GOD'S PLAN FOR MAN



Revealing God's Perfect Plan for All Creation

NEW! EXPANDED INDEX EDITION

FINIS JENNINGS DAKE

God's Plan for Man

CONTAINED IN FIFTY-TWO LESSONS
ONE FOR EACH WEEK OF THE YEAR

Originally published in 26 books of two lessons
and a supplement in each book.
Now published in one volume.

Over 1,000 pages of Bible truths backed by a profusion of Scripture texts.
Thousands of questions on all Bible subjects and prophecy
answered with Scripture.

IN FOUR PARTS: Lesson:

Part I: The Origin of All Things 1-8

Part II: God's Historical Dealings with Man 9-18

Part III: God's Present Dealings with Man 19-36

Part IV: God's Future Dealings with Man 37-52

Written by

REV. FINIS JENNINGS DAKE

Special Thanks

The Index and Table of Contents for God's Plan for Man were created by Rev. Leon Bible, noted Dake Scholar and Bible teacher.

Published by Dake Publishing, Inc.
P.O. Box 1050, Lawrenceville, Georgia 30046-1050

Author of Dake's Annotated Reference Bible, Revelation Expounded, Bible Truths Unmasked, and other books dealing with the Word of God. Also author of "The Plan of the Ages" Bible chart.

All rights reserved in the U.S.A. and other countries. This book or parts thereof must not be reproduced in any form.

FOREWORD

GOD'S PLAN FOR MAN, said to be "The Key to the World's Storehouse of Wisdom," and one of the most complete and comprehensive studies of the Scriptures in print, was first published in loose–leaf form. There were 26 books with 52 lessons in all—one for each week of the year—and these, being designed like a correspondence course for home study, were mailed out to the enrollment on a bi-monthly basis.

The author's prophecy book, Revelation Expounded, and a copy of his "Plan of the Ages" Bible chart were made a part of the correspondence program. Questions at the end of each lesson were designed for the student's self–examination, for written examinations were not given.

There being a constant interest in the publication of this valuable work as a book, instead of the loose–leaf form, it is now being made available as a complete 52–lesson set in one volume. The prophecy book and Bible chart, though available otherwise, are no longer included with the lessons. The questions remain, as before, for self–examination purposes; and, it should be remembered that the wording of the lessons also remains in style as originally written—a home–study of the Scriptures formerly sent to the students a section at a time.

The first publisher of the work was Bible Research Foundation, Inc., a non–denominational, non–profit organization—orthodox and fundamental in faith—devoted to propagating the Gospel through its published Bible truths. Having no particular denominational emphasis, the studies of God's Plan for Man have had widespread appeal, being enjoyed by thousands of evangelical Bible–believing individuals—ministers and laymen alike. To a great many preachers of various denominations this 52–lesson course has become their storehouse of sermon material.

A library of Bible knowledge in compact form, it contains more than 10,000 subjects, sermon outlines, and questions fully answered—all supported and proved by more than 33,000 references to Scripture passages. Nothing is left to

human reasoning alone, or proved by human authority. The Bible is recognized as its own interpreter, and there is a continual emphasis on “rightly dividing the word of truth.”

As to the viewpoint of the author—Rev. Finis Jennings Dake—the general principle adhered to is that of literalizing instead of spiritualizing the statements of Scripture. The rule observed is: Take the Bible literally where it is at all possible; if symbolic, figurative, or typical language is used, then look for the literal truth it intends to convey.

When God’s Plan for Man was first published, the author had been a diligent student of the Bible for many years, spending over 75,000 hours searching the Scriptures before writing the lesson–set. By the time this work was to be put into book form, and following the publication of a later work—Dake’s Annotated Reference Bible—the author had spent nearly 50 years studying the Word, with more than 100,000 hours being devoted to searching the Scriptures, always following consistently this all–important fundamental principle of taking the Bible literally where it is at all possible.

LESSON ONE

1. GENERAL SUBJECTS CONCERNING GOD'S PLAN FOR MAN DISCUSSED

In our first lesson on "God's Plan for Man" from the eternal past to the eternal future, it is necessary to understand the general idea of the plan and the terms used. *The fifty-two lessons are divided into four parts as follows:*

PART I The Origin of All Things, Lessons 1–8

PART II God's Historical Dealings with Man, Lessons 9–18

PART III God's Present Dealings with Man, Lessons 19–36

PART IV God's Future Dealings with Man, Lessons 37–52

I. Importance of the Study of "God's Plan for Man"

The study of "God's Plan for Man" is the most important subject of human existence, if one wants to know the Bible and be saved in eternity. It may be called the "backbone of the Bible," for it takes in all the ages and dispensations, and all the important subjects of the Bible, from eternity past to eternity future. If one will distinguish the ages and dispensations, the whole Bible will harmonize.

The main reason for much confusion and misunderstanding of the Bible is that men do not understand the plan of God for man. It will be impossible for the average student of Scripture to consider the Bible a difficult book to understand, if he will get a working knowledge of the blueprint of God's plan.

We cannot emphasize enough the importance of these lessons, which are based on a correct understanding of the Bible itself. The name of each age and dispensation should be memorized, and the place each has in the plan of God should be carefully noted. In this way the student can have a mental picture of

the particular time to which each lesson refers, and to which the various scriptures apply. The outstanding features of each age and dispensation should also be kept in mind as we proceed from lesson to lesson. Then the ultimate purpose of God in His plan for man will begin to dawn upon the mind of the reader.

If you want a clear, sane, and harmonious understanding of Scripture, let yourself become well-acquainted with God's plan of the ages and dispensations together with their outstanding features. Get an idea of the history of the past connected with the present, and also understand all the prophecies of the future. Then and then alone can you be "a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). Along with a clear knowledge of the Bible as a whole, you will learn the right use of the Scripture in your daily life. You will learn how to receive healing, health, prosperity and happiness, here and now. After all, that is what you need now, is it not? You will not only gain knowledge of God, but you will learn how to appropriate the full blessings of life, by the proper use of this knowledge.

II. The Simplicity of the Plan of God for Man

The Bible, or God's plan in Scripture, is very simple to understand. No man has any excuse for misunderstanding it. Jesus constantly invited and provoked study of the Scripture, and even rebuked men for their lack of knowledge of revealed truth. He attributed all error to a lack of knowledge of the Bible. He answered His critics by saying, "Ye do err, not knowing the scriptures, nor the power of God" (Mt. 22:29). He commanded men to "search the scriptures: for in them ye *think* ye have eternal life: and they are they which testify of me" (Jn. 5:39).

After more than three years of the simplest teaching by the greatest of all teachers, the disciples had to be rebuked for their unbelief and hardness of heart: "O fools, and *slow of heart to believe* all that the prophets have spoken" (Lk. 24:25-27). This was not because they could not understand, but because they did not believe what Christ said. Even after Christ had appeared and manifested Himself to them in various ways, they still refused to believe until He "upbraided them *for their unbelief* and hardness of heart" (Mk. 16:13-14). The words Christ spoke were always simple enough to understand, but to *believe* them was another thing.

You, too, may struggle at first to realize that the benefits we promise you,

according to Scripture, are true and really for you. We will prove them to you from the simple words of the Bible. You should begin now to believe the promises of the more abundant life and expect these benefits. You should begin to believe the good news that these blessings are for you and begin to appropriate them now.

Paul also taught that *hearing the Word of God* was sufficient to cause one to believe. He said, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? . . . But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh *by hearing* and *hearing by the word of God*" (Rom. 10:11-18, emphasis added).

Nearly ninety times in the New Testament alone an appeal is made to readers to *believe* what "is written," as if everything was simple enough to understand if men wanted to understand and believe. In fact, not once in either testament did any speaker or writer leave the impression that anything God said was hard to understand, if men would simply believe what God had said. The only hint of a misunderstanding on behalf of anyone is in connection with those who did not want to believe and obey the gospel.

Jesus taught that it was only because of the willfulness of men not to believe that it was hard to understand. In other words, some do not want to understand. Those who do can understand without exception (Mt. 13:9-17). Peter speaks of the "unlearned and unstable," wresting the scriptures to their own destruction (2 Pet. 3:16-18). However, no person belongs to this class if he will make up his mind to believe and obey what is written, instead of rebelling against it.

Pride, willfulness, and rebellion against what "is written" are the causes of the Bible being hard to understand. The hard part, then, is not understanding with the mind, but being willing to obey what he does not want to obey. If a person could not understand the truth, he could not reject it.

There is no excuse for anyone to misunderstand God's Word if he will, like a child, accept the Bible for what it says, and be honest enough to consecrate himself to obey it. He must accept the Bible as God's Word. He must believe that God could not be honest if He sought to hide from man the very things He will judge him by in the end. He must accept the Bible as the final Court of Appeal

on its own subjects, and forget man’s interpretations and distortion of the Word. He must believe that God knows what He is talking about; that He knows how to express Himself in human language; that He said what He meant, and meant what He said; and that what He says on a subject is more important than what any man may say about it.

It is not necessary for you to look up all the many scripture references in these lessons in order to get the truth. They are given as proof that what is taught is biblical, and for those who desire to investigate for themselves what the Bible says on the various subjects. It would enrich your life to look up all these references, and such will prove the greatest blessing. However, as we shall state exactly what the references do say, you can still get the same truth should you not have time to look up each citation in the Bible.

Nevertheless, should you have any doubts that we are stating sound doctrines, look up the references and see exactly what the Bible says and believe it in preference to any man. You cannot go wrong with this kind of advice. But in doing this, be sure you adhere to what is written, and that you do not let preconceived ideas cause you to be biased on any point. Do not try to make the Bible conform to *your* ideas. Always reconcile your ideas to the Bible. Let the plain language of the references given be read and understood in the same literal way that we would understand similar statements in any other book.

In Lesson Three, we will show you how to understand the Bible, but follow these simple rules of instruction until then. Just consider that the Bible is simple and that God’s plan for man is clear, and nothing will be hard to understand as we proceed with the study. Do not defeat yourself before you start by thinking the Bible is the hardest book in the world to understand. Forget that idea here and now! It will be made clear, how utterly simple it is. You will marvel at its simplicity as we study lesson after lesson. So-called "mysteries" that have seemingly baffled the wise of this world are still revealed to “babes.”

Jesus at one time said, “I thank thee, O Father, Lord of heaven and earth, *because* thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight” (Mt. 11:25-26). He said of the so-called wise and prudent, “This people’s heart is waxed gross, and their ears are dull of hearing, and their eyes *they have closed*; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them”

(Mt. 13:10-17).

It is all-important, therefore, that you be simple and humble in your attitude. Take the place of a disciple (learner), and accept at face value everything that God says on any subject, whether or not it harmonizes with your theories or those of your former teachers. If you want truth just as it is in the Bible, you have finally found the true source of your information. We promise and guarantee that we will not change any part of the Bible to fit into our own ideas or those of anyone else, but we will give you chapter and verse for everything we say concerning God's plan for man.

Let us proceed with our study with an open Bible, an open heart, and an open mind to all that God says, and be honest to lay aside old theories for the plain, literal, and simple Word of God on all points discussed.

III. Definition of the Terms and Expressions of the Ages

There are some words and expressions which must be understood before the student of the Bible can "rightly divide the word of truth" (2 Tim. 2:15). Knowledge of these words and expressions and how they are used in Scripture is essential to a right understanding of the Word of God. *The necessary ones that we want you to get acquainted with, and which we want you to refer to quite often as we study the future lessons, are as follows:*

1. AGE. The Greek *aion* means *an age or period of time*, whether long or short. *In this sense there are numberless ages:*

> (1) PAST AGES. Paul said of the revelation of the mystery of the Church "which *in other ages* was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit" (Eph. 3:5-6; Col. 1:26). Paul said that God, by Christ, planned the ages—"made the worlds" (Greek, *ages*, Heb. 1:1-3; 11:3). See also Lk. 1:70; Jn. 9:32; Acts 3:21; 15:18; 1 Cor. 2:7.
>
> (2) PRESENT AGE. This *Age of Grace*, between the first and second comings of Jesus Christ, is referred to many times in Scripture as, "this world" (Greek, *age*, Mt. 13:22); "end of this world" (*age*, Mt. 13:39-40; Mk. 4:19; Lk. 16:8; 20:34; Rom. 12:2; 1 Cor. 1:20); "end of the world" (*age*, Mt. 13:49; 24:3; 28:20); and "present evil world" (*age*, Gal. 1:4; 2

Tim. 4:10; Titus 2:12). In another sense the phrase “present age” refers to the period from the flood of Noah to the Millennium, as we shall see in Lesson Thirteen, and point (5), note c.

(3) FUTURE AGES. A particular age—the Millennium—is referred to as following “this age,” and is spoken of as “the world [*age*] to come” (Mt. 12:31-32; Mk. 10:30; Eph. 1:21; Heb. 6:5) and “that world” (*age*, Lk. 20:35). After the next age, which is the last dispensation before the eternal perfect state, there will be ages after ages following each other, like links of a continuous chain. Paul speaks of the “ages to come” in which God will forever show “the exceeding riches of his grace in his kindness toward us through Christ Jesus” (Eph. 2:7; 3:21; 1 Tim. 1:17).

(4) THE CREATIVE AGES (Gen. 1:1–2:25). By this we mean the ages in the dateless past, during which time God created the universe and all things therein, called in Gen. 2:4, “the generations of the heavens and of the earth.” During these creative ages, God brought into existence the vast heavens including the sun, moon, stars, and planets of our universe, as well as the innumerable things in the three heavens and the earth, mentioned in Scripture (2 Cor. 12:2; Col. 1:15-18; Rom. 1:20). God also created the various kinds of spirit and human beings to inhabit the various planets, and to whom He planned to reveal Himself and show the riches of His glory and kindness forever. In Lessons Five through Eight, we shall study the most wonderful story of the creation of all things that has ever been told, from the standpoint of Scripture.

(5) THE FIVE MAIN AGES. There are five main ages in time in connection with God’s dealings with free moral agents. *They are:*

A. THE ANTECHAOTIC AGE—from the original creation to chaos; that is, from the beginning of the creation of the heavens and the earth, as in Gen. 1:1, to the chaotic state of the earth in Gen. 1:2. During this period Lucifer ruled the earth, but fell because of pride and caused the earth to be cursed, as we shall see in Lesson Seven.

B. THE ANTEDILUVIAN AGE—from the six days of the re-creation of the heaven and the earth (as in Gen. 1:3–2:25) to the flood of Noah, or from the flood of Lucifer (Gen. 1:2) to the flood of Noah (Gen. 6–8).

C. THE PRESENT AGE—from the flood of Noah (Gen. 6–8) to the Millennium, which follows the second coming of Christ and the Battle of Armageddon, as in Rev. 19:11–20:7.

D. THE AGE TO COME—the Millennium, from the second coming of Christ and the Battle of Armageddon (Rev. 19:11-21) to the New Heavens and the New Earth (Rev. 21–22).

E. THE AGE OF THE AGES—eternity, time without end. In Lessons Forty-nine through Fifty-two, we shall study in detail the future and eternal conditions on this earth and in the heavens, truths about which the average church member has seldom, if ever, heard anything about, but which the scriptures picture in almost infinite detail. A study of these truths will make the believer in Christ rich in knowledge and will give him a concrete understanding of the eternal future events of which he has a hope.

2. WORLD. There are ten Hebrew and Greek words in Scripture translated by our one English word "world." All these words have a different shade of meaning. Failure to understand just which original word is used in a particular scripture may lead to a wrong understanding. The context and subject matter of a passage as well as how it is used will help determine the true meaning of the original word. This method should prove beyond all doubt which meaning to give the word. However, if one wishes to go deeper he could find out which original word was used and then determine its exact meaning, before being satisfied that he has the true meaning. This procedure is not only sound in testing this one word for accuracy, but the same principle applies equally with every other English word, where there is the least doubt as to the meaning in any passage.

We do not have the space, neither shall we take the time, to go into a long technical discussion of these ten original words for "world." However, we will list and define the important ones as follows:

(1) The Hebrew word *olam* means *unknown time, time out of mind, eternity, always, everlasting,* and *perpetual*. This word should never have been translated *world*, but always in connection with *time*. For example, in Ps. 73:12, it should have been translated *continually* instead of *in the world*. In Isa. 45:17; 64:4 it should have been translated *eternal* instead of *world without end*. In other words, it should always be understood as *time without*

any limits as to a beginning or an end, as we shall see in the last lessons when this word is used regarding certain things as continuing in all eternity.

(2) The Greek word *aion* means *a period of time*, whether long or short. It always should have been translated *age* and never *world*, as we have already seen. Sometimes this word is translated *eternal*, *forever,* and *for ever and ever*, and these are correct, as *aion* could mean a long or an eternal period, as well as a short period.

(3) The Greek word *oikoumene* means *the inhabited earth,* or *the world of men.* Sometimes it is used to refer to only a part of the inhabited earth, such as the Roman Empire (Lk. 2:1; Acts 11:28).

(4) The Greek word *kosmos* means *order, regularity, arrangement, ornament*, and *social system*. It is always translated *world*, except in 1 Pet. 3:3 where it is translated *adorning*. The true meaning is *the social system or order in the earth*. When Peter said "the world that then was, being overflowed with water perished," we must understand that only the *social order* on the earth perished, not the ground on which it lived (2 Pet. 3:5-7).

(5) The Greek word *aionios* means *unknown time, time out of mind, eternity, always, perpetual,* and *forever*. This Greek word corresponds to the Hebrew word *olam*, above. The three places where it is translated *the world began*, it should have been translated *time without defined limits as to a beginning or an end* (Rom. 16:25; 2 Tim. 1:9; Titus 1:2).

Wherever *olam, aion* or *aionios* are used dispensationally as in connection with the plan of God for man, God Himself, eternal life, eternal punishment, and other things that are eternal, they literally mean *everlasting, eternal,* and *perpetual*, as we shall see in our future studies.

3. TIMES AND SEASONS. There are twenty-eight Greek words translated *time* and *times,* and eight Greek words translated *season* and *seasons*. Each of these words has a different shade of meaning, but only two of them need be listed here in order for us to get a background for our future studies:

(1) CHRONOS, *time unlimited*, unless specifically defined (Mt. 2:7, 16; Acts 1:6-7; 3:21; Gal. 4:4; 1 Thess. 5:1; 1 Pet. 1:17, 20; Rev. 10:6).

(2) KAIROS, a certain *limited or definite* portion of *chronos* or time (Mt.

8:29; 11:25; 12:1; 13:30; Acts 3:19; Eph. 1:10; Rev. 12:12, 14).

God has spoken “at sundry times and in divers manners” concerning certain times and seasons in history (Heb. 1:1). To understand and rightly divide the Word of Truth, it is essential that we understand the times in which the different books of the Bible were written, as well as the times to which they apply. There is a *time* and *season* for everything done *under the sun* (Eccl. 3).

Besides the natural times and seasons, there are also certain times and seasons for preordained events in God’s eternal plan for man. The children of Issachar “had understanding of the times, to know what Israel ought to do” (1 Chr. 12:32). The wise men knew by a star when Christ was born: “Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him . . . the star, which they saw in the east, went before them, till it came and stood over where the young child was” (Mt. 2:1-10). Jesus understood the signs of His time and rebuked the Pharisees for not discerning the signs of the time as well as they could discern the natural seasons. He said, “O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?” (Mt. 16:1-3). After the resurrection of Jesus, the disciples asked Him, “Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power” (Acts 1:6-7). Even Satan and demons know the time of their impending doom (Mt. 8:29; Rev. 12:12).

Nevertheless, there are certain times and seasons we can now know, concerning prophetic events of the last days (1 Thess. 5:1-9). What we can and should know of God’s plan is the part He has plainly revealed in Scripture. Moses said, “The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever” (Deut. 29:29).

4. THE ETERNAL PAST. By this we mean the dateless past before the beginning of time as we know it since the six days of Gen. 1:3–2:25.

5. THE ETERNAL FUTURE. By this we mean the eternal continuation of time after the Millennium, when God will be all-in-all as before the rebellion was started in the universe by Lucifer and Adam.

6. THE TIMES OF THE GENTILES. By this we mean the dispensation or administration of the Gentiles as the rod of chastening upon Israel, and to further

God's purpose concerning them. It began with Israel's oppression by the Gentiles in Egypt, and it continues with the history of Israel until the second advent of Christ, as we shall see in Lesson Fifteen.

7. DISPENSATION. The Greek word *oikonomia* means *an administration, a stewardship of a household or estate, a dispensation*. We could speak of it as a *guardianship*. In 1 Cor. 9:17; Eph. 3:2; Col. 1:25, Paul speaks of his responsibility or trust in preaching the gospel as a "dispensation of the gospel," and as "the dispensation of the grace of God." The Millennium is called "the dispensation of the fullness of times," during which time God is to gather together all things in Christ, and put all enemies under His feet (1 Cor. 15:24-28; Eph. 1:10).

The word "dispensation" comes from two Greek words, *oikos*, a house, and *nomos*, a law. As applied to the various ages, it means *a moral or probationary period* in human and angelic history. In each period, God tests free moral agents according to a fixed standard of conduct or responsibility, under which they are supposed to remain true to God and rule for Him on the earth, or elsewhere in the universe.

Each dispensation has its own beginning and ending; each is characterized by certain distinctive principles of God's dealings with men; each begins under favorable circumstances and a particular test and ends in failure and judgment. Nothing but confusion can arise from reading certain meanings into Scripture that do not apply to a particular age. In each age God has a different purpose and what He has said during one dispensation may or may not apply to another.

IV. The Dispensation of Angels

The dispensation or administration of angels was before the days of Adam, as we shall see in Lesson Seven. It included rulership of the earth and other planets in the heavens.

Paul speaks of "invisible things" in the heavenly world as being as real and understandable as the visible things on earth (Col. 1:15-18). In fact, he states that these "invisible things of him from the creation of the world are *clearly seen*, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse" (Rom. 1:19-23, emphasis added). That is, there is no excuse for being ignorant of heavenly things.

He further speaks of heavenly bodies as being as real as earthly bodies: “There are also celestial bodies, and bodies terrestrial . . . There is a natural body, and there is a spiritual body . . . As is the earthy such are they also that are earthy: and as is the heavenly, such are they also that are heavenly (1 Cor. 15:35-50).

Let us forget the idea that heaven is an invisible nothing, or merely a cloud that the redeemed will float around on in space and play a harp for all eternity. The heaven in which God dwells is a real planet, “a better country” than the planet earth (Heb. 11:14-16). As we shall see in Lesson Forty-two, heaven is a real place, created with cities, mansions, food, water, trees, and other things that we know of in this visible world. Lucifer is spoken of as having a *throne* (Isa. 14:12-14; Ezek. 28:11-17) and other *thrones* are mentioned in Col. 1:16-18 as being in the heavens. These are evidently thrones of other angels, so there is such a doctrine as the *Dispensation of Angels* taught in Scripture.

V. The Seven Dispensations of Man Between the Two Eternities

There are seven dispensations in human history between the eternal past and the eternal future; between the creation of man in the six days of Gen. 1–2 and the final restoration of man in the New Heavens and the New Earth of Rev. 21–22. *The seven dispensations are as follows:*

(1) THE DISPENSATION OF INNOCENCE (Gen. 2:15–3:21). This age was from the creation of man and his commission to rule the restored earth and all things therein, to the fall of man and his expulsion from the new Garden of Eden. This dispensation will be studied in Lesson Nine.

(2) THE DISPENSATION OF CONSCIENCE (Gen. 3:22–8:14). This age was from the fall of man and his expulsion from the Garden of Eden to the flood of Noah, a period of 1,656 years. This age will be studied in Lesson Eleven.

(3) THE DISPENSATION OF HUMAN GOVERNMENT (Gen. 8:15–11:32). This age was from the flood of Noah to the call of Abraham, a period of 427 years. This dispensation will be studied in Lesson Thirteen.

(4) THE DISPENSATION OF PROMISE (Gen. 12:1—Exod. 12:37). This age was from the call of Abraham to the Exodus of Israel from Egypt under Moses, a period of 430 years. This dispensation will be studied in Lesson

Fifteen.

(5) THE DISPENSATION OF LAW (Exod. 12:38; Mt. 2:23; 11:10-13; Lk. 16:16). This age was from the Exodus of Israel from Egypt under Moses to the preaching of the kingdom of heaven by John the Baptist; or from Moses to the first coming of Jesus Christ, a period of over 1,718 years. This dispensation will be studied in Lesson Seventeen.

(6) THE DISPENSATION OF GRACE (Mt. 3:1—Rev. 19:10). This age has already lasted nearly 2,000 years from the first coming of Christ, and it shall continue until the second coming of Christ in the near future. How much longer the age will last is not known. This dispensation will be studied in Lesson Nineteen.

(7) THE DISPENSATION OF DIVINE GOVERNMENT—THE MILLENNIUM (Rev. 19:11–20:15). This age will cover the period from the second coming of Christ to the last rebellion of Satan and man on the earth, a period of 1,000 years. This dispensation will be studied in Lesson Forty-nine.

VI. The Dispensation of the Redeemed and Faithful Angels

The final dispensation will be after the Millennium in the New Heavens and the New Earth. God's original purpose will then be fully realized as it was before rebellion started in the kingdom of God by Lucifer and Adam. He will then have a universe free from any possibility of rebellion in all the eternal future, governed solely by Himself and the redeemed human beings and the faithful angels (Rev. 21:1–22:5; 1 Cor. 15:24-28). This administration will be an eternal one, as proven in Lessons Forty-nine through Fifty-two.

Man will again be restored to his original glory. In the eternal future, he will once again have dominion over all things through Christ, and will become "heirs of God, and joint heirs with Christ" of all creation (Rom. 8:17-18; 1 Cor. 15:24-28; Heb. 2:5-11). This does not mean, however, that God will dethrone the faithful angels who have remained true to Him through all ages in the rebellion of both angels and men. All free moral agents who have proven true to God will have part in helping God administer the affairs of the universe forever, as we shall see in future lessons. That angels are free moral agents and that many have sinned is clear from 2 Pet. 2:4; Jude 6-7; Rev. 12:7-12; Mt. 25:41. We shall study

the doctrine of angels in Lesson Six.

VII. Reasons for God's Dispensational Dealings

There are a number of reasons why God deals with free moral agents, using various dispensational or probationary tests. *A few reasons are:*

1. God created free moral agents with a free choice, instead of mere machines that He could cause to run forever without any choice of their own. If man could create as God can, he would also choose to create creatures with powers of free choice instead of making them mere robots. Man would glory in making something after his own image and likeness, that could intelligently and willingly cooperate with him in all matters to the common good of all.

Man is even proud that he can make automatic machines which he can run and which make his work easier. How much more proud would he be if he could create machines with the powers of choice and self-action along every line, so that he would not have to direct them? If such were possible, men would be free to do other things and would not be tied down to running machines. If man could create free moral agents, he would naturally have to regulate and limit them and hold them responsible for their moral acts. Otherwise, they might rebel and destroy man and rule in his place.

Man could not afford to make such creatures and turn his whole existence over to them to do as they pleased, regardless of what he might wish. Man could not permit them to rule him, if he was to continue in authority. It would be necessary for man and such creatures to work together for the common good, if society was to continue for the best good of all.

So it is with God. He made man a wondrous machine, but a free moral and self-acting one. So God must also of necessity have some restrictions and limit the acts of man in the best interest of all. Otherwise, man might rebel and destroy the Creator and rule in His place. When man chooses to rebel against God, there is war just the same as when there are any two opposing forces. Nevertheless, God deals with man as a free moral agent because He created him that way. God's dealings with man must be on the basis of such a cooperative plan for the common welfare of all, or His universe would become chaotic and could not continue.

2. The wills of all free creatures must be tested to see if they are willing to cooperate with God for the greatest good of all. Moral agents must prove themselves true by such tests and thus become worthy of the confidence of the Creator, before being entrusted with the eternal administration of the universe.

3. All free moral agents must have their wills purged of all possibility of falling, so there can be mutual confidence in each other. In this way, there would be no possibility of man marring God's plan sometime in eternity, through the misuse of man's will.

4. Free wills must be put through all possible tests so that there can be no possible transgression against any part of the eternal plan, at any time. This is the only sure way that the plan can have a guarantee of success, forever.

5. *All free wills must eventually learn the following lessons:*

(1) That God must be respected and obeyed.

(2) That His laws are final and just.

(3) That sin does not pay and will never be excused.

(4) That God's form of government is the only correct one.

(5) That a loving and free submission to God is the highest and most noble principle of free moral government.

(6) That justice and righteousness must prevail, or no society can be eternally preserved in the universe.

(7) That consecration to the greatest good of all is the nature and highest glory of the creature.

(8) That God is merciful and forgiving to rebels who will be penitent, and who learn obedience through their experiences.

(9) That God is the only absolutely just and perfect Being, and the only one capable and worthy of unquestionable authority.

(10) That all the accusations of present rebels against God are untrue.

(11) That God does only those things that are for the common good of all creation.

That He should, by virtue of His own position as Creator, Preserver, Governor, and Lordship, and His own history of justice and righteousness in all of His dealings, be recognized by all as the Supreme Moral Governor of the universe. Until free moral agents of all kinds learn these lessons, they naturally are in ignorance of certain facts and need such training.

6. One of the main reasons for God's dealing with man is to bring him back to the place where he was before the fall. Having purged man of all possibility of falling in the future, God will place redeemed man in his original position of having dominion over all things. Thus, God does not have the slightest doubt as to the future of His plan for man.

7. God's dealings with free moral agents in holiness and absolute justice to all alike gives God a sound basis of punishing rebels who refuse to conform to the plan, and of blessing those who do conform. God can still be just and holy in the judgment and confinement of rebels to everlasting punishment, since they have refused all merciful dealings. They have hardened themselves against all that is holy and good. There is nothing else for God to do but mete out justice according to deeds committed, for the continued good of society, forever. God must make examples of both classes—the good and the bad—for the sake of all generations who come into existence in eternity. God cannot excuse rebels and bless them contrary to His revealed plan, or there would be no end to the breaking of His eternal laws. He would have to continually excuse all wrongdoing forever if He should start such a program, and under circumstances of this kind, free wills would have no true restraint. If He excused some and not others, and showed any degree of partiality, then free agents would lose proper respect for Him as the Moral Governor. If He failed to reward for obedience and punish for disobedience, or in any degree carried on government contrary to prescribed laws for the best good of all, there would be no true incentive for free wills in all eternity to conform to the eternal plan.

The Bible plainly reveals that rebels in everlasting hell will be an eternal monument of God's wrath toward sin, in order to cause coming generations to conform to the highest good of their own being and of the universe (Isa. 66:22-24; Rev. 14:9-11).

Why shouldn't present free wills cooperate with God to the best interest of all, if there is such a place as an eternal monument of God's wrath? Why shouldn't they do it, since it is the creative purpose and the only natural and normal life for each creature? Why shouldn't God punish rebels who persist in destroying themselves and the eternal society planned by God? Why shouldn't God finally take action, and confine all eternal rebels away from such society? Why should't God bless all who voluntarily and wholeheartedly cooperate with Him in His plan for the highest good and well-being of the universe? This plan of rewarding obedience and punishing disobedience is the only just plan, and it is the only one that could be used with free moral agents. Everyone can be blessed if he so desires, or can be cursed if that is his choice. Therefore, punishment is not compulsory for anyone. It is the free choice of the individual, and he alone is to blame for his eternal choice and destiny. God's will is that none should be lost (1 Tim. 2:4-6; 2 Pet. 3:9; Jn. 3:16).

8. God's dispensational dealings are necessary to assure lasting benefits for the eternal society. They guarantee the preservation of God's eternal purpose, which He purposed in Christ. Paul expressed the purpose of God's dealings with man this way: "That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel . . . to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in the heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord" (Eph. 1:10; 3:1-11). This eternal purpose will be dealt with fully in Lessons Forty-nine through Fifty-two.

9. Another chief reason for God's present dealings with man is to make it eternally possible for Him to be all-in-all. This will avoid constant worry, doubt, or anxiety on His part concerning the eternal working of His predestined plan for all creation now and for all generations that shall yet be brought into being.

VIII. God's Plan is Eternal

The following scriptures are just a few of many that teach an everlasting plan for man on the earth, and they mean exactly what they say, so they do not need interpretation (Gen. 8:22; 9:12, 16; 17:7-9, 17; 26:1-4; 28:10-16; Exod. 15:17-19; 2 Sam. 7; Ps. 72; 89; Isa. 9:6-7; 59:20-21; Dan. 2:44; 7:13, 14, 18, 27; Ezek. 37:21-28; Zech. 14; Lk. 1:32-33; Rev. 5:10; 11:15; 22:3-5).

The fall of man does not do away with God's original plan and purpose. It merely postpones it until the times of the restitution of all things, as before the first rebellion started on earth against God's kingdom. One should try to conceive of the wonderful conditions that would have continued on earth forever if man had not fallen. Then if he will transfer that idea to the New Earth after the Millennium, he will have the right idea of the eternal plan of God for man on the earth.

IX. How to Get the Answers to the Lesson Questions

The answers to the list of questions at the end of each lesson are found by referring back to the lesson. The first question will be found in the first paragraph of the lesson. Then in order, the other questions may be found in the lesson, following each other in the same order that the questions are listed. For example, Question 1, "How are the fifty-two lessons divided?" This is answered in the first paragraph: The fifty-two lessons are divided into four parts. The second part to Question 1, is, "Name the lesson divisions." The answer is again found in the first paragraph of the lesson. To get an idea of the lessons as a whole, a good method of study is to find the answers to the questions in the lessons, and put the number of the question beside the answer in the lesson. Then in going over the lesson you can quickly find the answer to each question by the number without searching for the answer.

Go over and over the answers, until you can answer from memory each question. Then choose at random about twenty of the questions and write out the answers, and see how many you have right. By this method you can see for yourself how much you have learned.

Questions on Lesson One

1. How are the fifty-two lessons divided? Name the lesson divisions.
2. Why is a knowledge of God's plan for man so important?
3. Is God's plan hard to understand? Why do you think so?
4. What should you expect to learn from these lessons?
5. What is the source of all error and false doctrine?
6. Is there any reasonable excuse for ignorance of the Bible? Why?
7. What was it that was so difficult for the disciples to do?
8. According to Paul, what is the one necessary thing to do in order to believe

in the Bible?

9. Is the Bible simple enough to understand, if men will only believe it?
10. What causes men not to understand the Bible, according to Jesus and Peter?
11. What should one do if he wants to understand the Bible?
12. If one has sense enough to read the Bible, does he have sense enough to believe it?
13. What kind of an attitude should one take if he wants to understand the Bible? Why?
14. Define *age*. How many ages are there?
15. Does the end of this age end all ages?
16. Is there such a thing as "the end of the world"?
17. What is meant by the expression "the end of the world"?
18. What is meant by "the creative ages"?
19. Name the five main ages of time.
20. Why is it necessary for us to know the exact original word for each of our English words in the Bible?
21. How may we get this information, without a knowledge of Hebrew and Greek?
22. Define *olam* and tell how it should always be translated.
23. Name and define the four Greek words translated *world*.
24. Are there any scriptural grounds for believing that hell is as eternal as heaven?
25. Is there anything to be gained in the end by denying certain bible doctrines?
26. Define *chronos* and *kairos*.
27. Are day and night on the earth eternal? Prove this.
28. Prove from the Bible that there are both *natural* and *prophetic* times.
29. Do planets reveal truth? Prove this.
30. What part of God's plan can we know here in this life?
31. Define *the eternal past* and *the eternal future*.
32. Define and discuss briefly *the times of the Gentiles*.
33. Define *dispensation* and give an illustration.
34. What is the next age and what is God's purpose in it?
35. State a few general facts that are true of all dispensations.
36. Are God's dealings in all dispensations the same in every age?
37. Is there any danger in applying all Scripture to every age? Why?
38. When did angels rule the earth and other planets?
39. Prove from Scripture that heaven is a real place.
40. Name the *seven dispensations* in God's plan for man.
41. Give the general length of each dispensation.

42. Divide the whole Bible *dispensationally*; that is, how much of the Bible is covered by each age and dispensation?
43. When will the time be for the *Dispensation of the Redeemed and Faithful Angels*?
44. When will man be restored to his original dominion, and what does it include?
45. Give several reasons for God's dispensational dealings with man.
46. Will people in the New Earth be able to see people in hell? If so, prove it.
47. Prove by Scripture that there will be perpetual generations of natural people.
48. Prove by Scripture that God will literally have an earthly kingdom forever.

LESSON TWO

2. THE HOLY SCRIPTURES

In this second lesson we shall study the many wonderful facts about the Bible—how the Bible originated, proofs of its inspiration, and how it may be used to get what we need in this life and in the life to come.

I. Names of the Bible

1. BIBLE. This word designates the collection of the scriptures of the Old and New Testaments that are recognized and used by the Christian churches who follow the religion of Jesus Christ.

The word “Bible” is not found in the English versions of Scripture. It is the equivalent of the Greek word "*biblia*," meaning *books*. The phrase "*ta biblia"* meaning *the books* occurs in Dan. 9:2 of the Septuagint for the prophetic writings. This usage for the Old Testament passed into the Christian Church, and in time was extended to the whole of the Old and New Testaments. About the thirteenth century, by common usage, the term was changed from the plural to the singular “the Book.”

2. OTHER NAMES OF THE BIBLE ARE: *the Scripture* (Mk. 15:28; Jn. 7:38; 2 Tim. 3:16-17); *the Scriptures* (Lk. 24:27, 32; Jn. 5:39; Acts 17:11); *the Holy Scriptures* (Rom. 1:2; 2 Tim. 3:15); *the Promises* (Rom. 9:4-5; 15:8); *the Oracles of God* (Rom. 3:2; Heb. 5:12; 1 Pet. 4:11); *the Lively (living) Oracles* (Acts 7:38); *the Law of Moses, the Prophets, and the Psalms* (Lk. 24:25, 44); *the Law of the Lord* (Ps. 1:2); *the Law and the Prophets* (Mt. 5:17; 11:13; Acts 13:15); *the Book of the Lord* (Isa. 34:16); *the Word of God* (Mk. 7:13; Rom. 10:17; Heb. 4:12); *the Sword of the Spirit* (Eph. 6:17); *the Old and New Testament* (Lk. 22:20; 2 Cor. 3:6-15; Heb. 9:15); *the Word of Christ* (Col. 3:16); *the Word of Life* (Phil. 2:16); *the Scripture of Truth* (Dan. 10:21); *the Word of Truth* (2 Tim. 2:15); and *the Gospel of Christ* (Rom. 1:16).

The word “testament” means *a document disclosing the will of a person, a contract, an agreement, or a covenant between two contracting parties*. All these

meanings will become clearer the more one studies the Bible. By the end of the second century, the Old and New Testaments became permanent names for the Jewish and Christian Scriptures.

The Old Testament is largely a record of God's dealings with the Hebrew people and the revelations of His will to them and through them to the whole race, whereby He binds Himself to take into new and special relationship all who obey His will. *The New Testament* is largely the fulfillment and enlargement of the Old Testament and gives the record of the promises, agreements, or compacts between God and man, showing the privileges, blessings, and requirements of the gospel through Jesus Christ, the Redeemer of the world.

II. What the Bible is Not

1. The Bible is not an amulet, a charm, a fetish, or a thing that will work wonders by its very presence without any voluntary agency. The Bible does not claim to be any such thing. It does claim that if one will study and practice its doctrine, it will work wonders in this life now and hereafter. It will not benefit a man by its presence any more than a spring of cool water in the desert will benefit a thirsty man if he refuses to drink.

2. The Bible is not a book of chronological events or one unbroken series of divine utterances. It was given piecemeal, "here a little, and there a little," to many men throughout eighteen or more centuries (Isa. 28:9-11). In spite of this it forms a perfect unity, as we shall see.

3. The Bible is not a book of heavenly utterances in supernatural language. It is God's revelation in the simplest human language possible.

4. The Bible is not a book of mysteries. It explains its so-called "mysteries" and it is self-interpreting, so that no mystery remains.

5. The Bible is not a book that says one thing and means another. It has generally only one simple meaning. If a few passages have a double meaning, that is made clear from the passage itself or from parallel passages. One cannot, as is commonly believed, get a thousand different meanings from any one passage.

6. The Bible is not a specimen of God's skill as a writer or logician. It is a book written by men whom God used to record His revelation. God used

the men by giving them freedom of expression to use their own language and ways of expressing truth. The writers were God's penmen, not God's pens. All that inspiration guarantees is *unity of thought,* not the sameness of words and expressions.

7. The Bible is not a book of systematic discourses on any one subject, but it does give divine information on practically every subject. One must collect together here and there all God's information through various writers in order to get the whole truth. When this is done, there is perfect harmony, and everything about the subject that man really needs to know is clear.

8. The Bible is not a book that conforms to the tastes, customs, or habits of any one nation or people, or for any particular age or period of time. It is a book to which all people in all ages can conform, and yet retain their own peculiar customs and habits that are not sinful and contrary to the will of God.

III. What the Bible Is

The Bible is God's inspired revelation of the origin and destiny of all things. It is the power of God unto eternal salvation and the source of present help for body, soul, and spirit (Rom. 1:16; Jn. 15:7). It is God's will and testament to men in all ages, revealing the plan of God for man here and now and in the next life. It is the record of God's dealings with man—past, present, and future. It contains God's message of eternal salvation to all who believe in Christ and eternal damnation to those who rebel against the gospel.

As a literary composition, the Bible is the most remarkable book ever made. It is a divine library of sixty-six books, some of considerable size and others no larger than a tract. These books include various forms of literature, history, biography, poetry, proverbial sayings, hymns, letters, directions for elaborate ritualistic worship, laws, parables, riddles, allegories, prophecy, drama, and all other forms of human expression. They embrace all manner of literary styles. It cannot be excelled from any standpoint.

It is the book that contains the mind of God, the state of man, the way of salvation, the doom of sinners and the happiness of believers. Its doctrines are holy, its precepts binding, its histories true, and its decisions immutable. Read it

to be wise, believe it to be sate, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword and the Christian's charter. Here heaven is opened and the gates of hell disclosed. Christ is its grand subject, our good its design, and the glory of God its end. It should fill your memory, rule your heart, and guide your feet in righteousness and true holiness. Read it slowly, frequently, prayerfully, meditatively, searchingly, and devotionally. Study it constantly, perseveringly, and industriously. Read it through and through until it becomes part of your being and generates faith that will move mountains. It is a mine of wealth, the source of health, and a world of pleasure. It is given to you in this life, will be opened at the judgment, and will last forever. It involves the highest responsibility, will reward the least to the greatest labor, and will condemn all who trifle with its sacred contents.

It is *a mirror to reflect* (Jas. 1:23); *a hammer to convict* (Jer. 23:29); *a fire to refine* (Jer. 23:29); *seed to multiply* (1 Pet. 1:23); *water to cleanse* (Eph. 5:26; Jn. 15:3); *a lamp to guide* (Ps. 119:105); and *food to nourish,* including *milk for babes* (1 Pet. 2:2); *bread for the hungry* (Mt. 4:4); *meat for men* (Heb. 5:11-14); and *honey for dessert* (Ps. 19:10). It is *rain and snow to refresh* (Isa. 55:10); *a sword to cut* (Heb. 4:12); *a bow to revenge* (Hab. 3:9); *gold to enrich* (Ps. 19:7-10); and *power to create life and faith* (1 Pet. 1:23; Rom. 10:17).

IV. General Facts About the Bible

1. HOW THE BIBLE WAS GIVEN TO MAN. It was given through *the audible voices of God* (Mt. 3:16-17; 17:5; Jn. 12:28; Dt. 5:24); *of angels* (Acts 7:38; Heb. 2:2); *of prophets* (Acts 3:21; 2 Pet. 1:21); *of Jesus Christ* (Heb. 1:1-3; Rev. 1:1); and *of the apostles* (Acts 1:2; Eph. 4:7-11). It came through *visions* (Isa. 6; Dan. 7–8; Ezek. 1); *dreams* (Dan. 2; Mt. 1:20; 2:12); *revelation* (Gal. 1:15-16; Eph. 3:3); and *inspiration* (2 Tim. 3:15-17).

2. LANGUAGES OF THE BIBLE. The Old Testament was written in *Hebrew* and *Aramaic*. The New Testament was written in *Greek.*

3. DIVISIONS OF THE BIBLE *(King James Version)*. There are two main divisions—the *Old Testament* made up of 39 books, and the *New Testament* made up of 27 books. Each Testament is divided into five main divisions. *The Old Testament* is divided into the Pentateuch, or five books of Moses—Genesis through Deuteronomy; twelve historical books—Joshua through Esther; five

poetical books—Job through the Song of Solomon; five books of the Major Prophets—Isaiah through Daniel; and twelve books of the Minor Prophets—Hosea through Malachi. *The New Testament* is divided into the four Gospels—Matthew through John; the historical book—Acts; the fourteen Pauline Epistles—Romans through Hebrews; the seven General Epistles—James through Jude; and the prophetic book—Revelation.

The Bible as a whole is divided into 66 books, 1,189 chapters, and 31,214 verses, made up of 773,746 words and 3,566,480 letters. There are nearly 1,250 promises to all men in various ages, but only about 500 that can be definitely claimed by modern Christians. Many promises concerned Israel and certain natural peoples and nations of the past, present, and future that does not specifically concern the present life of Christians. There are, however, an abundance of promises for Christians covering every known need in this life and the life to come, as we shall see quoted in the following lessons.

The longest two words are in Isa. 8:1 and in the title of Ps. 56; the longest verse, Esth. 8:9; shortest verse, Jn. 11:35; middle book, Micah; middle verse, Ps. 118:8; middle and shortest chapter, Ps. 117; longest book, Psalms; shortest book, 2 John; longest chapter, Ps. 119. Chapter divisions were made in A.D. 1236. Four verses in Ps. 107 are alike: v 8, 15, 21, and 31. Also 2 Ki. 19 and Isa. 37, Ezra 2 and Neh. 7, and 2 Chron. 36:22-23 and Ezra 1:1-3a, are alike.

There are 26 unknown books mentioned in the Bible. Since the invention of printing there have been over 1,330,231,815 bibles printed and sold in England and Europe besides those in other lands. Over 30 million are now distributed annually. The first complete English Bible was finished in 1380. The first printed was the *Gutenberg Bible* in 1450. The only uninspired parts of the Bibles are the divisions of the chapters and verses, references, marginal notes, chapter and page headings, footnotes, summaries of chapters, and all other parts except the original text.

V. The Apocryphal Books

In some large family bibles there is a section of fourteen books called the *Apocrypha*, a group of spurious books that were rejected from our present canon of Scripture because:

1. They did not pass the tests required of inspired books.

2. They were not written or approved by a prophet.

3. They were not recognized by the Jews as inspired and as a part of Scripture.

4. They were not recognized or even quoted by Christ and the Apostles, a fact more striking as Paul quotes twice from heathen poets.

5. The last Old Testament prophet predicted that the next messenger to come to Israel from God would be the forerunner of Christ (Mal. 3:1). Most of these books were written during the period between Malachi and Christ.

6. Divine authority is not claimed by their authors, and by some it is virtually disowned (2 Macc. 2:23; 15:38).

7. They contain statements at variance with biblical history.

8. They are self-contradictory and opposed to doctrines of Scripture.

9. Josephus did not regard them as Scripture. He lived at the time of the apostles and stated that the present books of the Old Testament, which are in our version, were the only inspired books (see *Josephus,* Book I, section 8).

10. They were not a part of the ancient versions of Scripture.

11. They were first added after A.D. 300. The Laodicean Council in A.D. 363 rejected them as being not inspired, thus proving that by that time some were claiming inspiration for them. They first appeared in the Vatican Version of the fourth century. At the Council of Trent in A.D. 1546, the Catholics accepted six of these books as inspired and added them to their modern versions of Scripture. They are the Wisdom of Solomon, Ecclesiasticus, Tobit, Judith, and 1 and 2 Maccabees.

12. Philo and others did not regard them as inspired.

13. The lack of prophetic element in them, and apparent imitation of other books of the Old Testament that are inspired.

14. Too free use of imagination, giving rise to silly stories, and the lack of

spiritual force and power.

VI. The Bible An Inspired Revelation From God

Christianity claims to be a *revealed* religion. The record of that revelation is contained in the Sacred Scriptures. *Note the following points:*

1. REASONS MAN CAN EXPECT A REVELATION FROM GOD. Man's intellectual and moral nature requires a revelation from God. Such will help him preserve and insure the moral and spiritual progress he needs to attain and the higher nature that he cannot hope to reach unaided. There is within man's moral makeup an intuition, a reason, and a hunger for the supernatural and for knowledge of things unrevealed. And as nothing in nature exists without a purpose, these natural cravings must be satisfied. The only way these natural desires of man can be met is by means of a supernatural revelation and manifestation, leading man to the desired end of his creative makeup. Thus, only a revelation of things to come beyond this life can fully satisfy the natural demands of man's nature.

All history testifies to the fact that in those nations where biblical revelation is not known, there is a very low standard of living. Because of such imperfect knowledge, man's actual condition has been that of moral depravity and utter helplessness to cope with the evil forces and the higher demands of nature.

What we know of God through nature gives us grounds to know that this lack in human life has been met by a supernatural revelation to supply this need. It is only right to believe that since God made man a moral and spiritual being, for spiritual ends, He also supplied the means to attain these ends. It is not natural or reasonable from any standpoint to believe that the Creator would leave His creation in such an imperfect state by creating within man this longing for the unknown, without meeting his needs with a divine supply. At the same time, both conscience and reason affirm that man is a sinner and merits condemnation. But he cannot from reason alone know that God will be merciful and save him. His doubts can be removed only by God's own word to him. This requires a divine revelation.

2. WHAT MAN MAY EXPECT OF A DIVINE REVELATION. Not only should man expect a revelation, but he may expect that a divine revelation would be in perfect harmony with, and supplementary to, nature. Those who are in any sense

honest and rational concerning such proof may expect a revelation that is beyond all doubt from a supernatural source. They may expect this revelation to come through chosen vessels, and be preserved by divine power through the ages. They may further expect it to be attested by miraculous works and prophetic utterances that have been fulfilled to the letter. All this is true of the Bible, as we shall see in proofs of inspiration below.

3. THE MEANING OF REVELATION. The word "revelation" is from the Greek *apokalupsis,* meaning *to unveil, reveal, and uncover,* or the lifting up of a curtain so that all may see what was previously veiled. There can be no excuse for different interpretations of the revelation of God of things that can be seen alike by all, if all will look at the same thing in the same way.

The revelation of God is simply *the unveiling of facts and truths,* which man could not know of himself, but which are divinely revealed by the Spirit of God. About one-fifth of the Bible is prophecy which requires a revelation. Then there are many other parts of the Bible, such as creation, Lucifer's reign, God's plan, and many things that had to be revealed before man could possibly know the facts about them. The history of the Bible did not have to be revealed, but it is as much inspired as the revealed part. *Inspiration* simply guarantees the true recording of facts as they happened, or as they are going to happen. The method of disclosure and the truth disclosed are both called *revelation* (Eph. 3:3; Col. 1:26; Rev. 1:1; Rom. 16:25).

4. THE MEANING OF INSPIRATION. The Greek *theopneustos* literally means *God-breathed*. It is that special influence or power of the Holy Spirit upon the minds and in the lives of holy men, which qualified and enabled them to make an infallible record of divine truth concerning the will of God to man. Paul said, "All scripture is given by inspiration of God [i.e., is *God-breathed*], and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works" (2 Tim. 3:15-17). Peter said, "God hath spoken by the mouth of all his holy prophets since the world began," and that, "holy men of God spake as they were moved [*borne along*] by the Holy Ghost" (Acts 3:21; 2 Pet. 1:21).

5. THE PURPOSE OF INSPIRATION is to secure *truth and unity in record* and not *conformity or sameness of statement.* Inspiration has accomplished this beyond human comprehension, as proven in Point VII, below.

6. THE DIFFERENCE BETWEEN REVELATION AND INSPIRATION. *Revelation* discovers new truth while *inspiration* superintends the communicating and recording of that truth. We have examples of *inspiration without revelation* (Lk. 1:1-4); *inspiration including revelation* (Rev. 1:1, 11); *inspiration without illumination* (1 Pet. 1:11; 1 Cor. 14:13-19); and *revelation and inspiration including illumination* (1 Cor. 2:12-16; 14:30).

We find lies of Satan and men, false statements, murders, adulteries and many sins recorded in Scripture. Inspiration simply *records the truth of what was said or done*, and guarantees to us that Satan lied, that what is written is actually what he said, but it *does not change the lie to a truth.* Inspiration *records* sins of men, but it *does not sanction those sins as the will of God.* The student of Scripture must keep in mind the difference between what Satan and men say, and *what God actually says*. God is responsible only for what He says, and for what He inspires men to say. He is not responsible for what others say. All He is responsible for is the true record of what men and demons have said and done.

7. TO WHAT DEGREE WERE THE WRITERS OF THE BIBLE INSPIRED? Some words were the exact words of God (Exod. 32:16; Deut. 5:4, 24; Mt. 3:17; 17:5; Jn. 12:28); some words were put into the mouths of the speakers who spoke as the Spirit inspired them (Exod. 4:12; Num. 23:5; Ezek. 2:7; 3:10-11; Acts 3:21); and some words were written as the writers were moved by the Spirit (Exod. 34:17; 2 Pet. 1:21; Rev. 1:11). In other parts of Scripture the speakers and writers were inspired to choose their own words in relating divine truth, or in saying things that were later recorded by the Spirit through men (Dan. 12:8-9; Jn. 20:30-31; Lk. 1:1-4; Acts 1:1-2). Regardless of the way the various passages were recorded it was by a full and plenary inspiration; that is, the entire Bible was inspired of God.

In speaking and writing the divine record of things past, present, and future, the Spirit used attention, reason, investigation, memory, logic, and all the faculties of the writers and speakers. He guided them to choose the material of others—spoken and written—such as imperial decrees, genealogies, letters, historical records, and whatever was necessary for the recording of truth. The Spirit worked in and through their own spirits, and preserved their individualities in their writings. The Bible is in truth the very Word of God in human language, and it should be understood on the same basis that we do other books in human language.

VII. Proofs of Revelation and Inspiration

The following reasons are sufficient to prove to an unbiased mind that the Bible is an inspired revelation of God:

1. ITS WONDERFUL UNITY. Over 40 different authors wrote the 66 books of the Bible during a period of over 1,800 years, and they all had one theme—the creation and redemption of the human race by God through Jesus Christ and the Holy Spirit.

These books of the Bible were written by men from all walks of life, such as kings, priests, judges, lawyers, princes, shepherds, soldiers, courtiers, statesmen, musicians, inventors, singers, poets, preachers, prophets, fishermen, farmers, tentmakers, publicans, physicians, rich men and poor men. They were written in various lands of three continents—Europe, Asia, and Africa. They were written in different ages and by many men, some who never saw each other or knew what the others wrote on the same subjects. Yet when their writings became one book, there is not one contradiction among them.

Suppose 40 medical men, each in a different land and age, would each write their own book on how to cure a particular disease, what kind of cure would such collections make? How much unity would there be among their writings? Collect together 40 books on the same subject, each written by a different author, and see how many contradictions and controversies exist among the writers. Some will try to prove how the others are wrong and why his theory is right. This is all too apparent to those who have read different authors on any one subject. There is no unity of thought between the books of men on any subject. But there is perfect unity between the books of the Bible, which speak of hundreds of subjects in the realm of religion, politics, science, etc. This proves there is one divine author for all 66 books. Who else but a divine author could produce such a work?

2. ITS SUPERIORITY TO OTHER BOOKS. There is an abundance of evidence that the Bible is superior to all other books. It is not like any other book in its claims—in its message, its moral tone, its insight into the future, and in its words of peace, comfort and hope to all men. It is different because of its insight into human nature and into all things of life here and hereafter.

It is the outstanding book among millions of books. It is in a class by itself.

Other books can be classified as to their subject matter, message, and style, but this is not so with the Bible. It does not fit into any human classification of books. Its unique origin, its message, and its wonderful structure all prove its superiority.

It is also unequaled in its benefits to men, in its circulation, and in its popularity. In spite of all competition and the advantage of advertising that other books have over the Bible, it is still the best seller. More than 30 million copies are distributed annually. Millions of men in all lands acclaim the Bible as the only book that satisfies the soul and gives any hope of life beyond the grave. When the book of a modern writer is translated into a few languages, the author is as proud as a peacock. The Bible has been translated into 1,086 languages and dialects, and new translations are being made every year. There are twelve editions solely for the blind. It is the most modern book of all ages, and all other books are hopelessly outclassed when compared with the Bible.

From the standpoint of literature and truth, the Bible is a recognized authority on the affairs of daily life as well as those things in the next life. It has no equal. Millions of men in all ages have lived and died by its teachings. No such trust can be placed in any other book. Religions, secret orders, and practically every kind of human doctrine claim to be based upon the Bible. It is the simplest book to understand and yet it needs constant study. Even the non-believer feels he is uneducated without a sound knowledge of its teachings. The more one reads, the more he realizes that he is far short of mastering its contents. There are always new discoveries of truth in the Bible. It is always new to those who read it most. This is not so with any other book. When they are read a time or two, their contents are mastered, and the subject matter becomes old and uninteresting. All this proves the divine origin of the Bible.

3. ITS INFLUENCE IN THE WORLD. No book has had an influence on the world like the Bible. It has been and still is as high as the heavens above the earth in comparison with other books. In lands where the Bible is unknown, this fact is plainly evident. While the Bible has made modern civilization, if man’s present trend of rejecting the Bible continues, such civilization will be destroyed. Without the Bible men would be in dense spiritual and moral darkness, and in mental ignorance believing pagan superstition. Millions of lives have been enlightened and changed in every generation by its teachings, thus proving that its superior influence must be of divine origin.

4. THE CHARACTER OF THOSE WHO ACCEPT IT PROVES THE BIBLE TO BE INSPIRED OF GOD. Those who grow in holiness and consecration to the highest good of others, accept it as from God and cherish it more and more. Only infidels, skeptics, moral and spiritual rebels, and human wrecks of all kinds are the ones who refuse to accept its inspiration. Naturally, they reject it because it condemns all their activities and promises punishment in the end.

5. THE GREATNESS OF THOSE WHO ACCEPT IT AS A REVELATION FROM GOD PROVES THAT IT IS MORE THAN AN ORDINARY HUMAN PRODUCT. Some men argue that the Bible and its religion is accepted only by the weak, the young, and the ignorant, and that its champions outside the pulpit are few and far between.

This is one of the greatest errors in the camp of infidels, and shows willful prejudice or superficial knowledge of the question. The greatest thinkers and representative men of all ages have openly confessed their faith in Christianity and the Bible. The wise men of the world, who have been best qualified to detect error and imposture, have laid at the feet of Christ their homage, and confessed that the Bible is the Word of God.

We have over a thousand testimonies of the greatest men since Christ outside of the clerical profession who have left witness of their unwavering faith in the Bible as the Word of God and in Christ as the Son of God. Thus, men who have been leaders of human thought throughout the centuries, and who were not biased (as preachers are accused of being), and who had no personal interest at stake, have simply been honest in acknowledging facts. When such men use their pen and voice to extol Christ and the Bible to be what they claimed to be, it is time for skeptics and unbelievers to listen to facts without bias.

These men have been kings, presidents, senators, congressmen, diplomats, philosophers, scientists, poets, authors, historians, artists, philanthropists, reformers, educators, lawyers, physicians, soldiers, journalists, financiers, governors, leaders of great movements and men acknowledged to be representative of the old and new world. *Carlyle* said, “No sadder proof can be given a man of his own littleness than disbelief in great men.” *Webster* said, “Great authorities are great arguments.” We shall not take time or use space but for a very few testimonies to prove our point. *In addition to these statements consider the following remarks by other famous men:*

“Above all, the pure light of revelation has had an influence on mankind, and increased the blessings of society. It is impossible to rightly govern the world without God and the Bible.”—George Washington

“I have always said that a studious perusal of the sacred volume will make better citizens, better fathers, and better husbands.”—Thomas Jefferson

“The first and almost the only book deserving of universal attention is the Bible. I speak as a man of the world.”—John Quincy Adams

“It [the Bible] is the rock on which our Republic rests.”—Andrew Jackson

“It was for the love of the truths of this great and good Book that our fathers abandoned their native shores for the wilderness.”—Zachary Taylor

“I am profitably engaged in reading the Bible. Take all of this Book that you can by reason and the balance by faith, and you will live and die a better man. It is the best book which God has given to man.”—Abraham Lincoln

“I have known ninety-five of the world’s great men in my time, and of these eighty-seven were followers of the Bible.”—W. E. Gladstone

“Almost every man who has by his lifework added to the sum of human achievement . . . has based his lifework largely upon the teachings of the Bible.”—Theodore Roosevelt

“A man has deprived himself of the best there is in the world who has deprived himself of this” (a knowledge of the Bible).—Woodrow Wilson

“There is no other book so various as the Bible, nor one so full of concentrated wisdom. Whether it be of law, business, morals, etc. . . . he who seeks for guidance . . . may look inside its covers and find illumination.”—Herbert Hoover

“The Bible contains more philosophy than all the libraries that I have ever seen; and such parts as I cannot reconcile with my little philosophy, I postpone for future investigation.”—John Adams

“To the influence of this Book we are indebted for the progress made in

civilization, and to this we must look as our guide in the future.”—Ulysses S. Grant

“The young must be taught, and they must be taught truly if the spring-waters of democracy are to be kept untainted . . . The influence of the Scriptures in the early days of the Republic is plainly revealed in the writing and thinking of the men who made the nation possible . . . They found in the Scriptures that which shaped their course and determined their action.”—Franklin D. Roosevelt

“England has become great and happy by the knowledge of the true God through Jesus Christ . . . This is the secret of England’s greatness.”—Queen Victoria

“Do not join those who either ignore the Bible altogether, or, at least, give it a spurious interpretation of their own devising.”—Kaiser Wilhelm of Germany

“What I was as an artist, seemed to me of some importance while I lived; what I really was as a believer in Christ Jesus, is the only thing of importance to me now. What can I do with respect to the next world without my Bible? No philosopher offers anything that meets, and, much less, relieves, my case.”—John Bacon

“The Bible is more than a Book; it is a living being with an action, a power which invades everything that opposes its extension.”—Napoleon Bonaparte

“The sacredness of the Bible awes me.”—William Cohen Bryant

“It is hard to make a choice of the most beautiful passage in a Book which is gemmed with beautiful passages as the Bible.”—Mark Twain

“The only spiritual light in the world comes through Jesus Christ and the inspired Book . . . Without His presence and the teachings of the Bible we would be enshrouded in moral darkness and despair . . . nations without Christ, contrasted with those where Christ is accepted, reveal so marked a difference that no arguments are needed.”—Samuel Colgate

“All other books are of little importance in comparison with the Holy

Scriptures, which are a revelation from God, and are given as the only rule of faith and practice."—Alexander Cruden

"Here is my creed: I believe in one God, the Creator of the Universe, that He governs it by His providence; that He ought to be worshipped; that the most acceptable service we can render Him is doing good to others; that the soul of man is immortal, and will be treated with justice in another world respecting his conduct in this. As to Jesus of Nazareth, I think His system of morals, as He left them to us, the best the world ever saw, or is likely to see."—Benjamin Franklin

"I have carefully examined the evidences of the Christian religion, and if I were sitting as a juror upon its authenticity I would unhesitatingly give my verdict in its favor. I can prove its truth as clearly as any proposition ever submitted to the mind of man."—Alexander Hamilton

"I hope that the Bible will be more and more studied by all ranks of people and expounded simply by the teachers, for the religion of the people can never be founded on moral philosophy."—Alfred Tennyson

"We, the undersigned, Students of the Natural Sciences, desire to express our sincere regret that researchers into scientific truth are perverted by some in our own times into occasion for casting doubt upon the truth and authenticity of the Holy Scriptures. We conceive that it is impossible for the Word of God written in the book of nature and God's Word written in Holy Scripture, to contradict one another . . . physical science is not complete, but is only in a condition of progress."—Signed by eight hundred scientists of Great Britain, recorded in the Bodelian Library, Oxford, England.

"The Bible is the Book of faith, and a Book of doctrine, and a Book of morals, and a Book of religion, of special revelation from God; but it is also a Book which teaches man his responsibility, his own dignity, and his equality with his fellow man."—Daniel Webster

6. MAN COULD NOT HAVE WRITTEN THE BIBLE IF HE WOULD, NOR WOULD HE HAVE WRITTEN IT IF HE COULD. If any man questions this statement, let him write a book one-billionth as good as the Bible. History does not record a single instance where a critic of the Bible ever tried to improve it.

7. GOOD MEN MUST HAVE WRITTEN THE BIBLE. The writers claimed to

be inspired of God. They either were inspired or they were liars. If they were liars, then bad men must have written it, and such is contrary to every known human trait. The Bible condemns all sin and this no evil man would do. Some of the bible writers recorded their own sins which brought them into disgrace. No man would so expose himself unless divine power moved him so that others might profit. Only a good man would submit to such a revelation of his own life, so good men must have written it. If good men wrote it and said they were moved by the inspiration of God, then the Bible is an inspired book.

8. ALL MAN'S NEEDS ARE MET BY THE BIBLE. This has been true of all ages. Every promise in God's Word has been fulfilled in the lives of men who have met the conditions, so it must be from God who fulfills these promises. In due time, we shall show you from the Bible that you can get what you want in this life as well as the life to come. We shall not only tell you how, but you can personally experience the fruition of the promises.

9. THE PRESERVATION OF THE BIBLE THROUGH THE AGES PROVES ITS INSPIRATION. No other book has ever gone through the same conflicts that the Bible has. Whole kingdoms and religions have tried to destroy the Bible, but it has weathered every storm; and it still exists long after its enemies have passed off the scene of action. *Voltaire*, over one hundred years ago, said, "The Bible in one hundred years will be a thing of the past." Nevertheless, today in the same house where Voltaire lived and made this statement there are thousands of Bibles stacked, and from that house many thousands of Bibles are distributed annually. Most books written a few hundred years ago have been destroyed and forgotten, but the Bible has come down to us from thousands of years and it becomes more and more known throughout the world as time goes on.

10. THE HEAVENLY CHARACTER OF ITS CONTENTS PROVES THE BIBLE TO BE A REVELATION FROM GOD. The Bible is full of heavenly truths that could never have been known, except by revelation.

11. THE RESPONSE OF THE SOUL TO THE BIBLE PROVES ITS SOURCE. The author of the Bible and the creator of the soul are the same person. The Bible is perfectly adapted to the soul. It shows complete acquaintance with the soul. It was made for all parts of man's nature. The law and the epistles are for man's reason, the psalms and gospels for the affections, and the prophecies and revelations of the wonders of God for the imagination. The Bible judges the soul by contradicting its passions, revealing its guilt, and humbling its pride and

vanity. No mere human product could or would look down upon and condemn that nature. The Bible meets the deepest needs of the soul by solving its problems, and presenting a way out of its slavery to sin and Satan.

12. THE INFINITE DEPTH AND LOFTY IDEALS OF THE BIBLE PROVE A DIVINE AUTHOR. The Bible is inexhaustible and infinite in its coverage of truth, for this life and the one yet to come. Men have found it to be practical in serving every common purpose and meeting every requirement. It is universal in its appeal, reasonable in its teachings, reliable in its promises, durable in its conflicts, everlasting in its usefulness, new and modern in its statements, indispensable to human civilization, indisputable in its authority, interesting in its histories, colorful in its biographies, accurate in its prophecies, individual in its messages, far reaching in its vision, complete in its laws, comprehensive in its knowledge, infinite in its detail, unselfish in its purpose, simple in its application, just in its demands, righteous in its judgments, clear in its application, and masterful in its wisdom. No activity is ignored in its pages. In matters of government, the home and in every sphere it is unequaled for wisdom and instruction. Nothing can be added or taken away. It gives instruction to the lawmakers and counsel to the magistrate. It cautions the witness, requires an impartial verdict of a jury, and furnishes the judge with the sentence. It tells the wife how to manage the home and the husband how to rule the household. It instructs in matters of courtship and marriage. It entails honor to parents and enjoins obedience to children. It prescribes and limits the power of a sovereign and master, and commands subjects and servants to obey. It gives directions for weddings and burials. It promises food and raiment, and limits the use of both. It unveils the destiny of the dying and instructs and comforts the bereaved. It defends the rights of all and reveals vengeance to every oppressor. It is the first book, the best book, and the oldest book in the world. It contains the choicest matter, gives the best instructions, and affords the greatest pleasure and satisfaction that ever was enjoyed. It contains the best laws and the most profound revealed mysteries that have ever been penned. It exhibits life and immortality and shows the way to glory. It is a recital of all the past and a certain prediction of all that is to come. It settles all matters of debate, makes the wise foolish and the foolish wise, and detects all lies and confutes all errors. It is the most compendious Book in the world, the most authentic and genuine, and the most entertaining that was ever published. It contains the most ancient antiquities, the most strange events, the most wonderful stories of love, biography, history, wars, heroic deeds, and unparalleled adventures, travels, and voyages. It describes the celestial, terrestrial, and infernal worlds, and the origin

of the universe, angelic myriads, human tribes, devilish legions, and innumerable living creatures. It instructs the most accomplished mechanic, politician, scientist, historian, rhetorician, mathematician, and the most learned professional in any subject. It puzzles the wisest critic, corrects the vain philosopher, confutes the wise astronomer, exposes the subtle sophist, and rebukes the vain and sinful. It is a complete code of laws, a perfect body of divine truth, an unequaled narrative, and the only written revelation of God to man. To understand it is to be wise. To be ignorant of it is to be destitute of divine wisdom.

13. FULFILLED PROPHECY PROVES THE INSPIRATION OF SCRIPTURE. This is an indisputable proof, for there are hundreds of prophecies spoken centuries before fulfillment which exclude all human possibility of fulfillment. They are in such infinite detail as to be beyond all human power to predict. There were 333 prophecies fulfilled in the life of Christ. Hundreds have been fulfilled in the rise and fall of nations and numerous other events. There are many now being fulfilled and are yet to be fulfilled, as we shall see in Lessons Thirty-seven through Fifty-two. About 3,268 verses of the Bible prophecies of thousands of details have been fulfilled. There are 3,140 verses that are being fulfilled and will yet be fulfilled. Not one detail of any prediction that should have been fulfilled up to 1948 has ever failed. Those that have not been fulfilled will be in due time, as we shall see in our future lessons. Only God could foretell such future events, thus proving the Bible to be a revelation of God by inspiration.

According to the laws of simple and compound probability, the 333 prophecies of Christ could have only one chance in one and 97 ciphers of fulfillment. Men today who make prediction of events a few days ahead based upon the present trend of things do not claim to be more than about 80 percent correct. Many men can guess like this, but no man can predict things hundreds and thousands of years ahead, as did God, without having one failure of any single detail of prediction. Yet this is true of bible prophecies. No sane man will dare attempt to refute this claim. No man has ever found one failure in prophecy after trying a whole lifetime to do so. So we can rest assured that the Bible is God’s Word.

14. MIRACLES ALSO PROVE THE DIVINE REVELATION OF THE BIBLE. Hundreds of miracles are recorded in Scripture which only God could have brought about. Millions of men have been healed of diseases and saved from sin throughout the centuries by obedience to the Word of God. This cannot be said of any other book. Any man today can prove this claim in his own life if he will

put the Bible to a test. No man can have any right to unbelief until he has done this.

15. THE TESTIMONY OF THE NEW TESTAMENT TO THE INSPIRATION OF THE OLD TESTAMENT. Jesus has been proven to be not only a credible witness, but a messenger from God. In all His teachings He referred to the divine authority of the Old Testament (Mt. 5:17-18; 8:17; 12:40-42; Lk. 4:18-21; 10:25-28; 15:29-31; 17:32; 24:25-45; Jn. 5:39-47). He quoted the Old Testament 78 times, the Pentateuch alone 26 times. He quoted from Genesis, Exodus, Leviticus, Deuteronomy, Psalms, Proverbs, Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Amos, Jonah, Micah, and Malachi. He referred to the Old Testament as "The Scriptures," "the word of God," and "the wisdom of God." The apostles quoted 209 times from the Old Testament and considered it "the oracles of God." The Old Testament in hundreds of places predicted the events of the New Testament; and as the New Testament is the fulfillment of, and testifies to the genuineness and authenticity of the Old Testament, both Testaments must be considered together as the Word of God.

16. THE CLAIMS OF THE BIBLE AND ITS WRITERS PROVE ITS INSPIRATION. The Bible claims a supernatural origin. The writers of the Bible were credible witnesses. They possessed actual knowledge of the facts they relate and of the revelations they received from God. They were capable, competent, honest, reliable, and unselfish, and no man has ever been able to discredit one thing they said. Many times their very lives and worldly interests were imperiled because of their testimony, and no man is going to go through this without being upheld by a higher power.

Over 3,808 times such expressions as "Thus saith the Lord," "The Lord spake," "The word of the Lord came unto me," etc., are found. (See point 7, above, for proof they were good men.) These writers claimed what they wrote was from God (Exod. 20:1; 24:4; 35:1; 2 Sam. 23:2). They claimed that all the Bible was inspired (2 Tim. 3:16; 2 Pet. 1:21). The Bible itself claims to be the Word of God (Dt. 8:3; Heb. 4:12). It claims life-giving qualities (Jn. 6:63; 8:31-32; 1 Pet. 1:23; 2 Pet. 1:4; Mt. 4:4; Ps. 1; Rom. 1:16). Many are its claims along every line, and not once have its enemies disproved one of them. On the other hand, millions of men throughout the ages have proven its claims when its conditions were met.

17. ITS PERFECTION. The perfection of the Bible proves its inspiration. There never was and never will be another perfect book that meets so perfectly all the

needs of the human race, not only in this life, but also in that which is to come. It claims perfection (Ps.19:7; Jas. 1:25). Not one flaw has ever been found in the original writings of the authors of the Bible. In fact, the many thousands of copies of the originals are so perfect that they prove the perfection of the originals. Not one important omission can be found in comparing all these copies and versions of the Bible. There are over 800,000 different renderings of the Bible, and they all contain the same important truths.

18. THE BIBLE IS SCIENTIFICALLY CORRECT. Modern telescopes have disproved every theory on the astronomy of the past, but not one statement in the Bible on astronomy has been disproved. Astronomers admit that such telescopes tell the same story that the Bible does. This discovery has silenced critics of the Bible in this field. The story of creation is in perfect harmony with geology. Geologists of Yale, Princeton, Harvard, and other universities agree to this fact. One says, “Creation as given in Genesis is faultless.” Another says, “The more the leaves of the book of the earth are turned, the more they show the Old Book, the Bible, is true.”

Over 250 plants are mentioned in the Old Testament alone. Botanists claim the Bible flawless botanically. Many facts stated about animals, birds, insects, music, law, art, architecture, and many other known subjects of study have all been proven true as man scientifically studies these things. Mysteries of the human body, the soul, the spirit, the things in the natural world, such as rain, water, currents, winds, evaporation, clouds, thunder, lightning, and many other natural phenomena have been recorded in the Bible for thousands of years. Man is just now learning the true facts about these phenomena. In other words, it has taken man many centuries to discover what the Bible has stated for millenniums. Where did the writers of the Bible get this information? Why did they know these things centuries before modern man, since modern man claims to be so far ahead of the men in Bible times? The answer is revelation and inspiration.

19. THE BIBLE IS HISTORICALLY CORRECT. Man-made histories more than a generation old are full of mistakes and misstatements. Not so with the Bible—despite its records dating back thousands of years. Hundreds of places spoken of in the Bible have been definitely located by geographers and explorers. Hundreds of statements in the Bible, which in times past have been held untrue by enemies of the Bible, have recently been proven true by archeologists. The deeper the archeological spade goes, the higher the biblical statements go up.

20. ITS UNIVERSAL ADAPTABILITY FOR ALL AGES AND PEOPLES. Books on all the above subjects are constantly being discarded because they are out of date. Not so with the Bible. It is always up to date on any of these subjects. It is the book for all ages and peoples and it is ever new and fresh in its lessons and values to man. Wherever it goes it lifts men up to a higher plane of life. Its doctrines, precepts, promises, and its moral and spiritual tone are the world's greatest inspiration.

21. THE SPIRITUAL POWER OF THE BIBLE. The soul of man longs for the truths of God as recorded in the Bible, which meet and satisfy all his spiritual needs. The Book is just what one should expect of a Heavenly Father, to point the way of salvation and provide help in every life struggle. No one question of importance can be asked about man's life here or hereafter, but what is fully satisfactorily answered by the Bible. It is the chart of the sea of life. It is the great inspirer and guide in prayer and points the way to direct relations with God. Man's soul thus finds what it craves—fellowship with God. It answers the longing for immortality and assures eternal life to all who submit to God. It holds out a future as big as the universe. It must be divine.

22. TWENTY CENTURIES HAVE NOT IMPROVED IT. Enemies of the Bible have made many claims that the Bible can be improved upon, but none of them have ever tried to prove such claims except in talk, and talk is very cheap. If man had written the Bible in the first place he certainly could make a better one today, since he claims to be far superior to the original writers of the Bible. Is it too much to expect of the modern superiors of the Bible authors? Until man makes a better book or one a billionth as good as the Bible, common sense requires him to lay aside all criticism of something better than he can produce. All books written and rewritten by man without inspiration can and are constantly being improved. Even men who are not authors of these books can improve upon them. Why can't they do this with the Bible? Why do not other books stand the criticism of the Bible? All this proves that the Bible must be of divine origin.

23. THE DOCTRINES OF THE BIBLE ARE CONTRARY TO ALL HUMAN TEACHINGS. It is the strangest Book and has the strangest teachings. Its ideal and the method of approach to that ideal are wholly unlike those of any human book. The teaching of the Bible of receiving life through death, self-exaltation through self-abasement, salvation through grace and not of works, and many other teachings are supernatural and unlike human teachings. The way of the

Bible to become great is by being a servant of all, not through lording it over all and making all servants to self as is the human way. When one is nothing from the standpoint of the Bible he is somebody, and when he is somebody he is nothing. When one loses his life he finds it, and finds his life he loses it. The way up is down. So it continues with practically all principles and ways of life according to the Bible. This is why a complete change must be made in every man who consecrates himself to obey the Bible.

God's way of worship was not man's way, as proven by Cain and Abel. Man's way of improvement in life is not God's way. Man goes at it by self-effort and human culture, while God demands a new creation and complete abandonment of self-effort and works. He requires entire dependence upon God and His working in the life. For this reason many natural men cannot understand the ways of God. For this reason many of them refuse God's way, as did Cain. Paul said, "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). No man could have written such things contrary to his natural self, and no man can attain to the principles of the Bible apart from God; so the Bible must be of God.

24. THE GENUINENESS AND AUTHENTICITY OF THE BIBLE PROVES IT TO BE AN INSPIRED REVELATION FROM GOD. By "genuineness" we mean that the books were actually written in the age to which they are assigned and by the men to whom they are ascribed. By "authenticity" we mean that the Bible relates truthfully the matters of which it treats, and its contents are the same today as written originally. From man's standpoint, the genuineness and authenticity of the Bible rest upon the claims of the Bible itself, the original manuscripts, lectionaries, patristic quotations, ancient and modern versions, archaeology, and secular history.

(1) THE CLAIMS OF THE BIBLE ITSELF. As we have seen in points 13-16, fulfilled prophecy, Bible miracles, and the claims of the Bible, all go to prove its revelations and inspiration. If the Scriptures are inspired they are also genuine. If they are genuine they are authentic, for genuineness is based upon authenticity.

(2) SECULAR HISTORY. The events described in the New Testament were well-known as facts throughout the Roman Empire and have been quoted and referred to as actual events by 50 other authors of the first four

centuries of the Christian Era. The whole fragments of their writings still remain. *Jerome* (A.D. 392) mentions about 50 others whose writings have perished. These writers belonged to all parts of the world and represent both pagans and Christians. They agree in quoting Scripture as genuine and authentic. They refer to the Bible as a distinct volume, universally received as God's Word. Early versions attest the truth of the scriptures. Heretics who separated from the main body of believers still held to the fact that the Bible was God's Word and was genuine and true. They differed only in doctrines, which they supposed the Bible to teach. Even ancient infidels who fought the Bible based their reasonings upon the very facts our present Bible contains, so it must have been in existence then as it is today.

Heathen and Jewish writers confirm the facts of Christ and His followers and the existence of both the Old and the New Testaments. *Josephus, Tacitus, Suetonius, Juvenal, Pliny* and others (A.D. 93-117) all confirm statements of sacred history. There is no event in ancient history that can produce more than a fraction of evidence by which the Bible in its entirety is sustained as genuine and authentic. The Christian has more proof and more right to believe that all the versions of Scripture had one original than for Americans to believe that all the copies of the Declaration of Independence had one original.

We do not receive the canon of Scripture upon the authority of the Fathers and Church Councils. We receive them only on the same grounds that they received them—because we have evidence that they were written by a group of credible and inspired men. The scriptures are here, and as seen in all the points above, there is only one way to account for such a book and that is by revelation and inspiration of God. They have power because God is in them.

In San Francisco in 1921 we heard *Robert Dick Wilson, Ph.D., D.D.,* professor of Semitic Philology at Princeton University, say, "As a young man I began to hear criticism of the Bible. I made up my mind that I would consecrate my whole life to finding out if the Bible was genuine and authentic. For fifteen years I studied and mastered the ancient languages and dialects so that I could examine all the ancient versions and manuscripts of the Bible. I spent another fifteen years in biblical textual study of these ancient documents. I spent another fifteen years in writing out what I had learned so that the whole Church might share them. After

forty-five years I am fully convinced that the Bible, as we now have it, is genuine and authentic. No man knows enough to assail the truthfulness of the Old Testament upon which the New Testament is based. Once, in order to answer a single sentence of a critic of the Bible, I read all the extant literature of that period in numerous languages, and collected together no less than 100,000 citations from that literature in order to get at the facts and disprove the argument of the critic of the Bible."

Just before *Thomas Newberry* (author of the *Newberry Bible*) departed this life, he was asked if he had ever been tormented with doubts as to the inspiration of the Bible. He replied, "I have spent sixty years in the study of the Scriptures in the original languages, marking carefully every tense and preposition, and the impression left on my mind is not the difficulty of believing but the impossibility of doubting the inspiration of the Scriptures."

Ferrar Fenton, the author of a complete Bible in English translated direct from the original languages, says, "I never ceased to read Philology, Scientific Writers, and Scientific Research, History, Sociology, Statesmanship, and every field which the Scriptures touch upon, to enable me to attain my object [to see if the Bible was true]. The laws and writers upon Criticism, whether Orthodox, Heterodox, 'Higher,' 'Broad,' 'Lower,' 'Assyriologic,' or 'Sanskrit,' have all been open to me, and my conclusion is that in the Hebro-Christian Scriptures we have the only key that unlocks the Mystery of the Universe . . . In this conviction I present the last section of the Bible to my race, not as a 'parson paid to preach it up' . . . but as a man who began the investigation of the possibility of a Divine Revelation, as an absolute disbeliever in any such thing, and who, after fifty years of honest and independent research, have become a profound believer in such a revelation as the only solution to the mystery of existence, not only of man but of all things."

(3) MANUSCRIPTS. No original Manuscript of the Bible can be produced because of the fact that they were written thousands of years ago on perishable material, but they do not need to be found in order to prove the genuineness and authenticity of the Bible. After 170 years the original Declaration of Independence shows old age and should it be lost, we could still believe its original contents by the many copies we have of it today. Scholars today are willing to admit as genuine and authentic any writing of

the same period if ten or more copies can be found. There are many thousands of copies of the original writings of the sacred writers. These writings are in Hebrew, Greek, Latin, Syriac, Chaldee, Samaritan, Arabic, Armenian Egyptian, Ethiopic, Gothic, Persian, Coptic, and many other languages.

Many of these ancient Manuscripts date back to the third and fourth centuries and a few even before that. Additional discoveries of new and older Manuscripts are being found continually. Many thousands of ancient writings (even running into the millions) have recently been found in Egypt in a good state of preservation because of the dry climate where papyri (paper) could be best preserved. These are throwing much new light upon the New Testament, but always the light confirms the fact that it was in the beginning as it is today. (See *The New Archeological Discoveries* by Camden M. Cobern.)

Many used to argue that the early bibles were not like ours, but since many new ones have been found that date even from a time long before Constantine, it is certain that the first ones were like ours of today. Not even one discovery has been made that is opposed to the overwhelming testimony regarding the antiquity of the Bible. About ninety years ago we had only 550 Manuscripts collated by scholars. Thirty years ago there were 1,700. Today there are 4,200 and they all confirm the integrity and purity of the Bible.

(4) LECTIONARIES. These make another link in the chain of evidence proving the genuineness and authenticity of the Bible. The lectionaries were lessons or portions of Scriptures from the Gospels and Epistles that were read in churches. There are 1,000 of the Gospels and 300 of the Acts and Epistles known to exist.

(5) THE PATRISTIC QUOTATIONS. These are quotations from the early Christian writers. They form a gap between the oldest whole Manuscripts of the third and fourth century back to the time of the apostles. If the New Testament were destroyed, all but eleven verses of it could be collected again through the writings of the early Church Fathers of the first three centuries. These writings may be bought today in ten large volumes called *The Ante-Nicene Fathers*. These early writers all quote from both Testaments and agree that they are genuine and authentic. They refer to

both Testaments as a distinct volume, universally received as divine, so both of them were in existence in their day. Some of these writers quote the Bible as many as 17,922 times.

(6) ANCIENT AND MODERN VERSIONS COMPLETE THE CHAIN OF EVIDENCE, THAT THE BIBLE IS GENUINE AND AUTHENTIC. These versions are in many languages, some dating back to the first and second centuries. They are valuable in determining the exact text of the Bible.

Besides these, we are finding today many hundreds of fragments of Scripture and whole sermons dating back to the first three centuries, in which are quoted many portions of the Old and New Testaments. Harmonies of the Gospels, ancient prayers and amulets, Christian hymns and letters, commentaries of certain Scriptures, catalogs of Bible books, and many other forms of evidence of ancient times are now in our hands. So we can say with a definite assurance that our Bible today is the same as it always has been when holy men of God wrote "as they were moved by the Holy Ghost" (2 Pet. 1:21).

25. THE BIBLE MUST BE FROM GOD BECAUSE OF THE INEXHAUSTIBLE PROOFS OF ITS INSPIRATION. It would take a lifetime to search out and record all the proofs of all ages and lands that the Bible is a revelation from God inspired by the Holy Spirit. A book like this must be divine.

Questions on Lesson Two

1. Give a few names of the Bible.
2. Define the word *testament*.
3. Of what is the Old Testament largely a record? The New Testament?
4. Name a few things the Bible is not.
5. State briefly what the Bible is.
6. How was the Bible given? In what languages?
7. Name the main *divisions* and the *subdivisions* of the Bible.
8. What is the *Apocrypha*? Give a few reasons why it is not a part of the Bible.
9. State a few reasons why man should expect a revelation from God.
10. What kind of a revelation should man expect?

11. Define *revelation*. What part of the Bible is a revelation?
12. Define *inspiration*. How much of the Bible is inspired? Prove from Scripture.
13. What is the purpose of inspiration?
14. What is the difference between *revelation* and *inspiration*?
15. In what degree were the Bible writers inspired?
16. Were the Bible writers free to express themselves under inspiration?
17. How does the *unity* of the Bible prove its inspiration?
18. How is the Bible superior to other books?
19. What kind of influence does the Bible have in the world?
20. What kind of people accept the Bible as inspired?
21. Could mere men have written a book like the Bible?
22. State why the Bible writers must have been good men.
23. How are all man's needs met by the Bible?
24. How has the Bible been preserved throughout the ages?
25. How do the *heavenly contents* of the Bible prove it to be from God?
26. How does the *response of the soul* to the Bible prove it to be from God?
27. How do the *infinite depths* and *lofty message* of the Bible prove its inspiration?
28. How does *fulfilled prophecy* prove its inspiration?
29. How do *miracles* prove the Bible to be from God?
30. How does the New Testament prove the inspiration of the Old Testament?
31. How do the *claims* of the Bible and its writers prove its inspiration?
32. In what sense is the Bible perfect?
33. How do the *scientific statements* of the Bible prove its inspiration?
34. How does the *history* of the Bible prove its inspiration?
35. How does the *universal adaptability* of the Bible prove its inspiration?
36. How does the *spiritual power* of the Bible prove it to be from God?
37. Has the Bible ever been improved upon? Why not?
38. How are the Bible doctrines contrary to all human teachings? How does this prove the inspiration of the Bible?
39. Name and discuss the main facts upon which the *genuineness* and *authenticity* of the Bible rest from man's standpoint.
40. How does *secular history* prove the genuineness and authenticity of the Bible?
41. Do we have any original Manuscripts? Why?
42. Are they necessary to prove the genuineness and authenticity of the Bible?
43. How old are the oldest copies of the originals? How many?
44. What are *lectionaries* and *patristic quotations*?

Supplement One

For Lessons One and Two

There are certain fundamental teachings of Scripture concerning the personal and immediate needs of all men, which we have put in a special section to supplement the main teachings on the plan of God in the lessons themselves. This distinction is made for the purpose of devoting time and space to your immediate personal needs, whatever they may be. We want to make the supplements a personal heart-to-heart talk with you concerning what you should begin to expect from God through the lessons. We want to help you personally to get benefits physically, materially, morally, and spiritually from the very first lesson. We want to show you what you can get from God and how to get these benefits. By all means read each two lessons through and study them before you read the supplement to the lessons.

If you will follow the instructions in both the lessons and the supplements and do as they say to the letter, as you would follow a doctor's orders, you will receive benefits from the first lesson. In the first two lessons we have given you an introduction to the general course and have proven to you that the Bible is God's eternal Word, given not to entertain you, but to help you in every phase of human existence.

I. God's Promises

In Lessons Ten, Twelve, Sixteen, and other lessons and supplements there are many promises that you should take literally, as if a man promised the same things to you. Begin to act upon them and believe them just as they are, without question. They do not need to be interpreted. Attach no condition to them other than those that are stated. Meet the conditions established in them and you will receive the benefits. You must not for a moment question what they say. They mean what they say, or God would not have given them to you. The very moment you begin to wonder if the promises are true for you today, you are being attacked by the devil and demonic powers to get you to doubt God's Word. This is what caused the fall in the beginning, and this is the very first thing you must get victory over, if you want to be redeemed from the fall and obtain the

benefits of the promises.

Learn here and now that you cannot doubt God's Word and make Him a liar and still get the benefits you need from God. God will not make a special pet out of you or anyone else. He demands faith from you concerning His Word before He obligates Himself to meet your needs and fulfill His promises to you. This is the first lesson you must learn, and you must learn it well. *It is absolutely imperative!* You can already see from the promises that it is God's will for you to have everything in life that you want. God loves you and wants you to be happy, healthy, wealthy, and successful in life beyond anything you have ever dreamed. *Believe God!* Take the right attitude toward Him and believe that He means what He says. Begin to cooperate with Him in asking and receiving these blessings of life. God will not force you to accept these things. It must be a willing, dependent attitude on your part. He will not give you these things alone, regardless of how much He desires to do so. He has made plain in His Word *what you must do* and also *what He promises to do* if you will do your part. He cannot break His own laws and He will not fail to meet his own obligations to you.

II. The Reality of the Living God

Faith in God and His promises presupposes the existence of God and that He is a God of love, justice, and truth. This must be taken for granted until we prove what the Bible says about God in later lessons. You can and should believe in God if you want the benefits that He has promised. We are taking it for granted that you believe in God and that you believe the Bible is the Word of God. We must start out on this biblical and fundamental foundation, and as you receive benefits according to the promises, you will have the best proof that God is in existence.

III. The Reality of Satan, Fallen Angels, and Demons

Not only does the Bible teach the reality of God, Jesus Christ, and the Holy Spirit, but it also teaches the reality of enemies to both God and man such as Satan, fallen angels, and demonic spirits of all kinds. This will be abundantly proven in Lesson Six, but we will give a few passages here to prove to your satisfaction that such beings exist. *Note the following scriptures proving their existence:*

1. SATAN (1 Chr. 21:1; Job 1:6-12; 2:1-7; Ezek. 28:11-17; Zech. 3:1; Mt. 4:1-11; 1 Pet. 5:8-9; Rev. 12:7-12; 20:1-10; Eph. 2:1-3; 2 Cor. 4:4; Jn. 12:31). 2. FALLEN ANGELS (Mt. 24:41; Eph. 1:21; 3:10; 6:10-17; Rev. 12:7-12).

3. DEMONS (Mt. 4:23-24; 10:1-7; 12:22-32; Mk. 5; 1 Tim. 4:1; 1 Jn. 4:1-6).

IV. The Source of Sin, Sickness, and Disease

The Bible teaches that Satan and demons are the source of sin, sickness and disease. That is, they propagate sin and disease and control the law of sin and death in the human race (Mt. 4:23-24; 10:1-7; Lk. 10:1-20; 13:16; Jn. 10:10; Acts 10:38; Rom. 7:7-25; 8:1-4; 1 Jn. 3:8; Heb. 2:14-15). The Bible also teaches that God sent Jesus into the world to save men from all sin (Mt. 1:21; Eph. 1:7; 1 Jn. 1:7-9; Rev. 1:5); to heal men of all diseases and deliver them from demons (Mt. 8:16-17; Acts 10:38; 1 Pet. 2:24; 1 Jn. 3:8); and to answer all prayers for anything one desires that is covered by the promises of God (Mt. 7:7-11; 18:19-20; 17:20; 21:21-22; Mk. 11:22-24; Jn. 14:12-15; 15:7; 16:23-26).

V. Two Sources of Relief from Diseases

1. SATAN AND DEMONS WHO CAUSE THE DISEASE CAN ALSO REMOVE THEM UNDER CERTAIN CIRCUMSTANCES. They will hold men in defeat and sickness as long as possible. God alone can deliver from their power, unless they relinquish their hold on men of their own accord. Jesus taught us in Mt. 12:43-45 that demons can leave a person and then come back again if they desire. The fact that they go out when rebuked by those who have power over them proves that they can loose any person they bind (Mt. 12:22-32; Lk. 10:18-20; Acts 19:11-17). It stands to reason that if they can put diseases upon men, they can also take them off when it is to their advantage.

When will it be to their advantage? When they can deceive men with false doctrines and get them to accept false religions that deny the essentials of the gospel of salvation that will save their eternal souls. Jesus and others predicted that in the latter days these demon powers will be increasingly active and will “shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect” (Mt. 24:24; 2 Thess. 2:8-12; 1 Tim. 4:1-8; 1 Jn. 4:1-6; Rev. 9:20; 13:1-18; 16:13-16; 19:20).

A number of false religions today are getting people healed and are bringing men certain other benefits, but their deceived followers never get to know the true source of these manifestations. Just because men get some benefits, they are convinced that the source must be of God; but this is not always true, as can be seen in the above scriptures. Jesus said that in the judgment "many will say to me . . . Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, *I never knew you: depart from me, ye that work iniquity*" (Mt. 7:21-23).

These religions, without exception, deny the blood of Christ, the new birth, the bodily resurrection of Jesus, and all the essentials of the gospel that will save the souls of men in eternity. The devil backs up such preaching by taking off some sicknesses, and in other ways he helps men who follow these religions, and they are convinced that they have at last found the true religion. However, they do away with Christianity and the Bible and will be damned in the end for rejecting Jesus Christ and the cross (Acts 4:12).

2. GOD IS THE TRUE SOURCE OF HELP, NOT THE DEVIL AND DEMONS. We come to you with the true message of the Bible, and we guarantee upon the authority of God's Word that you will obtain healing, health, prosperity, answers to prayer, and anything else that God promises in His Word if you will faithfully follow His instructions. And you will not have to deny God, Christ, or one thing in the Holy Scriptures to get these benefits. You can get to know God in reality and enjoy the fullness of God in your life as you walk in truth and conform to the will of God. Then, too, your eternal soul will be saved in the end, and you will have eternal life instead of eternal damnation, which the followers of these false religions will have to endure.

We want it distinctly understood that there are two sources of help and you can get *some* help from demons if you deny the truth. But if you will let the true God be your source of help, you will get *all you want* in this life, as well as in the life to come.

VI. How to Pray

It may be that the Bible and prayer are unfamiliar and that religion is more or less a puzzle to you. We will start our help to you by giving you advice for a beginner in Christianity. If you are more advanced, these first principles will also

do you good. *The first thing to do* is to realize that you are a sinner and that Jesus Christ died to save you from your sins (Col. 1:20; 1 Pet. 2:24). If you are this far in understanding, you are not far from the kingdom of God.

The second thing to do is to begin to pray directly to God whom you have offended by your sins. Confess your sins and talk to Him as you would to any other person whom you have offended (Lk. 18:9-14; 1 Jn. 1:9). God loves you! He is not going to hurt you unless you reject Him to the end, and He has to cast you into hell because of *your choice* in wanting to go there instead of to heaven (Ps. 9:17; Mt. 24:41, 46). Realize that He does love you and that He gave Jesus to save you (Jn. 3:16). He wants to help you with all your problems in life, so take Him as your partner in life from now on.

Read Rom. 10:9-10; 1 Jn. 1:7-9 and do exactly as you are instructed to do in these passages. You want to be saved, do you not? Wouldn't you like to know that you are forgiven of all sin and that Jesus is your personal Savior? Then do as you are told. Forget all religions and theories of men and concentrate upon the one objective—getting right with God. *No church can save you. Jesus is the Savior and He alone can forgive your sins. If you have never prayed and you don't know how, just repeat the following prayer in deep humility and sorrow for your sin.*

PRAYER FOR FORGIVENESS:

"O God, be merciful to me a sinner! Forgive me for all my sins and blot out my transgressions. Cleanse me from all unrighteousness and make me clean by the precious blood of Jesus Christ and by the power of the Holy Spirit. I will forsake sin and consecrate my life to your service and to the good of others and I will walk in the light of your Word as I learn it. I believe that you forgive me according to your Word. In Jesus' name I ask it. Amen."

