10:4.

VII The Baptism of the Holy Ghost is the Oil that Gives us Entrance into the Marriage Supper. Matt. 25:10.

VIII The Baptism of the Holy Ghost is the Wedding Garment: Rev. 19:8.

In Matt. 22:12 Jesus gives us the parable of a man found at the Marriage Supper not having on a wedding garment. When questioned how he came to be there, he was speechless, (without excuse).

In conclusion, since it is so important that every believer be baptized with the Holy Ghost, it is very necessary that we hold God's standard up before men and urge them to be filled with the Spirit.

After discussing these eight benefits brought to us by the baptism of the Holy Ghost, it comes to mind that while these cover the out-standing benefits given in the Word, yet there are many, many other benefits that are enjoyed by those who are partakers of the Holy Ghost.

We have the "joy unspeakable and full of glory" spoken of by Peter. 1 Pet. 1:8. It is so much beyond what tongue can tell that we understand why he said it was "unspeakable joy." Paul also writes that "we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God." Rom. 5:2.

Man filled with the Holy Ghost is so thrilled at times that he cannot contain the blessing without giving vent to some outward expression, and we find him in some cases so full of power that his body quivers under the blessing. He is then able to worship the Lord with his whole being by some real manifestation of the Spirit that carries him into heavenly places with the Lord.

This worship may be in a holy dance before the Lord, as did David when he brought the Ark up to the City of David. 2 Sam. 6:14. Dancing often accompanies some special victory wrought by the Spirit. It may be a worship of the Lord in tongues. This too, is an expression of joy that only those who are partakers of the Holy Ghost can know.

Then there is the joy one receives in testifying under the anointing of the Holy Ghost. In fact when the power of God is upon a person it is sweet to the soul to participate in any of the things that are done in a well ordered assembly. When singing is done in the Spirit, it is so wonderful! And oh how marvelous to pray when the Spirit of the Lord rests upon the assembly. It is a common thing to have all-night prayer meetings where Holy Ghost people come together.

Then there is that highest of calls, the preaching of the Gospel of Jesus Christ. And God never intended for any man to preach this Gospel until he is filled with the Holy Ghost.

The Gospel, which is the death, burial, and resurrection of Jesus, was never preached until after the disciples were filled with the Holy Ghost. The reason is that the Gospel is not to be preached in man's strength and wisdom, but in the demonstration of Spirit and power. 1 Cor. 2:4. We find that when it is thus preached it brings results. Any service that is carried on where the Holy Ghost is present will bring results for the kingdom. Men and women who grow tired and sleepy in some formal place of worship will stay at a Pentecostal meeting wide awake for three and even four hours and will be surprised at the way the time has slipped by. What is it that holds the attention in such an unusual way? It is none other than the miraculous drawing power of the Holy Ghost which simply cannot be counterfeited in other meetings where the Spirit of God is not given the right of way.

There is no substitute for the moving of God's Spirit upon the congregation. Let us always be found much in prayer that the Holy Ghost will have full right-of-way in our services that we may continually reap the benefits that are ours in this Holy Ghost dispensation.

GIFTS OF THE SPIRIT

Now concerning spiritual gifts, brethren, I would not have you ignorant." 1 Cor. 12:1.

There are diversities of gifts, differences of administrations and diversities of operations, but they are by the same Lord God, the Spirit. But the manifestation of the Spirit is given to every man to profit withal. See 1 Cor. 12:4-7.

We often hear people say that we need the gifts of the Spirit among us, and they speak as though we had none of them in operation. The fact is that the first two gifts mentioned here, which are the two greatest ones, are always in operation in any successful and growing assembly. These are the GIFT OF THE WORD OF WISDOM, and the GIFT OF THE WORD OF KNOWLEDGE. It takes men who have the WORD OF WISDOM to win souls. "He that winneth souls is wise." Prov. 11:30. Paul says we speak wisdom of God in a mystery. The GIFT OF THE WORD OF WISDOM is what made Paul the soul winner that he was. He called him-self a planter and then Apollos came with the WORD OF KNOWLEDGE to water⁷ and God gave the increase. See 1 Cor. 3:6. That is God's method of building up assemblies.

What saints need today is to recognize these two gifts at work in their midst and give honor to them. Notice that these gifts are not just GIFTS of WISDOM and KNOWLEDGE, but WORDS OF WISDOM and WORDS OF KNOWLEDGE. They are, therefore, not the wisdom and knowledge of this world, but they are of the Holy Spirit. Also note here that they are not the gifts of men; not even of God's men, but they are the gifts of the Spirit that work through God's men.

For instance, a man of God who has been a success in his ministry may be facing a problem that has him perplexed, but he seeks the face of God and the faithful Spirit operates through him the WORD OF WISDOM and the WORD OF KNOWLEDGE. The apostles and elders in the Council at Jerusalem were facing the problem of circumcision and James received the WORD OF KNOWLEDGE and the rest, through the gift of the WORD OF WISDOM, accepted his words for their decision.

Then there is the GIFT OF FAITH. Now all Christians have faith, but all have not the gift of faith. This is a gift of the Spirit that operates through the members of the body as He (the Spirit) wills. What have we to do with it? We seek the face of God with open hearts and then God gets a chance to bestow His gifts. Read the life of George Mueller and you will see how the Spirit worked the GIFT OF FAITH through a life that was yielded to Him. These gifts develop as they are exercised. George Mueller made the statement in the latter part of his ministry that he found it just as easy then to believe God for \$1000; when the need arose, as it was to believe for \$10.00 when he first started out in his life of faith.

To another the GIFTS OF HEALING by the same Spirit. Often we hear someone say that so and so has the gift of healing; but you will notice that the Word says, GIFTS (plural) OF HEALING. There is only one way that this can be understood, and that is that the Spirit works gifts through men. If a man had the GIFT (singular) of HEALING he could heal everyone whom he found sick. But even the Apostle Paul left

a brother sick in a certain place. 2 Tim. 4:20. Therefore, the man who has success in praying for the sick has the GIFTS OF HEALING by the Spirit.

THE WORKING OF MIRACLES is also an operation of the Spirit through men who can exercise faith for them.

THE DISCERNING OF SPIRITS is a gift that is often counterfeited by evil surmising. The genuine gift, however, is a very useful one and any assembly stands much in need of it. It should operate only through a very tender person with a contrite spirit. It should be through one who never harshly rebukes nor is a busybody, but one who has compassion for those who are taken captive by the devil. It should be used to recover those who have fallen into the snare of the devil. As much as possible this gift should not be exercised in public meetings, for often a false spirit is not detected by the majority of the saints. If care is not taken it might bring division among the saints because of sympathy for the guilty party; so it is best many times to endure wrong manifestation and later go privately to the party in the spirit of love. By this method you usually can win the person from the snare they are in and save a lot of trouble among the saints.

Paul tells the Corinthian Church that he came to them "in demonstration of Spirit and of power." 1 Cor. 2:4. And the influence that gave Peter that great revival on the Day of Pentecost, was the mighty demonstration of Spirit and of power that was manifested that day from the 120 newly-filled saints.

In our lesson today we read that the manifestation of the Spirit is given to every man to profit withal, verse seven. This means that it is for the common good of all the assembly. Care should therefore be taken by those who are exercised in any manifestation and demonstration that it is profitable and upbuilding to the work of the Lord. It should be edifying. In other words it should bless the believer and put the unbeliever in awe and bring conviction on him because of the blessing that accompanies the demonstration. When the devil cannot hold an assembly down in cold formality, but the gifts of the Spirit are in operation with manifestations and demonstrations, he will then use those that he can to go into extremes and bring fanaticism into the assembly. We must remember that the truth here lies between the two extremes, cold formalism on one side, and fanaticism on the other. Either extreme is caused by the lack of self-denial. On one hand the flesh is not willing to pay the price of what the world will think if they are moved upon by the Spirit, so they remain formal. On the other hand the flesh desires to be seen and because of this human desire to appear spiritual, the poor souls are led into fanaticism. No one should over move in a manifestation without being sure he is wholly consecrated unto the Lord.

PROPHECY, TONGUES AND INTERPRETATION

1 Cor. 14

In bringing a lesson under the above heading, we desire to call your attention to the carefully worded instructions given us in this 14th chapter. We as Pentecostal people have so many times ignored this plain teaching that it becomes necessary for our attention to be called to the truths laid down herein.

"I would that ye all spake with tongues." Verse 5. First let us notice that Paul is not dealing here with tongues as evidence to receiving the baptism of the Holy Ghost. We are now studying under the heading of "Spiritual Gifts." Verse 1. So the tongues spoken of here are those exercised in the Church by the saints who are filled with the Holy Ghost.

"He that speaketh in an unknown tongue speaketh not unto men, but unto God." Verse 2. Here we are informed that there is an UNKNOWN tongue. Some have tried to discard the word "unknown" because it is in italics, but the added word here is upheld by the plain statement of Paul. In this same verse he says that the one who speaks in an UNKNOWN tongue speaks not unto men but unto God: for NO MAN UNDERSTANDETH HIM. This confirms the fact that it is an UNKNOWN tongue. Now the use of this tongue is not condemned, but very plainly declared to be edifying to him who is speaking: and when interpreted, it is edifying to the Church. Verses 4-5. It can be readily seen that he who speaks in tongues in his private devotions is not out of order. Also when saints are lifting up their voices in one accord in prayer, it would be in keeping for any to pray in tongues-likewise in a praise service where all are lifting up their voices in praise.

On the other hand, we find that if one brings a message in tongues, it should be interpreted. If after the message has been given, there proves to be no interpreter present, the Word says, "Let him keep silence." Verse 28. In other words, he should not give a second message if there is no one present to interpret. Paul then goes on and gives the order in which the speaking in tongues should be done: "Let it be by two, or at the most by three, and that by course, and let one interpret." Verse 27. This order should be taught faith-fully to all the saints to avoid confusion in the meetings.

Right here we will call your attention to a very pointed fact. It is that he who exercises the Gift of Tongues can control the gift so that he can refrain from speaking when it would be out of order as taught in the Word. It is a dangerous thing to possess a spirit that cannot be controlled. The spirit should be conquered by the one who possesses it.

Next, notice verse 5 says that Prophecy is greater than Tongues, except the Tongues are interpreted. This puts Interpretation on equality with Prophecy. In fact Prophecy and Interpretation are identical except Interpretation is preceded by Tongues. Therefore, as we take up the use of the Gift of Prophecy, the same thoughts will apply to the Gift of Interpretation.

The giving of messages has been so abused and misused, and thereby has brought so much havoc that it is always in order to instruct new saints concerning the proper exercising of these gifts. What a mistake has been made by ministers who have allowed message givers to rule their assemblies. No such plan was ever in the mind of God when He set His offices and gifts in the Church. No assembly will be fruitful very long that allows such disorder. If one would stop to consider, common sense would teach that an all-wise God would never place a gift in the body with which an unstable saint could claim to rule or misrule an assembly demanding people to go at their beck and call.

There are two grades of prophecy taught in God's Word:

- a. The "More Sure Word of Prophecy." (This is to judge all men.)
- b. The Gift of Prophecy and Interpretation (This is to be judged by those in the Church.)

Peter makes plain that there is a high and infallible class of prophecy and declares it to be above even the experience that he had with Christ on the Mount of Transfiguration. See 2 Pet. 1:19-21. Here we find that prophecy of the Scripture is above all, in that it is not given for any private interpretation.

"Let the prophets speak two or three, and let the other judge." Verse 29. Here we find that this class of prophecy is to be judged or proved. Paul confirms this teaching in another of his writings, for he says, "Despise not prophesyings. Prove all things; hold fast that which is good." 1 Thess. 5:19,20. How are messages given in Prophecy and Interpretation to be judged? By the Word of God. First of all they are to be judged by the nature of the message, for in the third verse we read, "But he that prophesieth speaketh unto men to (1) edification, and (2) exhortation, and (3) comfort." There is no law to govern those who edify, exhort and comfort by their prophecy. Heb. 10:25 admonish the saints to exhort one another. You cannot harm a meeting by bringing a message of comfort and edification.

When Paul got his call to go to Rome knowing the time had come for him to finish his ministry, prophets and prophetesses gave him messages in every city and in one place they told him he should not go. But when the lord had first called Paul, He told Ananias that Paul was to bear His name before Gentiles, and kings. Paul knew that his work was not yet completed, so these messages that were given did not stop him. He who taught us that prophecies should be judged was able to judge for himself. He knew that these messages, even though they had come through Spirit-filled people, might come from the sympathetic mind of the giver. Re let none of these things change him, for he had his moving orders from higher up; for the Lord had said, "I will show him how great things he must suffer for my name's sake." Acts 9:15-16.

THESE THINGS OUGHT NOT SO TO BE

James says, "My brethren, these things ought not so to be," that out of the same mouth proceedeth blessing and cursing: "Who is a wise man endued with knowledge among you? Let him shew out of a good conversation his works with meekness and wisdom." He says that a fountain is not like man for it will either send forth sweet water or bitter water. Likewise a tree will not bring forth two different kinds of fruit. But men after receiving the Spirit of God is different. The Word teaches that there are three spirits in the world; namely, the spirit of man, the spirit of the Lord and the spirit of Satan. When one is filled with the Holy Ghost, the Spirit of the Lord has its seat right in the human spirit and they are very closely associated one with the other. It is possible for one who has been filled with the Holy Ghost to walk in his own spirit at times and on other occasions walk in the Spirit of the Lord. Therefore, out of the same mouth he can bless God and curse men.

Now James tells us that these things ought not so to be. But it is a fact just the same that a man who is born again is dual in spirit; and too often we find him walking after his own spirit. As we understand this fact, we can more clearly see why Paul told us to "Despise not prophesyings. Prove all things; hold fast that which is good." 1 Thess. 5:20-21. In exercising the gift of Prophecy, one may be speaking under the influence of the Spirit and yet have his words dictated to him by human thoughts.

"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." 1 Cor. 2:11. This scripture plainly teaches about these two spirits. And notice that while it says man knows the things of man by the spirit of man, it also says no man knows the things of God but the Spirit of God. This shows us that the Spirit of God in its knowledge is infallible. On the other hand, man may get his words either from his own spirit or from the Spirit of the Lord, for they both dwell in him.

Preaching the Gospel may be by the spirit of prophecy; therefore, preaching under the anointing may include prophesying, exhorting, reproof, rebuking and instructing. Many of us have proved that one can preach a message under a heavy anointing and afterward find out that it was not all backed up by the Word of God. So we have learned that we cannot accept as truth all the things that are preached, even though the preacher is highly anointed when bringing it forth. So preaching, like the gift of Prophecy, needs to be judged by the Word of God.

All the trouble we have ever had in our assemblies has come because we have not allowed the Holy Ghost to keep control of our spirit. It is a truth full of mystery how the Holy Ghost can anoint our spirit to preach, testify, sing or pray with no uncertain sound. He can give us a flow of language uncommon to our own vocabulary and force words through our mind until we are astonished at what we are saying; yet we are allowed under this anointing to give out teaching not altogether backed up by the Word. Therefore, let us judge preaching, not by the amount of blessing upon the preacher, but by its adherence to the infallible Word of God, which does not need to be judged, but rather, judges all men

There is another truth that many times is not recognized by God's people. Our human spirits are so closely connected with and associated with the Spirit of God that many times the human spirit learns from the Holy Spirit. And it is possible for one to be speaking by the gift tongues and still be speaking by his own human spirit. Many do not understand that this is possible and if it is not understood and guarded against, we are apt to fall into the habit of doing the speaking. The results will be that we lose the anointing and still go on speaking in tongues with no uplifting joy that real tongues spoken by the Spirit of the Lord brings, and it becomes a useless prattle. Therefore, we urge those who have divers tongues to guard them as sacred and not allow them to drift into a cheap and lifeless prattle. If your speaking in tongues does not lift you up into a place of blessing and edify you, then you can know that your spirit has pulled off on a crusade of its own and left the Great Teacher behind. An over zealousness to speak in tongues will cause some to be led off in their own spirit. It is best to wait on God and have the real.

Because of the fact that these gifts have been so misused and operated by the spirit of man, some have gone to the extreme the other way and do not want anything to do with the gifts. But the truth lies in the middle ground; and let us who have caught the vision consecrate and let the real be manifested in and through us. When these gifts are operated under the Spirit of God and a un-believer comes into the midst he will confess that God is in us of a truth.

God has not given these gifts to make a play house out of the house of God by our selfish desires. Neither has He given them just that we might be blessed or appear to men to be spiritual; but they are given as signs of God's supernatural power being displayed. When they are in operation they cause a hunger to take hold of needy souls. This is the result when the manifestations are real, but where cheap fleshly manifestations are in operation, the unsaved have no conviction, and in some cases are driven away.

No one should ever attempt to operate the gifts we have been considering in these last two lessons unless he knows he is living a pure, clean life for God and the Spirit of the Lord is moving upon him. Then God will get glory out of the manifestation.

It seems that of all times in the world that we should have the power of God in our midst bringing forth the gifts, operations and manifestations of the Spirit, it is now in these awful days when sin abounds so much all around us. Great movements that once saw mighty revivals have become cold and heartless, with no message for poor, sin laden men and women at our doors. God help us to move in the power of the Holy Ghost and contend earnestly for the genuine gifts of the Spirit to be in operation in and through us until He comes. Amen.

**AND YET SHEW I UNTO YOU A MORE
EXCELLENT WAY**

1 Cor. 13

It is highly fitting that Apostle Paul should give us the teaching concerning the "More Excellent Way" just after he had given us the gift chapter and just before he gives the teaching concerning the gift of Tongues, etc. I sometimes say he has made a sandwich out of it and put honey between two slices of bread: we must bite through the bread in order to get the honey! This "More Excellent Way" is the crowning of all graces and this is not to be wondered at for it is the very nature of God Himself.

It is said that when Jesus brought forth His new Commandment that they "love" one another and by this shall all men know that ye are my disciples if ye have "love" one to another, John 13:34,55, there was no noun in use to express this love. It seems that He here coined a word and used for a noun the verb "agapa" which means divine love. The common Greek word in use in Jesus' day for love was "phileo," which means human love. It expressed natural affection such as the love of a mother for her child, the love of a husband for his wife, etc. It was the best poor fallen man had. But it was frail and faulty and many times it turns to jealousy at the slightest pretext. It is the underlying cause for human failure and is the parent of many tears, sorrows, and heart agonies. Many times man has looked forward to the joy and happiness this human love is to bring, but soon it is turned to sorrow and the cup is all the more bitter.

The divine love we are considering in our lesson today is so different from this human love. It is from God and it can never fail. Hallelujah! In verse one, Paul says, "I speak with the tongues of men and of angels, and have not (divine) love, I am become as sounding brass, or a tinkling cymbal." Rom. 5:5 tells us that the love of God is shed abroad in our hearts by the Holy Ghost. Paul infers that it is possible for one to go on and exercise the gift of Tongues even after the love of God has departed from him. See verse 1. The glowing, burning love that melts the hearts of the hearers is not there and the exercising of these gifts becomes a fruitless manifestation. It is the love of God that gives compassion for poor, lost and dying souls and causes the revival fires to burn. It makes one willing to suffer hardships for the cause of Christ that others might have the Gospel.

When this love of God leaks out of a man's life it disconnects him from the heavenly power house and the tools he has received from God with which to plow deep, will not turn up the soil nor break up the fallow ground. Therefore, the secret of seeing God's work built up and His name glorified is to have the love of God shed abroad in our hearts.

Paul says we might go right on prophesying and understanding all mysteries and all knowledge and even have faith to remove mountains, but if we do not have the love of God we are nothing. See verse 2. We become like the Church of Laodicea that said, "I am rich, and increased with goods, and have need of nothing; and knowest not that thou are wretched, and miserable, and poor, and blind, and naked." Rev. 3:17. We are told that we can bestow all our goods to feed the poor and even give our bodies to be burned, but without this divine love it profits nothing.

What is this without which man's learning, man's efforts, yes, man's so-called success are failures? It is what we have been putting to the front in all our lessons; it is God in us for God is love. It is a revelation, and more, it is the life of God poured out in our hearts, manifesting itself in word and deed.

Brother Grover would often exclaim, "Bless God! What makes the Lord so good?" We would answer, "It is His nature." And herein lays the truth. The nature of God is love.

Divine love suffereth long and is kind.

Human love may suffer, but it grows bitter under the burden.

Divine love envieth not.

Human love is often manifesting itself in envy and jealousy.

Divine love vaunteth not itself, is not puffed up.

Human love has forever vaunted itself. Self is the center around which it moves. Take selfishness from human love and it would crumble and fail, for self is the only strength it has.

Divine love does not behave itself unseemly.

Human love airs its grievances in divorce courts. It too many times produces green-eyed jealousy and strikes down in cold blood the object of its affection.

Divine love seeketh not her own.

Human love's one object is to get and hold its own.

Divine love is not easily provoked.

Human love is sensitive and difficult to handle. It will not stand to be neglected.

Divine love thinketh no evil.

Human love feeds on the scandal of the world.

Divine love rejoiceth not in iniquity, but rejoiceth in the truth.

Human love rejoiceth in the down fall of its enemy and it cannot rejoice in the truth if that truth does not gratify its demands.

Divine love beareth all things, believeth all things, hopeth all things, endureth all things, and divine love is always easy to be en-treated.

Human love is easily upset, and is full of doubts and misgivings.

No wonder Paul declared in Rom. 13:10 that "Love worketh no ill to his neighbor." Our chapter closes by telling us that prophecies shall fail, tongues shall cease and knowledge shall vanish away, but LOVE can never fail.

THE FRUIT OF A CHRISTIAN

John 15

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." Verse 16.

This was a call from the Lord to His disciples. It was not a call to salvation, but a call to fruitfulness. The Lord wants fruitfulness in the lives of His children. It is possible for a person to be a Christian and not bring forth fruit, but this is only a temporary condition, for if he does not bring forth fruit he is taken away. In the beginning of this chapter we read that Jesus is the true vine and His disciples are the branches. If a branch does not bear fruit, He takes it away; and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit.