The third thing to do is believe that it is done and that you are a child of God. You cannot possibly pray a simple prayer like this from the heart without God hearing you and immediately answering. For it is according to His oath that He will hear you and forgive you (Isa. 55:7; 1 Jn. 1:9).

The fourth thing to do is to start reading the Bible and having prayer when you get up in the morning, just before going to bed at night, and as many times throughout the day as possible. Don't make a show out of it, but in some quiet

place—at work or anywhere else—you can talk to God as you would talk to a friend. Forsake sin and walk in the light of truth as you get to know it (1 Jn. 1:7).

You don't have to be in a certain place or have a certain posture in prayer. Simply learn to talk and commune with God at home and at work or while doing anything. It does not always have to be in an audible voice. Do not think that you will be heard for your much speaking. Don't pray to be seen of men. These are the first lessons of the Christian experience (Mt. 6:5-15). There are times, however, when you should unite in prayer with others, as taught in Mt. 18:18-20; Acts 1:14; 2:42-47; 4:24.

It will be wise of you if you are a beginner in prayer to concentrate upon what you have faith for, and as God answers prayer, ask for other benefits. Whatever you do, never ask for one thing that you are not going to believe God for and petition Him for *until you receive a complete answer*. You will face obstacles in prayer. Both men and demons will try to discourage you and cause you to doubt God, but don't you do it! Believe in spite of all opposition. Fight to get the answer upon the authority of the promises, the name of Jesus, and the power of the Holy Spirit which dwells in your life if you are a child of God (Rom. 8:9-16, 26-27, 34; Jude 20-24). You and God together can work wonders. It is a personal matter, after all, and you can get from God *anything you want*, regardless of what anyone else says. One person and God are a majority, and "all things are possible to him that believeth" (Mk. 9:23–11:22-24). The only thing that will defeat you is your lack of faith—so be sure to always believe God without doubting Him (Heb. 11:6; Jas. 1:5-9).

VII. What to Pray for—the Abundance of Life

You are invited by God to ask and receive *anything that you want*—not only what you need, but *what you want* that is covered by the promises of God. I am aware this is startling to you, and it is contrary to modern thinking among Christians, but it is true. You can see this by the promises you have read. Read them again and see for yourself. Forget all limitations. Forget the old prayer "if it be Thy will," for it is already God's will for you to *"ask what ye will, and it shall be done unto you"* (Jn. 15:7; 16:23-26; Mk. 11:22-24). Why throw any reflection upon God by asking Him if it is His will when He has already made His will clear? In other words, what God has promised in His Word is already His will—so *ask* and *receive*. It is only the things that are not *specifically* covered by the promises of God that you need to seek the will of God for.

Do you realize what this means? All your personal needs—financial, business, social, religious, physical, moral, spiritual, or any personal problem of any kind—you are promised by God that if you ask *you shall receive* (Mt. 7:7-11; 17:20; 21:21-22). What more do you want? Could God make it any clearer? Do you insist that God must personally rebuke you for your unbelief before you actually wake up to realize the abundance promised you? It matters not what your needs are. *Don't limit God or His promises*. Be daring and aggressive in asking and receiving. If you limit the promises, you limit your faith; and if you limit your faith, you limit the supply by limiting God to give according to your faith. *You will get exactly what you have faith for.* The principle of receiving is "According to your faith be it unto you" (Mt. 8:13; 9:29; Mk. 11:22-24; Jas. 1:5-9; Heb. 11:6). The promises are *unlimited*. God is *unlimited*. The believer is *unlimited* if he will exercise *unlimited faith* (Mk. 9:23; 11:22-24; Mt. 7:7-11; 18:15-19; 21:21-22; Jn. 14:12-15; 15:7, 16; 16:23-26).

VIII. Practice the Presence of God

Begin to practice a realization of the presence of God in your life. If you have yielded your life to Him, He is with you. He sees you and He is interested in *every* detail of your life. He is your partner now, so do not ignore Him in any activity of life. *Do nothing* that you would not do if He were bodily present. *Say nothing* that you would not like Him to hear. *Go no place* where you would have the least doubt that He would go. If you will follow these simple principles, your life will be happy and victorious, and God will make you prosperous in all things of life, as you ask in faith, nothing wavering (Jas. 1:5-9; Heb. 11:6).

IX. How to Overcome Sin and Bad Habits

After you have confessed your sins to God (which you have done by now if you are faithfully following us into the abundance we are leading you into), you have no worry about any past sins. They have all been forgiven and cleansed by the blood of Christ. They have been blotted out, and God remembers them against you no more (Acts 3:19; Eph. 1:7; 1 Jn. 1:7-9; Rev. 1:5). Since God does not remember them, you should not bother your mind with them. All you have to do is forsake sin and live for God from here on (Prov. 28:13). If some old habit or sin tempts you, resist it with a definite and vigorous refusal. Do not argue with the devil or play around as near to your old sins and habits as possible, just short of actually partaking of them. Get as far away from them as possible. Get your mind on God and His goodness to you. If the temptation lingers and it seems

strong, start reading the Bible and go to God in prayer. Draw closer to Him. Love God as you would make love to someone else. Begin to thank God for saving you from those evils, and the power of temptation will be broken (Jas. 4:6-10; 1 Cor. 10:12-14).

Do not yield to temptation, for it will be harder to break the next time. Get a clean-cut victory over the old life once and for all, walk in the Spirit and in the light of the truths you are receiving, and it will become easy to live your personal life victorious over sin and temptation (Gal. 5:16-26; 1 Jn. 1:7; Rom. 8:1-3). If you have yielded to temptation, go immediately to God for forgiveness, and He will forgive and give power to overcome (2 Cor. 5:17-18; 1 Jn. 1:9). Christ will change your life and make you happy, free, and victorious. That is His part. Your part is to confess and forsake sin. God does not bear grudges. He forgives and helps every time we need Him. He is not ready to consign you to eternal hell the moment you do something wrong. He is a kind, loving Heavenly Father, forgiving us even when we cannot seem to forgive ourselves. All complications about God's dealings with us are on our part. Just be faithful to confess anything necessary, resist temptation, and God will give you power to overcome. God wants you to be able to meet the world and overcome temptation, and make your life a living example to others that God's power can keep one who submits to Him. God will not do away with your temper or desires, or take you out of the world from those things that tempt you, but He will keep you from yielding to them and make you victorious over all things which are contrary to His Word. Remember, *thoughts* or *feelings* do not constitute sin. No sin has been committed until sin has been "finished" (Jas. 1:13-16). Temptations are legitimate warnings that you are being attacked by the devil, but do not consider temptations themselves as sin.

X. Healing and Health

If you are sick in body, then include your request for healing in your prayer for forgiveness. God wants to heal your body, and He will if you ask Him in faith when you ask for forgiveness. Both healing and forgiveness go together in the gospel, as you can see by reading Ps. 103:1-3; Mt. 8:16-17; 9:1-8; 13:15; Jas. 5:14-16; 1 Pet. 2:24. You can get healed as easily as you can be forgiven of sins. Both come on the same basis of faith in the work of Christ for you on Calvary. *Ask* and then *believe* that you are healed and forgiven, and God will do both. He does not desire for His children to be sick any more than you would want your own child to be ill. This is clear from Mt. 7:7-11; Mk. 11:22-24; Jn. 14:12-15;

15:7, 16; 16:23-26. Your life will be rich in blessings which you perhaps have been taught are not for you today. You are getting new light, so walk in it and all things will be yours (1 Jn. 1:7; 1 Cor. 3:21-23).

Men are sick, unhappy, and defeated in life simply because they have been taught wrongly and because they do not surrender their lives to God and understand how to pray and get an answer. These conditions in the human family are not God's will. If all men would conform to God's will we could banish want, poverty, sickness, sin, and the entire curse, and God would make the New Heavens and New Earth at once. Because all men are not going to do this, God has to put down rebellion forcibly on the earth before He can make all things new. The purpose of the Millennium is to do this very thing. As an individual, however, everyone can get the benefits of the promises *here and now*, and this is what you are going to do when you learn how utterly simple the will of God is and know that His provision is for you to have these blessings.

We cannot give you all you need to know in this one lesson, nor in several lessons. However, you can even now begin to get benefits if you will do as you have been instructed above. The conditions of defeat were not brought upon man in a day, and they cannot be overcome until you get to know the truth that will set you free. Jesus said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (Jn. 8:31-36).

XI. What Faith is and How to Use It

If one wants to please God he must have faith: "But without faith it is impossible to please him: for he that cometh to God *must believe* that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). This is one sure way to please God. If God can be made happy and well-pleased in such a simple way, why shouldn't everyone who loves Him put forth the utmost effort to have faith in Him? None of us would be pleased if our friends constantly made us a liar every time we opened our mouths. Not one of us would feel like doing anything for those who did this. The same is true with God. He is a person, and we should learn to treat Him as a person and not insult Him by questioning and doubting every promise that He makes. How can we expect to get answers to prayer as long as we continue in such an attitude? How can we have the nerve to come to God continually and ask Him for something, and then tell Him by our acts and innermost feelings that we do not believe Him and cannot trust Him to the extent

that He demands? Is it any wonder that we get so few prayers answered by such a procedure? God is under no obligation to answer if we do not have implicit faith in Him for what we ask.

Faith is simple. It is believing God without wavering, doubting, or questioning what He says. It is taking God at His Word and believing that what He has promised He is able to perform. It is believing not only that He is able, but that *He will do it*. It is the quality of counting those things that "be not as though they were" (Rom. 4:17). Faith is also the absolute conviction that what God has promised and what we have asked according to His Word is already done. It is "the substance of things hoped for" and the first payment on things that we desire from God (Heb. 11:1-3).

The way to get faith is by hearing the Word of God (Rom. 10:17). The way to use faith is to take God at His Word and judge Him faithful in granting what is asked in the name of Jesus. *Ask* and then *believe* that it is done. Thank God for it as if it were *already done*. Expect the complete answer whether you see it at once or not. Forget symptoms, feelings, impossibilities, or anything to the contrary and it shall be done regardless of how impossible it may appear outwardly. Faith laughs at impossibilities and cries, *"It is done."* It leaves all results and all answers with God as being God's part, and assumes that it is done. Our part then is to cooperate with faith and not hinder its working by doubting and questioning the "how" and the "when" of the answer.

If a Christian will truly exercise faith, there will be no question as to the answer. A person can get healing, health, success in business (or in any undertaking), prosperity, happiness, or anything else that would cause him to be victorious in any phase of life (Mt. 17:20; 21:22; Mk. 11:22-24; Jn. 15:7, 16; Rom. 8:32; Heb. 11:6; Jas. 1:5-8).

Ten Questions For Supplement One. Do You Know:

1. *That the Earth is more than 6,000 years old and that there were inhabitants on this Earth before Adam?* This is true. There have already been 6,172 years from Adam to 1948, as we shall see in our future lessons. Not only this, but the Bible teaches that there was a social system on the Earth that was destroyed by a great flood long before Adam. This flood is pictured in

Gen. 1:2 as covering the Earth, before the six days in which Adam was created. It is also mentioned in Ps. 104:5-9. Peter speaks of it as "the world [Greek, *kosmos*, social order] *that then was*, being overflowed with water, perished: but the heavens and the earth, *which are now* [since the six days of restoration], by the same word are kept in store, reserved unto fire" to be purified, resulting in "a new heavens and a new earth" (2 Pet. 3:4-13). The cause of the first flood before Adam was the fall of Lucifer and the rebellion against God of one-third of His own angels, along with the people who lived on the Earth over whom Satan ruled. That Satan ruled the Earth and led an invasion into Heaven to cast God out, is clear from Isa. 14:12-14; Ezek. 28:11-17; Lk. 10:18; 1 Tim. 3:6. The devil was defeated and the Earth was then cursed and placed under water, as in Gen. 1:2; Ps. 104:5-9; 2 Pet. 3:5-7. All life was totally destroyed, including birds, men, vegetation, and all cities were destroyed in which the pre-Adamites lived (Jer. 4:23-26). In the restoration of the Earth in six days, as in Gen. 1:3–2:25, God told Adam to "replenish" the Earth. Adam and Eve were the first inhabitants of this present creation. This will be proven fully in Lesson Seven.

2. *That giants fifteen to thirty feet tall lived on the Earth during two different periods of time?* In Gen. 6:4 we read, "There were giants in the earth *in those days* [before the flood]; and *also after that* [after the flood], when the sons of God came in unto the daughters of men, and they bare children to them." Thus giants were born and grew up in those days. That these giants were more than fifteen feet tall is clear from Dt. 3:11 where the bedstead of Og was eighteen feet, nine inches long and eight feet, four inches wide. However, we shall see in Lesson Eleven that there were giants living on the Earth who were even taller than Og. Giants are mentioned in Scripture many times (Num. 13:33; Dt. 2:11, 20; 3:11, 13; Josh. 12:4; 13:12; 5:8; 17:15; 18:16).
3. *That God is a real person and has a spirit-body, a personal soul, and a personal spirit?* (Job 13:8; Heb. 1:3; Dan. 7:9-14; 10:5-7; Ezek. 1:26-28; Jn. 5:37; Rev. 4:2-4; 5:1-7; Acts 7:54-59). God has a *soul* (Heb. 10:38; Isa. 42:1); *spirit* (Ps. 143:10; Isa. 30:1); *hands* and *fingers* (Exod. 31:18; Ps. 8:3-6; Rev. 5:1-7); *hair, face,* and *other bodily parts* (Dan. 7:9-14; 10:5-19; Exod. 24:10; 33:20-23; Ezek. 1:26-28). God *eats* (Gen. 18; Exod. 24:10-11); *lives in a city* and *sits on a throne* (Jn. 14:1-3; Rev. 4:1-5; 21:1-27; 22:3-5); *walks* (Gen. 18:1-22, 33); *rides upon cherubs*, on chariots and other things (Ps. 18:10; 69:17; 104:2; Ezek. 1:1-28), and He can do anything that man can do. This will be proven fully in Lesson Four.
4. *That Noah was not 120 years building the ark?* In Gen. 6:8-10 we read that

by the time Noah was told to build the ark he already had three sons. According to Gen. 6:18, these three sons were already grown and married by the time God told Noah to build the boat. In Gen. 11:10 we read that two years after the flood Shem was only 100 years old. Noah and his family were in the ark one year and 17 days, so that made Shem 96 years of age when he entered the ark. Thus, if he was a grown man and married before Noah was told to build the ark, and since Shem was only 96 years of age when it was finished, it obviously did not take 120 years to build the ark. The 120 years of Gen. 6:3 refers to Adam, not Noah, as we shall see in Lesson Eleven.

5. *That it rained from time to time before the flood?* The scripture used to prove that it did not rain before the flood is Gen. 2:5-6. Anyone reading these verses of Scripture should see that this refers to the time *before* plants were in the ground and *before* man was created to till the soil. God created the clouds "to cause it to rain on the earth" (Job 38:9, 26-28). Clouds were known all through Lucifer's kingdom on Earth before Adam (Isa. 14:12-14) and ever since the work of the second day (Gen. 1:6-8). Since there is no statement that a mist coming up from the Earth to water the ground was God's method of causing vegetation to grow, and since clouds were made to give rain on the Earth, and as they were in existence after the second day's work, we can logically conclude that it rained ever since the clouds were formed in order to carry out the creative purpose of God.
6. *That there is no end of the world taught in Scripture?* In all the references in Lesson One, Point 1, concerning "the end of the world," the Greek word is *aion* and means *age*. There will be an end to this age, but not an end of the world. The common theory held by men that the world is coming to an end is based upon a wrong understanding of this Greek word. "The earth abideth for ever," we are told in Eccl. 1:4; Ps. 104:5 and other passages. As we shall see in our next lesson, there will be eternal generations of natural people on the Earth for resurrected man to rule.
7. *That Heaven and the planets are inhabited?* This is clear from many scriptures: "Rejoice, ye heavens, and ye that dwell in them . . . he opened his mouth in blasphemy against God, to blaspheme . . . them that dwell in heaven" (Rev. 12:12; 13:6). See also Col. 1:16-18; Rom. 1:20; 1 Cor. 15:35-50.
8. *That man will have access to the planets in the future?* The Bible teaches that redeemed man will go back and forth between Heaven and other planets in the New Heavens and the New Earth. This was to be man's privilege before he fell, but he sinned and came short of the glory of God

(Rom. 3:23). Man was originally given dominion over the sun, moon, and stars and would've had to have access to them in order to rule them (Ps. 8:3-6). Man, in the eternal future, will become heirs of God and joint-heirs with Christ and will be able to be with them where they are in all eternity (Rom. 8:17-18; 1 Cor. 15:24-28; Heb. 2:5-11; Rev. 21:1–22:5).

9. *That men with natural bodies have gone to Heaven and have been living there for thousands of years?* Enoch has been in Heaven over 5,185 years and Elijah has been there over 2,600 years and yet neither of them have died (Gen. 5:24; Heb. 11:5; 2 Ki. 2; Mal. 4:4-5; Zech. 4:11-14; Rev. 11:3-7). The old theory that flesh and blood cannot enter Heaven is not biblical, for while it says, “flesh and blood cannot inherit the kingdom of God,” it does not say man cannot enter it. We enter the kingdom of God at the New Birth (Jn. 3:3-5; Rom. 14:17). Paul said he went to Heaven (2 Cor. 12:1-3). Paul came back and told us about Heaven (Rom. 1:19; Heb. 11:8-16; 13:14). John also was taken to Heaven, and he came back and told us about it (Rev. 4:1–5:7; 7:9-17; 21:9-27; 22:1-5).
10. *That the Earth was at one time one solid piece of land without islands and continents?* In Gen. 1:9-13 we read that the Earth came forth as *one land* and the waters were *one body of water*. In Gen. 10:25 and 1 Chron. 1:19 we read that in the days of Peleg the Earth was “divided,” or split into continents and islands. The Hebrew word for *divided* is *palag*, and is translated *divide* (Ps. 55:9) and *divided* in the above passages and in Job 38:25; Dan. 2:41. It literally means *to separate or split*. If the Earth was thus separated in the days of Peleg, then it was one Earth or body of land before that time. This is the reason that various peoples are found being on the many islands and continents separated so widely by much water. In the New Earth, the land will again become one body, and there will no longer be large oceans of waters as we have now (Rev. 21:1).

LESSON THREE

3. HOW TO INTERPRET THE BIBLE

It is almost a universal idea that the Bible is hard to understand and must be changed to be understood; and that it is full of mysteries, secrets, and hidden meanings veiled in spiritual language which only a few special men of God can understand. Some believe that the Bible has many different meanings, that one man's interpretation is as good as another, and that one can prove anything by the Bible. How far from truth are such ideas! Not one of them even verges on the truth. *The following is truth:*

I. The Bible is the Simplest Book to Understand

This sounds ridiculous to the average person, but if you will stop to consider a few simple facts you will change your mind and see how sensible such a conclusion is. *The reasons for this claim are:*

1. BECAUSE THE BIBLE IS A REVELATION. We have seen in Lesson Two, Point VI, that the Bible is an inspired revelation from God. A *revelation* is an *uncovering* or *unveiling* so that all can see alike what was previously covered or hidden. The only excuse any man would have for not seeing something that was uncovered for him is his willful refusal to look. Anything that is revealed is clear, or the purpose of the revelation has failed.

2. BECAUSE OF ITS REPEATED TRUTHS. Over and over the Bible repeats truth so that "in the mouth of two or three witnesses every word may be established" (Dt. 17:6-7; 19:15; Mt. 18:16; 2 Cor. 13:1; 1 Tim. 5:19; Heb. 10:28). Any doctrine that is not plainly stated in Scripture is best left alone. If God did not say anything about a particular question, then man has no right to teach anything about it as though it were taught in the Bible. He should limit his teachings to a "thus saith the Lord" or leave it alone. His opinion is of no value toward proving something the Bible does not teach.

If God did say something about a particular subject it will be found in several places, so we will not be left in doubt as to what God says. All we have to do is

collect everything God says on a subject, and it will be so clear that no interpretation is necessary. If we do this, nothing will need to be added to or taken from the Bible in order to get the truth. All we need to do is to find out where “it is written” and then believe it. We must always make our ideas conform to the Bible and not the Scripture to our ideas. Anyone who presumes to know more than what God has said usurps God’s place as the Author of Scripture.

3. BECAUSE THE BIBLE IS WRITTEN IN THE SIMPLEST HUMAN LANGUAGE POSSIBLE. Certainly anyone who understands the simplest human language can understand what it says. Every time any group of persons reads a particular part of the Bible, they read the same thing. If they should read it again, it would still be the same. If they were asked to tell what the passage says, they could all do it without exception. If they can tell what it says and if they can read what it says, then they can all believe what it says, and that is all that is necessary to understand the Bible. What is hard to understand about something that all can read and believe alike without interpretation?

4. BECAUSE GOD IS THE AUTHOR OF THE BIBLE (2 Tim. 3:15-17; 2 Pet. 1:21). If God is the author, we have a right to expect it to be clear. No man can make a book simpler than God can. If God could make a book as simple to understand as man can and did not do so, then we have to conclude that He did not want man to understand His Word. Why then did He give His Word to man? In that case, man should discard the Bible and accuse God of injustice, since He would be judging man on the basis of something that he cannot understand. Since we cannot conceive of God in this light, we are forced to believe that the Bible is simple enough for all to understand.

A God who could not make Himself clear, or who had to be interpreted every time He said something, would be no God at all. Almost any human being can express himself clearly enough to be understood. Furthermore, a God who could make Himself clear and chose to do otherwise, in such a way as to confuse and hide from man those things He seeks to reveal to him, would not be worth hearing. A God that gave man a revelation and deliberately sought to hide it from him, and then judge him for not being able to understand it, would be a tyrant instead of a God of love and justice.

Away with such slanderous concepts of God! How any person can claim any degree of intelligence and love for God and believe these things is beyond our

conception. It is the work of the devil to get people to hold slanderous ideas about God and His eternal revelation. The devil wants us to interpret and change God's Word to mean something false so that we will be judged by God in the end for not believing what it says. We had better wake up now to understand the satanic deception before it is too late. Satan knows that God means what He says, so he wants to deceive men so they will be lost.

Let us believe, like sensible people, that God *can* and *did* speak to people in the simplest human language; that *He meant exactly what He said and said exactly what He meant*; that He expected us to understand it on the same basis, using the same principles of human language that we use to understand other books; that *He will hold us responsible for what He says, not for what others interpret His words to say;* and that He has a right to judge men in the end if they constantly make Him false in all that He says, and if they listen to satanic theories instead of what God says. Jesus said, "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" (Jn. 12:48; Rev. 20:11-15).

Shouldn't this be enough warning to quit the foolishness of changing God's Word to mean anything we want it to mean? It is the height of ignorance for anyone to claim to be a better interpreter of the Bible than God Himself. We maintain that the Bible needs no interpretation apart from its own explanation of its contents. The Bible interprets its own terms, symbols, parables, allegories, figures of speech, etc. So in these lessons we shall take a different attitude toward the Bible from that usually taken. We shall let God's own Word be the *final word of authority* on every question. We shall let what God says mean *exactly what He says* and reject any theory of men to the contrary.

5. THE BIBLE IS SIMPLE BECAUSE IT WAS GIVEN BY GOD TO BE UNDERSTOOD BY THE SIMPLE. Following the commonly accepted argument that a perfect God cannot make anything imperfect, we can scripturally say that God did not fail in His purpose of giving man a simple revelation that could be easily understood by all men alike, even by the simple (Deut. 29:29; Ps. 119:104, 130; Prov. 1:1-4; 2 Tim. 3:15-17). Paul speaks of "the simplicity that is in Christ" (2 Cor. 11:3). Jesus thanked God that the truths of the Bible were hidden from the worldly-wise who refused to believe, and stated that God has "revealed them unto babes" (Mt. 11:25-27). He tells the reason why truths are hidden from some. It is because they refuse to humble themselves to believe and conform to the Bible (Mt. 13:10-17). He speaks of the devil taking the Word

from the hearts of men lest it should bring forth fruit (Mt. 13:19-23). Paul speaks of the devil blinding the minds of men lest they should believe, and he also speaks of men willfully handling the Word of God dishonestly and deceitfully (2 Cor. 4:1-6).

The simplest beginners can understand the Bible one line at a time, for this is the way it was given, and it is the best way to understand it (Isa. 28:9-13). No man can get all the vastness of the Bible at once. It is the seemingly infinite scope of truth that causes some men to think the Bible is hard to understand. It is like a man arguing that he cannot understand water because he cannot drink the ocean dry at one time. Naturally, it takes time to get a simple knowledge of the whole Bible, but what we contend is this: it cannot be hard to understand if a person will take it a line at a time, a verse at a time, or one truth at a time. One cannot look at any big book and get all of its contents at a glance. A man is foolish to say the Bible is hard to understand until he gets into it and gets acquainted with its contents. If a man will do this he will find the Bible truths opening up beyond his fondest dreams. *The ones who contend that the Bible is hard to understand are of several classes:*

(1) Those who are ignorant of its contents.

(2) Those who are too lazy to master its contents.

(3) Those who are biased contrary to its contents (Mt. 15:7-14; Jn. 8:43).

(4) Those who refuse to believe what it says and get entangled in a maze of hopeless theories and interpretations that they have been taught.

(5) Those who listen to the old theory that it is hard to understand and who give up in defeat before they try to master its sacred contents.

(6) Those who have been brought up in the wrong school of thought concerning the Bible and wonder if God means what He says (Mt. 16:6-12; Lk. 24:25; Mk. 16:14).

(7) Those who are too worldly-wise and think they know more than the Bible and who, through their unbelief and pride, discount its contents.

(8) Those who are unstable and unlearned and wrest the scriptures to their own destruction (2 Pet. 3:16).

(9) Those who willfully handle the Word of God deceitfully to cover up their own sins, which the Bible condemns (2 Cor. 4:1-4).

(10) Those who permit Satan to take the Word from their lives, causing them to be blind concerning the truth (Mt. 13:19-23; 2 Cor. 4:1-4).

(11) Those who make merchandise of fighting the Word of God (Mt. 15:7-14; 2 Pet. 2:1-3).

(12) Those who refuse to be converted and become as little children (Mt. 18:3; 28:9-15; Isa. 6:9-10; Acts 28:24-29).

6. THE BIBLE IS SIMPLE BECAUSE READING AND BELIEVING WITH A SIMPLE HEART IS ALL GOD CONSIDERS NECESSARY TO UNDERSTAND IT. God commands all men to be saved and to understand His Word (Ps. 32:9; Prov. 4:5; 8:4-10). Men are not to add to or take from the Bible in any detail; that is, they must take it as it is written (Deut. 4:2-6; 12:32; Rev. 22:18-19). Men are to search and study the Bible and apply their hearts to it, so they must be able to understand it (Jn. 5:39; Ps. 1:2-3; 90:12; 2 Tim. 2:15; 3:15-17). God created men with a spirit to understand His Word. God made both man and His Word, and they fit together as a lock and key (Job 32:8; 38:3-6; Jn. 1:4-9). Even the ungodly can understand, if they so desire (Rom. 1:16-20). So the old theory that men must be saved and be spiritual in order to understand the Bible is unscriptural. All the references above apply to all men alike—saved and unsaved. All men can understand the letter of the Bible alike, and if they want the experiences taught in the Bible they can understand them by the letter sufficiently to attain to those experiences. Because some do not live up to the light they receive, God will have a just basis to judge them in the end.

Some argue from 1 Cor. 2:14 that the Bible is hard to understand, but this passage does not say this. It says that the “natural man” cannot receive the things of the Spirit, but it does not teach that sinners cannot understand the letter of the Word. Some use 2 Pet. 3:16-18 to teach that sinners cannot understand the Bible, but this passage does not say that. It does say that the “unstable and unlearned” wrest the scriptures to their own destruction. If sinners could not understand the Bible, how could they get saved or know what God requires of them? How could God judge them if they cannot understand the things for which they will be judged? The fact is that many sinners understand the Bible better than saints, because they are more sensible than saints and will take the Bible to mean what

it says. If all saints would do this they would have a distinct advantage over the sinner in that they have the Spirit of God in their lives to illuminate them, while sinners do not (Jn. 14:17; Rom. 8:9).

7. THE BIBLE IS A SIMPLE BOOK TO UNDERSTAND BECAUSE MOST OF IT IS HISTORY AND SIMPLE INSTRUCTIONS ABOUT HOW TO LIVE. About 25,007 verses of the Bible—around 80 percent of it—contain simple history, commands, warnings, promises, rebukes, and plain instructions by which men may understand the will of God and a record of the past. What could there be in any one of these verses that natural man could not understand? Anyone with common intelligence ought to understand the language of these verses. The other 6,207 of the 31,214 verses of the Bible are prophecy written in the same simple human language that is used to record history. Of these 6,207 verses, 3,299 have been fulfilled and are now history. The other 2,908 are unfulfilled prophecy and are just as easy to understand as history, for prophecy is *simply history written beforehand*. If one can understand *what has happened* by a clear record of it, he should also be able to understand *what is yet to happen* by the same clear record. What then is hard to understand about either history or prophecy? What is hard to understand about any part of the Bible? We conclude that the Bible is a very simple book to comprehend if we will believe it as it is written and let it be our rule of faith and practice.

II. Definition of Terms

1. INTERPRET. This word as we use it means *to state the true sense of God's message as He expresses it;* that is, give to the reader the *exact* statements of Scripture without change to prove every question discussed; to state *exactly* what God says and where He says it. We consider this all-sufficient. The modern way of interpreting the Bible is to change the meaning of what is written to suit one's fancy and to harmonize the Bible with one's own theories. This we call "how *not* to interpret the Bible," because it transgresses every known sensible principle of true interpretation and places man as the authority above God concerning the Bible.

The Bible is clear in itself when all traditions, wrong interpretations, manifold changes, and spiritualizing of Scripture are abandoned. The average person is blind to many simple truths of Scripture because they have been overlaid with so many human traditions and interpretations designed to serve a church, a party, or some personal fancy. The purpose of this lesson is to show the fallacy of such

overlay of Scripture and to call attention to what God does say, which is always clear in itself.

2. HERMENEUTICS is *the science or art of interpretation and explanation*. It comes from the Greek *ermeneuo*, meaning *to explain*, *to expound*, and *to interpret* (Jn. 1:38-42; 9:7; Heb. 7:2). It is the science that establishes and classifies the principles, methods and rules by which the meaning of the author's language is ascertained. The interpretation of any piece of literature will depend upon the nature of the work under consideration. Poetry, history, fiction, and each form of human expression require a different set of rules. The rules of writing when interpreting a work of fiction would not be suitable for history. Accordingly, the rules that govern Bible interpretation depend upon the character of its separate kinds of writings, just as is true of different kinds of writings in other books.

Since the Bible is like other books in that it is written in human language, it must be interpreted like all other literature. If heavenly, supernatural, and spiritual truths are written in human language, we must understand such truths on this basis. One must understand the words and expressions in the Bible the same as if they were found outside of it. There can be no special Bible logic, rhetoric, or grammar. The laws of grammar apply to the Bible as they do to other writings.

Christ and His disciples prove this method of interpretation. In about 400 quotations from the Old Testament in the New Testament, the phrase "It is written" is held as all that is necessary to prove the sense of God's message. This will settle every point of doctrine today if we are to be Christ-like. *Not one example* is found in Scripture where the plain, literal sense of Scripture was done away with by the allegorical, mystical, speculative, spiritualizing, and symbolizing methods so prominent today. *We must lay aside all such methods if a true knowledge of the Bible is to be gained.*

3. BIBLICAL HERMENEUTICS is *the science that establishes and classifies the principles, methods, and rules by which the Word of God is made plain.*

4. EXEGESIS is *the application of the rules of biblical hermeneutics to the unfolding of the meaning of a passage of Scripture*. *Interpretation* expresses *exactly* the mind and thoughts of another and is purely a reproductive process, involving no originality of thought on the part of the interpreter. *Exegesis* is *the use of the science of interpretation in the reproduction of the thoughts of God as*

expressed in Scripture. To be a faithful *exegete* is a great responsibility and will be greatly rewarded, but to be an *eisegete* (one who is faulty in the explanation of Scripture) may mean the loss of the soul of the interpreter as well as of those who follow him.

III. Reasons for Biblical Hermeneutics

1. The Bible is a heavenly message conveyed in human language, and the same principles of interpretation used with all human language must also apply to the Bible.

2. The languages of the Bible differ in some respects from the English in grammatical structure and idiomatic usage. These differences must be known in order to understand certain passages.

3. The Bible is a composite Book of 66 books.

4. The Bible is a religious Book for this life and the life to come.

5. The Bible is a varied Book; an oriental library. It contains all forms of human expression and all kinds of literature.

6. The Bible is a product of many lands and peoples with habits and customs that are different from ours.

7. The mutability of the English language and its unfaithfulness in literally translating every phase of thought of the Hebrew and Greek makes it necessary to observe certain rules in order to arrive at the meaning of a certain passage.

IV. Two Seemingly Contradictory Ways to Read the Bible

1. It is to be read like any other book from the beginning to the end, getting the thought of each writer, the meaning of the words and peculiar expressions he used, the manners and customs of Bible lands and times, the purpose God had in mind in each particular message, and the particular people to whom he wrote.

2. It is to be read differently from any other book because it is an inspired book. Much of it is a revelation from God (2 Tim. 3:15-17). It should be

read *slowly, prayerfully, frequently, reverently, meditatively, searchingly, perseveringly, believingly,* and *obediently.*

V. Historical Sketch of Hermeneutics

A brief knowledge of the history of biblical interpretation is of great value to the bible student. It helps to guard against making the same errors others have made. It shows what influences caused men to make these errors. The science of interpretation has passed through many false concepts just like the other sciences, but thank God, as in the other sciences, we are beginning to demand reasons for certain interpretations.

The efforts of men in the past have demonstrated the utter foolishness of doing away with the plain literal sense of Scripture. The belief that the Bible was a divine book almost completely closed the eyes of ancient interpreters to its human elements, its literary and grammatical construction, its history, and its literal, original and intended meaning. Both Jews and Christians have sought hidden meanings in the most minute jot and tittle of the sacred text. They did not consider what the original purpose of God was. Just like the average person today, their main burden seems to be to prove their own speculations and human theories, regardless of how they contradict the Bible. With such abuse of the Bible, it came to be looked upon as a mysterious book beyond the understanding of the common people. Among the Jews it was believed that nobody but the rabbis could understand it, and among the Christians it was thought that only a few select heads of the church could unravel its mysteries. Millions today are taught that the common man cannot understand the Bible and that it should be left to the priests and preachers to interpret it. This is one of the greatest fallacies of Christendom.

1. THE JEWISH METHOD OF INTERPRETATION. Jewish exegesis from Ezra to Christ may be traced in the Apocrypha, the works of Philo, Josephus, and the Talmud. Interpreters of this period set a value on each letter and held each one to be the source of great mysteries. To every letter they attached a numerical value and imposed fantastic meanings on plain historical statements. For example, the letters in the name *Eliezer* have a numerical value in Hebrew of 318. In Gen. 14:14 we read that Abraham had 318 trained servants. This was made to indicate that Eliezer was equal in value to all these servants. The word "Keturah" in Hebrew means *sweet odor*. We are told that Abraham married Keturah. This was interpreted to mean that he wedded a holy life. In Gen. 25 we are told that

Abraham had six sons by Keturah; so if we believed the Jewish method of interpretation, we could not believe the literal, which states that Abraham married a woman and had these sons by her.

The scribes carefully guarded against errors and interpolations in the text, but they set up an oral law or tradition, which in time came to be looked upon by the Jews as equal in authority to the Scriptures. Christ swept away all these traditions and interpretations and accepted the plain literal written Word of God as the only truth (Mk. 7:1-13). Paul also rebuked the Jews for taking their traditions before they would the Word of God (Gal. 1:13-14; Col. 2:8; 1 Tim. 1:4; 6:20; 2 Tim. 2:14-16; Titus 1:14; 3:9).

2. THE ALLEGORICAL METHOD OF INTERPRETATION. The early Church Fathers, instead of following the plain literal meaning of Scripture as did Christ and the apostles, followed more or less the Jewish method of interpretation. The literal sense of Scripture was overlaid with the allegorical, moral and spiritual interpretations. Origin gave a threefold meaning to all Scripture corresponding to *the body* (literal), *the soul* (moral), and *the spirit* (spiritual or mystical). He greatly influenced others in the Church for many centuries. Clement interpreted the scarlet cord out of Rahab's window as meaning the blood of Christ. Chrysostrom believed the six steps of Solomon's throne to mean six steps leading to God. And so it was with nearly everything in Scripture. The literal and historical meaning was almost completely done away with and the spiritual and mystical meaning took the place of the literal.

This method of interpretation continued to the Reformation. Since then the Scriptures have been more or less freed from the early traditions of men who began to study the Bible in a more literal sense. In spite of this new freedom of Scripture from much of the former spiritualizing tendencies and magical meanings, there are many ministers today who have gone back to the unintelligent methods of the past. We should reject and utterly avoid all such foolishness. The habit of these men is to disregard the common significance of words, the grammatical construction, and the literal intention of God in Scripture. They force into Scripture any meaning their fancy chooses, and they make the interpreter equal to God and his interpretations even better than the plain Word of God.

3. THE RATIONALISTIC METHOD OF INTERPRETATION. There are several methods of modern interpretation that are rationalistic in spirit; that is,

they substitute reason for faith and human speculation for divine revelation. They explain away the supernatural element in Scripture, all miracles, eternal judgment, atonement, resurrection, and all the essentials of the Bible. These methods leave man free to choose his own meaning of Scripture, which is never the meaning written. As methods of interpretation, these are all lawless and irrational and there is no agreement among the adherents of them. By these methods, sin, Satan, sickness, and the realities of life here and hereafter are explained away as errors of the mortal mind and as unreal things. Thus the Word of God is nullified by the theories of men.

VI. Summary of the False Methods of Interpretation

1. An undue reverence for the Scriptures manifesting itself in an effort to find hidden meanings for every letter and every word. This amounts to idolatry of the letter and leads us away from the real meaning of Scripture. This is the reason so many men today can find more written between the lines than in the lines of Scripture itself. They can find out more about many subjects of the Bible than God Himself has revealed. They can seemingly prove many doctrines that are not one time mentioned in Scripture, but they never seem to be able to prove those that are found many times in the Bible.

2. A positive hostility to the text resulting in a vain attempt to eliminate the supernatural element and the means of redemption through Jesus Christ. This amounts to utter destruction of the Word of God as far as actual and real benefits to the individual in this life and the life to come are concerned.

VII. The True Method of Bible Interpretation

The chief fundamental principle is to gather from the Scriptures themselves the precise meaning the writers intended to convey. It applies to the Bible the same principles, rules, grammatical process, and exercise of common sense and reason that we apply to other books. In doing this, one must *take the Bible as literal whenever possible*. When a statement is found that cannot possibly be literal, as Jesus being a “door” or of a woman being "clothed with the sun and standing on the moon and on her head a crown of twelve stars," or of "land animals coming out of the sea," and other statements which are obviously not literal, then we know the language is figurative. *In such cases we must get the literal truth conveyed by the figurative language*, and the truth intended to be conveyed will

be as literal as if it were expressed in literal language without the use of such figures. After all, *figurative language expresses literal truth* as much as if such figures were not used. *In a general sense, the true method of Bible interpretation embraces the following ideas:*

1. The primary meaning of words and their common use in a particular age in which they are used, and the importance of synonyms.

2. The grammatical construction and idiomatic peculiarities of the languages of the Bible, and the meaning of the context, both immediate and remote.

3. Comparison of parallel passages on the same subject.

4. The purpose or object of each writer in each particular book.

5. The historical background of each writer and the circumstances under which he wrote.

6. The general plan of the entire Bible, and its moral and spiritual teachings.

7. The agreement of Scripture in its several parts, and its prophecies and their fulfillment.

8. The manners and customs of the particular age and land of each writer.

9. Understanding of how to interpret prophecy, poetry, allegories, symbols, parables, figures of speech, types and all other forms of human expression.

10. The different classes of people and institutions dealt with in Scripture, and the application of the different principles and rules of interpretation below.

When the student keeps all these facts in mind, and the Scripture is interpreted in harmony with these principles, there cannot possibly be any misunderstanding of the Bible. *Remember this: Take the Bible literally whenever it is at all possible. When the language cannot be taken literally, then we know it is figurative. Then get the literal truth conveyed by the figurative language as if it were expressed in literal language without the use of figures.*

VIII. General Rules of Biblical Interpretation

1. The entire Bible came from God and possesses unity of design and teaching. We shall, therefore, consider both Testaments together as being equally inspired.

2. It may be assumed that no one resorts to speech or writing without having some idea to express; that in order to express that idea he will use words and forms of speech familiar to his hearers or readers; and that if he uses a word or figure of speech in a different sense from what is commonly understood he will make the fact known.

3. The Bible cannot contradict itself. Its teachings in one part must agree with its teachings in another part. Therefore, any interpretation which makes the Bible inconsistent with itself must rest upon false principles.

4. Passages on Christian experience cannot be understood beyond the letter of the word until we enter into the experimental aspect of them. Christian experience should be founded upon the Bible, not scriptures upon experience.

5. No meaning should be gotten from the Bible except that which a fair and honest, grammatical, and historical interpretation yields.

6. Language is an accumulation of words used to interchange thoughts. To understand the language of the speaker or writer, it is necessary to know the meaning of his words. A true meaning of the words is a true meaning of the sense. It is as true of the Bible as of any other book.

7. Often to fully understand a passage of Scripture, the scope or plan of the entire book must be known. Sometimes the design of the books are made clear, as in the case of *Proverbs* (1:1-4); *Isaiah* (1:1-3); *John* (20:31); *Revelation* (1:1); etc. If the definite purpose of the book is not stated, the purpose of the book must be gotten from the contents and from the design of the Bible as a whole, as is clear in Jn. 5:39; 2 Tim. 2:15; 3:16-17. Some seeming contradictions are cleared up when this rule is observed. The difference between Paul and James is easily understood when the design of their books is understood and recognized. In *Romans,* Paul seeks to prove that a man is *not saved by works,* while in *James* he seeks to show that a man *cannot remain saved* unless he brings forth good works.

8. Sometimes the connection is obscured through the use of virtual dialogue

between the writers and unseen persons, as in Ps. 15; Isa. 52:13; 63:1-6; Rom. 3; etc.

9. One of the most fundamental rules of interpretation is that of comparing Scripture with Scripture. It is by a strict and honest observance of this rule that the true meaning can be gotten when every other thing has failed to make the meaning clear. Before arriving at the whole truth, be sure that all the Scriptures on a subject are collected together and read at one time. If there is any question left after you have done this, then go over the whole subject carefully until every question is cleared up. One great fault with many people is the acceptance of only part of the Scriptures on a subject and the rejection of other passages that contradict their theory. This is not being honest with the Bible, and it leads to darkness instead of light.

10. Not only should all passages be compared until there is perfect harmony, but also comparison of the words of the different writers should be compared and harmonized. Words often change their meaning from one age to another. The Bible was written in different lands and some of it about 1,800 years apart, so a comparison of words used by the writers is very necessary to see if the same words mean the same in one age as in another. This can always be determined by the subject matter.

11. In some places a statement on a subject may be very brief and seemingly obscure and will be made perfectly clear by a larger passage on the same subject. Always explain the seemingly difficult with the more simple Scriptures. No doctrine founded upon a single verse of Scripture contains the whole of the subject, so do not be dishonest and wrest with Scripture or force a meaning into a passage that is not clearly understood in the passage or in parallel passages on the same subject. Be honest, open minded, studious and zealous to arrive at the whole truth and nothing but the truth. Find out whether the language is literal or figurative, whether the right meaning of the words and terms used is understood and whether or not they have only one meaning. Be sure to choose the meaning that will best harmonize with the subject in the passage itself and with all other passages on the same subject.

12. The progressive character of revelation and the gradual development of truth should be recognized. Some truths found in germ in the Old Testament are fully developed in the New Testament. For example, the idea of blood sacrifices was developed from the time of Abel until it was fully culminated and made eternally

clear in the sacrifice of Christ on Calvary.

13. The meaning of a word or phrase in the New Testament must not be carried back into Old Testament doctrine unless such is warranted by both Testaments. For example, water baptism, the Lord's Supper, and other New Testament doctrines are not found in the Old Testament at all. It is not proper to ask whether David was baptized in water, or whether Saul was a Christian, because these are New Testament terms.

14. Passages obviously literal should not be spiritualized. For example, making the natural blessings of Canaan the spiritual blessings of Heaven, or regarding the ark of Noah as salvation through Christ, and hundreds of like interpretations. One may get lessons and illustrations from historical passages and make applications in sermons, but in the interpretation they are to be taken literally and should not be spiritualized. Such lessons from the Old Testament historical events form the basis of proof of many church doctrines in some circles. Some men cannot talk about Christ and His bride without referring to Adam and Eve, Isaac and Rebekah, etc. If a person wants to prove a church doctrine he needs to get plain passages on the subject, and not base the proof on historical events which literally happened and which were never recorded. *Always get two or three plain Scriptures to prove a doctrine, or forget it.*

15. The dispensational character of Scripture should be noted so that one can pigeonhole every passage of Scripture in some definite period in God's plan.

16. The three classes of people (the Jews, the Church, and the Gentiles) dealt with in Scripture should be noted. Up to Gen. 12, the race as a whole is dealt with. From Gen. 12 to the New Testament the Jews and the Gentiles are dealt with; and in the New Testament these and the Church of God, made up of Jews and Gentiles, are dealt with (1 Cor. 10:32).

17. In all study of doctrine the practical aspect must be kept in view (2 Tim. 3:16-17).

18. The comparative importance of truth should be emphasized. The positive truths should be studied more than the negative. It is more important to have faith instead of unbelief, to know God better than Satan, etc. So one should learn more about faith and God than unbelief and Satan.

19. General familiarity with the Bible as a whole is very important. Keep reading

the Bible over and over until its contents as a whole become familiar. The more one can remember about what he has read, the clearer the Bible will become.

20. A few “must’s” and “must not’s” should be kept in mind in our study of Scripture. *We must not* handle the Word of God deceitfully (2 Cor. 4:1-4). *We must not* insist that the Bible is hard to understand. *We must not* misapply Scripture to a subject or an age to which it does not belong. *We must not* misinterpret Scripture. *We must* let the Bible be its own interpreter and be satisfied to accept its own authority as to the meaning of any subject.

In our Lord’s time on earth, to receive the mass of Jewish reasonings, traditions, and interpretations superimposed upon Scripture was to be orthodox, but to return to the authority of the Scriptures themselves was to be heterodox (at variance with commonly accepted doctrine in religion)—our Lord’s most serious offense to the Jews (Mt. 15:1-9; 16:6-12; 23: 1-36; Mk. 3:1-6; 7:1-13; Jn. 5-8). Today the decisions of church councils, decrees of church leaders, and fanciful and spiritual interpretations of many ministers have almost nullified the Word of God and the literal sense of Scripture. Some sects are getting into the habit of doing away with scriptures that are contrary to their theories by saying, “that is a parable,” or “that is figurative language,” as if such language means nothing.

21. Words of Scripture must agree with the content and the subject matter in the passages where found. No meaning should be given to a word that would be in the least out of harmony with any Scripture. For example, the word “seen” in Jn. 1:18 should be understood to mean *comprehended* in order to harmonize with all scriptures stating that men saw God with their natural eyes.

22. Careful attention should be paid to connecting words that connect events with each other, as the words “when,” “then,” etc., in Mt. 24:15-16, 21, 23, 40; 25:1.

23. Careful attention should be paid to prepositions, definite articles, names of different persons and places with the same name, same persons and places with different names, and the names of different persons and places that are spelled differently by different authors in different books.

24. Ascertain the exact meaning of the words of Scripture. The way a word is used, the subject matter, and the context often determine the true meaning.

25. Hebrew and Greek idioms should be noted. Sometimes a person having a

peculiar characteristic, or subject to a peculiar evil, or destined to a particular destiny is called the "child" of that evil or destiny (Lk. 10:6; Eph. 2:1-3; 2 Thess. 2:3). The word “father” is applied to the originator of any custom or to the inventor of something (Gen. 4:20-21; Jn. 8:44). It is also used for *ancestor* (1 Chron. 1:17). The words “son” and “daughter” are sometimes used of *descendants* or *in-laws*. (Gen. 46:22; Lk. 3:23). The words “brother” and “cousin” are sometimes used of *relatives* and *countrymen* (Gen. 14:16 with 11:31; Lk. 1:36, 58). Names of parents are used of *posterity* (1 Ki. 18:17-18).

26. Preference is sometimes expressed by the word “hate” (Lk. 14:26; Rom. 9:13).

27. A peculiar idiom concerning numbers must be understood. Sometimes round numbers rather than the exact number are used (Judg. 20:35, 46). This will explain seeming contradictions between numbers. Failure to understand this idiom may have caused copyists and translators to misunderstand the numbers of some passages which seem erroneous and very large. For example, in 1 Sam. 6:19, we read the Lord smote in a very small town 50,070 people, which, in the Hebrew text reads, “seventy men two fifties and one thousand” or 70—100—1,000, or 1,170 people.

28. Careful attention should be paid to parenthesis, the use of italics (meaning these words are not in the original but supplied in English to make sense), the use of capital letters, marginal notes, references, summaries of chapters, chapter and page headings, the division of the text into chapters and verses, punctuation, obsolete English words, the rendering of the same original words by different English words, and other things about the English translations. All these things are human additions to the original text and should not be relied upon. For example, the running of references to prove a doctrine is sometimes misleading. The references may not be on the same subject, as can be easily detected by the reader.

29. Seeming contradictions in Scripture should be considered in the light of all the principles stated above. It must be kept in mind that the Bible records sayings of men under pressure of trials who said things that they never would have said otherwise. It records sayings of backsliders and rebels against God. It records statements of Satan and demons, and the words of such rebels should never be taken as words from the mouth of God. They should not always be held as truth, for sometimes they are lies. Inspiration guarantees that these rebels said

those things, but it does not guarantee that what they said is truth. Sometimes such statements contradict those of God and good men under divine utterance. Enemies of God take such contradictions between what God says and what rebels against God say and use them to prove the Bible contradicts itself. Naturally, such contradictions are found in the Bible, but they are not contradictions between statements made by God. The only statements that can be relied upon as truth are those that come from God and men who speak for God as the Spirit gives utterance, and in these there is no contradiction.

The Bible also records the changes of God's will and plan in a later age over that of an earlier one. Such changes have been taken by the ungodly as contradictions, but these changes had to be made by God because of the sin and rebellion of the people to whom He promised such things and for whom He made a certain plan. For example, in Gen. 1:31 God saw everything He had made and it was good, but in Gen. 6:6 God repented that He had made man. In the meantime, between the two passages, sin and rebellion entered, which made it necessary for God to change His attitude toward man. God has had to alter His plan temporarily because of man's sin, but the original and eternal plan of God for creation has never been changed and never will be. God will finally realize His original purpose; that is the reason for His present dispensational dealings, as we have seen in Lesson One, Point VIII. God deals with each generation as circumstances demand. Sometimes God has had to change His promises to a certain group because they refused to meet the conditions for the fulfillment of these promises.

30. The seeming contradictions in the New Testament will also vanish and be cleared up if men would be as fair with God as they want God to be with them in the judgment. Always look for an explanation and it will be found. For example, men criticize the Bible for lack of harmony between the temptations of Christ in Mt. 4 and those in Lk. 4, but when we consider that there were two separate sets of temptations during the forty days, there is no contradiction. After the first set of tests in Luke, Satan was dismissed "for a season," and after the last set of tests in Matthew, Satan was dismissed for good. The seeming contradictions between the sermons of Mt. 5 and Lk. 6 are cleared up when we see that there were two sermons—one *on the mount* and the other *in the plain*. The so-called "contradictions" of the Bible are unreal and imaginary. Because of the lack of information as to the time, places and circumstances, men cannot always judge concerning them, so it would be best always to give God the benefit of the doubt, since He knows all things and was there when they happened. If He did

not see fit to give every detail so as to make all things fully clear, that is His wisdom. It should not detract from faith in God and His revelation.

All seeming contradictions in the Bible are easily cleared up with a better knowledge of the text, by correct translation, by knowing the manners and customs of the age and the country in which the books were written, by a wider application of historical facts, and by a fair, sane application of the rules of interpretation given above.

IX. Figurative Language of the Bible

The Bible contains some figurative language. Much confusion has been caused by taking as literal what is figurative, and taking as figurative what is literal. A figure of speech consists in the use of words in a different sense from that which is ordinarily given them. *They are used to give emphasis and to add attraction and variety to human expression. They are never used for the purpose of doing away with literal truth, but of setting forth literal truth in another form than that which could be literally expressed*. The literal truth in all figurative language is the thing to get and one should not permit figures of speech to do away with the intended truth. If we fail to get the literal truth conveyed, the figure of speech has failed in its purpose.

When God resorted to human language to express His revelation He used all forms of human expression just as men use them. He expressed the unknown in terms of that which is known. Things about Himself and the invisible world He made clear by the things of the visible world (Rom. 1:19-20). We must understand His revelation in this light. No meaning should be given to any scripture beyond that which a natural and literal interpretation yields. Ideas can be enlarged from the finite to the infinite, but no change is necessary in the idea while making such enlargement.

But how can we tell whether the language is literal or figurative? This is one of the simplest questions to answer. Any man with ordinary intelligence can distinguish between the two ways of expressing truth. The one fundamental rule to determine whether the language is literal or figurative is this: *take every statement in the Bible as literal when it is at all possible and where it is clear that it is literal; otherwise, it is figurative*. In other words, *what cannot be literal must be figurative*. The subject matter itself as expressed in human language will always make this clear.

One must be sure the language is figurative before giving it a figurative meaning. If it seems hard to determine by the words of the subject matter, then scriptures on the same subject will clear up the difficulty. There are always plain literal statements in the Bible proving every doctrine. So if a figurative statement is found in the Bible on the same subject, explain the figurative passage with the literal passages. *Remember, no figure of speech ever does away with the literal truth, but merely expresses it in another way.* Surely with such an abundance of literal passages, the few figurative statements on the same subject in Scripture can be understood.

Figures of speech are of two main kinds: first, those involving only a *word*, as in Gal. 2:9 where Peter, James, and John are called “pillars” of the Church; second, those involving a *thought* expressed in several words or sentences, as the parable, allegory, symbol, type, riddle, fable, enigma, etc.

People who have any knowledge of these forms of human expression should understand them in the Bible just as they do in other books because God used all these different forms of expression in giving His revelation. He used them for the same purpose as men do—to convey literal truths. All men can understand the Bible alike on the same grounds in which they understand other books where these forms of human language are used, if they will be as sensible about the Bible as they are with other books. Men do not spiritualize other books, or make every literal statement in them to be symbolic and mystical, and there is no excuse for them to do this with the Bible.

When such human language is used in other books, men do not differ so much. They do not make them mean anything that they want them to mean. They are sensible with the writings of others and put forth every effort to get the intended idea of the author, but when it comes to the Bible the intent of God as plainly stated means nothing to the average person. Just so each person can change and interpret to suit himself, he thinks that his interpretation must be the truth of the Bible.

This method of interpretation is nothing less than the satanic opposition against God which tries to turn men away from the thoughts God wants them to get in order for them to blessed. If Satan can succeed in his purpose, God and His Word will be discredited, and men will pay little heed to what is written. The Bible should mean the same to all men, and it would if all men would be sensible and interpret it in the plain, literal sense as they do other books. Men

will not be held guiltless for this attitude, so while there is yet time let us all grasp a sane view of the Bible and understand it just as it is written.

With a knowledge of the general plan of God, what the Scriptures are, and how to interpret them, we shall now begin a study of the Bible and its eternal plan for man.

Questions on Lesson Three

1. What false ideas are universally held concerning the Bible?
2. State several reasons why the Bible is simple to understand.
3. How many scriptures are required to prove a doctrine?
4. Should the bible teacher ever teach something as biblical that is not plainly stated in the Bible?
5. What is the one necessary thing to do in order to understand the Bible?
6. Do we have a right to expect God to give His revelation clearly enough so that all men can understand it alike?
7. Would God be a just person to seek to hide from man His revelation and then judge him for not being able to understand it?
8. What is to be the basis of man's judgment?
9. What was the purpose of God in giving His revelation?
10. Prove from the Bible that the simplest people can understand it.
11. Why is the Bible hard for some to understand?
12. What is the sensible way to go about understanding the Bible?
13. Name a few classes of people who say the Bible is hard to understand.
14. What does God consider necessary to understand the Bible?
15. Can unsaved men understand the Bible? Why?
16. What is it that the natural man cannot receive?
17. How could God judge men if they cannot understand His message?
18. About how much of the Bible is history and simple instruction?
19. How much of the Bible is prophecy?
20. Can prophecy be understood as easily as history? Why?
21. Define *interpret* as we use it. Define the *modern idea of interpret*.
22. Define *hermeneutics*, *biblical hermeneutics* and *exegesis*.
23. Give a few reasons for biblical hermeneutics.
24. In what two seemingly contradictory ways should the Bible be read?
25. Why should we study the history of interpretation?

26. What was the *Jewish* method of interpretation?
27. What was the *allegorical* method of interpretation?
28. What is the *rationalistic* method of interpretation?
29. Give the twofold summary of the false methods of interpretation.
30. What is the true method of Bible interpretation?
31. What does this method of interpretation embrace?
32. State and discuss at least half of the first eight rules of interpretation.
33. What is one of the most fundamental rules of interpretation?
34. State a few rules on how to understand a seemingly difficult passage.
35. State several other principles of interpretation.
36. Should literal passages be spiritualized? Why?
37. How does a knowledge of God's plan aid in understanding the Bible?
38. What three classes of people are dealt with in Scripture?
39. What truths should be emphasized more than others?
40. How does a general knowledge of the Bible help in interpretation?
41. Name a few "musts" in Scripture interpretation.
42. What was our Lord's most serious offense?
43. State a few facts concerning *words* in Bible interpretation.
44. State a few facts concerning *idioms* in Bible interpretation.
45. State a few facts of interpretation concerning English translations.
46. How are seeming contradictions of Scripture made clear?
47. Does the Bible record only the Word of God?
48. Has God ever had to change His plan temporarily? Why?
49. What kinds of figurative language do we find in Scripture?
50. Why did God use figures of speech?
51. Do figures of speech do away with literal truth?
52. Is figurative language as true as literal language?
53. How can we tell the difference between *figurative* and *literal* language?
54. On what basis should all men understand the Bible alike?
55. Why do men misunderstand Bible language when they understand the same language in the right way when anyone else uses it?

LESSON FOUR

4. THE TRUTH ABOUT GOD

Most men who believe in God introduce the subject with an apology for their ignorance of Him. Both preachers and writers, almost without exception, make God quite incomprehensible and beyond human reason; yet, they can preach big sermons and write big books on a subject about which they know very little, and about which they claim no man can really know the truth. They seem to think that the best way to magnify God is to make Him a big mystery. This is one of the greatest errors of the Christian Church today.

There is no reasonable excuse for this ignorance of God or for such a conception of Him. The Bible contains over 20,000 references about Him, stating in almost infinite detail what He is like, what He can and cannot do, and what He has done and yet plans to do. We will thus magnify God best by believing and teaching everything the Bible says about Him. We can have a comprehensive knowledge of God from these many references if we will but believe what they say, and stop making everything God says about Himself a lie.

Men have spiritualized and changed so many statements about God in Scripture that they have nullified the true meaning of the Bible revelation of Him. We have failed to get a true, sane, simple knowledge of God in past centuries by that method of interpretation, so why not change our tactics and believe once and for all what the Bible says about Him and see if we will not have a better understanding of God? Why not believe what God says about Himself in the same literal sense in which we understand the same kind of language when used of other people? Why not believe that God means what He says about Himself? He should know more about Himself than any man. Would it not be easier to believe what He does say about Himself than to believe what He does not say? If God did not mean what He said of Himself, then why did He say such things? Why should it be the unpardonable sin to believe the Bible literally on this subject as we believe the Bible on other subjects? To believe literally what God said of Himself certainly makes better sense because it gives us a better, more “common sense” conception of God.

We have all been taught that God cannot be comprehended, and all the books on Bible doctrine make the subject of God vague and beyond the reach of all sane men. Such books are good in explaining away what the Bible says of God. For once we shall lay aside all such foolishness and take a stand with what the Bible plainly says. Such action certainly cannot make the subject any more mysterious. We cannot be wrong if we simply believe what God reveals about Himself. Since we have seen how to understand the Bible literally, we shall be wise in following this practice with every subject in the Bible, and not with just a few that we choose.

Men can understand all about the Lord's Supper, baptism, or any other subject from just a few passages, but when it comes to the subject of God, they cannot grasp an understanding of Him, even though there are thousands of passages on the subject. Such an attitude just does not make sense to us, so we propose to study God from a different standpoint. We shall believe what the Bible says and see for ourselves that the subject has been greatly misrepresented.

I. Definition of the Terms Used

1. GOD. This word simply means *deity* or *divinity* and is a general term used of false gods as well as of the true God. The number of persons in the true deity cannot be determined by the word itself. Plain scriptures on the subject must settle this question.

2. GODHEAD. This term simply means *that which is divine*. It is used of Jesus in Col. 2:9, as having all the qualities of divinity in His manifestation of God to men. It is also used of all three persons in the deity in Rom. 1:20.

3. ONE. The Hebrew word for *one* in such scriptures as "*one* Lord" (Dt. 6:4-6) and "*one* God" (Mal. 2:10) is *achad*, meaning *to unify, collect, be united in one, one in number.* It is used as *one in unity* many times: "they shall be *one* flesh" (Gen. 2:24); "the people is *one*" (Gen. 11:6). The Greek word for *one* in "one Lord" and "one God" in Mk. 12:29, 32 is *heis*, which means *to gather together in one* (Jn. 11:52) and *to be one in unity* (Jn. 10:30; 17:11, 21-23; 1 Jn. 5:7-8). The English word "one" also means *one in unity*, as can be seen in the above passages. Whether *one in unity* or *one in number* is the meaning in a particular passage must be determined by Scripture and not by the meaning of the word itself.

4. IN. This word means *in union with* and when used of persons it does not mean *bodily entrance into,* except in the case of disembodied spirits, or demons. We read of *God being in Christ* (2 Cor. 5:19) and *Christ being in God* (Jn. 14:10-11, 20); of *man being in Christ* (2 Cor. 5:17) and *Christ being in man* (Rom. 8:10); of *man being in the Spirit* and *the Spirit being in man* (Rom. 8:9); and of *Satan entering into man* (Jn. 13:27); but it never means in these cases *bodily entrance into,* for all these persons have bodies and cannot get inside each other bodily. When Paul said of believers, "I have you in my heart" and "ye are in our hearts" (2 Cor. 7:3; Phil. 1:7), he could only mean *in union with,* not *bodily entrance into*. The Bible doctrine of *interpenetration* means *the union of two or more persons together for the same end*. Thus, persons can be *one with each other* to a common end without literally getting inside each other or without being one single person. Being *one with* and *in* each other does not depend on bodily contact, or the loss of either personality. Persons can be *in each other* and *one with each other* though there are thousands of miles between them bodily.

Men control each other to the extent of oneness with each other. So it is with God and Satan, who control men to the extent of union with them to the same end. Thus, when God dwelled in Christ and Christ dwelled in God, it did not mean they were one person or that they dwelt inside each other bodily. They were one in union—one to the same end, in the same sense that men and Christ, or men and men, dwell in each other. "He that is joined unto the Lord is one Spirit" (1 Cor. 6:17).

5. PERSON. A person is anyone who can act, think, and feel; anyone capable of self-consciousness and self-determination; any individual having legal rights and duties; a rational being with bodily presence, soul passions, and spirit faculties. In grammar it means one of three separate relations of three separate persons in discourse distinguished by certain pronouns: that of *the speaker,* or the first person; that of *the one spoken to,* or the second person; and that of *the one spoken of,* or the third person.

First, second, and third personal pronouns are used of God the Father, God the Son, and God the Holy Spirit in speaking to and of each other, as we shall see in Lesson Twenty-seven. Personal singular and plural pronouns are also used, as we shall see.

God is a Real Person

(1) Personal names are given Him (Gen. 1:1; Exod. 3:13-15; 6:3; Ps. 68:4), and His names are found over 19,000 times in Scripture.

(2) Personal statements are made about God, as with other persons. See *Over 500 Scriptures Proving a Divine Trinity* in Lesson Twenty-seven.

(3) Personal relationships are ascribed to God (2 Cor. 6:1; 13:14; 1 Jn. 1:3; 3:1; Rev. 21:3-7).

(4) Personal plans are ascribed to Him (Lesson One).

(5) A personal body, soul, and spirit are ascribed to Him (Point II, 7-9).

(6) Personal works are ascribed to Him. Many personal acts are recorded in the first two chapters of the Bible.

(7) Personal pronouns are used of all three persons of the divine Trinity, both singular and plural (Gen. 1:26; 3:22; 11:7; Isa. 6:8; Jn. 17:11-21). See Point I, Lesson Twenty-seven.

6. INCARNATION. This means a person assuming a body which he takes as his very own, dwelling inside that body and not existing in any sense outside the body which he has taken to dwell in (Ps. 40:6-10; Heb. 10:5-10).

7. FATHER AND SON. A father is one who has begotten or brought into existence a child. A son is the one who is begotten by a father. It requires two separate persons to be a father and a son. They could in no sense be one person, but could be one in unity, as any two persons can be.

8. TRINITY. This means the union of three persons—the Father, the Son, and the Holy Spirit in one (unified) Godhead or divinity—so that all three persons are one in unity and eternal substance, but three separate and distinct persons as to individuality (1 Jn. 5:7-8; Dan. 7:9-14; Mt. 3:16-17; 28:19; Acts 7:56-59).

9. BODY, SOUL, AND SPIRIT. God the Father, God the Son, God the Holy Spirit, each angel and man, and every separate person in the universe has a personal body, soul, and spirit, which are separate and distinct from all others, as defined below.

(1) The *body* of any being is the outward form or house in which his soul

and spirit dwell (Gen. 2:7, 19; Jn. 5:28-29; Mt. 27:52; 1 Cor. 15:34-58; Jas. 2:26; 1 Thess. 5:23; Heb. 10:5-10). There are *spiritual* and *natural* bodies, or *heavenly* and *earthly* bodies, and both kinds are real (1 Cor. 15:40-49).

(2) The *soul* is that invisible part of all living beings that feels—the seat of his affections, emotions, passions, and desires—that which gives him self-consciousness and makes him a sentient being (Lev. 23:43; 1 Sam. 22:2; 30:6; 2 Sam. 13:39; 2 Ki. 4:27; 23:3; Ps. 107:5, 9, 18, 26; Mk. 12:33; Mt. 26:38; Jn. 12:27; Heb. 4:12; 10:38).

(3) The *spirit* is that invisible part of all living beings that knows—the seat of his intellect, mind, and will, and that which gives him self-determination and makes him a free moral agent and a rational being (1 Cor. 2:11; Mt. 26:41; Exod. 35:21; Job 38:8, 18; Prov. 20:27; Phil. 1:27; Heb. 4:12; Jas. 2:26; 1 Thess. 5:23).

The Bible teaches that unsaved men do not have God's Spirit in them (Rom. 8:9-16; 1 Cor. 12:13; 2 Cor. 1:22; 6:16-18; Gal. 3:2-5; 4:6; Eph. 1:13; 2 Tim. 1:7; 1 Jn. 4:4-6); that God's Spirit is not received until the New Birth (Jn. 3:1-5; 14:17; Rom. 8:9-16); that there is a difference between the natural spirit of man and beasts (Eccl. 3:21); that there is a difference between *breath* and *spirit* (Job 34:15; Ps. 19:7; Lk. 12:19; 1 Cor. 5:5; 2 Cor. 7:1); and that each creature has a separate spirit which is not a part of God (Num. 16:22; 27:17; Eccl. 3:21; Ezek. 21:7; Dan. 2:1-3; Mal. 2:15-16; Prov. 16:2; 1 Cor. 2:10-12; 14:32; Heb. 12:9, 23; 1 Thess. 5:23). Try to substitute *breath* for *soul* and *spirit* in all the above passages and see for yourself how ridiculous such meaning is.

The Invisibility of God

When we use the word "invisible" we must not think of it altogether in the terms of substance, but mainly as *distance*—beyond eyesight, beyond natural visibility. God has been seen with the natural eyes many times, so His invisibility is not something beyond spiritual or physical possibility of manifestation or sight (Point II, 3, below). He will be seen by men in all eternity as we see each other now (Rev. 21:27; 22:4-5; Ezek. 43:7; 48:35; etc.). He can appear visible or invisible to natural eyes now; and when eyesight is adjusted to see spiritual things, then spiritual sight will be as simple and normal as natural sight is now. Angels and other spirit-beings have also been seen by natural eyes (Lesson Six, VI).

Our natural eyes are not adjusted now to see even some material things, as they will be in the day when God removes the covering of darkness and the vale that is now spread over all nations—a condition existing since the fall of man (Isa. 24:21-22; 25:7; 1 Cor. 13:12). Then, the light of the sun will be increased seven times, and the light of the moon will be as the present light of the sun (Isa. 24:23; 30:26). Even man's invisible soul and spirit, or the inner man, has been and can be seen (Lk. 16:19-31; Rev. 6:9-11). Therefore, it is possible for all spirits and spiritual things to be seen. Sin has blinded the natural sight of man so that now we see only as through a glass darkly (1 Cor. 13:12). No man, therefore, can say with scriptural authority that God consists of a kind of invisible substance which cannot be seen or touched by man. In fact, God will live among men in visible form forever (Rev. 21:3-7; 22:4-5).

II. True Interpretation of God as Spirit (Jn. 4:24)

If we can ever come to the knowledge of what spirit-beings are like, then we can begin to comprehend God as Spirit. There are hundreds of plain scriptures that help us to gain such knowledge. *Note the following facts in Scripture:*

1. *The Bible declares that there are heavenly and earthly bodies and that there is a natural body, and there is a spiritual body* (1 Cor. 15:35-58). We learn from this passage that all things in creation have separate bodies from all others—bodies for grain, fish, birds, beasts, man and every living thing on earth—bodies for the sun, moon, stars, and all material things in the heavens—bodies for angels, cherubims, seraphims, and all spirit-beings in the spirit world. No exception is made here or anywhere in the Bible to the effect that God alone of all beings in the universe does not have a body.

When Jesus said, "a spirit hath not flesh and bones, as ye see me have" (Lk. 24:39), He certainly did not want to leave the impression that spirit-bodies were not real and tangible. He simply taught that spirit-bodies were not composed of earthly flesh and bone. He could not have meant that God does not have a real spirit-body, for He taught elsewhere that God had a *voice* and a *shape* (Jn. 5:37). He showed John in Rev. 4 and 5 that God had a body and could sit on a throne as well as anyone else. The Greek word for *shape* in Jn. 5:37 is *eidos*, meaning *form, appearance, shape, fashion,* or *sight,* and refers to outward form or what can be seen with the eyes, as is clear from Lk. 3:22; 9:29; 2 Cor. 5:7.

2. *Moses declared that man was made in the image and likeness of God* (Gen.

1:26-27; 9:6). The Hebrew word for *image* is *tselem*, meaning *shape, shadow, resemblance, figure, bodily form,* as proven in all passages where it is used (Gen. 5:3; 9:6; Exod. 20:4; Lev. 26:1; Ps. 73:20; 106:19; Isa. 40:19-20; 44:9-17; 45:20; 48:5; Jer. 10:14; 51:17). The Hebrew word for *likeness* is *demooth,* meaning *model, shape, fashion, similitude,* and *bodily resemblance,* as proven in Gen. 5:1, 3; Isa. 40:18; Ezek. 1:5, 10, 13, 16, 22, 26, 28; 10:1, 10, 21-22. The *Fenton* translation of Gen. 1:26-27 reads, "Let us make men under our *shadow*, as our representatives . . . So God created men under his own shadow, creating them in the shadow of God." Anything that has a shadow must be real.

Paul said that man was "the image and glory of God" (1 Cor. 11:7). The Greek word for *image* here is *eikon*, meaning *likeness, profile, statue,* and *bodily resemblance,* as proven in places where it is used (Mt. 22:20; Acts 19:35; Rom. 1:23; 8:29; 11:4; 1 Cor. 15:49; 2 Cor. 4:4; Col. 1:15; Heb. 10:1; Rev. 13:14-15; 14:9-11; 15:2; 6:2; 19:20; 20:4).

There is no question about man being made in the moral and spiritual likeness of God, but none of the above passages refer to this idea. They refer to *bodily form and shape*. If man was made in the image and likeness of God bodily, then God must have a body, and an outward form and shape.

One might as well argue that *image and likeness*, when used of idols, mean *moral and spiritual image and likeness*, and not outward bodily shape, as to argue this about God; for the same Hebrew and Greek words are used in both cases, as seen in the references above. That it refers to what can be seen with the natural eyes is clear from the above passages as well as from Gen. 5:3; Isa. 40:19-20; 44:9-17; Ezek. 1:5-28; Acts 19:35; etc.

3. *Bible writers not only stated that God has a body, but they also testified that they have seen it with their natural eyes. Abraham* made a dinner for God and two angels and they actually ate food (Gen. 18). *Jacob* had a physical wrestling match with God all night (Gen. 32:24-30). *Moses* talked with God face to face (Exod. 33:11-23). *Seventy-four elders of Israel* had a banquet with God in Sinai (Exod. 24:9-11). *Joshua and all Israel* saw God with a sword in His hand (Josh. 5:13-15). *Gideon* (Judg. 6:11-23), *Manoah and wife* (Judg. 13:3-23), *David* (1 Chron. 21:16-17), *Job* (Job 42:5), *Isaiah* (Isa. 6:1-13), *Amos* (Amos 9:1), and others saw God standing on the ground, sitting on thrones, and having bodily parts like man. *Ezekiel* saw God on a chariot and described Him as having an "appearance of a man" with loins and the upper and lower parts of a body like a

man (Ezek. 1:26-28; 10:1, 20; 40:3). *Daniel* saw both God the Father and the Son of man as two separate beings at the same time and at the same place. God was on a throne and had on white clothes, and His hair was white. The Son of man also had a body, had clothes on, and had hair on his head (Dan. 7:9-14; 10:5-6). *Stephen* saw both God and Christ at the same place with the same eyes (Acts 7:56-59). *John* saw God on a throne and Christ symbolized as a lamb and the Holy Spirit symbolized as lamps of fire and seven horns and eyes, all at the same time (Rev. 4:2-5; 5:1, 5-7).

4. *The Bible predicts that all the redeemed will see God's face* (Greek, *prosopon*, countenance, outward appearance, surface, person) *with their eyes* (Rev. 7:9; 14:5; 21:3; 22:4-5). See the word "face" in Mt. 6:17; 18:10; 26:39, 67; Acts 6:15; 20:25, 38; 1 Cor. 13:12; Rev. 4:7; 6:16; 10:1; 20:11. The word is used in these passages of both God and man, so both must have a face. Are we going to call all these witnesses false just to be in harmony with modern interpreters who never once saw God? Would it not be best to take the word of men who saw God and who know what they are talking about than to take the word of men who know nothing of God and who claim that God cannot be comprehended?

Modern writers of doctrine books about God assert that no man can understand God; that no man has ever seen God; and that God has no body with parts and passions to be seen. I quote only from prominent men who have had a wide ministry in our large denominations. We personally admire these men for their great work, but this does not lessen the fact that they are wrong on this most important subject of God. It shows the modern trend to make God too mystical to understand. One writer says, "It is clearly revealed in Scripture that God is *one being constituted by three persons*. We give this complex Person the name *Trinity* . . . It would be folly to seek to explain this startling revelation . . . We can only say that we believe it *because we do not comprehend it* . . . The doctrine of the Trinity bewilders the most astute and is frankly *beyond the comprehension of the most learned.*"

We quote from books on the great doctrines of the Bible that are widely used: "God as a spirit is incorporeal, invisible reality; has no body or parts like human beings; nothing of a material or bodily nature . . . God cannot be seen with the material eyes; nothing on earth to resemble Him; without parts, without body, without passions . . . God cannot be comprehended by the senses, but by the soul; and is above sensuous perceptions . . . The image of God consists only in intellectual and moral likeness; when God is spoken of as having hands, feet,

eyes, hair, and other bodily parts, these are figures of speech and mere human expressions trying to convey some idea of God."

Such statements are foolish and unscriptural, to say the least. It is no wonder that these men cannot comprehend the Trinity of God as they declare. They make such ridiculous propositions about God that it is impossible to comprehend them. If we will take the Bible instead of these statements we can comprehend God. The Bible does not say that God is one person constituted of three persons. This could never be, but God can be three distinct persons as separate and distinct as any three persons we know of in this life. This is comprehensible but the other is not, for there can be no such thing as three persons in one person. It is no wonder that such an idea cannot be explained. It is folly. God Himself could not comprehend it or explain it in this way, for this is not the way He has explained it, nor is this the way He asks us to understand it.

Neither does the Bible say that the bodily parts of God are figures of speech or mere human expressions trying to convey some idea of God, or that they do away with the reality of God's body. All figures of speech emphasize and make as real or more real the ideas they express than if literal language were used. There can be no true figure of speech to convey an idea unless the idea conveyed is real, so if God's bodily parts are mere figures they are true figures of the real bodily parts of God. Since we do not have God's authority that He is a spiritual nothing, and since we only have the word of man, let us forget the doctrine of the unreality of God and let us believe the Bible literally about God as we do about other subjects.

Such statements as those quoted above directly conflict with the Bible. God can be seen and has been seen with natural eyes. God does have a tangible body that can be handled and that can do all things any other body can do. God does have bodily parts and passions, as we shall see below. God can be comprehended by the senses, for the senses constitute the soul. God does consist of more than intellectual and moral likeness. The expressions which tell us that God has bodily parts are real and literal, not figurative, as will be seen below.

5. *The Bible teaches that angels, seraphims, cherubims, and all spirit-beings have bodies, souls, and spirits like man, as we shall see in the next two lessons.* Here we may state that angels have been seen with the eyes. They have always appeared as men in real spirit-bodies. They have bodily parts and can do all things that men can do. They can wage physical combat. They can be bound by

chains and confined to material places. They have feelings and passions. They drive horses, keep gates, and do many things, as we shall see in Lesson Six. If they are spirit-beings and have bodies, soul passions, and spirit faculties, why could not God have a real spirit-body with soul passions and spirit faculties and still be a divine being?

6. *Paul makes it very clear that men can understand God.* He gives us a simple illustration of the Godhead. He says that even sinners can comprehend God, "Because *that which may be known of God is manifest in them;* for God *hath shewed it unto them.* For the *invisible things* of him from the creation of the world *are clearly seen, being understood by the things that are made, even his eternal power and godhead;* so that *they are without excuse*" (Rom. 1:19-21). If the invisible things and the eternal power and Godhead are *clearly seen* by the visible things that God has made in this world, then all we need to do is use a little common sense in connection with plain statements of Scripture, to find out what the Godhead is really like. If sinners can understand God, certainly saints ought to be able to do likewise. There must be some clear and visible thing or things in this world that will help us to understand God so that we can be without excuse for ignorance.

The Scripture certainly does not harmonize with the opinions of men quoted above, that no man can comprehend God. It does not sound as if God is such a mystery. If He can be *clearly seen* by something visible in this world, what visible thing on earth gives us a visible picture of the invisible God?

Man would naturally be the visible thing that clearly illustrates the Godhead. Man has a body, soul, and spirit; so if he is the visible thing that clearly illustrates what God is like, then God also must have a personal body, soul, and spirit. If the Godhead consists of three separate and distinct persons, as plainly stated in 1 Jn. 5:7-8, then we are to believe that each person has a personal body, soul, and spirit, as is the case with each man. If there are three persons in the Godhead and they exist as *one*, we must understand this oneness to be the same as in the case of several men being one—*one in unity,* as in Jn. 17:11, 21-23; Mt. 19:5; Heb. 2:11; 1 Cor. 6:17; Acts 4:32.

What is hard to understand about this since we have concrete examples on earth of every fact stated here? What is hard to understand about three persons in the Godhead being three separate persons in the same sense that we conceive of any other three persons? What is hard to understand about three persons being *one in*

unity as we can conceive of any number of persons? Do we have to believe that three persons must become one person in order to be three in one? Is this the case with three men who are one in unity? If not, then this is not the case of the three separate persons in the Godhead. Is it necessary for all persons who are one in unity to lose their own personality, their own bodies, souls, and spirits, and all get inside one person in order for them to be one in unity? Couldn't any number of persons retain their individuality and still be one in unity? Couldn't this be true of the Godhead? Couldn't God exist as three separate persons with three separate bodies, souls, and spirits, and still be one in unity? Why, then, would we have to claim that such could not be comprehended, since we have concrete examples of the unity of the Godhead in this world? Do we have to believe that the Trinity is such a mystery? Do we have to believe that it bewilders the most astute minds and that it is beyond the comprehension of the most learned? Do we have to believe that God is only one person in the Godhead when the Bible says there are three? Do we have to believe the other foolish statements in our doctrine books? If we did have to, then we could not believe the plain scriptures. But thank God we do not have to believe something that is not stated in Scripture, just because we don't fully understand the truth.

From another standpoint, we can believe that "*one* God," "*one* Lord," and "*one* Spirit" literally mean *one in number* in some cases, as is plainly stated in 1 Cor. 8:6; Eph. 4:3-6. These passages refer to single persons of the three persons in the Trinity. Just as we can speak of three men being *one in unity* and then single out each of these three men as *one in number* if we want to speak of them as individuals, so it is with God. There are three persons in the divine unity and three separate persons in the divine individuality. It is not proper to say "one person" in speaking of the whole Godhead any more than it would be proper to speak of the whole body of Christ as one person when we know it is made up of millions of individuals. It is proper to speak of "one person" if we refer to one single person of the three that constitute the Trinity, just as it is proper to speak of single persons making the body of Christ. All three are God and Lord, and each one could be called God or Lord.

To be literally honest with all Scripture, the rule to follow is the same as when we speak of any three men we might have in mind. Where only *one person* of the Godhead is plainly referred to in a particular passage, as in Gen. 32:24-32, only one person should be understood. Where *two persons* are referred to and clearly seen and the language is clear that two persons are referred to, as in Gen. 19:24; Dan. 7:9-14; Acts 7:56-59; then two persons should be understood. And

where *three persons* are clearly spoken about and where the language is clear that three persons are referred to, as in Mt. 3:16-17; 28:19; 1 Jn. 5:7-8; Rev. 1:4-6; 4:2-5; 5:1, 6-7, then *three distinct persons* should be understood. Common honesty demands that we accept *one, two,* and *three separate and distinct persons* wherever they are seen with the eyes and referred to in plain human language by the first, second, and third personal pronouns. See *Over 500 Scriptures Proving a Divine Trinity* in Lesson Twenty-seven.

Nothing but confusion will result from being dishonest with the Bible. If these facts are stated in the Bible and the other theories are not, which should be the more sensible thing to believe? You know the answer as well as all of us do; you know what to believe. If you decide to believe the simplicity of the Bible, the subject will be very simple to understand, but if you accept the incomprehensible theories of men, the subject will be incomprehensible.

The Father is called *God* (1 Cor. 8:6); *the Son* is called *God* (Isa. 9:6; Heb. 1:8; Jn. 20:28); and *the Holy Spirit* is called *God* (Acts 5:3-4). All three persons of the Godhead are divine and can be spoken of individually as *God* and collectively as *one God* in the sense of unity. Each one is called *Lord*, and collectively all three can be called *one Lord* in the sense of unity. The Father and Son are both called *Lord* and *God* in the same passages, yet they are clearly distinguished as *two separate persons* (Heb. 1:8-9; Ps. 110:1; Gen. 19:24; 1 Cor. 11:3). Any family as individuals or collectively could be called by the family name, so it is with the Godhead. *All three persons in the deity are Divine, God, Lord, etc.*

To sum it all up, we can scripturally say that everything that could be spoken collectively of God could be spoken of each person in the Godhead as an individual, but there are certain things that are said of each individual person of the deity as to position, office, and work that could not be spoken of the other members of the Godhead. *Only the Father* is the Father and the head of Christ (1 Cor. 11:3); *only the Son* was the begotten of the Father (2 Jn. 3); and *only the Holy Spirit* proceeds from both the Father and the Son (Jn. 14:16, 26; 15:26; 16:7-15; Acts 2:34). There are many other facts of difference between the three persons of the Godhead that will be given in Lessons Twenty-one, Twenty-five, and Twenty-seven.

According to all the above points a *spirit* is far different from what we have been taught. Spirit-beings can and do have real, material, and tangible spirit-form,

shape and size, with bodily parts, soul passions, and spirit faculties. Their material bodies are of a spiritual substance and are just as real as human bodies. This will be abundantly proven in Lesson Six.

Even human bodies after the resurrection will be able to go through material substances, as did Jesus after His resurrection. He had a flesh and bone body (Lk. 24:39), yet in its changed, spiritualized, glorified state, Jesus could transform his body from one form to another at will. He could appear and disappear, go through material substances (including closed doors), be visible and invisible (Lk. 24:16, 31, 34, 36-45; Mk. 16:12-14; Jn. 20:14-18). If this is true of glorified human beings, then it can be seen how God, angels, and other spirit-beings can have bodies of material spiritual substance that are just as real as glorified human bodies that are spiritualized.

7. *God has a spirit-body with bodily parts like man.* This is proven by hundreds of plain scriptures that do not need interpretation. They are too clear and literal to misunderstand. All we can do is either deny what the Bible says or believe it. If we are not going to believe, then be honest and say that we are unbelievers in the Bible. It does not make sense to pretend to believe the Bible and then refuse to have faith in it, except for a few things we have traditionally been taught to accept. If we have not been taught to believe in the Bible, we can make up our own minds now to become full believers in all things that are plainly written in Scripture. If we do not, God will hold us accountable in the Day of Judgment. What does it matter if some preachers and teachers do not believe the simplicity of the Bible? We can.

Space will not permit a quotation of all the following passages, so we will simply state the truths they reveal about God. If you want to verify these facts, you can read for yourself each passage and see if they are not plainly written in your own Bible.

God is a *person* who is *Spirit, infinite, eternal, immutable, self-existent, omnipresent, omniscient, omnipotent, invisible, perfect, impartial, immortal, absolutely holy and just, full of knowledge and wisdom, in whom all things have their source, support and end*. God is known in Scripture by over 200 names. He is described as being like any other person as to having *a body, soul,* and *spirit* (Job 13:8; Heb. 1:3; Dan. 7:9-14; 10:5-7). He is a Spirit-being with *a body* (Dan. 7:9-14; 10:5-6, 9-19; Exod. 24:11; Gen. 18; 32:24-32; Ezek. 1:26-28; Acts 7:54-59; Rev. 4:2-4; 5:1, 5-7; 22:4-5); *shape* (Jn. 5:37); *form* (Phil. 2:5-7; same Greek

word as in Mk. 16:12, which refers to bodily form); and an *image and likeness of a man* (Gen. 1:26; 9:6; Ezek. 1:26-28; 1 Cor. 11:7; Jas. 3:9; Dan. 7:9-14; 10:5-6). He has *back parts*, so He must have *front parts* (Exod. 33:23). He has *a heart* (Gen. 6:6; 8:21); *hands* and *fingers* (Exod. 31:18; Ps. 8:3-6; Rev. 5:1, 6-7); *nostrils* (Ps. 18:8, 15); *mouth* (Num. 12:8); *lips* and *tongue* (Isa. 30:27); *feet* (Ezek. 1:27; Exod. 24:10); *eyes, eyelids, sight* (Ps. 11:4; 18:24; 33:18); *a voice* (Ps. 29; Rev. 10:3-4; Gen. 1); *breath* (Gen. 2:7); *ears* (Ps. 18:6); *countenance* (Ps. 11:7); *hair, head, face, arms* (Dan. 7:9-14; 10:5-19; Rev. 5:1, 6-7; 22:4-6); *loins* (Ezek. 1:26-28; 8:1-4); *bodily presence* (Gen. 3:8; 18: 1-22; Job 1:6-12; 2:1-7; Exod. 24:10-11); and many other bodily parts as is required of Him to be a person with a body.

God "goes from place to place" in a body just like anyone else (Gen. 3:8; 11:5; 18:1-22, 33; 19:24; 32:24-32; 35:13; Zech. 14:5; Titus 2:13). He is *omnipresent*, but not omnibody; that is, His presence can be felt everywhere but His body cannot, as seen in Point 9, below. He *wears clothes* (Dan. 7:9-14; 10:5-19); *eats* (Gen. 18:1-22; Exod. 24:11); *rests*—not because he gets tired, but because he ceases activity or completes a work (Gen. 2:1-4; Heb. 4:4); *dwells in a mansion* and in a city located on a material planet called heaven (Jn. 14:1-3; Heb. 11:10-16; 13:14; Rev. 3:12; 21:1-27); *sits on a throne* (Isa. 6; Rev. 4:1-5; 22:3-5); *walks* (Gen. 3:8; 18:1-22, 33); *rides* upon cherubs, the wind, clouds, and chariots drawn by cherubims (Ps. 18:10; 68:17; 104:2; Ezek. 1:1-28); and He *does* and *can do* anything that any other person can do bodily that is right and good.

In the first two chapters of Genesis alone there are nearly 200 separate personal acts of God in creating, planting, speaking, working, seeing, blessing, commanding, etc. He has eaten with men, as many as 74 at a time, who saw Him with their natural eyes and conversed with Him as literally as other persons at banquets (Gen. 18:1-22; Exod. 24:9-13). He has wrestled bodily with man (Gen. 32:24-32). He has written laws with His own finger while men looked on with the natural eyes (Exod. 34:1-7, 27-28). He has revealed Himself in so many different ways, proving to men that He has a body with bodily parts like man, that only rebels and unbelievers will reject such obviously literal manifestations and revelations of deity. If you want to make Him a liar concerning all these things, that is your choice, but why not believe them?

Not one passage has ever been given by men to prove that God is intangible, immaterial, without body, parts, and passions, except Jn. 4:24, which says, "God is Spirit," but this certainly *does not teach that He is without a body*. Men are

satisfied to remain ignorant about what *spirit* consists of, or what *spirit-bodies* are like. Spirit-bodies must consist of material and bodily form in order to appear to men and make contact with them bodily as we have seen spirit-beings do. Spiritual substance is as real as natural substance, except that it is of a higher type of matter and is governed by higher laws.

Paul speaks of the human flesh-and-bone bodies in the resurrection as being "spiritual" (1 Cor. 15:42-44), and "like unto his glorious body" (Lk. 24:39; Phil. 3:20-21); so if human bodies that become spiritualized are still material and tangible, then certainly God and other spirits can have bodies just as real and still be spirit-beings. After all, Jn. 4:24 is a mere statement of fact—that God is a Spirit—but it does not define and analyze a spirit. Bible writers that claim to have seen God with their natural eyes either lied or told the truth. We cannot believe them and modern bible teachers who contend that no man has ever seen God with the eyes. Both cannot be right, for they contradict one another.

One argument of modern scholars is that God is *light* and *love*, and that you cannot see these qualities, you can only feel them. But we reply, this does not do away with the realities of God's body any more than the statements that men are *salt* and *light* do away with the bodies of men (Mt. 5:13-16).

Another argument they use is that God cannot be comprehended by the senses, but by the soul, and that He is above fleshly perceptions. If this is true, then God cannot be comprehended by the soul, for the soul is the seat of the affections, emotions and desires, or the senses, as proven in Point I, 9, (2), above. Then no man can love God, have any affection for God, desire God, be emotional at all in knowing God, or feel God in any sense. No statement in Scripture supports such a theory. By his senses man can enjoy, feel, see, touch, hear, and otherwise experience God, and it takes the senses to do any one of these things. Men have seen, heard, touched, and otherwise experienced God. All Israel heard God (Deut. 5:24); Jacob wrestled with God, so he touched Him (Gen. 32:24-32); and, as seen above, men have seen God with the eyes.

The reason we do not comprehend God more than we do by the senses is that He is bodily too far from us. When the time comes all men will see God and be in His bodily presence, as stated in Rev. 7:9-17; 14:1-5; 21:3; 22:4-6. Man will be able to see, hear, smell, touch, and otherwise comprehend God by the same senses we use in connection with the bodily presence of others.

It may be objected that these facts do not harmonize with Jn. 1:18, “No man hath seen God at any time,” but we answer that they are in perfect harmony. The Greek word for "seen" here means *to comprehend fully*, or *to understand fully with the mind*, as well as *to look upon with the eyes*. Our English word “seen” means the same thing, so if the proper meaning of the word “seen” is understood in Jn. 1:18 (which will harmonize with the many passages in which men saw God with the eyes), there will be perfect harmony. No statement ever says that men cannot comprehend God here and now, since the complete New Testament revelation of Him by Christ and others. Jesus said, “He that hath seen [*fully comprehended*] me hath seen [*comprehended*] the Father” (Jn. 14:1-11). Men can now understand God.

It may also be objected that these facts do not harmonize with Exod. 33:20, “Thou canst not see my face: for there shall no man see me, and live,” but again we reply that there is no contradiction. The whole passage must be considered, not just this one verse. Verse 11 says that “the Lord spake unto Moses face to face, as a man speaketh with a friend.” This proves that Moses saw God with the eyes. In verse 18 Moses wanted to see God in all His glory and requested, “Shew me thy glory,” *and it was this that could not be granted*. Paul said that God dwells “in the light which no man can approach unto; whom no man hath seen, nor can see” (1 Tim. 6:16). God could not grant Moses the request to see Him *in all of His glory*, but He *did* permit Moses to see Him *face to face out of His glory*. Moses got to see God’s glory as expressed in His “back parts” (v 18-23), but could not see God’s glory as expressed *in His countenance*.

No scripture says that God’s image consists only in intellectual and moral powers. He could not have such faculties without having a body through which these powers could be released. These powers could not be conceived of as being parts of a person that had no parts, or of an invisible, omnipresent unreality that fills all space and solid matter. They must all be concentrated in a real Being in the same way that other persons have such faculties. Naturally, God has intellectual and moral faculties, but this does not do away with bodily form. He is a real Being with a body, soul, and spirit.

Scriptures used to prove God’s moral faculties do not say that He does not have a body like other persons that have moral powers. The same passages that speak of God’s faculties also speak of man as having the same faculties, and no one argues that man does not have a body because he has such faculties; so why apply this argument only to God, who should be even more real than His

creatures?

If all the expressions about God having bodily parts are mere figures of speech and human expressions trying to convey some idea of God (as is contended by Bible teachers), then it may well be asked, what kind of ideas about God do such expressions convey? Do they tell us that God does not have bodily parts or that He does? If they are trying to tell us that He does not have them, then they are a peculiar way for an intelligent being to convey such ideas. Any human being could excel God in expressing himself, if this is the way God tells us He does not have a body with parts and passions. It must be remembered that there cannot be figures of speech of anything that is not real.

Would it not be best conveyed to tell us in plain language that God does not have a body, soul, and spirit, or that He does not have bodily parts? This would have been clear and would have settled the question for all concerned. On the other hand, if God inspired bible writers to record in hundreds of places the many bodily parts, soul passions, and spirit faculties, then it does not make sense to deny them, if we still claim to believe the Bible. If so many hundreds of scriptures do not mean what they say, then how do we know that any scripture means what it says? If many scriptures say that God has parts and passions and He does not have them, then it should be expressed in at least one passage; so we could take all such statements as figurative that says He does have them. Otherwise, we have no authority to take all such passages as figures of speech. We are to believe them literally as we do the same statements about men.

The Bible makes the subject of man's invisible soul clearer and more understandable than man does the spirit-body of God. The inner man is just as real as can be and is of a material spiritual substance. How could the angels carry the inner man of Lazarus into Abraham's bosom (Lk. 16:19-31) if they could not get hold of it and if there was nothing real to carry? How could souls under the altar be clothed while they were out of their bodies (Rev. 6:9-11) if there was not something real to clothe? How could Moses, out of his body, wear clothes and talk with Christ and be seen of natural eyes (Mt. 17:1-13) if he was not real? How could the rich man in hell have a tongue and other bodily parts while out of his body (Lk. 16:19-31) if the inner man does not also have these parts? How could Christ's soul go to Paradise and preach while His body was in the tomb (Ps. 16:10; Lk. 23:43; Eph. 4:7-11; 1 Pet. 3:19) if the inner man was immaterial and unreal? These and many other facts prove that the souls and spirits of men, after leaving their bodies, are real, can wear clothes, be handled, see, hear, talk,

and are just as conscious as when they were in their bodies. If these facts be true of men outside of their bodies, and if souls and spirits are of a tangible spiritual substance, why could not God have a body that is of a tangible, spiritual, material substance?

8. *God has a personal soul, with soul passions like those of man.* God has a *soul,* as defined in Point I, 9, (2), above. God said, "My *soul* shall have no pleasure in him" (Heb. 10:38; see also Lev. 26:11, 30; Isa. 42:1). God's soul is capable of feelings of *grief* (Gen. 6:6; Judg. 10:16); *anger* (1 Ki. 11:9); *repentance* (Gen. 6:6); *jealousy* (Exod. 20:5); *hate* (Prov. 6:16); *love* (Jn. 3:16); *pity* (Ps. 103:13); *joy, peace, longsuffering, mercy, graciousness,* and *compassion* (Neh. 8:10; Phil. 4:7; Col. 3:15; Exod. 34:6; Ps. 86:15); *gentleness* (2 Sam. 22:36); *goodness* (Rom. 2:7); *meekness* (Ps. 45:4); *kindness* (Ps. 31:21); *fellowship* (1 Jn. 1:1-7); *pleasure* and *delight* (Ps. 147:11); and other feelings, passions, and appetites, which constitute the soul.

9. *God has a personal spirit with spirit faculties like those of man.* God has a *personal spirit,* as defined in Point I, 9, (3), above. God speaks of "my spirit," which is *His own personal spirit* in the same sense that every person has his own spirit (Ps. 143:10; Isa. 30:1). God's personal spirit consists of *mind* (Rom. 11:34); *intelligence* (Gen. 1:26; Rom. 11:33); *will* (Rom. 8:27; 9:19); *power* (Eph. 1:19; 3:7, 20; Heb. 1:3); *truth* (Ps. 91:4); *faith* and *hope* (Rom. 12:3; 1 Cor. 13:13); *righteousness* (Ps. 45:4); *faithfulness* (1 Cor. 10:13); *knowledge* and *wisdom* (Isa. 1:2; 1 Tim. 1:17); *speech* (Heb. 1:1-3; Acts 3:25); *reason* (Isa. 1:18); *discernment* (Heb. 4:12); *eternity* (Ps. 90; 1 Tim. 1:17); *immutability* (Heb. 6:17; Jas. 1:17); *self-existence* (Jn. 5:26); *omnipresence* (Jer. 23:23-24; Ps. 139); *omniscience* (Rom. 11:33); *omnipotence* (Rev. 19:5); *infinity* (Rom. 11:33); *holiness* (Isa. 57:15); *justice* (Rom. 3:26; Acts 17:31); *impartiality* (Rom. 2:6; 2 Sam. 14:14); *perfection* (Mt. 5:48); *invisibility* (Col. 1:15; 1 Tim. 1:17; 6:16); *immortality* (1 Tim. 1:17; 6:16); and other spirit faculties which constitute spirit.

Man was made a miniature of God in soul and spirit faculties and with bodily parts like those of God. The only difference between the faculties of God and those of man is that those of God are infinite and those of man are finite, one is unlimited and the other is limited. In other words, man has the same feelings as God and is capable of *grief, anger, repentance, jealousy, hate, love, pity, joy, peace, longsuffering, gentleness, goodness, mercy, compassion, kindness, fear, fellowship, pleasure, delight* and other soul passions and appetites and desires,

but only on a smaller scale. Man also has *a mind, intelligence, will, power, truth, faith, knowledge, wisdom* and other spirit faculties like those of God, but only on a smaller scale.

These facts above prove that God is a real person; that He lives in a real place—a planet called heaven; that He runs His business like any other person; and that He has special agents sent throughout the earth to minister to them who shall be heirs of salvation. The vague way men think and speak of God as being a universal Spirit that fills all space and all solid matter, and that He is impersonal, intangible, unreal, and without a body, soul, and spirit with parts, passions, feelings, appetites, desires, will, mind, or intellect, is the height of ignorance. God wants us to know that He is a person; that He is real; that He has a body, soul, and spirit; and that He has literal faculties to hear, see, speak, will and do anything any other person can do.

God is Omnipresent

God is not a universal nothingness floating around in nowhere. *He is not* impersonal, immaterial, intangible—an unreal person. *He is not* a universal mind, soul, spirit, conscience, goodness, principle—an abstract power or force filling the whole of space and solid matter, as false cults teach. *He is not omnibody*; that is, His body is not everywhere at the same time. It is just as visible, tangible, and material as the bodies of all other spirit-beings. Even resurrected bodies of flesh-and-bone saints are called “spiritual” (1 Cor. 15:44), so spiritual bodies are of materialized, spiritualized substance—something we know nothing about, as far as *experience* is concerned, at the present time. Furthermore, the soul and spirit (or the inner man) is just as spiritual as God and angels. The inner man out of the body, which is the outer man, is a spiritual body itself and has been seen with bodily parts to correspond with those of the outer man. The inner man or *spiritual* part of a person, after leaving the physical body, has been seen by another such spiritual part, as being fully-conscious, capable of wearing clothes, and being carried by other spirit-beings into material places of either rest and comfort, or torment (Lk. 16:19-31; Eph. 4:8; Heb. 12:22-23; Rev. 6:9-11).

Each member of the divine Trinity has His own *personal spirit-body*, His own *soul* with all the soul feelings of other beings, and His own *personal spirit* with all the spiritual attributes and powers that other spirits of persons have. This is proven by the bodily presence of God to men (as in Points 3 and 7) by the many

soul passions, emotions, and desires God has, as listed in Point 8, above; and by the many spirit faculties God has, as listed in Point 9, above. Angels and all other kinds of spirits have also been seen with the natural eyes of men; and the many hundreds of facts about them, as listed in Lesson Six, prove that *all spirit-beings have bodies, souls, and spirits, as men have.* The only difference between men and spirit-beings is that *men have earthly, and "flesh and blood and bone" bodies,* whereas *spirit-beings have spirit-bodies* which are not mortal and fleshly like the bodies of men.

Spirit-beings, including God Himself, cannot be omnipresent in body, for their bodies are of ordinary size and must be at one place at a time, in the same way that bodies of men are always localized, being in one place at a time. God, angels, and other spirit-beings go from place to place bodily as men do, but their presence can be any place in the universe—wherever there are other persons who also have the sense of presence enough to feel the presence of others regardless of bodily distance between them. Christ is a true example of what we mean by omnipresence. He said, "where two or three are gathered together in my name, there am I in the midst of them" (Mt. 18:20). In what sense is He in the midst of so many gatherings? This could not mean that He is bodily present, for His body is in Heaven seated at the right hand of God, as twenty-four scriptures declare (Ps. 110:1, 5; Mk. 16:19; Col. 3:1; Heb. 1:3; etc.).

God personally dwells in heaven, not everywhere. Jesus addressed His Father and referred to Him as being in heaven. Eighteen times He said, "Father which is in heaven" (Mt. 5:16, 45, 48; 6:1, 9; 7:11, 21; etc.). Shall we conclude that Jesus did not know what He was talking about? Not one time does one scripture refer to God as being bodily everywhere. God is omnipresent, but not omnibody; that is, His presence can be felt by moral agents who are everywhere, but His body cannot be seen by them every place at the same time. God has a body and goes from place to place like anybody else.

Presence is governed by relationship, not bodily sight. When the body of a person is not literally present, one cannot say that it is present. The presence of two persons may be felt though thousands of miles may separate them bodily. In such a case, presence consists of *union, relationship, memory, acquaintance, and association to the same end in life*. The closer two persons are to each other in any relationship, the more they feel each other's presence in their thought lives; so it is with God. God dwells in heaven and persons on earth that know Him and are in union with Him in spirit can feel His presence in their lives regardless of

where they are on the earth or under the earth.

This is what is meant by statements men use to prove that God personally fills the whole of all space and matter. In Ps. 139:7 the psalmist said, “whither shall I go from thy Spirit? Or whither shall I flee from thy presence?” God said to Jeremiah, “Do not I fill heaven and earth?” (Jer. 23:23-24). Paul said, “In him we live, and move, and have our being” (Acts 17:27-28).

We must understand all like passages as teaching the omnipresence of God, but not the omnibody of God. While I write I feel the presence of my wife and children who are hundreds of miles away at this time. They are in my thoughts, my plans, my life, and all that I do. I do nothing without them, yet they are far away. I am building a home for them to move into. I plan for them. I see them in the new home. I experience the thrill of having them with me. They are here in spirit and presence, planning with me, and we are working together to the same end in life. This presence is constant, though distance separates bodily at times. I don’t feel the presence of other families I have never met and to which there is no union. If I would become acquainted and closely associated with someone whom I do not now know, I could likewise feel their presence, even though we were sometimes separated bodily. *Thus, presence is governed by relationship, not bodily contact only*. Man has the same faculty that God has to make his presence felt by others, only it is on a finite scale. God’s attribute of presence is infinite, but it works literally on the same principle as that of man. It is governed by *relationship* and *knowledge*, as well as *bodily sight*.

Men who do not know God, seldom, if ever, feel His presence. It is only as their creative spirits begin to ponder such questions as *“Where did I come from?” “Why am I here?”* and *“Where am I going?”* that they give the Holy Spirit a chance to reason with them. When there are times of serious meditation, when trouble comes or when someone brings the knowledge of God to them, then they know that there is a real God. But they do not actually realize and feel His presence, though, until they get to know about Him and begin to conform to His will. Then the presence of God becomes a reality and they can feel Him everywhere they go. The more one thinks of God and lives for Him, the more His presence is manifest in the conscience.

Men can worship God at any time and place and their union with God in spirit will make the presence of God real. The greater the knowledge of God and the consecration to Him, the greater His presence is felt. In this sense Jesus Himself,

who has a flesh and bone body and who is local in body—one place at a time—is with all men everywhere even to the end of the age (Mt. 28:19-20). In this same sense, Paul was with the Corinthians in spirit when they delivered the fornicator to Satan for the destruction of the flesh (1 Cor. 5:1-8). In this sense, Paul and other believers dwelled in each other regardless of personal bodily distance from each other (2 Cor. 7:3; Phil. 1:7). We know that the personal body of Christ, or those of believers, are not omnipresent when they are in the lives of others in spirit presence, so the same thing is true of the Father and the Holy Spirit.

God is Omniscient

The question of the omniscience of God is also much misunderstood. The Bible makes many simple statements that limit God's knowledge. There would be no sense to such passages if we do not believe them literally. There is no meaning to them if we take them figuratively. There was no purpose for God to say such things about Himself, if they were untrue. God gets to know things concerning the free moral actions of men as others do (Gen. 6:5-7; 11:5-7; 18:21; 22:12; 2 Chron. 16:9; Zech. 4:10; Job 12:22; 24:23; Ps. 7:9; 44:21; Ps. 139:1-6; Prov. 24:12; Jer. 17:10; Ezek. 11:5; Rom. 8:27; 1 Thess. 2:4). God sends messengers throughout the Earth who report to Him of all that they find in the Earth that goes on (Dan. 10:13-21; 11:1; 12:1; Zech. 1:7-11; 6:1-8; Mt. 18:10-11; Heb. 2:4). God does not take care of every detail of His vast business in all the kingdoms of the universe. His agents help Him and they are found in every part of the universe on missions for God. Certain angels are responsible to God for carrying out His will in almost infinite detail concerning the billions of suns, moons, planets and all free moral agents on them. God does not personally do everything that is done in all acts and events, nor has He known, elected, chosen, or predestinated all the acts and events from all eternity past. Several times God Himself said of certain events that they did not come into His mind (Jer. 19:5; 32:35; 44:21). God did not know beforehand that men would become so wicked (Gen. 6:5-7); that they would plan Babel (Gen. 11:5-7); that Sodom would be so wicked (Gen. 18:21, 26, 28-32); that Abraham would actually proceed to offer up Isaac (Gen. 22:12). God did not know whether it would take one or two or three signs to make Israel believe in Him (Exod. 4:1-12); or whether testing Israel would cause them to obey Him, or not (Deut. 8:2, 16). He did not know that Israel would backslide as far as she did (Deut. 32:19-29; Isa. 59:15-19). Furthermore, He searches to find men whom He can bless (2 Chron. 16:9); He discovers deep things (Job 12:22); tries the hearts and reins of men so that He

may know them (Ps. 7:9; 44:21; 139:1-6, 23-24; Jer. 17:10; 1 Chron. 28:9; Rom. 8:27; 1 Cor 2:10; Rev. 2:23), proving all men for the same reason (Ps. 17:3; 66:10; 81:7).

God sends messengers throughout the whole of His vast creations to find out for Him what He wants to know, the same as the head of any other business would be likely to do, so that plans may be made and actions taken accordingly. Examples of such agency constantly reporting to God can be found in Gen. 18:21-22; Dan. 10:13-21; 11:1; 12:1; Zech. 1:7-11; 6:1-8; Mt. 18:10-11; Heb. 1:14; 2:2; Rev. 1:1; 7:1-3; 8:2-13; 9:1; 14:6-20; 15:1-8; 16:1-21; 18:21; 22:6, 8-9, 16.

The 6,468 commands in the Bible regulating man as to his part in the eternal plan of God, and setting forth his responsibility to God and man, the 1,260 promises of curses and blessings, rewards or loss of rewards, the hundreds of warnings, curses, blessings and dealings of God on the basis of conformity to His will, the 1,522 “if’s” and the many hundreds of conditional requirements of God throughout Scripture are sufficient proof that God does not cause all acts and events by His own decrees—and sufficient proof that He changes His own dealings with men, as they conform or refuse to conform to His will. Such facts and many others make it clear that God does not know from all eternity what any one man will do, much less what different types and dispositions of men will do under various circumstances that are not yet present to deal with. We have no statement in the entire Bible saying that God knows or even would like to know all acts and particular events of all vast creations of free moral agents from all eternity past, or that He has fixed decrees choosing and predestinating all the thoughts, acts, and deeds of free wills from all eternity past to all eternity future. God’s eternal plan for man is known from the beginning to the end and what He plans to bring to pass on Earth He has power to do, but concerning the free actions of free moral agents He does not know from all eternity what they will do before they are in existence and are here to have a part in His plan. He does not know which ones will be saved and which ones will be lost. He has made a plan for all to be saved alike and all who conform to His plan are blessed with the predestined blessings. Those who willfully rebel will be cursed with the predestined punishments according to the plan. It is the plan that is known from the beginning to the end, not the individual conformity to it by free moral agents. It is left up to each person to choose His own destiny. God wills for all men to be saved, but if man does not choose to be saved that is his responsibility (1 Tim. 2:4; 2 Pet. 3:9; Jn. 3:16; Rev. 22:17).

God is Omnipotent

Within God's own realm He is omnipotent, but there are certain spheres in which He does not and cannot operate, and there are certain things He cannot do. We must therefore be sensible when we consider omnipotence—unlimited and universal power and authority within a certain sphere, or of a certain kind. God is Almighty and omnipotent in His own right of creation and redemption, and in His plan for man and all creations, but He has limited Himself in His dealings with free moral agents. He respects their will power and gives them absolute right to act of their own free choice to conform to His will and consecrate themselves to the highest good of being and of the universe. He has laid down laws whereby they should live and conduct themselves, and has made penalties for all sin and rewards for all acts of obedience. In these matters God is omnipotent, but there are certain things He cannot do.

God cannot: *lie* (Heb. 6:17-19); *deny Himself, or act contrary to His own eternal truth* (2 Tim. 2:13); *have respect of persons* (Rom. 2:11; Col. 3:25; 2 Pet. 1:17); *save a soul apart from faith and grace in Christ* (Rom. 3:25; Jn. 3:16; Eph. 2:8-9); *bless men contrary to faith in His Word* (Heb. 11:6; Jas. 1:5-8; Jn. 15:7); *curse men who meet His conditions* (Mk. 1:15; 16:16; Lk. 13:1-5; 1 Jn. 1:9); *change His eternal plan* (Acts 15:18; Eph. 2:7; 3:11); *save rebels who persist in rebellion, refusing to meet His terms* (Prov. 1:22-33; 29:1); *be tempted to do evil* or *tempt man with evil* (Jas. 1:13-15); *forgive unconfessed sin* (Lk. 13:1-5; 1 Jn. 1:9); and *keep one saved who turns back to sin and lives in rebellion* (Gen. 2:17; Ezek. 3:17-21; 18:4-24; 33:7-16; Mk. 7:19-21; Rom. 1:21-32; 6:16-23; 8:12-13; Gal. 5:19-21; 6:7-8; Col. 3:5-10).

God limits Himself, according to His own revelation of Himself, along other lines. Whether or not this limitation is by nature or by choice is not always stated. For example, God's compassion and love can be considered infinite and comprehensive, yet He naturally has to limit the exercise of His love to those that will not conform to His plan (Exod. 20:5-6; Jn. 3:16-18). God has had to punish people whom He once had compassion for. His faithfulness can be spoken of as infinite, but He must limit it according to His plan for those who merit it (Exod. 32:7-14; 30–35). We speak of the infinite Fatherhood of God, yet He has to limit His parenthood to those who will become His children according to His plan (Lk. 11:9-13; Acts 5:32; Heb. 12:5-10). We speak of God's infinite grace, yet He has limited it to those that will humbly receive it (Rom. 12:3-8; Titus 2:11-13). We speak of God's infinite care, yet He can care only for those

who permit Him to help them (1 Pet. 5:5-10). We speak of God as being immutable and unchangeable, yet He has had to change His plans, set aside His promised blessings, change prophecy that was based upon conditions, and do many things that He did not first intend to do. All this had to be done because of the failure on the part of those with whom He was dealing. There are many prophecies and promises in Scripture based upon people meeting certain conditions (Lev. 26:3-45; Deut. 11:13-32; 12:1-32; 28:1-62; 30:15-20; Isa. 1:15-20; 55:1-13; 59:8-14; etc.).

We speak of God as being impartial and no respecter of persons, yet He has been forced to be impartial to those that have obeyed Him. This is His plan. All can enjoy the plan if they choose, and concerning this, God cannot be partial and still be just. We speak of God as being invisible, yet He has been seen as a visible person by many, as we have seen in Point 7, 8 and 9, above. We speak of God's longsuffering as being infinite, yet it has come to an end many times (Exod. 32:7-34; 34:6). God is spoken of as infinite in mercy, yet He has had to curse people whom He had previously had mercy upon (Exod. 15:13; 1 Cor. 10:1-12).

And so it goes with many of God's attributes and powers. He naturally has had to limit Himself in His dealings with free moral agents, so in the thought of God being limited concerning His knowledge of human affairs, we must conclude that it is not so much that God *cannot* know all things beforehand if He so chooses. Rather, *He prefers not to do this* because of the very nature of His plan, and because it was made in conjunction with unpredictable free moral agents. We can still believe that God is omnipresent, omnipotent, omniscient, impartial, longsuffering, etc., by nature, but that He limits Himself according to His plan of dealing with other beings who are capable of free action; it cannot be known what they will do under all circumstances until they are tested. This is the only kind of a plan that God could justly make since it includes the personal relations with creatures capable of free and unpredictable choices.

The Attributes of God

Many are the attributes of God, and what is said of one person of the divine Trinity can be said of each one of the three separate and distinct persons of the Godhead. See the many attributes of God in Points 8 and 9, above.

The Existence of God

There are over 130 declarations of God revealing that He is God, and the only true God, in Ps. 93:1-5; Isa. 40:12-31; 41:3-29; 43:13-21; 44:6-8; 45:12-22. Also, 3,808 times such expressions as "Thus saith the Lord," and "The Lord spake" and others show Him to be the author of the Bible. See Lesson Two, VII, 16. Many times God declares Himself to be the Creator of the worlds (Gen. 1:1–2:25; Job 12:7-25; 38:1–41:34; Ps. 8:1-9; 19:1-6; 102:25-28; Isa. 45:18; Jn. 1:1-3; Eph. 3:9; Rev. 4:10-11; 14:7; and from Heb. 1:3 we learn that He not only created all things, but that all things are now upheld by His great power. The many manifestations of God's great works, and His many personal acts of manifestations on various occasions as recorded in Scripture, also prove His existence and personhood (Gen. 1:1–2:25; 3:1-24; 11:1-9; Lev. 10:2-4; 2 Sam. 22:8-16; Job 38:1–40:24; Ps 18:7-20; 78:12-16, 23-29, 43-66; etc.).

10. *The Godhead consists of three separate and distinct Persons.* This fact is simply stated in Scripture: "For there are *three* that bear record in heaven, the Father, the Word and the Holy Ghost: *and these three are one.* And there are *three* that bear witness in earth, the Spirit, and the water, and the blood; *and these three agree in one*" (1 Jn. 5:7-8).

The word "one" is explained in Point I, 3-4, and Point II, 6, above. Some facts concerning the Trinity are given in Point I, 5, 7, 8, and Point II, 6, above. For full and complete proof we shall wait until Lesson Twenty-seven. Here we may say that the only sense in which *three* can be *one* is in the *sense of unity*, and *one person* cannot be *three persons* in any sense. So the old idea that God exists as three persons in one person is not only unscriptural, but it is ridiculous to say the least.

If there are *three separate and distinct persons* as plainly stated in 1 Jn. 5:7-8, then let this fact be settled once and forever. All Scripture will harmonize with this idea, but many scores of scriptures cannot possibly be harmonized with the idea of God being only *one person* or *one person made up of three persons.* The above passage is speaking of three witnesses and no one person can be three separate witnesses. It will be proven in Lessons Twenty-one and Twenty-five that both the Son of God and the Holy Spirit have personal bodies and that they are distinct persons from the Father, and in Lesson Twenty-seven it will be proven that there are *three separate and distinct persons* in the Godhead. Since this is true, we must conclude here that if one person of the three in the Godhead has a personal body, soul, and spirit, all three persons must also have separate bodies, souls, and spirits.

Questions on Lesson Four

1. What is one of the greatest errors of the Church of today?
2. Is there any reasonable excuse for ignorance of God? Why?
3. How have men almost nullified the Word of God?
4. Define *God, Godhead, one, in, person, incarnation, Father, Son, Trinity, body, soul* and *spirit.*
5. Do unsaved men have God's Spirit in them? Prove from Scripture.
6. When do they get the Spirit of God?
7. Is *breath* and *spirit* the same? Prove from Scripture.
8. Does man have a separate spirit from God's Spirit? Prove.
9. Is there such a thing as a *spirit-body*? Prove.
10. Do all things in creation have bodies? Prove.
11. Did Jesus teach that God has a body? Prove.
12. How does Moses teach that God has a body?
13. How does Paul teach that God has a body?
14. Have men ever seen God with the natural eyes? Prove.
15. Will the redeemed see the body of God in the future? Prove.
16. What is the modern conception of God? Can men prove this idea of God?
17. Is there any harmony between the Bible and this conception of God?
18. Do angels and other spirit-beings have bodies? Prove.
19. What kind of illustration does Paul give that makes clear the subject of God?
20. Is there anything hard to understand about God if we believe Paul? Why?
21. How should we understand the word "one" in such phrases "one God"?
22. What is the rule to follow in Scripture to distinguish the different persons in the Godhead?
23. Are all three persons in the Godhead called *God*? Explain how the word can be used individually and collectively.
24. What kind of bodies will men have in the resurrection?
25. How does this help us to understand the body of God?
26. Prove from Scripture that God does have a spirit-body.
27. Do such words as *light* and *love* prove that God does not have a body?
28. Can God be comprehended by the senses? Prove.
29. Why is it that we do not comprehend God more today by the senses?
30. How can we harmonize Jn. 1:18; Exod. 33:20; 1 Tim. 6:16 with the idea

that men have seen God with the natural eyes?

31. Is there a single passage that says God's image and likeness consists only of moral and intellectual powers?
32. How are we to explain the bodily parts of God mentioned in Scripture?
33. Do they prove that God does not have bodily parts? What do they prove?
34. How do facts in the Bible about the soul and spirit out of the body prove that God can and does have a spirit-body?
35. Prove from Scripture that God has a *personal soul.*
36. Prove from Scripture that God has a *personal spirit.*
37. Does man have the same kind of soul passions and spirit faculties that God has? What is the difference between them?
38. Does the Godhead consist of *three separate and distinct persons*? Prove.
39. How can three persons be one? Can three persons be one person? Can one person be three persons in any sense?
40. If there are three distinct persons in the Godhead, would each have a separate body, soul, and spirit? Why do you think so?
41. Define and discuss the *omnipresence* of God. Is He omnibody?
42. Define and discuss the *omniscience* of God. Name some things He does not know.
43. Discuss fully the *personality* of God and prove He is a person.
44. Discuss fully the *invisibility* of God. Is He of a substance that cannot be seen? Prove from Scripture.
45. Define and discuss the *omnipotence* of God. Name some things He cannot do.
46. Prove from the Bible the existence of God.
47. Name at least 15 attributes of God.
48. Give at least three plain scriptures that prove that God exists as *three separate and distinct persons*.
49. How many hundred scriptures prove the divine Trinity?
50. What are the clearest of all the many scriptures that prove a divine Trinity?

Supplement Two

For Lessons Three and Four

I. What This New Conception of God Will Mean to You

The idea that the Godhead consists of three separate and distinct persons, each with a personal spirit-body, a personal soul, and a personal spirit will mean much to you as you learn to know and love God and follow the divine plan for your life. At the very least, this conception of God will make the whole Godhead comprehensible to you. It will no longer be a mystery beyond all possible understanding as you may have been taught.

Because God the Father is a person, He expects you to respect Him as you would any other great personage and as you should the Sovereign Moral Governor of all free moral agents. God has a personal plan for your life that will fit perfectly into His larger plan for man. In other words, He has invited and has made it possible for each of you to have a personal part in the fulfillment of His plan for man. You should enter wholeheartedly into cooperation with God's plan for your life. God's plan is a mutual one for the best and highest good of all creation. He wants to take you into partnership for eternity. As Paul expressed it, "workers together with him" (2 Cor. 6:1). This should be the thrill of your life. You should count it the greatest honor ever bestowed upon you to have a part with Him to bring about the highest good of the universe. You should hunger daily to know Him better as a person and to know His plan, so that you may become an integral part of God and His program.

The plan of God for man includes both the means and the ends, prayer and its answer, the labor and its fruit. There is a single plan which embraces all things for the good of all creation. It is a part of the perfection of God that He would have a plan for man—the best plan possible. This plan is already predestinated according to the eternal purpose of Him that works all things after the pleasure of His own will (Isa. 46:10-11; Dan. 4:35; Eph. 1:3-11; 2:10; 3:10-11).

This personal concept of God will enable you to work with God as a person, pray to Him as you would talk to any person in whom you put trust and

confidence, and obey Him in all things, realizing that everything is done in the presence of God. As you continue these lessons the plan of God will be unfolded to you, and you will get to know God in a real, personal way. As you conform to the plan, you will get to know the power of God and learn how to use it to get the many blessings of this life for yourself and for others. God's plan will become a personal part of your life as you seek to know and follow it. God will become your best friend and a personal Father and Partner in your everyday affairs. You will come to know the glory and the blessing of a secret relation with God such as few men know.

II. All Men Are Sinners

The first thing to do in getting acquainted with God is to know yourself and your relation to God, as well as to know what you can receive from Him. The Bible declares that "all have sinned and come short of the glory of God" (Rom. 3:23). If you have not yet realized your condition of sinfulness, or if you have been deceived by false religions into believing that you are not a sinner, the thing to do is to throw out this false religion. You know that you have sinned and been condemned in your own conscience for many acts you have committed in life. The Bible makes it clear that "sin is transgression of the law" (1 Jn. 3:4) and that "all unrighteousness is sin" (1 Jn. 5:17).

Anything that the Bible forbids is sinful. Lists of sins that damn the soul are plainly recorded, so there can be no excuse for not knowing what the will of God is concerning sin. In Mk. 7:21-23 we read, "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man."

In Rom. 1:29-32 we read of other sins that condemn men before God: "Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventers of evil things, disobedient to parents, without understanding, covenantbreakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

Again we read, "Know ye not that the unrighteous shall not inherit the kingdom

of God? Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God" (1 Cor. 6:9-11).

Paul, in Gal. 5:19-21, gives another catalog of sins that will damn the soul: "Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness revellings and such like . . . they which do such things shall not inherit the kingdom of God."

All these scriptures prove beyond doubt that God condemns all men as sinners, for all men outside of Christ commit in varying degrees some of these sins. If any man has committed one of these sins at any time in his life, he has incurred the death penalty and he must accept Jesus Christ as a personal Savior or be eternally condemned and lost, according to Scripture, which says, "The soul that sinneth, it shall die," and "they which do such things shall not inherit the kingdom of God" (Ezek. 18:4; Gal. 5:21; 1 Cor. 6:9-11).

III. The Key That Unlocks All Promises

Jesus taught that a man "must be born again" and "Except a man be born again, he cannot see the kingdom of God . . . Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God . . . Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven . . . Except ye repent, ye shall all likewise perish" (Jn. 3:1-8; Mt. 18:3; Lk. 13:1-5).

The New Birth is a necessity to being saved and to having the right relationship to God so that one can claim the benefits of the Bible. The New Birth is not confirmation, church membership, water baptism, taking the sacrament, observing religious duties, an intellectual reception of Christianity, orthodoxy of faith, going to church, saying prayers, reading the Bible, memorizing creeds, being moral, being cultured or refined, doing good deeds or doing your best, being as good as the next fellow, or any of the other things that men are trusting in to save them.

Neither do these things bring about the New Birth. Nicodemus, whom Jesus addressed concerning the New Birth, had most of these qualifications, but Jesus said to him "Ye must be born again." The thief on the cross and many others

whom Jesus forgave while on Earth were saved without these things. They simply did the one necessary thing—became “converted” and “born again” by accepting Jesus Christ as their personal Savior and by repenting and turning to God with their whole heart as a little child, as proven in Mt. 9:1-7; Lk. 7:48-50; 18:9-14; 23:43; Jn. 8:1-10; Acts 3:19; 8:36-37; 16:31.

Every man who is born again will automatically have the above external evidences of a good life by virtue of the New Birth. However, it is sad to say, that there are millions of people who are trusting these outward things to save them, and they really believe that they are the evidences of a right relationship with God. Millions will die and be lost without the New Birth because they have been misled concerning the experience of being born again. There is no excuse for men being deceived if they will read their own Bibles instead of listening to some religious teachers.

It is all-important that we pay personal attention to our eternal welfare and not trust the best of men. If we permit men to mislead us in eternal matters and are lost, it will be too late then to personally see after our welfare, so let us do it now. Don’t take the attitude that you cannot be deceived and that your church is the *only* right one and cannot mislead you. This may be true, but it would be wise for you to make sure of it by going to the Bible for yourself and seeing with your own eyes, and knowing from your own heart that you are right with God and have had the real New Birth experience and are living right with God every day.

There is no use fooling yourself. That will not get you anywhere. You are either born again or you are not. You are either really saved, or you are being deceived into thinking that you are, and you are lost. If you are not getting answers to your prayers, it is either that you are *not saved* or you are *doubting God*. If your obstacle is doubt, then you should quit it. If it is not doubt, then it will pay for you to examine yourself and see if you are really right with God. He is obligated to answer you if you are His child. If you have once been saved, it may be that you have become cold in your experience and need to re-consecrate your life to God. You know your own life and true relationship to God, so get the fact settled that you are genuinely saved and in present contact with God, and then you will be in the right position to get what God has promised.

Culture, refinement, and outward correctness of life in the church or out of it will not take the place of the New Birth. The trouble is in the heart (Mk. 7:18-23),

and to merely reform the outward life will not save you. An artist could put a coating of wax and the most beautiful colors on the outside of a rotten apple, but it would still be rotten at heart. One bite into it would be a bite into decay. The fact is that out of Christ every man is rotten in the heart, and mere culture, refinement, outward respectability, morality, and outward correctness of life are simply artificial and the practice of hypocrites who, like whited sepulchres, make clean the outside; but within are full of extortion and excess—"dead men's bones, and all uncleanness" (Mt. 23:25-28).

IV. The Evidences of the New Birth

1. *You will be changed down in the depths of your being and be made a new creature:* "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ" (2 Cor. 5:17-18). If you have never been changed like this, then it is certain that you have never been born again.

2. *You will have the witness of the Spirit in your life that you are a child of God:* "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba Father. The Spirit himself beareth witness with our spirit, that we are the children of God" (Rom. 8:14-16).

3. *You will have freedom from condemnation and from the law of sin and death and you will live and walk in the Spirit:* "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death . . . That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit . . . And if Christ be in you the body is dead because of sin; but the Spirit is life because of righteousness" (Rom. 8:1-13; Gal. 5:16-26).

4. *You will be cleansed from all sin and delivered from the power and dominion of sin as well as from the love of sin:* "He shall save his people *from* their sins" (Mt. 1:21); "The blood of Jesus Christ cleanseth us from all sin . . . If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 Jn. 1:7-9).

5. *You will be free from sin:* "Ye shall know the truth, and *the truth shall make you free* . . . If the Son therefore shall make you free, *ye shall be free indeed*" (Jn. 8:31-36); "Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein? . . . our old man was crucified with him, that the body of sin might be destroyed, *that henceforth we should not serve sin.* For he that is dead is *freed from sin* . . . reckon yourselves to be *dead indeed unto sin . . . sin shall not have dominion over you* . . . 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? . . . ye were the servants of sin . . . being made *free from sin*, ye became the servants of righteousness . . . even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were *free from righteousness . . . but now being made free from sin,* and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Rom. 6:1-23); "The law of the Spirit of life in Christ Jesus *hath made me free from the law of sin and death*" (Rom. 8:1-4); "everyone that *doeth righteousness* is born of him . . . he that doeth righteousness is righteous *even as he is righteous.* He that committeth sin *is of the devil* . . . whosoever is born of God *doth not commit sin* . . . whosoever is born of God *overcometh the world* . . . whosoever is born of God *sinneth not;* but he keepeth himself, and that wicked one *toucheth him not*" (1 Jn. 2:29; 3:7-10; 5:1-4, 18).

Many other scriptures say that when one is born again and in Christ *he receives power to become a son of God* (Jn. 1:12); *he has crucified the flesh with the affections and lusts* (Gal. 5:24); *his sins are blotted out* (Acts 3:19); *he is washed, sanctified, and justified* (1 Cor. 6:9-11; Rev. 1:5); *he has turned from darkness to light and from the power of Satan to the power of God* (Acts 26:18); *he has salvation* (Rom. 1:16; 2 Thess. 2:13); *he is created in righteousness and true holiness* (Eph. 4:22-24); *he is God's elect* (Eph. 1:7; 1 Pet. 1:2-4; Col. 3:12); and *he departs from all iniquity* (2 Tim. 2:4, 19-22).

I am fully aware that literally thousands of religious teachers are constantly saying that no man can live free from sin, and that we sin every day. One can see that this teaching is entirely out of harmony with the Bible by reading the above scriptures. If these men sin every day, then they are sinners every day and there is no time that they are not sinners. If they are sinners all the time, then there is no time when they are not under the death penalty of the broken law, and they will be sent to hell as sinners to pay the death penalty. Christ means nothing to them if they are sinners and if they cannot be saved from sin.

It is time that you wake up and stop listening to such men and begin to read the Bible and obey it. Naturally, a man that does not believe in salvation from sin can never be saved from it. If Christ came to save us from our sins and He cannot do it, then He has failed in His mission. If the New Testament teaches freedom from sin, then it is either the truth or a lie. If it is a lie, then we might as well throw the whole Bible away and have nothing to do with religion. Christianity, in that case, is a mere sham and a false religion, teaching something that is not true. If salvation through Christ is true, however, then these modern teachers of religion are false and no man can safely believe them, or even listen to them deny the truths of the Bible.

Do not let men deceive you into thinking that there is no such thing as living a clean, holy, victorious life in Christ secure from sin, the flesh, the world, and the devil. If you are not saved from these things you are not saved from hell, according to the scriptures under Point II, above. There may not be such a life as far as these teachers are concerned and as far as they know. Either they do not know the Bible and they do not have biblical experiences, or they are plain rebels against truth and refuse to get such blessings. In either case, you should not listen to them concerning such an important thing as your eternal welfare. Why not listen to the Scripture instead? It will not deceive you. It will always tell you the truth, as you can see from the facts stated above.

If you want biblical experiences, if you want faith in God, answers to prayer, prosperity, healing and health, and happiness in God, you will have to conform to God and His Word as you receive it. It is not a question of deciding between what we say and what others say. It is a question of *what you can plainly read in your own Bible.* That and that alone you will have to give an account for, so do not permit any man to lead you astray. Let men brand you as old-fashioned if they want to. If you will follow the Bible, it will pay you great dividends and benefits untold in this life and in the life to come. You are the one who desires such benefits, and you are the one that must see to it that you cooperate with God and His Word to get such blessings. Man is not going to give you such blessings, but man can hinder you from getting them from God if you permit him to cause you to fail God and His Word.

V. What the New Birth is and How it is Received

The New Birth is a new creation from above, the direct operation of the Word of God and the Spirit of God upon your life, changing you completely when you

truly repent and turn to God. This is brought about in the following manner: *first*, recognize that you are a sinner and lost, without God and without hope; *second*, admit that Jesus Christ died on the cross to save you from sin by His own precious blood; *third*, come to God repenting of your sins and turning away from all sin, pleading the merits of the blood of Christ in the name of Jesus Christ, and you shall be born again; that is, the Holy Spirit will then definitely make you a new creature, cleansing you from all sin by the authority of the Word of God and by the blood of Christ that was shed to atone for your sins; and *fourth*, you must believe from your heart when you confess with your mouth that God forgives you of your sins and that He cleanses you from all unrighteousness.

Scriptures for your authority to confess and believe are the following: "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (Jn. 1:12-13); "Him that cometh to me I will in no wise cast out" (Jn. 6:37); "Whosoever believeth in him should not perish, but have everlasting life" (Jn. 3:14-21, 36; 5:24); "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; For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation . . . For whosoever shall call upon the name of the Lord shall be saved" (Rom. 1:16—10:9-13); "Repent ye therefore, and be converted, that your sins may be blotted out" (Acts 2:38-39; 3:19; 16:31); "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast" (Eph. 2:1-10); "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 Jn. 1:9).

The new birth is not a *coming into existence* of the body, soul, and spirit; it is simply the *cleansing* of his body, soul, and spirit from all sin *by grace through faith in the precious blood of Jesus Christ* (Rom. 3:25), *by the Word of God* (Jn. 3:5; 15:3; Eph. 5:26; Jas. 1:18; 1 Pet. 1:23), and *by the direct power of the Holy Spirit* (1 Cor. 6:11; 12:13; Titus 3:5). It is the new creature experience of a person being renewed in righteousness and true holiness (2 Cor. 5:17-18; Gal. 5:24; Eph. 4:24). It is the blotting out of all sins that have separated a man from God (Isa. 59:2; Acts 3:19; 1 Jn. 1:7, 9; 2:29; 3:6-10; 5:1-4, 18). It is genuine conversion from death to life and from the power of Satan to the power of God (Mt. 18:3; Acts 3:19; 26:18; Jas. 5:19-20). It is the adoption of a person of the family of Adam and the family of Satan into the family of God (Rom. 8:14-16; Gal. 4:4-5; Eph. 1:5; 3:14-15; 1 Jn. 3:8-10). *To compare the new birth with physical conception, begetting, birth, and human existence leads to too many*

false ideas, for the two births and two lives are not parallel at all.

1. One does not exist as a human being before his natural birth; he truly must be in existence before he can be born again.

2. One does not choose his natural birth, his parents, or environment; but he must choose the new birth and all the consecrations of Christian living (Jn. 3:16; Rev. 22:17).

3. One does not repent in order to become a human being by natural birth; but he must repent and obey the gospel daily to be a child of God (Mk. 1:15; 16:16; Lk 13:1-5; Acts 2:38).

4. The first experience is the actual coming into existence of a new body, soul, and spirit—a new person; whereas, the other is merely the reconciliation of such a person to God (2 Cor. 5:17-21).

5. The former is a literal, actual conception and birth to become a human being; the latter is simply an adoption of a human being into the family of God (Rom. 8:14-16; Gal. 4:4-5; Eph. 1:5; 3:14-15; 1 Jn. 3:8-10).

6. The one is coming into existence as an unclean sinner; the other is the cleansing of the sinner from all sin and uncleanness (1 Cor. 6:11; 1 Jn. 1:7-9; Rev. 1:5; 5:10; 7:14).

7. A person has no responsibility regarding his natural birth; in the new birth he has personal responsibility in the initial phase as well as in the continued life of daily righteousness and true holiness, which are required (Jn. 6:37; Lk. 9:23; Rom. 6:14-23; 8:12-13; 12:1-2; 2 Cor. 10:4-10; 2 Pet. 1:4-10).

VI. What the Water of the New Birth Means

The Word of God is the “water” referred to in Jn. 3:5, as proven in Eph. 5:26; Jn. 6:63; 15:3; 17:17; 1 Pet. 1:23; Jas. 1:18. When one believes the Word of God that he is a sinner, that Christ died to save him from all sin, that if he confesses his sins to God and turns from sin with a whole heart and believes the gospel, he is conforming to the Word, then the Holy Spirit will transform his life by the power of the Word of God and the blood of Christ. The moment one does this he is saved and born again. He must believe it and walk accordingly. He must begin

reading the Bible and praying to God. He must begin to walk and live in the Spirit and conform to the Word of God as he receives the light (1 Jn. 1:7; Jn. 8:31-32).

VII. Prosperity and Money

The old idea among Christians that God is against His children having material wealth for fear they will lose their souls is unscriptural. The Bible is full of records of God blessing men with prosperity (Gen. 13:3-9; 26:12, 16; 33:11; 39:2-23; 41:40-44; 1 Ki. 10:7; 2 Chron. 1:12; 9:22–17:5; 32:27; Job 1:3; etc.). In both Testaments God has promised riches and blessings untold to those who will serve and obey Him (Lev. 26; Deut. 28; 29:9; Josh. 1:7-9; 1 Ki. 2:3-4; 1 Chron. 20:20; 24:20; 26:5; Ps. 1:3; Prov. 10:22; 1 Cor. 16:1-2; 2 Cor. 8:9; 9:6-11; 1 Tim. 6:17; 3 Jn. 2). God Himself is the richest person in the universe, so if it would be a sin to be rich He would be the greatest sinner of all. The very streets of Heaven are paved with gold. Jewels of all kinds garnish the foundations. The gates are solid pearl and every house is a mansion (Jn. 14:1-3; Rev. 21). If God has promised us these things in the next life, why would it be a sin to have some of these things in this life?

Having wealth is not a sin, and the reason God's children are so poor is that *they do not ask and receive as He has promised*. Money is alright to have, and it is a great blessing that can be used to help God's work and others in their needs, and this is the purpose of asking God for prosperity. It is true that men are warned not to *trust* in riches and permit them to destroy their souls, but saved men can get victory over the wrong use of money as they can get victory over other sins (Ps. 62:10; Prov. 11:28; Lk. 8:14; 1 Tim. 6:17-19). Such warnings were not given to cause God's people to desire poverty in order to be saved, but rather to regulate *the right use of money* when one is saved and is prospered.

As seen in Point VII of Supplement One, God has provided abundance and has made no limitation to His children in getting all that they want in this life. The laws of prosperity will be fully covered in Lessons Eleven and Twelve, but here we may say that what you need of this world's goods you should begin to pray for and believe the promises. Even before you get the laws of prosperity you can receive many benefits of this kind.

VIII. Power With God

Thousands of Christians are in total ignorance as to the bible doctrine of power for believers. We want you to know the truth about this so you can start from the first of these lessons to get what you want from God and get power over the devil. The Old Testament saints had great power and did remarkable acts that are seldom heard of today among Christians. Abraham had power to heal a whole nation at one time (Gen. 20). Moses and Aaron did great wonders in Egypt (Exod. 7:10–11:10) and in the wilderness (Exod. 15:22-26; Num. 11:2, 29-30; etc.). Moses healed the whole nation of Israel, and there was not a feeble one in all their tribes (Ps. 105:37; 107:20). Joshua, many of the judges, kings, and prophets did many signs and wonders by the power of God. For example, Elijah did fifteen miracles and Elisha did thirty, such as raising the dead, shutting the heavens against rain, bringing rain, calling fire from heaven, dividing Jordan, healing people, helping people get out of debt, making iron to swim, and all kinds of miracles (1 Ki. 17:1—2 Ki. 13:21).

Christ came doing miracles and healing all manner of diseases to confirm the Word of God (Isa. 11:1-2; 42:1-7; 61:1-2; Mt. 4:23-24; 11:2-6; 12:18; Lk. 4:16-21; Acts 10:38). The apostles and many others did the same work before Pentecost (Mt. 10:1-20; Mk. 6:7-13; Lk. 9:49-50; 10:1-20). Christ promised that all believers should have the signs of the gospel following them and that every believer should be able to do the works that He did (Mk. 9:23; 11:22-24; 16:15-20; Lk. 24:49; Jn. 14:12-15; 15:7; 16:23-26; Acts 1:1-8). The early believers did do the works of Christ (Acts 2:42-47; 3:6; 4:1-16, 29-33; 5:1-16; 6:3-8; 8:5-20; 9:17-18, 32-43; 11:21; 13:6-12; 14:3, 8-20, 27; 15:4; 16:16-34; 19:1-20; Rom. 1:11; 15:18-19, 29; 1 Cor. 1:7, 18-24; 2:1-5; 4:19-21; 5:1-5; 9:18; 12:1–14:40; 16:10; etc.).

We are bringing many truths to you that you seldom get in modern churches. We want you to know that everything God ever promised to Christians is for you and that God has not changed. If there has been any change, it is on man’s part. If you will accept truth as you can plainly read it in all these scriptures you can help us give to the world a new type of Christianity that it has not seen since the days of the early Church, except in a measure here and there. We want you to know that you are receiving lessons that will wake up the Christian world, if Christians who get to know these teachings will rise to their responsibility in the gospel. We want you to know that these lessons and supplements are not just the same old doctrines that you can get in many books. We present old truths and many new ones—new to modern Christians, but not new to the early ones; for many early believers enjoyed these blessings to the full, as we will make clear to

you in coming lessons.

During the next two weeks review these four lessons and do all the things we instructed you to do in the two supplements. You now have been taught the general terms and subjects of the plan of God, that the Bible is the inspired Word of God, that you can understand the Bible, and you now have the right understanding of God Himself. You have been shown the reality of God, of the devil and demons, the source of sin and diseases, the true source of help, how to pray, what to pray for, how to practice the presence of God in your life, how you can be saved and have the abundance of good things in life, how to overcome sinful habits, how to have healing and health, what the new conception of God means to you, how all men are sinners, the key that unlocks all the promises of God, the evidences of the new birth, what the new birth is and how to get it, and that it is God's will for you to be prosperous and have power with Him to get all that you need in this life.

These things are just a drop in the bucket compared to the riches of many truths that are in store for you and the order in which they will come. If you want power with God, prosperity, healing, or any good thing in particular, do as we instruct you and it will definitely come into your life.

Ten Questions For Supplement Two. Do You Know:

1. *That there must be at least three more European wars before the Battle of Armageddon and the second coming of Christ?* In Dan. 7:23-24 we have a prophecy that ten kingdoms must be formed inside the old Roman Empire territory in the last days. These ten kings referred to are the same ones symbolized by the ten horns on the beast of Rev. 13 and 17. In Rev. 17:12-17 it is stated that they will give their kingdoms to the future Antichrist, and then will fight against Jesus Christ at His second coming. This proves that they all must be in existence when Christ comes. There are twenty-two states inside that territory now. Therefore, if these countries must be formed into ten kingdoms and be in existence when Christ comes, changes must be made sometime in the future that will affect these states. It will take one war to form these ten kingdoms before the Antichrist comes. This is the first war to which we refer. Then in Dan. 7:23-24 it states "after them," that is, after the ten kingdoms are formed, then the Antichrist will arise and

subdue three of them. This is the second war. In Dan. 11:40-44; Rev. 17:12-17 it is revealed that the Antichrist will finally get power over the whole ten kingdoms. The third war will be fought between the ten kingdoms under the Antichrist and the nations that are north and east of the ten kingdoms. In other words, Russia, Germany, and other countries north and east of the ten kingdoms inside the old Roman Empire territory will fight these ten kingdoms during the last 3½ years of this age. Antichrist will be the victor, and then he will lead the nations against Jerusalem and the Jews, but Christ will come and defend the Jews, destroy the Antichrist and set up His kingdom in the world forever (Zech. 14:1-21; Ezek. 38–39; Joel 3; Isa. 63; Rev. 17:14; 19:11-21; 20:1-10).

2. *That there will be eternal generations of natural people on the Earth?* The scriptures are so literally clear on this question that we shall merely give a number of references to read. There will be "perpetual generations" and an everlasting kingdom of Christ over all coming generations forever (Gen. 8:22; 9:12, 16; 17:7, 19; 2 Sam. 7:24-26; Isa. 9:6-7; 59:20-21; Jer. 31:35-36; Ezek. 37:24-28; Dan. 2:44; 7:13-14, 18, 27; Lk. 1:32-33; Zech. 14:1-21; Rev. 1:5; 5:10; 11:15; 22:4-5).
3. *That God the Father, God the Son, and God the Holy Ghost are three separate and distinct persons, each with a personal body, soul, and spirit?* They are three persons (1 Jn. 5:7-8; Mt. 28:19). Two and three of these have been seen with separate bodies with the same eyes at the same time (Dan. 7:9-14; 10:5-7; Acts 7:54-59; Rev. 4:2-4; 5:1-7; 22:4-5; Mt. 3:16-17). If there are three separate persons, then all three would have to have a separate body, soul and spirit, as is true of any three persons we could use as an example. Abundant proof of this will be furnished in Lesson Twenty-seven. See also the many proofs in Lesson Four.
4. *That God the Father will some day move His headquarters from heaven to the earth to live among men and that men will see Him in visible form?* This is clear from Rev. 21 where it pictures the New Jerusalem as coming from heaven to the earth. In verse 3 it states, "The tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Men will see God, for in Rev. 22:4 we read, "they shall see his face; and his name shall be in their foreheads . . . and they shall reign forever and ever."
5. *That one man will rule the world soon and he will not be the Antichrist?* The first and only universal ruler of the earth since Adam fell, will be the Lord Jesus Christ, who will come from heaven with the armies of heaven and seize the governments of this world in one day and reign forever (Zech.

14:1-21; Isa. 9:6-7; Dan. 2:44; 7:13-14, 18, 27; Lk. 1:32-33; Rev. 11:15; 19:11-21; 20:1-10; 1 Cor. 15:24-28; Eph. 1:10).

6. *That there are degrees of punishment in hell and rewards in heaven?* Jesus taught that it will be more tolerable for some in the day of judgment than for others (Mt. 11:20-24); that some will be found to be twofold more a child of hell than others, and will receive "greater damnation" (Mt. 23:14-15); and that every man will be judged according to his works (Rev. 20:11-15). The saints will be rewarded according to their works (Mt. 10:41-42; 16:27; Rom. 14:10-12; 2 Cor. 5:10-11; Rev. 22:12).
7. *That wars are won or lost in the heavenlies between good and bad angels before they are won or lost on earth by men?* This is clear from Dan. 10:13-21 where Gabriel says that the satanic rulers of Persia held him captive for three weeks. He states, "now I will return to fight with the prince of Persia [the fallen angel that ruled Persia for Satan]: and when I am gone forth, lo, the prince of Grecia shall come." He further reveals that when Babylon was overthrown he had helped Michael to overthrow it (Dan. 10:21–11:1). He speaks of Michael as being the special prince of God over Israel (Dan. 12:1). These and other scriptures, such as Heb. 1:14; Mt. 18:10, show that there are angels over governments and even over individuals, who minister to them and seek to rule their lives. When God gets ready to overthrow a government on earth to fulfill His prophetic Word, His angels have to overthrow Satan's rulers of these kingdoms and then men will carry out the result on earth. (See Lesson Four, Point II, 9.)
8. *That the mark of the beast is not 666?* This is the "number of the beast" and not his mark, as is plainly stated in Rev. 13:16-18. There will be three things men will have a choice of taking in the days of Antichrist: The mark of Antichrist, his name, or the number of his name. What the Antichrist's name and mark will be is not stated; but the number of his name is stated as being 666. Therefore, no man can now know his name or his mark and will never be able to know them until the Antichrist comes after the rapture of the Church, as we shall see. However, anyone now can know that 666 is the number of his name, as this is revealed in Rev. 13:18.
9. *That blood will soon flow up to the horses' bridles?* This will literally be true at the Battle of Armageddon which will be fought at the second coming of Jesus Christ in the near future (Rev. 14:14-20; 19:11-21; Ezek. 38:17-21; Zech. 14:1-21).
10. *That all true saints will be exempt in the last day wars?* The reason for this will be that they will be translated to heaven before the last two wars, as we have explained in question 1, above. These last two wars will be fought

after the Antichrist comes. These two wars will be fought after the first of the three wars, which brings about the formation of the ten kingdoms (Dan. 7:23-24) and after the rapture of the church (2 Thess. 2:7-8; Rev. 4:1). This we will prove in detail in Lessons Thirty-seven through Fifty-two.

LESSON FIVE

5. THE ORIGINAL CREATIONS OF GOD

THE ANTECHAOTIC AGE (Gen. 1:1-2)

PART I: The Origin of All Things (Lessons 1–8)

Earth's First Sinless Career (Gen. 1:1; Ezek. 28:15)

The Earth Made Perfect the First Time

The original creations of God include the heavens and the earth and all things therein as first brought into being. This period is summed up in Gen. 1:1 as follows: "In the beginning God created the heaven [Hebrew, *heavens*] and the earth." This refers to the dateless past, and takes in only a part of *the creative ages*, as defined in Lesson One, Point III, 1, (4); that is, from the beginning of creation until the chaotic period of Gen. 1:2 when the earth and its first inhabitants were destroyed by the first flood. There are many other passages in Scripture that refer to this period (Job 38; Ps. 8:3-8; 19:1-6; Prov. 8:22-31; Jn. 1:3, 10; Acts 17:24-26; Col. 1:15-18; Heb. 1:1-12; 11:3; Rev. 4:11).

I. God in the Eternal Past

Just what God did in the eternal dateless past no one knows, for He has not seen fit to reveal all His activities from infinity (Deut. 29:29). All we know is that He has existed from all eternity, and that sometime in the dateless past God brought into existence the heavens and the earth and all things that were originally made therein. The present things that are on earth were brought into existence in six days *after* the destruction of the first creation of free moral agents that lived on the earth (Gen. 1:3–2:25).

That God existed from all eternity is very clear in Scripture: "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God" (Ps. 90:2); "Thy throne is established of old: thou art from everlasting" (Ps. 93:2; Prov. 8:22-31; Mic. 5:2; Heb. 9:14; Jn. 1:1-3; Rev. 1:4-8; 4:8; 22:5, 13).

That God also created the heavens and the earth and all original creations in them sometime in the eternal past is also clear: “In the beginning,” whenever that was, and as there is no date for the beginning, it must refer to the dateless past. Any man who sets a date or time for the beginning is simply adding to the Bible. Therefore, we refuse to even tolerate a statement of such a date in these lessons. If God wanted us to know when the beginning was, He would have told us. Since He did not give even a hint, then let us leave it like it is. It could have been millions and billions of years ago, or it could have been a shorter period in the past. If geologists can prove the age of the earth to be as old as they claim it is, why disagree with them. Whether they are right or wrong, it would not contradict the Bible, as it does not set any time element in connection with the original creation of the heavens and the earth.

One thing is certain, *according to Scripture the earth is more than 6,000 years old,* and there were inhabitants on the earth before the days of Adam, as will be abundantly proven from many plain scriptures in Lessons Seven and Eight. It must be kept in mind that the heavens and the earth were created in the dateless past as in Gen. 1:1, and that the earth was cursed and flooded because of sin as in Gen. 1:2, before the six days of re-creation as in Gen. 1:3–2:25. Lucifer was already a fallen creature when he came into Adam’s Eden. He had already ruled the earth and rebelled, and caused the first flood on the earth before Adam was created. *Don’t miss the next two lessons which prove these facts!*

Another thing is certain, *God made His plan for the heavens and the earth and all things therein, before He began to bring them into existence*. Then, too, it is also certain that God brought them into existence and that they are *not a product of evolution* as taught by many foolish men in their opposition to the Bible. The Bible begins with God as the Creator of all things, and ends with God reigning over all things after rebellion against His moral government has been put down (Gen. 1:1; 1 Cor. 15:24-28; Eph. 1:10; Phil. 2:9-11; Rev. 21–22).

II. The Drafting of God’s Plan

As we shall see in Supplement Five, God’s plan was made for and is being worked out by *three separate and distinct persons*. We have statements in Scripture which prove that all three had their part in designing the plan that is now revealed in the Bible. The three members of the deity consulted in various places in working out this plan. In Gen. 1:1 and in about 2,700 other places in the Hebrew Bible the word for *God* is *Elohim*, which is a uni-plural noun

meaning *Gods* and is so translated 239 times in the King James Version (Gen. 3:5; Exod. 22:28; 1 Sam. 4:8; Dan. 2:11; 4:6-9; 5:11, 14; etc.). It is the plural of *Eloah* meaning *deity* or *God*.

Translating this word literally in the English would be "In the beginning *Gods* created the heaven and the earth." Sometimes it is used with plural pronouns as, "And *Gods* said, Let *us* make man in *our* image," thus not only showing plurality of persons, but that all persons had the same kind of image and likeness, and that not just one of them had a spirit-body. In Gen. 3:22 it is expressed as follows: "man is become *as one of us*," showing that all three persons in the deity were alike. The phrase "as one of us" means "like each one person of several persons of the same kind," as proven wherever it is used in Scripture or in any other literature. It could not mean anything else in English. In Gen. 11:7, the Gods said, "Let us go down, and there confound their language." Plural pronouns are used of God in other places in both Testaments (Isa. 6:8; Ps. 2:3; Jn. 14:23; 17:11, 22). It is perfectly scriptural to use the plural word "Gods" when we speak of three separate persons in the Godhead, as explained in Lesson Four, Point I, 3, and Point II, 6. There would be no sense to the meaning of *one in unity* if there was only one person in the Godhead. It is perfectly natural, therefore, if there be three persons in the deity, that all of them would have a part and would consult each other in the drafting of the plan. Where the Godhead dwelled in all eternity and what they all did is not known. When and where the plan was drafted is not known, but it is stated in Scripture that God planned the worlds (*ages*) by Christ (Heb. 1:1-3; 11:3), and by Him all things were brought into being (Col. 1:15-18; Eph. 3:9; Jn. 1:1-3, 10).

The following passages prove that the plan was made and known unto God from the very beginning: "Declaring the end from the beginning, and from ancient times" (Isa. 46:10-11); "This is the purpose that is purposed upon the whole earth" (Isa. 14:26-27); "Thou hast established the earth, and it abideth. They continue this day according to thine ordinances" (Ps. 119:89-91); "Known unto God are all his works from the beginning of the world" (Acts 15:18). See also Eph. 1:4-11; 2:7; 3:5-11; 1 Pet. 1:20.

III. The Dispensational Plan of God from Eternity through Eternity (Eph. 3:11)

The following points will give the student a gist of the whole plan of God as revealed in the Bible from the eternal past to the eternal future. This outline

consisting of only thirty points should be memorized, so that the student may always have in his mind the general scope of God's plan of the ages and dispensations (as illustrated by the author's *Plan of the Ages* bible chart). It would be profitable to study this plan and the chart together, so that a general idea of God's program from eternity to eternity could be gained. Then the student could begin to rightly divide the Word of Truth by associating the various scriptures with the proper periods, or ages and dispensations.

1. God in the eternal past (Ps. 90:2; 93:2; Mic. 5:2; Heb. 9:14).

2. The drafting of God's plan (Heb. 1:3; 11:3; Eph. 3:11; 1 Pet. 1:20).

3. Creation of the heavens, including the sun, moon, and stars (Gen. 1:1; Col. 1:15-18; Ps. 8:3; 90:2; 95:5; 102:25; Isa. 40:12, 26; 45:12; 48:13).

4. Creation of the spirit world (Job 38:4-7; Col. 1:15-18).

5. Creation of the earth. The earth made perfect the first time (Gen. 1:1; Job 38:4-7; Isa. 45:18; Heb. 11:3).

6. Creation of "the world [*kosmos*, social order] that then was" (2 Pet. 3:5-9; Isa. 14:12-14; 45:18; Jer. 4:23-26; Ezek. 28:11-17).

7. Lucifer's reign over "the world that then was" (Isa. 14:12-14; Jer. 4:23-26; Ezek. 28:11-17; Col. 1:15-18). The length of his rule is unknown.

8. Other thrones, dominions, principalities and powers placed over other parts of the universe (Col. 1:15-18; Eph. 1:21; 3:10; 1 Pet. 3:22).

9. The kingdom of God universal; God the Supreme Moral Governor of the universe, and all in harmony with Him (Job 38; Dan. 4:17, 25, 32, 35). The length of the rule of the universal harmonious kingdom before Lucifer started his rebellion is unknown.

10. Lucifer, the original ruler of the planet earth, conceives the idea that he can get the cooperation of other angelic beings of the universe, dethrone God, and become the exalted supreme ruler of the universe (Isa. 14:12-14; Ezek. 28:11-17; 1 Tim. 3:6).

11. Lucifer carries out his plans and through pride falls and incites rebellion

by slander and accusations against the Almighty. He causes his own earth-kingdom subjects and over one-third of God's angels (Rev. 12:7-12) to rebel against Him. The earth enters its first sinful career (Isa. 14:12-14; Ezek. 28:11-17; 1 Tim. 3:6). The length of the uprising is unknown.

12. Lucifer instigates rebellion and persuades everyone possible to rebel. He openly breaks relations with God and His government, and leads his rebels from the appointed place of mobilization on earth into heaven to dethrone God; but he is met by Michael and the faithful angels, and is defeated and cast as lightning back to the earth (Isa. 14:12-14; Ezek. 28:11-17; Lk. 10:18).

13. God completely destroys Lucifer's kingdom on earth, and curses the earth by destroying every bird, animal, fish, city, inhabitant, and all vegetation. He then turns the earth upside down and by means of a great flood makes it *empty* and *a waste* (Gen. 1:2; Ps. 104:5-9; Isa. 14:12-14; Jer. 4:23-26; Ezek. 28:11-17; 2 Pet. 3:5-9). The length of the pre-Adamite flood on the earth is unknown.

14. The Spirit of God begins to move upon the flooded earth and in the darkness which covered the waters to restore the earth to a habitable state, to create new land animals, fish, fowls, vegetation, and Adam as the new ruler of the earth (Gen. 1:2; Ps. 104:6-9). Length of the re-creation is six days (Gen. 1:3–2:25; Exod. 20:8-11; 31:15).

15. The earth is made perfect a second time and all things in the universe are again in harmony with God as before Lucifer's rebellion; except Lucifer and his spirit-rebels are still at large in the heavenlies to further God's plan in the probationary periods of the human race should man fall (Gen. 1:3–2:25; Eph. 2:1-3; 6:10-18; Job 1:6; 2:1; Rev. 12:7-12).

16. THE FIRST PROBATIONARY PERIOD—*The Dispensation of Innocence*. The length of this period was about six days. (Gen. 2:17–3:24).

17. Lucifer (now *the devil* or *adversary of God and man* called *Satan*) enters the restored earth, tempts man and causes his fall, thus regaining dominion of the earth and all things therein (Gen. 3; Lk. 4; Jn. 12:31; 2 Cor. 4:4; Rev. 11:15; 20:1-10).

18. Rebellion starts again on the earth by the second ruler of earth. Man is

judged, the earth is again cursed and enters its second sinful career, and all creatures are brought under the bondage of sin and corruption (Gen. 3; Rom. 5:12-21; 8:19-23).

19. “The heavens and the earth which are now” since the restoration work of the six days, and since the new curse on the earth await the time of the second renovation, and the third perfect state of the earth, called the *New Heavens* and the *New Earth* (2 Pet. 3:5-13; Rom. 8:19-23; Heb. 1:10-12; 12:24-28; Rev. 21–22).

20. THE SECOND PROBATIONARY PERIOD—*The Dispensation of Conscience* (Gen. 3:1–8:14). The length of this period was 1,656 years (Gen. 5:1-29; 7:11).

21. THE THIRD PROBATIONARY PERIOD—*The Dispensation of Human Government* (Gen. 8:15–11:9). The length of this period was 427 years (Gen. 11:10–12:9).

22. THE FOURTH PROBATIONARY PERIOD—*The Dispensation of Promise* (Gen. 11:10—Exod. 12:51). The length of this period was 430 years (Exod. 12:40; Gal. 4:30).

23. THE FIFTH PROBATIONARY PERIOD—*The Dispensation of Law* (Exod. 13:1—Mt. 4:1; 11:11; Lk. 16:16). The length of this period was over 1,718 years from Moses to Christ.

24. THE SIXTH PROBATIONARY PERIOD—*The Dispensation of Grace* (Jn. 1:17; Mt. 4:1—Rev. 19:21). The length of this period will be from the first advent to the second advent of Christ, and the binding of Satan in the abyss at the end of this age. It has already lasted over 2,000 years.

25. THE SEVENTH PROBATIONARY PERIOD—*The Dispensation of Divine Government* or *Millennium* (Rev. 20:1-10). The length will be 1,000 years (Rev. 20:1-10).

26. At the end of the Millennium Satan will be loosed from the abyss to deceive the nations on the earth, then will come the last rebellion on the earth and the destruction of all human rebels (Rev. 20:7-10).

27. The second resurrection and final judgment at the end of the

Millennium (Rev. 20:11-15).

28. The end of the earth's second sinful career by the renovation of the immediate heavens and the earth and the removal of the curse in its entirety and all its effects (2 Pet. 3:10-13; Rom. 8:19-23; Heb. 1:10-12; 12:24-28).

29. The confinement of all spirit and human rebels of all ages in the Lake of Fire forever (Mt. 25:41, 46; Rev. 14:9-11; 20:10-15; Isa. 66:22-24).

30. The New Heavens and the New Earth—the eternal perfect state with God all-in-all again, as before rebellion started in the universe with Lucifer and Adam (1 Cor. 15:24-28). The earth will be made perfect the third time (Isa. 65:17; 66:22-24; 2 Pet. 3:13; Rev. 21–22).

IV. The Creation of the Material Universe (Gen. 1:1)

By the creation of the material universe we mean the creation of the heavens and of the earth, and all things originally created therein. The heavens were created first, then the earth, as proven in Gen. 1:1; Job 38:4-7.

The word "beginning," as we have seen, refers to the dateless past when there was as yet no material universe, or the heavens and the earth could not be spoken of as being *created* or *brought into existence* at that time. There was as yet no day and night, and no time on the earth or in heaven, for they were not yet created. Whether there was day and night or times and seasons where God lived before that is not stated, and all speculation is pointless as to proof of the fact one way or the other.

The word "created" is from the Hebrew word *bara*, meaning *to create, to make new or bring into existence without the use of pre-existing material*. This latter idea is certainly true of the materials out of which the heavens and the earth were formed.

In Heb. 11:3 we read that the "things which are seen [*the visible things*] were not made of things that do appear" or that were visible. If the heavens and the earth were brought into existence, then it is certain that at one time they were not in existence. *Bara* is found 49 times in the Hebrew Bible, and is translated *create*, 8 times; *created*, 33 times; *make*, 4 times; *Creator*, 3 times; and *createth*, once. The primary idea is to bring into existence something new, even if the something new is to be made out of already existing material. Perfection is generally

implied, and is always implied when anything is a creation of God. Moses said, “His work is perfect” (Deut. 32:4), and David said, “His way is perfect” (2 Sam. 22:31). Solomon said that God “made everything beautiful in his time” (Eccl. 3:11). In fact, a perfect God could not make anything imperfect.

Bara is used only seven times in Gen. 1:1–2:4, the passage that records all the creative ages. It is correctly translated *created* in each case. In all other verses of this passage the word *made* is used. It is from the Hebrew *asah*, meaning *to make something out of already existing material*, as explained in Point VII, below.

In Gen. 1:1 the heavens and the earth are *created* or brought into existence; in Gen. 1:21 the sea creatures are *created* or brought into existence; and in Gen. 1:28 man is *created* or brought into being. Thus, *bara* is reserved for the introduction of each of the three great spheres of existence: the world of *matter*, the world of *natural life* as in all living creatures, and the world of *spiritual life* represented by man. The heavens and the earth were brought into existence “in the beginning,” while the living creatures and man were brought into existence on the fifth and sixth days of the restoration of the earth to a habitable state. All other accomplishments in the six days were not of a creative nature but were things *made out of already existing material* which had been created, in the various periods or ages “in the beginning.”

The Hebrew word for *heaven* is *shamayim*, meaning *lofty, sky,* or *the higher ether where the celestial bodies revolve*. It is found 657 times and in most places it should have been translated *heavens*. God created the heavens, which includes the sun, moon stars, and all inhabitants of heaven and all things therein. Then He created the earth and its inhabitants and all things therein. That the heavens are inhabited is clear from Rev. 12:12; 13:6; Col. 1:15-18; Dan. 4:35. There are at least three heavens, and all were created and inhabited “in the beginning.” The third heaven is God’s dwelling place, and it is a real created planet like this earth, as proven in Gen. 1:1; 2 Cor. 12:1-3; Heb. 11:10-16; Col. 1:15-18; Deut. 10:14; Ps. 115:16.

It is interesting to note that astronomers have discovered planets about 150 million light years from the earth. This is about 14,690,062,800,000,000,000 miles from the earth, or the distance light can travel in 150 million years at the rate of 186,000 miles per second. Astronomers say that there may be other universes beyond this one. They also say that each star is a sun to other planets,

but they are so far distant from our planetary system that they appear as small lights. Also, about six billion stars have been discovered and they are all suns to other planets. If this is true, then the universe is vast beyond conception. All this is no doubt true, for it is hard to conceive of God existing from all eternity as a lazy Being, not doing one thing until a few millenniums ago when He finally decided to make the heavens and the earth. It is easy to conceive that God has been making things in all the eternal past. What we have revealed in *God's Plan For Man* proves that God has always been busy doing things. The Bible says that the heavens cannot be measured and the host of heaven cannot be counted (Jer. 31:37; 33:22-25).

The Hebrew word for *earth* is *erets*, meaning *dry ground*: "And God called the dry land earth" (Gen. 1:9-10), so we can read Gen. 1:1, "In the beginning God created the heavens and dry land." In Gen. 1:2 the dry land is then wet land, proving it was flooded after its original creation (Ps. 104:6-9; 2 Pet. 3:5-6). This we shall see in the next two lessons. *Erets* is translated *earth*, 708 times; *land*, 1,523 times; *ground*, 102 times; *country*, 102 times; and *countries*, 53 times. Thus, the heavens and the earth were completed and inhabited, and then the earth was flooded as in Gen. 1:2 before the beginning of the six days of Gen. 1:3–2:25.

V. The Creation of the Spirit World

It is clear from Job 38:4-7 that the spirit world of angels, seraphims, cherubims, and other spirit-beings were created before the earth, for the "sons of God" were present and shouting when God laid the foundations of the earth. It is also clear from this passage that the heavens, including the sun, moon, and stars were created before the earth, for "the morning stars" sang together when God laid the foundations of the earth.

It is not stated whether or not the spirit-beings were created before the heavens, but if we take God's work in creating the earth as a pattern for His work in the heavens, then it is clear that the heavens were first created and then the inhabitants of heaven. This would be the logical order of creation—make the place before creating the inhabitants to live there. Since the inhabitants were part of the *creation* and not part of the *Creators* (Col. 1:15-18), they naturally would have to be created *after* the places were created on which they were to live. This is the way it happened on earth in the six days of the restoration of the earth from chaos to a second habitable state (Gen. 1:3–2:25).

VI. How God Created and Made the Material Universe

Undoubtedly, God created and made the different parts of the material universe and each thing therein, using the same care and time as in the six days when He restored the planet earth to a habitable state and made a new order of earth-creatures.

In the work of the six days, it is stated that God *with His hands formed* each of the living creatures and man out of the dust of the ground (Gen. 1:20-27; 2:7-25; Job 26:13; Rom. 9:20; 1 Tim. 2:13). It is not only clear that God created the heavens and the earth and all things "In the beginning," or each in its own period, but it is also clear that *God formed all things with His hands.* God formed both *light and darkness* (Isa. 45:7). He did not do this in the first day of Gen. 1:3-5, for at that time He merely divided them.

Therefore, they must have been created and formed before the first day. It is also stated that God with His hands formed *the earth* (Ps. 8:3, 6; 90:2; 95:5); *the heavens* (Ps. 8:3; 19:1; 102:25; Isa. 40:12); *the planets* (Ps. 8:3; Isa. 40:26; 45:12; 45:13; Heb. 1:10) and *all things* (Prov. 26:10). From a study of all these scriptures and those on the creation of all things, it is clear that by the Word of God the materials were brought into existence, and then by His hands He formed the materials into the various parts of the universe. That is, as God spoke, the materials came into existence and as fast as they materialized He used them to form all things with His hands (Ps. 8:3; 2 Pet. 3:3-9; Prov. 26:10).

VII. When God Created and Made the Material Universe

In answer to this question the Bible says, "In the beginning [literally, *by periods or ages*] God created the heaven [Hebrew, *heavens*] and the earth," not "Six thousand years ago God created the heavens and the earth," as is generally taught. Can we say just when the beginning was? If we can, then we know more than God has revealed. If we cannot, then it stands to reason that we do not know, and therefore, should not teach that the beginning was 6,000 years ago. As far as we know it could have been six billion years, as well as about 6,000.

When we speak of the six days and the creation of the present life on earth, we can speak with definite biblical authority that it was about 6,000 years ago. This we can see by the lengths of the various dispensations since Adam in the outline of God's plan in Point III, above. *In no scripture are we told to believe that the*

heavens and the earth were originally created during the six days and at the time of Adam about 6,000 years ago.

Some use Exod. 20:8-11; 31:17 to prove that the heavens and the earth were created in the six days of Gen. 1:3–2:25, and therefore, that they were created about 6,000 years ago. *However, nothing is said of the original creation of the heavens and the earth in these passages*. In these scriptures the Hebrew *asah*, meaning, *to make out of already existing material,* is used instead of the word *bara*, to create. These verses picture the re-creation work of the six days, and *not the original creation* "In the beginning." *Asah* never means *to create*. It is translated *made*, 659 times; *make*, 449 times; *maketh*, 59 times; *makest*, 16 times; *maker*, 13 times; *making*, 11 times; and *madest*, 3 times. When God said, "In six days the Lord made heaven and earth," He had in mind the restoration of the heaven (*firmament* or *clouds*) and the earth to a habitable state as it was before the destruction of Lucifer's kingdom by the flood of Gen. 1:2, as we shall see in the next two lessons.

VIII. How Long Was God Creating and Making the Material Universe?

Judging from what was done in six days, God took a long time to originally create or bring into existence the material and use it to form with His hands each sun, moon, star, planet, and each creature that inhabits the vast universe. God took one day to merely divide the light from the darkness on this one little planet earth. How much time He originally took to bring into existence all the darkness and light of the vast universe is not known, but evidently He took longer than a day. God took one day to divide the waters, which covered the earth and restore the firmament, and one day to restore the earth and set bounds to the seas. Therefore, He naturally took a much longer period to originally bring the materials into existence and form the waters, the firmament, and the earth with its many mountains and valleys.

God took one day to complete solar regulation in connection with the restored earth, but He evidently used a much longer period to originally bring into existence and form with His own hands the vast heavens and all the suns, moons, stars, and planets that are without number. God took two days to form the bodies of the fish, fowls, beasts, man, and woman. He naturally took a much longer period to originally create and form each inhabitant of the vast heavens and the many animals and inhabitants who originally lived on the earth during Lucifer's

kingdom, long before the chaos of Gen. 1:2 and the six days of Gen. 1:3–2:25.

In other words, if God took six days to restore one little planet to a habitable state and form new inhabitants for the earth, He would naturally take a much longer time to originally create and form the vast universe with all of its innumerable suns and planets along with their inhabitants.

IX. Why God Created and Made the Materiel Universe

God created the material universe to be inhabited with intelligent, free moral agents, to whom He could reveal Himself, and who could enjoy all the rich blessings of life and the goodness of the Creator forever. Then, too, God created plant and animal life as well as all other things necessary for sustaining life in the universe (Ps. 8:3-8).

In Isa. 45:18 we read, "For thus saith the Lord that created the heavens, God Himself that formed the earth and made it; he hath established it, he created it not in vain [Heb. *tohu*, desolate, as in Gen. 1:2] he formed it *to be inhabited*." Paul said, "All things were created by him, *and for him . . . that in all things he might have the preeminence . . . that we should be holy and without blame before him in love* that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Jesus Christ" (Col. 1:15-18; Eph. 1:3-11; 2:7; 3:9-11). In Rev. 4:11 we read, "Thou hast created all things, and *for thy pleasure* they are and were created."

X. Creation of the Original Social System

For an unknown period, there was an original social system on this earth ruled by Lucifer, before the time of the social system that was created in Adam's day. This may be a new idea to some, so we shall give plenty of scriptural proof in Lesson Seven. It is sufficient at this point to say that there had to be a social order on earth for Lucifer to have a kingdom here, as is proven in Isa. 14:12-14; 45:18; Jer. 4:23-26; Ezek. 28:11-17; 2 Pet. 3:5-7.

Along with this social system there were land animals, birds, fish and other creatures created, which were destroyed in the flood of Gen. 1:2; Ps. 104:5-9; 2 Pet. 3:5-7. It is to this original period that all fossils and remains of animals belong, as well as the geologic formations of the earth. The demons also belong to this period for they are not the souls of human beings, as we shall see in the

next lesson.

Between these original creations of God and the creations of the six days, we have revealed in Scripture: the rule of Lucifer on the earth for an unknown period; his rebellion against God; the earth's first sinful career; the defeat of Lucifer by God and the overthrow of his kingdom by the first recorded flood on the earth in Gen. 1:2. Lucifer was the first ruler on the earth and he already had his period of earth rule and his fall by the time of Adam, for he was already a fallen creature when he came into Adam's Eden.

Questions on Lesson Five

1. What do the original creations of God include?
2. How much of the creative ages is covered by this period?
3. Discuss God in the eternal past.
4. Prove from Scripture that God existed from all eternity.
5. When was the beginning of creation?
6. Does the Bible contradict the *geologic ages*?
7. Are we certain that the earth is more than 6,000 years old?
8. Discuss the drafting of God's plan: the proof of it, who planned it, and how it is now progressing according to plan.
9. Make an outline of the *dispensational plan of God*.
10. What do we mean by the *creation of the material universe*?
11. To what period does *the beginning* refer?
12. Define and discuss the words *created* and *made*.
13. What is included in the creation of the heavens?
14. How vast do astronomers say the universe is?
15. Which was created first—*the heavens* or *the earth*? Prove.
16. Which was created first—*the heavens* or *the spirit-world*? Prove.
17. How did God create and make the material universe?
18. When did God create and make the material universe?
19. Do Exod. 20:8-11 and 31:17 prove that the heavens and earth were created or made in the six days?
20. How long was God creating and making the material universe?
21. Why did God create and make the material universe?
22. Are the heavens inhabited?
23. Was there a *social system* on earth before Adam?

24. Were there *animals and other creatures* on earth before Adam?
25. What happened on earth between the original creations and the six days?

LESSON SIX

6. SATAN AND THE SPIRIT WORLD

The Bible is the only Book in the world that gives an insight into the heavenly and infernal worlds. There are hundreds of scriptures revealing to man all that he needs to know—and, we may say, all that he wants to know—of the unseen worlds. We mean by *the spirit world* all the various spirit-beings that inhabit the unseen material worlds about us. There are many kinds of spirit-beings revealed in Scripture. We mean by *the unseen worlds* all the heavens as well as the underworld of departed spirits and even the invisible things about us on the earth. The Scriptures are full of the supernatural. There is but a step from the *natural world* to the *spiritual world. The following are some of the spirit-beings in the spirit world:*

I. Angelic Beings Called *Seraphim*

These are mentioned only two times in Scripture, but their description proves that they are angelic creatures and heavenly beings: “I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each had six wings: with twain he covered his face, and with twain he covered his feet, and with twain he did flag. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke . . . Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar. And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away and thy sin purged” (Isa. 6:1-7).

II. Angelic Beings Called *Cherubim*

These are mentioned in several passages, which are too lengthy to quote, so we will give a brief description of them. Ezekiel saw them as the heavens were opened, and he saw visions of God and of cherubim. The cherubims look like men except that each one has four faces and four wings and feet like a calf. Two of their wings join tip to tip, and the other two cover their bodies. Their faces are

like those of a man, a lion, an ox, and an eagle. Their general appearance is like fire and lightning. They move with the speed of lightning. They are connected to wheels, which look like a wheel within a wheel. The wheels are very high and look like a beryl and have many eyes in them. They have a firmament over their heads colored like a crystal. Above this firmament there is a throne on which God sits and He has the appearance of a man. Fire and lightnings and glory are all about the throne and a rainbow is round about the throne (Ezek. 1:5-28; 8:1-4; 10:1-22). Cherubims drove man from Eden and guarded the Tree of Life (Gen. 3:24).

III. Angelic Beings Called *Zoa* or Living Creatures

These are beings similar to the cherubims, except that they have only one head each and are full of eyes before and behind. They are like the seraphims in that they have six wings. One has a face like a lion, one like a calf, one like a man, and one like a flying eagle. They cry, "Holy, holy, holy" to God day and night (Rev. 4:6-9). The word translated *beast* in this passage is *zoa*, meaning *living creature*. The *zoa* are pictured in Rev. 4:6–5:14 as having harps and singing and worshipping God. They are seen also in other scenes of the Book of Revelation saying and doing things such as man does (Rev. 6:1-8; 7:11; 14:3, 9-11; 15:7; 19:4).

IV. Spirit Horses and Chariot Drivers

Paul taught that there were many things in the invisible world like the things we have in the visible world: "For the invisible things of him from the creation of the world are *clearly seen*, being understood by *the things that are made*" (Rom. 1:20). He further taught that in his trip into the third heaven he "heard unspeakable words, which is not lawful for a man to utter" (2 Cor. 12:1-4). In other words, men would have thought he was raving mad if he had told them all that he had seen and heard in heaven. It was not best for him to tell all that he knew for fear it would cause men to reject his message of the gospel.

Men have such a vague conception of heaven and spiritual things that it is hard for them to grasp the realities of the spirit world. All we know about it is what the Bible reveals. And, if we take Paul literally in Rom. 1:20, we could very easily believe that there are many kinds of heavenly creatures such as we have on the earth. He did not limit the number of how many invisible things are made clear by the created things in the earth, so to be wise let us not limit them.

We do know that there are horses in heaven, as proven by the following scriptures: “There appeared a chariot of fire, and horses of firm and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof” (2 Ki. 2:11-12). Later when the Syrian army came to get Elisha, he prayed to God to show his servant who was on his side. God opened the young man’s eyes “and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha” (2 Ki. 6:13-17). Zechariah saw red horses, speckled and white with riders on them. He also saw chariots drawn by red, black, white, grisled, and bay horses. They were called “the spirits of the heavens” doing scout work for God (Zech. 1:8-11; 6:1-8). In Rev. 19:11-21 we see the armies of heaven on white horses following Christ, who also rides a white horse, coming from heaven to seize the governments of this world and to reign forever.

If there are horses in heaven there may be all kinds of animals, for heaven is called a “better country,” and it is sure to be at least as good as the planet earth (Heb. 11:10-16). We know there are cities, streets, mansions, rivers, trees, and other things in heaven, as we shall see in Lesson Forty-two. The more we accept the many plain scriptures on the things in the heavenly world, the more real the next life will become to us now.

V. Angelic Beings Called *Archangels*

The word “archangel” is found two times in Scripture—once in connection with Christ coming in the air to take out of the world all the dead and living saints (1 Thess. 4:16), and once of Michael who disputed with the devil over the body of Moses (Jude 9). The word “arch” simply means *chief*, and it suggests that there is a class of beings higher than ordinary angels. In Dan. 10:21 and 12:1, Michael is called “the great prince which standeth for the children of thy people” (*the Jews*). He is spoken of in Rev. 12:7-9 as the commander of the angels of God who will fight against the devil and his angels and will cast them to the earth. He is called “one of the chief princes” of God in Dan. 10:13. If he is one of them, there must be more chief princes or archangels. Gabriel is one according to Dan. 8:16-19; 9:20-23; 10:8–11:1; Lk. 1:19, 26. Lucifer was one of the chief angels and was given charge to rule the earth, as we shall see in the next lesson. In Col. 1:15-18 we read of thrones, dominions, principalities, and powers in heaven; so there must be many chief angels. Some of them rebelled along with the devil and are now under him as rulers of certain kingdoms of this world (Dan. 10:13–

11:1).

VI. Angelic Beings Known as *Common Angels*

The words “angel” and “angels” are used 294 times in Scripture. The word is from the Hebrew and Greek words meaning *messenger*. It is used of the second person of the trinity who appeared to men as a man, or as a messenger of God. He is called *the angel of God* (Gen. 21:17; 31:11; Exod. 3:2; Judg. 6:20; 13:9; Acts 27:23); *the angel of the Lord* (Gen. 16:7-11; 22:11, 15; Exod. 14:19; Num. 22:22-35; Judg. 2:1, 4; 6:11-12, 21-22; 13:3-6, 13-21; 2 Ki. 1:3, 15; 19:35; 1 Chron. 21:12-30; Ps. 34:7; 35:5-6; Isa. 37:36; Zech. 1:9-19; 3:1-6; 12:8; Acts 7:30-38); *His angel* (Gen. 24:7, 40; Exod. 23:20; 33:2; Num. 20:16; 2 Chron. 32:21; Dan. 3:28; 6:22); *the angel* (Gen. 48:16; Eccl. 5:6; Hos. 12:4); *mine angel* (Exod. 23:23; 32:34); and *angel of His presence* (Isa. 63:9). It is clear that all these passages refer to the manifestations of God and not of an ordinary angel. In all other places where “the angel of the Lord” is found, the term refers to *ordinary angels*, as in Mt. 1:20, 24; 2:13, 19; 28:2-5; Lk. 1:11-38; 2:9-21; Acts 5:19; 7:26; 10:3; 12:7-23. The word “angel” is used of *Christ* in Rev. 8:3-5; 10:1–11:3. It is used of *men* in Rev. 1:1, 20; 2:1, 8, 12, 18; 3:1, 7, 14; 19:9-10; 22:6-8, 16. In most all other places it is clear that common angels who are spirit-beings and heavenly creatures are referred to.

THE NATURE OF ANGELS: They are *intelligent and wise* (2 Sam. 14:20; 19:27; Mt. 24:35); *patient* (Num. 22:22-35); *meek* (2 Pet. 2:11; Jude 9); *joyful* (Lk. 15:1-10); *modest* (1 Cor. 11:10); *holy* (Mk. 8:38); *glorious* (Lk. 9:26); *immortal* (Lk. 20:36); *powerful and mighty* (2 Thess. 1:7-10; Rev. 18:1); *obedient* (Ps. 103:20; Mt. 6:10); *heavenly spirit-beings* (Ps. 104:4; Mt. 22:30; 24:36; Heb. 1:14); *not demons* (Acts 23:8-9); *not human* (Heb. 2:16); *limited in knowledge* (Mk. 13:32); *higher than men* (Ps. 8:5); and are always spoken of as *male beings*, not as being sexless as some teach from Lk. 20:36. They have *wills* (Isa. 14:12-14); *spirit-bodies* with hands, feet, eyes, voice, head, mouth, hair, face, and other parts and passions as do men (Judg. 13:6; Dan. 10:5-21; Rev. 8:1–9:21; 14:6-11; 15:1–16:21; 2 Thess. 1:7-10). They *need no rest* (Rev. 4:8); *eat food* (Gen. 18:8; 19:3; Ps. 78:25); *can appear visible and invisible* (Num. 22:35; Jn. 20:12; Heb. 13:2); *can operate in the physical realm* (Gen. 18:1–19:24; 22:11; 2 Sam. 24; 2 Ki. 19:35; Ps. 78:49; 91:11; Mt. 28:2; Acts 10 and 12); *can travel at inconceivable speed* (Rev. 8:13; 9:1); *can ascend and descend* (Gen. 28:12; Jn. 1:51); *can speak languages* (1 Cor. 13:1); and can act and do all things man can do.

THE WORK OF ANGELS: They *drive spirit horses* (2 Ki. 2:12; 6:13-17; Zech. 1:7-11; 6:1-6); *guard gates* (Rev. 21:12); *wage war in actual bodily combat* (Rev. 12:7-9; 2 Thess. 1:7-10); *execute judgments* (Gen. 19; 2 Sam. 24; 2 Ki. 19:35; 2 Chron. 32:21; Ps. 78:49; Mt. 13:41-42; Acts 12:23; Rev. 8:1–9:21; 15:1–16:2); *minister to saints* (1 Ki. 19:5-7; Dan. 6:22; Mt. 4:11; Acts 10; Heb. 1:14); *rule nations* (Dan. 10:13-21; 12:1); *help each individual* (Mt. 18:10); *sing, praise, and worship God* (Lk. 2:13; Ps. 103:20; 148:2; Rev. 5:11); *strengthen in trial* (Mt. 4:11; Lk. 22:43); *lead sinners to gospel workers* (Acts 10:3); *direct preachers* (Acts 8:26; 27:23); *appear in dreams* (Mt. 1:20-24; 2:13-19); *minister before God* (Rev. 8:2; 14:15-19); *bind Satan* (Rev. 20); *guard the abyss* (Rev. 9:1; 20:1-3); *regather Israel* (Mt. 24:31); *protect saints* (Ps. 34:7; 91:11; Acts 12:7-10); *separate the good and bad* (Mt. 13:39-41); *accompany Christ to earth* (Mt. 16:27; 25:31; 2 Thess. 1:7-10); *witness confessions* (Lk. 15:8-9); *receive departed spirits* (Lk. 16:22); *give laws* (Acts 7:53; Heb. 2:2); *guard the Tree of Life* (Gen. 3:24); *give revelations* (2 Ki. 1:15; Dan. 8:19; 9:21-23; 10:10-20); *impart God's will* (Acts 5:19-20; 10:1-6); *bring answers to prayers* (Dan. 9:21-23; 10:12-13; Acts 10); and do many other things for God and man.

ANGELS ARE CALLED: *watchers* (Dan. 4:13-23); *sons of the mighty* (Ps. 89:6); *sons of God* (Gen. 6:1-4; Job 1:6; 2:1; 38:7); *congregation of the mighty* (Ps. 82:1); *saints* (Ps. 89:7); *hosts* (Ps. 33:6; 103:21; Lk. 2:13); *spirits* (Heb. 1:14) and *the elect* (1 Tim. 5:21).

GENERAL FACTS ABOUT ANGELS: *They were created by Christ before the earth* (Job 38:4-7; Ps. 148:2-5; Col. 1:16); *they are not to be worshipped* (Col. 2:16); *they are organized into principalities and powers with thrones* (Col. 1:16; 2:16; Rom. 8:38; Eph. 6:10-18; 1 Pet. 3:22); *innumerable* (Lk. 2:13; Heb. 12:22); *to be judged or ruled by saints* (1 Cor. 6:3); *subject to God* (Mt. 22:30); *interested in earthly affairs* (Lk. 9:31; 15:7-10; 1 Tim. 5:21; 1 Pet. 1:12); *are being taught wisdom by the church* (Eph. 3:10; 1 Cor. 4:9); *they desire to look into the things of salvation* (1 Pet. 1:10-12); *observe us* (1 Cor. 4:9); *can cook* (1 Ki. 19:5-7); *wear garments* (Jn. 20:12); *appear unawares* (Heb. 13:2); *have been tested* (1 Tim. 5:21; Job 4:18); *dwell in heaven* (Rev. 12:12; 13:6); *stand before God* (2 Chron. 18:18); and *Christ is better than angels* (Heb. 1:5–2:16).

SATAN'S ANGELS: They are *made subject to Christ* (1 Pet. 3:22); *sinful and rebellious* (Job 4:18; 2 Pet. 2:4; Jude 6-7; Rev. 12:7-9); *evil* (Ps. 78:49); *to be punished* (Mt. 24:41; Isa. 24:21-23; 25:7; Jude 6-7); *to be cast out of heaven* (Rev. 12:7-9); *to fight against Christ at Armageddon* (Rev. 12:7-9; 19:11-21;

20:1-3; Isa. 24:21-23; 25:7); *organized into principalities and powers* (Eph. 1:21; 3:10; 6:10-17; Col. 3:10, 15; Rev. 12:7-12). They *deceive men* (2 Cor. 11:14); *oppose saints* (Rom. 8:38; Eph. 6:10-18); *originally fell with Lucifer* (Isa. 14:12-14; Ezek. 28:11-17; Mt. 24:41; Rev. 12:7-12); and *hell is prepared for them* (Mt. 24:41).

THERE ARE TWO CLASSES OF FALLEN ANGELS: *those bound* (Rev. 9:11-14; 11:7; 17:8; 2 Pet. 2:4; Jude 6-7) and *those that are still loose* with Satan and will be cast down to the earth in the middle of Daniel's Seventieth Week of the future Tribulation (Rev. 12:7-12; Eph. 6:10-17). The reason some of Satan's angels are now bound will be discussed in Lesson Eleven.

APPEARANCES OF ANGELS TO MEN: to *Abraham* (Gen. 18:2; 22:11-18); *Hagar* (Gen. 16:7); *Lot and the Sodomites* (Gen. 19); *Jacob* (Gen. 28:12; 31:11-13; 32:1, 24-32); *Moses* (Exod. 3); *Israel* (Exod. 14:19; Judg. 2:1-4); *Balaam* (Num. 22:22-31); *Joshua* (5:15); *Gideon* (Judg. 6); *Manoah* (Judg. 13:6-20); *David* (2 Sam. 24:16-17); *Elijah* (1 Ki. 19:5); *Elisha* (2 Ki. 6:16-17); *Daniel* (Dan. 6:22; 8:16; 9:21; 10:5-21; 12:5-7); *three Hebrew children* (Dan. 3:25-28); *Zechariah* (2:3; 3:1-2; 4:1); *Joseph* (Mt. 1:20; 2:13-19); *Mary* (Lk. 1:26-38); *Jesus* (Mt. 4:11; Lk. 22:43); *Zacharias* (Lk. 1:20-38); *shepherds* (Lk. 2:9-14); *women* (Mt. 28:2-5); *disciples* (Acts 1:11); *Peter and John* (Acts 5:19); *Phillip* (Acts 8:26); *Cornelius* (Acts 10:3, 30-32); *Peter* (Acts 12:7-11); *Paul* (Acts 27:23); *John* (Rev. 5:2; 7:11; 14:6-21).

ANGELS HAVE REAL, TANGIBLE BODIES WITH BODILY PARTS LIKE MEN: They have appeared to men in real bodies, and men could not tell them from other men, as seen before. Paul said, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares" (Heb. 13:2). This could not be true, nor could scores of facts in the above-mentioned scriptures be true if all the above spirit-beings were not real and if they did not have real bodies. The facts stated above also prove that they have souls and spirits, for they have feelings, passions, appetites, and desires which constitute *soul*; and they have wills, knowledge, intellect, consciousness, and other faculties which constitute *spirit*. Thus all seraphims, cherubims, living creatures, archangels, angels, and other spirit-beings have bodies, souls and spirits like men. If it can be conceived that all these spirit-beings are real and have personal bodies, souls, and spirits, then it certainly is conceivable that God the Father, God the Son, and God the Holy Spirit, as three spirit-beings also have spirit-bodies, souls, and spirits.

VII. Devils or Unclean Spirits Called *Demons*

The subject of demons is very real according to the Bible. The word "demon" is not found in Scripture, but it means *evil spirit* or *devil*. The word "devil" is used of *Satan,* the prince of demons (Mt. 9:34; 12:24). He is the chief evil spirit and the original source of evil in the universe. The Greek word for *devil* used in connection with Satan is *diabolos*, meaning *adversary, false accuser, slanderer, devil*. It is translated *false accuser* and *slanderer* and is used of men in 1 Tim. 3:11; 2 Tim. 3:3; Titus 2:3. It is translated *devil* once while referring to Judas when he became an adversary of Christ (Jn. 6:70). In 34 other places it is used of Satan as the chief adversary of God and is translated *devil*.

In the other 76 places where the words "devil" and "devils" are found, they refer to evil spirits or demons and the word is derived from two different Greek words —*daimonion* and *daimon*, meaning *evil spirits* or *devils*. There is only one devil but there are many demons. The devil has an angelic body and *cannot enter bodily into anyone*, but demons are *disembodied spirits* and do not seem to be able to operate in the material world *except through possession of men and beasts who have bodies for them to operate through.*

THE NATURE OF DEMONS: They are *evil* (Judg. 9:23; 1 Sam. 18:9-10); *intelligent* and *wise* (1 Tim. 4:1; 1 Ki. 22:22-24; Acts 16:16); *powerful* (Mk. 5:1-18); *disembodied spirits* (Rev. 16:13-16); *not angels* (Acts 23:8-9); *not human*, for they possess men and can be cast out (Mt. 10:7; Mk. 16:17); and are *individuals* (Mk. 16:9); they *have knowledge* (Mt. 9:29; Lk. 4:41; Acts 19:15); *faith* (Jas. 2:19); *feelings* (Mt. 8:29; Mk. 5:7); *fellowship* (1 Cor. 10:20-21); *doctrines* (1 Tim. 4:1); *wills* (Mt. 12:43-45); *miraculous powers* (Rev. 16:13-16); *intelligence* (1 Tim. 4:1; 1 Jn. 4:1-6); *emotions* (Acts 8:7); *desires* (Mt. 8:28-31); and other soul and spirit faculties, as defined in Lesson Four, Point I, 9.