The fruit that a Christian bears is not of himself, but of the Spirit. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." Verse 4. Our natural man is dry and barren and cannot bear fruit of itself. We have a human heart that is deceitful and desperately wicked. But when we let the Holy Spirit come into our lives. He will bring forth fruit for us. And oh what wonderful fruit the Holy Spirit will bring forth in a life that is yielded to Him. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Gal. 5:22, 23. All this fruit will grow in the life of a Christian as the result of the indwelling Spirit. Apostle Paul was continually giving the credit for the fruits of his labors to the Spirit. He said, "It is not I, but Christ. I can do all things through Christ."

A beautiful thing about this fruit is that "against such there is no law." Now there is a law of limitation on the Gifts of the Spirit, but God takes the limit off the fruit. He says we can bear as large and as much fruit as we are able to produce. We are allowed to exercise all the love we can and have all the joy we can get. We can exercise just as much long suffering and gentleness and meekness as we can get to grow on our trees.

On the other band it is well for us to take heed to the warning that God gives in His Word if we do not bring forth fruit. "He spake also this parable: A certain man had a fig tree planted in his vine-yard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, three years I come seeking fruit on this fig tree, and find none: Cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well: and if not, then after that thou shalt cut it down." Luke 13:6-9. This parable tells us that for three years the owner of this tree had come seeking fruit, but found none. He then -ordered it to be cut down, but because the vine dresser pleaded for it, it was given another year in which to prove itself. This

parable clearly teaches that after the Lord's continued efforts to get us to bear fruit, if He fails to find it, we shall be cast off.

The same thought is brought out in the parable given in Isa. 5:1-7: "Now will I sing to my well beloved a song of my beloved touching his vineyard. My well beloved hath a vineyard in a very fruitful hill: and he fenced it, and gathered out the stones thereof and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes...I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down. And I will lay it waste: It shall not be pruned, nor digged; but there shall come up briars and thorns: I will also command the clouds that they give no rain upon it." This is a real warning, for if the Lord comes to seek grapes on us and finds wild grapes (the fruit of selfishness, strife, etc.) we, too, will be cut off. Matt. 13:22 gives us a cause for fruitlessness in our lives:

"He also that received seed among the thorns is he that heareth the word; and the cares of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful."

When we have the fruit of the Spirit growing in our lives, it makes us a tree acceptable to God. "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." Verse 2. This pruning and purging is a painful process, and at the time we may wonder why God allows such things to come into our lives. "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peace-able fruit of righteousness unto them which are exercised thereby." Heb. 12:5-11. Let us not, therefore, despise, but value the chastening of the Lord.

Peter tells us how we may be fruitful Christians: "And beside this; giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of the Lord Jesus Christ." 2 Pet. 1:5-8. I call this the addition chapter. We all must have faith in order to be saved, but Peter tells us that we must add to our faith virtue, etc. He says if we do this we shall be barren nor unfruitful. Therefore a life that is constantly growing in God will be a fruitful life.

THE MINISTRY

God's government is not a democracy nor a republic, for in these forms of government the voice of the people rules, either directly or by representation; it is a theocracy. God rules as king over His own kingdom. He appoints His own offices and then fills those respective offices with those He chooses in the Church. We read it is God who sets them in the Church to rule. 1 Cor. 12:28 and Eph. 4:11.

"This is a true saying, if a man desire the office of a bishop he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil." 1 Tim. 3:1-7. Here we find that a bishop, who is an overseer or pastor, must be qualified and proven in his calling before being ordained.

"For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: If any be. blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God: not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." Titus 1:5-9. Here we find that Paul instructed Titus to go through the assemblies of the island of Crete and in every city ordain elders. You will notice in speaking of their qualifications he called them bishops. Verse 7.

"And from Miletus he sent to Ephesus, and called the elders of the church. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Acts 20:17, 28. On this occasion when Paul called the elders of Ephesus to come to him he said that God had made them overseers over the house of God, to feed the church of God. In this case these elders were pastors or bishops.

"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." 1 Pet. 5:1-3. Here we find that Apostle Peter was likewise an elder.

Since the bishops, pastors and apostles have all been called elders; we, therefore, conclude that all ordained ministers, regardless of their office, are elders. All elders are not pastors; all elders are not

evangelists; and all elders are not teachers or apostles; but the pastors, evangelists, teachers and apostles are all elders.

Paul in his pioneer evangelistic work did not ordain elders in the various assemblies that he started. But we have already noted that all elders had to be first tried and proven in their different offices before they could be ordained. Paul, therefore, returned later to do that work. Acts 14:23. In some instances he sent some of his helpers to do it. See Titus 1:5. Thus the ministry in the new fields was established.

From this we see that it is unscriptural when setting a church in order to pick out two or more among the merely good men, and ordain a set of elders. When men are ordained who have no call to the ministry of the Word, they often become carnal bosses over God's heritage and the result is that a general disorder causes havoc in the local assembly.

Pastors whom God has qualified and set in their place, are to have authority to rule in the house of the Lord and keep the meetings in the highest divine order possible. They should study to be approved of God, and not to please themselves. They will soon gain the respect of the more spiritual saints in the assembly and if the spiritual saints will stand behind such a pastor, he will be helped in dealing with unruly spirits that do not build up, but rather destroy.

Now the question arises, "If the minister is set in office by the Lord, there is no church board to rule the minister, and the church has no right to vote a pastor in and out, how then can an assembly deal with a pastor who becomes unfaithful?" The best order seems to be by a Board of Presbyters. 1 Tim. 4:14 shows that there was such a board working in the Apostles' day.

It is a good plan in each district to form a body of ordained elders and let these elders select from among themselves a Board of Presbyters to handle any disorders that might arise among the ministers. In this way the lay members of any assembly could lay their requests before these presbyters in case their pastor should become unfaithful. If the saints should be willing to have a Godly pastor over them as is written in Heb. 13:17, the ministry itself should not object to having a Board of Presbyters over them. This system has proved to be a protection to the honest minister as well as to the congregation itself.

QUESTIONS 21-30

Lesson 21

1. What two things mentioned are necessary that we be not barren nor unfruitful?
2. What promise had been made to Peter that gave him great confidence concerning his deliverance from prison?
3. What scripture proves it is the will of God for us to repeat our requests in prayer?
4. What important thing must we do if we are to expect the answer to our prayers?
5. What kind of prayers have no promise of an answer?

Lesson 22

1. Give two or more prophecies in the Old Testament which refer to the Baptism of the Holy Ghost.
2. Where and by whom do we find the Baptism of the Holy Ghost first preached in the New Testament?
3. What baptism did John refer to when he said, "I have need to be baptized of thee"?
4. What office was it necessary for the Son of God to occupy before the Holy Ghost could be given?
5. What is the "Gift of Eternal Life"?

Lesson 23

1. What two witnesses are mentioned in regard to the Comforter?
2. What spiritual manifestation came upon the disciples on the Day of Pentecost when they received the Holy Ghost?
3. What other scriptures in Acts record the same manifestation?
4. Why do you believe the same manifestation should take place today?
5. What good proof is given in Acts the 8th chapter that this manifestation was repeated in Samaria?

Lesson 24

1. Give three benefits derived from receiving the Holy Ghost baptism.
2. What has God provided to make our preaching effective?
3. What effect does the moving of the Spirit have on the congregation?
4. Contrast a Gospel service with and without the presence of the Holy Spirit.

Lesson 25.

1. What two important gifts are necessary for the success of the Church?
2. From what source do the members of the body receive the gifts?
3. Explain why the Word speaks of Gifts of Healing in the plural.
4. What is a counterfeit for the Discerning of Spirits?
5. For what purpose are the gifts given to the Church?

Lesson 26

1. What is the chief difference between the speaking in tongues in Corinthians, and tongues as recorded in the Book of Acts?
2. What sound proof do we have that there is an "Unknown tongue"?
3. What should the saints do when a message in tongues is given in the Church?
4. What kind of prophecy is spoken of in the scripture beside the Gift of Prophecy?
5. For what purpose should the Gift of Prophecy be used?

Lesson 27

1. In What way does man differ from the tree or fountain referred to in the book of James?
2. How does a man possess the knowledge of the "things of man"?
3. How can we know the things of God?
4. Can we depend on everything being said as being absolute truth because it comes from one preaching under the anointing?
5. Explain why.

Lesson 28.

1. Explain what Paul meant by the "More Excellent Way."
2. In what ways do divine and human love differ from each other?
3. What is the propelling power in Christian service?
4. In what way does man receive the love of God?

Lesson 29.

1. How can a Christian bear the fruits of the Spirit?
2. How much fruit does the law of Christ allow one to bear?
3. What teaching do we receive from the fruitless fig tree?
4. What should be done to a fruit bearing tree?
5. What advice does Peter give the Christian in order that he may bear fruit?

Lesson 30.

1. What is God's form of government?
2. To whom do "elders" refer in the scripture?
3. What is the work of a bishop?
4. How did Paul manage to get elders ordained in new fields?
5. Should an elder who rules over the church in the Lord, in turn be in subjection to someone else in the Lord? How can this be accomplished?

HONOR MINISTERS AND PAY TITHES TO THEM

(a) Honor the Ministry

We have seen in Lesson No. 30 that the Lord requires the ministers to be qualified and He gives them instructions as to their work and conduct. Now we wish to bring Bible teaching on how the ministry should be treated by the church.

"And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among your-selves." 1 Thess. 5:12,13. This is the overcomers' chapter, and here we find that one of the things you must do to be sanctified wholly is to esteem those very highly who are over you for their work's sake. "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." Heb. 13:7,17. The reason for obeying and honoring those who are over you in the Lord is given in the above scripture: "For they watch for your souls as they that must give account." If you have been obedient to them they will give account "with joy" for the Word has been profitable to you. If you have not been subject to them, their account will be "with grief" for the preaching of the Word has not been profitable to you.

In 1 Tim. 5:17 we are told to count those that rule well worthy of double honor, especially those who labor in Word and doctrine. Our respect for the ministry also demands that we receive not an accusation against an elder except before two or three witnesses. 1 Tim. 5:19. The ministry would be held in higher esteem in the world if saints would always observe this rule.

Jude 8 and 2 Pet. 2:10 tell us that there were those who dared to despise government and speak evil of dignities and they were among the condemned. God is warning the saints not to despise His government, for in His government are officers with authority from heaven.

In James 3:1, 2 we are advised: "Be not many masters (teachers) knowing that we shall receive the greater condemnation (judgment)." teacher is in a responsible position and must be very careful as to what he teaches. It is best not to covet this position if we cannot fill it successfully; but if any be called, "let every man prove his own work? and then shall he have rejoicing in himself alone, and not another." Gal. 6:4. If as Bible students you respect and honor the ministry, then if you are called into the ministry, others will respect you, for "whatsoever a man soweth, that shall he also reap." Gal. 6:7.

If an elder sins he is to be rebuked publicly before all that others may fear. 1 Tim. 5:20. While we have seen how the Lord protects the ministry and asks for them double honor, yet here we find that if a

minister sins and brings a reproach upon his work, he is to be rebuked before all. This is in contrast to Gal. 6:1 which is just for the lay members of the church.

Paul warns the elders of Ephesus to feed the church of God. He let them in on something he knew would happen after his departure. He said, "Grievous wolves shall enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:28-30. Now we should learn from such scriptures what false leaders, even men of the assembly, will do. We should take heed that we never be found on such a job for the devil. When these wolves acting as sheep begin to operate in an assembly, we should be able to discern them by the scriptures and not stand by them.

There seems to be a selfish, human desire in some to become leaders and as they strive to bring their own desires to pass, they become trouble makers and cause the work of God to suffer. How much better it is to be a consecrated, contented sheep in submission to the good teaching of your pastor and have the blessing of God upon your life; and when God sees you have qualified yourself for a responsible place He will open the way before you without any pushing or crowding on your part.

(b) Pay Tithes to the Ministry

The question of tithing seems to be hard to get settled in the minds of some people. Why should we pay tithes? Because tithes were paid by Abraham, and Jesus said if you were the seed of Abraham, you would do the works of Abraham, John 8:3?. We ought to pay tithes because ten cents on the dollar is little enough. If we did less, we would not be doing as much as the Jews do. Christian giving is to be as the Lord has prospered us. If the Lord has prospered one much, he should give more than the one who has not prospered so much. See 1 Cor. 16:2. This is the same system as tithing.

The ministry must be cared for by those who are members of the assembly. If all would pay to the pastor their tithe, a small assembly would be surprised how easily the needs of the pastor could be met.

Some that are bothered about tithing will tell you that we should not give one tenth now, but we should give all. Well, we say, if you wish to see it that way that is all the better provided you live up to it! They then inform us that they don't mean that they should give it all away, but just put it on the altar for God. The trouble with that is they tie it to the altar so tightly that it stays right there-and the work of the Lord is not benefited by it; and the faithful tither is doing more for the work of God than the so-called "giver of all" is doing.

God blesses the man who pays his tithes and deals honestly with Him. This persuades us that the most scriptural way of supporting a pastor is by tithing. Offerings should be given for other needs that may arise.

DEACONS

"And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephan, a man full of faith and the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmanas, and Nicolas a proselyte of Antioch: whom they set before the apostles: and when they had prayed, they laid their hands on them." Acts 6:1-6.

There are some outstanding facts that we want to call to your attention in the appointing of the first deacons:

First, we see that the church was in good running condition before the deacons were appointed. They were not chosen until they were needed.

Second, they did not appoint more deacons than were necessary to carry out the duties that were assigned to them. At the time they were appointed there were thousands of disciples in the church at Jerusalem and they considered that seven would be sufficient for this great body.

Third, the deacons were appointed to look after the material things so that the apostles could give themselves to the Word. Some have the mistaken idea that the deacons hold the job of hiring and firing the pastors and issuing orders as to how to carry on the work, but the office of a deacon is not one of authority, but rather one of service. These deacons were to be under those who gave out the Word of God and were to care only for the natural affairs of the church.

Fourth, while it was the church that was given the work of seeking out (nominating) the seven men, yet it was those in charge of the spiritual affairs that appointed them and ordained them. The choice of the people was subject to the final appointment of the disciples.

"Likewise must the deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." 1 Tim. 3:8-13. Here we find in plain language the qualifications of a deacon. We notice that the deacons like the elders must first be tried, or in other words proven, before they are ordained.

When a deacon is scripturally ordained, he has a lifetime job with only two ways he can get out of it. One is by backsliding, and the other is by promotion, such as was the case of Stephen and Philip. Acts 7; Acts 8:5-13 and Acts 21:8.

1 Cor. 12:28 tells us that God set in the church Helps and Governments. We believe the office of deacon comes under the title of Helps. There are other very useful helps in the church if the Lord can get His will worked out in the lives of those He has called. We read that many are called, but few are chose. The reason for this is that all who are called will not meet God's requirements and they make ship-wreck of their calling so they cannot be numbered with His chosen ones.

It seems that there are some who are called to the ministry who are not capable of leadership even though they have a good ministry in God's Word. Some of these who have failed in a place of leadership have found a very useful and successful ministry when they answered the call to become a pastor's helper. A pastor who has a vision of placing the Gospel in nearby neglected fields can use to a great advantage a consecrated helper, who is willing to work under a good man of God. He would be content to go out and take charge of a meeting, or to stay in the home mission and let the pastor go.

We find that Apostle Paul had Timotheus and Silas with him as helpers on his evangelistic trips. Acts 17:14, 15. After Paul was imprisoned at Rome, he still had Timctheus and Titus to carry on the work. 1 Tim. 1:3; Titus 1:5; also he had Mark and Luke and others. 2 Tim. 4:11. If you will study the lives of all of Paul's helpers, you will find that they were good, obedient young men who were willing to be sent by Paul. They did not consider it being led by man to obey the leadings of a successful man of God.

Many ministers who are called to the work of God have spoiled their usefulness by not being humble enough to labor under a successful leader. They are not qualified as evangelists and so have no doors open to them. Some have been for years in this unfruitful state going from place to place accomplishing nothing. These same workers could have been a success if they had been taught to take their place as helpers and had been willing to prove their own work so they could rejoice in themselves and not another. See Gal. 6:3;4.

Some of this class have become very disgruntled and critical and give an evil report about almost every pastor or his flock. Some will even go into a successful assembly very meek and lamb-like as if they would be a blessing, but their motive is to get hold of the hearts of the saints so they might get charge of the assembly, or at least pull off a following unto themselves. Such men should be marked, for Paul says, "I beseech you, brethren, mark them that cause divisions...and avoid them." Rom. 16:17, 18.

Young men are needed in the ministry for John has said, "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." 1 John 2:14. Strong young men can labor for hours at the altar and at any other strenuous work in the spirit and accomplish so much more than older men because of their ability to endure hardships.

May the Lord give us more young workers and give them the clear vision of a successful ministry.

CONDUCT OF YOUNG WORKERS

Paul in writing to Titus said, "Let ours also learn to maintain good works for necessary uses, that they be not unfruitful." Titus 3:

14. When Paul speaks of "ours" (meaning the ministers and workers), I like to feel that I could nestle up close to him and say, "Brother Paul, when you said 'ours' you meant me, too" We have already been taught that salvation does not come from good works, but here the workers are exhorted to maintain good works. It is necessary to maintain good works lest we become unfruitful.

I feel that when workers are out living in other people's homes they should look for every opportunity to lift the burden from those who have extra work placed on them because the worker is there. All young workers in such a place, whether men or women, should put forth an effort to help with some part of the work. One would think that no such admonition would be necessary, but you would be surprised how many workers are slack along this line. I have seen young men willing to let the already overworked housewife iron his shirts and even press his suit, and he would put on his overcoat to keep warm, rather than to go to the wood pile and carry in some wood.

When a young man is staying in the home of a sister whose husband is unsaved, he should watch for a chance to put on some old clothes and help that unsaved man. He may by a half day's work win a man to God who otherwise might never be saved. You can interest him in your religion that way far better than if he sees you are willing to cause his wife extra work and accept the hospitality of his home and not as much as lift your finger to help bear the burden.

Workers going out into new fields, when stopping in homes, should guard themselves against participating in worldly amusements that might be carried on by the unsaved members of the family. Both the actions and conversation of the worker should be in harmony with his Pentecostal testimony lest his good be evil spoken of. Peter tells us to have our conversation honest among the Gentiles (unbelievers) that whereas they speak against us as evildoers, they may by our good works, which they shall behold glorify God in the day of visitation, that is, when a revival visits a district. Because we have lived the life before them, they will want what we have. See 1 Pet. 2:12.

Workers should guard their conversation lest their words become light and frivolous. Worldly young people will do their best to get the workers to go their way; and should they compromise, they will lose their influence and the sinner will say, "I don't want that kind of religion; I am as good as they are now." The poor old world has nothing more to offer its young people, but the Lord has an infinitely different life and it is up to us to show them the real.

I know of some girls who went into a new field and started meetings. They began to witness for the Lord and it looked as if a revival was soon to break out. A worldly young fellow, who was of the forward and catchy sort, made his boast to his friends that he was going to show these girls (the workers) a good time. He remained after meeting and when approached about his soul he said, "No, I am not a Christian but

it must be fine to have that kind of an experience." It was only a few nights until the girls looked forward to the end of the meeting when they could gather around this fellow and urge him to give up to God, for they were sure he was on the verge of giving in. However, they failed to detect that he was swinging the conversation to natural affairs about himself and his friends; he was entertaining them. The results were that two of these girls fell in love with him, and by his schemes were becoming jealous of each other and were quarreling. He soon spread the news around among his unsaved friends, and as they watched carefully, they could see those two girls snubbing each other. They were made a laughing stock for the devil and went home defeated. The worst of it all was that the place was ruined for the message, and the devil was in high glee over the way he used this servant of his to break up a revival.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16.

"Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Eph. 4:29.

"Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse-nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain." Phil. 2:14-16.

"Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Col. 4:5,6.

"For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews, I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the-law to Christ,) that I might gain them that are without law; To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you. Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away." 1 Cor. 9:19-27.

The fact that we preach to others is no guarantee that we will never be able to stray from the path of righteousness. Rather, we are special targets for the devil, for if he can get a leader to fall, he is sure to get others. Let us walk softly before the Lord in the fear of God lest after having preached to others, we should become castaway.

THE OVERCOMERS

We hear a lot in these days about the overcomers' life, and it is good that we do, for the promise of escaping the things that are coming on the earth and to stand in the presence of the Lord is made to the overcomers. We need not let confused concerning the life of an over-comer as though it were some special message that has been hid from the Spirit-filled person. Experience and observation have taught us that the many branches that have sprung up in the Pentecostal covement, advocating some special message as being the qualifications for the overcomer, have almost always resulted in exalting the person who accepted the message, thus starting that person in the very opposite direction of being an overcomer. We might as well settle it now that any person or assembly that is not out to promote unity among all the Spirit-filled people of God who abide by the Apostles' teaching, is not in the way of an overcomer's life.

It is quite easy for anyone to join himself to a company of people headed by a person of strong personality, and swallow all that person teaches, and begin to break fellowship with God's clean saints who are determined to keep spiritually balanced. I say it is quite easy and I know by experience for I received my baptism in one of those movements and I have been in the rise and fall of such. It is very clear in my mind how that by our teaching we put the apostles in a second place to us and claimed to be the sealed (by the angel) Rev.?, the 144,000 that stood on Mount Zion, etc., Rev. 14, the first fruits. Of course, this put us into a class way ahead of the poor old apostles. Our leader was a woman with a very strong personality and she preached these things to us with the blessing of the Lord and in power and, of course, we thought it must be so. It was wonderful to think that we were to be the rulers over all nations and even all saints as well as demons and imps and even have Satan under our feet. Some position! Who wouldn't want such a high place? And in our baby hood not knowing how to balance the scriptures, we felt it our place to submit to the rulership of our exalted leader with the promise that soon great signs would be following, mighty miracles and the disturbing of those in their graves, etc. Grand and glorious is the feeling of an exalted saint for a season, just to ride over the top of folk and to feel that you are the "IT". It is the best food the "old man" ever ate.

The way to glory is quite another road from that. It is the way of death to the "old man" and he doesn't want to die. But the only way of an overcomer is the way of death: and what a death it is to humble yourself after you have held the exalted place. And if you do not humble yourself, the Lord will abase you, for it is His Word. I have been very thankful that I let the Lord speak to me and I took the former way out for I have lived to see the movement that I was in abased by the Lord and great was the fall thereof! Likewise every other movement of this stamp will have to come down and every individual that goes through the overcoming way will have to come down off the "pinnacle of the temple." Matt. 4:5-7.

The way of the overcomers will make us go the "second mile" with our brother. Matt. 5:41. If all then were overcomers of that stamp, how great would be the unity among us. But alas! so few seem to want the humble place. They want the big place or they won't go far.

May God help us to teach and live the overcomers' life, for they will be justified who go out to minister and not to be ministered to.

The great trouble with all those teachers is that they have not been wise enough to settle all their doctrines by the Apostles' teaching, that is, by the Epistles and the book of Acts. Any teaching taken from prophecies, types, shadows, parables or symbols that does not harmonize with Acts and the Epistles is not sound doctrine and will come to naught. "Our great message" that exalted us was from Rev. chapters 7 and 14. The next movement that I met personally of that nature was taken from the misapplying of Malachi the 3rd chapter. Another I met was taken from the prophecies concerning the return of Israel. They taught that the saints must go to Jerusalem to meet the Lord. Zech. 14. About a half dozen other movements of this kind have started by misapplying the "Man Child" of Rev. 12:5. All were prompted by the same exalted spirit and all have come down, most of them in disgrace.

One teaching that I have not mentioned was called "Redemption." Those who believed in it taught a redeemed body this side of the coming of Jesus. Their leader was a mighty man of God and he claimed this experience, but he defied death and in a train wreck was the only passenger killed.

It ought to be easy for anyone to see that no such movement could exist unless there were some who were wanting a higher place than the apostles, who according to the Word, are the foundation stones in God's building. Eph. 2:20. The thing we have observed is that while it catches the babes in Christ who are so desirous of having great things in God, but do not have a knowledge of the Word of God to balance them, it also gets into the ranks of those who have pulled off some shady things in their lives and have not squared them up. They try to deceive themselves into believing that they can jump into this great overcoming movement and get by with things, but the more sober mind knows that the only way of becoming a real overcomer is to back track by way of repentance (with fruits). Sometimes there is restitution to be made in order to get everything out of the way, and many times pride hinders them from taking this humble way, but pride goes before a fall.

We see by Rev. 2:7 that the overcomer is to eat of the tree of life. It is eternal life to him who eats and if he doesn't overcome, what will he eat? I am persuaded that there is no middle ground; one is either an overcomer or else he is overcome. And we read: "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning." 2 Pet. 2:20.

John says it is our faith by which we overcome (1 John 5:4), and in Rev. 12:11 we find that we overcome the devil by the word of our testimony and the blood of the Lamb.

UNBELIEF

Text: "So we see that they could not enter in because of unbelief." Heb. 3:19

Of all the sins mentioned in God's Word there is one sin that stands out above all others. And strange as it may seem, this sin is boldly displayed in the lives of those that the world considers some of its most prominent and favorite people, people who (re looked up to as moral examples and worthy to be copied.

The reason unbelief is such a sin is because it declares God to be a liar. If I tell you something you do not believe, that means to you that I am a liar. God has so planned it that he who believes God is justified before Him. There is no other way by which one can be justified, even though his morals are perfect and his works beyond question. For we read: "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." John 3:18. Unbelief has damned the world from the beginning. It was when Eve disbelieved God's Word and believed the devil's lie that she disobeyed God.

It was by faith that Noah, moved upon by God, prepared an Ark for the saving of his household. Heb. 11:7. The flood came upon the un-godly who did not believe Noah's message. We read in Gen. 6 that God talked to Noah about the building of the Ark and he did not question God, but showed that he believed Him by his actions.

The children of Israel spent forty years in the wilderness. We read that they could not enter into the Promised Land because of their unbelief. We are exhorted in Heb. 3:12, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." Here unbelief is called "an evil heart."

While Zacharias was burning incense in his office of priest, the angel appeared to him and told him that his wife Elisabeth would bear him a son. See Luke 1:1-20. We read in verse 20 how the angel told him that because he had not believed the words that were spoken to him, he would be dumb until the thing had come to pass, and it was so. So we see that unbelief is always punished. When Jesus gave command to the disciples to go and preach the gospel, He told them plainly, "He that believeth not shall be damned." Mark 16:16.

The multitude came to Jesus and asked, "What shall we do, that we might work the works of God? Jesus answered and said unto them. This is the work of God, that ye believe on him whom he hath sent." Jn.6:29. We read Mark 16:17 that signs will follow believers; and in John 7:38 Jesus said that he that believeth on Him would receive the Holy Ghost. How much a soul is robbed of if he does not believe, for if it is only by faith one can be justified, it stands to reason that all who refuse to believe are lost.

Someone has said, "Well, it doesn't make any difference what we believe just so we are sincere in it." Indeed, it makes a great difference what we believe. A lie does not become a fact, just because you sincerely believe it to be the truth: it is still a lie.

Apostle Paul spoke about people who believed a lie and were damned. II Thess. 2:10-12. The truth remains the same whether we believe it or not. At one time nearly everyone believed the world was flat, but that did not make it so; the earth was just as round then as it is now!

You may ask, "How can I be sure what to believe as there are so many different interpretations of the Word?" Thanks for the chance to answer that important question. - Among all the doctrines taught there must be a right way, and it is very reasonable to believe that the first Gospel message preached would be sound doctrine. You will find it in the second chapter of Acts. Read what Peter preached to the people. When they believed his message they asked, "What shall we do?" He said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:58. When 5000 souls believed his words, they obeyed and God did the rest.

James tells us that faith without works is dead. He was not talking about our good deeds, but he referred to the actions which are produced by faith. Living faith always produces actions that prove we have the faith. Without these actions or works, our faith is dead. James used Abraham as an example of one who proved his faith by his works. He had faith in his heart that God would raise his son, Isaac, from the dead and he proved this faith by offering him upon the altar of sacrifice. His works were the result of his faith.

It is through faith that we are saved: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Eph. 2:8. It is also by faith that we overcome. "This is the victory that overcometh the world, even our faith." 1 John 5:4.

All a man needs to do to be lost is just refuse to believe that God meant what He said in His Word; if he does not believe, he is as sure of being lost as if he were already with the damned. One doesn't have to be a murderer or a gangster to go into the lake of fire, but just an unbeliever. See Rev. 21:8.

Paul says that the natural branches (the Israelites) were broken off because they believed not. They could cry, "Away with him," and demand the death of the Son of God and mock with glee as he suffered, and still have Peter say, "The Holy Ghost is for you and for your children." But when they believed it not, they were broken off, their temple was destroyed, and they were scattered into every nation for a witness of the wrath of God against unbelief.

God is causing the same message Peter gave on the Day of Pentecost to be preached today to people with a form of godliness and the same unbelief is going to fill hell full of them. Professors might think it a small thing to reject Acts 2:58, but it would be well to consider that was all the Jews did to seal their doom! It would be exceedingly wise to do the very thing they refused to do.

SO THEN DEATH WORKETH IN US BUT LIFE IN YOU

II Cor. 4:12

There is a law that to have an increase of life there must be the working of death. Jesus referred to this law when He said, "Verily, verily, I say unto you, except a corn (grain) of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." John 12:24. Because of this law Jesus had to go by the way of death to bring us the life we find in Him. He, the first Son of God must die to bring into life many sons of God. Because of the fact that this law is not clearly understood, so few ever come to the knowledge of the clear plan of God's redemption of sinful man.

We see this law demonstrated in the birth of a child. The mother goes into the very jaws of death to bring forth the new life.

We have people talking about the New Birth as though it were some little blessing that one could obtain by accepting Jesus as his Savior; but this law of death preceding life must work in a soul before a new birth of God's New Testament order can be brought forth.

A beautiful illustration of the New Birth is found in the caterpillar and the butterfly.

"I wish we could fly," said one caterpillar to another as they saw a beautiful butterfly flying around on its rainbow wings.

"Do you know," said the other, "that every butterfly was once a caterpillar?"

"No, were they?" And calling to the butterfly he said, "Hey, there! Mr. Butterfly, were you ever a caterpillar like me?"

"Yes," said the butterfly, "Just six weeks ago I was a caterpillar."

"But how did you make yourself over? Tell us so we can become butterflies, too."

"That is where you miss out," said the butterfly. "I did not make myself one, but it was this way: I was sunning myself one day when my Maker whispered to me the secret that if I would be very still, not even moving a muscle, he would make me into a beautiful butterfly. But there I found trouble as I wanted so much to be changed that I just kept wiggling until I hindered His doing it for me. But finally I wound myself so tightly up into a web of my own spinning that I could not wiggle. I remained in this seemingly lifeless condition for some time and then I became a beautiful butterfly."

His story told, he flitted away and one of the caterpillars said, "I believe if I continue to work that my Maker can give me wings like that too, so till then, work is my motto," and he crawled away with more energy than before.

But the other caterpillar sat down and thought thus: That butterfly spoke out of a life of experience, and so he wound himself up in a web. As he lay there so still, the other caterpillar passed by and congratulated himself on having too much sense to be so foolish as to expect his Maker to do for him something that he could do for himself. But he began to grow weary and it became harder each day for him to reach his favorite tree to feed upon, and there was danger of being crushed as he crossed the sidewalk. But one day he looked at the place of the other caterpillar, his former companion, and behold! There was a beautiful butterfly.

He said, "What a fool I have been to think I could make myself into a beautiful creature, as though I were a Creator, too!"

From that very moment he began to spin a web fearing that time would fail him to complete it. Then he lay for weeks while the caterpillar life was going out, he knew not where; and the butterfly life was coming in, he knew not from whence. So is every one that is born of the Spirit.

Now in our text we find the Apostle Paul tells us that life worked in the Corinthian saints, but death worked in him and in Timothy, his helper. Let us get this vision, too, that we as workers together with Christ will be of little use in bringing eternal life to those about us if we are not willing to take the death route. In II Cor. 4:17 Paul called these death blows "light afflictions"; he put them to work to bring him tons and tons of glory. It is through this supply of glory he was able to bring life to others. See I Cor. 2:4.

All saints desire the glory this death route brings. Many have said, "I wish I could be just like that person," but little did they realize how great a price was paid for that glory, that it was the death route that brought it. All may have the same glory if they are willing to take the way that brings it. It is a way of many little deaths along the way and also many resurrections.

We are sure that those who have made a good start for God and have later become unfruitful have come up against something they have refused to die to, or they would have become a fruitful tree. But alas when they asked God for a deeper walk with Him, He gave them something by which they should take the death route, but they turned off to a seemingly easy way, and the glory God meant to be worked out in their lives was never brought forth.

TEAM WORK

Jesus said, "For the children of this world are in their generation wiser than the children of light." Luke 16:8. How often we find this to be true. In the world we find folks teaming together, whether it be athletics, business or any other walk in life. How we do need this same team work in the body of Christ. Surely if the Bible teaches any one thing, it teaches the oneness of God's people, and we should all bow our heads in shame as we see the lack of it.

Jesus prayed for the oneness of His people in John 17:21,22 and the record in Acts 2:1,4 shows that His prayer was answered. It was the glory that united them and not merely their special doctrinal message. See John 17:22; and that is what it will take to unit God's people again. That glory can only come when God's people turn to the Word of God with honest hearts, willing to obey its teaching on how to deal with each other, giving honor to whom honor is due, etc. The oneness that Jesus speaks of in His prayer is not just the agreement in unity of two spirits, but this oneness is in the one Holy Spirit. If we compare I Peter 1:11 with II Peter 1:21, we will find that the spirit of Christ is the Holy Ghost. Then by comparing Acts 2:4 with Acts 2:17, we find that the spirit of God is the same Holy Ghost. There-fore, the oneness of the Father and Son is one Spirit. It was by that same one Spirit that the 120 were baptized into one body (I Cor.12:15), for Acts 2:4 is the birth of the Church, which is the Body of Christ. See Eph. 1:22, 25 and Col. 1:18, 24.

As charter members they were as lively stones, cemented into the one spiritual house by the one Spirit and so became a marked people for the Lord. This is God's plan for His people that there should be no schism (division) in the body, but the members should have the same care one for another. I Cor. 12:25. Now a house with the stones cemented together will continue so unless some foreign substance begins to work in separating the stones. Sad is the record of the Latter Rain Movement because foreign spirits have taken the claim of being the Holy Spirit and have gotten in their deadly work of division. The Holy Spirit never divides and when we see division of the body we may be sure that the Holy Spirit has been set aside.

God's Word gives us Acts the second chapter as the standard of Christian fellowship: They were in "one accord" and "Spirit filled"; and surely the same Word will give us the remedy for our troubles if we will search for it.

Some one has rightly taught that the Bible holds a rule of contrast such as: love - hate, life - death, God - devil and heaven -hell, etc. Thus we will find the contrast of Acts 2 with the division mentioned in I Cor. 1:10,15; 5:1,4. Here we see that a foreign spirit had entered in and he said they were carnal.

In Paul's urgent appeal in Eph. 4 for the unity of saints, he uses the word "beseech;" and if we will turn to the contrast found in Rom. 16:17, 18, we will find he uses the same word. "beseech" in his urgent appeal to "MARK THEM THAT CAUSE DIVISIONS and offenses contrary to the doctrine" and "bless them"? "endorse them"? No, no, no, brother, "AVOID THEN." Why? "For they that are such serve not the Lord Jesus Christ, but their own belly; and by good. words and fair speeches deceive the hearts of the simple."

Now the advice given in that scripture sounds a lot different from some of the things we have known where God's people have gathered to celebrate and have a jubilee, "jubillum" time over a division made that killed a revival spirit and caused even the unsaved to look on with disgust. Shame! Instead of "avoiding them" they joined right in with them.

For instance, let us picture a man with good words and fair speeches in fellowship on Brother B's platform stopping in the saints' homes and sowing discord through flattery and other methods until he could pull off a following and open another mission. Now just fancy the saints up the line, who have had sweet fellowship with Brother B, rushing to the new mission to celebrate the beautiful (?) work accomplished in killing the revival spirit and bringing offense to the pure Gospel of Christ. Can a worker excuse himself on the ground that the pastor is not preaching the same doctrine as he is and he has some "new light" for the people? No, that excuse will not stand in the clear light of honest, godly principle. If he is burdened with the message, he should go to the pastor, preach it to him, pray with him, love him, bless him, leave him with his flock. If the pastor accepts his message, he has a right to preach his convictions to his own flock in love; if not, the worker has cleared himself and can go to needy fields where there are no shepherds. Don't bring division; God will have a mark set on you and it will remain there till you repent and do your best to make restitution.

BROTHER DEARING' S PARABLE - - The love of Jonathan to David is a wonderful figure of what God desires in Christian brethren. David's tribute to Jonathan is beautiful:

"Very pleasant hast thou been to me: thy love to me was wonderful, passing the love of women." II Sam. 1:26. Now, Jonathan's love to David remained true to the end, but we have written the following parable to show how far the modern Jonathan comes short of the standard set by Jonathan of old: David had a field of mandrakes and some of the people urged Jonathan to go into David's field and pick of his mandrakes, but Jonathan refused because he said that he loved David. The people then turned to Ahab; now Ahab pretended that he loved David and would kiss him when they met. However, he was not as conscientious as Jonathan, as he had gone into other fields aforetime and picked man-drakes; so he consented. When he had gotten them picked, he invited Jonathan to come help eat them. Jonathan accepted the invitation saying that he would be glad to do so. Can you imagine how David felt when he learned that his beloved Jonathan was helping Ahab and the people eat his mandrakes?

"...O my people, they which lead thee cause thee to err, and destroy the way of thy paths." Isa. 5:12. How true it is that the leaders are usually to blame for the division of God's people. If the leaders would only stand together, then the flocks would come together. "In a multitude of counselors there is safety." Prov. 24:6. We find that gathering ourselves together with successful Holy Ghost ministers for counsel will not take away our liberty but will promote our freedom.

SANCTIFICATION THROUGH THE BLOOD

Paul declares that "...We are sanctified through the offering of the body of Jesus Christ once for all." Heb. 10:10; and John tells us that "the blood of Jesus Christ his Son cleanseth us from all sin." I John 1:7. From these and other Scriptures we learn that sanctification through the blood is a cleansing from the guilt and defilement of sin. The cleansing referred to is never a cleansing from the nature of sin but it is always from its defilement and guilt. I John 5:4 says that sin is the transgression of the Law.

Our old nature cannot be cleansed; it always remains the same; it is unchangeable. The old nature is no where spoken of in the Word of God as being cleansed; but the Word speaks of it as being crucified with Christ on the cross. Rom. 6:6. Our victory over the old man does not come by a cleansing process but through the power of the indwelling Holy Spirit. We will take that up more fully later on in the lesson.

We have redemption through the blood, the forgiveness of sins, Eph. 1:7; Col. 1:14. While we are redeemed through or with the precious blood of Jesus, I Peter 1: 19, yet it is not the blood but the life of the risen Lord that saves us from the power and dominion of sin. For He was delivered for our offences, and was raised again for our justification, Rom. 4:25. "For if, when we were enemies, we were reconciled to God by the death of his Son much more, being reconciled, we shall be saved by his life." Rom. 5:10.

Luther's Dream

Martin Luther once had a remarkable dream. He dreamed that Satan approached him with a scroll, which was broad, long and closely written. As he proceeded to unroll it before Luther's eyes, he bade him read therein. This scroll contained a great list of sins and in vain he sought to find one sin of which he was not guilty. He turned to Satan and asked, "Are these all my sins?" "No," replied Satan. "Let me see them all," said Luther. Satan departed and returned with another scroll equally as broad and long. Again Luther scanned the undeniable evidence of his guilt. Satisfied at last at the correctness of the record, he again asked Satan, "Is this all?" "Yes," replied Satan, "That is all." Then said Luther, "Take the pen and write in red across the scrolls, 'The blood of Jesus Christ God's Son cleanseth from all sin.'" Satan and his scrolls vanished.

The sacrifice of Calvary is complete- therefore, final; it is effective because it is ended. It is so complete that there is no need of another being offered. "For by one offering He hath perfected forever them that are sanctified." Heb. 10:14. All New Testament believers are sanctified by the blood. They are not cleansed from just a part of their sins, but the cleansing is perfect and includes them all. In the death of Jesus our debt was perfectly paid and our sins perfectly canceled. The work is so perfect that His spotless purity and stainless righteousness becomes ours in the Holy Ghost, which is a witness unto us. Heb. 10:15.

The blood not only cleansed us but it continues to cleanse us from all sin. I John 1:7. The cleansing of the blood gives us a perfect standing before God. In other words God does such a complete work in cleansing us from sin that it puts us in perfect standing with God; but our state (the development or growth we have made) is imperfect. As we go on and feed on the Word of God and become more established, our

state comes up to our standing. We might illustrate it this way: some other that has been on the way longer may have had more tribulations than others. Because he has gone through those trials it has put him on a higher plane or in a higher state, but his standing is just the same as the brother who has not progressed so far. Someone has said that God gives us a ticket that entitles us to go all the way through to glory, but it is up to us to make the proper changes that come on the way. We must be sure that we always catch the right train. Paul tells us that we are to work out our own salvation with fear and trembling for it is God which worketh in you both to will and to do of His good pleasure. Phil. 2:12, 13.

Now we have clearly seen how the blood has reconciled us to God, but we also want to show how God delivers us from the power of sin through our identification with Christ in His death and resurrection. As we stated in the first part of our lesson, when Jesus died on the cross God dealt with the defilement of sin. But when the resurrected Christ comes back as the Holy Spirit, He deals with the principle of sin. The method of getting victory over the sin principle or the old nature is clearly taught in Rom. 6:1-11. It is by way of crucifixion or reckoning ourselves dead. When the Holy Spirit comes into our lives, it gives us a new and counteracting nature. We then have two natures and Paul says they are warring against each other. Each is striving for supremacy; but as we reckon that we are dead indeed unto sin or that sin has lost its power and dominion over us, the old nature becomes powerless and the new nature (Christ within us) enables us to live an overcoming, sinless life.

"Therefore if any man be IN Christ, he is a new creature: old things have passed away; behold all things are become new." 2 Cor.5:17. Here we notice that in order to be in union with Christ we must be IN Christ. We read in Gal. 5:27, "As many of you as have been baptized INTO Christ have put on Christ." Again in Rom. 6:5, 4 we read, "Know ye not, that so many of us as were baptized INTO Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." But what baptism is this that puts us INTO Christ? Some say water baptism and some say Spirit baptism. But we are convinced that it takes both the water and Spirit baptism to make the one baptism referred to here. I believe the Spirit baptism is included because it takes more than water to put us INTO Christ, and I believe the water baptism is included because it says we were buried with Him. Some who have been baptized in water but did not receive the baptism of the Holy Spirit have wondered why this could be. I believe it is because they were not baptized in the likeness of His death. He was entirely dead, dead as He could be. But some are baptized in water before they have entirely died out to the old man.

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness"? Rom. 6:16, So if we continue to be a servant of Christ, we will have a victorious life. With our old man on the cross and Christ in us to keep him there, we can live free from the power of sin.

CHRIST OUR SANCTIFICATION

"But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." I Cor 1:50.

Here we find that Jesus is made unto us sanctification. It is of God He is made unto us sanctification, that is, of His deity (not His humanity.) The divinity of Christ is none other than the Holy Spirit that comes into us and becomes our sanctification. It is He and He alone that can set us aside from our self life.