THE WORK OF DEMONS: They possess people and cause: *dumbness and deafness* (Mt. 9:32-33; Mk. 9:25); *blindness* (Mt. 12:22); *grievous vexation* (Mt. 15:22); *lunacy and mania* (Mt. 4:23-24; 17:14-21; Mk. 5:1-18); *uncleanness* (called *unclean spirits* 21 times, Lk. 4:36); *supernatural strength* (Mk. 5:1-18); *suicide* (Mt. 17:15; Jn. 10:10); *fits* (Mk. 9:20); *lusts* (Jn. 8:44; Eph. 2:1-3; 1 Jn. 2:15-17); *counterfeit worship* (Lev. 17:7; Deut. 32:17; 2 Chron. 11:15; Ps. 106:37; 1 Cor. 10:30; Rev. 9:20); *error* (1 Jn. 4:1-6; 1 Tim. 4:1); *sickness and disease* (Mt. 4:23-24; Acts 10:38); *torments* (Mt. 4:23-24; Mt. 15:22); *deceptions* (1 Tim. 4:1-2; 1 Jn. 4:1-6); *lying* (1 Ki. 22:21-24); *enchantments and*

witchcraft (2 Chron. 33:6); *heresies* (1 Tim. 4:1); *false doctrines* (1 Tim. 4:1); *wickedness* (Lk. 11:26); *fear* (2 Tim. 1:7); *worldliness* (1 Jn. 2:15-17; 1 Cor. 2:12); *bondage* (Rom. 8:15); *discord* (Mt. 13:39; 1 Ki. 22:21-24); *violence* (Mt. 17:15); *betrayals* (Jn. 13:2; 1 Ki. 22:22-23); *oppression* (Acts 10:38); *sin* (Jn. 8:44; 1 Jn. 3:8); *persecution* (Rev. 2:10; 1 Pet. 5:8); *jealousy* (1 Sam. 16:14; 18:8-10); *false prophecy* (1 Sam. 18:8-10; 1 Ki. 22:21-24); and cause every evil they possibly can to come to man and God.

THEY CAN: *teach* (1 Tim. 4:1); *steal* (Mt. 13:19; Lk. 8:12); *fight* (Eph. 4:27; 6:10-18; 1 Pet. 5:8); *get mad* (Mt. 8:28; Rev. 12:12); *tell fortunes* (Lev. 20:27; Acts 16:16); *be friendly* (called *familiar spirits* 16 times, Lev. 20:6, 27); *can go out and come back into men as they will*, unless cast out and rejected (Mt. 12:43-45); *travel* (1 Ki. 22:21-24; Mk. 5:7, 12); *speak* (Mk. 1:34; 5:12; Acts 8:7); *imitate departed dead* (2 Sam. 28:3-9; 1 Chron. 10:13; Isa. 8:19; Deut. 18:11); and do many things when in possession of bodies through whom they operate.

THEY ARE CALLED: *devils* (Mk. 16:17); *familiar spirits* (Lev. 20:6); *unclean spirits* (Mk. 1:27); *evil spirits* (Lk. 7:21); *seducing spirits* (1 Tim. 4:1) and other things. They are made subject to Christ and believers by the Atonement, the name of Jesus, and the Holy Spirit (Mt. 8:16-17; 12:28; Mk. 16:17; Lk. 10:17; Acts 19:15). Thousands of them can enter into and take possession of one man at the same time (Mk. 5:9). They must be *discerned, tested, resisted, and rejected by believers* (1 Jn. 4:1-6; 1 Cor. 12:10; Eph. 5:27; 6:10-18; 1 Pet. 5:8-9).

They are possessed of more than ordinary intelligence (Mt. 8:29); *their rightful place is in the abyss* (Lk. 8:31; Rev. 9:1-21); *they have a personality* (Lk. 8:26-33); *are disembodied* (Mt. 12:43-45); *are Satan's emissaries* (Mt. 12:26-29); and *are numerous* (Mk. 5:9). *They enter into and control both men and beasts* (Mk. 5:1-18) and *seek embodiment* (Mt. 12:43-45; Lk. 8:32). Demon possession and demon influence are different (Mt. 4:23-24 with 16:21-23). They *know their fate* (Mt. 8:31-32) and *those who have power over them* (Acts 19:13-17). They *fear God* (Jas. 2:19); *inflict physical maladies* (Mt. 12:22; 17:15-18); *war on saints* (Eph. 6:10-18) and *influence men* (1 Tim. 4:1-5; 2 Pet. 2:10-12). All unbelievers are more or less possessed with them (Eph. 2:1-3). The only resources against them are *prayer, bodily control, and the whole armour of God* (Mt. 17:21; Eph. 6:10-18).

There are demon spirits for every sickness, unholy trait and doctrinal error known. They must be cast out in order to get relief from them. Disease germs,

which are closely allied with unclean spirits, are really living forms of corruption which come into the bodies of men bringing them to death. Just as refuse breeds maggots, so man in his fallen state of corruption breeds germs through unclean living and through contact with corruptions in the fallen world. They are agents of Satan, corrupting the bodies of his victims. *Traffic with demon spirits is forbidden in both Testaments* (Lev. 19:31; 20:6; Deut. 18:10; Isa. 8:19-21; 1 Chron. 10:13-14; Lk. 4:41; Acts 16:16; 1 Tim. 4:1-5; 2 Pet. 2:1-3; 1 Jn. 4:1-6).

VIII. Other Spirit-Beings in Scripture

There are many kinds of demon spirits, fallen angels, and other spirit-beings mentioned in Scripture. It is certain they were not created wicked. They were originally created perfect and sinless and *became* fallen and unclean. Even the prince of demons is spoken of as being "perfect in thy ways from the day that thou wast created, *till* iniquity was found in thee" (Ezek. 28:11-17). *God could not and did not create anything sinful*. Everything in the spirit and human realms that is wicked and rebellious has *become this way because of sin and because of free choice*.

The fallen angels, demons, and those mentioned below are all rebels in connection with the planet earth. They have sinned with the original rebellion on earth under Lucifer, or they would not be confined in prisons under the earth or be operating on the earth now against God. That those below have sinned in connection with the earth is clear from the fact that they are confined in the abyss underneath the earth. They perhaps lived on the earth when Lucifer ruled. At any rate they are not a part of Adam's creation that was created in the six days of Gen. 1:3–2:25. They are supernatural beings, as is clear from the description of them. Whether there are many other kinds of creatures now confined in the earth is not known, but certain passages teach that there are some in the heart of the earth. We have mention of the fact that "every knee should bow, of things *in heaven*, and things *in the earth*, and things *under the earth*, and that *every tongue should confess* that Jesus Christ is Lord to the glory of God the Father" (Phil. 2:9-11).

Eternity will reveal the many kinds of creatures that are *under the earth*, but it is now revealed that there are some and that they all have *knees* and *tongues*; so they must be real creatures with spirit-bodies, souls, and spirits. All creatures we have listed thus far are intelligent creatures, as are those below that are now confined in the abyss. In other words, enough is revealed in Scripture to give a

clear idea of the existence of real creatures—some sinful and some holy; some rebels confined in prisons for sin and others still loose; and some rebellious and some still faithful to God.

Two kinds of creatures are mentioned in Rev. 9 as being now confined in the abyss and will come out of the smoke of it when it is opened in the Tribulation: *First*, "The shapes of the *locusts* were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails; and their power was to hurt men five months. And they had a king over them, which is the angel of the bottomless pit" (Rev. 9:1-12).

Second, "The *horsemen* were two hundred thousand thousand [200,000,000] . . . and them that sat on them, having breastplates of fire and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone . . . their tails were like unto serpents, and had heads, and with them they do hurt" (Rev. 9:13-21).

The language is too detailed and literal to make anything else other than literal descriptions of real creatures now confined to the bottomless pit. If there are such creatures then all our unbelief in their existence and our explaining away the plain descriptions of them will not do away with them or make them unreal.

IX. Man's Relation to the Spirit World

Man has a body, soul, and spirit, giving him contact with and operation in both the material and the spiritual worlds, as proven in Lesson Four, Point I, 9. There is a *natural body* and there is a *spiritual body* (1 Cor. 15:44). One is governed by *physical laws* and the other by *spiritual laws.*

1. THE BODY OF MAN is the earthly house of the soul and spirit. The soul and spirit design, and the body executes. Man through his body has *world-consciousness*, through his soul, *self-consciousness*, and through his spirit, *God-consciousness*. Thus, the members of the body become instruments of either sin or righteousness. The body is the only part that was made of the dust and is the only part that will go back to dust (Gen. 2:7; Eccl. 3:19-21). Physical death is

merely the *separation of the soul and spirit from the body* (Jas. 2:26). The body is then called *asleep* and knows nothing in the grave. *The soul and spirit never sleep but are always conscious between death and resurrection*. All passages used by some to teach soul-sleep really refer to the body, as can be seen by the reader of Scripture, and as we shall see in Lesson Forty-two.

The human body is a wonderful living machine. There are 20 million little mouths or lacteals that suck food as it passes through the 32 feet of intestines. There are 263 bones, 600 muscles, 970 miles of blood vessels, 30 pounds of blood or about 6 quarts, or one-fifth of the entire weight, which makes a complete circuit every two minutes. *The heart* is a pump about 4 x 6 inches in size and beats 70 times a minute, 4,200 times an hour, 36,792,000 times a year, and at each beat four ounces of blood are expelled from the heart, which is about 16 pounds a minute, 12 tons a day, 4,000 tons a year, 240,000 tons in 60 years. It is a ceaseless organ, day and night, and pumps in a day what is equal to lifting 200 tons one foot high.

The lung capacity of an adult is 320 cubic inches with 600 million air cells that take in about 2,400 gallons of air a day. Air cells exceed 20,000 square inches, an area nearly equal to a floor of a room twelve feet square. *The brain* of a man weighs about three pounds and two ounces, and that of the woman two pounds and twelve ounces. About *10 million nerves* are all connected with it directly or by spinal marrow. *Each square inch of skin* contains about 3,500 sweating tubes, each of which may be likened to a drain pipe one-fourth of an inch long, making a total length of 201,155 feet or about 40 miles. *The nose* smells and distinguishes instantly about 6,000 different odors. *The ears* have 20,000 hairs to tune in on every known sound and can register and distinguish them instantly. *The jaw* has a 40-pound pressure. *The tongue* has 400 cups that can taste any known thing and relay it to the brain at once. *The voice* can travel across the world in about four-hundredths of a second.

A 200-pound body contains about one-fourth ounce of iron, one-fifth ounce of sugar, two ounces of salt, twenty-four pounds of coal (in carbon form), ten gallons of water, one-tenth drop of iodine, two pounds of phosphorus, 112 cubic feet of oxygen, 60 of nitrogen, 561 of hydrogen, and seven pounds of lime, or about 98¢ worth of chemicals.

2. THE SOUL OF MAN is the seat of his affections, emotions, appetites, desires, and all feelings (Mt. 26:38; Jn. 12:27; Heb. 10:38). The Hebrew word for *soul* is

nephesh and occurs 754 times. It is translated *soul* 472 times. It should always be translated *soul*, but instead, in 282 places it is translated by 44 different words and phrases. The way God uses *nephesh* is the guide to its meaning. If the above definition of *soul* is kept in mind in studying each place where *nephesh* is used, every passage will be clear. *The following is a partial list of the ways it is translated:*

(1) It is used of lower animals 22 times, because they also have feelings, emotions, appetites, affections, and desires. It is rendered *life* (Gen. 1:20; 9:4); *creature* (Gen. 1:21, 24; 2:19; 9:10, 12; Lev. 11:46); *thing* (Lev. 11:10; Ezek. 47:9); *beast* (Lev. 24:18); *soul* (Job 12:10); *breath* (Job 41:21); and *fish* (Isa. 19:10).

(2) It is used of both man and lower animals 7 times, for all living creatures have life, feelings, and appetites (Gen. 9:15-16; Lev. 17:11, 14; Num. 31:28).

(3) It is used of man as an individual person 53 times, and is rendered *soul* 36 times (Gen. 2:7; 12:5; 46:15, 18, 25-27); *person* (Gen. 14:21; 36:6; Exod. 16:16; Lev. 27:2); and *persons* (Num. 31:35).

(4) It is used of man as exercising certain powers and performing certain acts and is rendered *soul* 81 times (Gen. 27:4, 19, 25, 31; etc.).

(5) It is used over 250 times of man as possessing appetites, desires, feelings, passions, and affections. The word *soul* is used with: *dried away* (Num. 11:6); *lusteth* (Deut. 12:15, 20-21); *longeth* (Deut. 12:20); *desireth* (Deut. 14:26); *loatheth* (Num. 21:5); *refused* (Job 6:7); *abhorreth* (Job 33:20); *hunger* (Prov. 13:25); *appetite* (Isa. 29:8); *pleasure* (Deut. 23:24); *greedy* (Isa. 56:11); *clave* (Gen. 34:3); *anguish* (Gen. 42:21); *abhor* (Lev. 26:11, 15, 30, 43); *discouraged* (Num. 21:4); *seek* (Deut. 4:29); *love* (Deut. 6:5; 11:13; 13:3); *serve* (Deut. 10:12); *grieved, vexed* (Judg. 10:16; 16:16); *bitterness, poured out* (1 Sam. 1:10, 15); *hated* (2 Sam. 5:8); *weary and mourn* (Job 10:1; 14:22).

Such words and phrases as: take counsel, converting, lifted up, dwell at ease, consumed with grief, in adversities, waiteth, boast, joyful, panteth, thirsteth, cast down, blessed, trusteth, satisfied, chastened, fainted, melted, filled with scorning, quieted, strengthened, afflict, and praise, are all used in

Psalms in connection with the soul (Ps. 13:2; 19:7; 24:4; 25:13; 31:7-9; 33:20; 34:2; 35:9; 42:1-6; 49:18; 57:1; 63:5; 69:10; 107:5, 26; 123:4; 131:2).

(6) It is used 294 times of man as being mortal (*subject to death*) and is rendered *soul* and *life* (Gen. 9:5; 12:13; 19:20; Lev. 17:11; etc.).

(7) It is used of the soul going into *Sheol* (Ps. 16:10; 86:13; Prov. 23:14) and *into the pit* (Job 33:18, 28, 30; Ps. 35:7; Isa. 38:17).

The Greek word in the New Testament for *soul* is *psuche*, and is the equivalent of the Hebrew *nephesh* referred to above. *Psuche* is the only word translated as *soul* in the New Testament. It is rendered *soul*, 58 times; *life*, 40 times; *mind*, 3 times; and *heart, heartily, us,* and *you* once each. *The following is the list of ways it is translated:*

(1) It is used of lower animals twice (Rev. 8:9; 16:3).

(2) It is used of man as an individual (Acts 2:41, 43; 3:23; 7:14; 27:37).

(3) It is used of the life of man that can be lost or saved. In this sense it is rendered both *life* (Mt. 2:20; 6:25; 16:25) and *soul* (Mt. 10:28; 16:26; Mk. 8:36-37; 1 Thess. 5:23; Heb. 4:12; 10:9).

(4) It is used of the feelings of both *Christ* (Mt. 26:38) and *God* (Mt. 12:18; Heb. 10:38). It is used of the feelings, emotions, desires, appetites, and passions of men, such as *love* (Mt. 22:36-37); *worship* (Lk. 1:46); *sorrow* (Lk. 2:35); *comfort* (Lk. 12:19); *trouble* (Jn. 12:27); *fear* (Acts 3:23); *unity* (Acts 4:32); *evil* (Rom. 2:9); *submission* (Rom. 13:1); *life* (1 Cor. 15:45); *hope* (Heb. 6:19); *lusts* (1 Pet. 2:11); *vexation* (2 Pet. 2:8); and other things proving that the soul is that which feels. See also Mt. 11:29; Lk. 21:19.

3. THE SPIRIT OF MAN is the *intellect, will, mind, conscience,* and other faculties that make him a free moral agent and a rational being. The Hebrew word *ruach* translated *spirit* occurs 389 times and is rendered *spirit* 237 times. In the remaining 152 times it is rendered in 22 different ways. The root meaning of *ruach* is *invisible force* and as this force has so many manifestations, several renderings of it are necessary to better harmonize the various ideas. It is the invisible life that came from God and goes back to God (Eccl. 3:19-20). *The various ways in which "ruach" is used are as follows:*

(1) It is used of God as being invisible (Ps. 143:10; Isa. 30:1).

(2) It is used of the Holy Spirit (Gen. 1:2; Isa. 48:16; 61:1).

(3) It is used of the invisible part of man (Eccl. 3:19; Num. 16:22; 27:16). It is used of man's mind (Gen. 26:35; Prov. 29:11; Ezek. 11:5; 20:32; Dan. 5:20; Hab. 1:11). Things spoken of the spirit of man enable us to understand what part of man it is. The spirit of man can be *troubled* (Gen. 41:8); *revived* (Gen. 5:27); and be *in anguish* (Exod. 6:9). It can be *made willing* (Exod. 35:21); *jealous* (Num. 5:14, 30); *hardened* (Deut. 2:30); and *sorrowful* (1 Sam. 1:15). It can be *stirred up* (2 Chron. 36:22); *committed to God* (Ps. 31:5); *guileless* (Ps. 32:2); *contrite* (Ps. 34:18); *broken* (Ps. 51:17); *overwhelmed* (Ps. 77:3); *steadfast* (Ps. 78:8); *provoked* (Ps. 106:33); *hasty* (Prov. 14:29); *haughty* (Prov. 16:18); *humble* (Prov. 16:19); *ruled* (Prov. 16:32); *wounded* (Prov. 18:14); *vexed* (Eccl. 1:14); *patient* (Eccl. 7:8); *heavy* (Isa. 61:3); and *be made to understand* (Job 20:3; 32:8). It can be *constrained* (Job 32:18); *searched* (Ps. 77:6); *made to keep secrets* (Prov. 11:13); and *can get into error* (Isa. 29:24).

(4) *Ruach* is used of angels and other spirit-beings (Ps. 104:4; Ezek. 1; Lev. 19:31; 20:6; Zech. 6:5).

The Greek word for *spirit* in the New Testament is *pneuma* and corresponds to *ruach* above. It occurs in the Greek text about 385 times. *The various ways in which it is used are as follows:*

(1) It is used of God, who is Spirit (Jn. 4:24); of Christ (1 Cor. 6:17; 15:45); and of the Holy Spirit (Mt. 1:18; 3:11; and 50 other times).

(2) It is used of the new nature of the child of God (1 Cor. 6:17).

(3) It is used of angels and other spirit-beings (Heb. 1:1; 1 Pet. 3:19; Mk. 1:27; Lk. 10:20; 1 Cor. 12:10; 1 Jn. 4:16).

(4) It is used of the resurrection body (1 Cor. 15:45).

The soul and spirit make the inner man "which is not corruptible" (1 Pet. 3:4). They are so closely related that it is hard to distinguish the minutest details of difference between them; but there is a difference, as is clear from 1 Thess. 5:23; Heb. 4:12. In general we can say that the *spirit of man* is that which *knows* (1

Cor. 2:11), and the *soul of man* is that which *feels*, as we have seen above. Both together form a real, tangible spirit-body that fits inside the physical body, as proven in the last paragraph in Lesson Four, Point II, 7.

X. The Doctrine of Satan

1. WHAT HE IS NOT. He is not an evil principle, an error of the mortal mind, a disease germ, an abstract power, or a being with hoofs, horns, tail, and Persian shoes with a pitchfork presiding over a lake of fire and the realm of the dead.

2. WHAT HE IS ACCORDING TO SCRIPTURE. The Bible makes it very clear what Satan is, and answers any question one could ask about him that needs to be known.

(1) He is a real person. Personal statements in Scripture prove he is a person. We read that "Satan stood up against Israel, and provoked [*enticed*] David to number Israel" (1 Chron. 21:1). Satan has access to heaven according to Job 1:6-12; 2:1-7; Rev. 12:7-12. He stands up against people to resist them as any other person can (Zech. 3:1-2; 1 Pet. 5:8-9; Ps. 109:6).

(2) Jesus Christ dealt with him as with a person. In the temptation Satan tested Christ for 40 days before he was permanently dismissed (Mt. 4:1-11; Lk. 4:1-13).

(3) Jesus Christ waged war on Satan as on a person. He went about destroying the works of the devil and delivering men from his power (1 Jn. 3:8; Acts 10:38; Lk. 13:16).

(4) Christ taught that Satan was a real person. He said that He had seen him fall from heaven (Lk. 10:18); that he was the deceiver of the whole world and the personal leader of many angels (Rev. 12:7-12); that he will give his power to Antichrist and receive personal worship (Rev. 13:1-4); that he will fight at Armageddon and will be taken and bound by a chain and cast into a literal prison for 1,000 years (Rev. 20:1-3); and that he will lead one more rebellion against God and then he will be put into the Lake of Fire to be tormented forever (Rev. 20:7-10).

(5) The apostles fought with Satan as with a real person: "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high

places" (Eph. 6:10-18). Paul said concerning his trying to get to Thessalonica that "Satan hindered us" (1 Thess. 2:18). Peter referred to Satan as an "adversary" and that he, "as a roaring lion, walketh about, seeking whom he may devour" (1 Pet. 5:8-9).

(6) The apostles warned men against a personal devil and told saints to not "give place to the devil . . . stand against the wiles of the devil . . . Resist the devil" (Eph. 4:27; 6:11; Jas. 4:7; 1 Pet. 5:8-9). Statements of this kind could refer only to a person.

(7) Personal singular pronouns are used of Satan as are used of any other person, such as *he* (Mt. 12:26); *himself* (Lk. 11:18); *him*, *me*, *thou*, and *I* (Mt. 4:7-11).

(8) Personal statements are made to him as to any other person: "The Lord rebuke thee, O Satan" (Zech. 3:1-2). See many personal statements made to him in Job 1:6-12; 2:1-7; Mt. 4:1-10; Isa. 14:12-14; Ezek. 28:11-17; Jude 9.

(9) Personal conversation is carried on with him as with other persons (Job 1:6-12; 2:1-7; Mt. 4:1-10; Isa. 14:12-14; Judg. 9).

(10) Personal descriptions are given of him (Ezek. 28:11-17; Isa. 14:12-14).

(11) Personal names and titles are given to him. He is mentioned over 175 times in Scripture by many names—*Lucifer* (Isa. 14:12-14); *the devil* and *Satan* (Rev. 12:9); *Beelzebub* (Mt. 10:25; 12:24); *Belial* (2 Cor. 6:15); *adversary* (1 Pet. 5:8-9); d*ragon* (Rev. 12:3-12; 13:1-4; 20:1-3); *serpent* (2 Cor. 11:3; Rev. 12:9); *the god of this world* (2 Cor. 4:4); *the prince of this world* (Jn. 12:31); *the prince of the power of the air* (Eph. 2:1-3); *the accuser of our brethren* (Rev. 12:10); *the enemy* (Mt. 13:39); *the tempter* (Mt. 4:3); *the wicked one* (Mt. 13:19, 38); and *that wicked one* (1 Jn. 5:18).

(12) Personal acts are ascribed to him. (See "THE WORK OF SATAN," Point 6, below.)

(13) Personal attributes are ascribed to him. (See next point.)

(14) He is an angel with a body, soul, and spirit like all other angels. (See Point VI, above.) He is described as a most beautiful creature who fell through personal pride over his own beauty (Ezek. 28:11-17; 1 Tim. 3:6).

He has been seen with a body (1 Chron. 21:1; Job 1:6-12; 2:1-7; Ps. 109:6; Zech. 3:1-2; Mt. 4:1-11; Rev. 20:1-3). He will be bound bodily with a chain and cast into a prison (Rev. 20:1-3). He has *a heart* (Isa. 14:12-14); *pride* (Ezek. 28:17; 1 Tim. 3:6); *speech* (Job 1:6-12; 2:1-7; Mt. 4:1-11); *knowledge* (Job 1:6-12; 2:17; Mt. 4:1-11; Rev. 12:12); *power* (Job 1:6-22; 2:1-7; Acts 10:38; 2 Thess. 2:8-12; Acts 26:18; Rev. 13:1-4); *a kingdom* (Mk. 3:22-26); *desires* (Lk. 22:31); *a dwelling* (Rev. 2:13); *lusts* (Jn. 8:44; Eph. 2:1-3); *access to heaven* (Job 1:6-12; 2:1-7; Rev. 12:9-12); and many other bodily parts, soul passions, and spirit faculties. He goes from place to place in a body like anyone else (Job 1:6-12; 2:1-7; Mt. 4:10-11; Mk. 4:15), and does many things that others can do, proving he is a real person with a body, soul, and spirit, as we shall see in Point 6, below.

(15) He is a great celestial and terrestrial ruler (Eph. 2:2; 6:10-18; 2 Cor. 4:4; Jn. 12:31). He rules the business, social, political, and religious activities of the majority of mankind. His realm is divided into organized principalities and powers in the heavenlies (Eph. 6:10-12; Dan. 10:12–11:1; Mt. 12:24-30). His subjects are fallen angels, fallen men, and demons of various kinds (Mt. 25:41; Rev. 12:7-12; Jn. 8:44; 1 Jn. 3:8-10; Jas. 2:19). He must be a person in order to rule such a vast dominion of free moral agents. He is head of man’s religion and is a leader in religious affairs (Rev. 2:9; 3:9; 2 Cor. 11:14).

3. THE ORIGIN OF SATAN. He was created by God along with all other principalities and powers in heaven and in earth (Col. 1:15-18; Job 38:4-7). He is definitely referred to as a created being in Ezek. 28:11-17: “Thou wast perfect in thy ways from the day that thou wast *created*, till iniquity was found in thee.” Thus he was not always the devil or an adversary of God. *He was created perfect and sinless and became the enemy of God and man through sin in trying to exalt himself above God,* as we shall see in the next two lessons.

4. SATAN THE FIRST RULER OF THE EARTH. According to Isa. 14:12-14; Ezek. 28:11-17; Lk. 10:18; 2 Pet. 3:4-8; Jer. 4:23-26; and other passages, Satan, known as Lucifer, had a kingdom on the earth long before the six days of Gen. 1:3–2:25 and the creation of Adam. These passages reveal that he, through pride, fell and led an invasion of heaven and was defeated. At that time the earth was cursed, and all life was destroyed by the first flood, as we see in Gen. 1:2. This will be abundantly proven by many scriptures in the next lesson.

How long Lucifer ruled the earth in perfect harmony with the kingdom of God is not known, but it was for a long period, for it took a long time to work up such a rebellion as he did. He caused over one-third of God's own angels to rebel, as well as all his own earthly subjects, as we shall see.

He regained dominion over the earth in Adam's day and usurped man's dominion by causing the fall of man and by being the stronger of two sets of rebels after Adam sinned. Adam submitted to Lucifer who got the upper hand of all human rebels because he had the power of sin and death. When Adam fell there were only two human rebels, but opposing them were innumerable fallen angels and demons. Naturally, the stronger set of rebels would come to dominate the weaker, and this is what happened in the case of the spirit and human rebels on the earth. If man had not fallen he would have had power over all the spirit rebels and would have ruled them. He would have been able to overcome them, and they never could have regained dominion over the earth; but when man sinned, he became powerless against the many spirit rebels and fell under their control.

Man lost the power he had with God and severed partnerships with the Creator. He therefore could not cope with so many and more powerful spirit rebels. It is only when man lays down his arms of rebellion against God and regains the favor of the Creator and partnership with Him—through the power of the New Birth—that he will be able to have power over these fallen spirit rebels. This is why the New Birth and the full surrender to God for the endowment of power is necessary before man can conquer and cast out demons and destroy all the works of the devil.

Satan's relationship to man through the various ages has been that of a usurper of man's dominion, and as long as man tolerates his dictatorship over him, that long will he remain subject to him in the individual life. Each man now can, by the power of the gospel, defeat Satan and get rid of all demon relationship in his own life. This is what God demands, and He has provided the means whereby it can be attained as we have seen in Point V, Lesson Four, and as we shall see more fully in future lessons. Man no longer needs to be defeated and always be sick, sinful, helpless, unhappy, and poverty-stricken.

Although man cannot get rid of Satan's present power over his dominion by himself, except as an individual who will meet the conditions of the gospel, man's dominion will be fully-restored to him when the Messiah comes. Then

Satan's present position as ruler of this world's system and as prince of this world will be ended forever. Man will again inherit and populate the earth forever as before the fall. Satan's dominion is forcing its rule upon men by sheer force of power. This power will be broken, and Satan will have but 3½ more years to rule the earth when the war in heaven of Rev. 12:7-14 is ended.

5. THE FALL OF SATAN. We have several plain scriptures describing the fall of Satan. He fell through pride over his own beauty (Ezek. 28:11-17; 1 Tim. 3:6) and because he tried to exalt himself above God (Isa. 14:12-14). These passages will be fully-discussed in our next two lessons.

6. THE WORK OF SATAN. His works are of a varied nature. He is a religious leader (Rev. 2:9; 3:9; 2 Cor. 11:14). He has been worshipped as god through the ages, and worship of him will be revived in the future under Antichrist in a greater measure than ever before (Rom. 13:1-4). His work in general is to oppose God in any age when he possibly can. For this reason his work varies in some respects with the purposes of God in the different ages and dispensations. His great work in the Old Testament was to cause the fall of man and to rule his dominion. Above all this, his work was designed to prevent the coming of the Messiah into the world in order to avert his own defeat and pending doom. For this phase of his work we shall wait for Lessons Nine and Eleven.

THE FOLLOWING FACTS REVEAL THE WORK OF SATAN IN EVERY AGE: He is the deceiver of all men (Rev. 12:9; 20:1-10; 2 Cor. 11:14). He had the power of death until Christ conquered death, hell, and the grave (Heb. 2:14; Rev. 1:18). He is the leader of all sinners and backsliders in the human race (1 Jn. 3:8-10; 1 Tim. 5:15) and of all spirit rebels (Eph. 6:10-18; Mt. 9:34). He causes all sickness and disease and physical and mental maladies in the human race (Lk. 13:16; Acts 10:38). He takes advantage of all adversities of men to further their rebellion and hold them captive (2 Cor. 2:11; 1 Tim. 1:20; 5:11-15).

He *tempts men* (Mk. 1:13; 1 Cor. 7:5); *provokes to sin* (1 Chron. 21:1); *causes offense* (Mt. 16:23); *transforms himself into an angel of light* (2 Cor. 11:14); *resists others* (Zech. 3:1-2); *enters into union with others against God* (Lk. 22:3; Jn. 13:2); *sends messengers to defeat saints* (2 Cor. 12:1); *hinders the gospel* (1 Thess. 2:18; Acts 13:10); *steals the Word of God from people lest they should believe it* (Mt. 13:19; Lk. 8:12); *works miracles* (2 Thess. 2-9); *contends with messengers of God and sometimes holds them captive* (Dan. 10:12-21; Jude 9); *hinders answers to prayer* (Dan. 10:12-21); *sets snares for men to fall into sin* (1

Tim. 3:7; 2 Tim. 1:26); *makes war on the saints* (Eph. 6:10-18); *causes diversions and blinds men to the gospel* (2 Cor. 4:4); *causes double-mindedness* (Jas. 1:5-9); *doubt and unbelief* (Rom. 14:23; Gen. 3:4-5); *darkness and oppression* (2 Cor. 4:4; 2 Pet. 1:4-9); *deadness and weakness* (Heb. 6:1; 9:14); *delay and compromise* (Acts 24:25; 26:28); and *divisions and strife* (1 Pet. 5:8; 1 Cor. 3:1-3).

War on the Saints

The greatest and most important work of Satan now among men is to counterfeit the doctrines and experiences of God as revealed in Scripture in order to deceive saints. Men are commanded to prove and to test all doctrines and experiences in the supernatural realm to see if they are of God or of Satan (1 Cor. 2:12-16; Phil. 1:9-10; 1 Thess. 5:21-22; 1 Jn. 4:1-6). It is certain that every religion, doctrine, and experience among men cannot be of God, so we must judge them by the plain written Word of God. The greatest danger for spiritual believers is to accept anything and everything in the realm of the supernatural as being from God. Such believers have consecrated themselves to yield to the Holy Spirit and the leadings of God, and they think they cannot be deceived and led by evil spirits through counterfeit doctrines and leadings; but the fact that the believer is a child of God does not stop the devil from trying in every conceivable way to imitate God to the believer. In fact, believers are the ones he concentrates upon and wars against.

Paul said, “And no marvel; for Satan himself is transformed into an *angel of light*. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works” (2 Cor. 11:14-15). This makes it clear that counterfeits of Satan will be substitutes of truth and as near to the light and truth as possible in order to deceive seekers of truth. So it will pay everyone to be careful about what he believes and what supernatural power he yields to. There are definite ways outlined in Scripture by which one can detect what kind of spirit is seeking control of him. *In brief we may mention a few general principles that one can use to detect good and evil spirits and their operations and doctrines:*

> (1) Any doctrine that *denies* or in any way causes *doubt and unbelief* concerning anything taught in Scripture is from demons. *Any religion that denies the following doctrines is of the devil:*

- The inspiration of the Bible
- The reality of God as a person
- The divine sonship of Jesus Christ as the only begotten Son of God
- The virgin birth
- The pre-existence of Jesus Christ
- The divinity of Christ and His miraculous power and supernatural ministry
- The death, burial, bodily resurrection, and the bodily manifestation of Christ after His resurrection
- The bodily ascension to heaven and coming again of Jesus Christ to set up a kingdom in the world forever
- The reality and power of the Holy Spirit and His ministry among men to convict of sin, to create men in Christ and to carry on the work of God among men
- The reality of Christian experiences as the New Birth, cleansing from sin, living free from sin, divine healing, the Spirit baptism, gifts of the Spirit, miracles and signs following believers, answers to prayer, fulfillment of the promises in getting health, happiness, prosperity, and the numerous other experiences of the New Testament
- The reality of Satan, demons, sickness, sin, and the fall of man
- The creation of all things by God
- The free moral agency of men
- The universality of sin and the depravity of man
- The necessity of repentance and the born-again experience
- The penalty of sin as being eternal loss of the soul
- The necessity of the Atonement
- The reality of heaven and eternal hell
- The resurrection and judgment of all men
- The immortality of the soul

Any religion that teaches contrary to these and all other fundamental doctrines of Scripture is of the devil and is for the purpose of causing the soul to be damned in eternal hell.

(2) Any power, influence, or doctrine that causes one to become passive, inactive, submissive, and unresisting to all workings of supernatural spirits which seek to control the life contrary to Scripture, is not of God. *God's Spirit always and without exception wants free and active choice in the surrender of the will as it gets light according to the Scripture*. God seeks intelligent action, while demons *demand the surrender of the will without*

active choice to do as one sees fit according to the Bible. They demand passivity on the part of their victims. They demand that man act as a mere machine, an automaton, and that he be non-active in submissiveness to them. They seek absolute and compulsory action through men.

When anyone asserts that the spirit *demands* of him that he do something and it is *forcing* him to do it, this is a sure sign that he is being moved by the *wrong spirit*. Demons work to get men to act quickly and unintelligently and to do acts regardless of the outcome to the cause of Christ and lost souls. The spirits of Christians are always subject to them, and anything that demands that the personal spirit be not under the individual's personal control is the wrong spirit (1 Cor. 14:32). *The Holy Spirit never causes people to act indecently and disorderly or to call attention to self in public services—things which they never would do in private.*

The causes of passivity among believers may be summed up as follows:

- They have a determination to obey the supernatural, thinking that surrender is a guarantee against demonic operation.
- Entrance into the spiritual realm opens them up to supernatural communications which in turn leads them to believe that all supernatural influences and spirits must be of God.
- The desire to be wholly-surrendered to God and submissive to Him in all things leads them to submit, subdue, and make all things subject to the supernatural.
- Their ignorance of supernatural leadings and guidance, and ignorance of the Scriptures and wrong interpretation of them give demons ground for operation.
- Yielding to supernatural manifestations and impressions.

They are, in the majority of cases, not able to detect the true source of supernatural manifestations, so they often yield to the wrong spirit.

One must realize that *ignorance* is no guarantee against workings of evil spirits. In fact, this is one of the chief means by which they try to control man. If they can get anyone to accept their suggestions, doctrines, ideas, leadings, and guidance in the least degree, then they will be satisfied with that much ground gained, but they will be tireless in activity to gain even

more ground. Paul warned believers not to “give place to the devil” (Eph. 4:27) and to “put on the whole armour of God, that ye may be able to stand against the wiles of the devil . . . to quench all the fiery darts of the wicked” (Eph. 6:10-18). When a person becomes contentious over doctrines not plainly stated in Scripture, and that are contrary to Scripture, he is a victim of demon possession and demon teaching. A person under the control of the Holy Spirit will be *gentle, humble, honest, and open-minded to truth*. He will be eager to accept as truth what is shown him to be plainly written in the Word of God. He will not be stubborn to hold on to personal ideas or to prove that he is right in total disregard of what the Bible says. He will be ready and willing to accept new truth and to walk in the light as he receives it (1 Jn. 1:7).

(3) When one is born-again and becomes a spiritual person, he enters into the realm of the supernatural and spiritual and he should begin a study of the Bible to see what it teaches and how he should walk and how to conduct spiritual warfare. If he neglects to be on guard and fails to be aggressive against satanic powers, he is liable to be defeated by them. There is not one thing to be afraid of if one lives a conscientious Christian life by reading the Bible and praying daily and by walking and living in the Spirit according to light received by the Bible (Col. 2:6-8; Gal. 5:16-26; Rom. 8:1-13; 1 Jn. 1:7). One should get up every morning and pray and have faith in God’s help throughout the day. He should always meditate on the Scriptures and refuse to do one thing contrary to the known will of God as he sees the Bible and there will be no danger of being deceived.

THE TRUE MANIFESTATION OF THE HOLY SPIRIT WILL BE EARMARKED BY:

A. A Christ-like spirit of love, patience, and faith in God.

B. Soberness and keenness of spirit vision.

C. Deep humility of heart and meekness of spirit, with a lion-like courage against sin, sickness, poverty, disease, discouragement, failure, and every other thing that could cause defeat in the Christian life.

D. Absolute clearness of the mental faculties in intelligent action to carry out Bible instructions concerning known duty and personal life as a

Christian.

E. Freedom from all fault-finding, surmising, whispering, or slander to anyone, and freedom from all the works of the flesh that are listed in Rom. 1:29-32; 1 Cor. 6:9-11; Gal. 5:19-21; Mk. 7:19-21.

F. The lack of any condemning and judging spirit, or seeking to hurt anyone by thought, word, or deed. All divine leadings will be for the edification and betterment of all concerned and will be in accord with the golden rule (Mt. 7:12).

G. Freedom from any ignorance concerning the divine will at the moment. When one is moved upon to act quickly and urgently without knowing whether the act will glorify God or not, it will be best to wait and pray until it is clear beyond all doubt that God wants such action. If it is God moving a person to do something, it will not insult Him to try the spirit and intelligently judge whether the proposed act is biblical or not, for God commands this kind of judgment on our part before we act. If it is God, one can wait until God assures him in several ways before he acts, like Gideon of old, who sought two impossible signs before he knew the will of God. However, an individual *must not be guided entirely by so-called "fleeces"*. He must *judge* all fleeces by the Word of God and *wait* until he knows it is God asking him to do something. All acts of God will be primarily for the liberation of men from sin, for the deliverance of the body from pain, sickness, and want, or for some other good thing that someone needs to have done for him. All work of the devil tends to blind, cause sin, discouragement, lack of faith, and failure in life.

Just as the devil requires lies in the minds of men to hold them in bondage, so God requires truth in the mind for the true working of the Holy Spirit. Demons will cause a person to be hindered in every conceivable way from getting truth that will set him free from their demonic hold on their life. *With these things in mind, saints must beware of the following:*

- Neglecting those things that will cause enlightenment in spiritual warfare.
- Falling an easy prey to criticism of others.
- Pressing cares of life which will keep them occupied from taking time to wage a successful spiritual warfare.

- Forgetting easily those things that will give victory over sin and Satan.
- Neglecting prayer and reading the Bible to be spiritually prayed up and alert against the foe.
- Being discouraged when the conflict for the moment seems to be going against them.
- Failing to use the authority of Christ through His precious blood, His name and the Holy Spirit against evil powers.
- Failure to call upon God and resist the devil in special conflicts.
- Failure to do the whole will of God intelligently as it becomes known as they walk in the light of the Word of God (1 Jn. 1:7).

Man is deceived when he thinks that sin will not have any effect upon him or that he will inherit the kingdom of God regardless of sin (1 Cor. 6:9-11; Gal. 5:19-21); that he will not reap what he sows (Gal. 6:7-8); that it is not necessary to obey the Bible (Jas. 1:22; 2:10); and that he cannot be deceived (1 Cor. 10:12-13; 2 Cor. 11:3-15; 1 Tim. 4:1-9; Eph. 6:10-18).

Man must be on his guard concerning doctrine, experience, and every phase of the Christian life. He must learn not to believe anything unless it is *definitely stated in Scripture.* It matters not if it comes from the best ministers in the land. It should be judged by what the Bible says before it is accepted as truth. He must learn to guard against every impression, revelation, or whatever it might be, whether it comes from dreams, visions, preaching, or even while in prayer. The fact of a possibility of being deceived should keep everyone on guard and open to test everything by the Bible.

Many latter-day delusions can be traced back to a crisis in the life of the founders of the new religion who wanted truth and more of God. They threw themselves open to the supernatural and accepted demon doctrines and powers instead of judging what they received by the Bible. No man should blindly obey any spirit or believe any doctrine. Many of these leaders were more or less honest to begin with, and may yet be somewhat honest, *but honesty is no guarantee against the working of the devil.* Satan has no principle of righteousness. If permitted, he will take advantage of an honest heart as quickly as a dishonest one.

Until one gets acquainted with Scripture and the spiritual realm into which he enters in finding God, he should walk very carefully in prayer and read the Bible for more truth to obey. He must not permit anything to sidetrack him. If he falls,

he must get up and re-dedicate himself to God and go on more aggressively against his foe than ever before. During the period of learning to distinguish truth from error, very few can guarantee that they are obeying God, and only God, in every detail because there are many factors likely to intervene, such as the mind, spirit, will, desires, imaginations, imperfect knowledge and submissiveness, false ideas, and personal feelings, as well as numerous deceptive intrusions of evil spirits. *The beginner must learn to discern false spirits as well as false doctrines.*

The knowledge of truth is the first essential in warfare on demons and error, and this is what you are getting in these lessons, so do not permit anything under the sun to stop you from completing the whole series on all the plan and doctrines of God. As you get to know truth, accept it and be thankful for it, and above all conform to it, and your life will become rich in knowledge and experience in the things of God.

God wants you to know He answers prayer and fulfills His promises to everyone that will have faith. He wants you to be healthy and prosperous, so take hold of the promises and *pray in faith daily until you get what you want.* Do not be discouraged if you do not get everything in a few days. The condition of sin and unbelief that was in you before you gave your heart to God to be born-again, was not brought about in a few days, and yet you faithfully continued for years creating such a condition. *Now take the same dogged and patient attitude in destroying doubt and unbelief and in having faith in God and His Word, and He will answer prayer and give you what you ask.*

You must be eager for more knowledge. Seek it earnestly, fervently, and prayerfully, with a sincere desire to know it and obey it as light is given. Don’t permit one doubt to assail you. Kill all doubt. Refuse to live in unbelief and defeat. This is not your lot in life. You are now a child of God since you have been born-again. If you have not been born-again, do it now! Deliverance from believing lies must be by believing truth. Nothing can remove a lie but truth. *Nothing can give you complete victory over evil but God, through the precious blood of Christ.*

7. THE CHARACTER OF SATAN. The names of Satan in Point 2, (11), above, and his low, degrading tactics and enmity manifested in innumerable ways as seen in his work in Point 6, above, reveal his true character.

(1) He is *the enemy of all good* and *the accuser of God and man* (Mt. 13:28; Rev. 12:9-12; Ezek. 28:11-17); *the father of lies* (Jn. 8:44); *a murderer* (Jn. 8:44); *a sower of discord* (Mt. 13:39); *an adversary* (1 Pet. 5:8-9); *the first sinner, the first rebel,* and *the first to consecrate himself to self-gratification and to wage war against all society* (Isa. 14:12-14; Ezek. 28:11-17; Rev. 12:9; 20:7-10).

(2) He is *cunning* (2 Cor. 2:11; 11:14; Eph. 6:11-12); *wicked* (Jn. 8:44; 1 Jn. 3:8; 5:18; Mt. 13:19-38); *malignant* (Lk. 8:12-12; 1 Pet. 5:8-9; 2 Cor. 4:4); and *cowardly* (Jas. 4:7). He is *the tempter* (Mt. 4:1-11); *a thief* (Jn. 10:10); and *without principle in taking advantage of men in their weak moments* (2 Cor. 2:11; 11:3; Mt. 4:1-11; Lk. 22:40); *in tempting men after great successes* (Jn. 6:15); *in suggesting the use of right things in a wrong way and at a wrong time* (Mt. 4:1-11); *in slandering God to man, and man to God* (Gen. 3:1-10; Job 1:6-12; 2:1-7); *in appearing as an angel of light to deceive* (2 Cor. 11:14); and *in deluding his followers as to their end* (2 Thess. 2:8-12; Rev. 12:9; 20:7-10).

(3) He is *presumptuous* (Job 1:6-12; 2:1-7); *proud* (Ezek. 28:17; 1 Tim. 3:6); *deceitful* (2 Cor. 11:14; Rev. 12:9; 20:10); *fierce and cruel* (Lk. 8:29; 9:39; 1 Pet. 5:8-9); and *aggressive* (Eph. 4:27; 6:10-18; 1 Pet. 5:8-9). He has *never* been known to be merciful, good, loving, kind, gentle, pitiful, patient, or to have any of the graces of God since he became the enemy of God and man.

(4) He is compared to *a fowler* (Ps. 91:3); *fowls* (Mt. 13:4, 19); *a wolf* (Jn. 10:12); *a destroyer* (Jn. 10:10); *a roaring lion* (1 Pet. 5:8-9); *a serpent* (Rev. 12:9; 20:3); *a dragon* (Rev. 12:3-12); and other things in Scripture that prove his mean and unprincipled disposition. In spite of all this, seemingly intelligent men, who would not keep company with any other thief, murderer, liar, enemy, and wicked person, will love and court his company and favor, knowing all the time that he is committed to the damnation of their souls and the souls of all their loved ones.

8. METHODS OF SATAN. He uses every conceivable method and means to keep men from God and in subjection to himself. If he fails to do this, he tries to kill the believer’s testimony and ruin his influence for God. If a person falls he tries to cause him to commit suicide or stay fallen. He tries to get others in a lukewarm condition and make them live there so that God will cut them off in

the end.

He brings in damnable heresies to lead men in rebellion against God (2 Pet. 2:1-2; 1 Tim. 4:1-8). He preaches sermons and uses all the influences possible through fallen men, fallen angels, and demons to get men to stay away from God, or cause them to backslide and live in sin. He is the author of all false religions and never discourages men in following them, for he knows this is one way that is sure to damn their souls.

He tries to cause men to end their lives by making them think that is the best way out, but he hides the true fact that this will be only the beginning of real torment in eternal hell. He dares men to do many things that they would not do under ordinary circumstances. He makes the young people think they are missing everything in life if they do not go into all kinds of sins that will damn their souls. He points out to them the glamour of sin and pleasure. He stirs unholy passions in them and causes them to throw away all restraint and live a life of revelry. He makes them think there is no joy in serving the Lord. This is one of his greatest errors. Serving Christ and winning souls that will be thankful forever pays the greatest dividends and affords the greatest pleasure of all existence. Young people should get right with God and taste the glories of salvation, then they will not listen to Satan and go into sin and shame.

Satan preaches to the businessman that he needs to take all his time to get rich before serving the Lord, while the fact is that if any man will truly serve the Lord he can be abundantly prosperous by God’s help. He tries to get churches and their leaders to make religion a paying proposition and appeal to the rich and the influential people, to make salvation easy for all, to lower the standard of the Bible on holy living, to become formal and outward in Christian worship and living, to compromise the essentials of the faith, to preach current events and have book reviews in the pulpit instead of preaching the gospel that will save the soul, to justify the sins and unholy lives of church members and to be as much like the world as possible in order to attract the world.

There is no realm which Satan does not seek to control, and he will never be satisfied until as many of his dupes as possible are in eternal hell and God is defeated in blessing all men everywhere with all the good things of life. He has greatly succeeded in getting men in all walks of life to give up Christ and the Bible by the excuse that there are so many religions that one cannot tell which one is right.

9. GOD'S PURPOSE IN ALLOWING SATAN TO CONTINUE. *God has several purposes, as can be seen by the following points:*

(1) To develop character and faith in the believer (Jas. 1:12; 1 Pet. 1:7-13; 5:8-9; 2 Pet. 1:4-9; Jude 20-24).

(2) To keep him humble (2 Cor. 12:7).

(3) To provide conflict that saints may be rewarded through overcoming (1 Jn. 2:13; 4:1-6; Rev. 2:7, 11, 17, 26-28; 3:5, 12, 21).

(4) To demonstrate the power of God over the power of Satan (Eph. 2:7; 3:10; 1 Cor. 4:9; Mk. 16:17-20).

(5) To use him in afflicting people to bring them to repentance (1 Cor. 5:1-6; 2 Cor. 2:5-11; Job 33:14-30).

(6) To purge man of all possibility of falling in the eternal future (Rev. 21). (See Point VIII, Lesson One, on this point).

10. THE DOOM OF SATAN. *There are many scriptures revealing the complete defeat of Satan and all rebels and of their eternal confinement in eternal hell:*

(1) His defeat and doom are prophetically foretold. The first prediction is the first prophecy in the Bible: "I will put enmity between thee and the woman, and between thy seed and her seed; it [*the Messiah, the seed of the woman*] shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15).

Isaiah predicted that when the Messiah shall come the second time, Satan will be defeated and he and his hosts put in the abyss: "And it shall come to pass *in that day* [a phrase referring to the *Millennium* or the *day of the Lord*], that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days [*1,000 years,* according to Rev. 20:1-10] shall they be visited. *Then* [*in that day*] the moon shall be confounded. And the sun ashamed, *when* the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously" (Isa. 24:21-23; 25:6-8).

In the Book of Revelation John predicts that Satan and all of his angels will

be cast out of the heavenlies to the earth in the middle of Daniel's Seventieth Week (Rev. 12:7-12); that he will be on earth the last 3½ years of this age (Rev. 12:3-14); that he will cause the greatest trouble that has ever been on the earth (Rev. 12:13-17; Mt. 24:15-31); that he will give his power to the Antichrist for forty-two months (Rev. 13:1-7); that he will mobilize the nations at Armageddon to fight against Christ at His Second Advent (Rev. 16:13-16); that he will fight against Christ at Armageddon and will be taken bodily and be bound with a chain and cast into the abyss for 1,000 years (Rev. 19:11–20:3); and that at the end of the 1,000 years he will be loosed out of the abyss and will lead one more rebellion in the kingdom of God, and then he will be cast bodily into the Lake of Fire forever (Rev. 20:7-10; Mt. 25:31).

(2) The defeat of Satan and his hosts was accomplished by Christ at the first advent, as far as redemption of the race and the earth is concerned, and this defeat made possible the final suppression of all rebellion and the final defeat of Satan's kingdom at the second coming of Christ. Paul says that Christ on the cross "spoiled principalities and powers, he made a shew of them openly, triumphing over them in it" (Col. 2:14-17). Christ on the cross, said, "It is finished" (Jn. 19:30); that is, the work that God had given Christ to finish at His first advent (Jn. 17:4). This work was the actual work of atonement and of completing the redemption for all who believe, but the final work of Christ is yet to come at the Second Advent. At that time God will send Him from heaven with an army from heaven sufficiently large enough and powerful enough to seize the kingdoms of this world in one day and set up a righteous government on the earth for the purpose of ridding the earth of its rebels (Zech. 14:1-21; Rev. 11:15; 19:11–20:10; 1 Cor. 15:24-28; Jude 14; 2 Thess. 1:7-10).

(3) All that remains to be done is the suppression of all rebellion on the earth. The purpose of the 1,000-year reign of Christ is to suppress all rebellion (1 Cor. 15:24-28) and the final defeat of Satan and his hosts at the end of the Millennium must be accomplished before the earth is rid of all rebels. They must be confined to the Lake of Fire forever before rebellion is finally and eternally overcome. This is predicted in the passages cited above and it shall be fulfilled in due time. Then the earth will be purified by fire and made perfect the third time, and the kingdom of God will be universal over all free moral agents, as it was before rebellion was started by Lucifer and Adam in their respective kingdoms, as we shall see in the coming

lessons. God has defeated Satan and his angels and demons in all past conflicts and it is certain that He will defeat them in the final conflicts, as predicted in the scriptures cited above.

11. THE DUTY OF SAINTS REGARDING SATAN. Saints are to *put on the whole armour of God* (Eph. 6:11-18); *know his devices* (2 Cor. 2:11); *give him no place* (Eph. 4:27); *resist him* (Jas. 4:7; 1 Pet. 5:8-9); *be sober and vigilant in waging war against him* (1 Pet. 5:8-9); *overcome him by the Word* (Mt. 4:1-11; 1 Jn. 2:14); *by the blood of Christ and their testimony* (Rev. 12:11); *by Christ and His name* (Eph. 1:19-22; 2:6; 2 Cor. 2:15); *by the birth of the Spirit and their faith* (1 Jn. 2:29; 3:9; 5:1-4, 18); and *by the Holy Spirit* (Rom. 8:1-13; Gal. 5:16-26).

Questions on Lesson Six

1. What is the subject of Lesson Six?
2. What do we mean by *the spirit-world* and *the unseen worlds*?
3. What kind of beings are *seraphims*?
4. Do they have bodies, souls, and spirits? Prove.
5. What kind of beings are *cherubims*?
6. Do they have bodies, souls, and spirits? Prove.
7. What kind of beings are the *zoa* or *living creatures*?
8. Do they have bodies, souls, and spirits? Prove.
9. Name some invisible things in the heavenly world.
10. Prove from Scripture that there are *horses, chariots, cities,* and other material things in heaven.
11. What class of beings are *archangels*? How many are there? Name some.
12. How many times do the words "angel" and "angels" appear in Scripture?
13. What does the word "angel" mean in Hebrew and Greek?
14. Is the word "angel" ever used of *Christ* in Scripture? Of *men*?
15. Explain fully the nature of angels.
16. Explain the work of angels.
17. What are angels called in Scripture?
18. Give as many facts about angels as you can.
19. Give as many facts about Satan’s angels as you can.
20. Prove from Scripture that there are two classes of fallen angels.
21. Give a number of occurrences of the appearance of angels to men.
22. How do all the scriptural facts about angels prove they have real *spirit-*

bodies, personal soul passions, and *spirit faculties*?

23. Define the word *devil*. Is it ever used of *men* in Scripture?
24. Discuss fully the *nature of demons.*
25. Discuss fully the *work of demons.*
26. What are demons called in Scripture and is traffic with them allowed or forbidden?
27. What other kinds of wicked spirits are mentioned in Scripture besides common demons? Give a description of them. Where are they? Why are they there?
28. When did demons live on the earth in a sinless state?
29. Were demons and the devil created sinful? Prove.
30. Prove from Scripture that man has a body, soul, and spirit.
31. State some wonderful facts about the human body.
32. Define *soul* and *spirit*.
33. Do lower animals have souls and spirits? Prove.
34. State what Satan *is not* and *what he is* according to Scripture.
35. Give at least ten arguments that prove Satan is a real person.
36. Prove from Scripture that Satan has a real spirit-body.
37. Prove from Scripture that Satan has a personal soul and spirit.
38. Give a few personal names of Satan in Scripture.
39. Prove from Scripture that Satan is a *celestial* and *terrestrial* ruler.
40. State fully the origin of Satan.
41. What was his position on earth before Adam? Prove.
42. What was the cause of the fall of Satan?
43. What was the main work of Satan in the Old Testament?
44. What is his general work in every age?
45. What is Satan’s most important work in New Testament times?
46. What is the greatest danger for believers in this age?
47. Give a few general principles whereby we may discern whether a manifestation or a doctrine is from *demons* or from *God*.
48. Name a few of the most fundamental doctrines of Scripture.
49. What do demons seek for and demand of men in controlling them?
50. State some of the causes of passivity among believers.
51. Is *ignorance* a guarantee against the workings of demons?
52. Explain the contrasting attitudes of persons under the control of demons and God.
53. What kind of life should one live if he wants constant victory over demons?
54. Give some of the earmarks of a true Holy Spirit manifestation.
55. When one is constrained to act *quickly* and *unintelligently* what kind of

spirit is generally seeking obedience?

56. How can we know when God's Spirit is dealing with us?
57. How does Satan hold men in bondage? What is it that sets free?
58. Name the *three stages* of apprehending truth.
59. Discuss fully the character of Satan.
60. State some of the methods of Satan in defeating men.
61. What is God's purpose in allowing Satan to continue?
62. What are the first and last prophecies of the doom of Satan?
63. What all has happened between these two prophecies that guarantees his doom?
64. Who defeated Satan in the past? Who will finally defeat him? When? How?
65. What is the duty of saints regarding Satan?

Supplement Three

For Lessons Five and Six

In Lesson Five we have studied about the original creations of God in the dateless past. We have discussed God in the eternal past and the evidence that God has been creating things throughout all eternity. We have seen that God made a plan for man and for all His creation of those with free wills and that the three divine members of the Godhead are now working out that plan for the highest good of all. We have studied the outline of the plan of God from eternity past into all the eternity to come. God will yet have a universal, perfect, and sinless kingdom in the future from which will be separated all rebels against the eternal plan. We have seen that God created the vast universe to be inhabited with eternal free moral agents who willingly consecrate themselves to bring about the highest public good. We have also seen that there are various kinds of beings that inhabit the universe. Then, too, we have studied at some length the warfare that Satan, fallen angels, and demons are waging against God and His plan and against those among men who are consecrated to cooperate with God in the eternal plan.

Believers should become fully-acquainted with the evil spirits and their tactics in their warfare against truth. These forces will not stop at any low, degrading method of warfare. They have no righteous principles about them, so they will take advantage of the weakness and ignorance that is so prevalent among Christians everywhere. We have seen that God permits these evil forces to remain loose so believers may develop faith and character. Saints have the sacred duty and responsibility of knowing how to wage successful warfare against these unscrupulous spirits. Saints as a whole do not seem to care, or at least they do not put forth much effort to defeat these foes. They seem to be quite unintelligent about the war between God and Satan. Often they unknowingly cooperate with Satan and his plan and propagate his doctrines and lies more than they cooperate with God and propagate His truth. This misdirection of effort is due to man’s change of the Word of God from what is plainly written to human theories and church traditions that have been handed down by men who have nullified the truths of the Bible by making them mystical, spiritual, and

symbolic.

How to Get Power from God over Sin

According to the Bible, God has all power, and there is no power that is not ordained of God (1 Chron. 29:11-12; 2 Chron. 20:6; Ps. 62:11; Zech. 4:6; Rom. 13:1-3). If all power is of God and if Satan's power was given him by God, then it is clear who has all power. It is equally clear that if a person wants power he should go to God for it and not seek it from demons. Jesus said, "If any man serve me, him will my father honour" (Jn. 12:26). Every child of God at the new birth receives power to become a son or daughter of God, and this opens up to him all the possibilities of power from God over all the works of the devil (Jn. 1:12-13). Children of God are commanded to "Be strong in the Lord, and in the power of his might" and to "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil" (Eph. 6:10-18).

Paul speaks of believers having the "treasure [of God's power] in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Cor. 4:7). He also states that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. 10:4-6). Think of it! Power through God to destroy the works of the devil and to bring down every thought and imagination to the obedience of Christ! How can men have this power and continue in sin and defeat? How can such a one go about teaching that we have to sin every day in thought, word, or deed and that the flesh has to sin daily? Such men have not come in contact with the reality of the Christian experience and the power that each child of God can have. They make poor leaders, even of the blind, and as Jesus said, "if the blind lead the blind, both shall fall into the ditch" (Mt. 15:14).

No man who is interested in truth and in his eternal welfare should listen to or support any man who teaches that one cannot get a Christian experience that will save him from his sins and keep him from living in sin. Peter said, "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time . . . As obedient children, not fashioning yourselves according to the former lusts in your ignorance: But as he which hath called you is holy, so be ye holy in all manner of conversation [manner of life]; Because it is written, be ye holy; for I am holy . . . Seeing ye have purified your souls . . . Being born again .

. . having escaped the corruption that is in the world through lust . . . give diligence to make your calling and election sure: for if ye do these things, ye shall never fall" (1 Pet. 1:5, 14-16, 22-23; 2 Pet. 1:3-10). Everyone who is born again lives free from the sin business (1 Jn. 2:29; 3:5-10; 5:1-4, 18; 2 Cor. 5:17; Eph. 4:24; Gal. 5:24).

This holy living is done by the power of God and not of ourselves. It is possible because we are made free from the law of sin and death and because we walk not after the flesh but after the Spirit (Rom. 8:1-13). Shall we lower our concept of the Almighty to say that He cannot save from sin or keep free from sin those whom He redeems? If God can do this and He chooses not to do it, then sending Christ to die that this may be done is a failure, and also making full provision in the gospel that this may be a normal life for every child of God is a farce. It is just as definite as can be that sinners "shall not inherit the kingdom of God." So if Christians are sinners and all other men are sinners, then not one person will be saved (1 Cor. 6:9-11; Gal. 5:16-24; Rom. 1:29-32; 8:1-13).

There is a natural power of godliness that comes with the new birth, and those who have only a *form of godliness* deny the power of it (2 Tim. 3:5). God's power gives each one "all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue" (2 Pet. 1:3-10). The power from God to live clean and holy is ours for the asking. We can use this power of godliness to demonstrate to other sinners that *there is a reality to the gospel* and that *every man can be saved and kept from all habitual sin* (1 Jn. 1:7, 9; 2 Cor. 5:17; Titus 2:11-15). It takes power from God to live victorious over sin, the flesh, the world, and the devil, but God our Saviour has all power to sanctify and make us "meet for the Master's use, prepared unto every good work" (2 Tim. 2:18-26).

Not only can we have power to live a life pleasing to God, but we can have *power from God*. The way to get this power is to make a full surrender to God, renouncing all sin and bad habits, believing on the Lord Jesus Christ to save from all sin and impart sufficient power to overcome. When one believes from the heart, he is cleansed from all sin (Rom. 10:9-10). When one receives Jesus, not mentally or formally, *but in reality*, this cleansing takes place (Jn. 1:12). When one believes that Jesus is the Christ, not only mentally, but *from the innermost soul*, which belief includes turning to God from sin and Satan, this cleansing also takes place (Acts 26:18; 1 Jn. 5:1-4).

You may say that you have done this and yet you still have old sins and habits in your life. There has been no change. It may be that you have not made the sufficient change that is necessary in order for God to work and complete the change in your life. The first thing to do is to get the fact settled that *there must be a change*, and there will be when one gets into Christ, as proven by the following scriptures: “If any man be in Christ, he is a *new creature*: old things are passed away; behold, *all things are become new*. And all things are of God, who hath reconciled us unto himself by Jesus Christ” (2 Cor. 5:17); “They that are Christ’s have crucified the flesh with the affections and lusts” (Gal. 5:24); “The blood of Jesus Christ cleanseth us from all sin” (1 Jn. 1:7); He has “washed us from our sins in his own blood” (Rev. 1:5).

It is ridiculous even to think that any man could have this kind of a change in his life and still continue in his old sins. Because it is clear that *there must be a change*, then do the one thing necessary in order to have this change brought about. All one has to do is obey what the Bible requires, and the rest is up to God. “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1 Jn. 1:9). It is impossible for any man to confess his sins and not be forgiven by God. It is possible for a man to confess part of his sins and not be heard of God. One will not be forgiven if he holds back some sin and habit and refuses to give it up, or if he has hatred in his heart and refuses to forgive. But when a man is honest with God and gives up his sins and habits and is willing to forgive all men and make proper restitution wherever possible, God will not fail to forgive and make him a new creature.

One must receive Christ: “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” (Jn. 1:12). This means that one must quit receiving sin, the world, the fleshly lusts, and the devil into his life. Christ and the devil cannot be in the life at the same time. Jesus said, “No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon” (Mt. 6:24). If Jesus told the truth, then men today who preach that every man must serve sin in the flesh and serve God in spirit are wrong. There cannot be such a double life. Paul said, “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. 6:16-23).

How to Get Power from God over Sicknesses

Power from God to overcome sickness is *on the same basis as power from God to overcome sin*. Jesus taught that God has power *to do both* and that *one power is just as easy to receive from God as another:* "For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise and walk?" (Mt. 9:5). He further taught that *conversion* and *bodily healing* go hand in hand: "lest at any time they should . . . understand with their heart, and should be converted, and I should heal them" (Mt. 13:15). Paul and others taught the same truth (Acts 28:25-31; Jas. 5:14-16; Ps. 103:1-3; 2 Chron. 7:14; Exod. 15:26).

Every believer can get power from God over diseases. God gives every one of His children power when he receives the true Spirit baptism (Lk. 24:49; Acts 1:8; 2 Tim. 1:7-8; Jn. 14:12). This we shall see in Lessons Twenty, Twenty-two, and Thirty. Apart from receiving this baptism, faith is open to every child of God to get exactly what he wants, as we can see from all the promises. *Faith is power,* and the man that has faith has power. To the extent which a man has faith, he has power. *That is, faith is the key that sets in motion the power of God.*

There are degrees or measures of power, and it is equally true that *God gives to every child of God a measure of faith and power* which he can use to get what he needs in life. If one does not have delegated power to exercise at will, he can still have faith in God, which will set in motion all of heaven to move on his behalf so that he can get *exactly what he has faith for.* As long as we limit God and His promises we shall be limited in results. If we will have *unlimited and unqualified faith*, we shall have *unlimited and unqualified answers to prayer.* That means we shall have power over sin and sicknesses of all kinds.

The early disciples were given power over all demons and diseases and they exercised this power before they were permanently endowed with power at Pentecost (Mt. 10:1-8; Mk. 3:15; 6:7-13; Lk. 9:1; 10:1-20). They were given power over all the power of the devil. God's kingdom is always in power, not in word only (1 Cor. 4:20). Is God's kingdom still in existence? Has it lost its power? If it has not, then everyone in the kingdom has access to the power that belongs to that kingdom. Christ is the power of God and the wisdom of God to all who believe (1 Cor. 1:18-24). It is impossible to have Christ in the life without having access to power, because He is the power of God to the believer. The gospel is the power of God unto salvation to everyone that believes (Rom. 1:16). Salvation includes *healing* as well as *forgiveness*. If this be true, then the gospel is the power of God to heal, and no man can truly believe the gospel without believing in power to heal by the gospel.

The way to get power to heal self and others is by believing in Christ according to the gospel. This means that *by faith in the promises* each child of God can appropriate what he needs according to those promises. He can get *healing* by prayer and faith as simply and as quickly as he got *forgiveness of sins* or any other thing he ever received from God. Healing will come on the same basis as any other answer to prayer, so why not accept this truth and ask God in faith for the power of healing to be manifest in our bodies? If such is provided in the gospel we might as well have it. Why be satisfied with anything less? Is it possible that we don't want to be healed? Is it possible that we would rather be sick and helpless? Certainly not! Then accept truth, which will make us free.

To be healthy, then, is within our grasp. It is in our power. God wants His saving health to be made known among all nations (Ps. 67:2). He has told us exactly how to have health. If we will practice literally the instructions of the following passages we shall have health: "Forget not my laws; but let thine heart [not *mind* only] keep my commandments: *for length of days, and long life, and peace,* shall they add to thee. Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: so shalt thou find favour and good understanding in the sight of God and man. Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes: fear the Lord, and depart from evil. It shall be *health to thy navel, and marrow to thy bones.* Honour the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Prov. 3:1-10); "Attend to my words . . . *For they are life unto those that find them, and health to all their flesh*" (Prov. 4:20-27; 16:24).

You are told in Ps. 91 that if you will "dwell in the secret place of the most High" . . . and "abide under the shadow of the Almighty . . . There shall no evil befall thee, neither shall any plague come nigh thy dwelling." In Isa. 58 you are promised that if you will practice twenty principles of righteousness, "Then shall thy light break forth as the morning, and *thine health shall spring forth speedily* . . . Then shalt thou call, and *the Lord shall answer.*" *It is God's highest will that His children be in health* (3 Jn. 2).

How to Get Power from God over Poverty

The Bible declares that God "giveth power to get wealth" (Deut. 8:17-18). When Solomon asked God for wisdom instead of wealth so that he would better be able

to judge Israel, God gave him both. Solomon was one of the richest men that had ever lived on earth, just because of the blessing of God. God also blessed Abraham, Isaac, Jacob, David, Job, and many men of the past with great wealth. It is in the power of God to make rich or to make poor (1 Sam. 2:7; Prov. 10:22; 1 Chron. 29:12).

If riches come to some men because of the blessing of God, then it is not a sin to have wealth. We are warned in Scripture not to misuse wealth to oppress the poor and not to permit riches to ensnare us into sin so that we forget God and be lost (Prov. 11:28; Mt. 13:22; Lk. 8:14; 1 Tim. 6:17; Jas. 5:1-6). There are a number of blessings the Bible lists as being better than riches, such as *righteousness* (Prov. 16:8; Ps. 37:17-18); *a good name* (Prov. 22:1); *long life* (Prov. 3:1-2); and *wisdom* (Prov. 3:13-16). There are many other assets in life better than money, so one *should not set his heart upon this as the chief objective in life*. People with riches will have greater temptations, and often they will commit acts that they would not do if they did not have money. *Riches are only temporary* and should be recognized as such (Prov. 23:5; 27:24). Men are told not to set their hearts upon riches or *trust in them,* but to *trust in the Living God* (Ps. 52:7; 62:10; 23:4; 1 Tim. 6:17). Many other statements are found in Scripture revealing the sins of the rich—how they oppress the poor, are boastful, proud, sinful, mean, and ungodly, because they have wealth and influence in the earth.

On the other hand, the Bible speaks of many blessings of wealth *if used in the right way for the good of men and the glory of God*. Wealth is *a protection* (Prov. 10:15; 18:11); *it makes many friends* (Prov. 14:20); *it makes one powerful in life* (Prov. 22:7); and it *enables one to be rich in good works.* This in turn, if done in the right spirit (not to be seen of men, but *because it is right to do good*), will result in increased rewards in eternity (1 Tim. 6:18). *Money is power* in modern times, and every child of God could do infinitely more for God and lost souls if he had more of this kind of power. Think what could be done with riches in spreading truth and blessing men in life! There is no end to the good that one could do if he only had the means to do it.

Looking at wealth from this standpoint and even praying to God for it, and expecting it from Him so as to be able to do more for the cause of God in the earth, *is not a sin*. The average person is doubtful of God’s interest in His children enjoying prosperity. Satan and gospel workers constantly warn believers against desiring wealth until it is a universal faith among Christians that wealth

is more or less a sin. On the other hand, if some man of wealth gets interested in any local church, or if he becomes generous in helping the work of Christ, he is greatly honored and respected. This honor should not be given if it is a sin to have wealth or to ask God for it.

Anyone with common sense knows there is nothing wrong with having wealth or getting it in a rightful way. In fact, every child of God has many needs, which he could and would have supplied if he had the money. He often longs to have more wealth to be able to better support his church and the work of God in general. He does not consider this desire sinful, and if wealth would suddenly come to him he would still consider that he could be a true Christian if he used it rightly. So we have to conclude that the universal theory that it is wrong to pray for financial help is *unscriptural* and *unreasonable*.

The argument is often advanced at this point that it is not wrong to have wealth, but that there are many more important blessings we need to ask God for. *This is, after all, a mere excuse for unbelief.* Men simply do not want to crucify their old traditions and theories and their *unbelief* and definitely pray for and ask God for financial help as they ask Him for physical or spiritual help. If they will learn the truth and ask God in faith, *nothing will be impossible financially any more than physically or spiritually.* Let us be sensible and study the Bible from the standpoint of getting financial aid.

In the first place, let us ask ourselves the questions about this subject that we are beginning to ask concerning other things. Are we children of God? Does God really love us as we love our children? Would we will and desire for our children to prosper? Does God will and desire anything less for His children than we do for our own? Why should He be different from man in desiring the best things of life for His children? What would be sinful about God blessing His children with wealth? Just because a few backslide and lose their souls over prosperity, there is no more excuse for living in unbelief and poverty than for rejecting salvation from sin just because a few people backslide. So from the standpoint of the infinite Fatherhood of God it would be *His highest will for His children to be blessed with prosperity.*

From the standpoint of being able to spread the gospel to the ends of the earth, to help support missionaries, to help the work of God in the homeland, to help the poor to be prosperous, happy, and healthy. If every Christian would appropriate the benefits of the promises as they should, all the financial problems of every

local church and of the worldwide work for God would be automatically taken care of. When Israel obeyed the Lord and brought their tithes and offerings to God, there were heaps upon heaps of supplies for God's work (2 Chron. 31:1-21). If all Christians were prosperous there would be no need of modern methods of raising money for churches. Some of the churches gamble and do many un-Christlike acts to keep the local work going. If all men were prosperous, all the minister would have to do would be to make an appeal or merely give his people an opportunity to render to the Lord some of the abundance with which He has blessed them.

Now from the standpoint of the Bible promises, let us note how simple and clear God has made His Word concerning prosperity. God promised Israel abundant prosperity if she would conform to His will (Lev. 25:21; 26:4-9; Deut. 7:13-15; 15:4-6; 28:7-8). Prosperity was promised as a *natural result of obedience to God*, and so it is today. The Psalm that is quoted by all Christians starts out with "The Lord is my shepherd *I shall not want*." Other promises in the Psalms are: "They that seek the Lord *shall not want any good thing*" (Ps. 34:10); "Blessed be the Lord, who daily *loadeth us with benefits*" (Ps. 68:19); "Bless the Lord, O my soul, and *forget not all his benefits:* who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's" (Ps. 103:1-5). See Ps. 84:11.

To those who will honor God with their tithes and offerings, *not because they want blessings*, but because *it is right to do it*, God has promised, "I will open to you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:9-11). If anyone argues that this was for Israel only, we answer, it is also for the Church according to Mt. 6:26-33; 10:29; Lk. 6:38; 2 Cor. 9:6-12; Phil. 4:19; 3 Jn. 2. This last passage expresses the will of God for Christians: "Beloved, I wish above all things that thou mayest *prosper* and *be in health*, even as thy soul prospereth."

How to Appropriate the Benefits of the Promises

The way to appropriate the benefits promised is to accept the promises of God as being for you and ask God in faith for what you want. If you *believe* what you ask, without wavering, it shall be done for you because God loves you and will prosper you in everything that you undertake. If you are hindered in getting an

answer, do not lose faith and blame God for not giving it to you. You must remember there is a devil with many demons, who will try to keep you from being prosperous. You should recognize all hindrances that are against the promises of God as being from this source. You should fight and resist Satan, and he will flee from you (Jas. 4:7). Claim the fulfillment of the promises of this kind just as you would for *forgiveness, healing,* or any other benefit you have asked of God. If you are in the habit of running every time the battle goes against you, *you will never get what you want.* Sometime you must take a stand with God against these evil spirits and master them, and then it will be easy to get what you want from God. Study again Lesson Six on how to defeat Satan and then literally practice what you know to do, and victory will be yours.

Happiness can be yours; *freedom from fear and want* can be yours; *success* can be yours; and *answers to all your prayers* can be your experience if you will do as you are instructed. If you do not obey to the letter what you know to do, how can you expect these blessings? Satan is not the kind to give up. If he sees you are easily discouraged, he will be all the more aggressive to defeat you. Make a decision that all double-mindedness and failure must be stopped. Have no fear of the outcome. Have faith in God. He will see you through. He is with you. He will stand by you and back you in your fight for anything He has promised. But He wants you to learn to fight and not be a defeatist just because the answer does not come the minute you have asked. Anybody can give up and fail to get what he wants. That is what almost all Christians are doing now because they lack proper teaching and coaching on how to get things from God.

We want to help you learn to appropriate from God those benefits that are rightfully yours as a child of God. If you do not get proper help from your church, then we want to fill the gap and help you. *You cannot fail. You must not fail.* So much depends upon your getting from God what you are promised and what you have dared to ask from Him. Your friends are watching whether or not you get what you ask for. Even sinners are watching the outcome of your war with demons, so for their sake you must listen carefully and learn exactly what to do and then do it without fail. *The only cause of your failure is your unbelief.*

Can it be that you are still questioning the will of God concerning those blessings He has abundantly promised? *If so, quit all doubting right now!* It is pure nonsense for you to listen to the devil tell you that God will not do what He has promised, or that it is not God’s will for you to get what He said He will give you. If you listen to the devil, it is no wonder that God does not hear. You,

yourself, would not hear anybody that made you out to be a liar every time you opened your mouth and promised him something. *Be sure that this foolishness of making God a liar is stopped once and for all. Just believe what God says and forget what men and demons say!*

God says you can have whatsoever you ask, and anyone who even suggests that you cannot have what you pray for is your enemy and the enemy of God. They are helping Satan rob you of what is rightfully yours. They cannot rob you of these blessings if you will make a decision to not listen to them, but rather have faith in God. You know now what you must do, so do it with all your heart and you will abundantly receive. God gives to all men liberally and upbraideth not, but He does require faith, nothing wavering. He will not answer on any other terms (Jas. 1:5-9; Heb. 11:6). If you do not get the answer, then you know what is wrong. Correct it, and you shall be heard.

If you try to turn on a light and it will not work, you have sense enough to know that something is wrong. It would be foolish on your part to keep trying to turn it on until you repair what is wrong. When you do not get what you pray for, then act sensibly and *find out what is wrong and then correct it.* It cannot be that you will not know what is wrong. The steps in getting benefits from God are simple. If you are still having trouble and do not know what to do, review Supplements One and Two and carefully follow the lessons on how to pray.

If you have followed all these steps and still there is no answer, then settle it once and for all that it is *unbelief* and that you are under direct attack from demons. You will then know what to do. “Resist the devil and *he will flee from you*” (Jas. 4:7). How to resist the devil is also clear. Take a firm stand in your innermost being against the thoughts that you are not going to get an answer. Renew your faith in what God has said, and get it firmly settled that what you ask is promised by God. If it is promised then have no further doubt that you are going to receive. Begin praising God for it and obey Ps. 37:4-5: “Delight thyself also in the Lord; and *he shall give thee the desires of thine heart*. Commit thy way unto the Lord; trust also in him; and *he shall bring it to pass.*”

Maintain this attitude and ignore any feeling, thought, or happening that is contrary to the answer. You can say “I believe” just as easily as you can say that it is "hard to have faith." You can make every thought and word a positive act of faith. You can simply *refuse any negative thought.* Learn to build up faith instead of tearing it down. State the truth in all that you say, *and never think or express*

one thought contrary to the fact that you have been heard by God and that you have the answer. Though you cannot see the answer, it is still yours, for faith is the *substance* of things hoped for and the *evidence* of things not seen (Heb. 11:1; Rom. 4:17-21). *If you have faith you have the answer.*

Ten Questions For Supplement Three. Do You Know:

1. *That the planets reveal truth?* Besides the natural times and seasons there are certain times and seasons for preordained events in God's plan for man. The children of Issachar had understanding of "the times, to know what Israel ought to do" (1 Chron. 12:32). The wise men knew by the star when Christ was born (Mt. 2:1-2, 7, 9-10). Jesus understood the signs of His time, and He rebuked the Pharisees for not discerning the signs of the times as well as they could discern the natural seasons (Mt. 16:1-4). In Ps. 19:1 we have the fact that the heavens declare the glory of God and the firmament showeth His handiwork. See also Acts 1:6-7; 1 Thess. 5:1-3. These and other passages clearly indicate that the planets rule times and seasons and reveal certain truths.
2. *That eternity is made up of time and that time shall not cease?* There is a time and a season for everything done under the sun (Eccl. 3). God originally made the sun, moon, and stars to regulate times and seasons on the eternal earth. The work of day four was the permanent restoration of the solar system in connection with the restored earth, to divide the day from the night; and to be for signs and for seasons, and for days and years forever (Gen. 1:14-18). This solar regulation causing endless time on the earth is eternal: "They shall fear thee as long as the sun and moon endure, throughout all generations . . . His name shall endure for ever: His name shall be continued as long as the sun" (Ps. 72:5, 17); "I have sworn unto David my servant, Thy seed will I establish for ever . . . his throne as the days of heaven . . . as the sun before me. It shall be established for ever as the moon" (Ps. 89:4, 27-37); "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night . . . If those ordinances depart from me, saith the Lord, then the seed of Israel also shall cease being a nation before me for ever" (Jer. 31:35-36; 33:20-22). God promised Noah that there would be day and night, summer and winter, seedtime and harvest, and cold and heat, forever on the earth (Gen. 8:22). The earth is eternal, so time made up of seconds, minutes, hours, days, weeks, months, and years is also eternal (Eccl. 1:4; Ps. 104:5).

When the Bible says “time no longer” it should be “delay no longer,” for it speaks of days and years continuing after this (Rev. 10:6-7; 12:6, 14; 13:5; 20:1-7). When the Bible says “there shall be no night there” it speaks of the city, the New Jerusalem, and not of the earth outside of the city (Rev. 21:23-27). Thus we must conclude that time will continue eternally.

3. *That you are in eternity now?* As we have seen above, eternity will be made up of time as we now know it; so if time continues eternally as it is now, in the sense of being in eternal time, we are now in eternity. We do not mean that we are now in our *eternal state*, for that will not be true until we enter into immortality (1 Cor. 15:51-58; Phil. 3:20-21). But we can truly say that we are in time that will be eternal and that we are in part of eternity now?
4. *That heaven and hell are eternal?* Whenever *olam*, *aion* and *aionios* (Hebrew and Greek words expressing *eternity*) are used dispensationally, as we have seen in Lesson One, Point III, 2, they always mean *eternal*. The argument that Hell is not eternal and that it will come to an end is a mere invention of demons and of humanity. Hell is spoken of as being as eternal as the New Heavens and the New Earth (Isa. 66:22-24). It is spoken of as being as eternal as the bliss of the righteous (Mt. 18:8; 25:41, 46; Mk. 3:29; 2 Thess. 1:9; Heb. 6:2; Jude 7; Rev. 14:9-11; 20:10-15; 21:8).
5. *That men in all eternity who live on the New Earth will be able to see people in hell?* “For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come and worship before me, saith the Lord. And they shall go and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh” (Isa. 66:22-24); “he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb” (Rev. 14:9-11), so it is clear that people in hell will be seen by others outside of hell who will be living on the New Earth.
6. *That God lived somewhere before He created the heavens and the earth?* This is clear from the fact that He is “from everlasting to everlasting” (Ps. 90:2). If He had no beginning and the heaven and the earth did have, as stated in Gen. 1:1, then God lived somewhere else before they we created. Where He lived is not revealed so we do not need to concern ourselves about that secret of God, according to Deut. 29:29.
7. *That there was a universal flood on earth that destroyed all life long before the flood of Noah?* This is clear from Gen. 1:2; Ps. 105:5-9; 2 Pet. 3:4-6;

where we read of the earth being flooded which caused "the world [*social system*] that then was" before Adam to perish. Genesis 1:2 reveals that this flood was on the earth before the first day of the six days' work of Gen. 1:3–2:25 during which time Adam was created, so it had to be before Adam. Such passages as Isa. 14:12-14; Jer. 4:23-26; and Ezek. 28:11-17 prove that Lucifer had a kingdom on earth before the days of Adam. He was already a fallen creature when Adam was created, and if these passages prove he ruled before this and that he was perfect in his ways until he sinned, then it had to be before Adam. (This will be proven fully in the next two lessons).

8. *That the Bible tells you how long each of the six days of Gen. 1 was?* They were *literal 24-hour days*, as proven by the qualifying statements "evening and morning," which began and ended each day like it has been doing every day since. Then, too, Exod. 20:8-11 speaks of *literal days* in which God restored the earth to a second perfect state. The record of what was done on those six days also proves that they were literal days, as we shall see fully in Lesson Eight.
9. *That Adam died the day he sinned?* Physical and spiritual death is the result of *being cut off from eternal life by God.* Man died spiritually the same day he sinned, for *spiritual death is separation from God because of sin* (Eph. 2:1-10; Isa. 59:2). Man was separated the day he sinned and unless he becomes reconciled to God again he will be eternally separated from God in the Lake of Fire, which is the second death. Thus Adam did die the day he sinned.
10. *That neither the automobile nor any single invention is ever specifically mentioned in Scripture?* Men never dreamed of modern inventions before we had them, but students of prophecy think they have found them in prophecy. But the fact is that Nah. 2:3-4 refers to horse-drawn chariots instead of automobiles, as is clear in the same book (Nah. 2:13; 3:1-3). The so-called airplanes of Isa. 31:5 are the Lord and His armies of heaven coming to earth to deliver Jerusalem and the Jews from the Antichrist (Isa. 31:5-9; Zech. 14:1-5; 2 Thess. 1:7-10; Rev. 19:11-21); the so-called locomotive of Job 41 is the devil, as proven in the last verse. And so it goes with every modern invention that men thought they have found in Scripture. The context of every passage used to prove some invention reveals just the opposite; so if a reader will be sure that he understands the *subject* of the passage and the *particular people and time to which it refers*, he will see for himself that no modern invention is referred to.

7. THE DISPENSATION OF ANGELS

REBELLION AND OVERTHROW OF THE FIRST

SOCIAL SYSTEM

(Gen. 1:2; Isa. 14:12-14; Jer. 4:23-26; Ezek. 28:11-17;

2 Pet. 3:5-6)

Earth's First Sinless Career

(Gen. 1:1; Ezek. 28:15)

I. The Antechaotic Age—The Dispensation of Angels

The *Antechaotic Age* extended from the original creation of the heavens and the earth and all things therein to the rebellion and overthrow of the first *kosmos,* or *social order* on the earth. It was the dateless period between Gen. 1:1 when the earth was finished and inhabited in the beginning, and Gen. 1:2 when the earth was first flooded, destroying all life therein. It takes in that unknown time during which the earth was in its first perfect state and ruled by Lucifer before he rebelled and caused the earth to be flooded, as in Gen. 1:2.

In Ezek. 28:11-17 it is stated of Lucifer: "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." This teaches that there was a period of perfection and sinlessness on the earth before its curse and chaotic state, as in Gen. 1:2. Therefore, we call this period the *Antechaotic Age*.

During this age spirit beings ruled the earth and other planets, and it might be called the "Dispensation of Angels." This administration of angels was evidently a moral or probationary period designed to test the angels before trusting them in an eternal state. So we call it a "dispensation," which means *a moral or probationary period in which God tests free moral agents according to a fixed standard of conduct.*

All spirit beings must of necessity be tested like human free moral agents to see if they will obey God before they are trusted with higher and eternal responsibility. Angels were fresh from the hand of God in creation and had been created with free wills, so they were capable of making their own choice as to whether they wanted to obey or not. They had to learn by the experience of being tested whether they would obey God or not. They had to learn obedience. They also had to learn that God was just and holy in all His ways and that He could and should be trusted in all things that could not be made known to free moral agents at one time. They had to learn that God was the Supreme Moral Governor of the universe and that all creatures should consecrate themselves to the same end to which God Himself was consecrated—the highest good of the universe and all creatures therein. They had to prove themselves true to God in order to get the rewards for obedience. They had to learn that God's Word was true concerning penalties for disobedience.

God's dispensational dealings were for the same purpose with the spirit beings as they are with human beings. These dealings are fully-stated in Lesson One, Point VII, and they should be reviewed by the student in order that he might see more clearly God's purpose in dealing with spirit beings in this period.

If Lucifer and many other spirit beings had remained true to God, there would have been no universal curse on the earth and no need for a re-creation of the atmospheric heavens and the earth and life on the planet earth, as recorded in Gen. 1:3–2:25. In that case man and the present animals on earth would never have been created.

The Bible record of the first curse on earth and the cancellation of the administration of angels over the earth should make the present administrators fear God because of their rebellion. Peter warns the present human rebels on earth as follows: "Whose judgment now for a long time lingereth not, and their damnation slumbereth not. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved

unto judgment; and spared not the old world but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an example unto those that should live ungodly; and delivered just Lot, vexed with the filthy conversation of the wicked . . . The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished" (2 Pet. 2:4-9). Jude also speaks of the judgment of God upon both angels and men in the past for rebellion (Jude 5-7).

Paul gives the example of how God cut off Israel because of rebellion and unbelief and warned the Gentiles to "take heed lest He spare not thee" (Rom. 11:1-26). He also gives the example of the Gentile world that did not appreciate the knowledge of God but became vain in their imaginations and hard and stubborn in their rebellion until God gave them over to vile affections to destroy themselves (Rom. 1:16-32). Many other examples could be given of God's judgment upon men in various ages, as we shall later note in our study of the ages and dispensations, but these are sufficient here to show why God had to deal with the angelic administrators of the earth long before the days of Adam.

The "ways" in which Lucifer was perfect until iniquity was found in him prove that *angels were placed under certain restrictions for the purpose of testing them.* Tests are absolutely necessary for any material thing that is made to discover if it will do what it was designed and made for. The same thing is especially true of free moral agents who are capable of voluntary choices concerning moral tests. See Lesson One, Point VII, 1, as to why such moral tests are necessary with free wills.

There would be no object in creating free wills if there were not laws for them to obey and to restrict and guide them in their association with all other creatures in society. There would be no need in creating creatures capable of voluntary obedience without also stating the right and wrong ways so they can make their choice as to which way they will go. It is written even of the Sinless One, "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5:7-10).

It can be seen, therefore, that sinless creatures can learn obedience to the right ways *without committing sin.* They can learn by *experience* how to know God and walk in His ways *without going through any degree of experience in sin,* for

it is written of the tested and tried Son of God, “Who did no sin, neither was guile found in his mouth” (1 Pet. 2:21-25; Heb. 2:14-18; 4:14-16; 5:7-10).

Neither angels nor men would have had to sin in order to learn obedience and be tried by moral tests; so the old theory that sin is necessary in order for free moral agents to learn obedience is not true. In the eternal future when men will multiply forever in the New Earth, new generations will be true to God from childhood, *and they will learn all necessary obedience without ever committing sin* (Rev. 21:1-7). There are some of the richest studies awaiting you in the coming lessons—things that will be priceless to you and your friends and loved ones, so whatever you do don’t fail to learn all the plan of God for your life.

If it was necessary to test human free wills and even the Son of God, it certainly would be necessary to test the spirit beings for the same purpose. How was God to know which of the spirit beings would remain true and which ones would not, until they were all tested and either proven faithful or unfaithful? They could not have been tested without definite tests and laws to obey. Naturally, all free wills would not choose the same things and exercise their creative powers of free choice in the same way and in the same degree of willful obedience or disobedience. This has been demonstrated by free wills ever since they were created. This certainly is clear to all present free moral agents who know of themselves that they can make free and voluntary choices concerning any detail of life.

It was not until Adam and Eve actually sinned that God knew the full results of their test (Gen. 3). It was not until man had proven such a failure before the flood that God regretted having made him (Gen. 6:5-7). It was not until God came down to see the rebellion of those who lived after the flood, Sodom and Gomorrah and others, that God took action (Gen. 11:1-9; 18:21). So it is with every free moral agent of any period. Each has to be tried and purged of any possibility of falling before God places him in an eternal state and gives him eternal responsibility.

In God’s moral government there must be laws for all creatures, and each creature must be assigned some particular responsibility so that the universe will run in perfect harmony. God could not rule free wills if each was free to do as he pleased. No government could long endure with such a plan. This is plainly evident to anyone who lives in any kind of society. If all were free to do as they pleased God could not depend upon them to carry out His eternal plan.

It is even necessary in human affairs that each person do something and be responsible for something if anything is to be accomplished in human activity. This is true of the smallest to the greatest project undertaken by free wills. The greater the project, the greater the responsibility for those who are trusted for its completion. The greater the project, the greater the need for many persons to be responsible for some part of the plan. How much more true would it be in the running of the vast universe? God is methodical in everything and has fixed laws that govern every detail of the vast universe. Each free will is given a part in carrying out the mutual plan of God for all concerned. God has a plan for the life and work of every creature and has a purpose for each material thing created.

Every planet, sun, moon, and star must run in its own creative orbit. Each one of them must run on time, or there would soon be nothing dependable in the planetary system. Times and seasons would be thrown out of order, and all life on every planet would soon be destroyed. So it is with the moral creation.

God did not make it to be *chaos* and *ruin*, and each person to be a lawless, irresponsible creature, to cause governmental function to cease, or to do as he pleases. There must be some order and someone to keep order. There must be one law for all in order to assure justice to all. There must be voluntary and mutual cooperation on the part of each free will for all to fit into and carry out the plan of God for the best good of all. Each creature must be held responsible for his own acts. He must be rewarded for obedience or punished for disobedience or no government can properly function for the highest good of all. If God is to hold the respect and willful obedience of all creatures, then He must be fair and just to all—meting out punishments for sin and distributing rewards for obedience.

Government by rewards and penalties for all alike is the only just form of government and the only one that can continue forever. When government becomes corrupt and shows respect of persons or injustice to some and special favors to others, then it ceases to carry out its purpose. This would soon lead to rebellion and eventual overthrow. If rebels against proper and just government were permitted to continue to openly rebel without punishment, there would be no incentive for others to remain true and support the government. It would soon fall. So to be just, God is forced by circumstances to deal with rebels against His government and put down such rebellion if He is to continue His government for the highest good of all. He is likewise obligated to reward the faithful and preserve proper and just government for them.

On these grounds every child of God can claim rewards and benefits that are promised to them by God in the many promises of Scripture. Every child of God can have *perfect health, freedom from want and pain, happiness, and untold blessings* if he will but do a few simple things and *obey the laws of rewards and blessings*. These laws will be dealt with in some measure in each lesson, but they will be fully enlarged upon in special lessons in due time. We must first get a general idea of God's dealings with free moral agents before we take up a full study proving what His plan is for present free moral agents.

The Bible teaches that one-third of the angels proved untrue, as did all the subjects of the first social order on the earth over whom Lucifer ruled before the days of Adam. Just how many rulers and subjects of other planets rebelled is not definitely stated, *but we do learn the following from Scripture:*

- That there are thrones and kingdoms in the heavens as well as on the earth, visible and invisible (Col. 1:15-18).
- That God charged some of His angels with folly (Job 4:18).
- That over one-third of God's angels rebelled with Lucifer (Rev. 12:3-12; Mt. 25:41).
- That redeemed human beings are to judge (rule) angels (1 Cor. 6:3).
- That women are not to cut their hair, but keep it long as a sign of subjection to their own husbands so that angels will have good examples to be in subjection to God (1 Cor. 11:10).
- That the purpose of the Millennial reign of Christ is to "gather in one all things in Christ, both which are in heaven, and which are on earth; even in him" (Eph. 1:10).
- To rid the earth of all rebels (1 Cor. 15:24-28).
- That all rebels of every kind and every realm will have to finally acknowledge that *Jesus Christ is Lord* to the glory of God the Father (Phil. 2:9-11).
- That it is Christ's work to reconcile both the things in heaven and the things in earth (Eph. 1:10; Col. 1:20).
- That Christ has already triumphed over the rebels and is exalted above all other angelic rulers and powers far above all heavens (Eph. 1:21; 6:10-18; Col. 2:14-17; 1 Pet. 3:22).
- That Christ is waiting now until the completion of man's probationary test in this age before He comes down from heaven to put down all rebellion on earth (Acts 3:19-21; 1 Cor. 15:24-28; 2 Thess. 1:7-10; Rev. 19:11–20:3;

Zech. 14:1-21).

- That God is now schooling the principalities and powers in heavenly places in His manifold wisdom by making an example of submission by an actual demonstration of the Church (Eph. 3:1-11; 1 Cor. 4:9; 11:10).
- That some rebel angels are now bound in hell awaiting judgment (2 Pet. 2:4; Jude 6-7).
- That one-third of God's angels who rebelled are now still loose with Satan carrying on rebellion against God (Rev. 12:3-12; Dan. 10:13-21; Eph. 6:10-18).
- That they will be defeated in the middle of the last 7 years of this age and will be cast down to the earth for 1,260 days and then they will be cast into the pit for a thousand years (Rev. 12:3-14; 20:1-3; Isa. 24:21-23).
- That they will be liberated for a little season at the end of the Millennium to deceive men living on the earth at that time, and then they will meet their final defeat and be cast into the Lake of Fire which is prepared for them (Rev. 20:7-10; Mt. 25:41; Isa. 24:21-23).

These simple biblical facts go far in helping us understand the outcome of the angelic administration of the earth and the probationary period of earth creatures before the flood of Gen. 1:2.

What means of reconciliation God gave the spirit beings and the first rebels on the earth is not known, but there must have been such means, for God has always dealt with rebels in mercy and longsuffering. This is His nature, and it would be contrary to His own Being to have cut them off without some means of reconciliation and without giving them a chance to lay down their arms of rebellion. It must be remembered that spirit beings are immortal in body, soul, and spirit and are not subject to physical death, which is the *separation of the inner man from the body* (Jas. 2:26); so the result of their penalty could not have been the same as that of man in this respect. They will, however, be tormented in literal fire and brimstone forever, just as men will be (Mt. 25:41; Jude 6-7; Rev. 20:10).

It must also be remembered that the Bible is not a book that deals specifically with the administration of the angels, their rebellion, the means of their reconciliation, if any, and all about their former relation to God, or with the extent to which they will suffer degrees of punishment. The Bible is a book revealing the origin of all things, including angels and man, but it primarily deals with man and his rebellion and his future in the plan of God. In the Bible, as we

have seen above and in Lesson Six, there are hundreds of references to spirit beings, their origin, fall, present work, future destiny, and many other things. These things are made clear concerning spirit beings because of their part in furthering the plan of God for man.

II. The Kingdom of God over All—God All-in-All

After the original creation of the heavens and the earth and all things therein, as seen in Lesson Five, the kingdom of God was universal, and God was all-in-all without one creature lifting up a finger of rebellion against Him. Everyone was willingly subject to His sovereign will and was walking in perfect obedience to God and His moral law. Each ruler and each of his subjects of every kingdom in the universe was faithful in his personal responsibility and consecrated to the highest good of being and of the universe. No free moral agent acted from his own will in selfishness or apart from the will of the Creator, and everything was in harmony and perfection.