Some will naturally inquire why the old self life is not educated, disciplined or reformed and thus brought into a spiritual state. Why is it set aside and nailed to the cross? We will let the Word of God answer these questions. It plainly teaches us that the old fleshly nature of the unsaved man is incapable of improvement or transformation. Therefore, there was but one way to deal with it and that was to set it aside and bring in an entirely new nature that is fitted for the service of God and the fellowship of heaven.

Jesus had this truth in mind when He said to Nicodemus in John 3:3, 6, "Ye must be born again...that which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Here Jesus shows the utter impossibility of the improvement of the flesh and the absolute necessity of the New Birth.

"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4. Here Paul says the flesh is weak. If there had been any moral or spiritual strength in the flesh, sanctification might have come by the Law for "the law is holy...and just and good," Rom. 7:12. The Law was even spiritual, but the ones who tried to keep it were carnal, sold under sin; the flesh was too weak to meet its requirements. Likewise today we might set up high ideals and make good resolutions, but cannot live up to them as there is no strength to carry them out. One may talk much of Christ as an example but he finds that in the natural he has no strength to follow Him.

"The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8:7. Here we find that the carnal mind is enmity against God. There is a difference between being at enmity against someone and being an enemy of some one. Enemies can be reconciled, but there can be no reconciliation where there is enmity. The flesh is not only weak, but it is at enmity against God. Any show of piety that one has before he is saved is only a sham. The 8th and 9th verses of the same chapter go on to say, "So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit if so be that the Spirit of God dwell in you. Now if any man has not the Spirit of Christ, he is none of his." You can whitewash the flesh and put it forward and exalt it, but its nature remains the same. Human nature is the same regardless of environment or position.

A kitten has clean habits. By nature it will wash itself ⁷ but the swine is a creature of filth and never will be found with clean habits. You can take a little pig before it has ever seen a mud hole and bring it into the house, wash it up, put a ribbon on its neck and give it the place of a kitten; but at the first chance it will plunge into the filthiest mud hole it can find, ribbon and all. On the other hand you can put a kitten into a mud hole and it will get it as soon as possible and clean up. Why is this difference between the pig and the kitten? It is because of their nature.

One tree will bring forth good apples and another tree brings forth sour apples. You can take the tree that bears the sour apples and cultivate it, prune it and give it the best of care, but it will continue to bring forth sour apples because that is its nature. Man is just as helpless to change his own nature as is the pig, the kitten or the apple trees. Therefore, God gives us a new nature and nails the old one to the cross. The new nature is given to us in Christ by the power of the Holy Ghost. In Rom. 8:12-14 we read, "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God."

Let us now consider Rom. 6:6 as given in the Weymouth Translation: "This we know that our old self was nailed to the cross with Him, in order that our sinful nature might be deprived of its power." From this verse we see that it takes Christ to deprive the self life of its power as it is reckoned to be dead.

Rom. 6:11 brings out that there is to be a double reckoning, first that we "be dead indeed unto sin." Then comes the second and more important that we reckon ourselves "alive unto God through Jesus Christ our Lord." Herein lies the secret of our victory, when we cease to mourn over the death of our self life and keep busy in the activities of the new life, we will then be well on our way to a settled place in God.

Paul says, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20. Notice he says, "I am crucified" and "I live." These sound like paradoxical statements and no doubt would be confusing to nonspiritual people; but to the believer who has found a victorious life with Christ as his sanctification, there is no conflict. He lives after the new nature while he is dead to the self life to which once he was a slave.

SANCTIFICATION BY THE SPIRIT

The above expression occurs only three times in the New Testament: in Rom. 15:16; II Thess. 2:13 and I Peter 1:2. However, the truth expressed therein is continually brought out in the Epistles. In fact the purpose of writing the Epistles was that God's people might be urged to follow on in the sanctification of the Spirit.

You will notice that there is a difference between the sanctification of the Spirit and the sanctification of the blood. The former cleansed us when we became believers and made us fit for the incoming of the Holy Spirit, while the sanctification of the Spirit is a progressive work in the saints of God. The perfect standing that the believer obtains through the blood should be the strongest kind of an appeal for him to live a holy and victorious life. When once he gets the vision of the glorious victory won for him in Christ, he is impelled by divine love to press on to a God-pleasing victory through grace.

As we continue our subject of sanctification by the Spirit, let us boldly affirm that God has made full and free provision for a life of unbroken victory over every form of sin. This is not only plainly taught in the Word, but it has been the happy experience of thousands of good and useful men and women all down through this Christian era. It is generally admitted fact that we can live this kind of a victorious life; but when it comes to the method of bringing it about, there are several conflicting views.

IT IS NOT BY SELF-INFLICTED PUNISHMENT: The Roman Catholics and others believe that the soul can be purified by the practice of self-inflicted punishment. They attempt to bring the sinful nature into subjection by denying themselves of rest and food and by wearing clothing that irritates their bodies and by doing a lot of other things to inflict punishment upon themselves. They are to be admired for their earnestness, but alas! when they get through with all of these various forms of torture, they are just as sinful as they were at first. Jesus did not teach sanctification by denying ourselves of our natural desires, but He taught that it could be obtained by getting a new heart and mind that would delight to do the things that 'please God. It is true that we are taught self-denial but not the kind that deprives us of some lawful thing in order to bring about a holiness in us. If we deny ourselves of some necessity so that the children of God can be benefited, we will be rewarded for it, but we will not be made more pure and holy by it. Victory over sin does not come that way.

IT IS NOT BY SUPPRESSION. There is another class of Christians who seek deliverance from the self nature by suppression. Their church sets up for them some standard of righteousness and they propose by their will power and self-effort to live up to it. You can suppress the sinful nature at one point and it will show up at another. If you succeed in getting a man reformed by his own efforts, he is likely to become filled with pride and self-confidence. These are more dangerous than his former sins for he is harder to reach with the Gospel of salvation. Many a person has renounced some outstanding sin only to become a proud, boasting moralist. It is impossible to get victory over pride, envy, jealousy, an unforgiving spirit, unholy desires and a bad temper by the method of suppression.

IT IS NOT BY ERADICATION: There are not a few Christian people who believe that sanctification can be obtained only by the eradication of the carnal, sinful nature. By that method they are supposed to be delivered as completely from the old man as when a stump is pulled from the ground or a weed from the garden. They teach that this wonderful experience comes as a Second Instantaneous Work of Grace. After you have received that experience they claim you can then be filled with the Holy Ghost and have clear sailing. A careful study of all the twenty-five or more scriptures in the New Testament regarding the subject of sanctification reveals that not one of them teaches a second work of grace, the eradication of the old man. If such a thing were possible, the person with such an experience would be passed temptation, for we are only tempted when we are drawn away by our own lusts and enticed. James 1:14. How could one be drawn away by his own lusts and enticed if they were all eradicated and taken out root and branch? In Rom. 6:12 Paul says, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." If it were not possible for sin to reign over us, why did Paul give this warning? The fact is that eradication of the self nature is not only unbiblical but it is also unscientific. If you separate the Adam or moral nature from a man, you will have 8 funeral to attend. Nature is so essentially a part of mortal man that to eradicate it would mean the destruction of man himself.

Some would say, "If you do not believe in Self-inflicted Punishment or Suppression or Eradication, how then can you claim the victory while the carnal nature still exists?" It would be as well to ask how the slaves of the South were delivered without killing the slaveholders. They were delivered by the bringing in of a greater power. This illustration of the deliverance of the slaves may not be a perfect one because the Northern army did not have an unlimited strength by which to deliver them. But thank God there is power enough behind the blood washed child of God to deprive the self life of its power and set the believer free.

The story is told of two men; one believed in suppression and the other in eradication. They got to talking on the subject of sanctification and one declared it came by suppression and the other declared it came by eradication. The argument finally became so heated that both became red under the collar and each proved he did not have the experience he was talking about. A third man who had overheard the conversation approached them and said, "Brethren, you are both wrong; it does not come by suppression, nor eradication, but by habitation!" He referred, of course, to the indwelling Spirit of God.

Questions 31-40

Lesson 31

1. Why should we obey those who have the rule over us?
2. How should we treat those who labor in Word and doctrine?
3. When can a man rejoice in his own works?
4. What is the difference in dealing with an elder who sins, and a laymember who does the same?
5. What attitude should we take toward tithing to prove that we are the children of Abraham?

Lesson 32

1. What were some of the outstanding facts in connection with the appointing of the first deacons?
2. Name some of the qualifications of a deacon.
5. For what period of time is a deacon appointed?
4. If one is an anointed speaker, but does not have the quality of leadership, what useful place can he fill?
5. Why are young men needed in the work of the Lord?

Lesson 33

1. Why should we maintain good works, seeing we are not saved by works?
2. When a worker stays in a home where the husband is unsaved, how might he win that man to the Lord by his conduct?
3. How should a worker conduct himself in regard to worldliness, while staying in the home of unsaved people?
4. What did Paul tell his converts to do so that he might rejoice in the day of Christ?
5. Did Paul make a difference in his ways when in company with one class and that of another?

Lesson 34

1. What grace or attribute is needed to keep one from being deceived by a false teaching on "Overcoming"?
2. What kind of food does the "old man" enjoy?
5. What is the only way by which the Christian can be an overcomer?
4. What part of God's Word should these false teachers heed?
5. If one is not an overcomer, what is he?

Lesson 35

1. What is the outstanding sin mentioned in the Bible?
2. Why is unbelief such an awful sin?
5. What did unbelief do to the children of Israel who had come out of Egypt?
4. What calamity was brought upon a good man for not believing the message of an angel?
5. What becomes of unbelievers?

Lesson 36

1. Explain the word "us" and the word "you" in our lesson text.
2. What law always works in the bringing of an increase of life?
5. What two classes of people do the caterpillars represent by their actions?
4. What did Paul say about the light afflictions he received?
5. How can we become fruitful Christians?

Lesson 37

1. In what way are the people of the world wiser than God's children?
2. What was the burden of Jesus' prayer for His people?
3. Contrast the Church at Jerusalem and the Church at Corinth.
4. What did Paul say our conduct should be in regard to those who cause division?
5. What advice are we given in the book of Proverbs which will pro-mote freedom among God's people?

Lesson 38

1. From what does the blood cleanse God's people?
2. What then should be done with the old nature?
5. What was it that reconciled us to God?
4. Explain what people are sanctified by the blood.
5. Explain the difference between our "state" and our "standing."

Lesson 39

1. How is Christ said to have become our sanctification?
2. Is it possible to build up the natural man into a spiritual state?
3. Se Can human nature be changed by environment or position?
4. Can self improvement produce a new nature in man?
5. What is God's plan in making man a new creation?

Lesson 40

1. What is the difference between sanctification of the blood and sanctification of the Spirit?
2. If one is sanctified by the Spirit, what kind of a life will be produced?
5. Explain two unscriptural methods of attempting to get victory over the "old man".
4. What would be the state of man if the old nature were destroyed?
5. What is God's way of dealing with the old nature?

SANCTIFICATION BY THE WORD

In this lesson we will see that sanctification of the Spirit and sanctification by the Word are linked together; they carry out the same purpose. Sanctification by the Spirit is God within us working out our salvation. Phil. 2:12,15. The Word is on the outside of us, but as we eat of it and get it on the inside, it, too, works for us. The Word of God is the spiritual food we eat; we live by it. See Matt. 4:4. The Spirit in us receives the Word and through the Word reveals the will of God to us. God gives us a perfect standing when the blood is applied because by it we are cleansed from all but we can only hold this perfect standing on condition that we walk on toward the perfecting of our state as the will of God is revealed to us by the Word.

Jesus prayed, "Sanctify them through thy truth: thy word is truth." John 17:17. I John 5:6 says, that the Spirit which witnesses to the blood is truth. John 16:13 says, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth..." We read in II Tim. 3:16, 17, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Jesus told the Sadducees that it took both the power of God and the scriptures to keep them from error. See Matt. 22:29. One may live in the dead letter of formalism if he takes the stand that he needs the scriptures only, and refuses the Holy Spirit's operation in his life. On the other hand, some who have been filled with the Spirit have been overcome with fanaticism because they did not see the need of studying the scripture and seeking the wisdom it imparts. From the quotations above we see that both the Spirit and the Word are necessary to our sanctification.

Since we know that it is impossible for anyone in any instance to have all the truth, how then can anyone teach from John 17:17 that we are sanctified by an instantaneous work of grace, the eradication of the old man? The Word can only come to us in a progressive way, precept upon precept, here a little and there a little. II Peter 3:18 tells us we are to grow in knowledge. Therefore our sanctification by the Word can only be a progressive work. The Word of God does not say the Spirit will thrust us immediately into all truth, but it does tell us that the Spirit will "guide us into all truth." This, of course, is a progressive work, rather than an instantaneous work.

If we are led by the Spirit of God, the truth of the Word will be opened to us as a lamp to our feet and a light to our path. Psa. 119:105. As we walk in the light that is shed upon our path by the Word, the blood by which we were sanctified and given a perfect standing in the beginning of our Christian life, will continue to cleanse us from all sin.

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word." Psa. 119:9. This scripture shows that individuals are sanctified by the Word. When Jesus prayed for His disciples, He said, "Sanctify them through thy truth, thy word is truth." Then we find in Eph. 5:25, 26 that Christ loved the Church and gave Himself for It that He might sanctify and cleanse it by the washing of water by the Word. So we see that whether it be an individual, the disciples, or the Church, they are all alike sanctified by the Word. It is not an instantaneous work of grace, but a growing in the grace of God. II Peter 3:18.

Sanctification by the Word can only be accomplished when the believer does the will of God as it is revealed to him by the Word. Some will put their own revelations and dreams ahead of the Word of God, but any experience that has not grown out of definite contact with the Word may be called in question. One may spend whole nights in prayer without profit if he is not willing to do the will of God as it is revealed to him by the Word. The depth of all Christian experiences must be determined by the measure of one's abandonment to the Word.

In Prov. 4:18 we read, "But the path of the just is as a shining light, that shineth more and more unto the perfect day." Here is the promise of a continual increase of light as we press on in the pathway of glory. What is this light on the path of the just if it is not the Word of God illuminated by the Holy Ghost? The passage of scripture In Psa. 119:105 shows a double purpose of the Word. First, it is a lamp to our feet so we can see how to walk; and then it is a light to our path. Like the head lights on an auto, it forecasts distant scenes and discloses future events. The world doesn't have this light because it comes by the Spirit. Therefore, the children of God know of things that are about to take place in this world that the wise and educated unsaved know nothing about. Peter well knew the meaning of this when he declared, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." 2 Pet. 1:19. Here he says the word of prophecy shines in a dark place. The past is not dark for we know it, and we know the present, but the future is that dark place. But, thank God, we have a light that shines on our path and we are not walking in darkness concerning future events. In a special way the Word has made plain the coming of the Lord which will take place in the near future.

There is nothing beside the Word of God that gives light on what is out ahead of us in this dark world. We as believers have this light and we ought to cherish it and walk in every ray we can receive. We can only keep spiritual as we keep walking in all the light received from the Word. The reason some do not keep the experience they get from the Lord is because they fail to keep walking, and soon they go back into the world. It is impossible for one to stay long in any one state; we are either moving on in God, or we are going back.

God's Word is full of doctrine, and how very inconsistent it is for anyone to claim sanctification and not be willing to listen to the preaching of doctrine, let alone be willing to walk in it! If truth is the means of our sanctification, it is very necessary that we as saints should know what the truth really is. In some places there is a great outcry against doctrine as though it were something apart from the truth. They talk about Christianity being a life and not a creed. But Christianity is the expression of a life, and that life comes from obedience to that form of doctrine delivered by the disciples of Jesus. (Rom. 6:17).

Jesus Christ is not only the "Way, and the Life," but He also is the "Truth," and as such He endorsed every part of the Bible as God's Word, and therefore through it we are sanctified.

FAITH CALLETH THOSE THINGS THAT BE NOT AS THOUGH THEY WERE

Rom. 4:17

Our subject is a far reaching text, and if God were not back of it, it could not be counted as truth; but with Him back of it of whom it is written that there is nothing impossible, we dare to trust it to be workable. The law of faith is as sure to bring results as any other law that is properly complied with. First God promises, than we believe, and the result is that we get what we have believed for.

God made a promise to Abram that he would have a son, and he considered not the deadness of himself nor the deadness of Sarah's womb, but he was strong in faith giving glory to God. While he was yet childless he believed God was able to make alive from the dead; so God called the "things that be not as though they were" and changed his name to Abraham, meaning the father of many nations.

The text is written of Abraham, who by faith became the father of us all. For Abraham believed God and it was counted unto him for righteousness, for it was imputed to him without works. See Rom.4:5-6. Because Abraham lived before the New Testament came into force (Heb.9:16-17) God could not impart righteousness (the Holy Ghost is our righteousness) to him so He just counted him righteous.

Now while Abraham had righteousness accounted to him, yet he with all the other Old Testament worthies died in faith having not received the promise, God having provided some better thing for us. Heb. 11:59-40. But if he had lived on till the Day of Pentecost, he would have been found in the upper room with the other believers waiting for the "better thing," the promise of the Holy Ghost'.

We so often meet with the question, "What are you going to do with the many faithful people who have lived for God and yet never experienced the baptism of the Holy Ghost as in Acts 2:4?" Then we are glad for our text by which we can answer that God can call those things which are not as though they were. If God would count Abraham¹'s faith for righteousness and call him the "father of many" while he was yet childless, is it not just like Him to do that for my old faithful grandmother? Yes, He can and does, thank God! I am not talking about all the professors that died before the outpouring of the Spirit, but I am talking about those who really walked with God. When those precious souls surrendered their lives to the known will of God, they were made happy in the blessing He gave them and the blood gave them a clean slate, a perfect standing before God. Yet we have to admit that their state was far different from that of a Spirit-filled believer of to-day. Can we not believe that their standing was just as good as ours, that God through their faith would call the things that be not as though they were?

However, if those same people had lived on to see our day of increased light and had desired to keep their standing, they too would have embraced Acts 2:4 and would soon have been rejoicing in a Spirit-filled life. Thus their standing would have remained the same, but their state would have been greatly changed.

BORN OF THE SPIRIT

John 3:5

We enter reverently into this study on the birth of the Spirit, realizing there are two schools of thought regarding this subject. We shall not attempt to prove any point by some private interpretation of the Word, but shall hold to the rule laid down in our Lesson Number Three, which is called "Rightly Dividing the Word of Truth."

We are certain that the birth of the Spirit is a New Testament experience and, therefore, must come through the cleansing of the blood. As we go into the study of the scripture on this subject, we must have the fact fully settled in our minds that it was needful for Jesus as High Priest to enter heaven itself (the present Holiest of All) with His own blood to appear in the presence of God for us. This being true, it would have been impossible for His disciples to have received the benefits of the blood until He as High Priest was in that office. We are, therefore, forced to acknowledge that the witness to the blood was the outpouring of the Holy Ghost as recorded in Acts 2:4, for it is the Holy Ghost that witnesses to the blood, as we read in Heb. 10:15 concerning the "offering" of His blood (vs. 14): "Whereof the Holy Ghost also is a witness to us." See also 1 John 5:6. After Jesus ascended with His blood, what spiritual experience came to the disciples other than the receiving of the Holy Spirit? How then, if the blood must cleanse before one can be born of the Spirit, could the disciples have been born of the Spirit in any other way than by receiving the baptism of the Holy Spirit?

In the other school of thought which teaches that men are born of the Spirit before receiving the baptism of the Holy Ghost, we find their arguments are founded largely upon experiences and blessings that various individuals have had before receiving the baptism of the Holy Ghost. Now the book of Acts records the early ministry of the disciples and their evangelistic work; and if we cannot find these experiences named there in the revealed Word of God, it is not safe to rely on them. For the sake of those who put trust in such experiences, let me say that I have contacted scores of people who claimed the new birth at their conversion; but after these same people were filled with the Spirit, they testified to the fact that before receiving the Holy Ghost they had just enough religion to make them miserable because of the battle they had to live up to the high standard of righteousness. However, they found that after receiving the baptism of the Spirit, which is God¹'s righteousness, it was no longer they who had to live this life, but it was Christ who lived within them. 2 Cor, 6:16.

I think we will all agree that if one is born of God he is a son of God; he is a joint heir of Christ and as such he should be entitled to the inheritance promised to an heir of God. But those who claim the New Birth at conversion are met with the stubborn fact that unless they get the baptism of the Spirit they cannot go to heaven when Jesus comes. They claim they are sons of God, heirs of God, and yet because they have no oil (the Holy Ghost) they are told, "Verily, I know you not." Matt. 25:12. Such things cannot be! How could one be a fully born-again son of God, a joint heir with Christ, and at the same time be refused his inheritance when Jesus comes??

In my early ministry I belonged to that school of thought, but with an honest heart I saw the inconsistency of the thing I was teaching, and turned to the Word of God for the truth, I found there were three conclusions before me and it was needful that I choose one: First, the teaching that it is not necessary to have the baptism to go up in the rapture, second, that speaking in tongues is not the evidence of the baptism of the Holy Ghost, that anyone who receives a blessing of the Spirit has the baptism, third, that the baptism of the Spirit is the birth of the Spirit. I chose a letter, and after 18 year of careful study, am settled in heart and mind that this is the true teaching of God's Word on this subject.

I believe that to be born of the Spirit is the highest experience anyone could receive in this life; I cannot consider it to be other-wise. A searching of the Word will prove that there is no incident recorded where the disciples received a spiritual experience before the Day of Pentecost. In fact it would be scripturally impossible for them to get a New Testament experience until Jesus as our High Priest had ascended into heaven. After receiving the Holy Ghost, Peter preached to the multitudes, telling them of their wickedness in crucifying Jesus. As they heard the message preached, they were pricked in their hearts and asked what they should do. Peter gave them Acts 2:38. Did he tell them they must be born of the Spirit, and then receive the Holy Ghost? No. He told them that by repenting and obeying God's command to be baptized in Jesus' name, they would receive the gift of the Spirit. The only birth of the Spirit promised to them was the gift of the Holy Ghost.

While Peter was preaching to Cornelius and his household informing them of Jesus' death and resurrection, "The Holy Ghost fell on all them which heard the word. For they heard them speak with tongues and magnify God..." Acts 10:44-48. Later when Peter was speaking at the Jerusalem Council of what had taken place at the house of Cornelius, he said, "A good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; end put no difference between us end them, purifying their hearts by faith." Acts 15:7-9. There is no possible place given here for these Gentiles to have received an experience called the New Birth aside from the reception of the Holy Ghost. We find in Acts 11:18 that the apostles at Jerusalem in accepting the conversion of the Gentiles glorified God saying, "Then hath God also to the Gentiles granted repentance unto life." The Holy Ghost was a witness to the Apostles that the Gentiles had received eternal life, and Paul said, "The gift of God is eternal life." See Rom. 6:23.

When Ananias was sent to Saul with the message of New Testament salvation, he spoke to Saul of no other spiritual experience save being filled with the Holy Ghost. In Acts 9:17 we read, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost."

In the early Church the only Christianity people knew about was Holy Ghost religion. Many today, not having the full revelation of apostolic teaching, have received abnormal experiences. But let us not allow the below par or abnormal experiences of any man cause us to stop short of the normal New Testament standard of salvation.

In Acts the eighth chapter, we find that a great revival came to Samaria under the ministry of Philip. Many miracles and healings took place, which brought great Joy to the city. Acts 8:8. Philip baptized those who believed him, but there is no mention made of anyone being born of the Spirit, or receiving any other spiritual experience. Acts 8:12. When Peter and John came down and laid hands on them, they received the gift of the Holy Spirit. Acts 8:17.

BORN OF THE SPIRIT, continued

In Acts 19:1-6, it is recorded that Paul found certain disciples at Ephesus, which knew only the baptism of John. They had never heard of the Holy Ghost being outpoured. Paul taught them to believe on Jesus and after they were baptized in Jesus' name they received the Holy Ghost and spoke in tongues and prophesied. There is no mention of their having been born of the Spirit before they received the Holy Ghost. In fact, throughout the entire book of Acts there is no mention made of anyone who was born of the Spirit, or who received any other experience, apart from receiving the gift of the Holy Ghost.

In John 1:12,15 we read, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Here we find that those who received Jesus was given power to become the sons of God by being born of God. We know that Jesus, the only son God had, must needs die in order that He might bring forth other sons of God: "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." John 12:24. We have already shown that as High Priest, Jesus must rise from the dead and go into heaven, the present Holiest of All, and appear in the presence of God for the sins of the people.

Oh! but I hear someone say that in I John 5:1 we read, "Whosoever believeth that Jesus is the Christ is born of God," and I John 4:15 says, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." Very well, but now let us notice what this same author tells us about how we can know that He dwells in us: "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." I John 4:15. John further says, "Whatsoever is born of God overcometh the world," (I John 5:4) and we know that it takes nothing short of the baptism of the Spirit in order to be an overcomer.

Some will take scripture from the four gospels, referring to that period of time before the death of Christ, to attempt to prove the disciples were born of God before the outpouring of the Holy Spirit. It is true that the Lord told the disciples to rejoice because their names were written in heaven, but this standing they had before God was under the Old Covenant, and therefore could not refer to the New Covenant born-again experience. Read carefully Hebrews nine, verses 16 and 17 and you will see that the New Covenant was not in force until after the death of Jesus. "For where a testament (covenant or will) is, there must also of necessity be the death of the testator. For a testament is of force after men are dead." By this we see that it takes the blood of Jesus to cleanse from sin before one can be born of the Spirit, and that the re-birth of the Spirit, or experience of New Testament salvation could not have existed before the crucifixion.

Jesus said in John 15:5, "I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." Some will say, "Surely the disciples were born of God at this time," No, the New Testament was not in force at that time so they could not have had a New Testament experience, but those whom Jesus called after Him were the natural branches spoken of in Romans the 11th chapter. You will remember that John 1:11, 12 says that He came to "His own" and His own received Him not, but as many as did receive Him to them He gave power to become the sons of God. If we study carefully, we will note that those who did receive Him were that remnant spoken of in Romans, the branches that were not broken off. Being branches by nature, they went on and received the Spirit so that they might still abide in the vine.

Those who received Him not were broken off. But when and for what were the others broken off? When they with wicked hands crucified Jesus? Was it for that they were broken off? Oh no! After Peter had told them that with wicked hands they had crucified the Lord (Acts 2:23), almost in the next breath he told them that the promise of the Holy Ghost was for them and their children if they would but meet the conditions. Acts 2:39. In Acts 3:25,26 he said, "Ye era the children of the prophets, and of the covenant which God made with our fathers, saying to Abraham, And in thy seed shell all the kindreds of the earth be blessed. Unto you first God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." No, it was not for crucifying Him that they were cut off, but for rejecting the resurrected Christ when He came back as the Holy Ghost. It was for rejecting the Holy Spirit baptism, which is the real born again experience.

Jesus said to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." John 3:5,6. Here we find the plain statement that our flesh was born in our first birth, but it takes the second birth to be born of God. Jesus said, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth...for he dwelleth with you and shall be in you." Jn. 14:16,17. The Lord Jesus in His physical presence was their comforter, but He must leave them. See John 16:7. The Spirit of truth that dwelt with them was the Father, which was in Jesus doing the works. See John 14:17, 10, 11. Jesus said that lie would be in them as the Comforter which the Father would send. In verse 20 He said, "At that day ye shall know that I am in my Father, and ye in me, and I in you." The Spirit could not be given until Jesus went away or until He had gone from death into heaven, there to appear in the presence of God for them. Then, and not until then, could they receive the Spirit. In John 16:7 this same thought is emphasized, "...It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you." If you will follow carefully His discourse from this verse through verse 21, you will see that Jesus referred to the time of His departure as a time of sorrow as when a woman is in sorrow and travail (vs.20), and that He likened the sending of the Holy Spirit to a birth in verse 21: "but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world." See also verse 22. "Ye now therefore have sorrow: but I will see you again (at Pentecost!) and your heart will rejoice,"-over the New Birth in the Holy Ghost!!

A MESSAGE TO YOUNG CONVERTS

The following is taken from an article written by Bro. Bickford:

"My Dear friends,"

"You have taken upon you the choicest of names, that of a Christian. First of all please notice where this name was first used. Read Acts 11:26. As in olden times, so today, many walk and bear This name who are unworthy to do so. But we expect all of you to be real Bible Christians. By this we mean that you will endeavor in all your were to do everything just as the Word of God teaches. We shall pray for you to this end."

"About the first step after repenting and starting the Christian life you will realize that the Bible teaches water baptism. Study the following scriptures: Mark 16:16; Matt. 28:19; Acts 2:38; 8:16; 19:5. The Bible teaches that the old man is reckoned dead and water baptism is his burial. Rom. 6:3-8, 11. The next process is the resurrection of the new man in Christ Jesus. Col. 3:1, 2. The Bible teaches that everyone baptized in water in the early church was. baptized in the name of the Lord Jesus. There is no other NAHE by which we can be saved. Acts 4:12.

"In Eph. 4:5 we read that there is but one Baptism. This must include the water and the Spirit according to John 3:5. So we conclude that it takes both water baptism and the baptism in the Holy Ghost to complete the ONE BAPTISH of Eph. 4:5. Jesus further corroborates this by His answer to John's protest in Matt. 3:15: "Suffer it to be so now, for thus it becometh us to fulfill ALL RIGHTEOUSNESS." Upon the authority of God's precious Word, we beseech all you young converts to consider yourself only half baptized if you have been baptized in water only, and have not yet received the baptism in the Holy Ghost.

"Many these days are getting the blessed infilling of the Spirit the Bible way, speaking in other tongues as the Spirit gives utterance as they obey the Lord in water baptism, but as for those who have not yet received this experience, we would call your attention to Lk.24:49 where Jesus tells His disciples, "Tarry ye...until ye be endued with power from on high." On the day of Pentecost Peter said, "The promise is for you and your children." But we find many have to wait on God until they are rid of everything that would hinder them from receiving the precious Holy Spirit. So we exhort every young convert not to be satisfied until you have waited on the Lord and received this blessed baptism of the Holy Ghost and fire, which John the Baptist said Jesus came to give. Furthermore you will find that in three cases we are specifically told that they spoke in tongues as the Spirit gave them utterance. See Acts 2:4; 10:46 and Acts 19:6. Millions all over the world today are receiving this Bible experience, and it is YOUR privilege to be among this number. So again we say, TARRY UNTIL!

"It is your privilege to have one or more Spiritual gifts after or as soon as you are filled with the Holy Ghost. Many well intentioned preachers and teachers these days make the sad mistake of teaching that tongues is always spoken of as one of the spiritual gifts.

But unless you make a distinction between the sign of the new tongue in Acts, and the gift of tongues in I Cor. 12th and 14th chapters, you will be confused in your teaching regarding the baptism of the Holy Ghost. Notice carefully that in I Cor. 12, Paul starts the chapter by saying, "Now concerning, spiritual gifts." But in the book of Acts where people received the baptism of the Spirit, the speaking with tongues was an evidence that the Spirit had come to dwell within. There is no question but what the standard of the early church was that everyone be filled with the Spirit, and that they all spoke with tongues initially when receiving the experience, as specified in the three chapters listed above.

So we repeat that it is the privilege of every child of God to have one or more of the Spiritual Gifts listed in I Cor. 12:8-10, and if you will prayerfully study all three chapters, I Cor. 12,13,14, you will be enlightened a great deal as to the reception and use of these gifts.

"Jesus said in Matt. 6:33, "Seek ye first the kingdom of God and His righteousness, and ALL THINGS shall be added unto you." Among the ALL THINGS many are finding it to be their privilege to have Jesus as their Great Physician. Just think what a legacy this brings to a child of God. Millions all over the world have been healed in the past few years by the power of God. In order to stand on scriptural ground, familiarize yourself with the following scriptures: Psa. 103:1-3; Ex. 15:26; Matt. chapters 8 to 10; Mark 16:16-18; James 5:13, 14, and many others you can search out for yourself.

"Then always remember that the consummation of our hope in Jesus is the fact of His coming again, which is referred to 358 times in the New Testament as well as many times in the Old. 2 Tim. 2:15 is a good verse with which to close this message. Please look it up and do as it says, and God will bless you and keep you on the way. Lovingly submitted." --- By F. Harold Bickford, Mars Hill, Name.
I heartily endorse this lesson given by our Brother Bickford as the plain word of truth and we want to advise you who have made a start in the Christian way to take heed to the instructions contained there- in. Do not stop until it is all fulfilled in your life and experience; and after you have attained to all that is taught therein, remember you have just gotten a good start in the Christian life. After you have received, the baptism of the Holy Ghost do not make the mistake of feeling that you have finished with earnestly seeking after God. Never settle down to a life of inactivity. You are then in a place, after receiving the Spirit of God, where you need to be very active in the study of God's Word and in witnessing to others of the wonderful life you have found in Jesus. Only those who do this will be able to grow in grace and in the knowledge of Jesus Christ. See I Peter 2:1-5. Paul emphasized the need of growing in grace and in the knowledge of the Word in Heb. 5:12-14 and Heb. 6:1-3.

As you search the New Testament you will find the will of God for your life, and as your body requires food for the natural man, so now you must feed the "new man." The Word of God is the only food you can eat that will make you a healthy Christian. Matt. 4:4. A good, healthy Christian is one who is well balanced by both the Spirit and the Word.

God does nothing without a plan; He had a plan all completed before He made the world. He planned to have a Son in the fullness of time (Gal. 4:4) and also He planned that the Son was to be slain. See I Peter 1:19, 20.

God gave Noah a plan for the ark, and Moses a plan for the Tabernacle in the wilderness. He has a plan for the ages and for each individual life.

We cannot fulfill God's plan for us until we have accepted Jesus as Saviour and have been born again; and then if we will realize He has a plan for us each hour of the day, we can enter into His plan and live each day for Him. In Psalms 37:23 we read that the steps of a good man are ordered by the Lord.

HOW ARE WE TO KNOW JUST WHAT THIS PLAN IS?

"This I say then, walk in the Spirit and ye shall not fulfill the lust of the flesh." Gal. 5:16. The Old Testament gives us a very beautiful illustration of this great spiritual walk. The Tabernacle in the wilderness represents our body, which is a temporary structure, a place for God to dwell. When the Tabernacle was dedicated a cloud of heavenly glory and divine presence filled it. When we are born again the Holy Spirit takes up His abode in our bodies. "For ye are the temple of the living God; as God has said, I will dwell in them and walk in them; and I will be their God and they shall be my people." 2 Cor. 6:16. The cloud represents the Holy Ghost.

"And on the day that the Tabernacle was reared up the cloud covered the Tabernacle...And when the cloud was taken up from the Tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents. At the commandment of the Lord the children of Israel journeyed, and at the commandment of the Lord they pitched: as long as the cloud abode upon the Tabernacle they rested in their tents." Num. 9:15, 17, 18.

Just as the cloud guided the children of Israel, so will the Holy Spirit guide us. To find God's plan for our lives we need only to yield ourselves to His divine will and be led of the Spirit. As we walk in the Spirit, we fulfill God's plan for us; and when we do not walk in the Spirit' we are out of God's planned will for us and are walking in the flesh. Only that which is done through the guidance the Holy Spirit will endure; all else will vanish like chaff from the summer threshing floor. We should recognize that all of our time belongs to God. None of it should be squandered. Whether we eat or drink, or whatsoever we do, all should be done for the glory of God.

However small the work may appear, if done for His glory, God will take notice of it and reward it. Even a cup of cold water given in His name will be rewarded. Oh, let us yield ourselves to God that He may fulfill His purpose in our lives.

THE GODHEAD

Note: Wherever LORD (all written in capitals) occurs, it means Jehovah, the name of God. This explains why "Jehovah" is used in our lessons in the place of "LORD" in a number of the following scriptures. Lord (first letter only capitalized) means Adonai, or Supreme Ruler.

That Divinity and Humanity are united in the Person of Christ, making Him both God and man is proven by the Prophets, the Apostles, Jesus Himself, and by other scriptural connections.

1 THE PROPHETS DECLARE:

1. Christ is God:

"Behold, your God will come.....he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." Isa 35:4-6. Compare this with the question that John sent his disciples to asked Jesus, and also the answer that Jesus gave: "Art thou he that should come, or do we look for another?" The answer was, "Tell John the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, etc." Matt 11:3,5. "The voice of him that crieth in the wilderness, Prepare ye the way of JEHOVAH, make straight in the desert a highway for our GOD." Isa.40:5. "I will send my messenger, and he shall prepare the way before me.... saith JEHOVAH of HOSTS." Mal. 3:1. Compare with John's confession in Matt. 3:3. "Lo, this is our God; we have waited for him, and he will save us: this is JEHOVAH...we will be glad and rejoice in his salvation." Isa. 25:9. "For thy Maker is thine husband; JEHOVAH of HOSTS is his name; and thy Redeemer, the HOLY ONE of Israel; the God of the whole earth shall he be called." Isa.. 54:5. Compare with Eph. 5:30-52, Mt. 9:15, Rev. 19:7 where Christ is called husband or bridegroom.

2. Christ is Man:

He was a HAN of sorrows, one acquainted with grief, with no form nor comeliness, and no beauty in him that we should desire him. He was wounded; he was bruised; he was striped and on him was laid the iniquity of us all. He was oppressed; he was afflicted; he was taken from prison and judgment. He was cut off from the land of the living; he was stricken; he made his grave with the wicked and with the rich in his death. See Isa. 55:5-9.

3. Christ is both God and Man:

"Behold, a virgin shall conceive, and bear a son (humanity), and shall call his name Immanuel (divinity, for it means God with us, Matt. 1:25). Isa. 7:14. "For unto us a child is born, unto us a son is given (humanity). ..and his name shall be called the MIGHTY GOD, the EVERLASTING FATHER (divinity)." Isa. 9:6. "I will raise unto David a righteous Branch (humanity),..the shall be called, THE LORD OUR RIGHT-EOUSNESS (divinity)." Jer. 23:5,6.

II. THE APOSTLES DECLARE:

1. Christ is God:

"The Word was God." John 1:1. Thomas said, "My Lord and my God." John 20:28. Paul said Christ was "God blessed forever." Rom. 9:5. "God was manifest in the flesh." 1 Tim.4:16. John said that Jesus Christ "is the true God, and eternal life." 1John 5:20. "Thy throne, O God is forever and ever." Heb. 1:8. Jude says the only Wise God" is our Saviour. Jude 25. Paul says we are "looking for the...appearing of the great God and our Saviour Jesus Christ." Titus 2:13. Some have tried to make two appearances out of this scripture, one of the great God and the other of the Saviour; but the 14th verse shows that the great God and Saviour are the same: "Who gave himself (not them-selves) for us, that he might redeem us..."

The following scriptures show that Christ is God, the Creator: "All things were made by him; and without him was not anything made that was made." John 1:3. "He was in the world, and the world was made by him, and the world knew him not." John 1:10. "For by him were all things created, that are in heaven, and that are in earth...all things were created by him, and for him:" Col. 1:16. "And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands." Heb. 1:10.

2.

Christ is Man:

Peter said that Jesus was "a men approved of God." Acts 2:22. "He will judge the world in righteousness by that man." Acts 17:31. The "gift by grace is by one man, Jesus Christ." Rom. 5:15. "By man came also the resurrection of the dead." 1 Cor. 15:21. There is "one mediator between God and men, the man Christ Jesus." 1 Tim. 2:5.

3. Christ is both God and Man:

"The Word (divinity) was made flesh ()." John 1:14. "Be-hold, a virgin...shall bring forth a son (humanity), and they shall call his name Emmanuel (divinity), which being interpreted is, God with us." Matt. 1:25. "...The second man (humanity) is the Lord (divinity) from heaven." 1 Cor. 15:47.

III. JESUS HIMSELF DECLARED:

1. Christ is God:

"There is none good but one, that is God." Matt. 19:17. Jesus said, "Before Abraham was I AM." John 8:58 "He that hath seen me, hath seen the Father." John 14:9. "I am alpha and Omega, the beginning and the ending...the Almighty." Rev. 1:8. "I am the first and the last." Rev. 1:17. Compare this scripture with Isa. 44:6. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Rev. 21:7. Since the overcomer is Jesus' son, Jesus must be his father.

2. Christ is Man: It is recorded about eighty times in the New Testament that Jesus called himself "The Son of Man."

3. Christ is both Man and God:

"I and my Father are one." John 10:30. "Believe that the Father is in me, and I in him." John 10. 38. "Believe that I am in the Father, is in me, and I in Him." At that day ye shall know that I am in my Father, and ye in me, and I in you." John 14:20. "I am the root and off spring of David." Rev. 22:16.

IV OTHER SCRIPTURES DECLARE:

1. Christ is God because of His preexistence:

"And he is before all things, and by him all things consist." Col 1:17, "Jesus Christ the same yesterday, and today, and forever." Heb 15:8. "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." John 3:13, "Out of thee shall he come forth unto me...whose goings forth have been from of old, from everlasting." Micah 5:2.

2. Christ is God because of His titles:

"HOLY ONE OF GOD," Luke 4:34. "HOLY ONE and the JUST," Acts 3:14. "The JUST ONE," Acts 7:52. "The King of kings, and Lord of lords," 1 Tim. 6:15; Rev. 17:14 "The Lord of glory," 1 Cor. 2:8. "The Prince of life," Acts 3:15.

3. Christ is Man:

"Made of a woman," Gal. 4:4. "Likeness of men," Phil. 2: 7. "Grew," Luke 2:52 "Hungered," Matt. 4:2. "Wearied," John 4:6. "Tempted," Luke 2:52. "Sweat," Luke 22:44. "Wept," John 11:35. "Angry and grieved Mark 3:5. "Died," John 19:33. "Was buried," Jn. 19:42.

4. His dual nature is proven by His acts:

As man he wept over the grave of Lazarus, and as God He raised him from the grave. John 11:35 and 44. As man he died, John 19:33, and as God He arose from the tomb, 1 Cor. 15:4; John 10:18.

5. His dual nature is proven by His words:

As man he said, "My Father is greater than I." John 14:28. As God He said, "I am the resurrection and the life." John 11:25. As man he said, "The son of man shall be betrayed into the hands of men, and they shall kill him." Matt. 17:22,23. As God He said, "Destroy this temple (body) and in three days I will raise it up." John 2:19.

This thought can also be illustrated by an analogy to human beings, for man is dual also in that he has a body and a spirit-yet man is but one person. When he says, "I am sick," he refers to his body; but when he says, "I am happy," we know he refers to his spirit. Likewise Jesus often spoke of his humanity, and at other times of His divinity, or the God that dwelt within. This truth is a wonderful key which unlocks and unfolds the mystery of the Godhead as it is in Jesus Christ. See Col. 2:8-9. It makes clear Paul's statement that all the fullness of the Godhead dwells in Him bodily.

The Godhead continued

In our previous lesson, I believe we have proven to the satisfaction of any candid reader that Christ has a dual nature and is both God and man. It now seems unnecessary for us to have to inform the reader that there is but One God, as God has reminded us of this fact over and over again throughout both the Old and New Testaments.

I. The Substance of God:

We read, "God is a Spirit," John 4:24; and "Now the Lord is that Spirit," 2 Cor. 3:17. This truth is further proven by the fact that the scriptures teach that God is Omnipresent; it is reasonable that none but a Spirit God could be Omnipresent. "Be not I fill heaven and earth? saith the Lord." Jer. 23:24. "Behold, the heaven and heaven of heavens cannot contain thee." 1 Kings 8:27. "That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being." Acts 17:27, 28. All recognized Protestant, Trinitarian commentators have been in agreement on the above teaching.