How long this condition remained is not known, and all speculation is useless. In the following points we shall prove that rebellion was started by the angelic ruler of the earth who conceived the idea and boldly attempted to carry out his plan to dethrone God and become the supreme ruler of the universe. From here on, the Bible reveals that the earth has been made perfect and inhabited two times, and that there have been two universal rebellions on earth as well as two sinful careers. It records two past curses on the earth and reveals that the earth will be made new one more time, that righteousness will dwell on earth forever, and that God will become all-in-all again, as He was before rebellion was started by Lucifer and Adam (1 Cor. 15:24-28; Rev. 21–22; 2 Pet. 3:13; Isa. 65:17; 66:22-24).

Earth’s First Sinful Career

(Gen. 1:2; Isa 14:1-14; Jer. 4:23-26; Ezek. 28:11-17;

2 Pet. 3:5-6)

III. Moses' Teaching on the Overthrow of the Pre-Adamite World

In Gen. 1:2 we have the fact that the earth was in existence before the Spirit of God began to move (brood) upon the face of the waters which covered the earth. The conjunction "and" is used to connect about 200 separate acts of God in Gen. 1 and 2. These acts are all equally independent and important. Verse 2 is as independent of verse 1 as are all other separate acts of God in these two chapters. In verse 1 we have the original creation of the heavens and the earth, and in verse 2 we have the original perfect earth made chaos and flooded with water which destroyed all life on the earth.

The word "was" in verse 2 is from the Hebrew *hayah*, which is a verb "to become," not the verb "to be." It is translated *became,* 67 times (Gen. 2:7; 19:26; 20:12; 24:67; Exod. 4:3-4; Num. 12:10; etc.); *becomes* (1 Chron. 17:22; Ezek. 16:8); *came* and *came to pass,* 505 times (Gen. 4:3; 6:1, 4; 11:2, 5; etc.); *become*, 66 times (Gen. 3:22; 18:18; 48:19; etc.); *come* and *come to pass*, 131 times (Gen. 4:14; 6:13, 18-20; 27:40; etc.); and many times *be* in the sense of *become* (Gen. 1:3, 6, 9, 14; 3:5; etc.).

The phrase "without form" is from the Hebrew *tohu*, which means *waste, desolation,* or *confusion*. It is translated *waste* (Deut. 32:10); *without form* (Gen. 1:2; Jer. 4:23); *vain* (Isa. 45:18; 1 Sam. 12:21); *confusion* (Isa. 24:10; 34:11; 41:29); *empty* (Job 26:7); *vanity* (Isa. 40:17, 23; 44:9; 59:4); *nothing* (Job 6:18; Isa. 40:17); and *wilderness* (Job 12:24; Ps. 107:40).

It can be seen from these passages what the word really means and what the condition of the earth was in Gen. 1:2. God did not originally create the earth in such a waste and ruined state. It is definitely stated in Isa. 45:18 that God did not create the earth *tohu* (vain, or desolate), yet in Gen. 1:2 the earth was *tohu*. If the earth was not originally created desolate, then it must have been created, inhabited, and later *became* desolate. Even the English verb "was" proves that it had to *become* desolate before it could *be* desolate.

The Hebrew word for "void" is *bohu*, which means *empty, ruin* or *void*. It is translated *void* (Gen. 1:2; Jer. 4:23) and *emptiness* (Isa. 34:11). The Hebrew phrase *tohu va bohu* (*waste and ruin,* or *desolate and empty*) describes the chaotic condition of the earth since "the beginning" and before the six days of the reconstruction of Gen. 1:3–2:25. God did not create the earth a ruin or a waste. It became so because of sin, as we shall see.

We can read Gen. 1:1-2 literally as follows: “In the beginning [by periods, ages] God created the heavens and the earth. And the earth *became* waste and ruin [*desolate* and *empty*]; and darkness was upon the face of the deep [the flood]. And the Spirit of God moved [brooded] upon the face of the waters.” In these verses we have the whole span of the creative ages taking in all the original creation of the heavens and the earth and all things therein to the six days of restoration of the earth to a habitable state. The original creations include the sun, moon, and stars, as proven in Lesson Five.

In these two verses alone we have the facts that in the dateless past God created the heavens, including the sun, moon, and stars, and then the earth; that the heavens were created before the earth; that the heavens, the earth, the waters, and the darkness were all created before the Spirit began to brood over the waters; and that these things were already in existence before the first of the six days, proving that they were not created in any one of those days.

How long the earth was a waste and a ruin or desolate and empty since its original habitation is not known. How long it was in existence and inhabited before it became desolate and empty is not known. But why and when it was cursed and became desolate and empty is known and clearly revealed in Scripture, as we shall see below.

In Scripture all cases of obscuring the sun and bringing consequent darkness, and all cases of floods are *a result of judgment and never of an act of creation,* unless it be Gen. 1:2; and we have no authority on which to believe that this is an exception. Why couldn't Gen. 1:2 be a result of a curse (as is clear of all other floods and darkness on the earth, as revealed in Gen. 6–8; Exod. 10:21-23; Isa. 5:30; 13:10; Jer. 4:23-26; Amos 5:18-20; Zeph. 1:15; Joel 2:30–3:16; Mt. 8:12; 9:2; 16:10)?

The fact that Moses by inspiration said that God told Adam to multiply and replenish the earth proves that there was a social system on the earth before Adam, for he could not replenish something that had not been “plenished” before. Some argue that the Hebrew word for “replenish” means *fill* and not *refill*, but this proves nothing. An examination of all places where the word “replenish” is used disproves this. Suppose we make the word “replenish” mean *plenish* in Gen. 9:1; Isa. 2:6; 23:2; Jer. 31:25; Ezek. 26:2; 27:25, and note the results. Where the Hebrew *mala* is translated *fill,* it does not mean that the thing referred to had *never* been filled before. For example, when Joseph commanded

his brethren to “fill their sacks,” does this mean that those sacks had never been filled before? They had no doubt been filled many times. See Gen. 42:25; 44:1; 1 Ki. 18:33; Hag. 2:7; etc. To say, “Fill that glass with water,” does not prove that it had never been filled before, but to say, “Refill that glass with water” proves that it had been filled before. When God said to Noah, “Be fruitful, and multiply, and replenish the earth” (Gen. 9:1), it is clear that the earth had been filled or "plenished" before, so why not believe that God meant the same thing when He said it to Adam? The same Hebrew statement is found in both passages (Gen. 1:28; 9:1) and it is translated exactly the same in English, so would it be wrong to believe that it means the same thing? If the earth had been "plenished" before Adam, then it was overthrown by judgment before the six days, as is shown in Gen. 1:2.

IV. Isaiah’s Teaching on the Overthrow of the Pre-Adamite World

In Isa. 14:12-14 we have conclusive proof that Lucifer ruled the earth before the days of Adam. It could not have been since Adam that he ruled and fell from heaven as in this passage, for he was already a fallen creature before Adam was created. In Adam’s day he regained dominion of the earth and has been the prince of this world ever since. In this passage both Satan and the king of Babylon are in view. This is what is known as the *law of double reference*; that is, a visible person is immediately addressed while at the same time an invisible person, who is using the visible person as a tool to hinder the plan of God, is also addressed. For example, when Jesus said to Peter, “Get thee behind me, Satan: for thou art an offense to me: for thou savourest not the things that be of God, but those that be of men” (Mt. 16:23), He did not mean that Peter was the personal devil, but that he was being used as a tool of Satan to keep Christ from getting to the cross. Hence, both Peter and Satan are addressed and involved in the statement. To understand such passages, one should understand the part of the passage that can refer to an earthly person as referring to a man, and the part that cannot possibly refer to an earthly person as referring to the invisible person also addressed.

In Isa. 14:12-14 we have some statements which cannot possibly be made of an earthly king of Babylon. The passage is almost universally accepted as referring to the fall of Satan. We shall quote it and then note the facts: “How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, *I will ascend* into heaven, *I will exalt* my throne above the stars of God: *I will sit* also

upon the mount of the congregation, in the sides of the north: *I will ascend* above the heights of the clouds; *I will be like* the most High." *Note the following facts this passage proves of Satan:*

1. That his name is Lucifer.

2. That he was a son of the morning, and therefore, no earthly man.

3. That he fell from heaven. This could never be spoken of a man. Satan is the only person in all Scripture who is spoken of as falling from heaven (Lk. 10:18).

4. That he was cut down to the ground in his fall.

5. That he had weakened nations on earth.

6. That he was exalted in his heart.

7. That he invaded heaven, where God rules.

8. That he was a king, for he had a throne and subjects over whom he ruled.

9. That he wanted to exalt his kingdom above the clouds, stars, and into heaven itself to dethrone God.

10. That he wanted to be worshipped in the congregation of God (Ps. 72:2; 82:1; Isa. 6:1).

11. That he led a rebellion against God but was defeated.

12. That his kingdom was on earth, or he never could have tried to ascend above the clouds, stars, and into heaven. When a kingdom is located under the clouds it has to be on the earth, for one can stand on certain parts of the earth and still be above clouds.

13. That the ground, clouds, stars, and heaven were already created.

14. That it had to be before Adam, for this was not the position of Lucifer when he was in Adam's Eden. Adam had dominion at that time. He had no kingdom on earth at the time of Adam and has not had thereafter, in the

sense of a visible, personal rule on earth. He has only ruled through others since Adam's day, so this must refer to a time before Adam.

15. That he was not in heaven when he rebelled, or else he could not have desired to ascend into heaven. He was under the stars, or he could not have desired to be exalted above the stars. He was under the clouds, or he could not have desired to ascend above them.

16. That God's throne is located in the north part of the universe (Ps. 75:6-7).

Thus, this passage proves the location of Satan's original kingdom and the time of his fall. It was located on earth, and his fall was before Adam. In Col. 1:15-18 we read of Christ creating thrones, dominions, principalities, and powers in heaven and on earth. They were located somewhere in the heavens and on the earth. Lucifer was given a kingdom here on earth, as proven by the passages cited above. His own subjects were earthly creatures of various kinds, which were all destroyed when the flood of Gen. 1:2 came upon the earth. God created the earth to be inhabited by earthly creatures (Isa. 45:18). They are called "nations" in the above passage. The demons who are now Satan's emissaries could be the spirits of the pre-Adamites. At any rate, they are not part of the creation at the time of Adam. Thus, Isaiah teaches that the earth was inhabited *before* Adam and was ruled by Lucifer, whose kingdom was overthrown when he rebelled.

V. Ezekiel's Teaching on the Overthrow of the Pre-Adamite World

In Ezek. 28:11-17 we have another description of Lucifer before he fell and of his position on earth and the cause of his rebellion. This passage is another example of *the law of double reference*, as explained in Point IV, above. The earthly man addressed was the king of Tyre. (See *Josephus*, Apion Book I, 21). *Let us also quote this passage and then note the main facts concerning Satan:*

"Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and *perfect in beauty*. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that *thou wast created*. Thou art the anointed cherub that covereth; and I have set thee so: thou

wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that *thou wast created*, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up *because of thy beauty*, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee" (Ezek. 28:11-19). *Note the following facts this passage proves of Satan:*

1. That he was full of wisdom and perfect in beauty.

2. That he had been in Eden, *the garden of God*, not a mere summer residence of some earthly king of Tyre, but the garden of God as referred to in other passages (Isa. 51:3; Ezek. 31:9, 16, 18; 36:35; Joel 2:3). This Eden, however, was the one that was on the original earth before Adam, for "every precious stone" was not the covering of Satan, nor was he perfect and sinless and the ruling cherub when he was in Adam's Eden. It was the garden that God made as the location of Lucifer's kingdom, as pictured in this whole passage.

3. That he was the ruler of this Eden, for at that time "every precious stone was thy covering . . . Thou art the anointed cherub that covereth [protecteth]; and I have set thee so . . . Thou wast perfect in thy ways." This must refer to the time Lucifer fell, and that had to be before Adam and the Eden that man was given dominion over.

4. That he was a created being; so it could only refer to Satan.

5. That he was the anointed cherub (angel) that protected or ruled the earth.

6. That God had placed him in this position.

7. That every precious stone was his covering.

8. That his position was upon the holy mountain of God and that he walked

up and down in the midst of precious stones of fire.

9. That he was perfect in his ways from his creation until he exalted himself, as in this passage and in Isa. 14:12-14; 1 Tim. 3:6.

10. That he was created a perfect, sinless angel.

11. That he became a sinner through pride (1 Tim. 3:6).

12. That his beauty was the cause of his pride.

13. That sin was found in him.

14. That he became filled with violence by his "merchandise" (Hebrew, *traffic*), as in verse 18; that is, going about as a slanderer in a moral sense. He began to accuse God and get others to rebel with him.

15. That he was cast out of the mountain of God in the garden where he had his throne and was driven out of his position and glory.

16. That his wisdom was corrupted.

17. That he was cast down to the ground, as in Isa. 14:12-14; Lk. 10:18. This will also be done in the future Tribulation when he will be on earth for 3½ years and then will be put in the abyss at the second coming of Christ (Rev. 12:3-14; 19:11–20:3). In the Hebrew such statements as, "I will cast thee as profane" and "I will cast thee to the ground" are literally, "I profaned thee" and "I did cast thee to the ground." They must be understood in the past tense to harmonize with the rest of the passage, thus proving that this could not be the then-reigning king of Tyre. It could only refer to Lucifer, as in Isa. 14:12-14; Lk. 10:18. If this be true, then there were "kings" on the earth that beheld him when he landed on the ground and before God totally destroyed everything by the flood of Gen. 1:2.

18. That he had sanctuaries (a sanctuary, according to many ancient manuscripts), which he defiled by his iniquities and slander. This suggests a long and bitter feud between God and Satan before God took action to remove him from his position and curse the earth. Satan was bitter in his slander of God and no doubt accused God of being tyrannical and unjust in His entire rule over moral agents. He no doubt accused God of all the things

that he still accuses Him of before human beings. God was longsuffering, but when the final invasion of heaven took place, God quickly put down the rebellion.

19. That Lucifer was brought down to utter defeat and humiliation to the earth. The fire devouring Satan and bringing him to ashes on the earth is a figurative statement of absolute defeat and humiliation. The same figure of speech is used of Abraham and other living persons who did not become literal ashes (Gen. 18:27; Job 13:12; 30:19; Ps. 102:9; Isa. 44:20; 61:3). When we know that the passage is talking of a spirit being that cannot be burned to ashes, then we have another reason why we must conclude that the language is figurative of *humiliation*. Remember, the chief principle of true Bible interpretation is to *take the Bible literally wherein it is at all possible. When the language cannot be taken literally, then we know it is figurative*. Since we know that the language cannot be literally true of a spirit being, then it must be taken in a figurative sense. If the language is literal, then this part of the double reference refers to the king of Tyre who is the visible person addressed.

The other statements above could be used only of an *angel*, for no king of Tyre ever was a cherub, a created being; and not one of them ever was in Eden, as stated of this created being in Ezek. 28:11-17. No such king ever was a “cherub that covereth.” The Hebrew word for "covered" is *sakak*, meaning *to entwine, fence in, protect, defend,* or *hedge in,* thus showing that Lucifer had a responsibility in protecting and ruling over the Eden and mountain of God in this passage. The Hebrew phrase *har ha’Elohim* occurs 7 times in Scripture and always of a literal *earthly mountain,* thus proving Lucifer’s rule for God was on earth and on a mountain that God had established as the capital of the earth when He gave Lucifer dominion to rule for God (Exod. 3:1; 4:27; 18:5; 24:13; 1 Ki. 19:8; Ps. 69:15; Ezek. 28:16). See also passages where *har Jehovah,* meaning *the mount of the Lord,* is found, which also is used 7 times of an earthly mountain (Gen. 22:14; Num. 10:33; Ps. 24:3; Isa. 2:3; 30:29; Mic. 4:2; Zech. 8:3).

20. That these facts could refer only to Satan before the days of Adam, for he did not have this position when Adam was created, nor could these facts be of him on the earth since he regained dominion of the earth through Adam. Ezekiel, therefore, teaches that Lucifer had a kingdom on earth and that there were people here before Adam.

VI. Jeremiah's Teaching on the Overthrow of the Pre-Adamite World

The next passage we will consider to prove that there was a *kosmos* or *social order* on the earth before Adam is Jer. 4:23-27, in which the prophet in the Spirit saw a vision of the chaotic earth after it was destroyed by the flood of Gen. 1:2. The purpose of God in showing Jeremiah the past desolation of the earth was to teach Israel that her land, because of rebellion, was to be desolate. But in the case of Israel's land, God added the assurance that He would not "make a full end" of their land as He did of the earth when Lucifer rebelled. *Let us quote this passage then note the facts concerning the chaotic earth:*

"I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet I will not make a full end" (Jer. 4:23-27). *The facts in this passage are the following:*

1. That there is a contrast made between the whole earth being totally desolate and the land of Israel being partially desolate. The purpose was to show how utterly God cursed the whole earth one time because of sin to teach how desolate He would make the land of Israel because of their sins: "yet will I not make a full end," was the case of the pre-Adamite world.

2. That the earth only was (*became*) without form and void (Hebrew, *tohu va bohu*, literally *waste and ruin* or *desolate and empty*), as in Gen. 1:2, discussed in Point III, above.

3. That the heavens were in existence as well as the earth, but their lights were withheld from shining on the earth thus causing the darkness of Gen. 1:2.

4. That there were mountains and hills on earth, but they were being shaken by an earthquake which no doubt caused the remains of animals to be deposited in the depths of the earth beneath many layers of solid rock, such as are now being found as men dig in the earth.

5. That there had been men on earth, but not one was left after God got through overthrowing Lucifer's kingdom on earth.

6. That there had been birds on the earth, but there was not one left.

7. That there had been fruitful places on earth, but they had become a wilderness.

8. That there had been cities made by the inhabitants of the earth, but there was not one city left after this judgment.

9. That these cities were broken down, that all vegetation, men, and animals were totally destroyed by the presence of the Lord and by His fierce anger.

10. That there was a social system on the earth consisting of earthly creatures. This social order was completely destroyed. If Jeremiah was shown in a vision the destruction of life on the earth, then there must have been such a judgment, causing the chaotic condition of the earth, as shown in Gen. 1:2 and in this passage. It is clear that chaos was brought about by God's fierce anger. The Bible declares that God is "slow to anger, and plenteous in mercy . . . neither will he keep his anger forever" (Ps. 103:8-9). This shows that the causes of God's anger were many and long in duration and that they continued until no mercy could be shown.

This passage refers to a time before Adam as proven by the following points:

1. There never has been a time since Adam when the earth has ever been desolate and empty, or a waste and a ruin; when the heavens had no lights shining on the earth; when there was no man, birds, cities, or fruitful places; and when the whole world was a wilderness and all the cities broken down by the presence of the Lord and by His fierce anger.

2. The only time when there was anything on earth like Jer. 4:23-27 was the time of Noah's flood, but then the earth was not made a waste and a ruin or made totally desolate and empty; the heavens did not hold their lights from shining on the earth; the race of human beings and the animal kingdom were preserved in the ark; the fruitful places did not become a wilderness; and the cities were not broken down and completely demolished, as far as we know.

3. The language of Jer. 4:23-27 cannot be figurative, for it is a *literal* description of a *literal* judgment on a *literal* earth, cities, mountains, hills, fruitful places, men, birds, and animals. There is no indication that the passage is figurative and there is no necessity to make it so. It is too detailed and literal to be explained in a figurative sense. If it could not possibly be literal, then we would naturally look for a figurative meaning; but when other scriptures prove that the earth was at one time desolate and empty by a flood, as in Gen. 1:2; Ps. 104:5-9; 2 Pet. 3:5-7; etc., there is no excuse for demanding a figurative meaning in Jer. 4:23-27. The judgment on the land of Israel was literal; so the contrasting judgment on the whole earth, which illustrates how the land of Israel was to become desolate, must also be literal. If it is literal then it proves that there were inhabitants and animals on the earth before Adam, for they were all destroyed because of sin to make way for the new creation in the six days of Gen. 1:3–2:25.

If we can make these facts of Jer. 4:23-27 figurative, then on the same grounds we can make the facts of creation in Gen. 1–2 figurative, and not literal. On the same grounds of personal opinion we can make any scripture figurative, and when we become lawless like this, then the whole Bible is destroyed, and there is no basis for a true understanding of any part of the Bible. But if we will take as literal what can be literal, and then take as figurative what cannot be literal, we will have a common sense method of understanding all Scripture. If a passage is taken as figurative that can actually be interpreted as literal, then we must have Scripture to prove that it is a figurative statement. It should not be left to the opinion of any man.

4. The passage is all in the past tense and therefore should be understood to mean a past judgment unless otherwise stated in this passage or in some other scripture on the same subject. Since it cannot refer to the flood of Noah, it must refer to a judgment before the days of Adam, and since it is in perfect harmony with Gen. 1:2, we naturally understand it as referring to that time. If it does refer to that time, then it proves there were inhabitants and animals on earth before the six days and the time of Adam. In reading any book, if we find something mentioned in one part of the book and mentioned again in other parts, we naturally conclude that the references to that subject anywhere in the book refer to the same thing. If we use such logical procedure with other books, what is wrong with using this same intelligence with the Bible in the same way concerning the same things? Since we have read *exactly the same words* in Gen. 1:2 as we read in Jer.

4:23, we must conclude that they refer to *the same thing*.

5. There never will be a time in the future from our day or throughout all eternity when the earth will be totally desolate, as it was said to be in Jer. 4:23-27. This has been proven already in Question 2, Supplement Two, where we proved that there will be eternal generations of natural people on the earth from our day on throughout all eternity. Therefore, there never will be a time from our day on when the earth will be without men and animals. So if the earth is without men and animals in Jer. 4:23-27, the prophet is not revealing to us a vision of the future earth, but of a *past time on the earth* when it was flooded and made waste and ruin, as in Gen. 1:2 before the days of Adam.

6. The purpose of God in showing Jeremiah the past desolation of the earth was not only to show Israel how their land was to be desolate, but also to reveal the fact that there were men and animals, cities, fruitful places, and a real social system on the earth before the six days in which Adam was created.

VII. Jesus' Teaching on the Overthrow of the Pre-Adamite World

Not only does the Old Testament teach that there was a social order on earth that was destroyed before Adam, but many scriptures in the New Testament also reveal the same fact.

In Mt. 13:35 Jesus used an expression, "from the *foundation* of the world," which literally means, "from the *overthrow* of the world." The Greek word for "world" here is *kosmos*. (See Lesson One, Point IV, 2, (9), for a study of *world*.) It means *social system or social world, order, arrangement,* and is the opposite of *chaos* (vain), which God did not create (Isa. 45:18), but which was the condition of the earth in Gen. 1:2. *The word "foundation" in various New Testament passages comes from two Greek words as follows:*

1. The noun *themelios* and the verb *themelioo* are the ordinary words for a *foundation* of a literal building, or of an organization, or of the work of some person, as it is clear in Mt. 7:25; Lk. 6:48-49; 1 Cor. 3:11; Eph. 2:20; Heb. 6:1.

2. The noun *katabole* and its corresponding verb *katabollo* are not the

> ordinary words for "foundation," as they are sometimes translated in the New Testament. This much is clear from the subject matter where these words are found. For example, *katabollo* literally means *to throw down* or *cast down* and is so translated in 2 Cor. 4:9; Rev. 12:10. In Heb. 6:1 instead of "*not laying again* the foundation," the rendering should be "*not casting down* the foundation" that is already laid, but leave it and go on to perfection. Accordingly, the noun *katabole*, derived from the verb *katabollo*, should be translated *disruption* or *ruin*, and this should be the meaning of "foundation" in Mt. 13:35; 25:34; Lk. 11:50; Jn. 17:24; Eph. 1:4; Heb. 4:3; 9:26; 11:11; 1 Pet. 1:20; Rev. 13:8; 17:8.

The remarkable thing is that in all occurrences, except Heb. 11:11, the word is connected with *kosmos*, the social world. Therefore, the expression "*foundation* of the world" should be translated "the *disruption, ruin* or *overthrow* of the world," since it clearly refers to the *overthrow of the social world over which Lucifer ruled* and which was destroyed by the flood, as referred to in Gen. 1:2; 2 Pet. 3:5-7; Ps. 104:5-9; Jer. 4:23-27; Isa. 14:12-14; Ezek. 28:11-17; etc. In Gen. 1:1 we have the *founding* (Greek, *themelioo*, Heb. 1:10) of the world, but in Gen. 1–2 we have the *overthrow* (Greek, *katabole*) of the world, as in the passages below.

"The disruption of the world" is an event forming a great dividing line in the ages and dispensations—between *the dateless past* when Lucifer ruled the earth and *the present time* when man is given dominion of the earth, or between the dispensation or administration of the earth by angels and the dispensation or administration of the earth by man. Note the following expressions "before" and "since" the disruption of the world. We read of God loving His Son, of choosing men in Christ, and of Christ being foreordained before the disruption of the world (Jn. 17:24; Eph. 1:4; 1 Pet. 1:2). We also read of things kept secret, of God planning a kingdom, of prophets being slain, of a Book of Life being prepared, of the work of the six days, and of Christ suffering in death only once "*since* the disruption of the world" (Mt. 13:35; 25:34; Lk. 11:50; Heb. 4:3; 9:26; Rev. 13:8; 17:8).

Thus Christ taught, as recorded by the Holy Spirit through Matthew, Luke, and John, that there was a *disruption or ruin of the social order on the earth.* He mentioned such a doctrine four times while on earth (Mt. 13:35; 25:34; Lk. 11:50; Jn. 17:24), and twice to John on Patmos after He had ascended to heaven (Rev. 13:8; 17:8). He could not have had in mind the partial destruction of the

social system in the days of Noah, for no change in God's plan was made at that time, as would be required if the expression "disruption of the world" referred to Noah's time. What was planned according to Mt. 13:35; 25:34; etc., was planned at or before the six days work of Gen. 1. The Bible says, "known unto God are all his works from the beginning of the world" (Acts 15:18). The word "world" in this passage is from *aionios*, which means *eternity*, or *the dateless past, time out of mind*. It should be literally, "*from eternity* are all the works of God known." The things Christ uttered that were kept secret *since the disruption of the world* could not refer to Noah's flood, so they must refer to the disruption of Gen. 1:2. At least these facts prove that the world was disrupted and ruined before Adam, for it has been ruined since Adam, and it was in ruin in Gen. 1:2 before Adam was created. If it was ruined before Adam, then there was a social order on the earth to be disrupted.

VIII. Peter's Teaching on the Overthrow of the Pre-Adamite World

In 2 Pet. 3:6-7 we have a definite statement that there was a *social world* before Adam, which is called, "the world that then was." The Greek word for "world" is *kosmos*, meaning *social system*. This social order had to be before this one we now know, or it could not be called the social order "*that then was.*" That it was one which existed before our social order since Adam is clear from the next statement about "the heavens and the earth, *which are now*." The two statements, "the world *that then was*" and "the heavens and the earth, *which are now*" prove there were *two separate social systems* on earth. One was *before* the one which is now, and the other, *after* the one that then was.

If it can be definitely proven that "the world that then was" refers to a social order on earth before the present heavens and the earth *which are now*, then it would be forever settled that there were inhabitants before Adam. *We submit the following points to prove that it refers to a social order on earth before Adam:*

> 1. That is what 2 Pet. 3:6-7 says. It could not be expressed more clearly in human language than it is here, "By the word of God the heavens were of old, and the earth standing out of the water and in the water. Whereby the world [social order] that then was [of old, and *before* the heavens and the earth which are now], being overflowed with water perished: But the heavens and the earth which are now [*after* the world that then was], by the same word are kept in store, reserved unto fire against the day of judgment

and perdition of ungodly men."

Why should one close his mind to such plain language? How could a person misunderstand such simple statements of two worlds—the one *that then was* and the one *that now is*?

2. If "the world that then was" is the same as that between Adam and the flood of Noah, then God made "the heavens and the earth which are now" since the flood of Noah, but this the Bible does not teach. There is no statement in any Scripture that the heavens and the earth which are now, differ from what they were between the times of Adam and Noah. On the contrary, we have a clear record that in six days God made "the heavens and the earth which are now," and there is no record anywhere of a change being made in them by Noah's flood, so that they would have to be made over again after the flood. What kind of change could a flood make in the heavens and the earth? No flood could change the heavens, for floods on earth can never cover the heavens. If a change is to be made in the heavens, it must be by divine acts of power other than by floods. At Noah's time no change was made even in the earth, much less in the heavens. All that happened was that some men and animals on earth were drowned. The earth, vegetation, etc., remained the same after the flood as before it.

3. If "the heavens and the earth which are now" could be proven to be the same as "the world that then was" merely because we do not want to believe that there was a social order before Adam, then on the same basis we could prove that the present heavens and the earth will be exactly the same as the future New Heavens and New Earth of 2 Pet. 3:13. All we have to do to make them the same is to have the mere desire to make them the same, and say they are the same. If wonders can be accomplished this easily, we could do many other super acts by mere desire and human words. If sheer belief in one case could change facts, then it could in the other.

4. There are *three distinct and separate periods* of the history of the earth according to 2 Pet. 3:5-13. *First*, "the world [social order] that then was" before the heavens and the earth which are now (vv. 6-7). *Second*, "the heavens and the earth which are now," which are after "the world that then was" and before the "new heavens and a new earth" that will be (vv. 5-7, 13). *Third*, "we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness," which are after "the heavens and

the earth which are now," which in turn was after "the world that then was" (vv. 5-7, 13). *Thus, there were and are to be three social systems: first,* the one before Adam; *second*, the one between Adam and the New Heavens and the New Earth; *third,* the one in the New Heavens and the New Earth.

5. Peter taught that there were two ends to two sinful careers of the earth. *First*, "the world that then was." There must have been a sinful career of that social system, or it would not have been destroyed by water to make room for the present one. *Second*, the end of the present sinful career of the earth, for the present heavens and the earth "are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (2 Pet. 3:7). If the destruction of the world that then was is the same destruction by fire in the future, there could not have been a social system which has already perished by water as stated here. So the destruction by water in the past and the destruction by fire in the future proves that *two times the earth has been made perfect and inhabited*, and that *two times the earth has had sinful careers.* The third time the earth will be made perfect is when the New Heavens and New Earth are made. There will be a continued social system in them, for Peter added, "wherein dwelleth righteousness."

6. If we believe that the flood which destroyed the world that then was is the same flood that partly destroyed the present social system in Noah's day, *we will have to believe several false doctrines as follows:*

(1) That man was created at the time of the original creation of the heavens and the earth in the dateless past instead of in the six days of Gen. 1, for scoffers referred to in 2 Pet. 3 believed that there was no disruption of the world, since, they say, "all things" continue the same since creation.

(2) That God created the heavens and the earth which are now at the time of the flood, for if "the world that then was" referred to the people between Adam and Noah, then there would have had to be a creation of the present heavens and earth in Noah's day to make "the heavens and the earth which are now."

(3) That the first life on the earth was created about 6,000 years ago.

(4) That scoffers believed that man was created at the time of the flood, for they say, "since the fathers fell asleep [beginning of the race and death in

the race] all things continue as they were from the beginning of the creation" (2 Pet. 3:4).

(5) That we are just as ignorant as the scoffers who think that the heavens were created at the time the fathers began to fall asleep (2 Pet. 3:4-5).

(6) That the social system created in Adam's day was totally destroyed by the flood of Noah, for all of it "perished" by water (2 Pet. 3:6).

(7) That there is a difference between the social order on the earth between Adam and Noah and the one that has existed since Noah. But there is no such difference, for Noah's family lived both before and after the flood, and there was no difference between them in the two periods.

(8) That Peter did not make it clear which flood he refers to, the one in Gen. 1:2 or the one in Gen. 6–8. But always, without exception, he makes it very clear when he refers to the flood of Noah (1 Pet. 3:20; 2 Pet. 2:5). Since 2 Pet. 3:6 states that all the social system that then was perished by water, we have to conclude that he is not speaking of the flood of Noah. Surely scoffers would not be so ignorant as to believe that all the social system perished in Noah's flood, else they themselves would not be here to scoff, unless God had made a new social order in Noah's day.

(9) That scoffers were totally ignorant of Noah's flood, for they were ignorant of the one that destroyed the social system that then was. Peter makes it very clear that last day scoffers would be willingly ignorant of that destruction (2 Pet. 3:4-6). This, therefore, could not refer to Noah's flood, for all scoffers know of it. The Greek word for "ignorant" in 2 Pet. 3:5 and 8 is *lanthano*, translated elsewhere *hid* and *hidden* (Mk. 7:24; Lk. 8:47; Acts 26:26) and *unawares* (Heb. 13:1). This proves that the truth of the flood that destroyed the original social system was hidden from them, while they all know about Noah's flood. What was it that the scoffers were ignorant of unless it is the destruction of a social world before Adam? This is the thing of which men are still ignorant, or we would not have to take so much time and space to get men to realize this truth of the Bible. Peter said that the scoffers were willingly ignorant of this truth, thus showing that it is a clear doctrine of Scripture if men would decide to stop being ignorant of it. There are many scriptures that make such a doctrine clear, so "if any man wants to be ignorant, let him be ignorant," as Paul expressed it (1 Cor.

14:38).

Peter said these scoffers of the last days would be ignorant of the fact that the heavens were of old; that the social system on the old earth perished by water; that the heavens and the earth since the six days of restoration are kept in store to be purified again—the next time by fire; that the Lord is not slack concerning His promises of final restoration of the earth to its third perfect state; and that God was longsuffering to all men, not willing that any should perish, but that all come to repentance.

That there was a great catastrophe that came upon the pre-Adamite world is clear from many scriptures, as well as from facts of geology, botany, and other sciences. Scientists assert that the earth went through just *one great catastrophe* at an unknown period in the past; that animal remains show that they died in great agony; and that some unexplainable something happened to the earth itself to cause it to be turned upside down. In the *Ferrar Fenton* translation, Gen. 1:2 reads, “the earth was [*became*] unorganized and empty; and darkness covered its *convulsed surface*; while the breath of God rocked the surface of the waters.” This shows the earth went through a period of convulsions, spasms, eruptions, earthquakes, and a great cataclysm that destroyed all animal and vegetable life on earth.

Accounts of the flood of Noah and the flood of Lucifer are so dissimilar that we must believe there were *two great floods on the earth*. In Ps. 104:5-10 we have a vivid description of the destruction of the social world before Adam and of the restoration of the earth out of that flood. First the flood is described as having come upon the earth after the foundations of the earth were laid, and the waters are described as standing above the mountains. Then the passage tells how the flood was taken off the earth so it could be inhabited again.

Lucifer’s Flood

Earth made waste (Gen. 1:2; Jer. 4:23-26; 2 Pet. 3:5-6).

Earth made empty (Gen. 1:2; Jer. 4:23).

Earth made totally dark (Gen. 1:2-5; Jer. 4:23-26).

No light from Heaven (Gen. 1:2; Jer. 4:23-26).

No day and night (Gen. 1:2-5).

All vegetation destroyed (Gen. 1:2; 2:5-6; Jer. 4:23-26).

No continued abating of the waters off the earth (Gen. 1:6-12).

Waters taken off the earth in one day (Gen. 1:10).

Supernatural work of taking waters off the earth (Gen. 1:6-12).

No rebuke or miraculous work is fled away (Gen. 1:6-12; Ps. 104:7).

The waters on earth in Gen. 1:2 hasted away when rebuked (Gen. 1:6-12; Ps. 104:9).

God set bounds around the waters in Gen. 1:6-12; Ps. 104:9.

All fish were totally destroyed in the flood of Gen. 1:2; Jer. 4:23-26.

No fowls left on earth after (Gen. 1:2; Jer. 4:23-26).

No animals left after (Gen. 1:2; Jer. 4:23-26; 2 Pet. 3:5-6).

No man left on earth in Gen. 1:2; Jer. 4:23-26; 2 Pet. 3:5-6.

No social system left at all in Gen. 1:2; Jer. 4:23-26; 2 Pet. 3:5-6.

No ark made to save men in Gen. 1:2; Jer. 4:23-26; 2 Pet. 3:5-6.

Cause: fall of Satan (Isa. 14:12-14; Jer. 4:23-26; Ezek. 28:11-17; Lk. 10:18).

Result: became necessary to make new life on earth (Gen. 1:3–2:25; Isa. 45:18; Eph. 3:11).

The only other reference Peter makes to the pre-Adamite world is in 1 Pet. 1:20. Here he speaks of Christ as being foreordained *before* the foundation (*overthrow* or *disruption*) of the world. This could never refer to the flood of Noah. Thus, we see that Peter taught that there was a social system before Adam that was overflowed by water and perished.

IX. Paul's Teaching on the Overthrow of the Pre-Adamite World

In Eph. 1:4; Heb. 4:3; 9:26, we have Paul's references to the overthrow of the world *that then was* before Adam. In this first reference he teaches that even as far back as *before* the foundation (Greek, *katabole*, from *katabollo*, to throw down, overthrow, disrupt or ruin) of the world (*kosmos*, social order), God planned to restore the earth and provide redemption through Christ, should the new creation fail. According to this plan of redemption outlined in Eph. 1:1-14, we have revealed that God has blessed us with all spiritual blessings, chosen us in Christ to be holy, predestinated us to be adopted as children, made us accepted in the beloved, redeemed and forgave us by the blood of Christ, abounded toward us in all wisdom, made known to us His will, gave us an inheritance, and sealed us unto the day of redemption.

In the second reference (Heb. 4:3) we have one of the strongest statements in Scripture that the six days' work of Gen. 1:3–2:25 was "*since* the foundation [*disruption*] of the world." It plainly states that God did His works and that they were finished since the overthrow of the world. The works referred to could not be the original creation of the heavens and the earth of Gen. 1:1, but the six-days' work of Gen. 1:3–2:25, for the passage says, "God did rest the seventh day from his works" (Heb. 4:3-4). If the works in this passage mean the six-days' work and not the original creation of Gen. 1:1, and if these works were "finished" since the disruption of the world, then the passage proves that before the six days there was a world or social order on the earth to be destroyed.

In the third passage (Heb. 9:26) we have the fact that Christ did not suffer many times "*since* the foundation [*disruption*] of the world" or social system that lived before this disruption, but that He suffered only once "in the end of the world [*ages*]," to put away the sin of the second social order on earth. That is, Christ came to redeem the present earth-rebels, who were created since the overthrow of the first earth-rebels.

X. John's Teaching on the Overthrow of the Pre-Adamite World

In Rev. 13:8; 17:8 we have statements that the Book of Life was prepared "*since* the foundation [*disruption*] of the world." There would have been no need of the Book of Life for the present earth-rebels until they rebelled. Now, since the fall, anyone who conforms to the processes of redemption has his name written in it (Exod. 32:32-33; Ps. 69:28; Dan. 12:1; Lk. 10:20; Phil. 4:3; Rev. 3:5; 13:8; 17:8; 20:11-15; 21:27; 22:19).

Revelation 13:8; 17:8 do not teach that the names of men are written in the Book before they are saved, as some teach, but that a Book of Life was prepared as far back as "*since* the overthrow of the world" that lived before Adam. Each person has his name written in the Book of Life when he is born again of the Word of God and the Spirit of God, and goes through the process of adoption as a child into the family of God. Names can be blotted out of the Book, according to Exod. 32:32-33; Ps. 69:25-28; Rev. 3:5, so don't let any man be deceived into thinking that this is impossible. You can see for yourself what these passages say. If they do not mean what they say then they are false, but if they mean what they say then they are true, so believe them rather than any man.

If the Book of Life was prepared "*since* the overthrow of the world," and if it has been in existence all the time since Adam's creation, there must have been a social world that lived holy for a time, and then rebelled and was overthrown, before this present human social system. We conclude, therefore, that since Moses, Isaiah, Jeremiah, Ezekiel, Jesus, Matthew, Luke, John, Paul, Peter, and others taught that there was a social world before Adam, there must have been one, so it is just as easy to believe as anything else in the revealed Word of God.

XI. Questions Teaching the Overthrow of the Pre-Adamite World

There are many questions about Scripture that are unanswerable unless we accept the fact that Lucifer ruled the earth and rebelled before Adam, thus causing the original social order to be destroyed and the earth to be flooded, as is seen in Gen. 1:2; Ps. 104:5-9; 2 Pet. 3:5-6; etc. One might attempt to give some kind of an answer to these questions, but any explanation of a Bible question that cannot be answered with at least two or three plain scriptures is the wrong answer. Any explanation that is confusing and out of harmony with Scripture on the subject is wrong and must be rejected. *We maintain that not one of the following questions can be answered intelligently and scripturally unless we accept the fact that there was a pre-Adamite social system which was totally destroyed by the flood of Gen. 1:2.*

1. What caused the calamity pictured in Gen. 1:2; Jer. 4:23-26; Ps. 104:6-9; 2 Pet. 3:5-6 and in the scriptures cited in Point VII, above?

2. Did God create the earth originally a chaos, as in Gen. 1:2?

3. Can the creation and formation of the vast universe and all things therein

be found in the record of the six days of Gen. 1:3–2:25? Where?

4. Were not the heavens and the earth in existence in Gen. 1:1, and the earth flooded in Gen. 1:2, before the Spirit of God began the work of the six days?

5. Why are we finding remains of animals in the earth that never existed as part of Adam's creation of the six days?

6. How did the remains of animals get thousands of feet in the earth underneath many layers of solid rock if there was no catastrophe as described in Gen. 1:2; Jer. 4:23-26; 2 Pet. 3:5-6? No such thing has happened since Adam.

7. When did these animals live on the earth if not before Adam?

8. Why were these animals destroyed if there was no sin on earth when they lived?

9. When were the geologic periods which prove that the earth is much older than Adam's creation of about 6,000 years ago?

10. Why do we not find remains of creatures similar to the present earth inhabitants and animals that are more than 6,000 years old?

11. Why is there such a vast difference between the remains of the present race of men and animals and the ones that are found in the lower strata of the earth?

12. Why do we find remains of other living things that lived long before Adam's time on earth, if all life that ever lived on the earth was created at the time of Adam in the six days and are still in existence?

13. How could we consistently harmonize the work of the six days with the many scriptures which prove the existence of the heavens and the earth before the six days?

14. When did Lucifer fall if he were a fallen creature when Adam was created, as is clear from Gen. 3; Lk. 10:18; etc.?

15. How could he have had a kingdom on earth, as proven in Isa. 14:12-14; Ezek. 28:11-17; etc., if he was not a fallen creature before Adam and if the earth was not created until the six days at the time of Adam?

16. How can we believe in and harmonize the many scriptures dealt with in all the points enumerated above in this lesson if Lucifer did not reign on the earth before Adam?

17. Why is hell prepared for the devil and his angels (Mt. 25:41) and why is it located in the earth (Mt. 12:40; Eph. 4:7-11) if these rebels did not sin while on the earth before Adam?

18. Why would hell be prepared for them if they did not sin first before man? If man sinned before angels, why wasn't hell prepared for man instead of angels? If angels sinned first, then their sin had to be before Adam. So where did they sin if not on the earth before Adam?

19. How could Adam replenish the earth if it had not been “plenished” before?

20. When was the social system totally destroyed, as in Jer. 4:23-26; 2 Pet. 3:5-6, if not before Adam’s social order?

21. If it were Adam’s social order that was destroyed in 2 Pet. 3, then how could it be totally destroyed and still remain in our day?

22. How could God create the heavens and the earth imperfect, as in Gen. 1:2; Jer. 4:23-26, and still produce perfection in all His works?

23. Where did the rebellion of Satan, angels, and his kingdom occur if nothing was created until the six days?

24. How could stars and sons of God shout and sing when God laid the foundation of the earth, as in Job 38:4-7, if the earth was created in the third day and the sun, moon, and stars in the fourth day of Gen. 1:9-19?

25. How could there be light and darkness and the division of them into day and night as done in day one if the sun, moon, and stars which divide them and cause them were not created until three days later, as some teach from Gen. 1:14-19?

26. Why would God send a flood on the earth in Gen. 1:2 if it was not sent because of judgment upon sinners?

27. Why would the flood of Gen. 1:2 be an act of creation when all other floods are acts of judgment?

28. When were the angels and other spirit beings created if not before the six days?

29. Where did the angels and demons live if neither the heavens nor the earth was created until the six days?

30. When were the vast heavens and all the millions of suns, moons, and planets created if not before the six days?

31. Why wasn't the creation of these things mentioned in the six days, or the details as to how they were created, as is the case with the earth and its creatures, if they were created in the six days?

32. Why wasn't the creation of angels and other spirit beings mentioned in the work of the six days, if they were created at that time?

33. Where did the demons come from if they are not the spirits of the pre-Adamite races? Did God create them as demons, or were they created holy as were all things that are recorded?

34. If they were created holy, then they sinned on the earth, or they would not be confined in prisons under the earth. So when did they sin on the earth if not before Adam?

35. If they were a part of Adam’s creation, why were they not mentioned at least one time since all other creatures of less importance are mentioned that were a part of the work of the six days?

36. When did the spirits of Rev. 9 commit sin on the earth if not before Adam?

37. Why are they now confined in the earth if they did not sin on earth?

38. If all angels and spirit beings were created at the time of Adam, why

didn't God mention it and why didn't He give them dominion over man since it is stated that men were created lower than the angels? (Ps. 8; Heb. 2). Is it God's plan for the lower to rule the higher creations?

39. Who was it that was sinful enough to cause man to sin if there were no pre-Adamite sinners to be sinful when Adam was created?

40. If there were not two social systems on earth at different times, and if the only one that ever existed was created in the six days, then why is there such a vast difference between God's mercy, dealings, and means of reconciliation with man and with all other fallen creatures, since they are all of the same social system?

41. Why is there such a jealousy and malice between man and spirit beings who are fallen if they all belong to the same creation and the same social system?

42. When was there war in heaven, and when was Lucifer cast out if not before Adam, as stated in Isa. 14:12-14; Ezek. 28:11-17; Lk. 10:18?

XII. Concluding Remarks on the Overthrow of the Pre-Adamite World

Many other questions could be asked that cannot be explained without belief in a pre-Adamite world. Many other arguments could be presented to prove the doctrine of a pre-Adamite world, but we have presented sufficient evidence from Scripture that there was a social system before Adam.

If we will believe the simple story of creation and of re-creation as outlined above and as studied in Lesson Five and in the next lesson, all the problems presented above will be automatically solved. The whole story in a few words is this: God created the heavens first, then the earth, all in the beginning or in the dateless past (Gen. 1:1; Job 38:4-7). He caused the heavens and the earth to be inhabited and gave Lucifer control of the earth-kingdom (Col. 1:15-18; Rev. 12:12; Ezek. 28:11-18; Isa. 14:12-14.) Lucifer ruled for God for an unknown period before he rebelled and invaded heaven to dethrone God (Ezek. 28:11-18; Isa. 14:12-14). He was defeated and his kingdom on earth was destroyed by a flood and by the fierce anger of God (Gen. 1:2; Jer. 4:23-26; Ps. 104:5-9; 2 Pet. 3:5-6). The earth was turned upside down, a process which caused all the present

formations of the earth. The flood stayed on the earth for an unknown time, and then God in six days restored the earth to a habitable state and made Adam and his creation to carry out the original plan of God concerning the earth (Gen. 1:3–2:25). Lucifer and the spirit-rebels caused man to fall, and they regained dominion of the earth through Adam's submission (2 Cor. 11:3; Eph. 2:1-3; 6:10-18; Rom. 5:12-21). They have been in control ever since and will be in control until the second coming of Christ, who will put down rebellion in the Millennium and make a New Heavens and a New Earth wherein dwelleth righteousness forever (1 Cor. 15:24-28; Rev. 19:11–22:5).

Questions on Lesson Seven

1. Define the *Antechaotic Age*. How long did it last?
2. Who ruled the earth in the Antechaotic Age? Were these rulers created sinful?
3. What else is the Antechaotic Age called?
4. Did God place angels on probation? Why?
5. What would have happened if angels had not sinned on earth?
6. What warning should present earth-rulers take heed to?
7. Should free wills have laws before they become sinners? Why?
8. Could free wills become sinners without law? Why?
9. Can sinless creatures learn obedience without committing sin? Give an example.
10. Does God know what free wills will do before they are tested and proven?
11. Should God's moral government have laws? Why?
12. Could any government last if all its subjects were free to do as they please? Why?
13. Could life be sustained on any planet if planets were lawless or if they revolved as part of a chance world?
14. Who is responsible for the personal acts of each creature?
15. How can God hold the respect of all free moral agents?
16. Can government by rewards and penalties be just and holy?
17. How many angels proved untrue to God?
18. State as many of the main facts in Scripture as you can that enable us to understand the outcome of the angelic administration of the earth before Adam.
19. Did angels have some means of reconciliation to God? Are these means known?

20. Are angels to be punished for their rebellion? How? Where? When?
21. When was God's kingdom universal, without a rebel in it?
22. How long did God's kingdom continue in perfect harmony?
23. In what part of the universe did rebellion against God break out?
24. How many rebellions have there been on earth? Who started them?
25. When will God's kingdom become universally harmonious again?
26. Give several reasons why the earth was inhabited before Adam, as taught by Moses.
27. Was the earth created chaos? Prove.
28. State the main facts revealed by Gen. 1:1-2.
29. How long was the earth chaos as in Gen. 1:2?
30. Are floods in Scripture acts of creation or acts of judgment? Prove.
31. Discuss the word *replenish.* How does it prove a pre-Adamite world?
32. Explain fully *Isaiah's* teaching on the overthrow of the pre-Adamite world.
33. Explain the *law of double reference*. How are we to understand such passages?
34. Give the main points of Isa. 14:12-14. How do they prove a pre-Adamite world?
35. Explain fully *Ezekiel's* teaching on the overthrow of the pre-Adamite world?
36. Give the main points of Ezek. 28:11-19. How do they prove a Pre-adamite world?
37. What all does Isa. 14:12-14 and Ezek. 28:11-19 reveal about Satan?
38. State the chief principle of biblical interpretation.
39. Explain fully *Jeremiah's* teaching on the overthrow of the pre-Adamite world.
40. Give the main points of Jer. 4:23-27. How do they prove a pre-Adamite world?
41. Give several reasons why Jer. 4:23-27 refers to a time before Adam.
42. Explain fully *Jesus'* teaching on the overthrow of the pre-Adamite world.
43. Explain the difference between the two Greek words translated *foundation*.
44. What does "foundation of the world" in Mt. 13:35; 25:34; Lk. 11:50; Jn. 17:24; Eph. 1:4; Heb. 4:3; 9:26; 11:11; 1 Pet. 1:20; Rev. 13:8; 17:8 really mean?
45. Explain *Peter's* teaching on the overthrow of the pre-Adamite world.
46. Give several points proving that 2 Pet. 3:6-7 refers to the pre-Adamite world.
47. State the three periods in the history and future of the earth.
48. How does Peter teach that the earth has had two sinful careers?

49. Give several points proving that Peter could not be referring to Noah’s flood.
50. Do scientists agree that the earth has undergone a great unknown catastrophe?
51. Give several points of dissimilarity between the floods of Gen. 1:2 and 2 Pet. 3.
52. Explain fully *Paul’s* teaching on the overthrow of the pre-Adamite world.
53. Explain fully *John's* teaching on the overthrow of the pre-Adamite world.
54. State a number of questions that are unanswerable by Scripture, unless one believes in the truth of a pre-Adamite world.
55. Give a gist of the history of the earth from the original creation to the New Heavens and the New Earth.

8. THE STORY OF RE-CREATION

THE STORY OF RE-CREATION

Gen. 1:3–2:25

Earth Made Perfect a Second Time (Gen. 1:3–2:25)

In this lesson we shall study the story of the end of chaos on the earth, and the beginning of the restoration of it to its second perfect state; that is, the work of the six days and the beginning of "the heavens and the earth, which are now" (Gen. 1:3–2:25; 2 Pet. 3:5-7).

The biblical proof in Lessons Five and Seven should automatically clear up all questions that would naturally arise from a wrong conception of the story of creation. Thus, questions concerning the original creation of the heavens and the earth before the flood of Gen. 1:2; the pre-Adamite world; the chaotic period; the source of demons; the age of the universe; the location of Lucifer's kingdom and the cause of his fall; the cause of sin on earth; and many other questions have been fully answered so we shall next show how and when the present creation was made. The time of the re-creation was during the six days of Gen. 1:3–2:25. *The main points of the story of re-creation are as follows:*

I. Are the Six Days of Gen. 1 Literal Days?

That the six days of Gen. 1 were literal 24-hour days as we have known days ever since, is very clear in Scripture. *The reasons why they were literal days are as follows:*

1. The word "evening" is from the Hebrew *ehred*, meaning *dusk*, *evening* or *night.* It is translated *evening* 49 times, but it is not once used in a figurative sense. The word "morning" is from the Hebrew *boker*, meaning *dawn*,

break of day, morning or *early light.* It is translated *morning* 187 times, but not once in a figurative sense. This shows that the words “day” and “night,” or “light” and “darkness” are *literal* days and nights, and are *regular* periods of light and darkness regulated by the sun, moon and stars, as mentioned elsewhere in Scripture (Gen. 8:22; Ps. 19:2; Job 38:12; Jer. 31:35-37; 33:19-26). There is no hint in Scripture anywhere that day and night ever did, or ever will, come from a different source other than the sun, moon, and stars that were created before the earth, or that we are to understand day and night in a symbolic sense.

2. It is true that the word “day,” which is used 2,182 times as a literal day, may refer to a prolonged period when it is qualified as “the day of the Lord” or “the day of God.” However, when it is used with qualifying words beginning or ending the day, like “evening” and “morning,” it can only be understood in the literal sense. It is further proven to be literal by numbering each day as first, second, third, etc., as one naturally would number literal days. No symbolic period is ever numbered in Scripture.

3. It is definitely stated in Exod. 20:8-11; 31:14-17 that God *made*, not *created*, the heavens (*firmament*, not the heaven where God dwells) and the earth in six days. Man was told to work the same length of time that it took to do the work of Gen. 1:3–2:25; “Six days shalt thou labour . . . For in six days the Lord made heaven and earth.” It is just as logical to argue that man was supposed to work 6,000 years or six indefinite periods of time before resting, as to argue this about the six days’ work of God in Gen. 1. If the six days of Gen. 1 can be proven to be periods of 1,000 or more years each, then it can also be proven that the six days of Exod. 20:8-11 are the same length, for exactly the same words are used in each case referring to the same kind of days.

It cannot be that mere personal interpretation of the same words to prove two different ideas could be a basis of proof that literal days are used in one case and not in the other. It is never argued that the six days of Exod. 20 are long periods of time, and yet they do not have as clear qualifying words like “evening” and “morning” and “first,” “second,” “third,” etc., as the days of Gen. 1. Therefore, from the standpoint of literal language and common sense it can be seen that the days of re-creation are as literal as the work days for man. Everyone knows that the work days for man could not be indefinite periods, for days in Moses’ time were as long as days now, and so

it is with the days of re-creation in Adam's time. From where then could one get the idea that the days of Genesis are not ordinary days? Such an idea could not come from the plain language of Scripture, and any other source we must reject.

4. Remember, our fundamental principle of true Bible interpretation is like that of any other book: *take the Bible literally wherein it is at all possible. When the language cannot be literal or when language states to the contrary, then the passage is figurative.* On this basis we have to take the days in Genesis as literal. Couldn't God do this work in six literal days as well as in 6,000 years? If He can, and if this is stated in the Bible, then let it alone and do not change it.

5. If the idea is advanced that the days of Genesis could not be literal because the sun, moon, and stars had not yet been created to regulate days and nights, we reply that they had been created originally in the beginning when God created the heavens before the earth, as in Gen. 1:1; Job 38:4-7. If the earth was in existence before day 1, as is clear in Gen. 1:2, and if the heavens were created before the earth, then the sun, moon, and stars were also in existence before day 1. If this be true, then the light of the first three days came from the same source that it has come from every day since. There had been days and nights all through Lucifer's reign, but not through the total darkness of chaos while the earth was cursed and the lights had been withheld from it, as in Gen. 1:2; Jer. 4:23-26. The work of day 1 was simply the restoration of day and night as it had been on earth when Lucifer ruled.

6. The *1,000-year-day theory* is ridiculous in the light of facts. If this theory were true, then it took God a long time to do the work of these six days, and it took a much longer time originally to create all things which we have discussed in Lesson Five, Point VIII. Also, if this theory were true, then the waters remained on the earth at least 1,000 years before they were divided; the earth was still desolate another 1,000 years before vegetation was planted; and vegetation was on earth 1,000 years before the sun, moon, and stars were created (if, as supposed, they were created on the fourth day).

Here the question arises, "How could vegetation live so long without the sun?" Further, vegetation was here about 2,000 years before animal life was on earth; so the earth must have been a dense forest for 2,000 years. Fish

and fowls were here 1,000 years before man and other land animals, so they were the rulers of the earth all these years. Then, too, we would have to conclude that it took God 1,000 years to create fish and fowls and another 1,000 years to create land animals and man. According to Gen. 2:7-25, man was created before the animals, and the animals were all created before the woman, or Adam was created in the beginning and the woman at the end of the sixth day. If this day was 1,000 years long, man was 1,000 years old before a wife was made for him. God rested another 1,000 years between the making of Eve and fall of man; so there are about 2,000 years from Adam's creation at the beginning of the sixth 1,000 years and the fall of man after the seventh 1,000 years, and yet Adam was only 130 years old when Seth was born (Gen. 5:1-3). How foolish are the theories of men when examined in the light of common sense and the Scripture! *We conclude, therefore, that the six days of Genesis were literal, 24-hour days, as is plainly evident by the facts themselves.*

7. It is true that some translations read "age" for "day," but that is incorrect. Even if an age is meant, we have seen in Lesson One, Point IV, 1, that an *age* is *any period of time*, whether long or short. A literal day is an age—a short one—and since "day" is limited and qualified as a literal one in Gen. 1:3-31, it will not be wrong to believe literal days are meant. This is the only theory that will harmonize with all the facts and scriptures on the subject.

II. The Work of the First Day—Light Restored (Gen. 1:3-5)

The work of this day was nothing more or less than *the restoration of light and the division of light and darkness,* or the restoration of day and night on Earth, as it was when Lucifer ruled and as before the curse of total darkness on the Earth in Gen. 1:2; Jer. 4:23-26. This was caused by the brooding of the Spirit of God over the waters that covered the Earth and by a direct command of God, "Let there be [*become*] light: and there was [*became*] light" (Gen. 1:3-5).

The word "let" is used in the same sense as we would say, "Turn on the light." Both light and darkness were in existence and were created originally with the heavens and the Earth. The word "let" never denotes *creation,* but *permission,* as is seen in Gen. 1:3, 6, 9, 11, 14, 15, 20, 22, 24, 26 and *determination,* as in Gen. 11:3, 4, 7. This further indicates that Gen. 1:2 is an act of judgment and that here God is permitting judgment to cease and the sun, moon, and stars to shine again

on the darkened planet, as was the original creative purpose. Neither here nor in Gen. 1:14-19 is an original creative act implied. The sun, moon, and stars were created in the beginning with the heavens and this was before the Earth, as we have seen.

The light of days 1, 2, and 3 came from the same source it has been coming from every day since. The work of day 4 is the permanent regulation of the solar system in connection with the restored Earth that came forth in day 3. God called the light "day" and the darkness "night." These have been the names of regular periods of light and darkness ever since.

God began His work of restoration on the morning of the first day, for when He said, "Let there be light," the first day began. It was day or light for a period or until evening, or until the first period of darkness after the restoration of light and then there was night, or the first period of darkness after the restoration of light, or until the next morning—the second period of light. Thus, the first day and night, or the first period of light and darkness since the curse on the Earth, were divided and distinctly marked off by evening and morning which were the first day. Thus, it is clear that it takes evening and morning, or a period of light and a period of darkness, to make one day, called *the first day.*

III. The Work of the Second Day—Firmament Restored (Gen. 1:6-8)

The work of this day was nothing more or less than *the restoration of the firmament*, or the clouds, to hold the waters again that had fallen on the Earth to cause the first flood to destroy the first social system, as in Gen. 1:2. These waters had been in the firmament and had been poured out as rain to water the Earth all through Lucifer's kingdom, for when Satan fell he said, "I will ascend above the heights of the clouds" (Isa. 14:12-14). The clouds were originally created to hold moisture to water the Earth (Job 38:4-9, 25-30; Ps. 104:2-3, 13-14).

The firmament then was created in the beginning along with the heavens and the Earth, but in day 2 it was restored to its original creative purpose. This was done by *making*, not *creating*, the clouds. God put part of the waters back in the clouds and named the firmament "heaven." The firmament is called *clouds* (Job 26:8; 38:9; Ps. 77:17; Prov. 8:28). The heaven as a planet and the heavens as clouds are distinguished in Scripture (Judg. 5:4; Ps. 147:8; Isa. 14:12-14; Dan.

7:13; Mt. 24:29-31). The second day's work began on the morning of the second day, or the second period of light, and continued to the second period of darkness called night, and on through the night until the third morning, or the third period of light. Thus, the evening ending the second period of light, and the morning ending the second period of darkness were *the second day*.

IV. The Work of the Third Day—Earth and Vegetation Restored (Gen. 1:9-13)

The work of the third day was nothing more or less than *the restoration of the Earth from its water baptism* (which had lasted all through the period of chaos and through the first two days), and the restoration of the vegetation that had grown on the Earth when Lucifer ruled before the chaos of Gen. 1:2. As we have seen in Lesson Seven, Point VI, there were fruitful places on the Earth, but they had become a waste because of judgment when Lucifer rebelled. This work was done by a direct command of God and the creative power of the Holy Spirit. At the rebuke of God, the waters that had not been put in the clouds on day 2 fled and hasted away to go into the low places of the Earth. God then set bounds around the waters that they should be confined from covering the Earth (Ps. 104:5-9).

God then called the dry land, "earth." If dry land is earth, then we can read Gen. 1:1 as follows: "In the beginning God created the heaven, and the *dry land*." The dry land had become wet land by the flood of Gen. 1:2, and now dry land is being restored for the habitation of land animals and man. Neither the waters nor the earth were created on the third day any more than the planets were created on the fourth day, or the light and darkness and the firmament on the first and second days. All the heavens and the earth were created in the beginning before Lucifer ruled the earth. All the work of day 3 is *re-constructive*, not *creative*. When dry land appeared vegetation could be planted and grow, for the sun was already shining and had been for the first two days, as well as on this day and all days that have been since.

The purpose of vegetation was to sustain life on the restored earth. In all likelihood, the life germ in seeds was destroyed in the chaotic period when the Earth was water soaked for an indefinite period—no doubt a longer period than Noah's flood, which did not destroy vegetation. In Gen. 2:5 it is plainly stated that all vegetation on the restored Earth of the new period was absolutely new: "And every plant of the field before it was in the earth, and every herb of the

field before it grew," thus proving all of vegetation to be a new work. God began the work in the morning of the third day, or when the second period of darkness (or night) was over, and He worked throughout this third day, or period of light until the evening of the third period of darkness called night. Then He worked through the third night until the morning of the fourth day. Thus the evening ending the third period of light and the morning ending the third period of darkness were *the third day*.

V. The Work of the Fourth Day—Solar Regulation Restored (Gen. 1:14-19)

The work of day 4 was nothing more or less than *the restoration of the solar system in connection with the restored Earth*, which work had been completed the day before. Permanent regulation of the solar system to give light on the Earth and to regulate its times and seasons could not be done until the Earth was restored. In this passage we learn where the light of the first three days came from and how the light and the darkness were divided and ruled on these days, and all days since then. Here God fixed the solar system in connection with the Earth as before chaos.

From this day on, the sun, moon, and stars were commanded to govern seasons on the newly restored Earth. These lights had given light on the Earth and regulated times and seasons all through the rule of Lucifer, but in the curse on the first social system they had been withheld from shining on the cursed Earth (Gen. 1:2; Jer. 4:23-26). Here God commanded them to renew their original creative purpose to sustain life on Earth and to regulate times and seasons and day and night forever.

Some translations read, "God had made two great luminaries . . . and *God had fixed them*," proving God had done this work of actually creating them in the past. When? In the beginning before Lucifer ruled the Earth and when it was first created. God began this work on the morning of the fourth day or period of light and worked until evening or the fourth period of darkness. He then worked all night until the morning of the fifth day. Thus the evening ending the fourth period of light and the morning ending the fourth period of darkness were *the fourth day*.

VI. The Work of the Fifth Day—Fish and Fowl Restored (Gen. 1:20-23)

The work of the fifth day was nothing more or less than *the creation and formation of new sea animals and fowl to fly in the clouds*. In this passage we have the *second creative act of God* mentioned in the Creative Ages—the first being the original creation of the heavens and the Earth and all things therein in the beginning, as in Gen. 1:1. Here on day 5 God *creates and makes fish and fowl.* Between the two creations of the dateless past and that of the fifth day, God merely *restores* the day and night, firmament, the Earth and vegetation, and solar regulation. Of course, the new vegetation of the third day is also a creation of God, but all the rest is merely *restoring already created things as they were before in Lucifer's kingdom.*

God first fixed the realms where fish and fowl were to live, and then He created and made them to reproduce their own kind and live according to certain laws. The bodies of all fish and fowl were formed out of the dust of the ground, and the life was created in them (Gen. 2:19).

The Hebrew word for "bring forth" is *shawrats*, meaning *to wriggle, swarm, abound, breed, increase, and move*. Its meaning can be seen in its usage in Gen. 1:20; 9:7; Exod. 8:3. Things of the animal and plant worlds multiply abundantly. Under the present curse a watermelon seed reproduces a product 200,000 times its own weight, and each melon produces hundreds of seeds, each capable of producing such a product. Each grain reproduces many of its own kind. Each tree that bears fruit reproduces hundreds of seed bearing fruits, each capable of producing a tree with hundreds and thousands of seed-bearing fruits. Loggerhead turtles lay l,000 eggs at a time, and a cod fish produces 10 million eggs annually. Other organisms multiply abundantly, each after its own kind as commanded by God. Thus, there is an abundant supply for man of anything he wants. All he has to do is follow certain laws, and all things are his.

The word for "life" is *nephesh*, meaning *soul or feelings, emotions, appetites, and desires*, as we have seen in Lesson Six, Point IX, 2, (1). Thus, all animals have souls or feelings and appetites, *but their souls are not immortal and created in the likeness of God's soul,* as is the soul of man.

Every creature was to bring forth "after his kind," which expression states the law of reproduction of all things. It occurs ten times in Gen. 1:11, 12, 21, 24-25. The same law was still in force 1,656 years later after the flood (Gen. 8:19). It is still in force and different species cannot be crossed to reproduce other than its own kind, as is well-known to all. Hence, man and monkey and other animals

are so far apart that they never were related. God began this work on the morning of the fifth day or period of light and worked all day until the evening or the fifth period of darkness. He then worked all night until the sixth period of light. Thus, the evening ending the fifth period of light and the morning ending the fifth period of darkness were *the fifth day*.

VII. The Work of the Sixth Day—Land Animals and Man Restored (Gen. 1:24-31)

The work of the sixth day was nothing more or less than *the creation and formation of new land animals and man* to take the place of the animals and inhabitants of the first social system, over which Lucifer ruled, the naming of all things by Adam, and the giving of commands by God to the new creation. The bodies of man and all animals were formed out of the dust, and the life was created (Gen. 2:7, 19).

The phrase "Let us" is the divine purpose stated, but the divine act is not described until Gen. 2:5-25. In other words, Gen. 1 states what God did, and some things as to how He created and made all new things, and Gen. 2 goes into more detail telling how He did the work of forming and creating man and animals and the planting of a garden, or it explains more fully the work of days 3, 5 and 6. The image and likeness of God referred to in Gen. 1:26, "Let us make man in our image and likeness" was discussed already in Lesson Four, Point II, 2-3. God began His work on this day in the morning or sixth period of light called *day*, and He worked through the day to the evening or the sixth period of darkness called *night*. He worked through the night until the seventh morning when He ended His work. Thus the evening ending the sixth period of light and the morning ending the sixth period of darkness were *the sixth day.*

VIII. The Seventh Day of Rest (Gen. 2:1-4)

(End of the Creative Ages—Beginning of the Seven Dispensations for Men)

The seventh day was one of rest for God, not that He needed rest, but because His work of restoring the earth and its inhabitants was finished. He had worked constantly six days and six nights and was now finished with His work. "Thus the heavens and the earth were finished, and all the host of them [all the inhabitants and creatures of all kinds in the heavens and the earth]. And on the

seventh day God ended his work . . . which God created and made. These are the generations [family history or productions] of the heavens and of the earth when they were created, in the day [period] that the Lord God made the earth and the heavens" (Gen. 2:1-4).

The order of all the Creative Ages, as discussed in Lesson One, Point IV, 1, (4), is as follows:

1. The original creation and perfection of the heavens and the Earth and all things therein as when Lucifer ruled before the six days (Gen. 1:1).

2. The Earth part of the creation made chaos and imperfect and all life destroyed in the Earth, because of Lucifer's rebellion (Gen. 1:2).

3. The restoration of the Earth to perfection and the creation of new life to take the place of that which was destroyed (Gen. 1:3–2:25).

IX. Why the Earth Was Restored to a Habitable State

The Earth was restored to a habitable state because God had originally intended that it should be inhabited: "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain [Hebrew, *tohu*, a waste or desolation, so if it was desolate in Gen. 1:2 it later became that way], he formed it to be inhabited" (Isa. 45:18).

The fall of Lucifer and the total rebellion of all the inhabitants of the first social system under Satan did not discourage God and cause Him to blot out the Earth. He had started out with a purpose that the Earth should be inhabited with free moral agents to whom He could reveal Himself and show the riches of His grace, and who would serve Him of free choice, and He continued the original purpose by making a new creation when the old one had to be destroyed.

The rebellion of the new creation that was made in the six days did not discourage God or cause Him to want to blot it out and start all over again. He had purposed that as truly as He lived "the earth shall be full of the glory of the Lord" (Num. 14:21) and this purpose will yet be realized, in the New Heavens and the New Earth of the future. God did not create the Earth to turn it over to rebels, and He will yet see to it that only the meek and the righteous shall inherit the Earth (Mt. 5:5; Ps. 37:9-11, 29). Thus God restored the Earth from chaos and ruin to replenish with free moral agents so that His original purpose will finally

be realized. (See *Reason for God's Dispensational Dealings*, Lesson One, Point VIII.)

X. God's Plan for the New Social System on the Earth

God's plan for the new social system was the same as it was for the first social system—that all free wills consecrate themselves to the highest good of being and of the universe. This means that free moral agents must consecrate themselves to the same end to which God is consecrated; that they submit wholeheartedly to those things that will be for the best good of all society; that they recognize God as the Supreme Moral Governor of the universe; that every thought, word, and deed be to the betterment of society, including their own good; and that they live dependent upon God for needed grace for body, soul, and spirit and appreciate life and all that it holds.

God planned to make the new creation an example to all angelic powers of the manifold wisdom of God concerning His eternal plan (Eph. 3:10-11; 1 Cor. 4:9). He planned to manifest His own grace and goodness to man and make him the ruler of all the Earth, including the sun, moon, and stars (Ps. 8:3-7). He planned that man should be faithful to his responsibility if he so desired and that he should be greatly rewarded and continue to rule over all, or, if he failed, he should be punished according to the law. He also planned redemption for man should he fall, as we have seen in Lesson Seven, Points VII, IX and X, and as we shall see more fully in future lessons.

Earth's Second Sinless Career (Gen. 2:15-25)

ADAM THE NEW RULER OF THE EARTH

God created Adam on the sixth day of Gen. 1 to take the place of Lucifer in the position of the earth-ruler. He was the Earth's second worldwide dictator and could have been yet if he had not sinned. Lucifer, the first worldwide dictator, had sinned and failed in not becoming reconciled to God. Adam failed and it is not known whether he became reconciled to God or not. Looking at it from the record of the Bible it would seem that he never became reconciled to God. He is

not mentioned in the list of worthies of the faith according to the Old Testament (Heb. 11). He is not mentioned once as a righteous man in either Testament, which is even more striking when we consider that others are mentioned several times. Of the Antediluvian period only *Abel, Enoch,* and *Noah* are mentioned as righteous ones. We do know from Gen. 6:3 that Adam was not reconciled to God when he was 810 years old, as we shall see in Lesson Eleven. *Jesus Christ will be the third and final worldwide dictator*, and He will eternally prove true to God and head God's government forever, as we shall see in later lessons.

Adam had the greatest responsibility of any man that has ever lived, besides Christ. He was given dominion over all creation to rule for God and to be subject to God forever. He was given the charge to keep out all enemies and to resist all claims of spirit-beings concerning dominion of the Earth. God knew that Lucifer and the fallen spirits were still around and would contest man's claim of dominion. God permitted this so as to test the new free moral governor of the Earth, as we have seen in Lesson Six, Point X, 9.

The responsibility of Adam included the bringing into the world of his own kind and the training of them to respect God, to continue in righteousness and true holiness, to reject all temptation and to overcome all enemies. The charge to Adam and Eve is stated in Gen. 1:26-29; 2:15-17, "And God said, Let us make man in our image, after our likeness: *and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth*. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, *and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth*. And God said, Behold, I have given you every herb [grain bearing plant and vegetation] . . . and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat . . . And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it [*protect, preserve it,* as in Gen. 3:24; 17:9-10; 18:19]. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

In Ps. 8:3-9 we read that man was to have dominion over "thy heavens, the work of thy fingers, the moon, and the stars, which thou hast ordained . . . For thou

hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet."

From these and other passages we learn that God's plan for man was that he should have dominion over everything. What a great responsibility! What a great position! Man was fully capable of ruling over all things, for he had super-intelligence and was able to name everything in creation. He no doubt was to have access to the planets and rule them for God, but he sinned and came "short of the glory of God" (Rom. 3:23). In the final restitution of all things man will again have dominion and will help God administer the affairs of the universe (Rev. 1:5-6; 2:26-29; 3:21; 5:8-10; 22:4-5; 1 Cor. 6:2-3; 2 Tim. 2:12). That this future dominion includes more than the planet Earth is clear from Rom. 8:17-18, "and if children, then heirs, heirs of God, and joint-heirs with Christ." Everything that God owns will become the inheritance of the saints, and they shall reign forever and ever (Rev. 1:5-6; 2:27; 5:9-10; 22:4-5; Dan. 7:13-14, 18, 27).

If man would only realize the future that can be his, if he would simply submit to God and lay down his arms of rebellion, there would be few, if any, but what would wholeheartedly surrender to God and conform to His eternal will. But because the devil keeps man occupied with trifling and temporary things and makes him think that there may not be a future, he causes man to neglect God and the essentials of life and by so doing causes man to be cut off from his rightful inheritance in Christ. If one chooses to have nothing to do with God and His plan for man, then God has planned to separate him from society and carry on His eternal purpose with those who will choose a part in the plan.

Questions on Lesson Eight

1. What is the subject of Lesson Eight?
2. When was the time of the re-creation of the Earth and all things therein?
3. Prove fully from Scripture that the six days were *literal days* and not periods of 1,000 or more years each.
4. Prove from the standpoint of common sense and reason that they were *literal days.*
5. Prove from the Scripture that the heavens were created before the Earth.
6. How does this prove that the light of the first three days came from the

planets?

7. How does this prove that there was chaos on Earth in Gen. 1:2?
8. Explain fully the work of the *first day.*
9. Does day 1 include the creation of the heavens, the Earth, the darkness, and the waters that covered the Earth? Why?
10. When did God begin His work? Did He begin it in total darkness or in light?
11. When did *day* and *night* begin in the restored creation?
12. Explain the word “let.” How does it indicate that the sun was in existence?
13. Prove from Scripture that there will be day and night forever.
14. Explain fully the work of the *second day.*
15. Had there been a firmament before this time? Prove.
16. Is *Heaven* as a planet and *the heavens* as clouds distinguished in Scripture?
17. Explain fully the work of the *third day.*
18. Was the Earth originally created on day 3 or merely restored?
19. Prove from Scripture that there had been vegetation on Earth before this.
20. What is the name for *dry land*? When did dry land become flooded? Why?
21. Did God originally create the Earth dry? Prove.
22. What was the purpose of God in planting vegetation on Earth again?
23. Prove from Scripture that no vegetation remained from the pre-Adamite period.
24. Explain fully the work of the *fourth day.*
25. Did God create the sun, moon, and stars in day 4 or merely regulate them?
26. Did the planets regulate times and seasons on Earth before Adam?
27. Explain fully the work of the *fifth day*.
28. Did God make a place for each and every creature before creating them?
29. How fast do some creatures multiply?
30. What is the *law of reproduction* given by God? Is it still in force?
31. Explain fully the work of the *sixth day*.
32. Why did God create land animals, fish, fowls, and man?
33. Were there two creations of man—one in Gen. 1 and another in Gen. 2?
34. What is the purpose of the two records of man’s creation?
35. When did the *Creative Ages* end?
36. When did the *seven dispensations* for man begin?
37. What happened on day 7? Did God have to rest because He was tired?
38. Give the three main points on the *Creative Ages.*
39. Why was the Earth restored to a habitable state?
40. What was God’s plan for the new social order on the Earth?
41. How did God plan to use man in His eternal purpose?

42. Who was the first worldwide dictator? Who was the second? Who will be the third?
43. Why has it been necessary to have more than one worldwide dictator?
44. What man had the greatest responsibility besides Christ?
45. What was his responsibility?
46. Why did God allow evil spirits to be loose in the restored creation?
47. Will man ever have again the responsibility of ruling the Earth?
48. Was man supposed to have access to the planets before the fall?
49. What all will redeemed man inherit in the eternal future?
50. What would happen if all men would realize the future that could be theirs?

Supplement Four

For Lessons Seven and Eight

We have seen in Lesson Seven that the Earth was originally ruled by an angel; that he ruled for an unknown period and was perfect in his ways until he desired to exalt himself above God; that many other angels also rebelled against God's Moral Government; that God ceased to be all-in-all; that because of the rebellion of angels and the subjects of Lucifer, the Earth was made chaos by a flood and all life on Earth was destroyed, as in Gen. 1:2. We have seen in Lesson Eight that God restored the Earth to a second habitable state in six literal days, creating and making new fish, fowls, land animals, and man. We have also seen why God restored the Earth to a habitable state. God's original purpose in creating the Earth was that it should be inhabited by intelligent free moral agents to whom He could reveal Himself and whom He could bless forever with all the good things of life.

God's blessings upon all creation were wonderful—beyond human words to describe. If man had not sinned, there would have been no sickness, disease, defeat, harm, pain, suffering, sorrow, misery, failure, and none of the present corruption that is in the world through lust. Because it was not God's will that man should sin and that these conditions be in the Earth, we can safely conclude that such is still not His will.

That all men would have been healthy, wealthy, and wise if man had not fallen is a recognized fact in Scripture, as well as in the minds of all intelligent men. That all free moral agents were intended to conform to the best public good according to the will of the Moral Governor is equally clear. Everyone is naturally morally obligated even under the state of sin to consecrate himself to the best good of all society. God Himself, the Supreme Moral Governor, is likewise under the same moral obligation. Therefore, it was and still is His highest will that all creation be in the highest state of perfection so that this end can be attained. It could never be the will of God for even one person to be given over to anything that would hinder his part in helping all society to attain the highest good of all. Therefore, sin, sickness, poverty, want, unhappiness, and failure are foreign elements in the preservation of the eternal perfect plan for all creation. Because

they are foreign elements they must be eliminated before God's plan can be fully attained. They are not and cannot be in the least a part of the will of God for His creation. They are the works of the devil and are enemies of God and all creation.

If they are enemies, then they should be treated as such. Constant and aggressive warfare should be waged against them until they are entirely out of the personal life of the child of God who is cooperating with God to attain the end of a perfect, sinless, holy, healthy, prosperous, wise, and biblical society. As long as Christians count these curses as friends and blessings in disguise and as the will of God, they will be failing God and cooperating with their own enemies to destroy themselves and mar the perfect plan of God for man.

HOW SAINTS ADD TO THE GLORY OF SATAN IN A THREEFOLD WAY

I. Saints Add to Satan's Glory by Giving in to Him

1. THROUGH UNBELIEF. "But *without faith it is impossible to please him*: for he that cometh to God *must believe* that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6); "But let him ask in faith, nothing wavering" (Jas. 1:5-8).

It is a known fact that where people are taught the truth they have faith and get blessings from God, for "faith cometh by hearing; and hearing by the word of God" (Rom. 10:17). No man can have faith in something that he is ignorant about. No man can have faith in God until he knows about Him. Likewise, it is equally true that unbelief is the result of false teaching, of accepting lies instead of truths, and of cooperating with Satan instead of God.

Some argue that part of the gospel is for the Jews, part for the Gentiles, part for this age and part for that period, or that part of the gospel is not for us today and that all miracles, healings, gifts, and supernatural and inspirational powers were for the apostles only.

Most believers are perfect at tearing down faith and dashing cold water on people who have any hope that God will be a just, merciful, loving, and kind Heavenly Father who will give His children as much in life as evil parents give to their children. If a person even suggests that God will give any and all things

to His children that He has promised, he is immediately told that he must not expect too much from God and that such might not be best for him. He is told simply to be satisfied with what the Heavenly Father sees fit to give and that it is sinful to be bold enough to ask for any more.

If we are going to believe in the Bible at all, then *let us believe it in its entirety*. If we are going to profess that God is able to do all things, then let Him do at least a few of the things He has abundantly promised. If we are going to be in gospel work, then let us work with the gospel and not against it. Let us at least believe the best of it, the promises, and let us attain its promised benefits. If we are going to be as sensible in religion as we are in other things, then let us not accept the worst ideas of the Bible and reject the best. We don't act that nonsensical about our affairs outside of religion, so why be foolish in religious matters when we can do better? This is just plain common sense. Let us wake up and see that when we oppose God and the Bible we are cooperating with Satan and demons, who are our own enemies, and we are destroying ourselves and helping defeat those who are making an effort to conform to the whole will of God according to the Bible.

Yes, it is true we glorify Satan through unbelief and by giving in to his gospel-defeating program. This can be stopped right here and now, and it must be, before we can begin to reap the wonderful benefits of the promises.

2. SAINTS GLORIFY SATAN THROUGH FEAR OF SICKNESS, PAIN, TROUBLE, AND DEATH. Job said, "The thing *which I greatly feared* is come upon me, and *that which I was afraid of* is come unto me" (Job 3:25). Fear comes through wrong thoughts, and wrong thoughts are the seeds of future acts. Thoughts are blueprints of future acts. Every thought projected into the subconscious mind is eventually brought into the active mind, and if entertained there it will pass into the cells and tissues of the body. What we think becomes, to a great extent, materialized. This is especially true with thoughts that affect the physical, material, and spiritual life. When thoughts concerning these realms are persisted in tenaciously they cause certain events to be brought to pass. This, of course, applies to the realm of human possibility.

The devil's chief work is to get men to think wrong thoughts—that they are sick, weak, helpless, unhappy, mistreated by God and man; that they are facing certain calamities financially, physically, mentally, morally, and spiritually; and that they have to accept these conditions as the will of God simply because the

conditions have occurred. Satan knows that if men get a mental picture of a certain thing by believing it strongly, they will act accordingly to make it a reality. If he can get them to think about sickness, failure, or whatever it is they are subject to, then they will talk about these conditions, and soon the conditions will materialize. If he can get them to moan and grumble and be discouraged about any difficulty, it will soon develop.

Paul said, *"God hath not given us a spirit of fear; but of power, and of love, and of a sound mind"* (2 Tim. 1:7). Job's spirit of fear was not from God. This no doubt was one of the reasons God permitted him to be tested. He was perfect in many ways, but not in being free from fear. If he was not free from fear he did not have perfect love, and thus there was plenty of room for refinement in his life.

If one would ignore, minimize, deny, and refuse sickness, poverty, troubles, tears, worries, sin, suffering, or whatever it is that should not be in the life of the child of God, he would soon have nothing to fear and worry about. *What we are today is the result of the thoughts and fears of yesterday.* Sins, sicknesses, failures, and unhappiness we sow today are the results of the thoughts and plans of yesterday. If the thoughts had been cast down no such wrongs would have been committed.

If a man or woman lives in the thoughts of illicit love, he or she will soon be a victim of sin and lust. Movies, novels, magazines, nude advertisements, dance halls, and the sight of immodest men and women are constant food for wrong thoughts and we must refuse to feed on such ideas. The mind must be kept clean and pure. Mental pictures of lust set in motion the passions that only a supernatural force can break. Thoughts control and bring about materialization of mental pictures and constant dreaming and longing for certain things that are harmful soon produce acts of sin. This is why superstitions exert an influence on many people. Don't play with wrong thoughts. They are dangerous. At last they will bite like an adder and sting like a scorpion.

Think right thoughts and you will have no fears, and then you will have no acts that you will regret. We are mental broadcasting stations and we raise or lower the community in which we live. One grouchy, pessimistic, trouble-expecting person controlled by fear and wrong thoughts can bring darkness wherever he goes. If a child begins doing wrong and you constantly talk about his wrongdoing, the child may soon become confirmed in living this way. Say to

him constantly that he is no good, and soon he will prove you right. He will more or less mold his life by his mental environment. You expect him to be wrong, he expects himself to be so, and soon and unconsciously this thinking will have the effect of making him wrong. Such a life glorifies Satan as much as anything else, maybe even more so. If he can get you to fear he will glory over it because he knows this is the first step to a downfall. Satan had many months of glory out of Job because he convinced him to fear that certain events would happen in his life. And this trial might have been the only way God could have brought him out of this state of constant fear and worry.

3. SAINTS GLORIFY SATAN BY GIVING IN TO HIM IN TIMES OF TEMPTATION AND TRIAL. If every Christian would realize the source of his temptation and the truth that God has not forsaken him just because he is under attack from demons, he would conduct himself in a more courageous and Christ-like manner. Satan gets men to think that God has forsaken them when something goes wrong. He convinces them that they would not be going through such a trial if God were with them. One is not backslidden when he is tempted. No sin is committed until lust hath conceived and sin is finished (Jas. 1:13-15). People under attack from demons should do what James said: “Submit yourselves therefore to God. Resist the devil, and he will flee from you” (Jas. 4:7). Peter also said, “Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world” (1 Pet. 5:8-9).

4. SAINTS GLORIFY SATAN BY PERMITTING HIM TO KEEP THEM SICK. No child of God has to be sick or stay sick. It is the right of every believer in Christ to have perfect health and freedom from the works of the devil. The following passages prove this: “He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty . . . A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee . . . there shall no evil befall thee, neither shall any plague come nigh thy dwelling” (Ps. 91); “Himself took our infirmities, and bare our sicknesses” (Mt. 8:16-17); “And all things, whatsoever ye shall ask in prayer, believing, ye shall receive” (Mt. 21:21-22); “Ye shall ask what ye will, and it shall be done unto you” (Jn. 15:7); “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 your mortal bodies by his Spirit that dwelleth in you” (Rom. 8:11).

The responsibility then of getting healed and remaining healed is up to the individual. If a person wants healing let him resist the devil and pray in faith, nothing wavering. Let him believe that he has received the answer—that he is healed right here and now, and let him reject anything to the contrary. If God has provided healing through Christ, then it is the right and the duty of every person for whom Christ died to get the benefits for which He died. If it is the moral obligation of each person to consecrate himself to the best good of all society, then it becomes an obligation to exercise faith and get well so that he can be a better citizen of that society and show others how they, too, can get such benefits. Matthew said, “Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven” (Mt. 5:16).

As long as one person is sick, he is not living up to his duty to society, and he glorifies Satan more than he does God. God can get glory only in healing and delivering men from the works of the devil, not in permitting the devil to have the victory over those whom Christ died to liberate. If every person would make up his mind that he is going to devote his whole life to God and that he is going to glorify God wholly, he would defeat Satan and refuse to be held in bondage by him any longer. He would be sustained by God and Christ, and the work of Christ on the cross would be effective in the bodies of all. Let no man say that he is glorifying God when he is sick and defeated in life, when the works of the devil are being manifest in him instead of the works of God. Christ came to destroy the works of the devil and give life more abundantly, and those who do not permit Him to complete this work in them are causing the work of Christ to be a failure in them (Jn. 10:10; 1 Jn. 3:8; Acts 10:38).

5. SAINTS GLORIFY SATAN BY PERMITTING HIM TO ROB THEM OF THE WONDERFUL MATERIAL BENEFITS PROMISED THEM BY GOD. If God has promised and provided material benefits for all men, particularly His own children who are the special subjects of His providence, then all believers can have these blessings. If they do not receive them it is not God’s fault. It is the fault of the saints for permitting themselves to be defeated by Satan. God will give them those benefits that He has promised and provided abundantly for them if they will study the Bible and thereby acquire the faith and wisdom necessary to get them.

The following passages prove that material blessings are promised every child of God: “He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth

shall prosper" (Ps.1:3); "Honour the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Prov. 3:9-10); "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10-11); "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Mt. 6:33); "Give, and it shall be given you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Lk. 6:38); "He that soweth bountifully shall also reap bountifully" (2 Cor. 9:6-10); "Beloved I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" (3 Jn. 2).

II. Saints Add to Satan's Glory by Advertising His Works and Magnifying His Power

1. SAINTS ADD TO SATAN'S GLORY BY BEING LIVING TESTIMONIES OF THE POWER OF SATAN. It may sound harsh to state the whole truth about this subject, but regardless of what anyone says, if sickness, sin, defeat, poverty, and failure in life are the works of the devil, then when these things are manifest in the lives of people who claim to be Christians, they glorify Satan more than God by bearing witness of these conditions in their lives. If it is not God's will for His children to be in these conditions, then they are out of His will to be satisfied to endure these curses in life. How can one glorify God better when sick, sinful, and poverty-stricken than if he were healthy, happy, victorious, prosperous, and able to do the whole will of God according to the Scripture?

If these conditions are the work of the devil, then whenever a person is sick, sinful and defeated in life, he is testifying for Satan and magnifying his power. If he had freedom from these curses he would be testifying to the goodness of God in delivering him from sin and sickness, and in blessing him with all the good things of life.

2. SAINTS ADD TO THE GLORY OF SATAN BY BEING HIS TOOLS AT TIMES. The Christian life is such a straight life that it behooves us to be on guard at all times lest we submit to satanic influences that will hinder the work of Christ. In Mt. 16:21-25 Christ rebuked Peter for allowing Satan to influence him to try and stop Jesus from going to the cross. Here it is clear that a Christian

in ignorance yielded himself to satanic influences for the moment. It is such an easy thing to do. A person can do it without realizing it. For that reason we must learn all about our enemy and his tactics in order to wage a successful warfare against him and always use all time and talents for the righteous cause of God.

Every time a believer takes part in any division, strife, malice, hatred, or wrongdoing of any kind, he is being used as a tool of demons. All fault-finding, fears, unbelief, worry, fretting, bitterness, pride, retaliation, sinful lusts, worldliness, foolishness, insincerity, hypocrisy, dishonesty, deceit, failure, uncleanness, doubts, formality, deadness, lack of spiritual power, or whatever is contrary to holy living and sound doctrine, show that the parties so used are that much yielded to satanic powers. Anyone who yields to these influences knowingly commits sin. Those who get to know that these are manifestations of the wrong spirit in their life and conduct must quit all such motivated acts or they will backslide entirely. These conditions cannot be encouraged in any life, or they will cause a spiritual and moral breakdown and lead to other states that will damn the soul.

3. SAINTS ADD TO SATAN’S GLORY WHEN THEY PROPAGATE FALSE DOCTRINES. Such propagators of fallacy become living epistles of Satan, known and read of all men. Any doctrine that is in the least out of harmony with revealed truth should not be tolerated in the life of a child of God. When so-called "saints" become dishonest in refusing to accept plain truth, whether to further a party, a church creed, or some personal bias, they are adding to the glory of Satan. They are rejecting truth and spreading fallacy. Any dishonesty in accepting certain statements on a subject and twisting them to prove some church or personal theory in disregard of other scriptures on the same subject is *satanic in origin and practice,* and those who carry on such a program are adding to the glory of Satan.

III. Saints Add to Satan’s Glory by Failing God in Life and Work

1. Every excuse for unbelief and every argument that throws any reflection on God’s infinite Fatherhood, love, and will for the best good of all creation is helping Satan keep men in unbelief and bondage to sin, sickness, poverty, and failure in life. All accusations against God alleging that He wills for men to be sick, helpless, powerless, sinful and unhappy are all adding to Satan’s glory in that they spread fallacies about God and His will toward men and hide from men the true will of God.

2. All failure in trusting God in times of temptation, sickness, trial and suffering, and all insinuations that God is responsible for these things add to Satan's glory and rob God of man's respect and true understanding. All failure to fight the fight of faith and wage an aggressive warfare on Satan is simply adding to his glory and is defeating the plan of God for man. Failure to pray for lost souls or for his own family, his own church, his own business, and for the needs of others all adds up to defeat for the cause of God and results in lost souls and therefore glorifies Satan. Failure to read and study God's Word so as to be a workman rightly dividing the Word of Truth helps in the destruction of eternal souls and therefore adds to success for satanic forces.

3. Unconcern for lost souls, failure to live and walk in the Spirit and thus live victorious over sin, disease, and failure in life, and disobedience to God in not coveting earnestly the best gifts and the endowment of power for service, all help build up the kingdom of Satan. Lack of missionary vision as to the need of God's work as a whole destroys the highest efficiency of the child of God in his part in total warfare on evil spirits.

Until believers wake up to see their fallacies concerning God and His Word and carry out literally what God really says, Satan will get more glory out of their lives than will God. As long as Christians think and teach that it is God's will for them to be poor, weak, defeated, sick, sinful, and suffering needlessly, Satan will defeat them and rob God of the glory that would be His because of His blessings in the lives of His people.

If what we have stated is truth, then those who desire to please God should take these thoughts to heart and refuse ever again to give any glory to Satan. It may well be asked, "How can we always glorify God and not Satan?" There is only one answer, and that is *by walking in the light, as God makes it clear by His Word.* The main action we can take is to refuse to ever live in doubt and unbelief and always carry through to complete victory those blessings that we ask of God.

Hindrances to Answered Prayer

There will be hindrances to answered prayer, and there is no use trying to avoid this fact. Furthermore, hindrances to answered prayer are so well known that believers even manufacture hindrances of all kinds as excuses for their unbelief. The hindrances to answered prayer are *Satan, demons, fallen angels, doubt, unbelief,* and *false doctrines* among Christians concerning God and answered

prayer.

How to Overcome Hindrances to Prayer

In Lesson Six, Point X, 11, we have seen how to overcome Satan and demon powers. Review this and doggedly carry out the instructions revealed in Scripture given on this point. Let it be settled forever that Satan and demons must be defeated if you want definite answers to prayer. You must strive to bring yourself to the point where you stop all doubting and unbelief. You must lay aside all fallacies and get to know the truth, and the truth shall make you free (Jn. 8:31-32). You will get to know truth if you will follow the light as you receive it, and you will be made free accordingly. You must, above all, be careful that you have Scripture to prove every part of your faith and every detail of doctrine, and then it will be truth that will set free. Correction of doubt, unbelief, and fallacy is entirely up to you.

Ten Questions For Supplement Four. Do You Know:

1. *That Jesus actually descended into Hell while His body was in the tomb?* This is the truth. In Mt. 12:40; Eph. 4:7-11 we read that Christ went "in the heart of the Earth" and "into the lower parts of the Earth" during the time His body was in the tomb. This is what David by the Holy Spirit meant in Ps. 16:10; Acts 2:25-27, "For thou wilt not leave my soul in Hell; neither wilt thou suffer thine Holy One to see corruption" in the grave. During this time in Hell, Christ preached to the spirits in prison (1 Pet. 3:19).
2. *That 200 million horsemen will soon appear on the Earth to slay millions of men?* In the future Tribulation during the sixth trumpet judgment four angels will be loosed that are now bound in the river Euphrates and 200 million demon or spirit-horsemen will be loosed out of the bottomless pit. Each of these four angels will lead 50 million of these horsemen in a different direction to slay one-third of all men at a certain hour (Rev. 9:13-21). This will literally happen in the first 3½ years of Daniel's Seventieth Week, for the middle of the Week starts with the seventh trumpet (Rev. 11:15-18; 12:6, 14; 13:5). All these events take place *after the rapture*, as proven in Rev. 4:1, which says all the events of Rev. 4–22 "must be hereafter," that is, *after the churches.*
3. *That the United States is not once definitely mentioned in prophecy?* The very absence of any clear, definite reference to America in prophecy is

sufficient to prove this. It is true that some teach Isa. 18 refers to the United States, but this is not so, for it refers to a land "which is beyond the rivers of Ethiopia," as it plainly says. There will have to be a lot of dirt moved in order for the United States to be moved to this land "beyond the rivers of Ethiopia." Other students of prophecy find the United States in the beast of Rev. 13:11-18, but this refers to a *man* and not a *country*, as is clear from the language of the passage and because he is called the "false prophet" who will be destroyed with the Antichrist at the Second Coming of Christ (Rev. 16:13-16; 19:20; 20:10). The first beast of Rev. 13 is a "man" according to verse 18 and in verse 11 the second beast is called "another," which, in the Greek, means *another of the same kind.* If the first is a man the second beast must also be symbolic of a man. The language of the passages concerning the two beasts proves that *individuals* are referred to in Rev. 13. Still others say the United States is referred to in "the islands" mentioned in Scripture, but this cannot be proven. This is mere human theory, so we conclude that there is *no direct reference* to the United States in prophecy.