II. Christ's Humanity made Him a Mediator:

While we are glad we believe in an Almighty, all wise, and Omni-present God; yet it is a scriptural fact that no man can approach or know God only in and through the person of Christ. "No man cometh unto the Father, but by me." John 14:6. "For in him dwelleth all the fullness of the Godhead bodily." Col. 2:9. Man being sinful, needed God, but because he was sinful he could not approach God nor live in His holy presence. While man was in this sinful state, Christ the God-man came to fulfill man's need. The union of two whole and perfect natures, divinity and humanity, qualified Christ to be a mediator. He perfectly represented God to sinful man, and fallen man to God. He provided through His shed blood a reconciliation between them; "For God was in Christ reconciling the world unto himself." 2 Cor. 5:19.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the vail, that is to say, his FLESH; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Heb. 10:19-22. "But ye are come unto mount Sion...and to God...and to Jesus the mediator of the new Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Heb. 12:22-24. It is plain by the foregoing scriptures that Christ being both God and man, was a perfect MEDIATOR to reconcile, through His FLESH, poor, lost men unto God.

III. Christ's Divinity Made Him Lord:

From Luke 2:11 we learn that Jesus was Lord when He first entered into the world. It was God (divinity, not humanity) that made Him Lord, see Acts 2:36. "No man can say that Jesus is Lord, but by the Holy Ghost," 1 Cor. 12:3, because "the Lord is that Spirit." 2 Cor. 3:17. "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all." 1 Cor. 12:4-6. From this scripture we see that the terms:

Holy Spirit, Lord, and God are all synonymous of Deity. Deity is that eternal, uncaused, uncreated, invisible, holy substance, the one God or the Word. The Word which was with God, and was God was made flesh. See John 1:1,14.

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost. 1 John 5:7. Notice here that the Son was not mentioned in this record, for this is the heavenly record. It says, "these three are one.?" The Father is God; the Word is God, and the Holy Ghost is God. The Son is not God, therefore, is not in this heavenly record. The Father, the Word, and the Holy Ghost are the three positions or offices of the ONE GOD. In other words, God has a record in heaven that He is the Father, He is the Word, and He is the Holy Ghost (three terms, each applying to His deity). God as Father begot a Son; God as the Word was incarnated in the humanity of Christ, John 1: 14; and God as the Holy Ghost was given to believers through the glorified Son. Acts 2:4.

IV. The Humanity of Christ not Preexistent:

The reader should not confuse the humanity with the preexistence of Christ for it will be readily seen that the Son did not preexist only in the mind and plan of God. It was the divinity of Christ that preexisted; and, of course, was the WORD which was GOD.

The Son of God was (The seed of Abraham, Gal. 3:16
(The seed of David, Rom. 1:3
(The Seed of the woman, Gen. 3:15

While Christ was both God and man, the man was not God, and the God was not man, but both God and man were united in Christ. The reason why the Son could say, "I and my Father are one," John 10:30, was because divinity and humanity were united in one person. Again He said, "My Father is greater than I," John 14:28, because divinity is greater than humanity.

V. Humanity Delivers up the Kingdom to Divinity:

Some object to the message of the fullness of the Godhead being in Christ, saying that Paul contradicted it in his teaching in 1 Cor. 15:24-28. They ask, "Will Jesus deliver up the kingdom to himself?" And we ask, "Why not? If Christ can present to Himself the Church (Eph.5:26, 27), why can He not deliver to Himself the kingdom?" When the end comes, and there is no longer need of a mediator between God and man, the humanity of Christ will deliver up to His divinity the Kingdom and God will be all in all.

It should be remembered that Jesus, the Son, always was "subject unto the Father," who is that omnipotent, omniscient, omnipresent Holy Spirit. See Psa. 139:7-10; Isa. 57:15; and John 3:13. Jesus is declared to be the "Light of the world," and "King ETERNAL, immortal, etc." Of course He is that God and the Lamb on the Throne through-out eternity, "to whom be glory and majesty, dominion and power, both now and ever. Amen," Jude 25; 1 Tim, 1:17.

The Godhead continued The Rock of Ages

"...Upon this rock I will build my church; and the gates of hell shall not prevail against it." Matt. 16:18. Paul, speaking of the Israelites back in the days of Noses, said, "They drank of that spiritual Rock that followed (went with-margin) them: and that Rock was Christ." 1 Cor. 10:4. Now we know that it was not the Son of man, the seed of the woman that was back there; it was the divinity of Christ that preexisted before the incarnation. Paul says it was Christ that was back there, so let us search the Word and see what it says about that Rock which was with the Israelites:

"Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? Ye are even my witnesses. Is there a God beside me? yea, there is no God (Rock-margin); I know not any." Isa. 44:8. "Neither is there any rock like our God." 1 Samuel 2:2. "Jehovah is my rock, and my fortress, and my deliverer; the God of my rock; in him will I trust." 2 Sam. 22:2,3. "For who is God, save the LORD? and who is the rock, save our God"? 2 Sam. 22:32. "Jehovah is my Rock." Psa. 18:2; and 2 Sam. 23:3 says that the God of Israel is the Rock of Israel.

There is not a scripture that even hints of any other Rock save Jehovah God. The following references on the subject are worth looking up: Deut. 32:4,15,18,30,31; Psa. 28:1; 42:9; 61:2; 71:3; 94:22; 95:1, and Isa. 51:1.

We find in Isa. 8:13,14 that Jehovah would be a Stone of stumbling and a Rock of offense to both the houses of Israel. Peter said that "Jesus Christ of Nazareth, whom ye crucified...is the stone which was set at nought of you builders, which is become the head of the corner." Acts 4:11. See also 1 Pet. 2:4-8. Paul brought out the same thought in Rom. 9:32, 33. Our house is built "upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Eph. 2:20. "For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11.

The poet knew his Bible when he wrote those almost immortal words: "Rock of Ages cleft for me, let me hide myself in thee."

We do not feel like closing this lesson without referring again to Mt. 16:18 where Jesus said, "Thou art Peter, and upon this rock I will build my church." We are told the word "Peter" here comes from the word "petros," which means a little stone; and the word "rock" comes from "Fetra" meaning a large or chief stone. Christ did not mean that He would build His church upon Peter, the little stone, but upon Himself, the chief corner stone. So He said, "And I say also unto thee, that thou art Petros (the little stone), and upon Fetra (the large Rock) I will build my church; and the gates of hell shall not prevail against it."

No wonder Paul could say we have received "a kingdom which cannot be moved," for it is founded on Jesus., the true Rock of Ages, who is a shelter in every time of storm. Heb. 12:28; Isa. 32:2.

The Godhead continued The Holy Ghost

The scriptures concerning the Comforter, which is the Holy Ghost, would lack harmony outside of the beautiful truth that Christ is both God and man, but the marvelous fact of the dual nature of Christ brings them into perfect harmony.

John the Baptist testified that Jesus would baptize with the Holy Ghost. Matt. 3:11. But Christ as the Son said, "I will pray the Father and he shall give you another Comforter," and this "Comforter is the Spirit of truth., whom the world cannot receive, for he dwelleth with you and shall be in you." John 14:16, 17. He added, "I will not leave you Comfortless (orphans- virgins) I will come to you. At that day ye shall know that I am in my Father and ye in me and I in you." John 14:18 and 20. Being of this dual nature He could say, "The Father will give you another Comforter." John 14:16 and, "I will send him (the Comforter) unto you." John 16:7.

John the Apostle said, "The Holy Ghost was not yet given because that Jesus was not yet glorified." John 7:39. Then after Jesus was glorified, having been crucified, forsaken of God, and buried, Peter said, "He was put to death in the flesh and quickened (made alive) by the Spirit." 1 Peter 5:18. "This Jesus hath God raised up...There-fore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." Acts 2:32, 55. By understanding that the Holy Ghost is the divinity or God of Christ, it is then clear how Peter could say it was the Spirit of Christ that testified in the prophets. See 1 Peter 1:11. In another place he said it was the Holy Ghost that moved them to speak. See 2 Peter 1:21. In harmony with this Paul said it was God who spoke through the prophets. See Heb. 1:1. It is a very common thing to read in the Old Testament, "Thus saith Jehovah." Therefore, the Spirit of Christ, the Holy Ghost, and Jehovah are none other than the ONE TRUE GOD. It was the Spirit of the Son that came into the hearts of the believers crying, "Abba, Father." Gal. 4:6.

We have found that God is Omnipresent and invisible for He is a Spirit. In order that we might not confuse this spirit with another spirit, Paul has declared, "Now the Lord is THAT Spirit." 2 Cor. 5:17. Let us now also see that it was the Lord God, that same Spirit, which was the Father of the Son. "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with Child of the Holy Ghost." Matt. 1:18. "...For that which is conceived (begotten-margin) in her is of the Holy Ghost." Matt. 1:20. John says that this miracle was the "Word made flesh." John 1:14. He further declares that the only begotten is in the bosom of the Father. See John 1:18. The angel told Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Luke 1:35. Surely we need no more proof that the Holy Ghost is the Father of Jesus.

Now we have already shown that it was God who said, "Destroy this temple (body) and in three days I will raise it up." John 2:19. The God part of Jesus could not die, but the Son did die. It was not a NATURAL DEATH. It was deity withdrawing from humanity. No man could take His life from Him. He

laid it down of Himself. After three days God raised the Son from the dead, and Peter said it was by the Holy Ghost that He was made alive. I Peter 3:18. This is confirmed by Paul Rom. 8:11. It was by the eternal Spirit that He offered Himself. See Heb. 9:14. And it was by the same Spirit that He was raised up again.

Rev. 3:21 says that the Son of God overcame and sat down with His Father in His throne. Notice there is ONLY ONE THRONE. John saw the slain Lamb in the midst of the throne. Rev. 5:6. In Acts 3:21 we read that the heavens must receive Him until the times of restitution of all things. Now the disciples saw Him after lie was risen, and Paul saw Him last of all, as one born out of due time. 1 Cor. 15:8. But now the Son's place is in heaven till He comes in clouds of great glory. At the same time, because Christ is both God and man, the divinity of Christ can be with us, and better still, in us-bless His name! That is why the Son can be in heaven, and at the same time pour out His Spirit on believers. And the Spirit we have within us is "Christ in us, the hope of glory." Col. 1:27; 2 Cor. 13:5. How contradictory to teach that the Son is God and omnipresent, and at the same time teach that He is in heaven and only appears at special times as recorded in 1 Cor. 15:5,8. But, on the other hand, how beautiful and blessed it is when one can say with a clear understanding, "Christ is in me, the hope of glory," and still be looking for the Son of God, who is in heaven to come again and change us and give us an immortal body like unto His own.

Jesus said, "I am: and ye shall see the son of Man sitting on the right hand of power, and coming in the clouds of heaven." Mark 14:62. This scripture explodes the theory that Jesus "sitting on the right hand of power" refers to a physical position. The truth is, He is still sitting on the right hand of God as He comes in the clouds, showing that the right hand is a position of power. We are also told the same in Matt. 26:64. Paul knew that Jesus could be coming and sitting at the same time, so he wrote, "Looking for that blessed hope, and the glorious appearing of the GREAT GOD and our Saviour JESUS CHRIST." See Titus 2:13. Jesus is our great God and Saviour. Hallelujah to His name!

There is no scripture teaching us that the glorified man is in the believer, but many places we read that God or the Father is in those filled with the Holy Ghost. Eph. 4:6; Phil. 2:13; 2 Cor. 6:16; John 14:20; 1 John 4:12-13,15-16. These scriptures teach us that it is the omnipresent, invisible ONE that dwells in the believer, and that the glorified man, as a mediator, is in heaven. 1 Tim. 2:5.

The Godhead continued "A Glass of Lemonade"

The illustration here is to make plain the dual nature of Christ. The Lemon represents the one true God, which is a spirit, the deity, the divinity, the Father. The Water represents the man or humanity of Christ, the Son.

We hope you will not be satisfied with a single reading, but that you will study it carefully and look up all Scripture references given making sure you are getting all the writer is trying to convey.

Two Natures in One Person

1. The Father is in the Son, and the Son is in the Father. John 14:11,
2. But the Father is not the Son and the Son is not the Father. John 8:29.
- 3 Yet, the Father is greater than the Son. John 14:28.
4. And still the Father and the Son are one (Christ). Jn. 10:30.
5. The Father is invisible. Jn.1:18.
6. But he that hath seen the Son hath seen the Father. Jn. 14:9.
7. The Father without the Son is a consuming fire. Heb. 12:18,29.
8. But the Son is a mediator between us and the Father. 1 Tim. 2:5.
9. The Father gave this Christ His name, "Jesus." Phil. 2:9,10.
10. What is the name of this Father and Son? "Jesus." Frov.30:4 and Jn. :43.
11. Who is a liar, but he that denieth that Jesus is the Christ, (the Father and the Son)? 1 Jn.2:22.
12. He is antichrist that denieth the Father and the Son. 1 Jn. 2:22.

Two Ingredients in One Drink

1. The lemon is in the water, and the water is in the lemon.
2. But the lemon is not the water, and the water is not the lemon.
3. Yet, the lemon is greater than the water.
4. And still the lemon and the water are one (drink).
5. The lemon is invisible.
6. But he that hath seen the water hath seen the lemon.
7. The lemon without the water is too fiery to drink.
8. But the water is a mediator between us and the lemon.
9. The lemon gave this drink its name, "Lemonade."
10. What is the name of this lemon and water? "Lemonade."
11. Who is a liar, but he that denieth Lemonade is this drink (lemon and water)?
12. He is without this drank that refuseth the lemon and the water.

13. Whosoever denieth the Son, the same hath not the Father, but he that acknowledgeth the Son, the same hath the Father also. 1 Jn. 2:23.

14. Whosoever transgresseth, and -abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. 2 John 9th verse.

15. O taste and see that the Lord is good. Psa. 34:8.

13. Whosoever refuseth the water, the same hath not the lemon, but he that accepts the water, hath the lemon also.

14. Whosoever turneth away, and refuseth the substance of this drink, hath not the lemon. He that receiveth the substance of this drink, hath both the lemon and the water.

15. O taste and see that this drink 9 is good!

It may be hard for some to see how two perfect natures could be united in one person, even Christ, and they like many of old stumble at the "stumbling stone." However, our standing does not depend on a perfect understanding, but on our faith, that is, on our believing what the Word teaches; and we cannot overlook the plain teaching that the Father did dwell in the Son and the Son was in the Father. John 14:10,11.

As we have stated in a previous lesson, because Jesus was both God and man, He could rightly represent God to man and man to God and thus bring about a union. This was accomplished by the death of the Son of God on the cross. When He died in our stead, He reconciled us to God by His blood. Rom. 5:10.

Some may ask the perfectly legitimate question as to how Jesus could be limited as a man, and at the same time be the unlimited God. The scriptures point out that as a man He was limited in strength. John 4:6, but as God He had all power in heaven and in earth. Matt. 28:18. His humanity, when weak from loss of blood, fainted under the heavy load of the cross, Simon having to bear it for him, and yet of His deity we can say He "upholds all things by the word of His power." Heb. 1:3.

Those who accept the Trinitarian Doctrine must believe the unscriptural teaching that the Son of God was God, and the man He was the son of man, thus making him two sons in one person. But this theory cannot stand the test of the scriptures, for in no place are we taught that the deity, or God, who did the work in Christ, was the Son of God. It was always the Father who did the work. John 14:10, 11. It was the Son of God which was the man-Christ that died, for if the Son had been God he could not have died. So while it may seem at first a mystery how the God-man as man could be limited and as God could be un-limited, the Word of God teaches it very plainly, and leads us to worship one God only in the person of the Lord Jesus Christ.

Questions 41-50

Lesson 41

1. Why is it impossible for us to get entire and instant sanctification by the Word?
2. Why is it necessary to have both the Word and the Spirit?
3. How can we have the blood to continually cleanse us?
4. What is the "dark place" into which the sure word of prophecy will shine?

Lesson 42

1. How may we prove that we have believed?
2. What caused God to change Abraham's name?
3. What is the difference in Abraham having righteousness counted to him by faith and God's righteousness that we may obtain today?
4. How could our grandparents get a standing of saving grace without the Holy Ghost?
5. What would they have done if they had lived till today?

Lesson 43

1. If the New Birth is a New Testament experience, where was it necessary for Jesus to be before anyone could be born of God?
2. After Jesus had entered the Holiest of All to minister the shed blood, what was the first witness given proving that He had gotten there?
3. If men are taught they are born of God before receiving the baptism of the Holy Ghost, what stubborn fact do they meet?
4. If a man got disgusted in telling people they were born of God but could not go to heaven when Jesus comes unless they had received the baptism of the Spirit, what three different teachings are open for him to believe?
5. What experience did Peter tell those wicked Jews who crucified Jesus they could receive in the sermon he preached in the second chapter of Acts?

Lesson 44

1. If Jesus was the only son God had, and He gave Him that He might have many sons, when were the first sons born to God?
2. How does one who believes he is born of God know that God dwells in him?
3. How was Jesus able to call the Disciples branches before they were sons?
4. Were the Jews broken off for crucifying Jesus?
5. What part of man is born of the Spirit of God?

Lesson 45

1. What is the first step a young convert should take after repenting of his sins?
2. What is the "one baptism" spoken of in Eph. 4?
3. What experience should one receive after he has repented?
4. Name some scriptures that teach healing of the body.
5. What good thing does the Lord have for everyone that will be filled with His Spirit?

Lesson 46

1. In the Old Testament what is the difference in the word LORD (all capitals) and the word Lord (first letter only a capital)?
2. What noticeable contrast is there in the prophecy concerning Christ in Isa. 35 and that of the 53rd chapter?
5. What scripture verse prophesies that Christ is to the both God and man?
4. What is your choice of scriptures where Jesus refers to Himself as God?
5. Name a human weakness that Jesus had which proves him to be a man

Lesson 47

1. What is the substance of God? Give a scripture to prove it.
2. What benefit has man because of the union of the two perfect natures in Christ?
3. To whom was the message given by the angel that Jesus was Lord when He was a baby?
4. Why did not I John 5:7 say "Son" instead of "Word"?
5. Why could Jesus say, "The Father is greater than I"?

Lesson 48

1. Who did Paul say was the Rock which followed the children of Israel?
2. Who did the prophets say was the Rock?
5. What did Isaiah say would be a stone of stumbling and a rock of offense to both houses of Israel?
4. Whom did Peter refer to as the stone that was set at naught?
5. What is the difference between Peter as a stone and Christ as a Rock?

Lesson 49

1. Who does the Bible say testified in the prophets? Who moved upon the prophets? Who spoke by the prophets?
2. What scripture teaches that the Lord Jesus is the Spirit?
3. What scripture shows the Holy Ghost to be the Father of the Son?
4. What miracle happened on the cross before Jesus gave up the Ghost?
5. How is it that the Son of God can remain in heaven and Christ be in us at the same time?

Lesson 50

1. In what way is lemonade like Christ?
2. How did Christ get His name, Jesus?
3. Who is antichrist?
4. What scripture proves Jesus to be limited in one of his natures and unlimited in the other?
5. Who proves to be the deity of Christ by doing the works?

The Godhead continued THE PREEXISTENCE OF CHRIST

In a previous lesson some reference has been made to the pre-existence of Christ, but we shall now consider a number of scriptures in this connection that have not as yet been mentioned.

There are those who use Proverbs the 8th chapter in attempting to prove that the Son of God preexisted with the Father. They teach that the Son is referred to here, but this chapter is speaking of Wisdom and does not in any way prove that it was the Son of God. Paul tells us in 1 Cor. 1:30 that Jesus was made unto us wisdom, but says it was "of God" or of His deity not His humanity.

"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Jn. 17:5. This text is sometimes used in attempting to prove that the Son was a separate person from the Father, but it does not in any way prove this point.

Before Mary was overshadowed by the Holy Ghost, the Son existed only in the mind and plan of God, for Peter said He was foreordained before the foundation of the world, but was manifest in these last times for the believer! See 1 Pet. 1:20,21. While the scriptures teach that Christ was a Lamb slain from the foundation of the world, such as in Rev. 13:8, yet who would not agree with Heb. 9:26 that it was at Calvary that He was in reality slain. The only conclusion to make would be that it was in the mind and plan of God that He was slain from the foundation of the world. In like manner God had a Son before the foundation of the world in His mind and plan, and He had glory in that Son; but it was in time and not in eternity that the Lamb was slain, and it was in time and not in eternity that the Son was begot-ten. The God of faith counts the things that be not as though they already are. See Rom. 4:17.

Abraham (a type of the Father), by faith had glory in his son, Isaac, (a type of the Son of God) while Abraham was yet childless, for he believed God. Rom. 4:20. So the humanity of the Son of God had preexistence only in the plan of God, yet Christ in reality did pre-exist, but it was the deity and not His humanity, that preexisted.

Attempts have been made to prove the preexistence of the Son by the numerous times it is mentioned that "God sent His Son into the world." However, no one would attempt to prove that the apostles pre-existed just because of the different times we read that they were sent into all the world. As the disciples were in the world before they were sent, so the Son was begotten and born before He was sent. This is confirmed by the words of Jesus: "As my Father hath sent me, even so send I you." John 20:21, 17:18. God gave His Son, not from heaven, but it was on the cross that He gave Him. The order is, first a "child is born" and then a "Son is given." Isa. 9:6. John 3:16 speaks of God giving His Son, and the same thought is brought out in verses 14 and 15. Rom. 5:8 makes it plain that this took place in time, and not in eternity.

A favorite objection to the teaching of the oneness of God is the text of Gen. 1:26, "Let us make man." This text, however is not at all out of harmony with the rest of the Word of God, and is carefully analyzed in Lesson Number 16 by C.R. (Volume 1.)

The truth set forth by Noses in Deut. 6:4 is never contradicted in any place throughout the scriptures: "Hear, O Israel: The LORD our God is one Lord." There are three manifestations of this One God for this Covenant or Gospel Age:

1. God is manifest as the Father. Luke 1:35
2. God is manifest IN His Son. Tim. 3:16
5. God is manifest as the Holy Ghost. Acts 2:4

There are not three Gods, nor three persons, but one God and one man. 1 Tim. 2:5.

When Jesus was baptized in the River Jordan (Matt. 5:16-17), we find Christ standing in the water was "God manifest in the flesh," (1 Tim. 3:16) and that which John saw (John 1:32) was the Spirit-God manifest in the form of a dove. That which spoke from heaven was God manifest by a voice. The Son was not God, and the dove was not God, for no one can see God, and John saw both the Son and the dove. So here we find three manifestations of one (Spirit) God, and it does not prove three separate persons in the Godhead any more than seeing one brother slain in the Spirit, another brother dancing in the Spirit, and still another speaking in tongues as the Spirit gives utterance, proves the existence of three Holy Spiritual. In a case of this kind we would explain that the One Holy Spirit is being manifest in three ways, by slaying power, dancing power, and by power to speak in tongues. And so it was at the River Jordan. The Eternal Spirit-God was manifest AS Father by speaking, was manifest IN the Son, and was manifest in the form of a dove AS the Holy Ghost.

To teach that the Son of God preexisted a begotten son from all eternity, separate from two other equal persons, is absurd. The terms "begotten" and "eternal" are contrary words. The very title, "Son" denotes a beginning, so could not be a person who existed from all eternity.

The Godhead continued **THE DOCTRINE OF THE TRINITY**

For the benefit of any who may think the doctrine of the oneness of God complicated, we feel it will be helpful at this point to give the "Doctrine of the Trinity," which appeared originally as the "Athanasius Creed." The only material change the Protestant Trinitarians have made are those leaving out the mention of the Catholic Church.

History tells us that the Roman Emperor Constantine summoned all the bishops of the Church for a general council at Nicaea in the year 325 A.D. The principal work of this council was the settlement of a great dispute which had arisen over the nature of Christ. Athanasius of Alexandria brought forth the Trinitarian views, which the council accepted, and they formed what is known as the "Nicene Creed." Later, at the close of the fourth century, the Emperor Theodosius made Christianity the state religion, and that organization was given the name "Catholic." The Catholic Church still embraces "The Doctrine of the Trinity" and has handed it down to us in the following form:

1. Whosoever will be saved, before all things it is necessary to hold the Catholic faith.
2. Which faith except everyone do keep whole and undefiled, without doubt he shall perish everlastingly.
3. But this is the Catholic faith: That we worship one God in trinity, and trinity in unity;
4. Neither confounding the persons; nor dividing the substance.
5. For there is one person of the Father; another of the Son; another of the Holy Ghost.
6. But the Godhead of the Father, and of the Son, and of the Holy Ghost is all one: the glory equal, the majesty co-eternal.
7. Such as the Father is, such is the Son, such is the Holy Ghost.
8. The Father is uncreated; the Son is uncreated; the Holy Ghost is uncreated.
9. The Father is incomprehensible; the Son is incomprehensible; the Holy Ghost is incomprehensible.
10. The Father is eternal; the Son is eternal; the Holy Ghost is eternal.
11. And yet there are not three eternals; but one eternal.
12. And also there are not three uncreated; nor three incomprehensible- but one uncreated, and one incomprehensible.
13. So likewise the Father is almighty; the Son is almighty; and the Holy Ghost is almighty.
14. And yet there are not three Almighty's, but one almighty
15. So the Father is God; the Son is God, and the Holy Ghost is God.
16. And yet there are not three Gods, but one God.
17. So the Father is Lord; the Son is Lord, and the Holy Ghost is Lord.
18. And yet there are not three Lords, but one Lord.
19. For like as we are compelled by the Christian verity to acknowledge every person by Himself to be God and Lord;
20. So are we forbidden by the Catholic religion to say: there are three Gods, or three Lords.

21. The Father is made of none; neither created nor begotten,
22. The Son is of the Father alone; not made, nor created; but begotten.
23. The Holy Ghost is of the Father and the Son not made; neither created; nor begotten, but -proceeding.
24. Thus there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.
25. And in this trinity none is before or after another; none greater nor less than another.
26. But the whole three persons are co-eternal together, and co-equal.
27. So that in all things, as aforesaid, the unity in trinity, and the trinity in unity is to be worshipped.
28. He, therefore, that will be saved, must thus think of the trinity.

The above is taken from "The Creed of Athanasius."-Vol. 7, page 366, Anti-Nicene Fathers.

Of course such teaching cannot actually be understood, and we are sure that the reason any honest person holds to it is either because he does not know what he is believing, or because he knows not how to get anything better from the Word of God.

Notice how this creed not only contradicts the Word of God, but is self-contradictory as well! Section 25 says, "None is greater, or less than another." But Jesus plainly declared as the Son of God, "MY Father is greater than I." Section 10 states, "The Son is eternal;" and Section 22 contradicts this by stating that the Son is begotten. It would be impossible for there to be but one God as it states in Section 16 if the "Son is God" as in Section 15, and at the same time is a separate person from the Father (Section 5).

Such reasoning is absurd, and every honest person ought to recognize that this teaching belongs only to the Catholic Church with the rest of her old superstitions that aim only to keep her followers in darkness to the true teaching of the Word of God.

There is only one true God, and if it were possible for the Son to be that God, then He would be His own Father, for God is the Father. I Cor. 8:6; Eph. 4:6. But, thank God, we can believe in the divinity of Christ and also in the Father and the Son, without having to accept the contradictions handed to us from "THE MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND THE ABOMINATION OF THE EARTH." Rev. 17:5. The Son was not eternal, but was begotten by the Holy Ghost and Mary was His mother. Matt. 1:20. The Father and the Son are not separate persons, but the person of Christ is both God and man, Father and Son. Jn. 10:30. "I and my Father are one." The Father and Son are not equal, for humanity cannot be equal with divinity.

Dear reader, let us return to the Word of God as believed and taught by the holy inspired writers of our blessed Bible before it was polluted by the teaching of the Dark Ages. Let Us leave off every false idea that has been handed down from that old system which God said was an "abomination of the earth." Rev. 14:4.

JEHOVAH OF THE OLD TESTAMENT IS JESUS OF THE NEW

Jehovah is God

Ex. 3:15; 6:3 Isa. 43:10
Isa. 44:8 Isa. 45:6

Jesus is God

Isa. 9:6 John 20:28
1 Tim. 3:16 Titus 2:13

Jehovah is Creator

Isa. 44:24
Isa. 44:6

Jesus is Creator

John 1:10 Rev. 2:8
Rev. 22:13

Jehovah is the "I AM"

Ex. 3:13,14

Jesus is the "I AM"

John 8:58

Jehovah is the Savior

Isa. 45:21,22
Isa. 43:11

Jesus is the Savior

Luke 2:11 Titus 2:13
2 Peter 3:18 Jude 25

Jehovah is the Eternal King

Psa. 44:4; 98:6 Isa. 44:6
Jer. 10:10 Jer. 46:18

Jesus is the Eternal King

John 18:37 1 Tim. 6:15
Rev. 17:14 Rev. 19:16

Jehovah is the One we Serve

Matt. 4:10 Deut. 6:13
Deut. 11:13 Josh. 24:14,15

Jesus is the One we Serve

John 12:26 1 Cor. 7:22
Col. 3:24

Jehovah is the Lord

Deut. 6:4

Jesus is the Lord

Luke 2:11 Acts 2:36; 9:5
1 Cor. 8:6

Jehovah is the Rock

1 Sam. 2:2
2 Sam. 22:32

Jesus is the Rock

1 Cor. 10:4

Lesson 54

The Godhead continued THE NAME OF CHRIST

"Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? Who hath established all the ends of the earth? What is his name, and what is his son's name, if thou cannot tell?" Prov. 30:4. The prophet has asked for the NAME of the Father and of the Son. Can we give the answer from the Word of God? We have shown in a former lesson that it was the divinity, not the humanity of Christ that made Him Lord; and by the same rule it is easy to see that it was God, not man, that gave the Christ His name. We read, "Wherefore God hath highly exalted him and given him a NAME which is above every NAME: that at the NAME of JESUS every knee should bow." Phil. 2:9,10. As we cannot even imagine a name that could be higher than God's NAME, it stands to reason that God gave the Son His own dispensation Name. There has been a name for God in each of the three general dispensations: God's name for the Prelaw Age was GOD ALMIGHTY, Ex. 6:3; His name for the Law Age, which He made known to Noses, was JEHOVAH Ex. 3:13,14,15; and the NAME that the angel announced for the Gospel Age was JESUS! Matt. 1:21, Luke 1:31.

The Son of God made the following plain statement: "I am come in my Father's name." John 5:43. And to bind this testimony Paul declared that the Son obtained His excellent NAME by inheritance. Heb. 1:4. And Peter told those persecuting Jews that there was none other name under heaven given among men whereby we must be saved. Acts 4:12.

We have already given abundant testimony that Christ was both God and man. As God He was "the EVERLASTING FATHER," and as man He was "a CHILD BORN and a SON GIVEN." See Isa. 9:6. With all this proof, who would deny that JESUS is the NAME of the Christ? John said, "Who is a liar, but he that denieth that Jesus is the Christ"? 1 John 2:22. And in harmony with this wonderful truth that Christ is both God and man John adds, "He is antichrist that denieth the Father and the Son." What could be plainer than that Christ is both the Father and the Son? For surely it would be antichrist to deny Christ; John had in mind here that he was antichrist that denied the God-man, for he adds still further, "Whosoever denieth the Son, the same hath not the Father." 1 Jn. 2:23.

In Ex. 3:15 we find that God told Noses that Jehovah was His name forever. That fact is carried out in a wonderful way in the name of JESUS, as the name "JESUS" not only means Savior, as many believe,, but it means Jehovah the Savior. This is proven by the statement of Matthew 1:21-23, teaching us that Mary giving birth to a Son and call-ing His name "JESUS." was a fulfillment of Isa. 7:14.

While we feel we have answered the prophet's question in Prov. 30:4, having made clear the NAME of the Father and the Son, yet we wish to call attention to the fact that it was in this highly exalted name of JESUS that we are commanded to cast out devils, speak in new tongues, and heal the sick. Mark 16:17,18. We are to anoint the sick with oil in that NAME. James 5:14. In fact Paul tells us "Whatsoever ye do in word or deed, do all in the NAME of the Lord JESUS, giving glory to God the Father by him." Col. 3:17. Small wonder, then that we are commanded to baptize in that NAME, as we shall see in our next lesson.

Lesson 55

The Godhead continued WATER BAPTISM

In taking up this phase of our subject we are aware it is by no means the least important part to be considered, for to be scripturally baptized in water is surely the earnest desire of every follower of Jesus. As to the mode, we are thankful that it has been settled and the truth established for us by the Baptists and others that immersion is the true mode of water baptism. It is the scriptural formula that we will here consider, as it is closely associated with the subject of the Godhead now under consideration.

We will begin with our Lord's commission in Matthew, which He gave to His disciples after He rose from the dead before the Holy Ghost was given unto them. We will consider the NAME mentioned in this verse, "Go ye therefore, and teach all nations, baptizing them in the NAME of the Father, and of the Son, and of the Holy Ghost." Matt. 28:19. There have been differences of opinion as to how this commission should be carried out. The most common teaching is that' of the single immersionists, who used the latter part of this verse for their formula. There are others who think that in order to carry out the commission they must bury their candidates three times in water repeating for their formula the words, "I baptize you in the name of the Father; I baptize you in the name of the Son; I baptize you in the name of the Holy Ghost." Another important fact that we should notice is that those who use the above interpretation on this verse do so on this single verse, as there is no other scripture given on the subject that is in harmony with their interpretation. And Peter tells us that the scriptures are not of any private interpretation. 2 Peter 1:20. And, therefore, no doctrine or teaching should ever be determined by one single scripture. Only as all the scriptures are in harmony on the subject, can we feel secure that the doctrine has been established, for scripture will interpret scripture.

Let us notice the word, "NAME" in the above verse is in the singular, and not in the plural. Since NAME is singular, there is but one name for the three, Father, Son, and Holy Ghost. Since there is but one name for the three, if we know the name of one, we know the name of all three. We know the NAME of the Son is Jesus. Matt. 1:21. Therefore, JESUS is also the name of the Father and the Holy Ghost. The Word has made plain that God, the Father of the Son, is that Spirit, so in fulfilling the commission one would baptize in the NAME of the Lord JESUS Christ. This we find the disciples did, for in the four places where a NAME is mentioned in connection with water baptism in the Acts of the apostles, it is always in the NAME of JESUS: Acts 2:38; Acts 8:16; Acts 10:48, and Acts 19:5.

We all know that the NAME of the Son of God is not "Son," but the angel said His NAME should be called JESUS. Matt. 1:21. And a little meditation it seems would bring any one to see that if the NAME of the Son was not "Son," then the NAME of the Father is not "Father." Both terms "Father" and "Son" are relationship terms. Jesus said, "I am come in my Father's NAME," John 5:43, and that alone ought to settle the matter that the name of the Father, Son, and Holy Ghost is JESUS. Most any school boy would be clear on the fact that while he was the son of his father, yet his father's name was not "father"; and if this boy were given a commission to deposit some money in a bank OR DO SOME OTHER BUSINESS IN HIS FATHER'S NAME, HE WOULD NOT USE THE TERM "FATHER" in fulfilling the commission, but he

would use his father's name. If you should know this school boy's name, you would know also his father's name, for the boy received his father's name by inheritance, and so the Son of God obtained His excellent name inheritance. Heb. 1:4. We, therefore, conclude that when the disciples baptized in the NAME of JESUS they fulfilled the commission given in Matt. 28:19, for the NAME of the Father and Son, and Holy Ghost is JESUS.

To those who say they would rather take the words of Jesus than the words of Peter, we would have them listen to the words of Jesus in John 17:20, "Neither pray I for these alone (the disciples) but for them also which shall believe on me through their word." The words of Jesus then instruct us to believe on. In through the words of the apostles.

In Heb. 8:5 we are reminded of how God told Moses to make all things according to the pattern. The only pattern we have to follow in the mode of water baptism is that of the early church, for we read in Jude 3 that we are to "earnestly contend for the faith that was once delivered to the saints." The apostles delivered the faith to the saints

In Eph. 2:20 we are told that the saints are "built upon the foundation of the apostles and prophets, Jesus himself being the chief corner stone." The or decreed that the preaching of the apostles should be part of our foundation and surely our Lord would not have provided a foundation for His saints which could not be depended upon!

Listen again to Jesus' own words to His disciples, "For it is not ye that speak, but the Spirit of your Father which speaketh in you." So it was not really Peter's own words, but the Spirit speaking in him on the Day of Pentecost.

In the earth today we have different stages of truth as it has emerged from the Dark Ages, being nearly lost for a time. The only way to be certain of the truth is to go back before the Dark Ages and get the Gospe1 directly from the Apostles before it was ever polluted.

To those who say that Matthew stood for the words of Jesus against the rest of the apostles, we would remind them that on the Day of Pentecost, "Peter stood up with the eleven!" Matthew was right there at Peter's side when Peter instructed the crowd to be baptized in the NAME of the Lord Jesus, but he did not in any way contradict him! On the contrary Peter needed his help badly, along with the other ten, to baptize his 3000 converts. So we are convinced that Matthew would have corrected Peter on the spot if Peter had been in error at this point. Some may consider it of little importance as to what we believe, but God is not pleased with His children believing anything that con-fuses His Word. If we are to "hold the unity of the Spirit in the bond of peace till we all come in the unity of the faith," then when we have come to the UNITY OF THE FAITH we will all believe the same thing and our unscriptural preconceived ideas will be gone

REPENTENCE

One of the most important doctrines in the Bible is "Repentance," and yet we find it is many times little understood, and sometimes is ignored entirely. However, it is impossible to obtain salvation without Bible repentance. The reason why thousands of professed Christians have had no true change of heart and consequently know nothing of a holy life in Christ is because they have never experienced true Bible repentance.

When John the Baptist, the forerunner of Jesus, came preaching in the wilderness, the burden of his message was a call to Israel to re-pent. And when he saw many of the Pharisees and Sadducees come to his baptism, he told them not to come boasting of being Abraham's children, but to bring forth proof that they had repented. Matt. 3:2-9. When Jesus began His ministry, after His experience in the wilderness with the devil, He also came preaching to Israel to repent for the Kingdom of Heaven was at hand. Matt. 4:17.

Various explanations have been given for repentance. One is that it is simply a change of mind, a decision to stop doing one thing and start doing another. Yes, it is all of that, but such a change of mind is only part of Bible repentance. It is indeed a turning away from the old life, an about face as it were. It is all of that, and much more.

Sorrow for sin is another definition often given. Here again we must say that while every truly repentant sinner has experienced sorrow for sin, we cannot give such a definition to cover the subject. I once knew an elderly man who was very favorable toward the Gospel, but once in a while he would get drunk. He told me one day that repentance meant to be sorry, and he added that every time he got drunk he was sorry. I told him this was not true repentance; I agreed with him that he was sorry all right, but told him that was because after he got drunk he found his money was gone and he was very sick besides. I read 2 Cor. 7:10 to him: "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." His proved to be a worldly sorrow because as soon as he was over his sickness and had more money, he forgot his sorrow and would get drunk again. The above verse tells us that Godly sorrow worketh a repentance that results in salvation, and that such an experience is never to be regretted. For who could possibly repent of having received this wonderful salvation?

As we have said, the message of repentance was first preached to Israel. Not only did John the Baptist and Jesus call for their repentance, but Peter did likewise in the first Gospel message to those of Israel who had with wicked hands crucified the Lord. When he was asked by those who were pricked to their hearts what they should do, he commanded that they repent. See Acts 2:38 and Acts 3:19.

Some preachers claim that while the Lord required Israel to repent in order that they might receive salvation, it is not necessary for the Gentiles to repent in order to be saved. However, the Word of God is unmistakably plain on this subject. Let us look first at the commission given the apostles in Luke 24:47. Here we find Jesus telling His disciples that repentance and remission of sins should be preached to (the Jews only?? No.) all nations beginning at Jerusalem; which, of course, included the Gentile.

Now let us notice carefully that after Peter had brought the Gospel to the Gentiles as recorded in Acts the 10th chapter, he returned to Jerusalem where the apostles and brethren contended with him for having gone into the homes of the Gentiles. Peter then gave them satisfying proof that God had really sent him, and the scripture says, "they held their peace and glorified God saying, Then hath God also to the Gentiles granted repentance unto life." Acts 11:18.

For further proof that God demanded repentance of the Gentiles as well as the Jews, we find that Paul, the apostle to the Gentiles, preached on Mars' Hill and said, "And the times of this ignorance God winked at; but now commandeth (just the Jews?? No.) all men eve where to repent." Acts 17:30. Then we find Paul before king Agrippa telling him of his experience. In the course of his testimony he said, "I was not disobedient unto the heavenly vision: but showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should recent and turn to God, and do works meet for repentance." Acts 26:19, 20.

These scriptures should be sufficient to prove for now and all time that there is no difference in the Gospel to the Jew and to the Gentile. Both are commanded to repent. Perhaps some, who teach that the Gospel to the Gentiles did not require repentance, do so because they wish to make Acts 2:38 apply to the Jews only. But it is equally impossible to prove that baptism in the name of Jesus was just for the Jews because the Gentiles were baptized in Jesus' name as recorded in Acts 10:48, and the Samaritans likewise as is shown by Acts 8:16.

Paul tells us in 1 Cor. 15:1-4 that the Gospel is the death, burial, and resurrection of Jesus. And we find that Jesus gave us a very harmonious pattern to follow when He died, was buried and rose again. We are told that we must obey the Gospel, or follow this pat-tern. In 2 Thess. 1:8 we read that when the Lord comes again to this earth with His mighty angels He will take "vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." This furnishes us with a key the true meaning of repentance. For if we obey the Gospel, (Rom. 6:17) we too must die, be buried, and rise again! This leads us to believe that repentance is more than sorrow for sin, and more than a change of mind-it is complete death to self, (Rom. 6:2) an entire surrender of all personal desires.

Does this not explain why many who have been truly sorry for their past life, and have been baptized in Jesus' name, have not received the promised Holy Ghost? If their repentance were as been as God intended it should be, nothing could keep them from receiving the Holy Ghost if Acts 2:38 is the truth! And we know it is! How often we have observed that when a candidate for the Holy Spirit died out to self, and became completely surrendered to the will of God, he was then filled with the Holy Spirit. Paul confirms this teaching in very plain language in Rom. 6:5: "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

In carrying out the pattern to its completion, in order to fully obey the Gospel, we follow Jesus in His death by genuine repentance, we follow Him in His burial by water baptism in His name, and when we receive the Holy Ghost we rise to walk a new life, having been filled with the same Spirit that raised Jesus from the dead! Rom. 8:11.

"WHAT MUST I DO TO BE SAVED?"

Acts 16:50

I am sure that of all the questions that were ever asked this one stands out as one of the most important; and knowing its importance, it ought to have an answer backed by divine authority. Yet we find a great variety of answers given to this important question. Some have just enough scripture back of them to deceive the people and give them a vain hope of eternal life.

Some of the answers given today to this question are: "Join a church; read the Bible, pray, and attend services," Others say, "Just pray and read the Bible and do the best you can." Still others tell the inquirer, "Confess Christ, be baptized and take communion." Then someone will object to all this and say, "Those things are not necessary as they are all works. Salvation is a gift and therefore obtained by faith alone. Just believe that Jesus nailed all your past and future to the cross, and that is all there is to it." The poor sinner who has felt for years he ought to make some preparation for eternity has found nothing better, and so accepts this easy way. The next day he goes to work he tells his friends about the decision he has made. He tells them what an ease of conscience it has brought to know that it is all settled and he will no longer have to bother about it. He does not contact the Savior in any real way and years later we find him the same old sinner. The question comes up about his soul's salvation and his friends of more recent years are surprised to hear him say, "Why, I settled all that ten years ago. Sure I am a Christian; Jesus the Son of God settled that for me." Can anything be more sad than the deception into which this man has been led? And yet thousands of people claim to be Christians through this and other similar deceptions.