4. *That you will know each other in both Heaven and Hell?* "For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (1 Cor. 13:12). We are told in 1 Cor. 15:25-29; Phil. 3:20-21 that every person will be resurrected with the same kind of body that was sown in the ground and that every person will have "his own body," so naturally if we know each other here we shall know each other in Heaven or Hell. In Lk. 16:19-31 the rich man while in Hell knew Lazarus, and so will every other person know whomever he sees whom he knew on Earth.
5. *That one-third of the ships of the sea will soon be destroyed?* This will happen in the future tribulation when the second trumpet blows (Rev. 8:8-9).
6. *That the future Tribulation will not be worldwide?* Nearly every plague that will be poured out in the Tribulation states that it will be over a fourth or a third part of the Earth only, thus showing that the trouble for which these plagues are sent will be only on part of the Earth. See Rev. 6:8; 8:7-12; 9:18; 16:10, 12. As we shall see, Antichrist will rule just a certain part of the Earth, and because he is the one causing the Tribulation, it will be only over the part of Earth which he rules.
7. *That many people have already gone to Heaven and Hell? Enoch* (Gen. 5:24; Heb. 11:5); *Elijah* (2 Ki. 2:11-13); *Paul* (2 Cor. 12:1-7); *John* (Rev. 4:1); and many bodies of the Old Testament saints (Mt. 27:52-53); and all

those that were not resurrected were captured from the devil in the underworld and taken to Heaven when Christ went back to Heaven (Eph. 4:7-11; Acts 1:11). Now when every righteous soul leaves the body at death it goes to Heaven until the resurrection (2 Cor. 5:8; Phil. 1:21-23; Rev. 6:9-11). All the souls of the wicked that have ever died have gone to Hell and will continue to go there until after the Millennium, when those in Hell will be brought before God in judgment, and then they will be cast into the Lake of Fire (Lk. 16:19-31; Rev. 20:11-15).

8. *That the Bible tells you what Satan looks like?* He is a most beautiful angel with an angelic body. All angels have bodies like men, as we have seen in Lesson Four. Satan then looks like a human being bodily, but much more beautiful according to Ezek. 28:11-17. (See Lesson Six, Point X).
9. *That the Bible tells you where Cain got his wife?* He married his sister for "Adam called his wife's name Eve; because she was the mother of all living" (Gen. 3:20). In Gen. 5:4, we read that Adam "begat sons and daughters" and in Gen. 6:1-2 we read, "When men began to multiply on the face of the Earth, and daughters were born to them, That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." One old tradition says that Cain had a twin sister named *Lulawa* and that he married his sister. Be that as it may, we know that he had to marry a sister to get the race started, for all men came from Adam and Eve.
10. *That the Bible tells you where Hell is located?* It is located in the lower parts or in the center of the Earth (Mt. 12:40; Eph. 4:7-11; Isa. 14:9).

9. THE DISPENSATION OF INNOCENCE

PART II: GOD'S HISTORICAL DEALINGS WITH MAN

(LESSONS 9–18)

The Dispensation of Innocence

(Gen. 2:15–3:21)

THE ANTEDILUVIAN AGE (Gen. 1:3–8:14)

The *Antediluvian Age* is that period of time from the re-creation of the Earth and the creation of man to the flood of Noah. There are two dispensations in this age: *Innocence* and *Conscience*.

There are nine main points for the student to learn in connection with each dispensation, if a general knowledge of that period is to be gained. *They are as follows:*

1. The definition of the name of the dispensation.
2. The length of the dispensation.
3. The favorable beginning for man in each age.
4. The test for man in each period.
5. The purpose of God in each test for man.
6. The means of God in accomplishing His purpose.
7. The failure of man to meet the test.
8. The judgment of God upon man because of his failure.
9. God's provision of redemption for man at the end of each age.

When these nine points of each of the seven dispensations for man are learned

then God's plan for man as a whole will become very simple to understand. If the student will study these periods and the subjects of importance of each period as they are discussed, and if he will concentrate upon the connection of all these parts to the whole purpose of God in the whole plan, every question of importance will soon be solved and no mystery will remain concerning the Bible and God's eternal plan and purpose. One should study in detail the history of God's dealings with man in each past age and then the prophecy predicting the future dealings with man in each future age. When this is done, it should be a simple matter to solve many perplexing problems that men have in their minds concerning the Bible. Many problems will automatically clear up, and the rest will be simple to solve as one studies the Bible with these facts in mind. One can then see from God's standpoint what God had in mind before He began to bring His plan to pass, as revealed in the Scriptures.

I. Definition of Innocence

The word "innocence" itself is simple to understand. It merely means *the quality of being without consciousness of evil; harmlessness; or freedom from crime, guilt or sin.* An innocent person is one who is free from guilt or violation of any law, guiltless, sinless, pure, upright, harmless.

The word "innocence" as applied to a period of time or a dispensation means that *it was an age of sinlessness, innocence, harmlessness, and freedom from guilt or sin on the part of man who was responsible to rule for God in this period.* Adam was perfectly innocent when put in the Garden of Eden. He was not even self-conscious to the extent of being ashamed of his nakedness. "They were both naked, the man and his wife, and were not ashamed" (Gen. 2:25). They became self-conscious of their nakedness when sin entered: "The eyes of them both were opened, and they knew that they were naked" (Gen. 3:7). When a person is in this state we could speak of his being God-conscious, perfectly innocent of all wrong doing. In the fall, man lost this God-consciousness and gained self-consciousness. Conscience was awakened and both man and woman became sinners, knowing by experience both good and evil.

We call this former age the *Dispensation of Innocence* because man was tested in this first probationary period while in a state of innocence. He was tested as to right and wrong, or to the free exercise of his created will power while he was sinless and free from all evil.

II. The Length of the Dispensation of Innocence

The length of the Dispensation of Innocence is unknown, but judging from Satan's character and his dealings with all men of all ages, we can historically and scripturally conclude that he did not let God's work go very long without trying to defeat Him. He was jealous of Adam and would not be satisfied with man ruling in his place as governor of the earth. He no doubt got busy immediately to cause the fall of man and regain dominion of the restored earth through man.

On the small chart, you will notice that we have the length of this dispensation to be six days followed by a question mark. *This means we do not know how long this age lasted, but putting it at one week cannot be very far off for the following reasons:*

1. Satan does not let man alone for very long today, unless he already controls the individual and there is no fight to get him.

2. The story of the record of the creation of man and of his fall continues without a break or without any time element between them, thus indicating they followed each other in close succession.

3. We have record of God resting on only one sabbath day (Gen. 2:1-3).

4. The next statement about God is that He was walking in the Garden in the cool of the day (Gen. 3:8). This had to be after the sabbath of rest, for God rested on that day.

5. Neither Adam nor Eve had yet had time to visit and eat of the Tree of Life, for when they sinned they were driven out of the Garden and kept from this tree lest they should eat of it and live forever (Gen. 3:22-24).

6. Both the Tree of Life and the Tree of Knowledge of Good and Evil were evidently shown to man so that he could distinguish them from all the other trees and be able to tell which was the forbidden one and which was the Tree of Life. The fact that they went first to the Tree of Knowledge indicates that they were curious to look this tree over to see why it was so different from all the other trees of the Garden. When curiosity is aroused in any person he is generally not long in trying to satisfy the curiosity.

7. The serpent was near the forbidden tree at the time man came to satisfy his curiosity; which was evidently aroused when God gave the commandment not to eat of the tree, and that was on the day of man's creation when he was put in the Garden. Man could have sinned the very next day when God was resting from all his work, for there is no command for man to rest and no record that he did rest on that day. It would have been ridiculous to ask man to rest before he had worked one day. The first day of man's work was the day on which he was created, for he named the animals, and that was a good day's work for any man. If God taught him in the beginning to rest on the seventh day after six days' work, as some teach, then Adam's first sabbath would have been on the fourth day of the second week instead of the seventh day.

8. Adam fell before he knew his wife and had offspring, for the first children to be born were as sinful as those that are born today, for death has passed upon all men for all have sinned (Rom. 5:12-21). This would prove that he sinned at least before a few days passed. He was married to the woman on Day 6 of the restoration of the Earth, for he said on that day, "This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:21-25). Judging that he was a normal man, he would not wait indefinitely to love his wife and carry out his creative purpose and satisfy his natural desire. Few men, if any, ever wait a week to fulfill the purpose of marriage, and we can believe that Adam was no exception. Hence, we conclude that he sinned before Eve conceived and that man was not long in a state of innocence before he ate of the forbidden fruit.

We must add here that the forbidden fruit was not intercourse with his wife, as many rebels against truth teach, for this he was created to do, else he could never multiply and replenish the Earth as he was commanded the first day of his existence (Gen. 1:26-28). He was commanded to have children, but not to eat of the tree. Hence, the two acts could not have been the same.

The forbidden fruit was simply a natural fruit that grew on a tree as is plainly stated of it: "The Lord God planted a garden eastward in Eden . . . And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life in the midst of the garden, and the tree of knowledge of good and evil . . . And the Lord God commanded the man, saying,

Of every tree in the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die . . . The woman saw that the tree was good for food . . . she took of the fruit thereof, and did eat, and gave also to her husband with her; and he did eat" (Gen. 2:9, 16-17; 3:1-6, 11-12).

It is pure nonsense to claim that such simple language of eating of the fruit of the tree was sexual intercourse. The words "food" and "eat" are used 14 times in Gen. 2-3, proving that natural food and real eating was the cause of the Fall. The Tree of Knowledge is classed as one of many other trees in the Garden, and it is just as easy to prove that eating of every tree of the Garden is sexual intercourse as to prove this of only one of these trees.

In the very beginning of our study of the Bible we must learn to reject the foolish theories of men and believe what is plainly written. This is the only way to gain a working knowledge of the Bible. If we are to question and do away with what is written we had better put up the Bible forever and have nothing to do with it, for we shall receive less judgment in the end than we will if we change everything it says.

Taking the Bible literally will enable us to get a simple knowledge of the truth as to what caused man to Fall and when. There is no mystery attached to the Fall and there can be no misunderstanding if we believe what is recorded in God's Word. The Fall could have been brought about by doing anything that God commanded man not to do. It was not the nature of the fruit that caused the sin, but it was disobedience to God that constituted the sin. This is plainly stated in Rom. 5:12-21, "For if by one man's offense . . . by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Again, "where no law is, there is no transgression," and "sin is the transgression of the law" (Rom. 4:15; 1 Jn. 3:4). If man had been told not to do any one of a thousand acts, a transgression of any one commandment would have constituted the sin that caused the Fall and would have brought the death penalty.

III. The Favorable Beginning of Man in Innocence (Gen. 1:26-30; 2:8-24)

Man and woman fresh from the hand of the Creator had physical, spiritual, and eternal life; communion and fellowship with God and all creatures in the new

creation; dominion over that creation; the revealed will of God and His law and the knowledge of penalties and rewards; God-consciousness or innocence; a natural disposition of love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and self-control; the power to make free choice and to rule his dominion and defend it from all enemies; and a right to attain to a higher glory should he prove true in his test.

Man was a miniature of God in soul and spirit faculties and had a physical body made in the image and likeness of God. He was uncorrupt, free from prejudices, sinful lusts, and all evil. He was in a highly enlightened state and of a glorious spiritual, moral, and mental makeup. He could enjoy the pleasures of that state to the full. He had power over Satan and all fallen spirits that were loose in the Earth. He could have resisted them and remained true to God if he had so desired. The animal and sensitive natures of man were free to enjoy themselves in everything aside from the one forbidden tree. Nothing else he could have done would have been sin at that time.

As time went on, God no doubt would have revealed more of His moral law and government, but at that time there was only one command to obey. Man's body was perfect. His senses were quick and lively and able to perform with vigor and delight their various operations. He enjoyed nature in all of its original beauty, purity, and harmony, revealing the goodness of the Creator. His soul passions, appetites, feelings, and desires, and his spirit-faculties were in perfect union with God and were exercised in all dignity over the new Earth and all things therein.

He enjoyed the fullness of natural, spiritual, and eternal life and could have remained in that condition if he had obeyed one commandment. The law of his nature contained those moral principles concerning good and evil which were the measures of his duty to God, to the universe, and to himself and his posterity. He understood fully the law and its penalties and his great responsibility to God and his own kind.

God placed in man's reasonable spirit and in his sensitive soul the principle and power of obedience and made a covenant with him on condition of obedience. He was perfectly holy, but in a mutable state. He was sinless, but capable of sin. He was eternal, but placed on probation. He was invested with power to prevent his falling, yet lived under the possibility of it. He was complete in his being, but receptive to sinful impressions.

Man had a wonderful helper in his wife, who was created from one of his ribs. As it is true today, so it was then: a woman can either make or break a man. Of woman's creation Matthew Henry says, "Not out of man's head to be topped by him, nor out of his feet to be trampled on by him, but out of his side to be equal with him; under his arm to be protected by him, and from near his heart to be beloved by him." This expresses the fact that man and woman were to be partners in life. If they had both cooperated with God, the curse never would have come. There would have been no sin, no sickness, no death, no pain, no failure, and no unhappiness in all creation, and no cancellation of eternal life. Man, before the Fall, was not to be a lazy being, for God put him in the Garden to dress it and to keep it (preserve from enemies as expressed in Gen. 3:24; 17:9-10; 18:19). He was to eat of the wonderful fruits, nuts, grains and vegetables that grew in the restored Earth. He was to reproduce his own kind and keep them obedient to God and in harmony with all creation. He was free to utilize the whole creation to the best good of all concerned. He was to consecrate himself to the best and highest good of being and of the universe, and remain a free and eternal subject of the Moral Governor of all. These and other favorable conditions made it entirely and easily possible for man to have been true to his trust and rule the Earth for God forever.

IV. The Test—Man on Probation (Gen. 2:16-17)

Man, being created a free moral agent, needed to be tested to see whether he would remain true to God before being placed in the eternal responsibility that God had in mind for him. (See Lesson One, Point VIII, for a full discussion of why man had to be tested.) Adam had the power to choose for himself whether he wanted to obey or disobey God and needed only to be enlightened as to what the will of God was. God made known to him His will and the rewards of obedience and penalty for disobedience, so there was no excuse for man to choose the evil and cooperate with the enemy of both God and man. Being created with power to prevent his own Fall and with free choice in the matter, man was and still is held entirely responsible to God for his choice and its results.

Adam was placed on probation or trial. If he had proved true he would have attained to a higher glory than before (Rom. 3:23), and could have lived forever to enjoy the fruits of obedience. The penalty for sin was eternal death, so naturally the reward for obedience was life—eternal life. He would have lived forever, physically as well as spiritually. If one can conceive of how man would

have continued forever physically and would have continued to multiply and live a natural existence, he can also conceive of how this is going to be true in the New Earth when the curse is removed, when man is again placed in the sinless state he was in before the Fall and before this present sinful career of the Earth and its inhabitants. One can envision how there will be eternal generations of natural people on Earth in the future, as we have proven in Supplement Two, Question 2.

Even after the Fall, man could have lived forever if he had eaten of the Tree of Life. The reason God drove him out of the Garden and placed cherubims to guard the Tree of Life from man was "lest he put forth his hand, and take also of the tree of life, and eat, and live for ever" (Gen. 2:22-24). If sinful man could have lived forever physically if he had eaten of the Tree of Life, then it certainly is clear that natural, redeemed man in the New Earth will also be able to eat of this tree and live forever (Rev. 21:1-7; 22:1-5).

The fact that man would have lived forever physically even after he had sinned and was under the sentence of death if he had eaten of the Tree of Life, proves that the penalty for sin was not merely physical death—it was eternal death. No fruit of the Tree of Life could have cancelled this eternal death penalty. It could have made man incapable of dying physically and of being redeemed from death, Hell and the grave, so that he could become a higher being than he ever could be in the natural fallen state. God really wanted man to live forever physically, but not in spiritual and eternal death, or separation from Him by sin. It was in God's plan, therefore, to redeem man spiritually and eternally before placing him back on the Earth to live forever physically.

The particular test for man in the Dispensation of Innocence was that he should not eat of the Tree of Knowledge of Good and Evil, which would result in the loss of his dominion and fellowship with God. It would seem that sinless and perfect man could have obeyed one simple law if sinful and imperfect men of today are obligated to keep many laws. It would seem that man could have kept himself true to God when today redeemed man lives in righteousness and true holiness according to the gospel (Rom. 6:1-23; 8:1-13; 12:1-2; Gal. 5:16-26; Eph. 4:22-24; Titus 2:11-13; 3:5-7; 1 Jn. 1:7-9; 2:29; 3:7-10; 5:1-4, 18).

V. The Purpose of God in This Dispensation

The purpose of God in testing man while in a state of innocence was to see

whether or not man would obey Him, so that he could be trusted in an eternal responsibility in connection with the Earth and God's universal kingdom. God had seen how Lucifer, the first ruler of the Earth, had been lifted up in pride and had rebelled against His sovereignty; so it was only natural for Him to test the new ruler of the Earth to see if he would exalt himself as Satan did (Isa. 14:12-14; Ezek. 28:11-17; 1 Tim. 3:6).

God planned that if man fell he should do it before he ate of the Tree of Life, so that he would not have to live forever in a sinful state. Therefore, He tested man soon after creation instead of later on in life. God further intended that if man fell he should do it before he had offspring, so that his children could be born into the world on the same level with himself in order that God could have mercy upon all alike.

This kind of plan would make all men alike dependent upon God for needed grace for body, soul, and spirit. This would give every person the same opportunity to be saved or lost as he freely chose. God wanted to demonstrate to man that He was not a tyrant as He was accused of being by Lucifer and other fallen spirits. As it is now, as revealed in God's plan for man, God can speedily and eternally redeem the race and the Earth to a state of perfection as before the Fall and be assured that His plan for man in all eternity will never be marred again.

VI. The Means of God in Accomplishing this Purpose

The restriction of man from the Tree of Knowledge of Good and Evil, and the temptations offered by the devil were the means of God in testing man as to his ambitions to become like God (Gen. 3:1-6). To become like God had been the main desire of Lucifer who had said in his heart, "I will ascend into heaven, I will exalt my throne above the stars of God . . . I will be like the most High" (Isa. 14:12-14). Lucifer knew that the way to become unlike God was to exalt self, and he further knew that if he could appeal to man to misuse his faculty of humility, which is the glory of the creature and his native makeup, he could cause God to curse him.

Without the tempter the first man might have remained true to God, but he was attacked by the most subtle of spirit-beings, who used the most subtle of the creatures of Adam's creation to cause man to Fall and corrupt himself, as well as all his posterity (Rom. 5:12-21), as we shall study in the next point.

Earth’s Second Sinful Career (Gen. 3:1—Rev. 20:15)

VII. The Failure of Man—The Fall

In Gen. 3; Rom. 5:12-21; 1 Tim. 2:13-14 and other passages we have a simple record of the fall of man including what caused him to Fall. Without a clear faith in the fall of man there cannot be a clear faith in the redemption of man. Men who preach and teach that man did not have a Fall or that if he did he fell upward, that man is simply a victim of environment and is incapable of sin, such beliefs can never lead souls to redemption from sin through Jesus Christ. These men destroy the very foundation of Scripture and of man’s eternal life and hope. One must believe in the Fall, or he cannot be saved. Jesus Christ did not come to call the righteous, but sinners to repentance (Mt. 9:13). If man never had a Fall he could never be redeemed. Likewise, if a man does not believe he is a sinner he cannot be saved. He must repent to be saved (Mk. 1:4; 6:12; Lk. 13:1-10; 24:47; Acts 2:38; 3:19; 17:30; 1 Jn. 1:7-9). This is the chief fundamental of the Gospel of Christ, which is the power of God unto salvation to all who believe (Rom. 1:16; 1 Jn. 1:7-9; Rev. 1:5-6; Eph. 1:7).

In Gen. 3 we have the historical record of the fall of man, and if anyone denies this truth he is incapable of true faith in any other part of the Bible, for all Scriptures center around man, his creation, Fall, and redemption through Jesus Christ. The cause of the Fall is stated as being the breaking of the commandment of God in eating of the Tree of Knowledge of Good and Evil. God had said, “Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die” (Gen. 2:16-17).

The whole temptation centered around this tree and its fruit. Why Adam and Eve happened to go near the forbidden tree is not stated, so we have to believe that they were curious as to why God would not permit them to eat of this tree, when all the other trees were not withheld from them. At any rate, they were at this tree together, as is clear from the statement: “she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of

them both were opened, and they knew that they were naked" (Gen. 3:6-7).

It is true that the serpent talked with the woman, but that does not prove that the man was not present. There is no statement that Adam was not present, so we naturally conclude that he was. *The main facts of the story of the fall of man are the following:*

1. DOUBT CONCERNING GOD'S WORD (Gen. 3:1). The serpent raised a doubt or a question whether God would permit man to eat of every tree of the Garden. Thus, Satan's first utterance in Scripture shows opposition to the Word of God. Satan's opposition to the Bible accounts for our having so many false theories of the Word of God. Any theory that teaches that God does not mean what He says and that adds to, misinterprets, takes from, or changes in any form what it plainly says is satanic. All theories claiming that the Bible is hard to understand or that it is a mystery, that it means anything one interprets it to mean, that one can prove all things by the Bible, that one man's interpretation is as good as another, that it must be changed before it can be understood and many like theories, are satanic.

2. ADDITION TO AND MISQUOTING GOD'S WORD (Gen. 3:2-3). The woman answered the doubt raised by the serpent by adding to God's Word the statement "neither shall ye touch it," which is a misquotation of Gen. 2:16-17. God did not say touching the tree would bring death, but only eating of it.

3. CONTRADICTION OF GOD'S WORD (Gen. 3:4). Next, the serpent directly contradicted the Word of God of Gen. 2:16-17. God said, "thou shalt surely die," and the devil said through the serpent, "ye shall not surely die." Both statements cannot be true. One must choose to believe one or the other. Those who believe God today believe that men will die if they sin, but those who believe Satan believe that men will not die if they sin. This is a definite contrast which requires definite decisions on the part of men today just as it required a definite stand on the part of Adam and Eve. God still says, "the soul that sinneth, it shall die" (Ezek. 18:4); "If ye live after the flesh, ye shall die" (Rom. 8:1-13); "he that soweth to the flesh shall of the flesh reap corruption" (Gal. 6:7-8); "the end of those things is death . . . For the wages of sin is death" (Rom. 6:14-23); "If any man defile the temple of God, him shall God destroy" (1 Cor. 3:16-17); "they which do such things shall not inherit the kingdom of God" (1 Cor. 6:9-11; Gal. 5:19-21); and "If we deny him, He also will deny us" (2 Tim. 2:12). If one will be honest and read these passages he can see that they were spoken to Christians

(except Ezek. 18:4) and this applies to all men, as did Gen. 2:17, and as is clear in itself, for God could not be a respecter of persons to permit one to die for sin and not another (Jas. 2:9).

4. MISINTERPRETATION OF GOD'S WORD (Gen. 3:5). Satan, in his second statement to the woman through the serpent, gave the basis of many false doctrines: "Ye shall be as gods," or as it is put today, "we all have the God-power [a God-law] in us," or "we are all a part of God" and all we need to do is to look to the God in us and use the divine power of which we are a part.

5. TEMPTATION TO TRANSGRESS GOD'S WORD (Gen. 3:6). The appeal of Satan to man that he would become like God was a strong one. This desire in itself is no sin. It is a high ideal, and every Christian should strive to be like God, but in the divine way as demonstrated by Christ, not the selfish, sinful way as demonstrated by Lucifer and Adam and Eve. That is, seeking to become like God by self-gratification and rebellion is the way to become unlike God, but to be like God by self-emptying and humiliation as Christ did is to become like God, as we shall see in Lesson Twenty-one.

When Eve "saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise," she was tempted to sin. Paul tells us in 1 Tim. 2:13-15 that Adam was not deceived, but the woman being deceived was in the transgression. In 2 Cor. 11:3 we read of Eve being beguiled by the serpent. This appeal consists of three main lines of temptations, the only three with which man has to deal. John speaks of them as "the lust of the flesh, and the lust of the eyes, and the pride of life" (1 Jn. 2:15-17). These are the three lines of temptation Christ went through in the wilderness and overcame, as recorded in Mt. 4:1-11. If man overcomes these three lines of temptations he is an overcomer of Satan, the flesh, and the world. *These three lines of temptations as expressed in Gen. 3:6 are:*

> (1) "Good for food," or "the lust of the flesh." In the temptation of Christ it was, "command that these stones be made bread;" that is, you are hungry, make yourself some bread so that you may live. The answer of Jesus, the second Adam, was, "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God;" that is, I will not use my power to satisfy my personal appetites and desires. Only for others will I use my power to do as you tempt me to do. My appetites are crucified and controlled, and I will not yield them to be exercised at your suggestion to

satisfy any soulish desire or passion.

(2) “Pleasant to the eyes,” or “the lust of the eyes.” In the temptation of Christ it was, “cast thyself down . . . He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone;” that is, you have need of personal protection, use your power to preserve your bodily perfection and beauty. Christ answered, “Thou shalt not tempt the Lord thy God;” that is, I will not use my power for any personal bodily benefit. My body is controlled and yielded to God for the bodily needs of others.

(3) “A tree to be desired to make one wise,” or “the pride of life.” This is expressed in the temptation of Christ as follows: “All these things [the worldly kingdoms and the glory of them] will I give thee, if thou wilt Fall down and worship me;” that is, act wise and yield your spirit to me as did Adam, and be rewarded. Christ answered, “Get thee hence, Satan . . . Thou shalt worship the Lord thy God, and him only shalt thou serve;” that is, true wisdom and God-likeness is to yield my whole spirit to God for the exaltation of others, not for my own personal gain and glory.

6. TRANSGRESSION OF GOD’S WORD (Gen. 3:6). Adam and Eve went through the same routine of temptation until actual sin was committed, as is true with many men today. James said, “Every man is tempted, when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin: and sin when it is finished, bringeth forth death” (Jas. 1:13-16). Sin is not sin until lust hath conceived and the law has been broken. Any temptation short of breaking the law is not sin. Any created faculty exercised along any line is perfectly sinless and legitimate within the bounds of the law. It is only in exercising these faculties in breaking the law that sin is committed. For example, it was perfectly sinless and legitimate for Adam and Eve to eat and to have a desire to be like God, but it was in eating what was forbidden by the law of God that sin was committed. There is a right and a wrong way, and a right and a wrong time to exercise our faculties. When we are tempted to use them in self-gratification and sin the exercise of them is wrong, but when they are exercised lawfully no sin is committed.

7. THE RESULTS OF TRANSGRESSION OF GOD’S WORD (Gen. 3:7-19). In the Fall man lost spiritual, physical and eternal life and gained instead the opposite—spiritual, physical, and eternal death or separation from God, and was

cut off from the purpose for which he was created. He was created to live forever spiritually, but spiritual death or separation from God by sin deprives him of that privilege (Isa. 59:2; Eph. 2:1-10). He was created to live forever physically. Physical death or the separation of the soul and spirit from the body deprives him of that benefit (Jas. 2:26). He was created to live forever both spiritually and physically. Eternal death, or the eternal separation from God in Hell, deprives him of that great blessing. Thus, it became necessary to redeem man—body, soul, and spirit—before he could fulfill the purposes for which he was created. *In the fall man lost the following:*

(1) Spiritual, physical, and eternal life (Isa. 59:2; Eph. 2:1-10; Mt. 25:46).

(2) Communion and fellowship with God (Isa. 59:2; Col. 1:20).

(3) Fellowship and pleasure with animals (Gen. 2:19; 9:2).

(4) Dominion over all the works of God's hands (Ps. 8:3-7).

(5) Rulership of the Earth (Jn. 14:30; Eph. 6:10-18; 2 Cor. 4:4).

(6) God-consciousness or innocence (Gen. 2:25; 3:7, 10).

(7) The power to do good and refuse evil (Gen. 6:5-7; Eph. 2:1-10; Rom. 7).

(8) God's perfect image and likeness (Phil. 3:20-21).

(9) Control of soul passions and spirit faculties (Eph. 2:1-10; Gal. 5:19-22).

(10) The right to the Tree of Life (Gen. 3:22-24).

(11) An eternal home and paradise (Gen. 2:15; 3:22-24).

(12) The fruit of the Spirit (Gal. 5:22-23).

(13) God's glory and self-respect (Rom. 3:23).

(14) Righteousness and true holiness (Eph. 4:22-24).

(15) Freedom from disease, sorrow, hardships, and sufferings (Gen. 3:16-19).

(16) Many other benefits too numerous to mention, such as God's help, power, grace, and every blessing that is restored to man through redemption.

Man lost all these and instead received knowledge and experience, a new master (the devil), condemnation, loss of his soul, an inferior position in the Earth, and cooperation with evil spirits, power to do evil, death, pain, sorrow, sickness, sin, self-gratification, unclean habits and lusts, unbelief, separation from God, hardships, sufferings, Hell, eternal damnation, and many other curses too numerous to mention—which we all have experienced, more or less.

He was set upon by the most powerful and subtle of spirit rebels, who caused him to Fall and corrupt himself and his posterity and come under the control of stronger rebels than he himself ever was after the Fall. These evil spirit forces are so deep-seated in man's body, soul, and spirit that they seem to be a part of his creative makeup, but they are not. They have control of him as long as he voluntarily remains in sin and rebellion against God.

Man, in the Fall and by subjection to these evil spirit-forces, became depraved, polluted, and corrupt in his nature; "his understanding was darkened" (Eph. 4:18; 2 Cor. 4:4; Rom. 1:21-32); "his conscience defiled" (Heb. 10:22); "his will made obstinate and rebellious" (Isa. 28:14; Rom. 8:7); "his affections became carnal and sensual" (Eph. 2:1-3); "his thoughts evil continually" (Gen. 6:5); "his heart full of abominations" (Jer. 17:9; Mt. 15:19); and all his posterity with all their faculties were constituted sinful by nature and children of the devil by life and practice (Jn. 8:44; 1 Jn. 3:8-10; Eph. 2:1-3; 2 Cor. 4:4; Rom. 5:12-21; Ps. 51:5).

VIII. The Judgment of God upon Fallen Man

Judgment always follows failure and sin in every dispensation. In this one, God's will had been made known and the penalty for disobedience revealed before man sinned. To be just, it was necessary for God to keep His Word and teach the new free moral agents that He was just and righteous in all His dealings, including His exercise of government. He had to teach man that His Word was true and was to be taken literally and obeyed. To be lenient would have caused others to rebel and then to expect more and more leniency. If God had started a program like this there would have been no end to rebellion. It never could have been put down without God's showing Himself to be a respecter of persons. Sin had to be

judged and man had to be taught that it does not pay to rebel against God, to do those things that are not for the best good of his being and for the highest good of the universe. The judgment of God was fivefold:

1. The Curse upon the Serpent (Gen. 3:14-15)

The serpent was cursed because he was the first to yield to Satan to cause the fall of man. The devil was too wise to begin with the very head of creation. Instead, He began with the highest of the animal creation, whom Josephus says lived with Adam and Eve before the Fall. Whether this is true or not, it is clear that he was capable of such subtle work. He made a league with Lucifer and started opposition to God's Word, which has been Satan's sphere of activity ever since.

The serpent was cursed above all creatures and was to go upon his belly and eat dust all of his days (Isa. 65:25). He was deprived of walking upright and of his speech, and became a poisonous, loathsome creature, despised of man whom he had betrayed and deceived (2 Cor. 11:3; 1 Tim. 2:14). That the serpent was not the personal devil, but merely a tool of the devil and a creature of the field which God had made is proven by the following points:

> (1) This is what is plainly stated in Gen. 3:1: "Now the serpent was more subtle [impudent] than any beast of the field which the Lord God had made." Satan is a fallen angel, as we have seen, and not a beast of the field. The devil does not crawl upon his belly, as is true of a literal serpent.
>
> (2) No statement in Scripture ever teaches that Satan as an angel can turn into a literal serpent or any other beast.
>
> (3) The curse upon the serpent continues upon literal snakes even in the Millennium when they are removed from all other animals (Isa. 65:25). If a literal serpent was not involved in the fall of man, why should it be cursed above all other creatures?
>
> (4) The Hebrew word for "serpent" is nachash, which means a literal snake. It is always used of a literal snake except in Isa. 27:1, where it is clear that no literal snake is referred to. Following our principle of taking the Bible literally whenever possible, we naturally conclude that the word nachash in Gen. 3 refers to a literal snake, just as it does in every other place except one. In both Testaments when the literal meaning is not to be understood it

is always clear, or it is explained that a literal serpent is not meant (Isa. 27:1; Rev. 12:9; 20:2).

(5) The language of Gen. 3 is literal, not symbolical, as is Rev. 12:3-17, where the serpent is explained as a symbol of Satan. Suppose we substitute the word "devil" in every place the word "serpent" is used in literal passages as Gen. 3; Exod. 4:3; 7:9-15; etc., and note the results. Thus there is no excuse for believing that the serpent of Gen. 3 was the devil in person.

(6) Eve was acquainted with the literal serpent in the Garden, but she knew nothing of the devil; so if a strange person had appeared to her she would have been afraid to converse with him. We conclude that the serpent was literal and that Eve was well acquainted with him and had talked with him on other occasions.

2. The Curse upon Satan (Gen. 3:15)

As we have seen in Lesson Seven, Point IV, there are passages of Scripture where we must recognize the law of double reference. That is, two things or persons are addressed in the same passage—a visible one and an invisible one. In Gen. 3:15 we have the first occurrence of the law of double reference. The serpent is the visible one addressed, but also Satan, the invisible plotter of man's Fall, is addressed. The seed of the serpent refers to natural snakes, the descendants of the original serpent, and to the ungodly men who are children of the devil (Jn. 8:44; 1 Jn. 3:8-10). There is a natural enmity between man and natural serpents as well as there is between the godly and the ungodly (Jn. 15:18; Gal. 4:29; 1 Jn. 3:12).

The seed of the woman refers to the natural descendants of Eve and to one seed in particular—Christ. There is a natural enmity between the natural seed of the snake and the natural seed of the woman, and between Satan and man, but the meaning goes further than this. This is the first prophecy of the coming of Christ as the Redeemer who would actually defeat Satan, the invisible person addressed. Paul spoke of the particular seed of the woman referred to, which is Christ (Gal. 3:16; 4:4). The Scripture was fulfilled completely when Christ defeated Satan on the cross (Col. 2:14-17).

Thus, the curse upon Satan was that he would be defeated by Christ, the seed of the woman, and that his dominion of Adam's creation would be destroyed.

Christ bruised the serpent's head on Calvary (Gal. 3:13; Col. 2:14-17), but the final action of Christ in putting down Satan and ridding the Earth of all rebellion is yet future. At Christ's second advent Satan will be defeated and cast into the abyss for 1,000 years. Then he will be liberated to deceive the nations for a short season, and after that he will be put into the Lake of Fire forever, and all rebels will be destroyed on the Earth (Rev. 19:11–20:15; 1 Cor. 15:24-28).

3. The Curse upon the Woman (Gen. 3:16)

The woman was the second of the earth-creatures to be cursed because she was the second to yield to sin and the devil. After getting the serpent to yield to him the devil was determined to get the woman to sin and through her to get the man to rebel against God. Eve listened to the serpent and began to doubt God's Word, and this doubt led to open transgression of the law, as we have discussed under Point VII, above. The curse upon the woman was, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." Before the Fall she was equal with the man, and childbirth was to be a pleasure without pain, but now she must be ruled by the man and have multiplied sorrow and conception. Now man is the recognized head of the woman and should be her spiritual advisor as well as ruling the whole household (1 Cor. 11:1-16; 14:34; Eph. 5:21-33; Col. 3:18; 1 Tim. 2:11-15; 1 Pet. 3:1-6).

4. The Curse upon the Man (Gen. 3:17-19)

The man was the third of the earth-creatures to be cursed because he was the third to yield to sin and the devil. Both the serpent and the woman were factors in causing the head of creation to sin. God began His conversation with the rightful ruler of the Earth and worked down, tracing the guilt, while the devil began with the beast of the field and worked up in causing rebellion. Adam implied blame on the Creator, as well as his wife, when he said, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat" (Gen. 3:12), and, we might add, man has been placing blame on the woman ever since. In other words he says, "God, if you had not given me the woman, I would not have sinned." The woman laid the blame upon the serpent (Gen. 3:13), but the serpent did not lay the blame upon anybody. In this respect beasts have higher principles than fallen man, who is always placing the blame of any wrong doing upon someone else. When it comes to taking credit for some good deed, man generally wants the credit. Very few will be meek enough to give credit to the

other fellow when he is due the praise.

The curse upon the man was: “Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return” (Gen. 3:17-19). Man was driven out of Paradise and kept from the Tree of Life. He was doomed to die and to pay the full penalty for the broken law.

Man’s Penalty Discussed

We have often been asked the questions, “Why did God permit man to Fall?” and “Why did not God destroy Satan before he caused man to Fall?” These are not the important questions to ask. The more important ones are: Why did man choose to sin? Why would he have chosen the wrong thing instead of the right when it was more natural to do right before the Fall? What could God do about it since He had created man a free moral agent who had to be tested to see if he would choose right over wrong? How could God have done otherwise after making man free to choose and after placing him on probation to test him? How could God have tested man otherwise? How could God be just in making man free to choose for himself and then restrict the exercise of free choice?

Many revealing questions could be asked, but these are enough to cause one to see that it was best for all concerned for man to go through a period of probation to see whether he could be trusted with eternal matters, without any fear of some future rebellion. (See Lesson One, Point VIII, for a full discussion of the reasons for God’s dispensational dealings.)

The penalty for man was death: “In the day that thou eatest thereof thou shalt surely die.” On a right understanding of this penalty lies the basis for a true understanding of many fundamental doctrines of Scripture, such as God’s love and justice, eternal punishment, necessity of the new birth, immortality, and others. These will be discussed in due time in other lessons, but many questions concerning them will automatically clear up when we get a right understanding of the penalty for sin. *The penalty was not spiritual or physical, but eternal death, as proven by the following points:*

(1) The phrase “In the day” means a literal day and not 1,000 years as some teach. Regardless of what one could say about it, if this is what God said then this is what He meant, and this is what really happened. When we accept plain statements of God as truth and study all the Scriptures on the question it will always be discovered that God means exactly what He says.

The Hebrew word for “day” is yom, meaning a literal day when not used with qualifying words such as “the day of vengeance” (Prov. 6:36); “the day of prosperity” (Eccl. 7:14); or “the day of temptation” (Ps. 95:8); etc. The phrase “in the day” appears 84 times and never means 1,000 years, as can be seen if one will look up the passages where it is used. Suppose we give it that meaning in Gen. 3:5; 31:40; 35:3; Exod. 32:34; Lev. 6:5, 20; 7:35; 14:2, 57; etc. It can be seen that such a theory is ridiculous. The fact that Adam died physically in 1,000 years proves nothing as far as proving that “in the day” means 1,000 years. In 1 Ki. 2:37-46 we have the Hebrew beyom translated “on the day,” and this is exactly the same expression in Gen. 2:17. Suppose we interpret “on the day” as some do “in the day.” We would have the idea that in the 1,000 years that Shimei crossed the brook Kidron David would surely kill him. We all know that neither David nor Shimei lived 1,000 years, so the same argument could not be used here and should not be used of Adam. Adam died eternal death the very day he ate of the tree. He did not die physically that day, so the death penalty could not have been physical death. It has to be either spiritual or eternal death that God had in mind. It was eternal death, as we shall see.

(2) If physical death would have been the only penalty, then the penalty for sin would be paid at physical death and all who die physically would be free from sin and would go immediately to Heaven, because the penalty would be paid and they would not be guilty any longer. This would not be a penalty, but a reward. If this were true, then there could be no such thing as redemption, for all die physically. That the penalty goes beyond physical death is clear from the fact that some who die physically go to Heaven at death and some go to Hell, as we shall see in Lesson Thirty-seven.

(3) The penalty could not be spiritual death only because spiritual death is the state of sin into which all sinners go when they become sinful. This state of sin is spoken of as being “dead in trespasses and sins” (Eph. 2:1-9; Col. 2:13). If spiritual death or the state of man in sin was the death penalty, this would make God the author of sin, for if the state of sin in which men

commit many sins is the penalty, then God made all men commit many sins to pay for the one sin of eating the forbidden fruit. God would then be the author of many sins to pay for the one sin. This would also free man from the guilt of sin after he has committed many sins to pay the penalty for committing the one sin. In other words, all men will be saved because they are guiltless after they have committed many sins, to pay the penalty of the one sin. After living in the state of sin man would go immediately to Heaven and no one would go to Hell. The penalty must be something beyond physical and spiritual death, for some go to Heaven after they have gone through these deaths and still others go to Hell.

(4) The penalty, therefore, must be eternal (or endless) death or separation from God. Death, as we have seen in Point VII, 7, above, is separation from the purpose for which a person was made. Physical death is the separation of the inner man from the outer man, the body (Jas. 2:26), and spiritual death is the separation of the soul from God by sin (Isa. 59:2); so if either one of these deaths were the penalty for the sin, the penalty would be paid when spiritual and physical death has been experienced and God could not hold men guilty any longer, because the penalty would have been paid. Eternal death is eternal separation from God and as some go to Hell forever regardless of spiritual and physical death, the penalty could not be these two deaths. It must be that eternal death is the penalty for this reason.

Some men object to endless death or separation from God and eternal torment on the grounds that it is too long and because of its proportion to the time spent committing sin in this life, but it must be remembered that in civil governments one sin incurs the penalty of a broken law. The length of time spent in committing sin has nothing to do with the length of time one must suffer the guilt and punishment. It is the design or intent of the sin committed that constitutes the moral aspect of the action and not the length of time taken to commit it. It is not the number of sins and the time used in committing them, but the guilt of the sin that deserves endless punishment.

Why should not God condemn eternally the guilt that is eternally incurred by committing sin against His eternal Being, plan, and universe? The higher the ruler, the greater the moral obligation to render obedience to him, and the greater the sin and guilt incurred. An attempt to murder a king or some great sovereign that is loved and respected by millions would certainly be punished more severely and quickly than an attempt to murder some

insignificant and despised man of his realm. So it is with God. A sin against Him is the greatest sin possible because it is sin against the Supreme Sovereign of all Creation and the eternal good of the universe. The sin against the eternal plan of God produces infinite and endless guilt if unrestrained, so it cannot be considered a trifle. As the highest and eternal good of the universe is affected by the sin, the guilt must be of infinite nature and of endless duration.

Obligation to God is unlimited, so the guilt must of necessity be unlimited. To deny that the guilt of sin is boundless is as bad as to deny the guilt of sin altogether. If the highest well-being of God and the universe is the foundation of moral obligation, then the value of those interests is infinite. It follows that the law is infinitely unjust if its penalty is not endless.

Any law, to be just, must be in accord with the nature of the sin committed, and the penalty of the broken law must be equal to the importance of the law. Either God has no law that is just and eternal, or its penalty must be endless, as the sin against the eternal law affects endless things. A lesser penalty would not exhibit the high motives to secure obedience to the highest good of all. The tendency to perpetuate sin and rebellion against the eternal and highest good of all further proves that the sinfulness of the wicked is eternal, hence, the need of endless punishment for eternal wickedness. Since the sinner is an eternal rebel and he is not obeying the eternal law for the everlasting good of the eternal plan, and since he incurs eternal penalties for eternally breaking the law, the punishment must likewise be eternal.

Upon these grounds the Bible never hesitates to contrast the eternal punishment of the eternal wicked for eternal disobedience as being equal in length to the eternal bliss of the eternal righteous for eternal obedience (Ps. 9:17; Isa. 66:22-24; Mt. 25:41, 46; Rev. 14:9-12; 19:20; 20:10-15; 21:8).

If one will stop and consider that no man has to go to Hell and no free moral agent is forced to do one thing against his will, it is clear that if anyone goes to Hell he goes there because he chooses to. If he chooses not to go there, then he will accept Jesus Christ as his personal Lord and Savior. Since it is left up to each individual whether he wants to be saved or lost, whether he wants endless punishment or endless bliss, there is no room for any accusation against God. If man did not have freedom of choice in the

matter and if God had not made a way for all men to escape Hell, then there would be grounds for complaint concerning God's plan for man. As it is now, there can be no legitimate reason for blaming God for even one lost soul.

(5) Many Scriptures teach that eternal death or separation is the penalty for sin. Physical death is the result of spiritual death, and spiritual death is the result of sin which deserves eternal death. Men are now dead in sin and the penalty of the broken law has not yet been fully paid and will not be until men enter into eternal punishment, and that fact proves that eternal death is the penalty. Such statements as: "The soul that sinneth [while in the state of sin] it shall die" (Ezek. 18:4); "broad is the way, that leadeth to destruction" (Mt. 7:13-14); "the wages of sin is death" (Rom. 6:23); "shall of the flesh reap corruption" (Gal. 6:7-8); and many others that are spoken to men who are already spiritually dead, prove that the future death that is to be reaped and experienced is eternal death. All men outside of Christ are spiritually dead (Eph. 2:1-9; 5:14; 1 Tim. 5:6), yet they are still alive physically. All men are now eternally dead or eternally separated from God, should they continue this way until the final end when there will be no chance of being redeemed from eternal death. Redemption alone will cancel the death penalty. Should a man die physically without redemption, he remains forever separated from God, and this is the future death referred to in the above quoted passages.

No man's eternal death is considered certain until he is finally past all cancellation of the death penalty at the time of physical death. Then he has no more chance of salvation, for "after this [is] the judgment" (Heb. 9:27). That the second death is the Lake of Fire and not physical or spiritual death proves that the penalty must be eternal death (Rev. 2:11; 19:20; 20:10-15; 21:8). The man who is born-again becomes dead to sin and spiritually alive, yet he must die physically up to the time of the rapture, when death is cancelled for some. He is alive forever, so he escapes death by the cancellation of the death penalty through Christ (Jn. 3:1-18; 5:24; Rom. 6:1-23). The new birth is absolutely necessary in order to escape the penalty for sin. (See Supplement Two on the new birth and how to get it.)

5. The Curse upon the Earth (Gen. 3:17-19)

The curse upon the ground was the final curse pronounced. It was to produce

thorns, thistles, weeds, briars, and be more or less a wilderness, making it hard for man to make a living. It was to receive again the bodies of the new rebels which were to go back to dust again (Gen. 3:19; Eccl. 3:19-20; 12:7) until the resurrection and the judgment (1 Cor. 15:21-23; Rev. 20:4-15; Dan. 12:2; Jn. 5:28-29). Thus the Earth enters its second curse and its second sinful career. It will remain cursed until the Millennium, when the desert shall again blossom like a rose (Isa. 35). At the end of the Millennium the Earth will be purified by fire and made new, wherein dwelleth righteousness (2 Pet. 3:10-13; Rev. 21–22).

Thus the whole creation is cursed and is under bondage until the final restitution of all things and until the Earth is rid of all sin and rebels (1 Cor. 15:24-28; Rom. 8:19-23; Heb. 12:25-28; Rev. 19:11–20:15; 21:1–22:5). The whole curse affected all Earth creations and even angels. The curse on Satan affected the fallen angels and evil spirits; the curse on the serpent, the animal kingdom; the curse on man and woman, the whole of their posterity; and the curse on the Earth, the material creation.

IX. God's Provision of Redemption (Gen. 3:15-21)

Immediately after the fall of man, God's mercy was made manifest. He promised a redeemer and revealed that He would be born of a woman without natural generation and that He would defeat Satan and restore man's dominion. Through the coming seed of the woman, Adam and all his posterity could look for freedom from Satan, the new master of man and his dominion. This was taught man by the prophecy of Gen. 3:15 and demonstrated in type by the shedding of the blood of animals and the clothing of man with the skins of the animals (Gen. 3:21). By the slaying of this animal God showed Adam and Eve the terribleness of their sin and the penalty and that without the shedding of blood there could be no remission of sin (Heb. 9:22). From then on through the rest of the Bible, until the first coming of Christ, man shed blood as a token of his faith in the coming redeemer, who was to shed His own blood to atone for sin and restore man's dominion (Mt. 26:28; Acts 20:28; Eph. 1:7; 1 Jn. 1:7-9; Rev. 1:5; 5:8-10).

Questions on Lesson Nine

1. Define the "Antediluvian Age." How many dispensations are in it?
2. Name the nine main points to learn about each dispensation.

3. Why are these points so important to understand in connection with each period?
4. Define the word “innocence.” Define it as applied to a man and an age.
5. Why do we name the first period of man on earth “The Dispensation of Innocence”?
6. How long was the Dispensation of Innocence? Give several reasons why you believe it was this long.
7. Prove from Scripture that the forbidden fruit was literal fruit of a tree instead of sexual intercourse.
8. Prove from Scripture that it was not the nature of the fruit but an act of disobedience that constituted the sin of man.
9. State fully the favorable beginning of man in the Dispensation of Innocence.
10. In what sense was man a miniature of God?
11. Did man have physical, spiritual, and eternal life and would he have lived forever this way if he had not sinned?
12. How many laws did man have to obey in the beginning? How many do we have today?
13. Was it natural for man to do good in the beginning? Is it now natural for him to do evil? What happened to cause this change?
14. Can man be changed back to his original state? How?
15. Could man have prevented his Fall and remained true to God?
16. What kind of a helper was created for man? How was this helper made?
17. Was man created to live without duty or responsibility? What were his duties before the Fall?
18. Why was it necessary to test man? What was his test?
19. What would have happened if man had proved true to his test?
20. When will man be restored to his original position?
21. What could have caused man to live forever in a sinful state?
22. Why did not God permit him to eat of the Tree of Life?
23. What was the purpose of the Dispensation of Innocence?
24. What were the means of God in accomplishing His purpose in this age?
25. Explain fully the seven steps in the fall of man and its effects.
26. Is it important to believe in the fall of man? Why?
27. What was the first recorded lie?
28. What was the penalty for sin in the beginning? Is this penalty still in force? Prove.
29. Give the two opposite statements of God and Satan and which one proved to be truth? Which one is still truth today?

30. Did Adam really die the day he sinned? Will a man die today the day he sins? Prove from many New Testament scriptures that one will die if he sins today.
31. When we teach that man will not die if he sins do we make God or the devil a liar?
32. Could God be true to His Word if men can commit sin and not die?
33. Explain fully the three lines of temptation all men must face in life.
34. Is temptation sin? When does temptation become sin?
35. What did man lose in the Fall? What did he gain in the Fall?
36. What spirit forces aided man in his rebellion against God?
37. State fully man's present state in sin.
38. Why was it necessary for God to be firm and carry out His law?
39. Give several reasons why the serpent was not the personal devil. What was it?
40. What was the curse upon the serpent?
41. What was the curse upon Satan?
42. What was the curse upon the woman?
43. What was the curse upon the man?
44. In what way did Adam imply blame upon the Creator?
45. Discuss fully man's penalty. Was it physical, spiritual, or eternal death?
46. Why is endless torment reasonable and necessary?
47. Is any man forced to go to Hell? Why? Who then is responsible, God or man, should some be lost and others saved?
48. Can all men be saved if they choose to be? Is it God's will that all be saved? Why then will some be lost and others saved?
49. What was the curse upon the Earth?
50. Explain fully God's provision of redemption ending this Age of Innocence.

10. GOD'S PLAN FOR THE NEEDS OF MAN

PROVIDENCE: GOD’S PLAN FOR THE NEEDS OF MAN

The old theories that it is the will of God for man to be poverty stricken, helpless, defeated, crushed, and sorrowful; to suffer pain, sickness, and disease; and to live from hand to mouth in order to keep himself humble and godly is disproven by many Scriptures, as we shall see in this lesson. The following study of the Bible doctrine of providence will reveal that the truth is just the opposite of these demon-inspired doctrines which state that God does not care anything about the needs of man here and now. If there is any one doctrine that is misunderstood it is this one, and for that reason we shall be as clear as possible and cover as much ground in this lesson as space will permit.

I. The Definition of Providence

The word “providence” means “foresight and forethought,” “the care of God over His creatures,” “divine superintendence,” or “direction for and over His creation.” Foresight and forethought on the part of anybody imply a future end, a goal, and a definite plan in attaining that end. All rational beings act with forethought and foresight. Therefore, providence is an attribute all such beings have by nature. All rational beings and all animals exercise care and make provision for their own offspring. How much more is it true of the infinite God to make provision for and exercise infinite care over all His creation.

Although all rational beings exercise providence according to their powers, the Word reaches its full significance only when it is applied to the infinite God. The providence of God is the care and government He exercises over all things He has created, in order that they may accomplish the ends for which they were created. It is the infinite care God takes of His universe, from the numbering of each hair on every head and the falling of each sparrow to the unfailing upholding of all the vast universes by His own power. It is the inherent nature of

God which he exerts without intermission over all the works of His hands. It is the continual creation of God manifested in visible actions in the preservation and government of all things. It is that eternal power which is at work precluding all fortune, luck, and fortuitous accidents.

Providence may be considered as universal in reference to all things; special in reference to moral beings; and particular in reference to converted beings. Providence is the most comprehensive word in the language of theology. It is the background and the foundation of various doctrines of divine truth. It penetrates and fills the whole realm of relations between the creation and the Creator. It connects the unseen with the seen, the visible with the invisible, the creation with redemption, and personal salvation with the end of all things.

Providence, therefore, is that agency of God through Christ by the power of the Holy Spirit, by which through holy angels, redeemed men, and even demons and unsaved men, He makes all things work together for good to them that love the Lord, and by which He makes all events of the physical and moral universe fulfill the original purpose for which it was created.

As creation explains the existence of the universe, and as preservation explains the continuance of the universe forever, so providence explains the working out of the purpose of God in all things according to the eternal purpose. It is a positive agency in the working out of all events of the past and future to the desired end of God in all things. Providence is the actual control and care of God in the working out of the eternal plan for man. Since God's plan is all-comprehensive, the providence of God must also be all-comprehensive, embracing within it all the details, small or great, of the events of life and working to the ultimate purpose of God in all things.

II. The Fivefold Sphere of Divine Providence

1. THE MATERIAL UNIVERSE. Certain Scriptures plainly state that God's "kingdom ruleth over all" (Ps. 103:19); that He "worketh all things after the counsel of his will" (Eph. 1:11); that He "doeth great things . . . which we cannot comprehend. For he saith to the snow, Be thou on the earth; likewise to the small rain, and to the great rain . . . the whirlwind . . . the cold . . . the fair weather . . . and the lightnings" (Job 37:5–38:41); that "Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places" (Ps. 135:6-7); that He "maketh his sun to rise . . . and sendeth rain on the just and on the unjust"

(Mt. 5:45); and that He rules the sun, moon and stars, and all the Earth (Job 37:6-24; 38:4-40; Ps. 19:1-6; 68:9-13; 104:10-30; 107:1-43; 136:4-9; Jer. 10:13; 31:35; Acts 14:17).

2. THE VEGETABLE AND PLANT WORLD. God "causeth the grass to grow" (Ps. 104:14). He clothes "the grass of the field" and the flowers (Mt. 6:28-30); and causes the Earth to bring forth all kinds of vegetables, grains and fruits for the good of man and beast (Gen. 1:29; 2:16-17; Lev. 26:4-10; Ps. 65:9-13; 67:6; 104:10-30).

3. THE ANIMAL WORLD. God's providence is over the animal creation and it provides food for the birds, fish, and all animals (Job 38:41; Ps. 104:10-30; 136:25; 145:15-16; 147:8-13; Mt. 6:26-30). We are told that not one sparrow falls to the ground without God knowing it (Mt. 10:29).

4. THE RATIONAL WORLD OF SPIRIT-BEINGS. The Scripture reveals many facts concerning spirit-beings including how God cares for the holy ones and punishes the rebels. (See Lesson Six for a study of spirit-beings and their relationship to God.)

5. THE RATIONAL WORLD OF FLESH-BEINGS, MAN. The Bible reveals that God's providence covers all nations, even to the individual life: "He changeth times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom to the wise, and knowledge to them that know understanding: he revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with him . . . There is a God in heaven that revealeth secrets and maketh known what shall come to pass . . . the most High ruleth in the kingdom of men, and giveth it to whomsoever He will . . . and He doeth according to his will in the army of heaven and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" (Dan. 2:21-30; 4:17, 25-35).

The smallest detail of man's life is known by God, and He helps those who will follow His plan for their lives (Jer. 1:5; Gal. 1:15-16; 1 Sam. 16:1). The very hairs of the head are all numbered, and the sparrows are counted (Mt. 10:29-31); so if this is true, certainly every child of God can trust the Heavenly Father with his present needs here and now and with the life that is to come.

The Bible records many instances of God's providence in the lives of nations and individuals. His dealings with men extend to the acts and thoughts. He has

prevented men from sinning when they would listen. He has permitted rebellious men to commit evil. He has worked out problems in the lives of those that served Him. He has protected them, and helped them in ways too numerous to mention. One reading of the Bible will reveal these facts to man; so if one wants the best from God, let him get on God's side and quit cooperating with the devil and evil forces that try to hinder the will of God in all men.

The Scriptures are literally full of God's dealings with men and of great promises concerning every known need for the human life here and now as well as for the life that is to come. Space will not permit quoting all the Scriptures for the needs of man, but we shall take space for a few facts to prove to you that God loves you and He has made provision for your every need.

III. God's Free and Abundant Promises for the Needs of Man

Our purpose is to disprove the false and nonsensical theories in many modern churches that it is God's will for His children to suffer disease, sickness, poverty, and lack every good thing in life so as to keep them humble and continue saved to the end.

All the promises of God reveal that He has provided for man here and now despite the curse. Every man can enjoy to the full all the benefits of these promises if he will but surrender his life to God and get the genuine new birth and live a godly life in this present world according to the gospel of Christ. Many of these things are even for the unsaved so as to prove to them that God provides for all creation in spite of their rebellion. The purpose of such goodness to the unsaved man is to lead him to repentance (Rom. 2:4) and preserve him until he either repents or rejects God for the last time and is cut off from all eternal hope in Hell. If many of these things are for the unsaved, certainly all of them are for the saved, so why should Christians worry about which ones are for which class? Do the wise thing—get right with God and stay right with Him so there will be no need to question what God desires for you to have and how He wants you to be blessed in this life. This fact will be forever settled.

God created man that he might be prosperous, healthy, successful, happy, wise, and blessed with all the good things that he could wish for in this life. He created all things and gave them all to man to use for his own good and pleasure. If it were sinful for man to have these things, God would not have promised them for man to enjoy. The sin of man was not in being prosperous, healthy, and happy,

but it was in eating of the forbidden fruit. The world of abundance here and now proves that God wants man to have an abundance of all good things that are here. God made enough for all and every person can have all they want if they will follow certain laws to get what they need. What parent would not desire and will for all his children to have the best things of life and that in abundance? Is God less loving and good than man? Jesus said, “If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give good things to them that ask him?” (Mt. 7:7-11). Certainly God will give every child of His what he wants.

The people that backslide when prosperous, healthy, and happy would backslide anyway, so if a few do backslide when God blesses them with prosperity, let us not lose faith in the abundant love and providence of God. We must all learn to live Christian lives under all conditions of life. Some people backslide over food, clothes and other things of life that we all must have. Shall we quit eating? Shall we go naked? Shall we quit doing every good thing in life that men backslide over? Shall we conclude that such things are not the will of God just because a few people backslide? Then do not argue this way about prosperity, health, and the abundant blessings of life that God wants all His children to enjoy. Stay saved and use prosperity wisely to help others and God will bless you in greater abundance.

It is the trick of the devil to propagate false and slanderous ideas about God and His infinite Fatherhood in order to turn thousands of sane men away from such a God. If one will read the Bible he can see for himself that many of these false ideas of modern teachers are entirely unscriptural. The Scripture abundantly promises everything to man that is good and legitimate and that would be for his best enjoyment. Note the following plain Scriptures teaching that it is God’s will for man to be blessed and have many things that the average church member has been led to believe are not for the child of God:

1. PROSPERITY: “Be thou strong and very courageous, that thou mayest observe to do according to all the law . . . turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest . . . thou shalt meditate therein day and night, that thou mayest observe to do all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success” (Josh. 1:5-9); “The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them

inherit the throne of glory" (1 Sam. 2:7-8); "And keep the charge of the Lord thy God, to walk in his ways . . . that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself" (1 Ki. 2:3-4); "Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength to all" (1 Chron. 29:12); "The hand of our God is upon all them for good that seek Him: but his power and his wrath is against them that forsake him" (Ezra 8:22); "If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures" (Job 36:11); "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper (Ps. 1:1-3).

In Deuteronomy alone, according to the Fenton translation, the word "prosper" is used many times in place of "well with thee," as in the King James Version (Deut. 5:16, 29, 33; 6:3, 18; 12:28; 19:13). In Deut. 30:15 this translation reads, "I put before you today life, and prosperity, and sin, and death." Thus prosperity is promised if men will quit the sin business. It is true sinners sometimes prosper, but they generally get rich through wrong dealings with their fellow men (Ps. 73).

Those who teach that the Christians should be poor, sickly, and suffering all their days would naturally argue that these passages are in the Old Testament and refer to those under the Law of Moses, but we reply, we are under a better covenant and have greater and better promises in the New Testament; so if these things were promised under the Old Covenant, they are for us in a greater way under the New Covenant. In 2 Cor. 3:6-15 Paul argues that the glory and blessings of the Old Covenant were not as great as those under the New Covenant; so if men could get prosperity under the Old, then it is certain they can get it under the New Covenant. In Hebrews Paul argues that the New Covenant is a "better testament . . . established upon better promises" (Heb. 7:22; 8:6) and that the law was a "shadow of good things to come" (Heb. 10:1); so if a mere shadow produced prosperity, how much more will the realities of the New Covenant do the same?

Apart from this argument there are plain promises in the New Testament concerning prosperity: "What things soever ye desire, when ye pray, believe that

ye receive them, and ye shall have them" (Mk. 11:22-24); "Ask, and it shall be given you . . . For every one that asketh receiveth . . . If ye then, being evil, know how to give good gifts to your children; how much more shall your Father, which is in heaven, give good things to them that ask him?" (Mt. 7:7-11); "For after all these things [good things of life] do the Gentiles seek: for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Mt. 6:31-33); "He that soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully . . . God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (2 Cor. 9:6-8); "But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19); "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (Jn. 15:7, 16); "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" (3 Jn. 2).

What could be more clear? How could God express His highest will any other way? Why should we limit God and His bountifulness to us just because we fear we may backslide? Why not make up our minds that we will watch any danger of riches and prosperity and act sensibly with what God blesses us with? Why not use it for God's glory and the good of others and there will be no limitation concerning blessings?

2. HEALING AND HEALTH. There are scores of promises in both Testaments concerning the healing and health of God's people: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of the diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee" (Exod. 15:26); "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty . . . Surely he shall deliver thee from the noisome pestilence . . . Thou shalt not be afraid of the pestilence that walketh in darkness . . . A thousand shall Fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee . . . There shall no evil befall thee, neither shall any plague come nigh thy dwelling . . . With long life will I satisfy him, and shew him my salvation" (Ps. 91); "Who forgiveth all thine iniquities; who healeth all thy diseases" (Ps. 103:3-5); "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:4-5); "Then shall thy light break forth as the morning, and thine health shall spring forth

speedily" (Isa. 58:8).

The same truth of healing and health is found in the New Testament: "He cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities and bare our sickness" (Mt. 8:16-17); "The prayer of faith shall save the sick, and the Lord shall raise him up" (Jas. 5:14-16); "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were [on Calvary] healed" (1 Pet. 2:24); "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" (3 Jn. 2).

Christ came "to destroy the works of the devil" (1 Jn. 3:9) and to deliver "all that were oppressed by the devil" (Acts 10:38). He came to do this not only for three years during His ministry, but forever. He commissioned the disciples to carry on His work that He began both to do and to teach (Mt. 28:19-20; Mk. 16:15-20; Jn. 14:12-15; Acts 1:1-2, 8). Early believers did carry on this work until they lost the faith (Acts 3; 5:16; Jas. 5:14-16; etc.) Present Christians are to contend for the faith once delivered to the saints (Jude 3; 2 Cor. 10:4-6; Eph 6:10-18).

There are many scores of Scriptures teaching healing and health for believers which we shall deal with in full in Lesson Fourteen, but these passages just quoted will suffice until then. No man with any faith in God and His Word can deny the fact that healing and health are both in the Bible; so do not be deceived by false teachings of men that teach to the contrary. If you want healing then believe the above quoted passages, and do not deny such a truth. Cooperate with God against the devil and do as God says and you will be healed.

3. WANTS AND NEEDS. All wants and needs are provided by God in the promises of the gospel through Christ. The common theory is that only the bare necessities will be met by God and that they are hard to get, but the Bible teaches that all man's wants are abundantly provided for and that such supplies are easy to get by faith: "All things are possible to him that believeth" (Mk. 9:23); "Have faith in God; For verily l say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mk. 11:22-24); "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, and whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it . . . If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you . . . I have chosen you, and ordained you . . . that whatsoever ye shall ask of the Father in my name, He may give it to you (Jn. 14:12-15; 15:7, 16; 16:23-26); "Whatsoever we ask, we receive of him" (1 Jn. 3:21-22; 5:14-15).

These passages are so plain in themselves that they need no interpretation. All that is needed is faith and practice. If we believe the Bible, then it is settled that we believe that we can get whatever we ask in the name of Jesus. If we do not believe it, there is no need to try to get anything that we ask. That is how simple the whole program is. If we ask and believe, we receive. If we ask and do not believe, or if we do not ask because we do not believe, we do not receive.

God's plan for the needs of man becomes very clear when we accept at face value the many simple promises of Scripture. There are no limitations in the provision made. All limitations come from man's unbelief and not from the plan itself. Because there are no limitations in the plan of God to get what we want as well as what we need, and because God gives "to all men liberally, and upbraideth not," let us have faith, nothing wavering, as required in Jas. 1:5-8; Heb. 11:6; Mk. 11:22-24, and get what we want.

The doctrine of no want on the part of God's people was taught in the Old Testament. David said, "The Lord is my shepherd, I shall not want" (Ps. 23:1-6). Again he said, "O fear the Lord, ye saints: for there is no want to them that fear him . . . they that seek the Lord shall not want any good thing . . . Delight thyself in the Lord; and He shall give thee the desires of thine heart" (Ps. 34:9-10; 37:3-6). Again we are told, no good thing will he withhold from him that walketh uprightly" (Ps. 84:11).

4. BESIDES PROSPERITY, HEALING, HEALTH, AND ANYTHING THAT ONE SCANTS IN GENERAL, GOD HAS SPECIFIED MANY SCORES OF BENEFITS THAT MEN CAN HAVE IN THIS LIFE AND THE LIFE TO COME SUCH AS:

(1) Salvation from sin (Mt. 1:21; Eph. 1:7; 2:8-9; 1 Jn. 1:7-9).

(2) The baptism in the Holy Ghost (Mt. 3:11; Jn. 1:33; Acts 1:4-5; 2:38-39).

(3) The kingdom of Heaven (Mt. 5:3; 13:43; 25:34).

(4) Comfort (Mt. 5:4; Jn. 14:16, 26).

(5) The Earth as an inheritance (Mt. 5:5; Ps. 37:9, 29).

(6) Filling of righteousness (Mt. 5:6; 1 Jn. 2:29; 3:7-10; 5:1-4, 18).

(7) Mercy from God (Mt. 5:7; Rom. 12:1; Eph. 2:4; 1 Pet. 1:3).

(8) Heart purity (Mt. 5:8; Jn. 15:3; 1 Pet. 1:22-23).

(9) Sonship (Mt. 5:9; Jn. 1:12; Rom. 8:14-16; Gal. 3:26-28).

(10) Great reward in Heaven (Mt. 5:11-12; Rom. 8:17-18; 1 Pet. 1:3-4).

(11) Answers to all prayers (Mt. 6:4-6, 18; 7:7-11; 18:18-20; Mk. 11:22-24; Jn. 14:12-15; 15:7, 16; 16:23-26; 1 Jn. 3:21-22; 5:14-15).

(12) Abundant provision for life here and now (Mt. 6:25-33; Mk. 11:22-24; Jn. 14:12-15; 15:7, 16; 16:23-26; 2 Cor. 9:8-11; Phil. 4:19; 3 Jn. 2).

(13) Infinite Fatherhood of God (Mt. 6:33; 7:7-11; 10:29-32; Rom 8:32).

(14) Eternal life (Jn. 3:16, 36; 5:24; 17:3; Gal. 6:7-8).

(15) Reward for the smallest work done for others (Mt. 10:39-42; 16:27).

(16) Rest to the soul (Mt. 11:28-30; Rom. 5:1-11; 8:1-13).

(17) Power with God to do all things: nothing shall be impossible to you (Mt. 17:19-21; 18:18-20; 21:21-22; Mk. 9:23; 11:22-24; Lk. 24:49; Acts 1:8).

(18) The presence of God (Mt. 18:18-20; 28:19-20).

(19) Miraculous signs and wonders (Mk. 16:15-20; Jn. 14:12-15; Acts 1:8).

(20) Power over all the power of the devil (Lk. 10:19; 24:49; Mk. 16:15-20;

Jn. 14:12-15; 15:7, 16; 16:23-26; Acts 1:8; 2 Cor. 10:4-5; Eph. 6:10-18).

(21) Wisdom above all adversaries (Lk. 21:15; Jas. 1:5-8).

(22) Complete spiritual satisfaction (Mt. 5:6; Jn. 4:13-14; 6:35-63).

(23) Resurrection of the body to immortality and eternal life (Jn. 5:28-29; 6:39-54; 1 Cor. 15:51-58; Phil. 3:20-21; 1 Thess. 4:13-17).

(24) Complete knowledge of the truth beyond all doubt (Jn. 7:16-17; 8:31-32; 14:16-17, 26; 15:26-27; 16:7-15; 2 Tim. 2:15; 3:16-17).

(25) Rivers of living waters flowing out of the innermost being (Jn. 7:37-39; Acts 2:1-11, 38-39; 5:32; Eph. 5:18; Mt. 5:6).

(26) Freedom from darkness into complete light (Jn. 8:12, 31-32; Acts 26:18; 1 Jn. 1:7-9; 2 Cor. 3:18; Eph. 4:17-21; 5:8-16).

(27) Complete freedom from bondage of sin, false doctrines, and demon powers (Jn. 8:31-32; Rom. 8:1-16; Gal. 5:1-26).

(28) Security in (not out of) Christ (Jn. 8:31-32; 10:27-29; 15:1-7; Rom. 8:1-13; Col. 1:23; 2:6-7; 1 Thess. 3:8; Heb. 3:6, 12-14; 6:11-22; 10:23-39).

(29) Honor from God (Jn. 12:26; 14:12-15; 15:7, 16; 16:23-26).

(30) An eternal home in the New Jerusalem (Jn. 14:1-3; Heb. 13:14; Rev. 3:12).

(31) Power to do the works of Christ (Jn. 14:12-15; Lk. 24:49; Acts 1:8; Mk. 16:15-20;

1 Cor. 12:4-11; 2 Cor. 10:4-5).

(32) Healing and sound health (Jn. 14:12-15; 15:7, 16; 16:23-26; Mk. 9:23; 11:22-24; Rom. 8:11; 3 Jn. 2; Mt. 8:16-17; 1 Pet. 2:24; Heb. 11:6).

(33) The gifts of the Spirit (1 Cor. 1:7; 12:4-11, 31; 14:1; Rom. 12:4-8).

(34) The fruit of the Spirit (Gal. 5:22-24).

(35) Power to exercise unlimited authority in this life in all the fullness of God according to the gospel (Lk. 24:49; Jn. 14:12-15; 15:7, 16; Mk. 9:23; 11:22-24; 16:15-20; Mt. 17:20; 21:21-22; Acts 1:8; 2:38-39, 43; 3:6; 4:10-16, 29-33; 5:1-16; 6:3-8; 8:5-20; 9:17-18, 32-43; 11:21; 13:6-12; 14:3, 8-20, 27; 15:4, 12; 16:16-34; 19:1-20; 20:9-12; 28:1-10; Rom. 1:11; 15:18-19, 29; 1 Cor. 1:7, 18-24; 2:1-5; 4:19-21; 5:1-5; 9:18; 12:1-11, 28-31; 13:1-3; 14:1-40; 16:10; 2 Cor. 3:6-18; 4:7; 5:20; 6:7; 8:7; 10:3-11; 12:9, 12; 13:4, 10; Gal. 3:3-5, 14; Eph. 1:19-20; 6:10-18; Phil. 4:9; Col. 1:11; 2:10; 1 Thess. 1:5; 2:13; 2 Thess. 1:11; 2:17; 1 Tim. 4:14; 2 Tim. 1:6-8, 14; 2:21; 3:5; Titus 2:14; Heb. 2:3-4; 6:1-2; Jas. 2:18; 5-14-16; 2 Pet. 2:4; 3 Jn. 2; Jude 3, 20-24).

According to all the promises cited above and the many other Scriptures it can be seen that no believer is limited in getting for himself and others the provision for everything he needs in this life and in the life to come. The reason we have given so many Scriptures to prove each point is that we want you to realize that God has made provision for you in every way and to show you that there are hundreds of Scriptures to prove our claims. The only thing that will hinder you from getting what you want is your unbelief. There is no excuse for unbelief in view of the abundant promises given in these Scriptures and in view of the fact that early believers, not only the apostles but many ordinary believers, experienced and enjoyed these blessings. (See the passages in the last point, above.)

If early believers actually experienced and enjoyed these blessings, why cannot modern believers? Does not God still love us? Does He not have the power today? Do we not need these benefits? Are the promises still the same? Has God changed His program? Has He withdrawn His promises? Has He ceased to make provision for men today as He made in days gone by? Is He a respecter of persons? Where in Scripture does it say that these things are not for us today? Where does it say that God has changed His mind and has done away with His provision for all men who will dare believe?

There is not one hint in the Bible that God has done away with the blessings of the early believers. This is a theory of modern unbelieving men who would rather manufacture doctrines of unbelief to excuse their own weakness and lack of power than to face the plain facts and put forth some effort to meet the conditions that will enable them to attain to these benefits.

A man would have to be a rank unbeliever and a determined rebel against God and His Word to deny that man can get what he wants from God. If you want to take the side of those that reject God and His Word, then don't complain because you are not getting all the good things in life to enjoy. Don't complain because God never seems to answer your prayers. Don't complain if God's Word is not being fulfilled in you. God will not help you when you refuse help. He will not force you to be blessed against your will. You are a free moral agent, and God respects the sovereignty of your free choice. He expects you to use common intelligence and cooperate with Him instead of His enemies if you want the benefits for which Christ died and for which He has abundantly promised to those that will love and obey Him.

IV. Proof of Divine Providence

1. The Scriptures as we have seen above prove that divine providence is at work in all things and that it has been working in every age in the affairs of men. It was providence that originally brought all things into existence (Isa. 45:18; Col. 1:15-19); that provided redemption for the Fall (Gen. 3:15; Eph. 1:1-11); that preserved the race at the flood (Gen. 6:8–8:22); that dealt with men in each dispensation and gave them another chance to make good in every age; that called and used men in every age to carry out the divine plan; that revealed to men the eternal purpose as recorded in Scripture; that recorded the many promises of God's provision for the life here and hereafter; that caused to be recorded the hundreds of concrete instances of God's providential care over His people and the preservations of all His creation, that caused to be revealed the providential order of things in the universe, and that sent Christ to redeem all things back to God.

2. The continued preservation of all things from the Creation of man proves that God's providence is working out all things after the counsel of His own will.

3. God's love in creating and redeeming all things proves His desire to preserve creation and finally reconcile it to Himself. Parental affection moves parents to preserve their own offspring. The maker of anything naturally desires to preserve what he has made, and the fact that God is no exception guarantees God's providence over all His works.

4. The divine perfection necessitates the divine will to preserve and govern

all things for the best good of every being and of the universe. It is because of this divine attribute and because of the selfishness of some in the universe that there is a war on between them and God. God is obligated to preserve creation and finally rid it of all rebellion for the best good of all.

5. The prevalence of order in all things proves the divine providence. One can see fixed and eternal laws governing everything in creation, evidencing an all-wise ruler and preserver of all things.

6. History records and abounds with unlimited proof of the providence of God in all things. What has happened is not the result of living in a chance world. There always has been and always will be a supernatural power guiding the affairs and destinies of all creation according to a fixed plan.

7. Religion proves a divine providence, for men in all ages have found God through the exercise of religious faculties according to the revealed will of God in the Bible.

8. Common intelligence in all rational beings proves to them that there is a divine providence. There are many manifestations and evidences that prove this. It cannot be denied by sane men, for they experience it in many ways.

V. The Ultimate Purpose and Final End of Providence

We can discover the purpose and final end of providence in many Scriptures. The purpose is to create a race of beings who should find their highest degree of happiness by being in the highest degree holy and who should, in proportion as they attain their highest holiness and happiness, thereby glorify their Creator. There are unconscious, unthinking and unmoral forms of creation, but the purpose and meaning of the universe cannot be found in these. These purposes can only be found in the highest, most rational, and most moral part of creation. The lower forms of life exist for the higher, and the material and animal for the moral and spiritual. God’s final end, then, is the highest development of character in free moral agents so that they can glorify Him in the highest degree and consecrate themselves to the highest and best good of their own being as well as of the universe (Gen. 1:26-28; Isa. 43:7; 45:18; Eph. 1:12; Col. 1:15-22; Rev. 4:9-11; 5:11-14; 7:10-12).

The following passages reveal that providence is working toward the final end

and that there is a special providence for saints that is not enjoyed by sinners (Ps. 34:7-10; 37:1-12, 23-28; Prov. 3:6; Mt. 6:33; Rom. 8:28). Saints so often take sickness, accidents, financial loss, and other adversities as manifestations of providence, but the fact is that these things are never the direct will of God and are never caused directly by God. They are caused by the evil forces that more or less control the world social order in this period of rebellion against God on the Earth.

The only glory God gets out of these things caused by the devil is in the deliverance of God's people from the satanic forces that cause them. God's will is that saints should take a stand against these evils and cooperate with Him to work out all these things for His glory. Thus God develops faith and patience in His people and gets the opportunity to demonstrate His power over His enemies. Saints must realize that they are now on enemy territory in a rebellious world. They must also realize that if rebels had no power to take any action in their realm that would affect God's people for their hurt, then God could never take vengeance on them or defeat their common enemy and work out all things for their good and His glory. It is only when saints quit blaming God for everything that happens and instead have faith in Him for their deliverance, that God will be pleased with them. It is only when they recognize the works of Satan that they can take a stand against him and defeat him through the help of God.

As we have seen in Lesson Six, the devil and evil spirit-forces dominate the present social system with the exception of the children of God in the world. Satan is referred to as the prince of this world. God rules among men only in the sense of overruling the evil forces to carry out His plan on Earth in every age and with the ultimate purpose of ridding the Earth of all rebellion. Naturally, under such circumstances a number of events can happen on Earth that God does not directly prevent. He could prevent certain events, but His plan is to permit certain happenings on Earth in the training of His people who aspire to become the rulers over all things in the end.

To say that God directly willed the sin and fall of man—for Cain to slay Abel, for Enos to begin idolatry, for men to become wicked, for Noah to get drunk and the race to rebel in every dispensation until He had to bring judgment—is saying too much. To teach that God directly wills and is the cause of civil wars, strifes, sicknesses, diseases, accidents, curses, and calamities to come upon men is to be unscriptural to say the least. To blame God as being the cause of the millions of evil things that have happened to men through the ages is putting the blame on

the wrong person.

God is absolutely holy and just in all His dealings. All of His acts are for the betterment of the race and for the good of each individual concerned. He has a plan for each person in life, and He tries to get each person to follow the highest will of God, but if some do not, and they get into trouble, then He is not to blame. Sin, stubbornness, and rebellion among free moral agents, and the conditions that sin has caused, plus the direct and untiring efforts of millions of evil spirits among men to get them to step aside from God's highest will for their life, cause certain events that are beyond the control of God.

The Bible reveals hundreds of instances showing that men have deviated from truth and have transgressed some detail of God's will and have broken some law. These transgressions have caused certain troubles to come to the individual, but not once does it reveal that God was directly to blame for any evil that came upon even one person. God has allowed Satan to test men in order to purify and refine them and to teach certain lessons in their training for the future life, but God has always delivered these men when the test was ended. God has always been the deliverer of His people in any trouble, regardless of the cause of the trouble. God is not the kind of person to deliberately bring afflictions upon His people just to have a chance to deliver them. God, however, takes pleasure in delivering His people from the hand of the enemy.

In other words, divine providence is not the cause of these troubles in life, but it is the deliverer from all these troubles. Providence works everything out for the best to all concerned. Only an infinite God could cause the fall of man, personal troubles, accidents, etc., to work for the good of the persons involved and for the glory of Himself. Providence so works out everything for God's glory and for the good of men until all believers can conscientiously say, "All things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28-30).

We can truthfully say that providence does this in spite of the accident, the sin, the rebellion, or the trouble, not because of it. We have seen and will yet more fully see that sickness is not caused by God, but by the devil. It is God's will to heal every sickness for His glory. He has made provision on Calvary for this purpose and has provided all means of healing for the sick one; so if one does not appropriate the benefits of Calvary and get healed, the failure is not God's fault. The Bible is very clear that Christ "took our infirmities, and bare our

sicknesses" on the cross (Mt. 8:16-17; 1 Pet. 2:24; Isa. 53:4-6), and all one must do to be healed is to have the same simple faith in healing in the atonement as one has for forgiveness in the atonement. Healing would come as simply and as quickly as forgiveness if the same simple faith would be exercised in sickness as with sins. Paul told the Corinthians that for failure to appropriate healing through the broken body and shed blood of Christ, "many are weak and sickly among you, and many sleep." That is, many have died when they should still have been alive (1 Cor. 11:25-34). If God's will were done on Earth as it is in Heaven, we would not have sin or sickness.

The same is true of accidents, financial losses, and other troubles among men. God desires to help man, and it is His highest will for man to prosper and be blessed with all good things of life, and in the final restitution of all things when Satan and all evil forces will be destroyed and Earth rid of all rebellion, there will not be any of these troubles. This demonstrates the highest will of God. It is only now by the permissive will of God that these things continue until the time of the final removal of them in the New Earth. God wants man now to learn that sin and rebellion does not pay, so that when all things are restored as before the Fall, man will not sin any more.

Individually, every man can get freedom from want, sickness, and many other effects of the Fall. Just what man can have is plainly revealed in the promises and the partial list of the benefits of the providence of God in Point III, above. Also the way to appropriate these benefits is made clear in these Scriptures. It can then be seen that God's plan for man is that of abundant peace, love, goodness, faith, salvation, health, prosperity, and happiness here and now and of eternal life and untold blessings in the life to come.

Thus it is God's desire that no man live in sin. To enable man to be forgiven and redeemed from the power, dominion, and life of sin He sent a Savior. His will is that no man should be sick. To accomplish this will He sent a Healer to deliver man from all his diseases and the oppression of the devil. His will is that every man should prosper in material things. To accomplish this purpose He created an abundance for all and gave man wisdom as to how to get his share of wealth without committing sin to get it. There are certain laws of prosperity which we shall note in future lessons, that if any man will follow them he can be prosperous. His will is that no man should have an accident. To accomplish this intention He gave man intelligence to prevent accidents, and if all would follow God's way we would not have them. He has made special provision for His own

people to be helped out of such troubles. He sends His angels to minister to them that shall be heirs of salvation (Heb. 1:14). He has promised protection to them from trouble, to help in time of trouble (Ps. 34:7; 91:1-12; Rom. 8:28).

Providence will make these benefits a reality in the lives of all, if all men will submit to the whole will of God and consecrate themselves to the highest good of being and of the universe. Men who seek special providence and desire to be special recipients of providence have certain conditions to meet as plainly laid down in Scripture, as we shall see in connection with the provisions promised. If man wants salvation from sin let him give up the sin business and consecrate his life wholly to God and receive the divine new birth in his life. Let him continue in righteousness and true holiness as he is saved (Eph. 4:22-24; Gal. 5:24; 2 Cor. 5:17; Col. 2:6-7; 1 Jn. 1:7). If one wants healing let him appropriate the healing virtue of Calvary by faith in the atonement and God will supernaturally heal him. If one wants prosperity let him faithfully carry out the laws governing the divine supply. If he wants protection let him commit himself and all his ways to God and trust God daily, and He shall bring it to pass. How to attain to all known needs of life will be fully discussed in Lesson Twelve.

A father in his family is the sovereign and does as he pleases within certain limits. God also acts within definite limits. He made man a free moral agent. As a matter of power God might predetermine certain volitions that would necessitate certain acts of man, but then He would be forcing man to act like a mere machine without freedom of action of his own accord. The question is therefore not what God can do, but what God does do in carrying out His own plan which was made to deal with free moral agents instead of machines. God must of necessity limit Himself in His actions in dealing with finite creatures.

Scripture, reason, and experience unite in teaching that man is morally free, that he is a free agent, and that he is not a mere machine to be acted upon by some other free moral agent. God’s providential government is based upon the fact that He has to deal with free wills and rational beings like Himself. It consists in an intelligent revelation to man of his free moral agency and also of an administration by God in the affairs of men that would discourage sin and encourage holiness and conformity to the best state of being. God’s providence must work upon two kinds of wills: submissive wills and rebellious wills.

The child of God willingly submits to the whole will of God and receives many special manifestations of providence. This does not destroy his free moral

agency in any sense. It merely gives him the super guidance that the fallen race should have. This kind of will has divinely produced thoughts and feelings, hence, divinely produced volitions. When such a free will chooses God and commits his life to Him and seeks for God to order his steps and choose for Him what is best, that act in itself involves the highest form and the very essence of moral freedom and moral agency.

In the human realm, a perplexed child does not lose free agency when he asks a wise and all-loving Father to decide a matter for him and to guide him in attaining a certain end. God will not, under the divinely appointed laws of moral government and free moral agency, work in and through the sinner and the moral rebel "to will and to do of his good pleasure" (Phil. 2:13; 2 Tim. 2:21). The sinner's will is bent on evil and opposed to God's divine will and His will does not work with, but against, a sinful, rebellious will. If this working of God against the sinful will of man would determine its volitions, that would destroy free moral agency. God's providence then is only effectual through submissive, compliant wills.

Providence even works with men who are not entirely subject to God, for there are different degrees of opposition. Many testify of the acts of providence before the will was surrendered. Much of the training in "chosen vessels" was brought about by unconscious preparation. This was true of "Cyrus" (Isa. 45:1, 4); "Jeremiah" (Jer. 1:5); "Pharaoh" (Rom. 9:17); and "Paul" (Gal. 1:15-16). Before every man's conversion the Holy Spirit seeks every possible way to guide him to a higher plane of life—to a life that is prepared and planned by God for him (Rom. 2:4).

The free will of man is the only barrier that will ever stand in the way of his best interests. Divine providence, then, is limited and conditioned by a sinful free will. The only way God could prevent free moral agents from sin, accidents, rebellions, and other free acts of the will was by not creating them. For God to place one free will under irresistible divine restraint and compulsion would destroy free moral agency. If this were done, then not only all sin, but all virtue and holiness as attributes of the free will would be destroyed; for only such beings as can put forth free and holy volitions can put forth sinful volitions. The sinful and fallen race needs providence to guide them back to God and to develop holy character and the highest moral service for the good of being and of the universe.

Many happenings that befall God's children occur through the sins of others, the rebellion of men against God, the conditions caused by reaping what is sown, or by some demon power causing them to act contrary to the will of God. That good men suffer at the hands of evil men is a well-known fact. That Satan causes many of God's people to suffer is plainly stated in many Scriptures, as we have seen in Lesson Six. God may or may not prevent certain disasters that befall His people. His decision depends upon the time, place, and conditions of the times in which the people live.

Sometimes this is the only way God can work out His plan in certain individuals or classes of people. Sometimes God has overruled the workings of evil men against His children so that they were not destroyed. This was true of Joseph, Moses, David, Daniel, Paul, Peter, and others. On the other hand God has permitted certain ones to be destroyed so as to further his purpose. This is true of Abel, Jesus, Stephen, James, and others. The child of God must say with Paul if ever he is faced with like circumstances "Christ shall be magnified in my body, whether it be by life, or by death." It was necessary that Christ should die for the sins of the world. Such was necessary in the working out of the divine plan. In the war on saints as in the early Church or in certain other periods of time, the cause of God was advanced much faster and the power of God was made more manifest by such war than if things had gone smoothly for the cause of God. Jesus taught that "except a grain of wheat Fall into the ground and die it abideth alone, but if it dies it bringeth forth much fruit" (Jn. 12:24). Again, "the blood of the martyrs is the seed of the church" has been a true saying in many periods of history.

The purpose and final end of providence is to get all men to see their own need of guidance and care from an all-wise infinite Heavenly Father and to consecrate themselves to the same end to which God is consecrated—the highest good of being and of the universe. It is by God's longsuffering, His patience, mercy and goodness even to stubborn rebels that many free moral agents are becoming broken and willing to depend upon God and His infinite goodness and power to take them safely to the desired haven in the life to come. They are becoming willing to trust God as the only one who cares and provides for their every need in this life. They are learning by obedient and voluntary surrender to the will of God in all things that their lives are being enriched and blessed with those things that are worthy of their own creative makeup. They are learning that the highest glory of the creature is to live for the good of all concerned and to worship and serve God in true humility and harmony.

VI. Interpreting Divine Providence

To what extent should we interpret providence in view of the studies stated above? Experience and observation warn us against haste and over-confidence in our interpretations of happenings in life. Some people pride themselves on being able to interpret daily events in the light of God's dealings with others, but the same people are generally perplexed when adversities of life come to them. If certain ills come to bad men they are quick to assert that it is the judgment of God. If the same things happen to a good man they are quick to lay all blame on the devil. If some man's business burns, such is interpreted as God's judgment because of ill-gotten gains provided he makes no show of piety, but if he is pious it is blamed on the devil.

Often human interpretations fail; so it would be wise of every man not to interpret events that happen in the lives of others, but to concentrate upon knowing the will of God and recognizing God's dealings with himself. After all, we do not know the life of any one person outside of ourselves, and sometimes it is a problem to understand ourselves. Since we have committed our lives to God we must conclude that only those things will happen to us that are the best for us. If it is an event of some work of the devil in life—some sickness, pain, failure, or some other tribulation that the Bible definitely reveals as not being the will of God for us to endure—then we must recognize it as an attack of the devil and resist him by faith and get the victory over it by cooperation with God, who will give the victory.

Not one of God's children should have to suffer the things which Christ died to take from him in this life. No one has to give in to any work of the devil that the promises of God cover. Let this one thing be settled once and forever—every one can get exactly what God has promised if he will believe the promise and recognize the source of the opposition and the source of the help in getting the fulfillment of the Word of God in the individual life.

Everything God has promised a believer must maintain that it is for him, and he is going to have it by the grace of God, and in answer to prayer and faith. One must resist with the whole heart any and all opposition that is met in attaining to these benefits. All opposition is from the devil, and believers are told not to give place to the devil (Eph. 4:27), and to put on the whole armor of God in order to overcome the devil (Eph. 6:10-18; 2 Cor. 10:4-5).

Demon powers constantly make war on the saints to get them to accept false ideas about God, to get them to take sickness, pain, and things that are contrary to God's will as the very will of God. They work under the guise of being messengers of God to get saints to accept their own work as the work of God. Saints by the multiplied thousands are deceived into believing they have to take sickness, pain, financial loss and all kinds of trouble as from God. They take such happenings as the chastening of God, while in reality they are vicious attacks of demons.

We conclude, therefore, that there is a divine providence supplying the needs of all creation, but that the believers who surrender to God and conform to the Bible have a special providence in their lives. They should get all of the good things in life that sinners get plus an abundance of what sinners cannot hope to receive until they surrender to God and conform to His will. No child of God should be without the same material benefits, health and happiness that sinners enjoy. They should have all of these things if they belong to God, for they are in the right position with Him to receive them. Every Christian should be ashamed of himself and repent of his unbelief and lack of trust in God for these blessings. He should draw near to God and let God work out all these advantages in his life.

Questions on Lesson Ten

1. Is it God's will and plan for man to be defeated, helpless, sick, sinful, poor, and suffering in order to keep him humble and saved?
2. Whose doctrines are these and why are they used by demons against God and man?
3. Define "providence." Do all creatures exercise providence in some measure?
4. Define and explain "the providence of God" in reference to the universe, moral beings in general, and converted people in particular.
5. Who are the agents of divine providence?
6. What is the purpose of divine providence in the material universe? The vegetable and plant world? The animal world? The world of rational spirit and human beings?
7. What part of the Bible guarantees to man and reveals to him God's supply for every known need in life here and hereafter?
8. Did God create man to be poor, helpless, sick, and sinful?

9. Did God create all the material abundance to be a source of temptation and sin for man or for him to enjoy the fullness of life?
10. Prove from Scripture that it is God's will for man to have the abundance of life.
11. Should we reject God's provision in life because a few backslide when prosperous?
12. Prove from Scripture of both Testaments that it is God's will for all men to enjoy prosperity and freedom from want.
13. Prove from Scripture in both Testaments that it is God's will for all men to be divinely healed and be healthy.
14. What did Christ come to do for all men?
15. Was it the will of God for the healing work of Christ to stop with His death?
16. Did the early believers carry on His work? How long?
17. What should present Christians do to carry on the work of Christ?
18. Prove from Scripture that man can have all his wants as well as his needs met by obedience to the gospel of Christ.
19. Is there any limitation in the promises concerning the needs of man?
20. Where do all the limitations of the promised benefits come from?
21. Prove from the Old Testament that a believer does not need to want any good thing in life.
22. Name as many of the special benefits of God's providence in this life as you can.
23. Name as many of the special benefits of God's providence in the next life as you can.
24. What is the only thing that will hinder the believer from getting these benefits?
25. Name as many of these benefits as possible that the early believers enjoyed.
26. Does the Lord still love His children like He once did?
27. Does He still have the power to provide these benefits today?
28. Do we not need these benefits today as ever?
29. Are the promises the same today as in Bible days?
30. Has God changed His program or is He a respecter of persons?
31. Why do not men of today get these benefits that are promised?
32. How can all men get the benefits today?
33. Give a number of scriptural proofs of divine providence.
34. What is the ultimate purpose and final end of providence?
35. Does God get glory out of the defeats of His people as long as they stay defeated?
36. When does God get glory out of such defeats?

37. What is the cause of all the calamities in the human race?
38. Is God responsible for any of these human sufferings?
39. To what extent is man responsible for human sufferings?
40. Is divine providence the cause or the deliverer from all these troubles?
41. Explain fully the highest will of God concerning sin, sickness, poverty, or any trouble and defeat in the human race.
42. Explain fully the working of providence in the lives of men in general.
43. Explain fully the working of providence in the lives of children of God in particular.
44. Discuss the interpretation of divine providence.
45. Explain fully the cooperation necessary on the part of children of God who desire to attain to the full benefits of the providence of God.

Supplement Five

For Lessons Nine and Ten

In the beginning of PART II: God's Historical Dealings With Man, we have studied the Dispensation of Innocence. We have seen how God tested man in a state of innocence for the purpose of discovering whether man would remain true to his test of obedience to God. We have seen that man failed, lost power over Satan and demons, and became a fallen, helpless creature set upon by the most subtle and unprincipled evil spirits in existence. We have seen that man lost control of the Earth and became subject to Satan. We have also seen that this Fall was brought about by doubting God's Word, by adding to it, by contradicting it, by misinterpreting it, by temptation to transgress it, and by actual transgression of it. These were the steps of man's Fall, and he must take steps that are just the opposite of these in order to be redeemed from the fall. *The steps one must follow to be redeemed are:*

1. Doubt Concerning God's Word

If one wants healing, health, success, happiness, and prosperity from God through the gospel, he must first stop doubting the Word of God in its entirety. If man had never permitted himself to doubt in the first place, if he had warded off all suggestions of Satan that are contrary to God's Word, there would not have been the struggle that there is today to believe God without doubting. The first and last lesson one must learn if he wants anything from God is to doubt not. It is reported that Franklin D. Roosevelt said, "It never occurs to me to doubt God." Every man should maintain this attitude toward God at all times.

God has made it very plain that the absolute condition of answered prayer is "Let him ask of God, that giveth to all men liberally, and upbraideth not: and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double-minded man is unstable in all his ways" (Jas. 1:5-8). The Moffat translation reads, "Let him ask God who gives to all men without question or reproach, and the gift will be his. Only, let him ask in faith, with never a doubt; for the doubtful man is like the surge of the

sea whirled and swayed by the wind; that man need not imagine he will get anything from God, double-minded creature that he is, wavering at every turn." The Weymouth translation reads, "Let him ask God for it, who gives with open hand to all men, and without upbraiding; and it will be given him. But let him ask in faith and have no doubts; for he who has doubts is like the surge of the sea, driven by the wind and tossed into spray. A person of that sort must not expect to receive anything from the Lord—such a one is a man of two minds, undecided in every step he takes."

What could be clearer than this? If this is God's condition of answered prayer, it will pay for everyone to make up his mind before he prays that he is going to cleave to what he decides to ask of God and fight it through until he gets an answer. If children of God could learn this one secret, they would stop asking God for blessings until they thoroughly made up their minds that they want them badly enough to see their desires through to a complete answer. Then, following this procedure, their prayers will be answered. But many times they change their minds when the answer does not come all at once. They decide that it is not the will of God, or that it would not have been best for them to have received an answer. These things should always be settled before prayer is made for something. The fact that an answer is not forthcoming the same moment we ask is no proof that it is not the will of God or that it might not have been best for us.

This is the most harmful procedure for a child of God to follow, but sad to say, it is one of the most common. A few failures like this will soon make us form a habit that causes failure in almost every prayer that is prayed. Failures are so common in the lives of men concerning answered prayer that it is safe to say that not one percent of all prayers are answered. But under the circumstances even this is a high percentage. Definite requests are made to God by the millions, but few are answered. This condition doesn't seem to bother the average praying man or woman. In fact many believe the false idea that it is normal not to get an answer to prayer, except occasionally.

Such people should wake up and realize that if they can get an answer once in a while, they can get an answer every time they pray; that if desperation and absolute necessity can force them to have faith enough for God to answer one time, they can force themselves to become earnest and have enough faith for everything that they pray for at all times. Why should there ever be a doubt in any mind, if the simple definite promises of God are found to cover the need? If God's Word does not promise what is asked, it is not necessary to have it; for

Peter said, “According as his divine power hath given us all things that pertain to life and godliness . . . Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust” (2 Pet. 1:3-4).

If absolute, unwavering faith is what God demands before He obligates Himself to answer, let everyone who asks see to it that he asks in faith, nothing wavering, and since he has the definite Word of God promising him what he asks, he will receive. Since it was Satan (through the serpent) that raised the first doubt in man and made it second nature to doubt God, let everyone recognize that all doubts are of the devil and are contrary to the Word of God. Let him put a stop to all doubting by wholeheartedly resisting the devil, and the devil will flee from him (Jas. 4:7). All doubting is definite opposition to God and His Word, and when one is in such opposition to the One he expects an answer from, he cannot hope to receive it.

In order to not doubt God’s Word, one must know it beyond question. This is the secret of knowing the truth, and it will make us free, as promised by Jesus (Jn. 8:31-32). The way to know the Word of God is to take it for what it says and reject the interpretations of demons and men who try to change even one jot or tittle of it. All such changes are satanic in origin and propagation, and must be rejected before doubt can be completely dispelled. All doubts must be rooted out before prayer can be answered, and prayer must be answered before the benefits of the promises can be fully realized. The way to answered prayer then becomes clear, and it is the duty of each individual to see to it that he masters all doubt and demons and cooperates with God’s Word with all his heart.

2. Addition to and Misquoting God’s Word

Until all doubt is cleansed from the life, there will be some addition to and misquoting of God’s Word, because of the fact that this is part of doubting God. As long as doubt is tolerated and indulged in, it will be easy to reason about the Word of God and excuse one’s self for doubt and unbelief. The habit of praying people is to question, wonder, reason, argue, and lay blame upon God when prayer is not immediately answered. They seldom stop to analyze the truth, realizing that they are to blame for yielding to satanic powers, which cause a person to walk in doubt and unbelief.

If immediate answers to all prayers are the goal of any believer, he must never

add one thing to God's Word or take one thing from it. He must learn to take every statement of God as it is written and practice it to the letter. If there is any occasion to argue or contend about any part of it, he must take the side of God and maintain faith in it just as it is, making no apology for faith in it. He must never give in to any excuse for unbelief and never doubt one thing that is plainly written. His first and last contention should be that it is clear, and that it means what it says and says what it means. He must never excuse himself or anyone from absolute conformity to it just as it is written, whether it harmonizes with his own theories or those of his church. Dishonesty and handling the Word of God deceitfully will destroy more faith in one day than can be built up in a lifetime. He must never be guilty of trying to evade truth or what is plainly evident in the Scriptures themselves. A frank admission of what is plainly written and a confession of faith in it will do more to build up faith than all questioning and doubting programs of the devil and natural reason.

3. Contradiction of God's Word

Not only must one never doubt, add to or take from God's Word, but, if he wants God to honor him enough to answer prayer, he must never try to make God a liar by contradicting the Word of God. There is nothing to be gained by maintaining faith in man's interpretations of the Bible at the expense of maintaining faith in God and what He plainly says. If God makes a statement it should be final, and no argument is necessary for such arguing is merely trying to evade plain truth. It is not possible to misunderstand God or His Word if one will put forth the least effort to accept what He says just as He said it. One can afford to contradict theories of men concerning God's Word, but he cannot afford to contradict what is plainly written. When God makes a statement it should be accepted at face value. There should never be one word uttered that will in any way throw a reflection upon God or His Word, or make Him seem false in any detail of His statements.

If God promises certain things to men upon certain conditions, then be strong in faith, knowing that God is right and anything to the contrary is wrong. It is only by faithfully taking God at His Word in all that He says, that faith will grow and become unwavering. When one achieves unwavering faith in what God says, he will receive unwavering answers to his prayers. But when man is double minded and changes his mind every few minutes about what he has asked of God, how can God decide whether the man really wants it or not? Under the circumstances God does not give it to him. When one doubts, he contradicts God's Word that

promises him what he has prayed for, and such contradiction cuts him off from the answer.

Our motto should be, “The Bible States It; I Believe It; That Settles It.”

4. Misinterpretation of God’s Word

The next step in retracing our steps from the fall is to stop misinterpreting God’s Word. It is impossible to misinterpret what is written if one will take at face value what is plainly written. Every person that has intelligence enough to read what God says has intelligence enough to believe what He says, and that is all that is necessary. The very fact that a person can see what it says well enough to accept it or make a change to it as he pleases, proves that he can understand what it plainly says. If what he reads is not clear, he could not understand it well enough to change it. Thus, if all can understand what is plainly written well enough to change it as he pleases, it is clear that all can, if they choose, believe it and leave it as it is. A solid unshakable faith will be created if God’s Word will be taken just as it is. Faith will never have to change because the Word itself will never change.

5. Temptation to Transgress God’s Word

Temptation to transgress the Word of God must be rejected with a firm and definite refusal. One must resist the temptation to transgress God’s Word concerning open sin, or he becomes a sinner and incurs the death penalty. One must likewise refuse temptation to doubt the promises of God if he wants answers to prayer. One cannot transgress God’s Word concerning sin and still be exempt from the death penalty. Neither can one transgress the law of faith and still get from God those things for which he has prayed. The law of faith says, “All things, whatsoever ye shall ask in prayer, believing, ye shall receive” (Mt. 21:21-22); “All things are possible to him that believeth” (Mk. 9:23); “What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them” (Mk. 11:22-24); ‘’Ask what ye will, and it shall be done unto you” (Jn. 15:7); and “let him ask in faith, nothing wavering” (Jas. 1:5-8).

There is no possible way to transgress the law of faith and get an answer. Jesus said, “heaven and earth shall pass away [be changed] but my word shall not pass away [be changed]” and one might as well shoot peas at a battleship, hoping to sink it, as to expect an answer when the law of faith is willfully transgressed.

When one is tempted to transgress, such temptation is a warning signal that he is being attacked by demon spirits who want him to disobey God. No sin has yet been committed until actual transgression, so a person under such temptation must immediately become aggressive against this temptation and refuse all further parley. It must be no, now and forever! When temptation is resisted faith grows, and final victory is but a matter of time.

You may be tempted in every conceivable way to break the law of faith or to transgress some part of God's Word. Don't do it. It will not pay. God is faithful and He will stand by you and by His promises, so never doubt that He will do what He says. James said, "Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded" (Jas. 4:7-8). Paul advised believers to "Hold fast the profession of our faith without wavering, for he is faithful that promised . . . Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise . . . Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him" (Heb. 10:23, 35-39).

This last passage teaches that it is God's pleasure to see His children exercise faith in spite of the devil, demons, and all opposition. He glories in their spunk when they resist the devil and He will back them up in their fight. "Without faith it is impossible to please him" (Heb. 11:6). It is written of Enoch that he pleased God by believing that God would translate him (Heb. 11:5). Who ever heard of a man being translated in Enoch's day? Yet he believed the Word of God that he was going to be translated, and such faith pleased God. God gets great pleasure out of men daring to believe that anything is possible. Enoch did not argue, doubt, question, and call God a liar when God told him that He was going to translate him. He believed that it would be as God said, and it did happen. This is faith.

The disciples were rebuked on several occasions when they doubted. When they worried about food and raiment, Jesus said, "If God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" (Mt. 6:25-34). When Peter dared to walk on water and did so until he doubted, Jesus said, "O ye of little faith, wherefore didst thou doubt?" (Mt. 14:28-33). When the disciples questioned Him about having bread to eat, Jesus said, "O ye of little faith, why reason ye among

yourselves, because ye have brought no bread?" (Mt. 16:5-10). And so the story continues. All wavering, questioning, worrying, fretting, complaining, discouragement, fear, or reasoning about how to get the benefits of life or the fulfillment of God's promises is pure unbelief. Such a program never did produce desired results, so why not cleanse our lives of all unbelief and dare believe God? If such doubting is displeasing to God, and if this is the reason why prayers are not heard, then why continue to deliberately and willfully yield to such temptations, thereby committing sin against God and robbing ourselves of our rights in the gospel? We know we will not get anything by this method, so what have we got to lose in trying another way? It certainly could not produce more failures than the method we are currently using.

There were only two times when Christ marveled at men. The first time He marveled because a man had such great faith. The centurion said, "Speak the word only, and my servant shall be healed . . . When Jesus heard it, he marveled, and said unto them that followed, Verily, I say unto you, I have not found so great faith, no, not in Israel . . . And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour" (Mt. 8:5-13). The second time Jesus marveled because of the unbelief of His own hometown people (Mk. 6:1-6). God marvels at both things —great faith and unbelief. Evidently, the greatest mystery to Him is that men do not believe Him after having more than His Word, as the centurion did. We have His promises by the hundreds, and many hundreds of healings, answers to prayer, miracles, and supernatural manifestations in Scripture, proving to man that God will do what He has promised, and yet it seems so hard for the average person to believe. It is no wonder that God refuses to answer when men refuse to ask in faith, nothing wavering. If man does not want the benefits of the promises, then let him go without them. This is happening in the lives of multitudes, but it can be different with every person if he chooses to come out of this one failure in life and believe God.

6. Transgression of God's Word

For every sin committed, there is a penalty incurred. This is true of man's laws and it is also true of God's laws. Laws without penalties would be no laws at all. They would merely be advice, and not even good advice at that, for they would not offer any incentive for man to accept them. When a person yields to temptation to break the law of faith or any other law of God, he incurs the penalty of the broken law. There are some sins that demand the death penalty,

such as those in Gal. 5:19-21; Rom. 1:29-32; 1 Cor. 6:9-11; Mk. 7:19-21. The penalty for breaking the law of faith is failing to receive those things which man would receive if he exercised faith instead of unbelief. No man can break this law and still get results or answers to his prayers.

When prayers are not answered for one who is in Christ, let it become a settled fact with him that he is breaking the law of faith. All the devils in Hell or any power on Earth cannot keep God from honoring faith if it is properly exercised. It matters not what has been asked of God, He will answer upon the sole condition of faith in His promises. Jesus said, “If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you” (Jn. 15:7). This is final and irrefutable. It is the all-inclusive condition of answered prayer. Make no mistake about it, this is the cause of unanswered prayer, but it can easily be corrected. All one has to do is to get into Christ and meditate on the Word of God until his heart becomes full of His promises, and then ask in faith, nothing wavering, and it shall be done.

Ten Questions For Supplement Five. Do You Know:

1. That three separate and distinct persons of the Godhead are now carrying out God’s plan of creation and redemption of all things? The Bible is very clear that there are three separate and distinct persons in the Godhead—that they all existed as separate beings from all eternity; that they were all capable of doing the same things; and that they all took separate parts in the creation and redemption of all things. All three had a part in the drafting of God’s plan, as we have seen in Lesson Five, Point II. God’s plan is revealed in three distinct parts, and is now being carried out by three distinct persons. One person, now called the Father because He had a Son, took the first or headship part and commanded what was to be done. This is revealed in both Testaments. David said, “thou art exalted as the head of all” (1 Chron. 29:11). Paul said of saints, “ye are Christ’s; and Christ’s is God’s” (1 Cor. 3:23). He also said, “I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God” (1 Cor. 11:3). This proves that Christ and God the Father are two distinct persons as much as are man and woman. Another person, now called the Son because he had a Father, took the second or representative part in the creation and redemption of all things. God the Father created and redeemed everything by Jesus Christ. We are told that “All things were

made by him . . . the world was made by him . . . God created all things by Jesus Christ . . . by him all things were created . . . by whom also he [the Father] made [planned] the worlds" (ages, Jn. 1:3, 10; Eph. 3:9; Col. 1:15-18; Heb. 1:1-3). Then too, it is by Jesus Christ that God redeems the world to Himself (Jn. 3:16; 17:4; 2 Cor. 5:17-21; 1 Pet. 2:24). Still another person, now called the Holy Spirit to distinguish Him from the Father and from the Son, took the third part of direct operation in the creation and redemption of all things. It was the Holy Spirit that brooded upon the face of the deep and operated at the command of God in restoring the Earth to a habitable state (Gen. 1:21; Job 33:4). It was the Holy Spirit that came upon Mary and by whom she conceived the Son of God (Lk. 1:35). It was the Holy Spirit that has operated in the lives of all men of all ages, bringing about the work of redemption in their lives and giving them power to carry out the will of God (Acts 3:21; 2 Pet. 1:21; Jn. 3:3-5; 14:16-17, 26; 15:26; 16:7-15; Acts 10:38). We can say that God the Father redeems by the sacrifice of Christ and through the direct power of the Holy Spirit.

2. That demons and Satan were not created sinful? All things were created perfect and sinless in the beginning of their creation. Concerning Lucifer, it is stated in Ezek. 28:11-17, "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Concerning the angels that fell, it is stated that they "sinned" and "left their first estate" (2 Pet. 2:4; Jude 6-7). Concerning demons, it is also clear that they sinned, for they already know their punishment for what they have done (Mt. 8:29; Lk. 8:31). Not one Scripture says that God ever created anything sinful or imperfect. In Eccl. 3:11 we read, "He made everything beautiful in his time" and anything contrary to this idea would be out of harmony with God.
3. That people will be saved after the rapture of the Church? This is clearly stated in Acts 2:16-21, where we read of people being saved and receiving the Holy Spirit in their lives during the Tribulation. See also in Rev. 7:9-17; 12:17; 15:2-4; 20:4-6 where great multitudes of people will be saved and come out of the great tribulation. That the Church is raptured before the Tribulation will be proven later.
4. That there have been only two worldwide dictators since the creation of the earth? The first one was Lucifer, as proven in Lessons Six and Seven. The second one was Adam, as proven in Lessons Eight and Nine. There will not be another worldwide dictator until Christ comes to reign on the Earth forever. This we shall see in Lesson Forty-eight.
5. That Hell has literal fire and not spiritual fire? One reading of the following passages will prove this: "I am tormented in this flame" (Lk. 16:19-31);

"Into the fire that never shall be quenched" (Mt. 25:41, 46; Mk. 9:42-50; Isa. 66:22-24); "He shall be tormented with fire and brimstone . . . And the smoke of their torment ascendeth up for ever and ever" (Rev. 14:9-11; 19:20; 20:10). The idea of spiritual fire could never be understood in such plain literal passages that speak of fire, smoke, and brimstone. There is no statement in Scripture that even hints of spiritual fire that will torment people, so to even question the reality and literalness of Hell is showing opposition to the Bible.

6. That the soul and spirit or the inner man is immortal? This is definitely stated in 1 Pet. 3:4, "But let it be the hidden man of the heart in that which is not corruptible, even the ornament of a quiet spirit." If the spirit is not corruptible, then it is immortal.
7. The righteous are in a conscious state of bliss between death and resurrection? This was true of Lazarus and all the Old Testament saints who were held captive in the lower parts of the Earth before Christ captured them and led them to Heaven when He ascended on High (Lk. 16:19-31; Mt. 12:40; Eph. 4:7-11; Heb. 2:14-15). This was true of Moses who appeared with Christ on the mount while his body was in corruption in Moab (Mt. 17:3; Deut. 34:5-6; Jude 9). This will be true of the future martyrs of the Tribulation (Rev. 6:9-11). And this will be true of all who die in Christ now and go to Heaven until the resurrection (2 Cor. 5:8; Phil. 1:21-23; 1 Thess. 4:16).
8. That the wicked are in a conscious state of torment between death and resurrection? This is proven by the rich man in Hell in torment after death (Lk. 16:19-31). This is also proven by the fact that there are conversations and other manifestations of consciousness in Hell (Ezek. 32:21; Isa. 14:9; 2 Sam. 22:6; Ps. 55:15; 116:3).
9. That the soul does not sleep in the grave after death? This is proven by the Scriptures in the two points mentioned above. All passages used to teach soul-sleep really refer to the body, which alone, sees corruption and goes to the grave. This is clear from an examination of all passages that speak of the dead knowing nothing in the grave. According to Jas. 2:26, it is the body only that dies, and therefore this is the only thing that is put in the grave. The souls go to two different places where they are conscious after death, as proven in Points 7 and 8, above.
10. That the dead cannot communicate with the living after death? This is clear from what was said of the rich man in Hell, who was told that the dead cannot go back on Earth to warn the living (Lk. 16:19-31). It is true that Moses appeared with Christ on the mount, but this was a divine plan to bear

witness to the sonship of Christ and to show witnesses what the coming kingdom was to be like (Mt. 16:28–17:8). There is not one authentic case of the dead communicating with the living to teach that men in general who die can so communicate.

11. THE DISPENSATION OF CONSCIENCE

The Dispensation of Conscience

(Gen. 3:22–8:14)

THE ANTEDILUVIAN AGE (Gen. 1:3–8:14)

I. The Definition of Conscience

The Dispensation of Conscience is so-called because in this age man was tested solely upon the basis of obedience to his own conscience. This age may be called "the age of freedom," for man was free to obey or to disobey the dictates of his own conscience without any fear of being apprehended by law (Rom. 2:12-16). There was no revealed code of law until after the flood. The old theory that Adam had the Ten Commandments and that they were kept by men before the flood and in all ages before Moses is unscriptural.

The law Adam broke was not the Ten Commandment law. It was the law against eating of the Tree of Knowledge of Good and Evil (Gen. 2:16-17; 3:1-24). Any commandment of God is a law as much as the Ten Commandments were. It is definitely stated in Scripture that the Ten Commandments were not given to men before Moses (Deut. 5:2-21; 29:14-15).

What is Conscience?

"Conscience is the knowledge of our acts, states, or character as to right or wrong: the faculty, power, or principle which decides on the lawfulness of our actions and affections, and approves or condemns them; the moral faculty or

sense."—Webster.

Conscience was awakened or became active at the Fall by man deciding to eat of the Tree of Knowledge of Good and Evil. It has been the guiding faculty in the moral acts of man ever since. Blackstone writes of a "court of conscience" in England for the recovery of small debts. The Bible has much to say about the conscience. The following are a few kinds of conscience mentioned in Scripture: "seared" conscience (1 Tim. 4:2), "awakened" conscience (Jn. 8:9), "purged" conscience (Heb. 9:9, 14; 10:2), "pure" conscience (Acts 24:16), "weak" conscience (1 Cor. 8:7, 12, 13), "defiled" conscience (Titus 1:15), "witnessing" conscience (Rom. 2:12-15; 9:1; 2 Cor. 1:12), "good" conscience (Acts 2:13; 1 Tim. 1:5, 19; 1 Pet. 2:19; 3:16, 21; Heb. 13:19), and a "convicting" or a "healthy" conscience (Gen. 3:10; 4:13; Mt. 27:3).

II. The Length of the Dispensation of Conscience

In Gen. 5:1-29; 7:11 we have the length of the Dispensation of Conscience as being 1,656 years long, as computed by adding the number of years from the creation of Adam to the 600th year of Noah's life. *The list is as follows:*

1. Adam 130 years old when Seth was born Gen. 5:3

2. Seth 105 years old when Enos was born Gen. 5:6

3. Enos 90 years old when Cainan was born Gen. 5:9

4. Cainan 70 years old when Mahaleel was born Gen. 5:12

5. Mahaleel 65 years old when Jared was born Gen. 5:15

6. Jared 162 years old when Enoch was born Gen. 5:18

7. Enoch 65 years old when Methusaleh was born Gen. 5:21

8. Methusaleh 187 years old when Lamech was born Gen. 5:25

9. Lamech 182 years old when Noah was born Gen. 5:28

10. Noah 600 years old when the flood came Gen. 7:6, 11

TOTAL—1,656 years from Adam to Noah's flood.

III. The Favorable Beginning of Man in Conscience

In Gen. 3:15 we have the revelation of God's provision of redemption through the seed of the woman—Christ. Man was given another chance to be tested and to prove true to God in another period of probation. Man had the promise that the curse would be lifted; that he would be restored to his original position as ruler of the Earth and all things therein. Man had the faculty of choosing right from wrong and the ability to have faith in God to be redeemed.

Man also started out with a knowledge of true worship, for God had slain animals in the Garden and had clothed man with their skins. Blood had been shed as a token of the blood of the coming seed of the woman (Gen. 3:21). We have further proof of this from the story of Cain and Abel. When they grew old enough to worship, Abel brought the right kind of sacrifice—a blood sacrifice, proving that the true way of worship had been made clear to Adam and Eve. Man also had a tabernacle for worship in those days, for in Gen. 4:7 God said to Cain, "if thou doest not well, sin [Hebrew, chata, "a sin offering," as in Exod. 30:10; Lev. 4:3; 6:25] lieth at the door," that is, the tabernacle door where sacrifices were offered. In Gen. 4:3-5 it is clear that there was a certain place where offerings were brought to God.

Man also knew that God was just and merciful, that His Word was true, and that God would be with him if he would only be obedient to the will of the Creator. He had the warning and the actual demonstration of the curse of God upon sin. He had personal experience of both sin and the means of reconciliation with God. He had God's plan further revealed to him, and everything was as favorable for man as could possibly be in the fallen state and under the new curse on the Earth. He could have proved true to God, but as time went on man got worse and worse until he had to be destroyed.

IV. The Test for Man in Conscience

In Gen. 4:7 we have the particular test for man in this period: "If thou doest well, shalt thou not be accepted?" God demanded of man that he obey the dictates of his conscience as to the revealed will of God and as to his own inward knowledge of right and wrong. His test was to do the good and refuse the evil, and to have faith in God and the coming Redeemer who would bruise the

serpent's head (Gen. 3:15). In the Fall man lost God-consciousness and gained self-consciousness. He lost the power in himself to do good and gained the power to do evil.

Man awoke to the fact that he had to have the help of God if he were to live right and obey the complete will of God. He had to have help from God to overcome these evil spirit forces to whom he had yielded and to whom he had given over his dominion. He was powerless in himself to overcome these spirit forces but he still had the power of choice, and he could voluntarily recognize and acknowledge his lost state and helpless condition and accept the help of God. This would enable him to be redeemed and to overcome these new enemies that had usurped his dominion and gained power over him.

This is all God requires of helpless and sinful man. Today, the moment any man acknowledges his sin and his need for God, and if he calls upon God for deliverance and help from satanic forces and sinful habits, he is instantly heard of God and made a new creature in Christ. He is born-again and endued with the principles of righteousness and true holiness and is renewed in spiritual and moral power so that he can overcome the flesh, the world, and the devil (Eph. 2:1-19; 4:22-24; Gal. 5:16-26; 2 Cor. 5:17; Rom. 6:1-23; 8:1-16; 1 Jn. 1:7; 2:29; 3:7-10; 5:1-4, 18).

V. The Purpose of God in This Dispensation

The purpose of God in this age was to teach man in the very beginning of the Fall and of the Earth's second sinful career that obedience to Him, faith in His Word, and conformity to His will for the best good of being and of the universe were the only sources of true pleasure, happiness, health, and prosperity, and the only assurance of restoration to the original perfect state. God wanted to test man under freedom of his will, without any restraint or compulsion, to see if He would choose to follow Him instead of his new master—the devil. Man could have argued that he did not know experimentally right from wrong and that he should be excused for the first sin against God; so God met this argument by giving man freedom of action to choose for himself which master he wanted to serve.

There was not even the Tree of Knowledge of Good and Evil to refrain from eating of in this period. There were no specific laws and commandments for man to obey. The test was a choice between voluntary service to one of two masters

and the free choice of conformity to right choices according to the creative makeup. The broad and inherent principles of right and wrong were known. Man had within him certain created faculties and the knowledge of the best use of his whole being and of conformity to those necessary principles that would be for the best good of his own being, of all others in society, and of the universe as a whole. He had to make the free choice to consecrate to the end to which his rational being dictated—the same end to which all society must conform if it is to continue eternally, and that is, that each one choose and wholeheartedly cooperate with all others for the preservation of that society.

Man had within him the knowledge of the principles of righteousness and true holiness that God had to later require of him to conform to by law. Paul spoke of it as doing by "nature the things contained in the law, these having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing them witness, and their thoughts the mean while accusing or else excusing one another" (Rom. 2:12-16).

By this test of freedom to choose the best good of being and of all concerned, man could learn some lessons that he could not have learned otherwise. God wanted to see and permit man to see and experience for himself how sinful he could become if he chose to live in self-gratification and selfishness, instead of conformity to the best good of others. God permitted evil spirits to operate in the human realm in order to teach men from the beginning the need of dependence upon God and submission to His will as the best choice of life and conduct.

VI. The Means of God in Accomplishing This Purpose

According to the facts stated above, it is clear that the conscience of man, the full freedom of his will without restraint and compulsion, and the malice of the devil were all used of God to further His purpose for man in this period. The conscience demonstrated how exceedingly sinful man could become if he chose to continue in rebellion; the full freedom of action on his part demonstrated how far man would go in this rebellion before God would have to interfere for the good of His own eternal plan; and the malice of the devil and his evil designs demonstrated the contrast between the two masters man had the privilege of choosing to serve while on probation. Such a freedom of the will was what man chose in the Fall; so God permitted him in this age to go the full limit of wickedness that he might learn the folly of such a course, and that all future generations in all eternity might profit by such an experience. Now, such

freedom of conduct without restraint and the results of it are matters of record and will serve forever to check man in the wrong use of his will.

VII. The Failure of Man in Conscience

1. THE FAILURE OF ADAM: “My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years” (Gen. 6:3). This verse has been used through the ages and is still being used to prove that someday God’s Holy Spirit will quit striving with all men and that they will be cut off without hope. It is used to prove that the door of mercy to Gentiles will be closed in the near future and that God will save only the Jews. Both of these theories are man-made and have no place in Scripture or in the plan of God, as we shall see in Lesson Fifteen, Point VIII. *That Adam is personally referred to in Gen. 6:3 is clear from the following:*

(1) The word “spirit” is correctly translated without a capital letter and does not refer to the Holy Spirit. It refers to the created spirit of man manifested in his conscience and other spirit faculties. It is called “My spirit” because Adam’s personal spirit was directly created and given to him by God. God is the God of all spirits and all are considered His in the sense of creation or origin and rulership. (Num. 16:22; 27:16; Isa. 42:5; Heb. 12:9, 23.)

(2) The word “strive” is from the Hebrew word doon meaning “to rule,” “judge,” “strive,” “contend,” “convict,” “minister,” “execute,” “plead.” It is translated “judge” (Gen. 15:14; 49:16); “contend” (Eccl. 6:10); “execute” (Jer. 21:12); “plead” (Prov. 31:9); and “minister” (Ps. 9:8). The Septuagint, Arabic, Syriac, and Latin versions translate this work “remain in,” that is, My spirit I have created in man will not always remain in him.

(3) The word for “man” is in the singular, used with the definite article. It is the Hebrew Adam and with the definite article should read the Adam, that is, My Spirit will not always remain in or strive with the Adam. This is made clearer by the personal singular pronouns in this verse, such as “he” and “his,” proving that one man is referred to and not the whole race of men in general.

(4) The word also makes it clear that the statement refers to the one man Adam. It has no meaning if the word “man” is read in the plural. If all men are referred, to, then who else beside all men could be referred to by the

word also? It means, and can only mean, that the one man Adam, the only one that was a direct product of creation, was also flesh, as well as those that are born of men and not directly created. The whole verse teaches that Adam as well as other men had become sinful and that he would be cut off even though he was the only created man. It reveals that God gave Adam 120 more years to live, thus making it clear that Gen. 6:3 refers to a time 810 years after the creation of Adam, for he lived only 930 years.

(5) The verse could not refer to the cutting off of all men in 120 years, for all men were not cut off at the end of that time, and all men have not yet been cut off after many times 120 years. This verse throws light upon the ungodliness of men 810 years after creation and 846 years before the flood, and shows why in Enoch's day God had already intended to destroy man by a flood. Enoch divinely called his son's name "Methuselah," which, in Hebrew, means "when he is dead it [the deluge] shall be sent." Enoch saw such ungodliness in his day that he even prophesied of the destruction of the ungodly at the second advent of Christ (Jude 14).

Enoch was born 627 years after Adam's creation. He was a contemporary with Adam for 303 years. Methuselah, who died the year the flood came, was a contemporary of Adam for 238 years; so there were two men who lived the whole length of the Dispensation of Conscience. Thus it is clear that man was so wicked that God planned when Methuselah was born to send a flood 969 years before He actually sent it. Adam himself was so wicked that God gave him only 120 more years to live and repent. Whether he ever repented is not clear. He is not mentioned as one of the faithful worthies of the Old Testament as recorded in Heb. 11. He is not once mentioned in any Scripture as being a godly man, a fact more striking when we consider the fact that Abel, Enoch, and Noah of the Ante-diluvian Age are mentioned thirteen times as being godly (Gen. 4:4; 5:22; 6:8, 9; 7:1; Lk. 11:51; Heb. 11:1-7; Rev. 3:20; 2 Pet. 2:5; Jude 14; 1 Pet. 3:20). If Adam, after having been a direct creation of God and after seeing God face to face, failed the Creator, what must have been the sinful condition of many others?

2. THE FAILURE OF CAIN (Gen. 4:1-16). This passage records the failure of the first man that was born in the Earth, as the passage above (Gen. 6:3) records the failure of the first and only created man. Here we have the story of two of Adam's many sons. One was humble and godly, the other self-willed and rebellious. Both were full-grown and knew the true way of worship. They were taught this way of worship by Adam and by God Himself, for God was present

when the boys offered their sacrifices. God even gave Cain another chance. He personally told him about the sin offering at the door of the tabernacle (Gen. 4:4, 7).

Cain also knew when God accepted Abel's offering what he should do, but he rejected the counsel of both God and man and started his own religion. The fire of God evidently consumed Abel's offering, as was done on other occasions of acceptance by God (Gen. 15:17; Lev. 9:24; Judg. 6:21; 1 Ki. 18:38; 1 Chron. 21:26; 2 Chron. 7:1).

Instead of conforming to God's will and welcoming fellowship with Him, Cain began to scheme as to how he could get even with Abel. This desire for vengeance led to murder, and God appeared a second time to Cain and cursed him from His own presence and from that of other men, condemning him to be a vagabond in the Earth.

Cain was afraid of someone taking vengeance on him; so God gave Cain a pledge of protection. The Hebrew word for "Mark" is owth, meaning "a pledge," "token," (Gen. 9:12, 17; 17:11) and "a sign" (Exodus 4:8; 8:23). It never means a literal physical mark upon the body, but a pledge. This pledge is stated in the same verse (Gen. 4:15): "Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold."

3. THE FAILURE OF CAIN'S DESCENDANTS (Gen. 4:17-24). We have revealed in this passage the activities of the godless civilization produced by Cain's descendants, and others associated with him. This part of the human race tried to make the land of their exile a paradise instead of following God's directions and cooperating with Him to get rid of the curse altogether. They were plunderers and profligates. Cain himself set a wicked example before men. He started the first city. He aimed to procure everything that was for his own bodily pleasure, though it made him injurious to others. He became wealthy by violence and robbery and led men into sinful ways. He changed the simplicity of living and became the author of weights and measures. He set boundaries around lands and fortified cities against wild beasts and his enemies in nearby lands. His children became more wicked as time went on. *Many marks of modern civilization are seen in this early one:*

1. City life and its attendant evils first appeared (Gen. 4:17).

2. Jabal, the first cattleman and nomad dwelling in tents, introduced flesh and milk as food, to escape tilling the soil (Gen. 4:20).

3. Jubal invented “the harp and organ” (wind instruments) to be used in the song, dance, and pleasures of all kinds which go with crowded populations (Gen. 4:21).

4. Tubal-Cain, a worker in brass and iron, forged weapons of war and made things for the comfort of civilization. The Earth was filled with violence, bloodshed and wars (Gen. 4:22; 6:14).

5. Lamech was a murderer, the first polygamist, and the first song writer on record (Gen. 4:23-24).

From these few facts it can be seen that there were envyings, strifes, deeds of licentiousness, violence, lowing of herds, strains of music and dancing to soothe the conscience, clatter of hoofs, sounding of anvils, vaunting of proud boasters, and all the mingled din that rose from a godless civilization in struggling to overpower the curse.

4. THE FAILURE OF SETH’S DESCENDANTS (Gen. 4:25–5:32). In this passage we have the failure of the descendants of Seth and the line of ten generations from Adam to Noah. It is believed by some that there were two distinct lines of the human family in this period—the ungodly line of Cain and the godly line of Seth, but this is not taught in Scripture:

(1) Such an idea is not once mentioned in Scripture. Seth’s descendants as a whole may not have been as ungodly as Cain’s, but it is very clear that there were more than just two lines, or branches of the human family coming from just two men. Adam begat “sons and daughters” (Gen. 5:4). Every son of Adam started a branch of the race for himself as has been generally the case all through history. Not all the sons and daughters of Adam are mentioned in Scripture, nor are the multitudes of other families through this whole 1,656-year period. Then, too, there were races of giants in the Earth that were not of the sons of Cain or Seth, as we shall see below.

(2) There were many people on Earth at the time Cain killed Abel, or God would not have protected Cain from others who might desire to kill him (Gen. 4:14-15). Cain was evidently married by the time he slew Abel, for immediately afterward. he went into the land of Nod with his wife, and

there he knew her and she had a son (Gen. 4:16-17). The curse upon the woman was to multiply greatly, and this was true of the early women, for when Cain had his first child there were enough people even in Cain's land of exile to build a city (Gen. 4:17). It could not be that Cain would build a city for one wife and one child.

(3) The history of the godless civilization shows a considerable number of people. It is estimated by Bible students that there could have been at least 150 million people at the time of the flood. This is a very conservative estimate, for Israel multiplied in Egypt from 70 to about six million people in 215 years. When men lived to be nearly a thousand years old they could have multiplied infinitely faster than Israel did in Egypt, when they lived to be about a hundred years old. The very fact that there is no attempt to explain the population before the flood makes it evident that the population increased at a normal rate and we are left to understand that the Earth was filled with people before the flood. So the common idea that there were just two sons and that their immediate families stayed separated through 1,656 years is absurd. We might as well argue that the few mentioned in other genealogies in Scripture were all the people that lived on Earth in the various periods as to argue this about Cain and Seth and their immediate families in the Age of Conscience.

(4) Seth's line is singled out in Gen. 5 to show the particular branch of the race that the seed of the woman descended through. The purpose is not to show a godly line for over 1,600 years. There could not be any such thing as one generation after another with all their offspring being godly for such a length of time. This is contrary to all history and Scripture. This will never be until the New Heavens and the New Earth when all human and spirit rebels are confined to the Lake of Fire forever. There never has been and never will be until the final restitution of all things, such a thing as godly men reproducing godly men by nature. So the belief that there were many generations of godly men and women just because they descended from Seth is ridiculous.

(5) The first-born of Seth was ungodly, and he was the one that started idolatry in the Earth, according to Gen. 4:26, which says, "Then began men to call upon the name of the Lord." This statement according to many ancient versions reads, "Then began men to call themselves by the name of Jehovah" and "to call their gods by the name of Jehovah." Men began to

worship stars and make idols like all kinds of animals, as stated in Rom. 1:21-32. The Targum of Onkelos reads, “Then in his days the sons of men desisted from praying in the name of the Lord” and the Targum of Jonathan says, “That was the generation in whose days they began to err, and to make to themselves idols, and surnamed their idols by the name of the Lord.” In the Scofield Bible we read, “Then began men to call themselves by the name of Jehovah.”

We know that true worship did not begin with Enos, the son of Seth, for Abel and others had already worshipped God in the true way many years before this. Enos was not born until 235 years after man’s creation. We read of true worship during this time (Gen. 3:21; 4:1-16; Heb. 11:4); so Enos did not start true worship, but the false. If Seth did not worship the true God and if true worship began with Enos, then Seth was ungodly; and this automatically destroys the theory of Seth and all his sons being godly men. If idolatry started with Enos, then he was ungodly; so this also destroys the theory of the godly line of Seth. This proves that Seth’s line was not all godly, and that the sons of God of Gen. 6 were not godly men of his line. If there had been thousands of godly seed from Seth they certainly would have been mentioned somewhere in Scripture, especially when only three godly men of this period are mentioned thirteen times as seen in Scriptures in Point VII, I, (5) above. Apart from these three, the ungodliness of men in this period is emphasized, as seen below.

5. THE FAILURE OF ALL MEN IN GENERAL (Gen. 6:1-7, 11-13). The ungodliness of all men in this age is stated in many Scriptures (Gen. 4:1-26; 6:1-13; 7:1; Mt. 24:37-39; Lk. 17:26-27; 1 Pet. 3:20; 2 Pet. 2:4-5). The fact that only three men are mentioned as being godly in all this period proves the ungodliness of men in general. God will judge sin wherever it is found, whether it delays His original purpose or not. If there had not been one godly man on Earth at the time of the flood, the present social order on Earth would have been totally destroyed, as was that under Lucifer. God would have had to make a new social order as He did in Adam’s day, for He created the Earth “to be inhabited” (Isa. 45:18), and His original purpose will be finally carried out if He has to destroy and remake several social systems on Earth. Failure on the part of any one social system merely delays the original purpose.

At the time of Moses, God thought to destroy all Israel because of sin. He planned to raise up a new nation under Moses; but Moses interceded, and the

nation was spared, and God's original purpose continued (Exod. 32:7-14). If he had destroyed all Israel and had made a new nation of Moses, His plan would have been merely delayed, not defeated. *The failure of men in general in the Dispensation of Conscience may be summed up as follows:*

(1) A tendency to worship God merely as Creator and Benefactor, not as Savior or as the Covenant God (Gen. 4:1-7; Rom. 1:17-32).

(2) Undue prominence of the female sex and a disregard of the primal law of marriage (Gen. 4:19; Mt. 24:37-39; Lk. 17:26-30).

(3) Rapid progress of mechanical arts and inventions to make the curse easier (Gen. 4:17-24; Rom. 1:30).

(4) An alliance between nominal worshippers of God and the world (Mt. 24:37-39; 1 Pet. 3:20; 2 Pet. 2:4-5).

(5) Rejection of the preaching of righteousness (2 Pet. 2:5; Mt. 24:37-39).

(6) Appearance on Earth of spirit-beings in unlawful intercourse with the human race (Gen. 6:1-7; 2 Pet. 2:4; Jude 6-7).

(7) Murders and violence of all kinds (Gen. 6:1-7, 11-13; Rom. 1:17-32).

(8) Disregard for restraint of conscience (Gen. 4:17-24; 6:1-7, 11-13; Mt. 24:37-39; 2 Pet. 2:4-5).

(9) Sins and pleasures of all kinds to satisfy every lust (Gen. 4:17-24; 6:1-7, 11-13; Mt. 24:37-39; Rom. 1:17-32. Compare 1 Tim. 4; 2 Tim. 3; 2 Pet. 2; Jude 3-19).

(10) The appearance on Earth of ungodly and inhuman giants, as discussed below.

6. THE FAILURE OF THE SONS OF GOD (Gen. 6:1-7, 11-13). The subject of the sons of God marrying the daughters of men is much misunderstood, and for this reason we should be fair and open-minded to everything in Scripture, letting the Word of God itself settle every question. Some hold that the sons of God were the sons of Seth, and that they married the daughters of Cain, which intermarriage was the breaking down of the godly line of Seth. There was no

such thing as a godly line producing sons of God for 1,656 years, as we have proven in Points 4 and 5 above, so the sons of God could not have been sons of Seth. *This could not possibly be the truth for the following reasons:*

(1) The time of marriage of the sons of God disproves this theory. If the sons of God were the sons of Seth, these marriages could not have been during the last 600 years of this age, for Noah was the only godly man in this period: "for thee have I seen righteous before me in this generation . . . Noah was a just man and perfect in his generations, and Noah walked with God" (Gen. 6:9; 7:1; 2 Pet. 2:4-5). There were no godly men to be called sons of God during the lifetime of Noah; so the marriages of the sons of God, if they were ordinary men, had to be during the first 1,000 years of this period only; but in Gen. 6:4 we have the fact that such marriages continued to "those days," which are agreed by everybody to include the days of Noah up to the flood.

In Gen. 6:1-2 we have the fact that the sons of God began to marry the daughters of men from the very beginning when daughters were born to men. Adam had the first daughters (Gen. 3:20; 5:1-5), and it must have been some of these that the sons of God began to marry. This was before the birth of Seth, or at least, before Seth had any sons of marriageable age. Seth had no children until he was 105 years of age, or until 235 years after man's creation (Gen. 5:1-6). Enos had his first son 325 years after creation (Gen. 5:1-9). If the sons of God married the daughters of men "when men began to multiply on the face of the earth," as stated in Gen. 6:1, then they could not be sons of Seth, for he had no sons at that time

Again, in Gen. 6:4 we read of the sons of God marrying the daughters of men "also after that," that is, after the flood the sons of God married the daughters of men. If the daughters of men were the ungodly daughters of Cain, then how did these ungodly women live after the flood, since only Noah's family was saved by the ark? (1 Pet. 3:20; Gen. 6:18).

(2) The expressions "sons of God" and "daughters of men" prove that one is the product of God and the other is the product of men. The facts in Point 4, above, prove that Seth's sons were just as ungodly as were those of Cain; so they could not be called sons of God in the godly sense any more than could the sons of Cain. Only two of Seth's sons were godly, as we have seen; hence the sons of Seth could not be godly sons of God. We have just

as much authority in Scripture to teach that Cain's sons were godly as to teach that the sons of Seth were. We have also seen that there were not two distinct lines of the race—one the line of Cain and the other the line of Seth. Hence, to teach that the marriage of the sons of God and the daughters of men was the breaking down of the line of separation between the godly and the ungodly lines is unscriptural. It is specifically stated that "all flesh had corrupted his way upon the earth" (Gen. 6:1-7, 11-13), and this is why only one family was saved in the ark. It would not have been just of God to kill off all the godly men with the sinners. If the sons of God were godly men getting married to ungodly women, this would not in itself make them backslidden and lost. Many saved men and women today are married to unsaved companions, and they still remain godly. So we have to conclude that this theory of the sons of God being godly men is unscriptural.

(3) It is only through a divine specific act of creation that any being can become a son of God. Adam was a direct product of creation and was called a "son of God" (Lk. 3:38). Adam's sons are not, and could not be called the sons of God by natural generation. His sons can only be sons of God in a godly sense by being born-again and by being created anew in Christ (Jn. 3:1-5; Eph. 4:22-24; 2 Cor. 5:17). Since Seth's sons were not godly by the new birth they could never be called the sons of God.

(4) The expression "sons of God" is used only five times in the Old Testament and every time it is used of angels, unless it is in Gen. 6. It is used in Job 1:6; 2:1 of angels in Heaven presenting themselves before the Lord. Satan came also with them to present himself before the Lord. The scene was in Heaven in both cases, as proven by the fact that Satan had come from the Earth. These sons of God presenting themselves before the Lord at least could not have been the sons of Seth, for godly men did not go to Heaven before Christ conquered death and Hell. The righteous before this went into the lower parts of the earth instead of Heaven (Mt. 12:40; Eph. 4:7-11; Heb. 2:14-15). Now since Christ conquered death, Hell, and the grave, the saved souls go immediately to Heaven at death (2 Cor. 5:8; Phil. 1:21-23). Hence, Seth's sons could not have been in Heaven in Job's day.

That the sons of God in Heaven in Job's day were angels is further proven by the fact that they were present with God and were shouting when God laid the foundations of the Earth (Job 38:4-7). Certainly Seth's sons were

not the sons of God shouting for joy when God created the Earth. They were not yet in existence and were not until hundreds of years after Adam's creation. This is proof that angels are sons of God by creation just as Adam was. Could not angels be referred to in Gen. 6? We have no logical or scriptural explanation of Gen. 6:1-4 unless we understand these sons of God to be angels.

(5) The Septuagint, the Greek version of the Old Testament, reads, "the angels of God . . . took them wives of all they chose." This version of the Holy Scriptures of the Old Testament was translated about 285 b.c. It was the Bible used by Christ and the apostles. The fact of angels marrying daughters of men is confirmed by Josephus and many ancient Jewish historians. The Moffatt translation reads, "the angels of God," and so do other versions. Some claim that the book of Job was written by Moses. If this be true, then the expression "sons of God" as applied to angels would be a familiar one to Moses, as he wrote the book of Genesis. At any rate, if angels did marry the daughters of men then this really happened and there would be no sin in believing it. Unbelief would not make the sons of God men if they were really angels. There is nothing to be gained in rejecting this historical fact if it really happened.

(6) That angels committed fornication is plain in Scripture. In 2 Pet. 2:4-5 we have the statement that angels did sin before the flood and for this sin they were cast down to Hell and delivered into chains of darkness, to be reserved unto judgment. Peter does not tell us what sin the angels committed, but Jude 6-7 does: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner [Greek, as did these angels], giving themselves over to fornication, and going after strange flesh, are set forth for an example suffering the vengeance of eternal fire." In Gen. 6:1-4 we have the historical record of the sin of these angels.

If Sodom and other cities committed fornication and lived contrary to nature as did the angels, then the angels also committed fornication and lived contrary to nature or these cities could not have committed the sin of these angels. Thus, we have plain proof that angels did live with the daughters of men, and to deny it is to deny part of the Word of God.

(7) Angels do have real bodies and can live like men. We have seen in Lesson Six that angels do have real bodies like men and they have appeared to man as men many times. If they do have real bodies and have done and can do bodily acts such as man does, then why could they not live with the daughters of men and produce offspring? By leaving their own native state and spirit habitation to live in human realm, they could marry the daughters of men as human beings do. Human beings are to be changed and live in the spirit realm in the next life; so what is hard to understand about how spirit-beings can come down to live in the human realm? Jude plainly says that angels left their own habitation and lived like men. The Greek word for "habitation" is oiketerion and is used only in Jude 6 and 2 Cor. 5:2, where it is used of the new bodies from Heaven, or the spiritual and glorified bodies of saints in the next life. The spiritual plane the saints are to enter into is what the angels left. It is the estate the angels did not keep.

The only objection to the fact that angels lived with men and married the daughters of men is Mt. 22:30 where Jesus stated that those who have part in the resurrection will not marry in the next life, but are like the angels in Heaven. Jesus did not say here that angels were sexless and could not come down on the human plane and marry. He merely taught that resurrected saints and angels in Heaven do not marry to keep their race going, as is necessary down here.

It is a fact that resurrected men and women will still be male and female in the resurrection; so Jesus did not want to leave the impression that men will become sexless in the next life. This would be contradicting Paul in 1 Cor. 15:35-58, where he states that every person will have his own body in the next life. This is why we shall then know others as we are now known (1 Cor. 13:12). It is also a fact that angels are all male beings, for they have always appeared as men and are always referred to in the masculine gender, as can be seen in the Scriptures in Lesson Six. Angels could not have committed fornication if they were sexless. Angels have bodily parts like man, so why shouldn't they be able to commit fornication like man?

We are obligated to believe plain Scriptures or make Jude, Peter, Moses, and others false teachers. We are not required to understand how spirit-beings could do things that man can do; we are simply required to believe it if it is so stated in Scripture. It is easy to understand, however, when we study the Scriptures in Lesson Six and see how angels are real persons with

real bodies and can do acts that man can do.

(8) The two classes of fallen angels prove the ones now in Hell committed a special sin. If the ones now in Hell did not commit a special sin, then they would still be loosed with those who are not bound. In 2 Pet. 2:4 and Jude 6-7 it is clear that some angels are bound in Hell now, and in Rev. 12:7-12 it is clear that some angels are still loose with the devil in the heavenlies and will be cast down to the Earth in the future just before the second coming of Christ to the Earth. No doubt all these angels sinned against God when Lucifer rebelled on the original Earth before Adam, but those bound in Hell today committed an extra sin and lived with the daughters of men to thwart God's plan in the coming of the seed of the woman, as recorded in Gen. 6:1-4, 11-13.

(9) The spirits in prison of 1 Peter 3:19-20 are the angels that sinned in the days of Noah and are the same as the sons of God of Gen. 6:1-4. *The spirits in prison could not be the souls of men because of the following considerations:*

A. These spirits sinned in the days of Noah, while the ark was preparing, proving that the sons of God married the daughters of men all through the Age of Conscience—from the time daughters were born to men until the building of the ark. If they were the souls of men that Christ preached to, then it was to only one generation of men that He preached, the one that lived while the ark was preparing (1 Pet. 3:19). Why did He single out this one generation and make a respecter of persons of Himself and not preach to the generation before and after this one? Why should He preach to only one generation of men in Hell and not to all others? What kind of a message could He have given to one generation that could not apply to all other men in Hell?

B. If the spirits in prison were just one generation of men that sinned while the ark was being prepared, then we are forced to believe that there must have been a special prison for that one generation or that all other wicked men of all other generations are not in Hell. Which are we to believe? The Bible teaches that all wicked human beings go to one place until the resurrection, as we shall see in Lesson Thirty-seven. If we believe that these spirits in prison refer to the one class of angels that sinned all through the Age of Conscience and that God finally took action against them in the

days of Noah, every problem will automatically be solved concerning who these spirits are, where they are, and why they are confined to Hell.

C. The time of the sin of these spirits is the same time as the sin of the angels of 2 Pet. 2:4-5; Jude 6-8, which was before the flood, proving that the spirits in prison and the angels are the same class of beings.

D. Not one time in Scripture are human beings ever called spirits. Wherever human spirits are referred to, the statement is always qualified and clarified by speaking of them as being “spirits of men” (Heb. 12:23), “spirits of all flesh” (Num. 16:22; 27:16), and “spirits of the prophets” (1 Cor. 14:32). Men have spirits, but they are not spirits. On the other hand, the word “spirits” without such qualifications refers to actual and real spirit-beings (Ps. 104:4; Heb. 1:7, 14). Therefore, these spirits in prison refer to the angels in prison in 2 Pet. 2:4; Jude 6-7 and to the sons of God in Gen. 6:1-4.

E. The Greek word for “preached” in 1 Pet. 3:19 is kerusso, meaning “to proclaim as a public crier,” or “to announce without reference to the particular nature of the message announced.” It may be a good or bad announcement. The devil and these angels had planned to stop the coming of Christ, the seed of the woman, to avert their own doom and keep control of man. Their purpose was to do away with pure Adamite stock through whom the seed of the woman should come, but God intervened and sent the flood to do away with the giants, the offspring of the angels and men, and their purpose was defeated.

When God sent the angels themselves (the fathers of the giants) to Hell, the devil no doubt held out hope of their deliverance some day. When Satan and his plans failed and Christ, the seed of the woman, came and defeated the evil spirits on the cross and went to Hell to make this announcement to these imprisoned spirits, they knew there was no hope of liberation for them forever.

F. There were two eruptions of the fallen angels among men. They produced races of giants on the Earth each time. The first eruption was before the flood, and the second one was after the flood. This is plainly stated in Gen. 6:4: “There were giants in the earth in those days [before the flood]; and also after that [after the flood], when the sons of God came in unto the daughters of men, and they bare children to them, the same became

mighty men which were of old, men of renown." We also know from history that there were giants in the Earth both before and after the flood. Genesis 6:4 records the fact that "There were giants in the earth in those days" before the flood, for the whole passage speaks of the time before the flood of Noah and shows why God sent the flood. Then we have many Scriptures of giants in the Earth after the flood, coming from the same source, the sons of God and the daughters of men. There were no daughters of Cain left on Earth after the flood, for only Noah and his family were kept alive in the ark and lived after the flood (Gen. 6:18; 9:1-16; 1 Pet. 3:20).

The giants after the flood occupied the land of Canaan before Abraham and his seed to thwart God's promise of the coming of Christ, the seed of the woman, through Abraham. When he entered the land these giants were already there: "The Canaanite was then [already] in the land" (Gen. 12:6). From here on there was a continual fight between Satan and the people through whom Christ would come. Satan tried to corrupt Sarah and have her killed for adultery when he caused Abraham to be afraid and caused Pharaoh to take her for himself (Gen. 12:10-20).

The same thing occurred again when Abraham went to Philistia (Gen. 20). Satan attempted to destroy the chosen family by a famine (Gen. 12:10-20; 26:1-5; 50:20); by the destruction of the male line in Egypt (Exod. 1:10-13); and by the destruction of the whole nation (Exod. 14 and 33).

When David's line was singled out as the line through whom the seed of the woman was to come (2 Sam. 7), Satan tried in several ways to destroy this line (2 Chron. 17:1; 21:4, 17; 22:1, 10; 23:3). At one time there was only one little baby boy left in the direct lineage of Christ (2 Ki. 11:1-21). This war went on until Satan (through the wicked Haman) tried to destroy all Israel (Esther 3:6-13; 6:1).

Next Satan tried to destroy the seed of the woman when He came (Mt. 2:16; Lk. 4:16-30).

The Jews tried to kill Him many times, but He supernaturally escaped them until the hour of the cross came, when He was to defeat the powers of darkness and bruise the serpent's head (Gen. 3:15; Col. 2:14-17; 1 Jn. 3:8; Heb. 2:14-18; Jn. 19:30).

The second eruption of fallen angels was evidently smaller in number and more limited in area; they were for the most part confined to the land of Canaan, and their offspring were known as the nations of Canaan. They were known as Rephaim (Gen. 14:5; 15:20; Deut. 2:11, 20, 21; 3:11-13; Josh. 12:4; 13:12; 15:8; 17:15; 18:16); Anakim (Num. 13:22; Deut. 1:28; 2:10-11, 21; 9:2; Josh. 11:21-22; 14:12-15); Horim (Gen. 14:6; Deut. 2:12, 20, 21); Avim (Deut. 2:23; Josh. 13:3); Zanzumim (Deut. 2:20); and other names. They are enumerated in Gen. 15:18-21; Exod. 3:8, 17; 23:23; Num. 13:22; Deut. 7:1; 20:17; Josh. 12:8.

These were to be utterly destroyed by the sword of Israel just as the flood had destroyed the ones that had lived in the Dispensation of Conscience (Deut. 7:1-5; 20:17; Josh. 3:10). Israel failed in this purpose so the giants were left to test and prove the chosen people (Josh. 13:13; 15:63; 16:10; 17:18; Judg. 1:19-36; 2:1-5; 3:1-7). The giants made trouble for Israel until the time of David when the last of the races of the giants were killed (1 Sam. 17; 2 Sam. 21:15-22; 1 Chron. 20:4-8).

Inconsistent Translations

As Rephaim (Hebrew, Rapha), the giants were well known and often mentioned in Scripture. Unfortunately, instead of their proper name being retained in certain passages it is variously translated “dead” (Prov. 2:18; 9:18; 21:16; Isa. 14:9); “deceased” (Isa. 26:14); “giant” (2 Sam. 21:16–22; 1 Chron. 20:4-8); “giants” (Deut. 2:11, 20; 3:11-13; Josh. 12:4; 13:12; 15:8; 17:15; 18:16). The ordinary word for “giants” is nephil, “a bully,” “a tyrant,” “a giant” (Gen. 6:4; Num. 13:33). Why was not Rephaim retained as a proper name in all these passages as it is in those listed above and in 2 Sam. 5:18, 22; 23:13; 1 Chron. 11:15; 14:9; 20:4; Isa. 17:5? By reading all these passages the student can know for himself many truths the Bible says about the mighty races of giants before and after the flood.

The Giants Have No Resurrection as Do Ordinary Men

It is plainly stated that the giants, or Rephaim, have no resurrection: “O Lord our God, other lords [giant rulers of Canaan] beside thee have had dominion over us. . . . They are dead, they shall not live; they are deceased [Hebrew, Rephaim], they shall not rise: therefore thou hast visited and destroyed them . . . Thy dead men [the dead of God’s people, or ordinary men] shall live, together with my

dead body shall they rise" (Isa. 26:14-19). The giants are already in Hell, for Isaiah reveals how when the Antichrist is put into Hell, "the dead" (Hebrew, Rephaim) shall be stirred up to meet him (Isa. 14:9). Substitute Rephaim for "dead" also in Prov. 2:18; 9:18; 21:16.

The offspring of the second eruption of fallen angels were so great, mighty and tall, as to inspire fear in the hearts of the ten spies and all Israel (Num. 13:33; Deut. 2:10-23; 9:2). In Deut. 3:11, Og, one of these giants, is mentioned as having a bedstead of iron about eighteen feet, nine inches long and eight feet, four inches wide. Goliath, whom David slew, was over thirteen feet high. His coat of mail weighed 196 pounds. His spearhead alone weighed 25 pounds (2 Sam. 17). The spies that returned from Canaan said, "We were in our own sight as grasshoppers" as compared to the giants (Num. 13:33).

In the Dictionary of Phrase and Fable by Brewer, pages 514-517, there is a list of giants of mythology and of real life. Mr. Brewer lists over sixty giants, and their lengths run from about eight to eighteen feet. He also lists several giants whose bones have been discovered whose lengths were from nineteen to thirty feet. Some giants of mythology are spoken of as being 300 feet tall. We cannot depend upon mythology, but we can depend upon the statements of the Bible concerning giants. There were such beings and the stories of mythology are no doubt corruption in transmission of the traditions and legends of the biblical giant races.

> G. The progeny of the sons of God and the daughters of men prove that they were not ordinary men and therefore were not the offspring of men. The giants were monsters of iniquity and were abnormal in size and character, which man could not have reproduced according to the law of reproduction given by God, which was that everything on Earth in nature should reproduce "after his own kind" (Gen. 1:21-25; 7:14; 8:19). At any rate, that giants are not of pure human stock is too clear to deny with any degree of sanity. Then, too, we know that they were not the product of ordinary godly men and ungodly women, for we see on every hand today such unions, and not one giant has ever been reproduced in such families. They were not saved or godly men, for God said of Noah in Gen. 7:1, "Thee have I seen righteous before me in this generation." Noah's sons were saved from death because they were pure human stock, not because they were godly men.

Only Noah and his family had preserved their pedigree pure from Adam, and this is really why they were saved in the ark. It was said of Noah that he was a just man and perfect in his generations (Gen. 6:9). The word "perfect" is from the Hebrew word tamin, which means "without blemish," and is the technical word for "bodily perfection," and not moral. Hence, it is used of the sacrificial animals of the Old Testament that had to be pure stock and without blemish (Exod. 12:5; 20:1; Lev. 1:3; 3:1).

The purpose of Satan in this first eruption of fallen angels who lived with the daughters of men was to corrupt the human race and do away with pure Adamite stock so that Christ, the seed of the woman, could not come into the world. This plan would have averted his own doom as foretold in Gen. 3:15. He almost succeeded in doing away with pure Adamite stock before the flood, for Noah and family were the only pure left, and "all flesh had corrupted his way upon the earth" (Gen. 6:8-13). The main purpose of the flood was to do away with this corruption of the human race and to preserve pure Adamite stock through whom the seed of the woman should come as foretold. Though Satan was defeated in his plan before the flood he did not halt with his plans.

As soon as God gave the rainbow of promise that He would never send another flood, Satan no doubt concluded that, because he had almost succeeded in doing away with pure Adamite stock before the flood, he may succeed a second time since God had promised not to send another flood. He sent the second eruption of fallen angels to marry the daughters of men after the flood. They brought into being the giants after the flood, as we have seen. Because God had promised not to send another flood to destroy these giants, He now planned to raise up Israel as a great nation and use them to destroy every man, woman, and child of the giant races in order to preserve pure Adamite stock in the Earth as planned.

The two eruptions of fallen angels and the two races of giants in the Earth is plainly taught in Gen. 6:4: "There were giants in the earth in those days [before the flood]; and also after that [after the flood], when the sons of God came in unto the daughters of men, and they bare children to them." Thus the story of races of giants caused by the angels marrying the daughters of men is plain in Scripture. These facts explain many statements concerning the war between God and Satan and between Israel and Satan in the Old Testament days, and they give us the real cause of the flood of

Noah that ended the Dispensation of Conscience.

VIII. The Judgment of God Upon Man Ending the Dispensation of Conscience

The historical record of the flood of Noah is given us in Gen. 6:8–8:14. The flood was necessary in order to preserve the human race and fulfill the prophecy of the coming of the seed of the woman. Judgment had to come because of man's failure to live up to the dictates of his conscience as to right and wrong. All flesh on the Earth was destroyed except Noah, his three sons and their wives, two of the unclean animals and seven of the clean animals for replenishing the Earth and for sacrificial purposes after the flood (Gen. 6:18–8:19; 9:10-18).

The Size of Noah's Ark (Gen. 6:14-16)

The ark was about 625 feet long, 104 feet wide, and 62.5 feet high. (A cubit is twenty-five inches.) Up to 1850 a.d. no ship in the history of the world was as large as the ark. Of the world's steamships up to 1932 not one percent was as large, and only 160 have been longer, seven wider, and eight higher than the ark. Only six had a greater tonnage than the ark. The capacity of the ark was equivalent in tonnage to more than 600 freight cars, which would form a train about four miles long and could handle over 90 million pounds.

The ark was easily big enough for all, because the fish stayed in the sea, insects were small, snakes and lizards were only about 2,000 pairs. The average size of the 1,700 pairs of mammals was no bigger than that of a dog. The 10,000 pairs of birds could easily lodge in the ceilings or be hung up in cages. Twenty square feet are allowed on a modern vessel for an ox. If this much room were allowed for each pair of mammals, none would have to lodge on the second floor.

Recent archaeological findings at Nippur disclose that the ark had a sewage system that isn't surpassed by that of any modern city and that there were openings for light and ventilation in each story with awnings so that Noah could not look out upon the dead. Noah and his family evidently lived on the third floor in compartments. He lived in the ark altogether one year and seventeen days: seven days before the rain started and one year and ten days after that (Gen. 7:4-11; 8:13-14).

How Many Windows Were in the Ark?

This question has caused some controversy because many take the ark as a divine type of the Father, Son and Holy Spirit. Some others take the ark as a type of salvation. Such theories are unbiblical to say the least. The ark was no more a divine type of some doctrine than any other boat that was ever made. It was simply a historical boat that saved the race at the time of the flood, and any other meaning is man-made and proves nothing.

The common practice of taking any kind of historical story and making it a divine type of some doctrine is a false and unreliable way of teaching doctrine. Unless something is stated in Scripture to be a type and it can be supported by two or three plain Scriptures, there is no divine authority for such typology. There are types in the Bible all right, but not every detail of history is typical of some spiritual idea, and nothing but confusion and controversy can come from making everything in Bible history typical. Let us give God credit for being intelligent enough to record history in the Bible without His expecting men to find hidden and mystical meanings to every statement in history.

A type is a pre-ordained representation of the relation which certain persons, events, and institutions of the Old Testament bear to corresponding persons, events, and institutions of the New Testament. One must have two or three Scriptures to prove divine types, as one must have to prove any other point of doctrine. There are “typical persons,” such as Christ and Adam (Rom. 5:12-21) and Christ and Melchisedec (Heb. 7:1-11); “typical institutions,” such as the sacrifices and offerings and the tabernacle worship and the redemption of Christ (Heb. 5:1–10:18); “typical offices” (Deut. 18:15-18; Heb. 4:14-16); “typical events” (1 Cor. 10:1-13; Jn. 3:14); and “typical actions” (Isa. 20:2-4; Jer. 18; Ezek. 3:14–6:14).

Essential characteristics of types: There must be points of resemblance between the type and the antitype; the antitype is the truth to be understood by the type; a type has its own meaning apart from the antitype (Jn. 3:14; Num. 21:5-9). The details of types, as in parables, allegories, and symbols, must not be interpreted except in connection with the antitype; the only authority for types or the application of types must be found in the Scriptures themselves; thus more than mere resemblance is needed to constitute a type. A type must be backed by a “thus saith the Lord” to be a divine type. It must pre-figure something in the future. It is a mere shadow of the real thing itself (Col. 2:14-17; Heb. 8:5; 10:1). A type must be a true figure of the antitype. Both types and antitypes must be pre-ordained as parts of the plan of redemption. Types cannot belong to the same

class as the antitypes.

The interpretation of types: Only the point or points of resemblance between the type and the antitype must be emphasized. They should not be the basis of other doctrines of which they are not typical. They should be understood and interpreted only in the light of the antitype. All types and the antitypes must agree with each other as well as with all Scripture on the same subject. True types never destroy the actual historical sense of Scripture or the literal meaning of the words of the types or the antitypes. All so-called hidden meanings and fanciful interpretations of the words of Scripture where types and antitypes are found should be avoided. Not every historical event of the Old Testament should be taken as typical of some truth just because there may be a few points of resemblance between them.

For example, the scarlet cord out of Rahab's window has no connection with the blood of Christ. The ark has no connection with any phase of redemption, or with the doctrine of the Godhead. Isaac getting married has no connection with truth about Christ and His bride. And many other historical stories have no connection with spiritual truth and should never be used as proof of any doctrine. If one wants proof of doctrine, get plain Scriptures that prove the doctrine and do not use events in history as typical proof. If we cannot find plain proof in Scriptures on the subject, then such doctrines do not warrant proof. They do not even merit being taught, so forget them.

Genesis 6:16 literally reads in the Hebrew, "An opening [place for light] shalt thou make to the ark, in a cubit shalt thou finish it above . . . with lower, second and third stories shalt thou make it," that is, make an opening for light above or in the top part of each story. The Fenton translation reads, "Make a ventilating-fan fixed in the turret of a cubit high above the upper deck, and connected with that make an opening in the sides of the ark, on the second and third lower decks. You shall make second and third decks."

These openings were for light and ventilation, for it would have been impossible to live in an airtight boat with all the foul odors and refuse from the animals for one year and seventeen days without plenty of light and fresh air. God has always demanded cleanliness and sanitation throughout the Bible, and He certainly would not have asked man to exist in such an unsanitary and unclean foul place as some men would have us believe that the ark was. We must keep in mind that we do not have a blueprint and specifications for every detail of the

ark. We have only a general description of it.

The Hebrew word for “window” in Gen. 6:16 is zohar, “an opening for light.” It is translated “window” only here but elsewhere as “noontide” (Jer. 20:16), “noonday” (Deut. 28:29; Job 5:14; 11:17; Ps. 37:6; Isa. 16:3; Jer. 15:8), and “noon” (Gen. 43:16, 25; 2 Sam. 4:5; 1 Ki. 18:26, 27; 20:16 and many other places). It can be seen from the meaning of the word and how it is translated in all other Scriptures, that the purpose for the so-called window in the ark was for light and ventilation. Would it not be a miracle over a year long for one little window in the roof to give light and ventilation in three stories of such a large ship as the ark? There is nothing further from truth than this. God designed Solomon’s temple with many windows (1 Ki. 6:4; 7:4-5). He has foretold that there would be many windows in the Millennial temple (Ezek. 40:16-46; 41:16-26), and everything that He has ever designed has been sensible for the best good of all concerned, so we conclude that there were openings for the ark at the top of all stories all the way around so that men and animals could live with light and ventilation in comfort.

The Hebrew word for “window” in Gen. 8:6 is challon, “a window,” “an aperture,” or “lattice work.” It is the ordinary word for windows and is translated “window” thirty-one times. It is never translated “light,” “noon,” or “noonday” as is the word given above. The phrase “a window” is used in Gen. 6:16; 26:8; Judg. 5:28; 1 Sam. 19:12; 2 Sam. 6:16; 2 Ki. 9:30; 2 Chron. 15:29; Acts 20:9; 2 Cor. 11:33. The phrase “the window” is used in Gen. 8:6; Josh. 2:15, 18, 21; 2 Ki. 9:32; 13:17; Prov. 7:6. By looking up these two phrases in all these passages and comparing them with the two passages in Gen. 6:16; 8:6 concerning the ark, one can see that neither phrase proves only one window to the ark. If such phrases prove this concerning the ark, then they prove the same thing concerning the other buildings mentioned in all the passages listed above. We conclude that the ark had plenty of openings for daylight and ventilation and that the theory of only one small window, held only for the purpose of making sermon material, should be rejected.

Was Noah 120 Years Building the Ark?

The average person, even among the Bible scholars, would say that Noah was 120 years building the ark. When asked to prove this from Scripture such persons give Gen. 6:3, but as we have seen in Point VII, 1, above, this verse refers to the last 120 years of Adam’s life and not to the last 120 years of the

Dispensation of Conscience. There is no Scripture, therefore, to teach that Noah was 120 years building the ark. *On the contrary, the Bible teaches that he was not 120 years building the ark, as proven by the following:*

1. According to Gen. 6:8-10, Noah already had three sons by the time God told him to build the ark. Then, too, these boys were already grown and married by this time according to Gen. 6:17-18.

2. According to Gen. 11:10, Shem "was an hundred years old, and begat Arphaxad two years after the flood." If he was one hundred years old two years after the flood, then he was ninety-eight years old when the flood ended. If the flood was here one year and seventeen days, then he was ninety-six years old when the flood came. If he was already a married man when God told Noah to build the ark, as in Gen. 6:18, then the ark was built between his marriage and the time he was ninety-six years old. According to Gen. 5 men did not get married under sixty-five or more years of age, so if he was that old when he got married, then the ark had to be built during the last thirty-one years of the ninety-six he lived before the flood.

It would not take this long to build the ark, especially with the help of the giants that then filled the Earth. Man could build it today without the help of giants in a few months at the most and they might have built it that fast then. In no Scripture is it revealed that God called a man to do something and had him actually start it before the time for such action. There is no point to be gained by holding the idea that Noah was 120 years building the ark. This false conception started because of a superficial reading of Gen. 6:3 and to make sermon material, but this passage refers to Adam, as we have seen in Point VII, 1, above.

Did it Rain Before the Flood?

The average Bible student would say that rain did not fall before the flood, that because Noah preached that there was to be rain upon the Earth the Antediluvians rejected his message, and that a mist went up from the face of the Earth to cover the ground. The following points prove that it did rain before the flood, ever since the Earth was created:

1. Clouds were originally created to hold waters to give rain upon the Earth. In Job 38:4-9, 26 we read, "Where wast thou when I laid the foundations of

the earth? . . . When I made the cloud the garment thereof . . . to cause it to rain on the earth, where no man is; on the wilderness, wherein there is no man; to satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth." See also Job 26:7-10; 28:25-28; 36:27-33; 37:6-22; Ps. 104:3; 135:7; 147:8; Prov. 8:27-29; Jer. 10:12-13; 51:15-16, which prove that the clouds and rain were created when God created the Earth. The purpose of creating the clouds was to give rain on the Earth. Naturally, this purpose was carried out from the creation instead of beginning at Noah's flood.

2. There was rain on earth all the time Lucifer ruled the earth before the days of Adam, for concerning his Fall we read, "I will ascend above the heights of the clouds; I will be like the most High" (Isa. 14:12-14). What were the clouds for during his reign on the Earth? They were to carry out the creative purpose and give rain on the Earth so that vegetation could grow. That there were fruitful places on the Earth when Lucifer ruled is clear from Jer. 4:23-26.

3. The judgment on the first social system that Lucifer ruled over was brought about by a flood just as in Noah's day (Gen. 1:2; Ps. 104:4-9; 2 Pet. 3:5-6). Where did all these waters come from that caused the first flood? They came from the same source that caused the second universal flood and every local flood since.

4. The work of Day Two was to restore the firmament, or the clouds, and to take part of the flood waters off the Earth and put them back in the clouds, to cause it to rain upon the Earth, and to enable the Earth to become dry again, as it had been before the first flood (Gen. 1:6-13).

5. Rain was always considered a blessing from Heaven, and the lack of it was always considered a curse upon the Earth (Lev. 26:4; Deut. 11:11-17; 28:12, 24; 1 Ki. 8:35-36; 17:1-14; 18:41-45; Zech. 14:16-21).

6. No statement in Scripture says that it did not rain before the flood. When a man preaches that there was a period of time as long as 1,656 years when there was no rain, the burden of proof would naturally be upon him to prove this. Every person should question this kind of statement, but instead, when a man says it did rain during this time, he is the one that is disbelieved. Why? Just because tradition and some preachers say there was no rain, this

is no proof of anything. Preachers can be mistaken and unscriptural as much as anyone else can. Where did such an idea originate?

It came from Gen. 2:5-6, but these verses do not say one word to the effect that there was no rain for 1,656 years before the flood. It does say, “And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground.” This does not refer to the whole period before the flood, but to the time before plants and herbs were in the ground to grow and before man was created to till the soil. This refers to the work of the third and sixth days of Gen. 1:2-31. The very next verse continues the story of the six days’ work by showing how man was formed out of the dust of the ground (Gen. 2:7). No man can possibly read the whole period before the flood into these verses and find sense in them. Naturally, when the plants and herbs were planted and there was a man created to till the soil, it rained upon the Earth to cause things to grow, as it has from creation until now. This is proven in the Scriptures cited in Point 1, above.

IX. God’s Provision of Redemption Ending Conscience

As we have seen, the ark was not God’s provision of redemption of the soul. It merely kept man alive physically so that he could replenish the Earth again with pure Adamite stock in order that the seed of the woman could come as foretold in Gen. 3:15. The provision of redemption has been the same in all ages; faith in the coming Redeemer who was to shed His blood to atone for sin (Mt. 26:28; Eph. 1:7; Heb. 9:22; 1 Jn. 1:7; Rev. 1:5; 1 Pet. 1:18-23).

God provided for animal sacrifices by commanding seven of the clean animals to be saved so that they could be offered as a token of faith in the coming blood of Christ (Gen. 6:18; 7:1-3). Man started out in the next age offering sacrifices as before thus proving faith in the coming Redeemer (Gen. 8:20-22; Heb. 11:1-40).

Questions on Lesson Eleven

1. Why is this age called the Dispensation of Conscience?
2. What else could this age be called and why?

3. Did Adam break the Ten Commandment law? Prove. What law did he break? Prove.
4. Define “conscience” and name a few kinds of conscience mentioned in Scripture.
5. Prove from Scripture the length of the Dispensation of Conscience.
6. Explain fully the favorable beginning of man in the Dispensation of Conscience.
7. What was the particular test for man in the Dispensation of Conscience?
8. To whom did man wake up to realize he was in bondage?
9. What did man have left in his fallen state?
10. What did God require of man in order to help him against his enemies?
11. When is fallen man helped by God and given power over his enemies?
12. What kind of change must man have in order to overcome sin and Satan?
13. Could all men in this age prove true to God if they had desired? How?
14. What was the purpose of God in the Dispensation of Conscience?
15. Did man have laws to obey in this age? How was he supposed to prove true to God?
16. What were the means of God in accomplishing His purpose in this age?
17. Explain the failure of Adam in this age and prove that Gen. 6:3 refers to him?
18. How early in this age did God determine to send a flood? Prove.
19. What two men lived the whole length of this age?
20. How many godly men are mentioned in Scripture in this age?
21. Explain the failure of Cain and what caused him to kill Abel?
22. What was Cain’s immediate punishment?
23. Was the mark upon Cain a physical one? Prove.
24. Discuss fully the failure of Cain’s descendants and give a few marks of modern civilization mentioned in this age in Scripture.
25. Discuss fully the failure of Seth’s descendants and give a number of reasons why there were not only two branches of the race—one godly and the other ungodly.
26. Why is Seth’s line singled out and why are ten generations of his family mentioned in Gen. 5?
27. Prove from Scripture that Seth’s sons were not godly.
28. Discuss fully the failure of all men in general.
29. Would God have totally destroyed all men if there had been no one worthy to save?
30. Did God ever destroy all inhabitants of the Earth? When? Why?
31. What would have happened if all men would have been destroyed?

32. Discuss fully the failure of the sons of God.
33. Who were the sons of God of Gen. 6:1-4? Prove from Scripture.
34. Give several proofs they could not have been the sons of Seth.
35. Give several passages proving that angels are called sons of God.
36. Give the rendering of many versions as to who the sons of God were.
37. Prove from Scripture that angels have committed fornication.
38. Prove from Scripture that angels have real bodies like men.
39. Does Jesus teach that angels are sexless? What does he mean by Mt. 22:30?
40. Will resurrected men and women be sexless? Prove from Scripture.
41. Prove from Scripture that there are two classes of fallen angels and why some are bound in Hell and others are not.
42. Who are the spirits in prison of 1 Pet. 3:19? Prove.
43. Prove from Scripture that there were two eruptions of fallen angels among men.
44. What kind of beings did they produce on Earth?
45. What land did God choose as the base of His operations on Earth?
46. What was the purpose of angels in coming down among men two times?
47. Give a brief list of the ways and means Satan used to destroy the coming seed of the woman. Why was he so anxious to keep him from coming?
48. Where did the Bible giant nations come from? Name a few of their tribes.
49. What was the real purpose of the flood of Noah?
50. Why was Israel commanded to destroy all the giant races in Canaan?
51. How else is the Hebrew word for Rephaim translated?
52. Prove from Scripture that the giants have no resurrection.
53. How tall were the giants of history?
54. Why do not godly men and ungodly women today produce giant offspring if they did it both before and after the flood?
55. Prove from Scripture Noah and family were the only pure Adamites left.
56. Discuss fully the judgment ending the Dispensation of Conscience.
57. What was the size of Noah’s ark?
58. How many windows were there in the ark? Prove.
59. Define “type” and state the essential characteristics of types.
60. Give some general principles on the interpretation of types.
61. Should historical stories in the Old Testament be used as a basis of proof for any doctrine? Why? What should be the basis of proof for doctrine?
62. Prove from the Bible that Noah was not 120 years building the ark.
63. Prove from Scripture that it did rain before the flood.
64. What was God’s provision of redemption in this age?

12. WHY GOD'S PLAN FOR THE NEEDS OF MAN IS NOT REALIZED

Why God’s Plan for the Needs of Man is Not Realized

In Lesson Ten we have studied God’s plan for the needs of man and we have seen that it is all-comprehensive as far as meeting every want and every need of man for this life here and for the life that is yet to come. The infinite and eternal promises of God we have seen are almost incredible to the natural man. Even saved, spiritual men find them hard to comprehend fully. Not because the words themselves are hard to understand, for this cannot be said of any part of God’s Word, but because it is so wonderful beyond human imagination that God, the Living God, would make such abundant provision for all known wants and needs of man for now find forever. But it is true!

No man with common sanity can deny that the plain words of the promises really say what they do. No Christian will dare deny the fact that they are true and that God will fulfill them, but the great problem with believers is in meeting the conditions of their fulfillment in the daily life. The following are some of the most common reasons why men do not fully experience the abundance of God’s supply for them:

1. CHRISTIANS HAVE BEEN MISLED INTO ALL KINDS OF FALLACIES BY SOME FALSE CULTS AND RELIGIOUS LEADERS. The following are some universal teachings in our modern time:

- That it is God’s will for men to be in poverty and want to keep them saved.
- That man is a subject of defeat and that he is powerless to avoid sin, sickness, and failure in life.
- That pain and physical suffering is the lot of everyone and that they are blessings of God in disguise to believers.
- That man must live in sin every day either in thought, word, or deed and

that no man can live a true, holy Christian life.

- That we all must accept these and other conditions as the common lot in life for all.
- That any doctrine or aggressive attitude on the part of anyone to get victory over these conditions in life demonstrates lack of submission to the Heavenly Father and shows pride of life in trying to go against the will of God and be better than the average person.
- That the day of miracles is past.
- That healing is not in the atonement or in the will of God.
- That the baptism in the Holy Spirit and gifts of the Spirit were for the apostles only.
- That all inspiration has ceased and we do not need the signs of the gospel today to confirm the Word of God.
- That all supernatural manifestations are works of the flesh.
- That it is the height of ignorance and rebellion against truth to expect God to do everything that man wants Him to do in this life.
- That man is not a free moral agent.
- That God is responsible for his lot in life and for his salvation in the next life or for his being lost, should he be lost forever.

These and many other false doctrines are being taught in thousands of modern pulpits, so it is no wonder that there is such unbelief in God and His promises. It is no wonder that men throughout Christendom are in confusion, with bitter discord and strife over many points of doctrine that should be taught and believed in all churches that claim to believe the Bible. This condition should not exist and it would not exist if all men who profess to be Christians would lay aside church theories and personal opinions, and get back to a whole-hearted acceptance of the Bible and consecrate themselves to obey the truth as they find it.

All men can better themselves and live in health, happiness, and prosperity if they will do this. The Bible is simple and clear, and if modern ministers do not want to preach the truth, a person can still get it by reading and understanding the Bible for himself. If you have sense enough to read what it says, you have sense enough to believe what it says, so there is no excuse for any man not to know for himself the truth of God, to believe it and receive its benefits.

Not one of the above-listed fallacies is in the least scriptural, as anyone can see by reading God’s Word. The promises of Lessons Ten, Twelve, Fourteen and

Sixteen are enough to disprove everyone of these theories; so if man wants to believe the lies of satanic powers instead of the truth of God, let him become satisfied with his lot in life. Let him refuse to better himself by the gospel. Let him blaspheme the character of God by such false doctrines about God. He will receive judgment from God in due time. Let him live in want, sickness and sufferings, which he does not have to endure if he will turn to God and His truth.

2. MEN FAIL TO GET BENEFITS FROM GOD BECAUSE THEY DO NOT RECOGNIZE THAT THEY ARE FREE MORAL AGENTS WHO CAN CHOOSE TO SERVE EITHER OF TWO MASTERS. THEY DO NOT KNOW THAT THEY CAN GET RID OF THE WORKS OF THE DEVIL IF THEY WILL QUIT SERVING HIM AND START SERVING GOD ACCORDING TO THE GOSPEL. We have seen in Lesson Eight, Point X, that Adam was given full responsibility as ruler of the Earth and that God's plan for man in the restored Earth was that he should enjoy to the full all the blessings of a perfect creation. We have also seen in Lesson Ten that God wants men under the present curse to enjoy such benefits to the full. God would not have made such provision and given such promises if He did not intend for men to attain these benefits.

What man must do if he wants these blessings is to first realize that they are for him and that God really meant for him to have them. He must believe that God will see to it that he gets them if he will cooperate with God against demon powers and the false doctrines of men. Man must recognize that he is a free moral agent and is responsible for the loss of his dominion. He must acknowledge his position of sinfulness and confess his sins to God—forsake the sin business and conform to the gospel. He must then take an aggressive attitude and a victorious stand against satanic powers by the help of the Holy Spirit and by faith in God and in the blood of Christ. He must overcome these powers and take victory that rightfully belongs to him. After all, if God had His perfect will in every man's life, that man would automatically have all these blessings without any struggle. Man must sever his relationship with these evil forces and fight for the promises of God to be manifested in his life.

It is a fight to get the full benefits of the gospel, and there is no use keeping this fact from anyone. The devil tried to defeat Christ and the apostles. He has waged constant warfare against every man who refuses to serve him. He hates God and every person who serves Him. According to many modern false religions, all one must do is to simply ignore the Bible ideas of a devil, sin, sickness, and disease and look to God-law inside. This is sheer nonsense, and it leads one into

captivity to the very devil that is ignored. It leads one to cooperate with Satan against God, and naturally if the devil can get men to deny the Bible and its truths, to deny Christ and the atonement, he knows he has that one safe on the road to Hell. He will himself cooperate with such deluded souls, and he even helps them get material benefits that are promised to all men, saints and sinners alike. He even takes away sickness and other works of his from such people in order to eventually damn the souls of his victims.

The wise thing to do is to acknowledge truth and facts and follow the ways of God even though doing so brings some opposition from satanic powers. God has made full provision to overcome sin, sickness, and all the works of the devil, and everyone can get the material benefits and all other benefits these false religions offer, and in the end one will be sure of eternal life.

Man must make his choice of which power he wants to operate in him and which master he will serve. Man can get some benefits from each master, and the more a person becomes consecrated to either master the more he becomes a special subject to the operation of that master in him. Some men sell out wholly to the devil and yield to the operation of demon spirits who possess them and help them in many activities of life. Others consecrate themselves wholly to God and become new creatures, get filled with, and baptized in the Holy Spirit, and get endued with power from on High to destroy the works of the devil. As we have seen in Lesson Six, Point X, Satan counterfeits God in every way possible to deceive men. Everyone must be careful to be perfectly free and biblical in all his religious, spiritual, and material activities of life in order to have the right Spirit in him and to have the right power working in and through him. The general rule to follow is this: Any power, any doctrine, or any spirit that reflects against the character of God, rejects Christ, the cross, and the blood atonement, or in any way teaches contrary to Bible truths is of the devil and should be rejected at once.

Man is not only responsible for his choice of masters, but he is responsible for his condition in life. He does not have to tolerate sin, sickness, poverty and want in his life. He can, by God through faith in the promises and by meeting the few simple conditions, get rid of these things in his life and enjoy the fullness of God and His goodness. Review the plan of God in Lesson Ten and then go about making this plan a personal one for your life, and things will change for you beyond your fondest dreams.

3. MEN FAIL TO GET ALL THE BENEFITS PROVIDED IN GOD'S PLAN BECAUSE OF UNBELIEF AND BECAUSE OF THE MANY CONDITIONS THEY MANUFACTURE WHICH THEY THINK THEY MUST MEET BEFORE GOD WILL ANSWER PRAYER. Once in a classroom we asked many students who were training to be ministers, missionaries, and Christian workers, to state the conditions they believed one would have to meet in order to get God to answer every prayer. It was surprising to hear the scores of conditions that they thought must be met before God would answer prayer. The whole classroom seemed to be filled with nothing but conditions. When they all got through, we said, "It is no wonder that we have so few prayers answered. The great wonder is how anyone could ever get one prayer answered if he had to meet all those conditions."

We then gave them the all-inclusive condition of answered prayer: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (Jn. 15:7). This is really all one has to do to get answers to all his prayers. This implies that one believes from the heart all the promises of God, that in Christ one is living a life of righteousness and true holiness, and that one expects God to answer prayer when he does pray. Any one person who will do this without wavering in his faith is just as sure to receive that for which he has asked as he is sure he is alive. One must "ask in faith, nothing wavering . . . and it shall be given him" (Jas. 1:5-8). One "must believe that he [God] is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6).

Is this too much to ask of men? Is this too much for men to do in order to get what they want in life? This is asking very little on the part of God. Why should He not be firm in His demand for unwavering faith? Why should He freely and abundantly give to men in answer to their prayers if they do not believe that He is true to His Word? Should men expect God to answer them upon any other grounds? God has not once in the history of the human race failed one person of all that He has promised. Men have no reasonable excuse for unbelief. They freely choose the way of unbelief if they do not choose the way of faith. They cannot be neutral. Men easily believe Satan when it comes to doubting God's faithfulness to meet His obligation to answer prayer and fulfill His Word to believers. They can, it they will believe God instead of Satan. God can and does expect this belief from men before He will give what He has promised.

4. MEN FAIL TO GET THE FULFILLMENT OF THE MANY PROMISES BECAUSE OF THE GREATNESS OF THEM. It is true they are great and

staggering when they are first known, but the more one meditates upon them and gets personal experience from them, the more simple and comprehensive they become to the believer. One should not stumble over the greatness of the promises, for the God that is back of them is infinitely great. He created all things and He is capable of doing anything that men can even ask or think according to the power of God that works in them. Let us learn to accept all statements of God at face value and boldly claim the full benefits of what God has provided for men in His plan. They are greatly loved of God or such provision would not be made for them.

There is nothing impossible to the believer if he will but believe. He should not tolerate the least doubt or suggestion that God will not hear and answer. If he does he is defeated. James says of the doubter, “he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double-minded man is unstable in all his ways” (Jas. 1:5-9).

Neither is there any limitation to the provision made in the gospel for body, soul, or spirit, concerning any and all needs and wants that are legitimate and good for the whole man. The promises are too plainly unlimited to be limited by mere man. If there had been any limitations, then God should have been the one to make them; so if He did not, then how dare any man limit them if he wants the things that are so freely given to him of God?

Because there is no limitation to the promises or to the abundance promised, let each one see to it that he does not limit himself and his faith and thus bring condemnation upon himself by lowering the gospel standard and questioning the goodness of God.

5. MAN’S SUPPLY IS SOMETIMES CUT SHORT BECAUSE HE DOES NOT UNDERSTAND HIS MORAL OBLIGATION AND BECAUSE HE DOES NOT PUT FORTH EVERY EFFORT TO LIVE UP TO IT. Man is a subject of moral law and moral government, and he is under moral obligation to live up to the laws of moral government.

Moral law is simply the rule of action for moral agents established by recognized authority to enforce justice and prescribe duty and obligation to them under moral government. It is the rule of free and intelligent action and liberty as opposed to the law of bondage and unintelligent action. It lies in the reason and

declares that which a moral agent ought to choose, will, and intend.

The purpose of moral law is to reveal and declare the rule of moral action of free wills concerning the highest good of being and of the universe and to govern the acts and intents of free wills in their relation to God and His eternal plan in the universe.

Moral law is immutable and can never change or vary in its requirements that all free wills consecrate themselves to the same end to which God, the Moral Governor, is consecrated—the highest good of the universe and all things therein.

All free moral agents are under moral obligation to keep the moral law because it governs the best good of being. What is contrary to the best good of being and of all society in the universe is plainly illegal and unwise and must be prohibited. Free moral agents must choose to cooperate to bring about the best public good. They must be against that which brings misery and hardship to society. It is a mutual plan for the good of each person and of the universe as a whole, and all are naturally under obligation to help continue this plan according to the light received.

To have moral law there must be moral government to direct, guide, and control all moral agents. Moral government must include rewards for good deeds and punishment for evil, or no society could function in harmony for very long. There must be some standard of living to which all must conform to prove themselves worthy of being a part of that society. There must be some means of dealing with rebels who consecrate themselves to destroy such society. Law without penalties and rewards would be no law at all. It is merely advice which free wills can accept or reject as they please without fear of punishment or hope of reward. Moral Government is under obligation to execute the moral law faithfully to the letter for the good of all the governed.

Since it is necessary to have moral law and moral government it is also necessary to have a moral governor, whose will and decisions are considered infallible by all the subjects of government. He should be authoritative and not merely advisory. He must be able to maintain the respect of his subjects by faithful and unselfish execution of his duties in administering moral law. He must be able to mete out penalties and rewards in justice and holiness.

There is only one person in the universe who is best qualified to rule and to secure the highest good of all concerned, and that is God. His natural attributes, His perfect moral character, His relation to the universe as Creator and source of all, and His history of absolute justice to all qualify Him to be the Supreme Moral Governor. As His glory and our own good depend upon mutual conformity to the same end, He is also under obligation to keep moral law and to require His subjects to be holy and, consecrated to the same end, to help Him secure the best and highest good of all concerned.

Free moral agency consists of intellect, sensibility, and free will, and those form the foundation of moral obligation to moral government. The intellect includes reason and self-determination. The sensibility includes self-consciousness, all feelings, emotions, desires, passions and appetites. Free will is the power to choose concerning moral law. It is man's faculty of choosing good or evil without compulsion or necessity. It was originally created in man, and he will have it through all eternity.

The basis of right choice is always to act and choose for the best good of all. Nothing can happen in life but what is the choice of someone. It is all-important that right choices be made that will effect the greatest public and private good. Moral obligation extends to the ultimate acts of the will or the intention. The moral agent is under moral obligation to choose holiness as the means to the best good and happiness of being. He is under moral obligation to have faith instead of unbelief, to choose God instead of the devil, to choose good instead of evil, and to live for others instead of for self.

The basis of justice is the intention to act and to choose for the best good of being. Even civil governments judge on the basis of the intent to do good or evil. The Bible respects the intention more than the results or outward actions (2 Cor. 8:12). All vice and virtue are considered as coming from the heart (Mk. 7:15-23; Mt. 7:19-21; Jas. 1:13-15; 3:9-14). Where the heart is right, all is considered right; where the heart is evil, all is considered evil. Even sinners do some things outwardly that are required by God, but the heart is not right. The intention is generally selfish, and the good acts do not change the heart.

As we have seen, the foundation of moral obligation is the highest good of all. Because this is true, then entire consecration of free wills to secure this end constitutes obedience to moral law. Obedience must be whole and entire. One cannot choose the best good of others and at the same time choose self-

gratification. God cannot tolerate half-heartedness in choice and service (Rev. 3:15-16; Mt. 22:36-40). He cannot justify one who renders partial obedience according to his light. A man must walk in the light as He is in the light to be cleansed from all sin (1 Jn. 1:7). If a person is always coming short of full obedience to known duty, then there is not a moment that he is not under the curse of the broken law (Jas. 2:10; 4:17). God cannot dispense with the execution until repentance, forgiveness, and full obedience are realized (Rom. 8:1-4, 13; Gal. 5:16-26; Rom. 6:16-23; Jn. 8:34; 1 Jn. 3:8-10).

If obedience to moral law consists of entire consecration to secure the best good of all according to the light received, sin and disobedience consist of entire consecration by free choice and life to secure self-gratification regardless of the rights of others. It is commitment of the will to serve Satan and the senses instead of God and the moral law of intelligence. It seeks to be governed by the impulses and passions instead of intelligence and reason. Self-gratification is the root of all sin. Man's selfishness is closely allied to the self-interest of Satan. His will is free to oppose desire and lust contrary to the law, and when it does not, sin is committed. The mind knows its obligation; so when it chooses contrary to the law, the choice is not one of ignorance. It is a free action and brings condemnation by the law. Selfishness is always unreasonable. It is the denial of true manhood and rational nature. It is contempt of the law of God in man's reason.

No sinner chooses the way of reason and common sense, or he would turn to God and quit the sin business. He seldom consults reason for his actions. He usually obeys lust and is in stubborn rebellion against moral law and reason. He is lustful in heart whether he obeys all lusts or not. As long as he remains this way he is condemned before God and needs regeneration to bring him to obedience to the moral law. If he does abstain from certain sins it is for some selfish reason. It is for the sake of loved ones, for his reputation, or for fear of punishment or disgrace. He does not refrain because he is good at heart.

With these facts in mind about moral law, moral government, and moral obligation we can see that it is sinful not to have faith in God and not to get all the good things God has promised in His Word. If it is God's will and Word for man to have all the good things of life, then man is under moral obligation to seek to accomplish the known will of God to get these things. When he is passive, indifferent, and faithless, he is sinning against moral law and moral government and is not living up to his moral obligation to get these benefits, so

that he can be a good and perfect example to other moral agents.

It is the height of folly to think that man is living up to his moral obligation, that he is the best example to other moral agents, that he has faith and is obedient to God, and that he is securing the best good to his being, as well as to all others, when he is weak, sickly, defeated, sinful, corrupt, depraved, helpless, unhappy, and poverty stricken. Yet Christians by the multitudes think and are being taught to be satisfied with this lot in life, to endure patiently these limitations, to accept these evils as the will of God, and to make no effort to get out of these conditions in life. They actually think that they can best glorify God and be a Christian example by being willing to endure these sufferings, as they say, “for Christ’s sake.”

If they really could see that they are enduring evils for the sake of the false doctrines of men, they would know that they are submitting to the satanic program to bring the goodness of God into disrepute and cause thousands of sinners to stumble over such Christian examples and to reject a God that would will this kind of life upon His children. If they were at all interested in acting for the “sake of Christ,” they would take the plan of God for their lives and receive the abundance of life by reason of the unlimited promises. They would see that it is wrong and contrary to the moral law for them to be satisfied with any such lot in life as they now accept.

Christians can bring up one or two isolated persons in Scripture, such as the poor beggar Lazarus, as evidence that it is the will of God for saints to endure these afflictions, but they need to realize that it is not known why these saints did not appropriate the benefits of the Old Testament. They did not have the New Testament promises as quoted in Lesson Ten. If Christians would forget these few exceptions and set their eyes on the scores of examples in both Testaments that were healthy, wealthy, and wise, it would at least show some effort on their part to glorify God.

Anyone with common intelligence knows that it would best glorify God for a person to be well and able to do the will of God in deed and in truth rather than to be sick and unable to carry out His purpose. Anyone knows that it would better glorify God to get victory over Satan than to be defeated by him. It would best glorify God to be well off materially, rather than to go begging from the ungodly world who laugh at the way God blesses His children with nothing.

These conditions certainly do not prove to anyone that God is being glorified. They only prove the lack of faith and initiative on the part of individuals who have been taught false doctrines about God and His providence. These doctrines are used mainly as excuses for unbelief and failure to attain in God that which is provided. Just as truth sets free, lies and false doctrines bind, bring into bondage and give one a false security to think that one is getting out of the gospel all that is the best will of God under the fallen state

6. MEN FAIL TO PROSPER AND GET FROM GOD BECAUSE THEY DO NOT USE FOR OTHERS WHAT THEY HAVE. They are too selfish and stingy. They have no faith that God will replenish if they should happen to give of their means to help others. They are full of worry and unbelief. They are afraid to launch out into new opportunities to make good in life. They have no vision to tackle anything. They pray and when God answers their prayer to bless them materially they will hesitate until the opportunity goes by. They are not diligent in business and are unselfish in their motive to get wealth, health and happiness. These conditions must be corrected in the personal life before anything in a definite way can be expected in life as promised in the gospel.

We shall see in Lesson Twenty that the New Testament program is for every believer to have full and absolute power over the powers of the devil and that God has made final and complete provision for each person to attain to all the known needs and wants of this life, spiritually, physically, and materially. In Lesson Twenty-two, we shall prove that every believer has the full power of attorney to act in Christ's stead in the world and to represent God and demonstrate His power to fallen men so that they can know there is a greater power than that of the devil and sin. In Lessons Fourteen, Twenty-three and Twenty-four we shall prove that you can have bodily healing and health and freedom from sin in this life, and in Lessons Sixteen, Twenty-eight and Thirty we shall prove to your own satisfaction by the Scriptures how to attain to this place in God.

The only thing left to deal with here concerning man's needs is the material needs of the believer. If anyone thinks that we emphasize this too much, we do so because few, if any, reveal the true teachings of the Bible on this phase of life, which, after all, is a great part of human life and interest. We simply want our students to get every phase of Bible teaching and to be well grounded in their knowledge and experience. Why should we withhold this phase of life from the ones we promise to help with these lessons? It would be a sin on our part to

know the abundance of truth along this line and fail to make it clear to the multitudes that seek for truth, salvation, health, happiness, and prosperity.