At this point I am reminded of a story that came out in tract form. There was once a lady with a small babe in her arms traveling on a passenger train, going west over the mountains. That night the cold was very severe and there was a blizzard raging on the outside. The woman was very nervous and restless. A traveling man, noticing this, asked her what could be wrong. She told him she was supposed to get off at a certain little station and was afraid she might miss the place. This man, trying to relieve her of all her fear, told her he was well acquainted with that road having been over it many times, and he would see to it that she get off at the right place. Finally a station was called out and the train stopped. He said, "Lady, your stop is next." The train soon left that little station and sped on into the darkness. Shortly afterwards, it stopped again. The traveling man helped the lady off with her baby and baggage and soon the train moved on. Another station was called out. The traveling man listened closely and realized it was the very station where the woman wished to stop. He hurriedly went to the brakeman and told him what he had done. The brakeman informed him that the previous stop was made only because they had to fix the engine. In that awful, blinding snow storm the train backed up to the place where the woman had been put off. They traced her fast disappearing footprints for just a few feet and found her, with the babe clutched tightly in her arms, frozen to death in a snow bank.

We scarcely need to make an application, for it is plain to be seen that the traveling man was out of order; he had given the wrong instructions. The company had a man employed on that train, who knew just where the various stations were located, and it was his duty to give the instructions. Great is the number of

people today who are taking it upon themselves to give orders as to how one may be sure of reaching heaven, but the result is bound to be the same kind of a tragedy. Many souls will be lost!--lost for all eternity because they were given the wrong instructions! A teacher has a place of great responsibility. James 3:1 says, "My brethren, be not many masters (teachers), knowing that we shall receive the greater condemnation. Therefore, let us turn to the Word of God for the answer to this all-important question.

Acts. 16:30-34: Paul and Silas had been cast into jail and at midnight as they sang praise unto God there was a great earthquake. The keeper of the prison fell down before them and said, "Sirs, what must I do to be saved?" And they answered and said, "Believe on the Lord Jesus Christ, and thou shalt be saved." Vs. 30, 31. Some people read no further and say that all the disciples told them to do was to believe. But verse 32 says, "And they spake unto him the word of the Lord." No one ever was saved without the Gospel, so in preaching the Word they must have explained the death, burial, and resurrection of Jesus. 1 Cor. 15:1-4. Since Paul knew the Gospel to be just this, he surely told them that in order to obey the Gospel they too must die to self by repenting, be buried in His name in water baptism, and be filled with resurrection life (the Holy Ghost.) These things must have been explained to the jailor for "the same hour of the night...he was baptized."

Acts 2:37,38: In this chapter Peter told the Jews they had by wicked hands crucified and slain Jesus, but the Lord had raised Him up. When they heard this, they were pricked in the heart and said, "Men and brethren, what shall we do?" Then Peter said unto them, "Repent, and be baptized every one of you in the name of Jesus Christ for the re-mission of sins, and ye shall receive the gift of the Holy Ghost." Or in other words, you will receive what Jesus died to give you.

Acts 8:26-40: Here the angel of the Lord told Philip to go into the desert where he met an Ethiopian eunuch who was riding in a chariot. The eunuch was reading from Isa. 53 how Jesus was led as a sheep to the slaughter, etc. He asked Philip if Isaiah were speaking of himself or of some other man-. "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder-me to be baptized? And Philip said, if thou believest with all thine heart, thou mayest." Vs. 35-37. Did Philip say, "Just believe and you will be saved"? No, he "preached unto him Jesus," and he did it in such a way that when they came to water, the eunuch himself asked if he might be baptized. In preaching unto him Jesus, he, too, must have told the eunuch about His death, burial and resurrection and how this Gospel could be obeyed in repentance, water baptism in Jesus' name and receiving the Holy Ghost. While we are not told that the eunuch was filled with the Spirit, yet I believe if there was enough power to catch Philip away to another city, there was enough power there to fill the eunuch with the Holy Ghost!!

Some would have us believe that Paul was converted on the way to Damascus, but the Lord told him He would send a man to tell him what he must do! He was then baptized, and filled with the Spirit! Acts 22:16.

THE OLD PATHS

The Lord has not left man to work out his own plan and ways, but has from the beginning had a definite plan for his life. As we take one look into the heavens and consider the work of His hands, beholding how He has placed the sun, moon and stars in their proper orbits, none of them interfering with the other, we are made to realize that God is a God of order. And as we search into His plan, we find that He not only has a special course and order for the heavens, but He also has paths planned for His people. As we consider the manner of His working we are amazed at His marvelous precision.

When Moses was about to build the Tabernacle, he was admonished of the Lord, "See saith he, that thou make all things according to the pattern showed thee in the mount." Heb. 8:5. If God was so particular about the building of the Tabernacle, it stands to reason that when He formed the Church, which is the antitype of the Tabernacle, He would have a plan designed after His own pleasure. Yet it is a puzzle how so many professed followers of the Lord are content to accept most any-thing that appeals to the human mind, when such an important thing as eternal life is involved. But man has ever had a weakness along that line. He is willing to depart so easily from the pattern laid down.

We are convinced that the early Church under the apostles was established as God's perfect pattern for all times. Acts 2:4; Acts 2:38. The departure from this pattern and from the faith once delivered to the saints did not come suddenly, but there was a gradual falling away. However, in the latter days of the apostle Jude, we find that this departure from the faith had already begun, and Jude saw the need of admonishing the saints to earnestly contend for the faith once delivered to the people. Jude 4. Certain men had crept in unawares, who were sensual, not having the Spirit. Vs. 19. Jude urged his followers to go back to the original pattern.

In our text for this lesson we read of Jehovah's call to the people to return to the "old paths." "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, we will not walk therein." Jer. 6:16. This same rest is promised in Isa. 28:11, a prophecy of the outpouring of the Spirit at Pentecost. He calls it the "rest and refreshing." The call back to the "old paths" has the promise of rest for the soul.

Yes, little by little the once beautiful and God-honored Church was robbed of its benefits, and finally lapsed into what we call the "Dark Ages." It is very interesting to study how the Protestant Movement came into existence by the calling out of men now and again, who were known as reformers, to restore some phase of the doctrine that was lost in the Dark Ages. As each reformer brought a different phase of the truth, another step was made toward the faith that was once de-livered to the saints. Each such leader was backed up by a spiritual group of believers who were forced "outside the camp" bearing the reproach. But as time went on they too in turn started on the downward way as unspiritual men crept into leadership. As another reformer came on the scene with added light., he and his followers too were forced on the outside. Luther brought the message of "Justification by Faith," but when light came on water baptism by immersion, it was not the followers of Luther who accepted this truth, but an entirely new group of people.

As we understand these events in the history of the Church, it helps us to see why there are so many religious denominations.

At the beginning of this century there seemed to be a great cry in all Christendom to get back to the old paths, the result of which brought forth through prayer the great Pentecostal movement as it is known today. No one man can lay claim to having founded this movement, as it is God's own move in answer to the cry that went up from the hearts of people in many different denominations and Christian groups. Without doubt this is the greatest revival move since the apostles' day. It began in 1900 and soon spread to all Christendom and to the "regions beyond," or the untouched fields of the heathen world. The message of the baptism of the Holy Ghost just as it was received on the Day of Pentecost was restored to all who would open their hearts and receive from the Lord of this glorious outpouring of the Spirit. The message is still going forth to the ends of the world. It has brought back to the people the "old paths" and millions have found "rest for their souls." The Lord has restored His Church and is preparing a people for the soon coming of Jesus.

In God's Word we find not only a Jerusalem Pentecost, which was highly commendable in every way, but we also find a Corinthian Pentecost. Paul pointed out many failures of the Church at Corinth, and many of these same failures are seen in parts of the Church today. He reproved them for their carnality and the divisions among them and the saints of God need to be warned to guard against these things today. Nevertheless Paul recognized them calling them the "Church of God at Corinth, to them that are sanctified in Christ Jesus, called to be saints...waiting for the coming of our Lord Jesus Christ." 1 Cor. 1:1-7.

As Paul warned the early Church to guard against false teachers, So, God's people today must guard against any who would cause them to leave the "old paths" as taught by the apostles. Some ministers may forsake the truth today as the ministers in Asia forsook Paul, but God is testing and proving a ministry that will lead a people on to victory. As they are purged from dishonorable things, they will cause God's house to be filled with vessels of honor meet for the Master's use.

Surely this great ingathering is like the "net" spoken of in Matt. 13:47-50. When it was cast into the sea it gathered of every kind. Men of every kind of doctrinal belief have come into this movement, and while they have received the baptism of the Holy Ghost and have accepted divine healing, yet many of them have been unwilling to give up their former teaching, and have caused the forming of various groups of believers.

However, in the midst of all kinds of opposition, and in the presence of all sorts of teachings, God has a people who have been willing to return to the Apostles' doctrine as found in the book of Acts and the Epistles. They are being brought to the blessed truth of the fullness of the Godhead in Jesus Christ (Col. 2:9) and of water baptism in His name (Acts 2:38), which truly belongs to the "old paths." the faith once delivered to the saints.

"AND BEING LET GO, THEY WENT TO THEIR OWN COMPANY"

Acts 4:23

"And being let go, they went to their own company." This scripture refers to the disciples of the Lord. After they had been ill treated and threatened, they gathered with the saints and had such a prayer meeting that the house where they met was shaken. In our study for today we wish to draw a mental picture of what could easily happen today if the two most outstanding apostles, Paul and Peter, were raised from the dead and came back to earth in search of their own company!

Let us follow those apostles as they find themselves on the streets of a modern city. They inquire about the location of the nearest place of worship and are directed to the Catholic Church. As they watch with curiosity the ceremonies and ritual of the Priest and his helpers, they fail to associate anything they see here with the worship of the saints in the early church, and soon they decide they must look for some other gathering if they are to find their "own company". The next people they approach direct them to the Lutheran church, and soon they are listening to a well cultured man preaching on the wonderful theme of "Justification by Faith," from the text, "The just shall live by faith." Gal. 3:11. The apostles enjoy the message very well until the minister changes his subject and takes occasion to preach against immersion as being the proper mode of water baptism. It seems he had been not a little disturbed by a Baptist Revival going on in the city, where some of his flock was being baptized by immersion. Peter and Paul are convinced they have not yet found their "own company," as Peter well remembers that when Jesus was baptized, He came up straight-way out of the water, (Matt. 3:16) and Paul taught that baptism was a burial with Christ. Rom. 6:4, Col. 2:12.

The apostles now hasten out and follow every clue given them until they arrive at the scene of a great Baptist Revival. They are very favorably impressed as the speaker gives clear, scriptural teaching on water baptism being by immersion using John 3:23 for a text where John baptized in Aenon because there was much water there. He also relates how both Philip and the eunuch went down into the water, and after Philip baptized him they came up out of the water. Acts 8:38, 39. But the Baptist minister has been having his troubles too, for it seems the Holiness folks are in town and are convincing some of the Baptists that God commands His people to live holy lives. So the speaker in no un-certain terms condemns the teaching of holiness declaring that there is "none righteous, no not one." He uses the scripture in Rom. 3:10 where Paul declares there is none righteous among the unsaved Jews and Gen-tiles, no not one. Taking these words out of their setting, he applies them to the children of God, attempting to prove there is not a single righteous Christian. Paul looks at Peter and Peter looks at Paul. Peter says, "I declared by the word of the Lord, 'Be ye holy for I am holy.'" 1 Peter 1:16; and Paul said, "I taught the saints to 'Follow peace with all men and holiness without which no man shall see the Lord.'" Heb. 12:14.

Again they realize they have not found their. own company, so they go out in search of the Holiness folks. Upon entering their church, they hear a fine message on the necessity of being holy. Here they begin to feel quite at home until the speaker spoils the message for them by a sudden outburst of harsh and

cruel words directed at a group of people he calls "the tongues folks." With a great tirade of words he condemns in general not only the people who speak in tongues, but the doctrine of tongues itself. Again Paul looks at Peter and Peter looks at Paul. Peter declares, "It is plain we have still not found the people we are trying to locate, for it was by the witness of other tongues that I with the rest of the 120 received the Holy Ghost on the Day of Pentecost (Acts 2:4), and well do I remember how it was this same speaking in tongues that convinced us Jews that Cornelius and his house had received the baptism of the Holy Ghost." Acts 10:44, 46. Paul answers and says, "Yes, and in one of my letters to the Corinthian Church I told them plainly I spoke in tongues more than all the rest." 1 Cor. 14:18.

Not far down the street they enter a large hall crowded with happy, shouting people who seem to enjoy God's presence as they praise the Lord in song and in testimony. Surely at last we have found our own people thought the apostles. Finding a seat near the door they settle down to enjoy the fellowship they feel sure is there for them. The minister's searching eye soon catches sight of them and something about their bearing causes him much concern. He watches them carefully as their old sainted faces shine with the glory of God. Not recognizing them as anyone of his acquaintance he concludes they must be some of those Jesus' name preachers. The evangelist delivers a great sermon on the present outpouring of the Holy Ghost declaring it to be the fulfillment of that which was spoken by the prophet Joel (Joel 2:28). He concludes by showing that speaking in other tongues was in Bible days and is still today the evidence of having received this experience. The pastor now takes charge of the meeting. Before calling the people to prayer he cannot resist the temptation to warn his hearers to beware of those false teachers who claim a revelation that Jesus is God and that all believers should be baptized in Jesus' name. He lets the folks know in no uncertain terms how little he thinks of anyone who would consent to water baptism in Jesus' name.

Again Paul looks at Peter and Peter looks at Paul. Peter says, "I commanded the people to be baptized in Jesus' name in the first gospel message to the Jews (Acts 2:38), and later I gave the same teaching to the Gentiles." Acts 10:48. Paul said, "I also taught baptism in the name of the Lord Jesus (Acts 19:5). Let us go and try to find these people who are still preaching the same message we taught so long ago." And once again they go out in search of their "own company."

Would it not be a very sad affair, indeed, if not a single group of people could be found in all the "Pentecostal Movement" who could welcome these two great apostles in their midst and give them the freedom of their platform to preach the same old Gospel message they preached in Bible days? But there is such a people, thank God!

Let us take note that the apostles will be coming back and will be looking for their "own company," for the dead in Christ (and they are in that company of people) will rise first; and with their "own company," they will be caught up together in the air, and so shall they ever be with the Lord. See 1 Thess. 4:13-18.

DOCTRINE

"Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass: Because I will publish the name of the LORD: ascribe ye greatness unto our God." Deut. 32:1-3.

The Lord here tells us that His doctrine is like rain, dew, or showers upon the tender herb and the grass; and this is done by publishing the name of the Lord and ascribing greatness to our God. How different is the attitude of the scripture toward doctrine to that of some professed people of God, whom we have heard declare they did not want to hear doctrine preached. This, of course, they have said through ignorance, for doctrine to the Gospel of Jesus Christ is like bone structure to the human body. I have seen a lot of jellyfish in the ocean water at my favorite fishing place, BlueHill Falls in Maine. They have no bones, and consequently float with the tide. This is the best illustration I know of religion without doctrine, as people who are not willing to hear doctrine preached are never established in any-thing. But true religion must have doctrine, for doctrine is teaching. If we teach salvation by the blood, we are teaching doctrine. The truths concerning the baptism of the Spirit and healing for the body are both doctrine. What most folks mean who say they do not wish to hear doctrine, is that they don't want to hear any doctrine but their own!

It is possible for a teacher to come without any doctrine of his own as did our blessed Lord. He said, "...My doctrine is not mine, but his that sent me." John 7:16. He spent His entire ministry laying a foundation of the true doctrine of God. And yet he said, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." John 16:12, 13. As we study His ministry, we find it too true that His disciples understood but little of His doctrines, and failed to grasp even the doctrine of his death, burial and resurrection. But he gave them the promise that when they received the Comforter, the Spirit of truth, they would be guided into all truth, or into the true doctrine.

We find that after the Holy Spirit was given they received the revelation of the truth, and then they delivered it unto the saints. It was this revealed truth they taught that was called the "apostles' doctrine": "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Acts 2:42. This doctrine was the faith that was delivered unto the saints, for which Jude some thirty-three years later exhorted them to earnestly contend. Some people tell us it doesn't make much difference what a person believes, but Jude was not the only one of the apostles who urged the saints to hold on to the doctrine that had been revealed.

Paul did not get his doctrine from the apostles before him, but it was revealed to him by Jesus Christ. "But I certify you, brethren that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Gal. 1:11,12. When Paul compared the doctrine he had gotten by revelation to the apostles' doctrine, he found they has nothing

different than he had received. Thus the doctrine the apostles received by revelation of the Spirit, as promised them by the Lord, was confirmed by this greatest of all apostles, Paul.

It was Paul who on his last trip to Jerusalem stopped at Miletus and sent to Ephesus for the elders of the church. When they arrived he gave them a last charge to care for the church of God over which the Holy Ghost had made them overseers. He told them he had kept back nothing that was profitable to them and had not shunned to declare to them the whole counsel of God. Acts 20:17, 27, 28. Later he told Timothy to admonish the church at Ephesus that they teach no other doctrine. 1 Tim. 1:3.

Now let us turn to Acts 19:1-6 and find what sort of doctrine the apostles taught. Paul, finding certain disciples at Ephesus, said unto them, "Have ye received the Holy Ghost since ye believed? And they said unto him, we have not so much as heard whether there be any Holy Ghost. And he said unto them., Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."

Paul also wrote a letter to that Ephesian church in which he said, "...Be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Eph. 4:14. Often this scripture has been used against some who have received light on a truth and because they were turning from some "Dark Age" theory. But this scripture has its proper setting in that it was written to a people who had been taught the true doctrine and had received from Paul the "whole counsel of God." They had been baptized in Jesus' name and filled with the Holy Ghost! Acts 19:1-6.

Paul told Timothy to give attendance to doctrine. 1 Tim. 4:13-16. Again he told him all scripture was profitable for doctrine. 2 Tim. 3:16. Read also his last charge to Timothy in 2 Tim. 4:1-5. Paul further said that one of the qualifications of a bishop is that he holds fast "the faithful word as he hath been taught that he may be able by sound doctrine both to exhort and to convince the gainsayers." Tit.1:9.

Paul in Rom. 6:17 told the people they were delivered by obeying from the heart a form of doctrine. The third, fourth, and fifth verses tell us that the doctrine that brought deliverance was being buried with Christ by baptism. They were to be planted in the likeness of His death and rise to walk a new life in the likeness of His resurrection.

Yes, if we were without doctrine we would be floaters like the jellyfish. It is good in these days to know that while the writers of the New Testament were not able to receive the doctrine while Jesus was with them, He revealed it to them by the Holy Ghost and they have recorded it in the revealed Word, the book of Acts and the Epistles.

Questions 51-60

Lesson 51

1. Does the wisdom we get from Christ come from His divinity or His humanity?
2. With what did Jesus ask to be glorified?
3. How did Christ preexist?
4. In what manner did God send His son into the world as mentioned in the lesson?
5. If the Son was God, then what absurd statement did the angel make in Luke 1:35?

Lesson 52

1. Read section 4 and answer this question: How many can be identified in an undivided substance?
2. In section 25 it says, "None is before or after another." How does this contradict section 22?
3. Also in section 25 it says, "None is greater or less than another." What scripture does this contradict?
4. Where does such teaching belong?
5. How can we rid ourselves of such teaching?

Lesson 53

For the five questions in this lesson, write out five things in which Jehovah and Jesus are the same and give one scripture reference for each one.

Lesson 54

1. Where could God get a name that was higher than any name?
2. Give three of God's names as taught in the lesson.
3. How did Paul say the Son got His excellent name?
4. What prophecy was given declaring the Chariot that should come was both Father and Son?
5. R. E. Weymouth in his footnotes on Matt. 1:21 says that Jesus means Jehovah. What prophecy concerning the Son of God proves this to be so?

Lesson 55

1. What one word in the commission given in Matt. 28:19 gives evidence that the apostles were right in baptizing in Jesus' name?
2. Where is the name of Jesus first mentioned? And who announced it?
3. What scripture do you use to prove the name of the Father?
4. To those who like to take Jesus' words as authority, what scripture would you advise them to read?
5. What did Matthew do on the day of Pentecost that shows his being in favor of baptism in Jesus' name?

Lesson 56

1. Who was first to preach repentance as recorded in the New Testament? And what did he say about it?

2. What is it that worketh repentance?
3. What did Peter say about repentance?
4. When Jesus gave the commission according to Luke, to whom did He say repentance should be preached?
5. After Peter had brought the Gospel to the Gentiles and had convinced the other apostles he was in God's will in doing so, what did the apostles say repentance had brought the Gentiles?

Lesson 57

1. If someone inquired of you how to get saved, what would you tell him to do? Give scripture.
2. What kind of a religious man is like the traveling men mentioned?
3. What did Paul tell the jailer and his household?
4. What did Peter preach to the Jews in Acts the second chapter that caused them to be pricked to the heart?

Lesson 58

1. How did the professed church come to depart so far from the pattern?
2. What did God promise to those who would walk in the old paths?
3. What other prophecy has a like promise?
4. What truth did Luther restore to the people?
5. Who can be proclaimed as starting the Pentecostal Latter Rain Movement?

Lesson 59

1. How did Paul and Peter know they had not found their own company while in the Baptist church?
2. What was one of the texts the Baptist minister used to prove that baptism is by immersion?
3. What was the scripture Paul used to support his teaching of holiness?
4. What scripture did Peter use?
5. What caused Paul and Peter to be turned away from the Trinity assembly?

Lesson 60

1. What is the doctrine of the Bible like unto?
2. Whose doctrine did Jesus bring?
5. After Pentecost, in what doctrine did they continue?
4. Where did Paul get his Gospel?
5. What admonition did Paul give Timothy?