No man can be at his best when he is oppressed and worried all the time about how he is going to get his next car payment, his house rent, or enough food and clothes for his own loved ones. These are great burdens to the average man, and it is a shame that all churches do not reveal to their members the abundant provision of God for such needs. It would be to their own advantage, and it would bring great glory to God when sinners see how the believers are happy and blessed with health and material things. On the other hand, when sinners see saints living far below their standard of living and know that they are being prospered and blessed with God's goodness more than Christians, it certainly does not tend to make them desirous of giving up their life for the Christian life.

If the full truth about material help from God would be taught according to the Bible, preachers would not have to beg for money in every service or use unscriptural means to raise money for church work, as many of them do. If men in churches were taught the gospel of prosperity and if they would actually experience material help from God as they do spiritual and physical help, all the minister would have to do would be to remind his members that he has taught them and led them into prosperity and that God has been good to them and has prospered them so that they should come on now and meet all the needs of the work of God. More and more God would bless such a people of faith (Mal. 3:10-12).

Members who realize that God has been good to them and that they have what they do because of His goodness would gladly give to supply others. After all, this is what money and material things are for. Note the following passages that prove this: "And as ye would that men should do to you, do ye also to them likewise. For if ye love them which love you, what thank have ye? For sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? For sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? For sinners also lend to sinners, to receive as much again. But love your enemies, and do good, and lend, hoping for nothing again, and your reward shall be great, and ye shall be called the children of the Highest: for he is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven. Give, and it shall be given unto you; good measure, pressed down, and

shaken together, and running over, shall men give into your bosom. For with the same measure ye mete withal it shall be measured to you again" (Lk. 6:30-38). This passage not only gives the law of God and the moral obligation to give, but it also gives some laws of prosperity.

We continue the passages on what to do with material gain: "Distributing to the necessity of the saints; given to hospitality . . . love worketh no ill to his neighbor; therefore love is the fulfilling of the law" (Rom. 12:13; 13:10); "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? . . . Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Cor. 9:7-14); "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful [hilarious] giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (2 Cor. 9:6-15); "Let him that is taught in the word communicate [give of material gain] unto him that teacheth in all good things" (Gal. 6:6); "That they do good, that they be rich in good works, ready to distribute, willing to communicate" (give of good things to others, 1 Tim. 6:17-19); "I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive" (Acts 20:35), "Let him that stole steal no more: but rather let him labour, working with his own hands the thing which is good, that he may have to give to him that needeth" (Eph. 4:28).

"But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth. And hereby we know we are of the truth, and shall assure our hearts before him . . . And whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight" (1 Jn. 3:17-22).

If all Christians would have faith in God and carry out the simple laws of prosperity laid down in these passages and in the following supplement, God would bless them in abundance so that they could have more and more to help others with. The all-inclusive law of prosperity is to consecrate oneself to help others and to use what he has and God will give the increase. God will make ways and present opportunities to make success, and a person must not be afraid

to launch out into new ventures as he sets to know the will of God in prayer and as possibilities present themselves. Have faith, reckless faith if need be, and God will honor it. Then as you use material gains for the good of others God will enlarge your capacity for more and make you an ever-increasing channel of supply and blessing to others.

One must start with a love to do things for others. Love is the beginning of all worthwhile achievements in life. You cannot love God and keep the first commandment without also keeping the second commandment. Jesus said, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets” (Mt. 22:34-40). If you obey these commandments you will observe the golden rule. You will be interested in helping others to get along in life. You will work for others. You will sacrifice self-interest for the interests of others. You will then make many friends, and you cannot make friends without gaining in prosperity yourself. Your friends will help you succeed in your business.

Friends will want to help you. Do not forget to take the opportunities that will come to you in life and make the best of them, and always with the intent of doing good with what God prospers you with. You will give without thought of getting. You will serve without thought of reward. You will succeed spiritually, physically, and financially.

The law of Christ is that “whosoever will save his life shall lose it, but whosoever will lose his life for my sake shall find it” (Mt. 16:25). In doing things for Christ, you do things for others: “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me” (Mt. 18:1-10; 25:34-40). Christ taught us that the law of increase is to use what we have to use. The man with five talents gained five more for his master; the one with two talents gained two more; but the one with the one talent hid it in the ground and did not use it, so gained nothing. “For unto everyone that hath shall be given, and he shall have abundance; but from him that hath not [did not use what he had, because he thought it was too small to use to gain more] shall be taken away even that which he hath” (Mt. 25:14-30).

The widow in Elisha’s day merely used what she had, and there was a great increase (2 Ki. 4:1-7). She wanted this money to pay her debts and save her

children, and God met her faith, and she had more than enough. Any legitimate desire for any good thing in life is perfectly normal and right to have, and God will not withhold it provided proper unselfishness and faith are used. The selfish man always wants to know what will be his gain, but the unselfish person wants to know how he can help others when he gets what he wants. The one who goes through life solely for getting instead of giving seldom acquires prosperity.

When we start with the idea of what we shall be able to do for others, there is every chance for success. Look forward to real services to others, and soon your hands will be full of good deeds and loving memories of good done here and there, and others will be giving back to you (Lk. 6:30-38). Look for work that will help others; sell goods and services which will help people in their problems; give sound, godly, and biblical advice to all men as you make contact with them, be honest in the smallest business details; thank God for blessings you need and want; have faith that they are yours; make plans for the proper and unselfish use of blessings; be pleasant and happy before men; be thankful for your work; don't try to reach the top in one day; be diligent in business; cheerful in giving; merciful in dealings; kind and sympathetic and understanding to all men; put your faith in God and His promises and claim their benefits; trust God in adversity; let any failure become a steppingstone to something greater; use your influence for good and for God and lost souls, help those in sickness and need; pray earnestly to succeed and be blessed with all the good things of life; and above all get right with God and consecrate yourself to the best good of being and of the universe and you will prosper in all things along with God.

Believe that God wants you to have prosperity and health and the good things of life. Believe they are the will of God for you. Live in the faith of the things you want, for after all, "Faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). It is the principle of life that "calleth those things which be not as though they were" (Rom. 4:12-24). Faith is making a blueprint of what you want and working toward that end. Before you get what you want act as though you already had it. Visualize it as yours. See it with your mind and heart and put forth every effort to bring it about. Turn over to God the things you cannot do, and He will bring them to pass. Just relax and have faith in God in such matters that you are helpless to bring about. When you worry and are fearful that events will not work out, you hinder God from working the matter out for you.

7. MEN FAIL TO GET WHAT THEY WANT FROM GOD BECAUSE THEY

DO NOT FAITHFULLY FOLLOW THE LAWS OF ANSWERED PRAYER, AS PLAINLY STATED IN SCRIPTURE. *If a person wants answers to prayer he must faithfully observe the following laws:*

(1) Study the Bible promises until you are convinced that your need is covered by them and that it is God's will for you to have what you desire (1 Jn. 5:14-15).

(2) Concentrate on getting rid of all selfishness in life concerning the thing you want; desire it for the good of being and of others (1 Jn. 3:17-24).

(3) Be sure that you are right with God and that you are in Christ and His Words are in you, according to Jn. 15:7; 2 Cor. 5:17.

(4) Be sure that you want it bad enough to firmly resist doubt and the devil (Jas. 4:7; 1 Pet. 5:8-9).

(5) Ask in faith, nothing wavering (Heb. 10:19-23; 11:6; Jas. 1:4-8).

(6) Do not for one time be fearful of the outcome. Simply cast all your anxiety and worry upon God (1 Pet. 5:7; Heb. 10:35-39). Remember that your request is in the hands of God and that all things are possible with him and with you if you believe (Mk. 9:23; 11:22-24). Look for the things you want instead of looking at your difficulties.

(7) If you are tempted to think of the past and of past failures to get what you want, forget the past (Phil. 3:13-14). The past has nothing to do with the present request in the hands of God. God is for you, and who can be against you? God has promised freely all things, and He will keep His Word (Rom. 8:31-32; 2 Cor. 1:20; Heb. 10:19-23, 35-39; Ps. 84:11).

(8) Be thankful to God for the fulfillment of His promises even before they are fulfilled (Phil. 4:6-7). Believe that you already have what you asked for (Mk. 11:22-24). Call those things that be not, as though they were (Rom. 4:16-22). Wait patiently for the complete fulfillment of them and the answer to your prayer (Rom. 8:24-25; Heb. 11:36).

(9) Do not lose heart if answers are delayed, but be dogged and persistent for the answer until it comes (Lk. 18:1-8). Be bold as a friend of God (Lk. 11:1-13). Be definite in what you want (Mt. 18:19). Exercise the faith that

takes (Mk. 11:22-24; Heb. 11:6; Jas. 1:5-8). Use the all-prevailing name of Jesus (Jn. 14:12-15; 15:16; 16:23-26). Yield to the Holy Spirit (Rom. 8:26; Eph. 6:18; Jude 20-24).

(10) Utter faith and absolute dependence on God is the secret of getting things from Him, the intense passion and longing for the supernatural, the cry for an answer or nothing else, the desire to bear fruit or perish. The intense desire to do something, to make a success in life, to help others, to be the best for God that is possible, and to prove to the world that the gospel and God are the all-sufficient help one needs in life should be the burning passion of every Christian. If we can all awake to this ideal and attain in life what is planned and promised by God, we can demonstrate a new type of Christianity to the world—dynamic, living, and creative Christianity that the world is dying for today. You have to sow before you can reap, so let us all together seek God to attain to His fullness and blessing. Let us start practicing these laws of answered prayer for anything and everything in life we want and see that God is faithful and will fulfill His Word.

Questions on Lesson Twelve

1. State fully seven main reasons why the needs of man are not realized.
2. State a few of the fallacies taught in many churches today.
3. What should Christians do to get benefits needed in spite of this?
4. How can men get rid of the devil and his works in their lives?
5. What is the first thing to do if one wants the benefits of the gospel?
6. Can man get from God all that heathen religions promise? How?
7. How can we know from which source we are receiving benefits?
8. What is the all-inclusive condition of answered prayer?
9. Should men stumble over the greatness of God’s promises? Why?
10. In what sense is man morally obligated to get answers to prayer?
11. Give a brief statement of moral law and moral government.
12. Why does God best qualify as the Supreme Moral Governor?
13. Of what does free moral agency consist? Obedience to moral law?
14. Can men live up to their moral obligation without faith in God? Why?
15. Are men enduring failure to get benefits for Christ’s sake? Why?
16. How can we best glorify God?
17. To what end should all free wills be consecrated?

18. Discuss God’s will concerning material prosperity.
19. What kind of a program should all churches have along this line?
20. Has God made specific promises to bless men materially?
21. Under what circumstances could churches raise more money than they do now?
22. How could all Christians prosper materially?
23. What law of Christ do most Christians lack in daily life?
24. State a few principles or laws of prosperity.
25. State ten laws of answered prayer.

Supplement Six

For Lessons Eleven and Twelve

In Lesson Eleven we have studied the Dispensation of Conscience and all the dealings of God with man for 1,656 years until the time of Noah. We have studied the failure of men and angels in this period. We have seen that the purpose of the devil was to do away with the coming of the seed of the woman, Christ, into the world in order to avert his own doom and to keep possession of the Earth indefinitely. Satan was defeated in his plan for this age and all succeeding ages, and the Messiah finally came who made full provision for every man to have power to defeat all satanic forces and assure for himself the benefits of God for this life and the eternal life to come.

In Lesson Twelve we have studied why God's plan for the needs of man are not fully realized, why there is such wide-spread failure, poverty, sickness, and unhappiness among men on Earth in this life, and why these conditions should not exist. We have seen that it is not nor could it be God's will for man to suffer misery and want in order that he might keep humble enough to be finally saved; that this does not have to be man's lot in life; that he is enabled by the gospel to overcome all obstacles of life and be saved, prosperous, and happy in Christ and the gospel; and that many of the doctrines that are now being taught to men in many modern churches are false and unscriptural. We have seen that man is under a moral obligation to have faith in God and never to doubt one thing that he asks of God. Man cannot secure his best good nor that of his fellowmen when he is living in defeat and failure in any aspect of life. He cannot endure these things for the sake of God or Christ. He endures them solely for the sake of his own failure, and because of false doctrines of men. It is almost unpardonable to be satisfied to endure defeat when it is in one's power to do otherwise. The following are the laws of prosperity whereby all men can have guaranteed success in life if they will obey these laws.

LAWS OF PROSPERITY

1. THE FIRST LAW OF PROSPERITY IS TO BELIEVE THAT IT IS GOD'S WILL FOR YOU TO PROSPER AND THAT YOU ARE IN HIS WILL.

Contrary to common opinion, God wants you to be prosperous. If this is a fact, and it is, then God will see to it that you are prosperous if you will learn the laws of prosperity and cooperate with them and with God in all things. Why should it be God's will for you to lack the things you need in life if you are His child, and then give them to those who rebel against Him? This does not make sense, and until Christians wake up and believe the whole Bible and demand that their leaders teach the whole truth or quit, we will never see prosperity, happiness, and success among all Christians as they should be.

God has created in the world an abundance of everything that man needs, and there is enough for all. He laid down certain laws of life and of prosperity, and all He asks from us is that we obey these laws. These laws are plainly revealed in the Bible, and they are given for all men to follow. Those who follow them will surely reap the benefits promised to all alike. As we have seen in Lesson Ten, God's providence is over all His creation, and He has given abundant promises for all the needs of man. One cannot read all the many promises listed in Lesson Ten, Point III, without being convinced that it is the highest will of God to bless His children with prosperity and all they need and want in life here and now. Let it be firmly settled that you are in harmony with the will of God when you desire to prosper and be in health and have victory over sin and failure in life.

2. THE SECOND LAW TO FOLLOW IS TO MAKE GOD YOUR PARTNER IN LIFE. Work with Him and obey His own laws of prosperity. Make Him the Senior Partner in your business. Give him the seat at the head of the table in all your business conferences. Recognize Him in all that you do. Keep in touch with Him concerning His guidance in every business deal. Recognize His presence with you always. Talk to Him about your problems as you would talk to your best friend. Turn all your problems over to Him. Don't make a move without feeling sure that it is the will of God and for the best interest of all concerned.

If you will give all your hard problems to God to solve; if you will simply stop fretting and worrying over them and trust God with all your heart to work things out to His glory and your good, He will do it. After turning things over to God, don't interfere and spoil things. Stay out of them until God works them out. Don't be impatient and unbelieving. If God is your Senior Partner and if He is running your business, trust Him, for no one could operate it better. Since you believe that God can handle all your problems better than you can, let Him do it. He will remove all obstacles. He will work for your good. Believe His Word that

“all things work together for good to them that love the Lord, to them who are called according to his purpose” (Rom. 8:28). Since God cannot fail, you cannot fail if you keep all things committed to Him and trust Him to keep you and make you a success in life.

God never meant for His children to become failures, as such failures are a reflection upon Him, just as any failing, sinful, and rebellious child would bring disgrace upon his parents. Do you think God is any different? Do you think He would be glorified by failures on behalf of His children or derive any pleasure from them? Do you think He would desire the worst for His children instead of the best? No! Jesus taught us that God loved us more than we love our children (Mt. 7:7-11). We are the only ones that hold back the floodgates of God’s abundant blessings, and, as long as we believe that God is a hard, unloving Father, we cannot hope to receive these benefits. The truth is that nothing makes God happier than to see His people blessed, happy, and successful in all that they do in life. Let it be remembered that we said His children are not rebels against Him, for they are children of the devil (Jn. 8:44; Eph. 2:1-3; 1 Jn. 3:8-10). Real children of God will not get into any business that is sinful; so we say that any legitimate business and anything that is worthwhile God will prosper in this phase of life.

Making God your partner implies full surrender of your life to Him and obedience to His Word in all things with constant dependence upon God to know His will and His ways, which cause you to prosper. Without God’s approval and help you are already headed for failure, but with Him guiding your every step, you cannot fail. Be sure that your plans, ambitions, and undertakings are all in harmony with the highest will of God and then go ahead, fearing nothing. If you want to overcome the obstacles that have been holding you back, start right now by taking God into your life and obeying Him and He will lead you into prosperity. It is only when you stop trying to do everything on your own and quit leaving Him out of your affairs that you will begin to experience God. It is at this point that His life, His wisdom, and His power will begin to be manifest in your life. Christ came to give life and give it more abundantly, so there is no limitation in God unless you limit Him by your unbelief and failure to appropriate the promised benefits (Jn. 10:10).

3. THE THIRD LAW OF PROSPERITY IS TO GET INTO THE LIFEWORK THAT YOU FEEL GOD WOULD HAVE YOU IN OR FOR WHICH YOU ARE BEST SUITED. God has a lifework for you, and you can be extremely

happy and successful if you find that work and make God your life-long partner. If your lifework is not clear to you, get this settled once and forever. At least you can know what your present work is at all times, and if there comes a time when your work should be changed, you will move in the will of God as you have been doing. As you go along, God will guide you and open up doors of opportunity for you to step into. You are capable of filling your own place in life, and you can do your work better than anyone else can. Put your whole life into your work, realizing it is for God and others that you labor. The thing God considers is whether we work honestly and faithfully at our calling in life. This is all that He asks, and He will reward us accordingly. Real happiness lies in liking what we are called to do, not in doing something solely because we think we would like it. You can be very unhappy if you permit yourself to think that you are in the wrong kind of lifework. Thousands of people are in the right kind of work and are unhappy because they yearn for the wrong kind of work. When plans do not materialize or when doors close to you in one occupation, look to God, who will open doors for you in another.

Become content with your lot in life and make a success of what you are currently doing, and then you will be capable of success in other areas. But if you do not succeed at any one thing and are always dissatisfied with every kind of work, it is not the work that is wrong, it is you. You must get hold of yourself and conquer that shiftless spirit, and God will help you become stable, contented, successful, and happy in His will in any kind of honest work.

Ask God to guide you into your lifework and in His best plan for you. Talk things over with Him and wait for His guidance, which will come in many ways you may not at first understand. If you are in your right work, seek God in order to open up even greater fields of service. If you are in the wrong work, much prayer will open up the right door for you. Be constantly in tune with God and praise Him for His help in life. Thank Him for the work you already have. Act as if God is guiding you. Be happy and contented in your work, and you will be a success.

4. THE FOURTH LAW OF PROSPERITY IS FAITH IN GOD. You must believe that God loves you and that He is with you, giving you strength to overcome all hindrances to your happiness and success in life. All men who have made a success in life have had to finally overcome all opposition to their progress. The lives of successful people abound in stories of how they overcame obstacles and finally succeeded. These challenges will continue through life

even in success and happiness. It is in the struggles of life that you need faith in God. All your obstacles are small and shrink to nothingness when compared to the promises of God and the faith in God that they create.

When your troubles seem like giants, steal away in secret and pray. Get a good night's rest. Read the promises of God, have faith in Him, and they will become very small. If your problems persist, get your mind off them, turn them over to God and forget them for the time being, and you will find that God will take care of them better than you ever could. We are told to "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass" (Ps. 37:5). This law of success will work without fail because God's Word cannot fail. The more you do this and the less you think of hindrances in your life, the more you will overcome them.

God is your Father if you have surrendered to Him. He can be trusted. He will keep His promises better than any earthly friend will. Get His promises in you and abide in Him, then "ye shall ask what ye will, and it shall be done unto you" (Jn. 15:7). What a blessing to know that God is with you and by faith in Him you can do all things and can get what you want! Your enemies cannot triumph. Your problems cannot defeat you. God cannot fail. The minute you are tempted to worry and fret about some problem, turn it over to God. He can see further than you can; He can work out things that are invisible to you. Throw your worries away and become reckless in faith and confidence in God and accept what comes with peace and thankfulness. "This is the victory that overcometh the world, even our faith" (1 Jn. 5:1-4).

5. THE FIFTH LAW OF PROSPERITY IS TO BE UNAFRAID IN LAUNCHING OUT INTO NEW VENTURES AND TO MAKE THE BEST OF YOUR OPPORTUNITIES THAT COME. Many men could have been prosperous in life if they had not been afraid to take hold of opportunities that came to them. Have no fear; if you have been praying for things to happen that would cause you to be prosperous, God is sure to open up many doors of opportunity. You must not be afraid to enter them under the guidance of God. Have confidence in yourself and in God that He is leading you and that you cannot fail. In going into new ventures, be led of God as to how far to go and how much to invest. Do not go into debt beyond your ability to pay. Do not become reckless and act unwisely. Be led of God and go as far as you feel He would have you go and as far as common sense dictates. Do not get your eyes on sudden riches and over step yourself. You can always grow, and a steady, healthy

growth in business with security is better than blowing a bubble beyond the bursting point. Act sensibly and wisely and you will succeed. Let the law of increase work for you normally. Stay within your ability to take care of business and build on a solid foundation that will last.

6. THE SIXTH LAW OF PROSPERITY IS TO FOLLOW CERTAIN BUSINESS PRINCIPLES TAUGHT IN SCRIPTURE. Paul laid down some business principles when he said, “Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality; bless them which persecute you; bless, and curse not; rejoice with them that do rejoice, and weep with them that weep . . . Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men . . . Be not overcome of evil, but overcome evil with good” (Rom.12:9-21). If one will obey these principles in business he cannot help becoming happy, prosperous, and successful in all that he undertakes.

Paul further taught Christians, “That ye study to be quiet, and to do your own business, and work with your own hands, as we commanded you: that ye may walk honestly toward them that are without, and that ye may have lack of nothing” (1 Thess. 4:11-12). Solomon said, “Seest thou a man diligent in business? He shall stand before kings; he shall not stand before mean [obscure, or unknown] men” (Prov. 22:29).

These passages teach that a man should be constantly at the job of making a success. Do not let any grass grow under your feet. Use every legitimate means of success and do not neglect one opportunity to reach your goal. This may mean self-sacrifice to begin with. It will mean many hours of hard work. It will mean much prayer to God for guidance. It will mean being honest with all men and living to serve others by your business. Some people do not care to succeed in life enough to obey the laws of prosperity. They are naturally shiftless, careless, indifferent, and unconcerned about their responsibilities. They would not put forth the least effort beyond what they feel like doing in order to succeed. They are like sinners who know they are lost and doomed to Hell and don’t care. Or they are like some sick people who know how to get well but will not put forth the effort to meet the necessary conditions. If sinners cared whether or not they were going to Hell, not one of them would neglect his salvation for one minute.

Likewise, some men would succeed in life if they cared to put forth their best effort to make a success. If you do not put forth the proper effort to prosper, do not expect God to bless you with prosperity.

7. THE SEVENTH LAW OF SUCCESS IS TO OBEY THE GOLDEN RULE. This means that you will always do unto others as you would have them do unto you. If you do this you will never take advantage of any man in order to prosper, but will always be fair and square in all of your business dealings, giving your customers value for money received. You will never skimp in making products, or cheat in selling them. You will never misrepresent one item you sell and will never sell a product that you would not use yourself. You will never be dishonest with any man, but will always tell the truth. You will never be selfish. You will always be friendly, courteous, helpful, happy, and committed to serve your fellow man and to please God. You will always let your customers know how you appreciate their business and show them how you seek to be of service to them.

You must be a real human being and make people feel that they would like to be around you. You can be that kind of man or woman. No matter what your age, appearance, education, or position in life, you can be real and attractive in your personality. If you will let Christ live in and through you, He will make you free from all dullness and will fill your life with charm and influence. Power and radiance come from a change of heart and from Christ's living in you. Regardless of age, one can have charm, attractiveness and influence. These qualities cannot be put on in the beauty parlor. They must come from the inward man. It is all right to be as attractive as you can be outwardly, and this will help you, but let the greatest attraction be "the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Pet. 3:1-4).

8. ONE UNFAILING LAW OF PROSPERITY IS TO "SEEK YE FIRST THE KINGDOM OF GOD, AND HIS RIGHTEOUSNESS." If we do this we are promised, "and all these things [blessings of life] shall be added unto you" (Mt. 6:33). The truth is that this puts the interests of the kingdom of God and of others before our own. In doing this we must recognize that a man's life does not consist of the abundance of the things he possesses (Lk. 12:15). If we can ever learn this lesson, we can easily be free from covetousness, which makes us live only for self. Jesus said, "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it" (Mt. 10:39). In other words, the man that is

self-centered and holds on to those things of life to please and satisfy only himself, will lose the reality of true living and be banished from eternal society where everyone consecrates himself like God, to do those things that are best for all society. But if we will give up our selfish living and seek first the kingdom of God and His righteousness, we will receive “an hundredfold” in this life and in the life to come, everlasting life. Christ, Himself assures us of this in Mt. 19:27-30.

Giving up self-interests for those of the kingdom of God means consecration to living for the good of all men and the betterment of the society of which we are a part. If everyone would live for the best good of all concerned, we would have a heaven on Earth. Paul said, “For none of us liveth to himself, and no man dieth to himself . . . For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord’s” (Rom. 14:7-11).

9. ONE LAW OF PROSPERITY IS THAT OF GIVING TO OTHERS. Generally, the person who goes through life always wanting to know what he is going to get out of everything he does, makes a failure and loses what he already has. He loses his friends and becomes an outcast from society. No one wants to be around him, and he goes through life alone. If one would start out with the idea of giving instead of getting he would succeed. Give service to men in your business and you will prosper. Bless men and seek God and His righteousness, and all the blessings you need in this life will be added unto you. If there is one thing that you can succeed in life doing, it is giving. One can always give, and if he will do this he will have to give. This is a law that never fails. Jesus said, “Give, and it shall be given you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom” (Lk. 6:38). People may temporarily hinder you in making money, but they cannot hinder you from giving. No one wants to hinder you in this phase of life. You become a hero when you give. You are a wonderful person to everybody as long as you have things to give and as long as you are generous to others.

Something wonderful happens when you give to others. Begin by giving yourself to God and to others to serve them. Give your good will, your wishes, your time, your talents, your life, and your all; and you will begin receiving from both God and men whom you bless. Once in a while you may find one who will not give to you in return, but for each one who does not, there will be many who give back to you in appreciation for what you are giving them. You should give

your all to the service of God and man, not because you expect something in return, but because you know it is right and because it is your nature, and the giving back to you will be a natural result. You will have many friends who will be pulling for you to succeed in anything you undertake. They will put forth every effort to help you succeed. One will show you how to make more money. Another will cause an open door of blessing here and one there. Others will give you this and that in life that will help you in the time of need.

As you are prospered materially and spiritually, give out to help others, and your supply will never be exhausted. “Give and it shall be given you” is not only a divine law but it is also a divine promise. Thus, the Christian will prosper, and as he does, he should give himself to hospitality, remembering that “Love worketh no ill to his neighbor: therefore, love is the fulfilling of the law” (Rom. 12:13; 13:10). Paul said, “He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully . . . God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (As it is written, He hath dispersed abroad; he hath given to the poor; his righteousness remaineth forever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) Being enriched in everything to all bountifulness, which causeth through us thanksgiving to God. For the ministration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God” (2 Cor. 9:6-12).

10. THE LAST LAW OF PROSPERITY WE WILL MENTION IS TO “HONOUR THE LORD WITH THY SUBSTANCE, AND WITH THE FIRSTFRUITS OF ALL THINE INCREASE” (Prov. 3:6-12). If we do this we have the promise, “So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.” We also have the promise in Mal. 3:10-11, that if we would honour God and pay our tithes, He would open the windows of Heaven and pour out blessings that we would not be able to receive, and He would rebuke the devourer and bless the works of our hands.

In this passage in Malachi we have an accusation by God that He was being robbed; we have a command to bring all the tithes into the storehouse; and we have a challenge by God to prove Him and see if He would not cause prosperity. If one will pay his tithes (ten percent of all his income, wages, increase or profit) to the Lord, and keep accurate records so that there will be no mistakes, God is under obligation to meet His challenge.

Mr. Kerr of the Kerr-Mason fruit jar fame started tithing when he was in debt. He had a mortgage on his home and was worried and distressed about his finances. Within three months after beginning to tithe, unexpected and unforeseen blessings came to him in the form of a fruit jar patent, and as he so aptly put it, “God opened my eyes to see His love and faithfulness to His promises.” That same year with $100.00 and a strong faith in God’s tithing promises contained in Mal. 3:10, he organized a corporation which has grown beyond bounds.

I have never seen nor heard of a man that has not been blessed when he has been faithful in tithing with faith in God’s promises and with faith that God will meet His own obligation to bless in material things. There are no testimonies, as far as I know, of rich men commencing to tithe, but there are many testimonies of men who began to tithe when they were poor and they are now rich. *A few may be enumerated as follows:*

Mr. Crowell, founder of the Quaker Oats Company.

Mr. Colgate, founder of Colgate soaps, perfumes and powders.

Mr. Proctor of the Ivory Soap Company.

A. A. Hyde of “Mentholatum” fame.

Henry Delaney of Resinol Ointment renown.

Mr. Matthias Baldwin, founder of the Baldwin Locomotive Industry.

R. G. LeTourneau, maker of large earth-moving equipment.

Men cannot practice the above-mentioned laws of prosperity without being prosperous. They cannot truly give themselves to God and others to be a blessing in business or otherwise without reaping the rich rewards promised in the laws of prosperity. If you want to prosper, set your own house in order and follow faithfully the laws stated above, and soon God will lead you into blessings that you never thought were possible. Apply yourself to a strict observance of these laws and principles and watch things happen that will bless you more than you are blessing others.

Ten Questions For Supplement Six. Do You Know:

1. That the so-called appearance of Samuel from the dead in 1 Sam. 28 was a demonic spirit imitating Samuel to deceive Saul? This is plainly stated in 1 Chron. 10:13-14.
2. That the Battle of Armageddon is not to be an ordinary battle between two sets of nations? This battle will be one between the armies of Heaven under Christ and the armies of the Earth under Antichrist as proven in Zech. 14; Joel 3; Rev. 19:11-21.
3. That all saints, dead or alive, will soon be taken to Heaven bodily to be forever with the Lord? This is expressly stated in 1 Thess. 4:13-16; 1 Cor. 15:23, 51-58; Phil. 3:20-21; Jn. 14:1-3; Col. 3:4.
4. That Russia will not fulfill prophecies Bible students say she will? Bible students in general teach that Russia is the king of the north of Dan. 11 and that Russia will be the head of the nations of Ezek. 38; 39 who will come against Christ at Armageddon. Neither one of these doctrines is true. The king of the north of Dan. 11 is the Antichrist from Syria, and the king of the south of this same chapter is Egypt, two of the four divisions of the Grecian Empire of Dan. 8:20-23, who will fight against each other "at the time of the end." The Antichrist will come from Syria and will overthrow Egypt and many other countries, fulfilling Dan. 11:35-45. In Dan. 11:44, after Antichrist conquers these many countries and gets power over the ten kingdoms that will yet be formed within the old Roman Empire of Dan. 7:23-24; Rev. 17:8-17, we read of tidings out of the north and out of the east that will trouble him, and of his going forth with great fury to "utterly make away many." In other words, when Antichrist gets power over these ten kingdoms, the countries to the north and east of these kingdoms will make war on him and he will become the victor over these new enemies during the last 3½ years of this age. Then he will become the ruler of Russia, Germany, and other countries to the north and east of the Roman Empire territory and will thus fulfill Ezek. 38; 39 by leading all these countries to war against the Jews and Jesus Christ at Armageddon. Thus, instead of Russia being the leading nation and the head of all nations at Armageddon, she is a conquered nation along with others under the Antichrist who will be the leader of all nations against Christ at Armageddon.
5. That the Bible plainly shows how the nations of the world will be lined up against each other in the last days and who will be the victor? As seen in the last point above, the Antichrist will come from Syria and will get power

over ten kingdoms that will be formed inside the territory of the Roman Empire in the last days. These ten will be lined up against Russia, Germany, Japan, China, and other northern and eastern nations outside the ten kingdoms. The ten kingdoms under Antichrist will be the victor in a war lasting most of the last 3½ years of this age. Then the Antichrist will lead the nations against Jerusalem to destroy the Jews and to stop Christ from setting up His kingdom, but he will be defeated by Christ before all of Jerusalem is conquered (Zech. 14:1-21; Rev. 19:11-21). Thus Antichrist will be defeated before he conquers the whole world.

6. That the Bible gives you a simple key to the book of Revelation that will make the whole book simple to all alike? This key is found in Rev. 1:19 and 4:1. The book is in three clearly defined divisions: first, “the things which thou hast seen,” that is, the vision of Christ, as in Rev. 1; second, “the things which are,” that is, the things concerning the churches, as in Rev. 2-3; third, “the things which shall be hereafter,” that is, after the churches, as in Rev. 4–22. To prove that everything of Revelation, from the fourth chapter on, must be after the churches, in Rev. 4:1 after he had written the vision of Christ in chapter one and the things concerning the churches in chapters two and three, John was caught up to Heaven and was told that he was to see the things which must be hereafter, that is, after the churches. If the things of Rev. 4:1 through the rest of the book must be after the churches, then they must be fulfilled after the churches and not during the time of the churches. This is proof that the rapture of the Church must take place before the fulfillment of everything in Rev. 4-22. If we will take literally and consecutively the events of these chapters and believe that they will happen after the rapture of the Church, nothing in the book will be hard to understand.
7. That prophecy is as simple as history to understand? This is true because prophecy is simply history written beforehand in the same literal language as history which is a record of things that have happened. If one will take all prophecy as a simple record of what is going to happen as he does history as a simple record of what has happened, it will be impossible to misunderstand prophecy.
8. That Christ is literally coming back to the world soon to set up a literal earthly kingdom and to reign over all nations forever? That He is literally coming back is clear from Zech. 14:1-9; Mt. 24:29-31; Acts 1:11; Rev. 19:11-21. That He will rule all nations forever after this is clear from Dan. 2:44-45; 7:13-14, 18; Isa. 9:6-7; Lk. 1:32-33; Rev. 11:15.
9. That at the second coming of Christ many sinners will be left to go into the

Millennium? That sinners will be here is very clearly stated in Isa. 2:2-4; 65:20; 66:18-19; 1 Cor. 15:24-28; Rev. 20:1-10; Zech. 14:16-21.

10. That the rapture of the Church will be before the Tribulation and the coming of the Antichrist? We have already proven in Point 6, above, that the rapture must take place before the fulfillment of Rev. 4–22, which describes the Tribulation period and the Millennium and the New Earth after the Millennium. According to 2 Thess. 2:7-8 it is stated that the hinderer of lawlessness will be taken out of the way “And then shall that wicked be revealed” and since the wicked is here for the last seven years of this age, according to Dan. 9:27, the hinderer must be removed before Antichrist comes and before the Tribulation that he will cause when he comes. That the hinderer refers to the Church will be proven in Lesson Forty-three.

13. THE DISPENSATION OF HUMAN GOVERNMENT

The Dispensation of Human Government

(Gen. 8:15–12:1)

THE PRESENT AGE (Gen. 8:14—Rev. 19:10)

THE PRESENT OR POST-DILUVIAN AGE

(Gen. 8:15—Rev. 19:21)

This age is that period of time from the flood to the Millennium. *There are four dispensations in the Present Age:*

1. The Dispensation of Human Government—from the flood to Abraham (Gen. 8:15–11:9).

2. The Dispensation of Promise—from Abraham to Moses (Gen. 12:1—Exod. 12:37).

3. The Dispensation of Law—from Moses to Christ (Exod. 12:38—Mt. 2:25).

4. The Dispensation of Grace—Christ to the Millennium (Mt. 3:1—Rev.

19:21).

I. The Definition of Human Government

This dispensation is so-called because God instituted human government by law after the flood and after the long age of freedom. God gave Noah the following laws to govern the race by, and man was held responsible for self-government (Gen. 9:1-7).

1. “Be fruitful and multiply, and replenish the earth” (Gen. 9:1, 7).

2. “Into thine hand are they [animals] delivered” (Gen. 9:2).

3. “Every moving thing [clean or unclean] that liveth shall be meat for you; even as the green herb have I given you all things” (Gen. 9:3).

4. “The blood thereof [of animals] shall ye not eat” (Gen. 9:4).

5. “Whoso sheddeth man’s blood, by man shall his blood be shed: for in the image of God made he him” (Gen. 9:5-6).

6. “I establish my covenant with you, and with your seed after you; and with every living creature that is with you . . . for perpetual generations . . . the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth” (Gen. 9:8-17). These few laws have been the basis of all laws of God and man in every age since the flood. At this time God instituted capital punishment, and He has never revoked it. It will continue an eternal law, and, as revealed in Isa. 11:4-9; 65:20-25, it will be in force in the Millennium. It is plainly reaffirmed in Rom. 13:1-6, in which Paul taught that even in this Age of Grace, law-enforcement officers are ordained of God, and that they are His ministers to bear “not the sword in vain” but that they are supposed to “execute wrath upon him that doeth evil.”

It is necessary in human government to punish criminals according to the crimes committed. Without this no human government could long endure. Human governments are part of the moral government of God. The highest good of all creation is the chief aim of God in moral government. Civil and family governments are necessary in securing this end. That God has instituted human

governments to help Him secure this end is not only clear in Gen. 9 and Rom. 13, but also in many other passages (Dan. 2:21; 4:17-25; 5:21; 1 Pet. 2:13-14).

It is the duty of all men to help establish and support human government for the preservation of society. Every person is under moral obligation to use his influence and power to promote good government for the highest good of men that will conform to the law of God. Administrators of human government, when they rule contrary to the law of God and the best good of all, will be punished in due time by God for mismanagement of their authority. God never sanctions selfish and wicked administration, and if such continues long it will be overthrown. Men are under obligation to obey such government when, and as long as, the requirements are not inconsistent with the moral law of God, regardless of the personal character or motive of the ruler. Christians are always to obey "every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men" (1 Pet. 2:13-17).

Christians should not leave human government to the management of the ungodly. To uphold and assist good government is not to neglect the salvation of souls. It is for the salvation of souls that it should be done, because promotion of public and private good is one of the greatest means of saving souls. It is foolish to argue that saved men are under obligation to obey human government and at the same time argue that they should have nothing to do with the choice of those who govern.

Christians in general have the wrong ideas about government. They think that they should not resort to law with the ungodly and that they should suffer any and all harm that men want to heap upon them. The Bible does teach that they are not to avenge personally their wrongs, but it also teaches that to avenge such wrongs is the purpose of law and human governments (Rom. 13:1-6; 1 Tim. 1:8-10). They are not to go to law between themselves but to settle all differences in the church and not before unbelievers (1 Cor. 6), but there is no sin in seeing justice done according to the law.

Many Christians also argue that if everybody would walk in love and be holy, all law could be done away with, but this is wrong. As we have seen in Lesson One, Point VIII and Lesson Seven, Point I, law and government are necessary for holy

beings who are filled with love. Love and holiness cannot dispense with the need of moral law, which is the rule of action for free moral agents. Law is the rule of duty regulating right and wrong between moral beings, and without law there could be no holy and loving society with righteousness prevailing in all lives. Law will always continue as the rule of right in all eternal societies. As long as law remains, there must be penalties, because law without them would be mere advice; and it will always be the duty and the right of rulers to enforce law and inflict punishment whenever it is needed.

Christians often argue that it is sinful to partake in politics; that all such participation is contrary to the Bible because of the fact that government is maintained by force, and that force is inconsistent with the spirit of the gospel; and that government by force is not authorized by the Bible. These are also false theories. As we have seen above, human government was instituted by God Himself, and Christians are commanded in the New Testament to pay taxes and otherwise support government (Rom. 13:1-7; 1 Pet. 2:13-17). In popular government, politics should be an important part of religion. No man can be religious or good to the full extent of his moral obligations without concerning himself in some measure with the affairs of government.

It is true that Christians have something better to do than to follow one party exclusively, or to take part in any evil in any party, or to meddle with politics after a selfish and an ungodly manner. But they are obligated to take part in popular government after a godly manner because they are obligated to seek the best good of the society of which they are a part; they are obligated to help bring about the universal good of all men; and human government is one of the departments of human life that materially, morally, and spiritually affect the highest good of all men in the government as well as those who live under it.

If God did not strictly command them, it would still be the duty of Christians to help establish and support human government for the best good of all concerned. It is one of the first principles of Christianity, that whatever is essential to the best public and private good of all moral beings, Christians have the right to pursue, and are morally obligated to bring about, as much as lies within their power, those things that will effect the best good of all. Both reason and experience, as well as the Bible make this obligatory upon all. Since government is established and is necessary for the best good of all, then each citizen is obligated to bring about the best government to secure this end. When Christians fail to do their duty, then let them not complain because government is bad and

because the wicked are in control. There are enough church members in America to have the best kind of government in strict conformity to the law of God if they would all do their duty.

Concerning government by force, this is necessary as long as we have wicked men who will not consecrate themselves to the best good of themselves and all others. Just as it was the duty to punish crime before the law, as God commanded in Gen. 9, and as God commanded under the law, it is the duty of human governments today to inflict penalties, when it is for the best public good. It is the duty of family governments to punish wrongdoing. It is the duty of God in His moral government to do the same. Therefore, duty to rulers and to those ruled is clear in all forms of government; and for Christians to take the attitude that Christianity makes them flawless, or that they have no obligation to secure the end to which governments are obligated to bring about, is to be entirely wrong.

Human governments, therefore, are not founded upon the arbitrary will of God, but upon the necessities of human beings in securing the highest good of being and of the universe. If in a small family, law and penalties are needed, how much more are they needed in communities, states, and nations? Christians, instead of destroying human governments, are obligated to support and uphold them. When government becomes corrupt it needs reforming, not abandonment. Their attitude should not be one of doing nothing about reforms, if needed, any more than it should be one of doing nothing when the Church needs reformation.

Christians, therefore, are obligated to support governments when such governments require nothing contrary to the law of God; when they do not require acts that are contrary to moral obligation; when they do not require things that violate the right of conscience; and when they meet the needs of the people that are governed.

Upon these grounds, those governing and those governed should recognize their relation with any responsibility to each other in carrying on good government. If the right to govern is based upon the best public interests, then the right and duty to use any necessary means to attain this end must be recognized by all. It is absurd to believe that rulers have a right to govern, and yet that they have no right to use the necessary means to carry on government. Making the same error, many Christians object to the right of capital punishment, the right to deal with mobs, to suppress rebellions, and to make war. They think that under all

circumstances government can be carried on without resorting to any means that would take life. Others go so far as to maintain that government can be carried on without force to sustain the authority of law. But these positions cannot be maintained with any degree of logic and they are not backed by God and Scripture.

It is most absurd to hold that rulers have a right to rule as long as their subjects voluntarily obey, but that when they refuse to obey any longer government should cease to exist. It is impossible for the right to govern to exist when the right to enforce obedience does not exist. This attitude is the denial of the right to have and to maintain government for the best good of all. It denies the right to use force to execute law or to take life in order to maintain government. This theory is based upon the idea that governments should love others too much to use force necessary to secure their best good; or that the whole of society should be loved too much to execute the law upon the few who consecrate themselves to the destruction of all the good. Such a theory overlooks the very foundation of moral obligation which requires that everyone consecrate himself to the best public good. It destroys all morality and religion. It is foolish to think that enlightened benevolence should forbid the necessary execution of the law. It impertinently claims that the commandment, “thou shalt not kill” means that no human life should be taken for any crime. It sets itself against God and His Word under the guise of obedience to God and of being in accord with the Bible.

This commandment, as far as the letter is concerned, forbids the killing of animals or plant life as it does of men. The question is, what kind of killing does it forbid? Certainly not all killing of human beings, for the very next chapter (Exod. 21) commands that human life be taken for certain crimes. Six times in this one chapter and scores of times in other chapters God commanded the death penalty Then, too, many times God commanded Israel to kill in war all the giant races and enemies of God in the promised land. It is certain, therefore, that the commandment against murder cannot be applied to inflicting the death penalty for crimes, or to war.

Governments have an undoubted right to do whatever is necessary to bring about the highest public good of men; and, therefore, nothing could be wrong with the taking of human life when it becomes necessary to accomplish the end of government. The Bible everywhere recognizes this right, and if it did not, this right would still exist. There can be no right in anyone to keep life when he forfeits it by breaking the law that has the death penalty. There can be no such

right. Whenever a person sells himself to destroy the public good and it becomes necessary to take his life as the necessary means of securing that good, his life is forfeited, and it is the duty of government to take it.

The same principle applies to mobs, insurrections, rebellions, and all wars that endanger the best good of being and of the universe. It must be both the right and the duty of government, and of all its subjects, to use every possible means to suppress rebellion and war, which are merely crime turned loose on a large scale. That war is necessary under certain circumstances is clear from the fact that moral law permits it and God has commanded it. If it had been wrong, then God would not have been guilty of commanding it. Rulers are God's ministers to execute wrath upon the ungodly and to preserve moral law and government for the good of all; hence, they are under obligation to make war, if this is the only way the best public good can be attained. Under any other circumstances war is a horrible crime. Selfish war is wholesale murder, and for anyone to take part in it is to be involved in mass murder, unless it becomes the will of God and the best and only way to preserve society.

It is not the duty of Christians to support wars that are unjustly waged. On the other hand, just as sure as individual criminals must be punished, even so, there may come instances in which criminal nations must be punished for the good of society as a whole. Our duty is not to judge when this becomes necessary only in respect to ourselves but in respect to the world as a whole. When organized crime, whether it be a small group or a nation or a number of nations, determines to destroy society, then it is necessary to suppress such crime just as much as it is to control individuals. Nations are bound by the same moral law as are individuals, and they must be punished when they commit crime just as individuals should be.

Thus God, in replenishing the race after the flood, instituted human government and capital punishment for crime; and, as He never changes, this is still His will for men and human governments. God knows how to rule rebellious free moral agents and how to curb crime, and if human governments would be as strict as God has commanded, there would be infinitely less crime.

II. The Length of Human Government (Gen. 11:10-32)

This dispensation lasted from the flood to the call of Abraham, a period of 427 years, as proven in Gen. 11:10-32 as follows:

1. Shem 2 years after the flood begat Arphaxad Gen. 11:10

2. Arphaxad 35 years and begat Salah Gen. 11:12

3. Salah 30 years and begat Eber Gen. 11:14

4. Eber 34 years and begat Peleg Gen. 11:16

5. Peleg 30 years and begat Reu Gen. 11:18

6. Reu 32 years and begat Serug Gen. 11:20

7. Serug 30 years and begat Nahor Gen. 11:22

8. Nahor 29 years and begat Terah Gen. 11:24

9. Terah 205 years and died at Haran Gen. 11:32

TOTAL: 427 years. Abraham was 75 years old at this time.

Shem was still alive and was about 525 years old when Abraham at 75 years of age was called to leave Ur of the Chaldees and go into the land of Canaan. He lived as a contemporary of Abraham, Isaac, Jacob, and Melchisedec (Gen. 11:10-32; 12:4; 25:7, 20-26).

III. The Favorable Beginning (Gen. 8:15–9:17)

Noah was 601 years old and ripe in experience and wisdom. All the family were full grown and were married. They had the warning of the flood behind them, the eternal covenant (Gen. 8:20–9:17), the knowledge of true worship (Gen. 8:21-22), the will of God concerning human government and its laws (Gen. 9:1-7), the promise of eternal preservation of man and animals on the Earth (Gen. 8:21-22; 9:1-17), the full control of the Earth and the responsibility to govern it for God (Gen. 9:1-7), and full liberty to govern themselves, and many other favorable conditions under which to prove true to God.

IV. The Test of Man in Human Government (Gen. 9:1-7)

The test for man in this age was to obey the laws of human government; to prove true to God in executing these laws; to be faithful in his responsibility in

governing the race for the highest good of all, and to have faith in God and consecrate his life to the whole will of God according to light received.

V. The Purpose of God in Human Government (Gen. 9:1-7)

The purpose of God in this age was to give man another chance to prove true to his responsibility according to the known will of God. God had tested man while he was in a state of innocence to find out whether he would prove worthy of higher glory, and he had failed. He had tested man in the long age of freedom to see just how he would obey the dictates of his own conscience as to right and wrong and to know whether he would refuse the evil and choose the good, and he had failed. Now God's purpose was to give man some definite laws that would govern his acts concerning good and evil.

Man had failed to choose the good without law; so now he was to be compelled by law to do the good and to refuse the evil. God purposed that man should have self-government; so He gave him all necessary laws to govern himself. Since He planned for man to know Him in person and to be obedient to His will, He gave him the truth concerning the means of reconciliation to God. He had caused Noah to preserve seven clean animals for sacrifice so that men could manifest their faith in the blood of the coming Redeemer and be reconciled to God. God planned that man should reproduce pure Adamite stock so that the seed of the woman could come into the world to bring about the full redemption of the Earth and all things therein according to the eternal purpose.

VI. The Means of God in Accomplishing This Purpose (Gen. 9:1-6)

The laws of human government were proposed and government was established so that man could rule himself in righteousness and justice forever. The true worship of God began, and the full revelation of God's will for this period was made known in order that man could become fully reconciled to God and be eternally redeemed. All the giant races had been destroyed in the flood, and only eight pure Adamites were left, so that the human stock could continue pure until the seed of the woman could come to complete the work of ridding the Earth of all rebellion and to fully restore man's dominion. Everything necessary to accomplish the will of God and the highest good of man was in man's control, so that he could prove true to God in this period of probation.

VII. The Failure of Man in Human Government (Gen. 9:18–11:9)

1. THE FAILURE OF NOAH (Gen. 9:20-24). Noah, a preacher of righteousness (2 Pet. 2:5), who before the flood had condemned drunkenness, became drunk himself and was shamefully uncovered within his tent. This perhaps was not a deliberate act on his part, but it happened. Whether a sin is deliberate or not, it is still sin. Noah was old enough and had seen drunkenness enough before the flood to have no excuse for getting in this condition. Regardless of all his good living before the flood and after this drunken incident, the tact remains that he failed God and man on this occasion.

2. THE FAILURE OF HAM (Gen. 9:22-27). Ham sinned in revealing the shamefulness of his aged father. He showed lack of honor to parents and broke the law of parental authority, and for this he was cursed to be “a servant of servants” unto his brethren (Gen. 9:25).

3. THE FAILURE OF MANKIND IN GENERAL (Gen. 9:1-6; 11:1-9). In this first passage we have revealed the definite laws of God for man in this period. In the last passage we have the deliberate rebellion of man against God and His laws. Man disobeyed God’s command to spread abroad on the Earth, to worship Him in the right way, and to live godly and upright in the fear of God. Pride, self-boastfulness and hero-worship became prevalent in this age. Nimrod was the most conspicuous example of this failure of all men (Gen. 10:8-9; 1 Chron. 1:10).

Josephus says, “Nimrod persuaded mankind not to ascribe their happiness to God, but to think that his own excellency was the source of it. And he soon changed things into tyranny, thinking there was no other way to wean men from God and fear of Him, than by making them rely upon his own power.”

He was the founder of a kingdom in Shinar with four great cities—Babel, Erech, Accad, and Calneh (Gen. 10:8-10). In those days wild beasts were so numerous that they became a menace to life and property (Exod. 23:29; Lev. 23:22). Nimrod became leader of men by hunting down and killing these beasts. He taught men to build walls around cities and dwellings to protect themselves at night from wild beasts. He became the great leader and benefactor of men. This gave him the opportunity to lead men away from God. He inspired men to build a city and a tower to reach Heaven and to make for themselves a great name. He taught them to centralize instead of spreading abroad in the Earth as God had

commanded. He defied God to send another flood and taught men that they should take vengeance upon God for sending a flood upon their forefathers.

Nimrod and his queen Semiramis started the “Babylonian Cult,” a new religion that claimed the highest wisdom and ability to reveal the most divine secrets. The purpose of this religion was to rule the world and all men on Earth and keep them in blind and willful obedience to the Supreme Pontiff, the head of this religion. Once admitted as members of this religion, men were no longer Babylonians, Assyrians, or Egyptians, but were members of a mystical brotherhood, over whom was placed a high priest or pontiff whose word was final in all the affairs in the lives of the members of the brotherhood.

The objects of worship were the Supreme Father, the Queen of Heaven, and her Son. The last two were really the only objects of worship, as the Supreme Father was said not to interfere with mortal affairs. Semiramis was a paragon of unbridled lust and licentiousness and was worshipped as “Rhea, the Mother of the Gods.” Prostitution was compulsory in this religion. Semiramis made Babylon the seat of idolatry and sin. The so-called Christian festivals such as Christmas, Lady Day, Easter, and Lent, and many other modern rituals and practices such as the sign of the cross, the Rosary, the order of monks and nuns, rituals in certain churches all came from this Babylonian religion and were observed centuries before Christ. For proof of this see the Encyclopedia Britannica, the book of Nimrod III, page 239; Chronican Paschale Vol. 1, page 65; Hesiod Theogonia, Vol. 36, page 453; Herodotus, book 1, cap. 199, page 92; and Two Babylons by Hyslop.

In the days of Nimrod this cult secured a great hold on the whole race before the confusion of tongues and before men were scattered abroad on the Earth. This explains how the religions of all heathen lands have traditions and practices somewhat alike. Changes in these religions have come through the ages after the tower of Babel and have been made to suit the various peoples after they were scattered. (See our book Revelation Expounded for details concerning this religion.)

This religion was Satan’s attempt to counterfeit the true worship of God and to satisfy the religious nature of men. This effort to rule the world through Nimrod was the first effort of Satan to raise up a universal ruler of men through whom he could have absolute control of the whole race. This failed because God raised up Israel to defeat this plan. There have been many other attempts since to control

the race through one absolute ruler, but all have failed. Satan will make one last effort to control the world, and that will be through Antichrist of the future, who will attempt to become a worldwide dictator. He will fail in this, however, because Christ will come from Heaven to defeat him even before he takes all Jerusalem, much less before he takes all the nations of the world, as we shall see in Lessons Thirty-nine through Forty-eight.

There is a Babylonian description of the tower of Babel that was discovered in 1876. According to this description there was a grand court about 900 x 1,156 feet, and a smaller one 450 x 1,056 feet. Around the court were six gates admitting to the temples. After these came a platform with walls around it with four gates on each side. Within this enclosure stood a large building about 200 feet square. Around the base of the tower there were many small shrines or chapels dedicated to various gods. On the East there were sixteen shrines; on the North were two temples; on the South one temple; and on the West the principal buildings. There was a double house with a court between two wings 58 feet wide. The two wings were 34 x 166 feet and 108 x 166 feet. In these western chambers there was the couch of the main god about 7 x 15 feet and a golden throne and other valuable objects. In the center of these groups of buildings stood the tower itself in stages that decreased from the lowest upward, but each was square. The first foundation stage was 300 feet square and 110 feet high. The second stage was 260 feet square by 60 feet high. The third stage was 200 feet square by 20 feet high. The fourth was 170 feet square by 20 feet high. The fifth was 140 feet square by 20 feet high. The sixth 110 feet square by 20 feet high. The seventh stage was 80 feet long, 60 feet wide, and 50 feet high; on it was made a sanctuary for the God Bel-Merodach. The total height of the tower was 300 feet, the same as the breadth of its base.

The tower was evidently completed, for the Scripture does not mention any work stoppage on it as it does the work on the city (Gen. 11:4, 8). The phrase “reach unto heaven” literally means a high tower. It would be impossible to build any tower on Earth that could literally reach the planet Heaven, which is millions of miles away. The sun is 93 million miles away and the planet Heaven is above that.

The tower and city were Nimrod’s project, and it was stopped because of the confusion of tongues. One ancient Babylonian tablet reads, “The building of this illustrious tower offended the gods. In a night they threw down what they had built. They scattered them abroad, and made strange their speech. Their progress

was impeded. They wept hot tears for Babylon."

The Second Eruption of the Sons of God

As we have seen in Lesson Eleven, Point VII, 6, there were two eruptions of fallen angels among men who married the daughters of men and produced two races of giants upon the Earth—one before the flood and the other after the flood. This is what is plainly stated in Gen. 6:4, "and also after that," that is, after the flood, the sons of God married the daughters of men and they bare children to them who were giants. The second eruption took place in this dispensation, for when Abraham entered the land at the beginning of the next age, it is said that "the Canaanite was then [already] in the land" (Gen. 12:6; 13:7).

The Canaanites were the offspring of the sons of God and the daughters of men after the flood, as seen in Lesson Eleven. This second eruption took place soon after the flood, as seems clear from the record of Satan's quick work to always defeat God if possible. The giant couch that was made in the temple that Nimrod made suggests that giants were already in the Earth at the time of Nimrod, which was about 100 years after the flood, or in the second generation according to Gen. 10:6-10. The second generation in Shem's line was Salah, who was born 37 years after the flood. If Nimrod was born about this time, he became a great one at least 100 years after the flood. This explains how the whole race was so deep in sin by the time of Abraham, 427 years after the flood. This period as well as the Age of Conscience is referred to in Rom. 1:17-32.

God had promised not to send another flood; so Satan attempted a second time to corrupt pure Adamite stock so that the seed of the woman, Christ, could not come into the world to destroy Satan's hold on the race. Since God could not kill the giants by a flood, He had to do this by other means. God's plan was to raise up a strong nation through Abraham to kill the second race of giants as the flood had destroyed the first one. Thus the race as a whole became sinful and idolatrous, setting the stage for the next part of God's program, as will be studied in the next two lessons.

VIII. The Judgment of God upon Man in Human Government

In Gen. 11:1-9 we learn that God sent confusion of tongues upon men and scattered them abroad on the face of the Earth. This was the first judgment upon

men in this age for failure to carry out the divine will and purpose. God by doing this, broke up the united effort of men in their rebellion against Him, and fulfilled His original purpose of causing men to spread abroad in the Earth. The second judgment in this period was in the days of Peleg, who died 340 years after the flood. This judgment was the division of the Earth into islands and continents, as already explained in Supplement One, Question 10.

This dividing the Earth into continents took place after the confusion of tongues and the scattering of men abroad upon the face of the Earth (Gen. 11:9). Before this the whole race of men were of one language and were centralized in one place on the Earth (Gen. 11:1). After they were scattered abroad on the Earth the continents were divided; this explains how different branches of the race are found on the various continents and islands of the vast oceans. One can take a map of the world and take the Atlantic Ocean out, and the eastern part of the two Americas and the western part of Europe and Africa will fit perfectly together. Just when during the life of Peleg the Earth was divided is not known, and this does not matter. The fact is, it was done in his days, and this explains how the Indians got over to the Americas and how other men got on various parts of the divided Earth.

God, seeing that He could not deal with men as a whole, gave them up and turned to Abraham and his seed and dealt almost exclusively with them during the next two ages. This abandonment of mankind in general to help Him further His plan was the worst judgment that could have come to the human race. This is the way in which this age ended. This is how the stage was set for the next phase of God's dealings with the human race through the chosen family.

IX. God's Provision of Redemption (Gen. 8:20; 12:8)

God's provision of redemption was the same as in the previous dispensations. It was salvation to all who would believe in the blood of Christ that was to be shed, and animal sacrifices were tokens of faith on the part of those who conformed to the redeeming will of God.

Questions on Lesson Thirteen

1. Define "The Present Age." How many dispensations are included in it?
2. Why is this age called "Human Government"?

3. Name six main laws of this period that were proposed by God to rule man.
4. Prove from Scripture that God has an eternal plan for man.
5. What will be the eternal relationship between natural generations and the resurrected saints of all ages?
6. Who instituted capital punishment for certain crimes?
7. Has God ever revoked the law of capital punishment? Will He ever revoke it?
8. Could human governments long endure without punishments for crime?
9. Are human governments part of the moral government of God?
10. What is the chief aim of moral government?
11. Why were human governments instituted?
12. What is the moral obligation of all men concerning human governments?
13. Should Christians abandon their moral obligation in times when civil rulers become corrupt? What should they do?
14. How long and to what extent should Christians obey human governments?
15. Is helping promote good government neglecting the salvation of souls?
16. Should Christians go to law with each other? Prove.
17. Is it biblical for them to go to law with the ungodly in cases of necessity?
18. Could all laws be dispensed with if all beings were holy? Why?
19. Will God have eternal laws for eternal societies? Why?
20. Could there be law without penalties? Why?
21. Is it sinful and unbiblical for Christians to partake in politics? Why?
22. What is one of the first principles of Christianity?
23. Is it biblical to carry on government by force?
24. Did God demand one kind of righteousness in the Old and another kind in the New Testament? Prove.
25. When is it the duty of governments to inflict penalties?
26. Upon what basis are human governments founded?
27. Upon what grounds should governors and those governed realize their relationship and responsibility to each other?
28. Is it biblical for government to make war? Upon what grounds?
29. Are war and murder the same thing? Why?
30. What broad powers do governments have the right to exercise?
31. When does war or participation in war become a crime?
32. What kind of wars can Christians justly support?
33. What is the length of the Dispensation of Human Government;
34. State the favorable beginning of man in Human Government.
35. What was the test for man in Human Government?
36. What was the purpose of God in Human Government?

37. What were the means of God in accomplishing this purpose?
38. Explain the failure of Noah, Ham, and mankind in general.
39. Who was the great leader and rebel against God in this age?
40. State fully his rebellion against God.
41. How did he gain such leadership among men?
42. What kind of religion did he start? What was its purpose? Did it succeed?
43. What was Satan's purpose in this religion? Has he ever succeeded? Will he ever succeed in this purpose?
44. State the general plan for the city and tower of Babel.
45. Was the tower ever completed? The city?
46. Did man actually conceive the idea to build a tower to reach Heaven?
47. When did the second eruption of the sons of God take place?
48. What was the result of the marriages of the sons of God and daughters of men?
49. What was Satan's purpose in this?
50. Explain fully the judgments of God upon men in Human Government.

14. DIVINE HEALING AND DIVINE HEALTH

Divine Healing and Divine Health

The doctrine of divine healing and health is one of the most outstanding subjects of the Bible. The following is a brief and yet a comprehensive study of the doctrine as taught in the Holy Scriptures. This Lesson will be of infinite value to you if you are in need of healing and of securing health for your body.

I. What Divine Healing and Health is Not

It is not healing and health by natural remedies, imagination, will power, personal magnetism, metaphysics, demonology, spiritualism, immunity from death, presumption, insubordination to God’s will, mind over matter, denial of the plain facts of sin, sickness, and disease, or natural healing by inherent laws and creative powers in man’s body.

II. What Divine Healing and Health Is

Divine healing and health is a definite act of God through faith in Jesus by the power of the Holy Spirit, the Word of God, and the precious blood of Christ, whereby the human body is cured, healed, repaired, delivered from sickness and its power, and made as whole, sound, and healthy as it was before the attack.

III. Is Divine Healing and Health Scriptural?

There are at least fourteen Hebrew and Greek words found in hundreds of Scriptures, which plainly teach the ideas of full salvation, deliverance, preservation, soundness, healing, health, and wholeness of body, soul, and spirit through the gospel. These words are used many times of the body as well as of the soul. Sometimes they are used in the same passages of both body and soul, thus proving that they are not limited to the healing of the soul as some modern Bible students believe. There are some passages where these words are used which speak of other things besides the body being healed, such as the soul (Ps.

41:4); a vessel (Jer. 19:11); land (2 Chron. 7:14); waters (Ezek. 47:8-11; 2 Ki. 2:21-22); and backslidings (Jer. 3:22). If healing is to be understood in a literal sense in these passages, then it should also be understood in a literal sense when it is used of the human body being healed. *Note below, the scores of times bodily healing is referred to in the Bible:*

1. The Hebrew word *rapha* means and is translated "cure" (Jer. 33:6); "to make whole" (Job 5:18); "to heal" (Num. 12:13; Deut. 32:39; 2 Ki. 20:5, 8; 6:2; Isa. 19:22; 57:18-19; Jer. 17:14; 30:17; Hos. 6:1; Zech. 1:16); "be healed" (Gen. 20:17; Exod. 21:19; Lev. 13:18, 37; 14:3, 48; Deut. 28:27, 35; 1 Sam. 6:3; 9:15; 2 Chron. 22:6; 30:20; Ps. 30:2; 107:20; Isa. 6:10; 53:5; Jer. 17:14; Ezek. 34:4; Hos. 7:1; 11:3); "healeth" (Exod. 15:26; Ps. 103:3; 147:3; Isa. 30:26); "be thoroughly healed" (Exod. 21:19); and "physician" (Gen. 50:2; 2 Chron. 16:12; Job 13:4; Jer. 8:22).

2. The Hebrew marpay means and is translated "healing" (Jer. 14:19; Mal. 4:2) "health" (Prov. 4:22; 12:18; 13:17; 16:24; Jer. 8:15); "cure" (Jer. 33:6); "remedy" (2 Chron. 36:16; Prov. 6:15; 29:1); "sound" in health (Prov. 14:30); and "wholesome" (Prov. 15:4).

3. The Hebrew yeshuwah means and is translated "health" (Ps. 42:11; 43:5; 67:2); "deliverance" (Ps. 18:50; 44:4); and "salvation" (Ps. 91:16). The whole 91st Psalm teaches perfect healing and health physically; so the salvation of v. 16 includes the body as well as the soul.

4. The Hebrew arubah means "restoring to sound health" (Isa. 58:8; Jer. 8:22; 30:17; 33:6).

5. The Hebrew chabash means "healer" (Isa. 3:7) and "to bind up or heal" (Isa. 30:26; 61:1; Ezek. 34:16; Hos. 6:1; Job 5:18; Ps. 147:3).

6. The Hebrew word rifooth means "health" (Prov. 3:8).

7. The Greek word therapeuo means and is translated "heal" (Mt. 8:7; 10:1, 8; 12:10; Mk. 3:2, 15; Lk. 4:23; 6:7; 10:9; 14:3); "healed" (Mt. 4:23-24; 8:16, 17; 9:35; 12:15, 22; 14:14; 15:20; 19:2; 21:14; Mk. 1:34; 3:10; 6:5, 13; Lk. 4:40; 5:15; 6:18; 8:43; 9:6-11; 13:14; 14:4; Acts 4:14; 5:16; 8:7; 28:9); "cure" (Mt. 17:16; Lk. 9:1); and "cured" (Lk. 7:21; Jn. 5:10).

8. The Greek iama means "healing" or "repairing" (1 Cor. 12:9, 28, 30).

9. The Greek iaomai means and is translated “heal” (Mt. 13:15; Lk. 4:18; 5:17; 9:2; Jn. 4:47; 12:40); “healed” (Mt. 8:8, 13; Mk. 5:29; Lk. 6:17, 19; 7:7; 8:2, 47; 17:15; 22:51; Jn. 5:13; Acts 3:11; 28:8; Heb. 12:13; Jas. 5:16; 1 Pet. 2:24); “healing” (Acts 10:38); “whole” (Mt. 15:28; Acts 9:24).

10. The Greek iasis means “healing” and “cure” (Lk. 13:32; Acts 4:22, 30; 28:27).

11. The Greek hugiano means “sound health” (3 Jn. 2).

12. The Greek hugies means “healthy,” “sound” and “whole” (Mt. 12:13; 15:31; Mk. 3:5; 5:34; Lk. 5:31).

13. The Greek sodzo means “to save,” “deliver,” “protect,” “heal,” “preserve,” and “make whole.” It is used 86 times in reference to saving the soul, but in the following passages it refers to saving the body and healing it of sickness (Mt. 9:21-22; Mk. 5:29, 34; 6:56; 10:52; Lk. 8:36, 48; 8:50; 17:19; Acts 4:9; 14:9).

14. The Greek dia-sodzo means “to save” and “to heal thoroughly,” “make perfectly whole” and is used of the body being healed (Mt. 14:36; Lk. 7:3).

By reading the 177 Scriptures above and the scores in the following studies, one can readily see that both divine healing and divine health are taught in Scripture for all who will meet the conditions of faith required by the gospel.

IV. Cases of Sickness and Healing in the Old Testament

1. BARRENNESS OF THE PHILISTINE WOMEN: cause—divine intervention for Sarah (Gen. 20:1-7, 18); remedy—prayer (Gen. 20:7, 17); result—healing (Gen. 20:7, 17).

2. BARRENNESS OF SARAH: cause—unknown (Gen. 16:1–21:8); remedy—prayer and faith (Gen. 18:10; 21:1-8; Rom. 4:17-22); result—healing (Gen. 21).

3. BARRENNESS OF REBEKAH: cause—unknown (Gen. 25:19-26); remedy—prayer (Gen. 25:21); result—healing (Gen. 25:21-26).

4. ISAAC’S BLINDNESS AND SICKNESS: cause—old age (Gen. 27:1-2, 41); remedy—none stated, but evidently he was renewed in body by faith (Heb.

11:20); result—lived over twenty more years (Gen. 31:38; 35:27-29).

5. BARRENNESS OF RACHEL: cause—unknown (Gen. 29:31; 30:1); remedy—prayer (Gen. 30:22); result—healing (Gen. 30:22-24; 35:16-20).

6. JACOB'S DEATH: cause—old age (Gen. 47:27-31; 48:1; 49:33); remedy—none, because of the divine appointment for all men to die (Heb. 9:27). The Hebrew word for "sick" in Gen. 48:1 is calah, "to be worn," "weak." Jacob died of old age like an apple falling off the tree because of ripeness and not because of being diseased. The Bible teaches that all true believers can live to a ripe old age (Ps. 34:12-14; 91:16; 1 Pet. 3:10-12). Not long ago we knew of a woman 95 years of age who was as healthy as she could be at such an age. One day she told her children that she was going to die on a certain day. When the day came and she had bade all good-bye, she simply lay on the bed and folded her hands and gave up the ghost without a struggle. This is the way Abraham, Isaac, Jacob, Moses and many others passed away. One, therefore, does not have to die of a disease any more than an apple must Fall by disease and worms. It is possible for one to live in health to a ripe old age and die a natural death. There is no law that says every person must die of a disease. By faith in God one can ward off many ills of life and live long before natural death.

7. BOILS ON THE EGYPTIANS: cause—hardness of heart and rebellion against God (Exod. 4:21; 5:2); remedy—unknown; result—unknown.

8. ALL SICKNESSES OF ISRAEL: cause—misuse of the tongue and rebellion (Exod. 15:24-26); remedy—the Word of God, prayer and obedience (Exod. 15:26; Ps. 107:20); result—the whole nation made perfect in health (Ps. 105:37).

9. PLAGUE IN ISRAEL: cause—misuse of the tongue and idolatry (Exod. 32:1-6); remedy—prayer, atonement and discipline (Exod. 32:7-28); result—many rebels died, but the rest were delivered from the plague (Exod. 32:27-35).

10. PLAGUE UPON PRIESTS: cause—drunkenness and disobedience; remedy—none; result—death by judgment from God (Lev. 10:1-9).

11. PLAGUE IN ISRAEL: cause—misuse of the tongue; remedy—prayer; result—plague stopped (Num. 11:1-3).

12. PLAGUE IN ISRAEL: cause—misuse of the tongue and lust (Num. 11:4-20); remedy—none because of judgment (Num. 11:19-20); result—death to

thousands (Num. 11:33-35).

13. PLAGUE OF LEPROSY UPON MIRIAM: cause—pride and misuse of the tongue (Num. 12:1-10); remedy—prayer and discipline (Num. 12:13-14); result — healing (Num. 12:14-16).

14. PLAGUE UPON THE TEN SPIES: cause—unbelief and misuse of the tongue (Num. 13:26-33); remedy—none because of judgment; result—death (Num. 4:37).

15. PLAGUE IN ISRAEL: cause—misuse of the tongue and rebellion (Num. 14:1-19); remedy—none because of judgment (Num. 14:22-35); result—death (Num. 14:20-35).

16. PLAGUE IN ISRAEL: cause—pride and misuse of the tongue (Num. 16:1-14); remedy—judgment upon the rebels (Num. 16:21-30); result—death (Num. 16:31).

17. PLAGUE IN ISRAEL: cause—rebellion and misuse of the tongue (Num.16:1-14); remedy—judgment upon the rebels (Num. 16:29); result—death (Num.16:35).

18. PLAGUE IN ISRAEL: cause—rebellion and misuse of the tongue (Num. 16:41-42); remedy—atonement and judgment (Num. 16:46-50); result—14,700 were killed and the plague was stayed (Num. 16:49-50).

19. PLAGUE IN ISRAEL: cause—discouragement and misuse of the tongue (Num. 21:5); remedy—prayer, faith, and confession of sin (Num. 21:7-9); result —healing for all who obeyed and looked on the serpent of brass, a type of Christ (Num. 21:9; Jn. 3:14).

20. PLAGUE IN ISRAEL: cause—adultery and idolatry; remedy—judgment upon the rebels; result—24,000 were killed and the plague was stayed (Num. 25:1-15).

21. BARRENNESS OF HANNAH: cause—the Lord caused her to be barren to test her and to teach coming generations certain lessons (1 Sam. 1:2-9); remedy —prayer and humility (1 Sam. 1:9-19); result—healing and fruitfulness (1 Sam. 1:17-28).

22. PLAGUE OF EMERODS UPON THE PHILISTINES: cause—taking the ark of God from Israel; remedy—trespass offering and ark sent back; result—unknown (1 Sam. 5:1–6:21).

23. PLAGUE IN ISRAEL: cause—looking into the ark; remedy—judgment upon the transgressors; result—many killed and the plague stayed (1 Sam. 6:19-21).

24. INSANITY OF SAUL: cause—disobedience and jealousy (1 Sam. 15:22-35; 18:8-30); remedy—inspired music (1 Sam. 16:14; 19:9-10); result—temporary relief (1 Sam. 16:14-23).

25. SICKNESS OF AN EGYPTIAN: cause—unknown; remedy—care and natural food; result—he was restored to health (1 Sam. 30:11-16).

26. SICKNESS AND DEATH OF DAVID'S CHILD: cause—adultery and murder (2 Sam. 12:9-15); remedy—fasting and prayer (2 Sam. 12:16-23); result—prayer unanswered because of punishment for sin (2 Sam. 12:9-15).

27. PLAGUE IN ISRAEL: cause—David's sin in numbering Israel (2 Sam. 24:1-25); remedy—atonement, confession of sin, and prayer; result—70,000 were killed and the plague was stayed (2 Sam. 24:10-25).

28. JEROBOAM'S WITHERED HAND: cause—attempted violence to a man of God (1 Ki. 13:4); remedy—prayer; result—healing (1 Ki. 13:6).

29. ABIJAH'S SICKNESS: cause—sins of the parents (1 Ki. 14:8-9); remedy—none, because of judgment; result—death (1 Ki. 14:12-18).

30. ASA'S FOOT DISEASE: cause—unknown; remedy—physicians; result—death for not trusting God (1 Ki. 15:23-24; 2 Chron. 16:12-14; Jer. 17:5-13).

31. SICKNESS AND DEATH OF THE WIDOW'S SON: cause—unknown; remedy—prayer of Elijah; result—resurrection and healing (1 Ki. 17:8-24).

32. AHAZIAH'S DISEASE: cause—fell from an upper story; remedy—trust in Baalzebub, the god of flies, instead of the true God; result—death (2 Ki. 1:1-18).

33. THE SHUNAMMITE WOMAN'S BARRENNESS: cause—unknown; remedy—faith and prophecy; result—healing and fruitfulness (2 Ki. 4:1-17).

34. SICKNESS AND DEATH OF THE SHUNAMMITE'S SON: cause—sunstroke; remedy—faith, prayer, and the power of God in Elisha's body; result—resurrection and healing (2 Ki. 4:18-37).

35. NAMAAN'S LEPROSY: cause—unknown; remedy—trust in God and obedience; result—healing (2 Ki. 5:1-19).

36. GEHAZI'S LEPROSY: cause—greed, lying, and disobedience; remedy—none, because of the curse upon him; result—no healing (2 Ki. 5:20-27).

37. BLINDNESS OF THE SYRIAN ARMY: cause—prayer of Elisha; remedy—prayer of Elisha; result—healing (2 Ki. 6:13-23).

38. SICKNESS OF BEN-HADAD: cause—unknown; remedy—unknown; result—might have recovered if he had not been murdered according to prophecy (2 Ki. 8:10-15).

39. SICKNESS OF JEHORAM: cause—unknown; remedy—unknown; result—recovered but slain by Jehu (2 Ki. 9:14-29).

40. SICKNESS OF ELISHA: cause—unknown, but could have been old age, for he was nearly 100 years old; remedy—unknown, but if the cause was old age, there could be no remedy; result—death (2 Ki. 13:14-20).

41. DEATH OF AN ISRAELITE: cause—unknown; remedy—touching the bones of Elisha; result—resurrection and healing (2 Ki. 13:21).

42. UZZIAH'S LEPROSY: cause—pride and usurping the priesthood; remedy—none because of judgment; result—no healing (2 Ki. 15:5; 2 Chron. 26:16-21).

43. SICKNESS OF HEZEKIAH: cause—pride and unthankfulness to God (2 Chron. 32:25-31); remedy—prayer and humiliation (2 Ki. 20:3; Isa. 38:2-3); result—healed and fifteen years added to his life (Isa. 39:5).

44. JEHORAM'S BOWEL TROUBLE: cause—many sins (2 Chron. 21:6-7; 10:13; 2 Ki. 8:18-19); remedy—none, because of judgment; result—death (2 Chron. 21:12-20).

45. PLAGUE IN ISRAEL: cause—many sins; remedy—none, because of judgment; result—many killed (2 Chron. 21:11-15).

46. ALL SICKNESSES OF ISRAEL: cause—breaking the law in eating of the Passover unworthily (2 Chron. 30:18); remedy—prayer and confession of sin; result—healing (2 Chron. 30:18-20).

47. JOB'S BOILS: cause—Satan (Job 1:6-22; 2:1-10); remedy—prayer and humiliation (Job 42:6-17); result—healing and prosperity (Job 42:6-17; Jas. 5:11).

48. DAVID'S VENEREAL DISEASE: cause—sin (Ps. 38:3); remedy—prayer and confession of sin (Ps. 38:1-22); result—healed (Ps. 6:2; 30:2; 103:3).

49. FAMINE IN ISRAEL (Jer. 14:18): cause—sin and rebellion (Jer. 14:7, 10-22; Deut. 28:15-68); remedy—none, because of judgment (Jer. 14:12-18); result—death and captivity (Jer. 14:11-18).

50. SICKNESS AND DEATH OF EZEKIEL'S WIFE: cause—made a sign to Israel (Ezek. 24:24); remedy—none; result—death (Ezek. 24:15-27).

51. SICKNESS OF DANIEL: cause—long fasting; remedy—prayer, rest, and nourishment; result—complete recovery (Dan. 8:27; 10:2-3).

52. BLINDNESS OF ELI: cause—old age (1 Sam. 4:15).

53. BLINDNESS OF AHIJAH: cause—old age (1 Ki. 14:4).

54. BLINDNESS OF SODOMITES: cause—sin; remedy—none (Gen. 19:1-11).

V. Cases of Sickness and Healing in the New Testament

1. INNUMERABLE CASES OF HEALING BY CHRIST (Mt. 4:23-24; 8:16-17; 9:35-36; 11:5; 12:15; 14:14, 33-36; 15:30-31; 19:2; 21:14; Mk. 1:32-34, 39; 3:10-12; 6:5, 55-56; Lk. 4:40-41; 6:17-19; 7:21-23; 9:11; Jn. 2:23; 20:30-31; 21:25); cause—the devil and demons (Acts 10:38; 1 Jn. 3:8; Mk. 5; 16:17; Lk. 13:14); remedy—faith and the anointing with the Holy Spirit (Isa. 11:2; 42:1-7; 61:1-2; Mt. 12:22-32; Acts 10:38); result—healing in every case (Acts 10:35; Mt. 4:23-24; 8:16-17; 9:35; 12:15; 14:14, 35-36; 15:30-31; 19:2; 21:14).

2. INNUMERABLE CASES OF HEALING BY BELIEVERS BEFORE PENTECOST (Mt. 10:1-7; Mk. 6:7-13; 9:38; Lk. 9:1-6; 10:1-20); cause—the devil and demons (Mt. 10:1-7; Lk. 10:1-20; Acts 10:38); remedy—faith and

temporary enduement of power for the one mission representing Christ from city to city (Mt. 10:1-20; Lk. 10:1-20); result—healing in every case while on this one mission (Mk. 6:7-13; Lk. 10:1-20). The failure in Mt. 17:14-21 was after they had come back from this mission and before their permanent enduement of power at Pentecost.

3. INNUMERABLE CASES OF HEALING BY BELIEVERS AFTER PENTECOST (Mk. 16:17-20; Acts 2:43; 5:12-16; 6:8; 8:7-13; 11:19-22; 14:3, 27; 15:4, 12; 19:11-12; 28:9; Rom. 15:18-19, 29; 1 Cor. 16:10; Heb. 2:3-4); cause—the devil and demons (Mk. 16:17; Acts 5:16; 8:6-7; 10:38; 19:11-12), remedy—faith and the anointing with the Holy Spirit (Lk. 24:49; Jn. 14:12-15; Acts 1:8; 3:6; 6:8; 19:12; 1 Cor. 12:7-11, 28-31); result—healing in every case (Jn. 14:12; Acts 5:12-16; 19:11-12; Heb. 2:3-4; Mk. 16:20).

4. TEN CASES OF DEMON-POSSESSION HEALED BY CHRIST AND PAUL, AND OTHERS:

(1) A maniac of Gergesa (Mt. 8:28-34)

(2) A maniac of Gadera (Mk. 5:1-21; Lk. 8:26-39)

(3) A dumb man (Mt. 9:32-34)

(4) A blind and dumb man (Mt. 12:22-32)

(5) An epileptic girl (Mt. 15:21-28)

(6) An epileptic boy (Mk. 9:17-29)

(7) A maniac (Mk. 1:23-28; Lk. 4:21)

(8) Mary Magdalene (Lk. 7:36-50; 8:2)

(9) An infirm woman (Lk. 13:16-17)

(10) A fortuneteller (Acts 16:16-24)

5. TWENTY-NINE CASES OF HEALING BY CHRIST, PETER, JOHN, AND PAUL:

(1) A leper (Mt. 8:1-4; Mk. 1:20)

(2) A centurion's servant (Mt. 8:5-13)

(3) Peter's mother-in-law (Mt. 8:14)

(4) A woman (Mt. 9:18-26; Mk. 5:22)

(5) Two blind men (Mt. 9:27-31)

(6) A withered hand (Mt. 12:9-14)

(7) Two blind men (Mt. 20:29-34)

(8) A deaf-dumb man (Mk. 7:31-37)

(9) A blind man (Mk. 8:22-26)

(10) A man with dropsy (Lk. 14:1-6)

(11) Ten lepers (Lk. 17:11-19)

(12) A nobleman's son (Jn. 4:46-54)

(13) An infirm man (Jn. 5:1-15)

(14) A blind man (Jn. 9:1-38)

(15) A lame man (Acts 3:1–4:22)

(16) A paralyzed man (Acts 9:32-35)

(17) A lame man (Acts 14:9-10)

(18) Father of Publius (Acts 28:7-9)

6. SIX CASES OF RESURRECTION FROM THE DEAD BY JESUS, PETER, PAUL, AND OTHERS:

(1) Jairus' daughter (Mt. 9:18-26)

(2) A widow's son (Lk. 7:11-18)

(3) Lazarus (Jn. 11:1-44)

(4) Tabitha (Acts 9:36-42)

(5) Paul (Acts 14:19-20)

(6) Eutychus (Acts 20:7-12)

7. A PARALYZED MAN: cause—sin; remedy—faith in Christ; result—healing (Mt. 9:1-12; Mk. 2:3-12; Lk. 5:18-26).

8. MALCHUS: cause—ear severed by Peter's sword (Jn. 18:10); remedy—power of Jesus; result—healed (Lk. 22:50-51).

9. SICKNESS AND DEATH OF HEROD: cause—pride and self-exaltation; remedy—none, because of judgment; result—eaten by worms (Acts 12:20-25).

10. BLINDNESS OF BAR-JESUS: cause—unbelief and rebellion against the gospel; remedy—none until Paul's curse was over (Acts 13:6-12).

11. PAUL'S SNAKEBITE: cause—accident; remedy—faith in Jesus Christ; result—healing (Acts 28:1-6). Immunity from poisons and snake bites is promised all believers (Mk. 16:17-20; Lk. 10:19; Ps. 91). This does not mean, however that believers can tempt God and get by with it by deliberately drinking poison and getting snake-bitten, as some foolish and ignorant people do today.

The Greek word for "take up" in Mk. 16:18 is airo. The way it is used and the example of men taking up things shows its true meaning. It is translated "take away" and used of Christ taking away the sins of the world (Jn. 1:29, 1 Jn. 3:5); of branches being cut off the vine (Jn. 15:2); of the bodies of Christ and the thieves being removed from the crosses (Jn. 19:31, 38); of a fornicator being excommunicated from the Corinthian church (1 Cor. 5:2); of taking a man away to prison (Mt. 22:13); of the removal of a stone from the grave of Lazarus (Jn. 11:39); of the destruction of a nation (Jn. 11:48); and of the removal of knowledge and judgment (Lk. 11:52; Acts 8:35).

It is also translated "put away" concerning the removal of sin from the life (Eph 4:31); "took it out of the way" referring to abolishing the Law of Moses on the

cross (Col. 2:14-17); “remove” referring to a literal mountain being cast into the sea (Mt. 21:21; Mk. 11:23); and “away with” referring to destruction or murder of Jesus and Paul (Lk. 23:18; Jn. 19:15; Acts 21:36; 22:22).

It is never used of making a side-show of the thing that is to be removed, destroyed, or done away with, so the modern snake-handling fanaticism is not biblical, to say the least. If men would remove them like Paul, the only example of how to take up snakes in the New Testament, then it would be biblical. Paul shook the viper into the fire and destroyed it (Acts 28:1-6). If men would use power, if they have real power from God, to heal the sick and do something really worth while for humanity, then they would show some intelligence and they would be a blessing.

One can go to India and other heathen lands and see better demonstrations of snake handling than modern fanatics of religion who make a side-show of the gospel idea of power over all the power of the devil, as taught in Lk. 10:19; Ps. 91. These passages simply mean that believers can have power over all enemies, but they never mean to bring reproach upon the gospel by trying to show people that they have power.

12. THE BLINDNESS OF PAUL: cause—rebellion and unbelief (Acts 9:1-9; 1 Tim. 1:13); remedy—prayer and fasting (Acts 9:9-11); result—healing (Acts 9:17-19).

13. SICKNESS OF A CORINTHIAN: cause—fornication (1 Cor. 5:1-8); remedy—repentance; result—healing (2 Cor 2:6-11).

14. SICKNESS AND DEATH OF MANY CORINTHIANS: cause—failure to appropriate the benefits of healing by faith in the work of Calvary (1 Cor. 11:27-32; 1 Pet. 2:24; Mt. 8:16-17); remedy—none where the gospel remedy is rejected and unbelief robs people of its benefits; result—no healing.

Often saints think that God should heal them in spite of their unbelief. They often wonder why God heals sinners and not them. The reason is that God gives to no person one thing because of his own merits or because he has been a Christian a long time. God obligates the best Christian to have faith for what he asks as much as He does a sinner. Sinners throw themselves on God for mercy, not having any merits of their own to depend upon, while saints sometimes think their years of being Christians should merit favor with God. If men would come

to God in simple faith, without claiming merit, God will always answer every prayer. God will let a saint die as quickly as He will a sinner if he does not do what He commands—"Have faith in god" and "believe that those things which he saith shall come to pass" (Mk. 11:22-24; Jas. 1:5-9; Heb. 11:6).

15. SICKNESS OF EPAPHRODITUS: cause—overwork in the gospel; remedy —prayer and rest to regain strength; result—healing (Phil. 2:25-30).

16. SICKNESS OF TROPHIMUS AND OF TIMOTHY'S STOMACH. (See Point VIII, 6 and 8, below).

VI. Causes of Sickness and Disease

The general causes of sickness and disease are the fall of man, sin, the work of Satan and demons, and the execution of the law of sowing and reaping.

1. GOD THE LAW-MAKER. God is not the direct cause of either sin or sickness. He never wills any man to have sin or sickness in his life. He has made abundant provision through the gospel to cleanse from all sin and to heal all diseases. He did make it a law in the beginning that whatever a man sows, that shall he also reap, but He never causes free moral agents to break the law. He cannot be just and keep them from reaping what they sow if they are determined to disobey Him.

In Isa 45:7 we read, "I create evil." The Hebrew word for "evil" is ra, meaning "adversity," "affliction," "calamity," "grief," "misery," "sorrow," "wretchedness," "trouble," "harm," "distress," "ill," and "mischief." These things are the harvest of sowing and breaking the laws of God. This is a law fixed by God, and it cannot be altered or changed. If any free moral agent chooses to break laws, contrary to his creative makeup and the highest good of his being and of the universe, he must pay the penalty of reaping what he has sown.

When the Bible says that God puts physical sickness and disease upon men, as in the following Scriptures, it simply means that His law of sowing and reaping is being executed by the proper agencies to enforce this law (Exod. 15:26; Deut. 7:15; 28:1-68). In these passages it is stated that sickness is the result of sowing sin. If there had been no sin there would have been no disease. In many places where it speaks of God taking a certain action, in reality He used proper agents

actually to bring it to pass. It is said that God sent Joseph into Egypt, but in reality his brethren were the ones who sold him to the Ishmaelites (Gen. 45:4-8). It is said that God would visit Israel and lead them out of Egypt, but in reality God used Moses and Aaron as his agents to do this (Gen. 50:24; Ps. 77:20). It is said on numerous occasions that God subdued Israel's enemies, but in reality He used human agency to do it (Judg. 4:14-23; etc.). The same is true of the law of sickness and disease. He has given the actual power of this law into the hands of demon powers.

2. SATAN THE LAW-EXECUTOR. In many Scriptures we have the fact stated that Satan is the direct power in executing the law of sin, sickness, and death. Sickness is the result of sin and one of the effects of the Fall. The many passages in Point V, above, prove this fact. (See also Mt. 12:22-28; Lk. 13:14; Jn. 10:10; Acts 10:38; Rom. 8:2; Eph. 2:1-3; Heb. 2:14-15; 1 Jn. 3:8.)

3. MAN THE LAW-BREAKER. Man is the great law-breaker, and he must reap what he sows. Man is responsible in the first place for yielding to sin and Satan and submitting to demon powers who take advantage of his sinful state and cause all kinds of failures and sufferings in his life. He is responsible for breaking God's laws; for living in lusts and uncleanness which breeds sickness and disease; for accidents due to careless living; for lack of power from God to defeat Satan; for lack of proper exercise; for failure to keep the body in a clean, healthy state; for overwork and intemperance in eating, in drinking, and in proper care of the body; for the wrong use of his faculties which cause worry and fear that tear down natural and spiritual resistance to sickness; for certain conditions that pass on from one generation to another; and for failure to appropriate the benefits for which Jesus died so that he can be healed and delivered from satanic powers.

In the cases in Points IV and V it can be seen the many personal cases of sickness. Sins of all kinds, rebellion, misuse of the tongue, hardness of heart, fleshly lusts, pride, unbelief, and many other personal acts on the part of men have caused them to break the laws of God and give the agents of sin, sickness, and death the opportunity to bring about sickness in their lives. This vulnerability does not mean that demons always take advantage at once, for sometimes it is to their advantage not to use their powers to bring sickness upon the law-breakers. But eventually those who sow will have to reap.

We do not mean to say that every person's sickness is a direct result of some

personal sin, for this is not true. This is true of many cases of sickness, but of some it is not (Jn. 9:1-4; 11:4). Christ and the apostles dealt with sickness as they would deal with sin (Mt. 9:1-12; Mk. 2:1-11; Jn. 5:14; Jas. 5:14-16). They dealt with sickness by casting out demons who cause it (Mt. 10:1-8; Mk. 6:7-13; 16:17-20; Acts 10:38). See the work of demons in Lesson Six, Point VIII. Demons must be cast out in order to have instant and permanent relief.

Disease germs, which are so closely allied to the work of demons, are living forms of corruption which have come into the bodies of men bringing them to death. Just as refuse breeds maggots, so man in his fallen unclean state of sin breeds germs through unclean living and by contact with contagion in the fallen world. They are really material agents of Satan corrupting the bodies of his victims. No remedy has ever been found that can cure diseases outside of the blood of Jesus Christ. No drug can cure a single disease. Any honest physician will admit that there is no healing power in medicines.

Mr. S. Weir Mitchell, one of the greatest physicians that has ever lived, said, “Back of each disease there is a cause that no drug can reach.” Drugs may deaden pain, kill germs, and counteract certain poisons in the body, but they cannot heal. Many times they harm the body worse than the germs. All healing is done by nature and by God. Drugs may be used as antidotes, but this is the extent of their power. Christ atoned on the cross for sin and for sickness, and God is as willing to heal as He is to forgive of sins. If Christ came to take away sin, He certainly came to take away also sickness, the fruit of sin. The only hindrance in getting the full benefits of Calvary is unbelief and lack of appropriation of the blessings which Christ died to give to all men (Isa. 53:4-5; Mt. 8:16-17; 1 Pet. 2:24; Jas. 5:14-16). God’s method is to get rid of the cause of disease, sin, while man’s method is to cover up sin and deal with the outgrowth of it. If man would obey God and correct the source, there would be no outgrowth of sin.

VII. Eighty Lessons Gleaned from a Study of the Bible Cases of Sickness

Eighty Bible reasons for believing in healing of the body as well as scores of lessons can be gleaned from a study of the Bible cases of sickness and healing. *The main lessons from a study of these cases follow:*

1. That divine healing for the body is perfectly scriptural.

2. That health was natural before sin entered (Gen. 1:26-31; 2:17).

3. That death entered through sin as part of the curse (Rom. 5:12-21).

4. That the first prophecy and promise of redemption included healing for the body through Jesus Christ (Gen. 3:15; Isa. 53:5; Mt. 8:16-17; 1 Pet. 2:24).

5. That sickness originated with and is still being propagated by Satan and his demons (Job 2:6-7; Mt. 4:23-24; 15:22; 17:14-21; Jn. 10:10; Acts 10:38).

6. That the first recorded healing in Scripture was by prayer (Gen. 20:7, 17).

7. That the first recorded bodily affliction was the consequence of disobeying God and that when conditions were met, healing was given in answer to prayer (Gen. 20:1-18).

8. That in all cases of healing in Scripture, prayer, atonement, and spiritual means were used instead of human remedies.

9. That spiritual means to heal sicknesses and diseases is all that God has provided for man (Exod. 15:26; Mt. 8:16-17; Jas. 5:14; 1 Pet. 2:24).

10. That spiritual means is all that God has promised and commanded to be used in sickness (Jas. 5:14-16; Exod. 15:26; Ps. 91; Mt. 8:16-17; 1 Pet. 2:24).

11. That God cursed men who did not trust Him in sickness and disease (2 Ki. 1; 2 Chron. 16:12-14; Jer. 17:5-10).

12. That there is no case recorded in the Scriptures where men got benefits from any other source than by spiritual means. See points IV-V, above.

13. That multitudes have been healed by spiritual means (Acts 10:38).

14. That no Scripture encourages human remedies to cure disease.

15. That Bible characters used spiritual means in times of sickness (Ps. 38;

103:1-3; 107:20. See the many cases in Points IV and V, above).

16. That God made a covenant with His people to heal them (Exod. 15:26; 23:23; Lev. 26; Deut. 7:15; 28:1-65; Jas. 5:14-16; Mt. 8:16-17).

17. That God kept His part of the covenant (Ps. 105:37; 107:20).

18. That only spiritual means were used by Israel in the wilderness (Exod. 15:26; 32:7-28; Num. 11:1-3; 12:13-16; 21:1-9; Jn. 3:14; Ps. 105:37; 107:20).

19. That healing was promised on condition of obedience to God (Lev. 26; Deut. 28; Exod. 15:26; Ps. 91; 107:17-21).

20. That the brazen serpent, a type of Christ, caused healing (Num. 21:1-9; Jn. 3:14). Should we expect less of Christ, the antitype, than from the type of Christ?

21. That healing always came unless certain ones had sinned and were under the curse of the law, which had to be upheld (Lev. 10; Num. 11:19-20; 25:1-14).

22. That the heathen outside the covenants of God were not promised healing until they came under the terms of the covenants and lived up to them.

23. That all the plagues upon Israel occurred because of sin.

24. That eleven out of thirteen plagues upon Israel in the wilderness were caused by the misuse of the tongue, as seen in Point IV, above.

25. That God did permit the devil to afflict Job, but that God used the affliction to purify and refine him (Job 2:6-7; 42:1-7). God did not leave him sick all of his life; so this is no example for modern believers to follow. After the test God healed him; so if anyone today claims he is under a test like Job, let him also learn his lesson and get healed. Let him believe God will heal him as He did Job.

26. That God, to bring sinners to repentance, does permit Satan to afflict them (Job 33:12-30; 1 Cor. 5:1-5; 2 Cor. 2:6-11).

27. That God always healed when the lessons were learned and men came to repentance (Gen. 20:7, 17; Num. 11:2; 12:13-16; 21:1-9; Job 33:12-30; 42:1-12; Ps. 103:3).

28. That God permits Satan to afflict His people when they go astray (Ps. 38; 103:3; Num. 12:13-16; 21:1-9).

29. That bodily healing is taught in both Testaments—in every division of the books of the Bible and in almost every book of the Bible, as seen in Points III-V, above.

30. That this is the only means God can use to wake some men to their need of God and bring them to repentance (Job 33:12-30; Hos. 6:1).

31. That divine health as well as divine healing was promised when certain conditions were met (Lev. 26; Deut. 28; Exod. 15:26; Ps. 9; Prov. 3:1-8; 12:18; 13:3; 15:4; 18:8, 21; Isa. 58; Jas. 5:14-16).

32. That Christ came to redeem from both sin and sickness (Isa. 53; 61:1-2; Mt. 8:16-17; 9:1-10; Gal. 3:13; Rom. 8:11; Acts 10:38; 1 Pet. 2:24; 1 Jn. 3:8).

33. That healing is in fulfillment of prophecy (Isa. 35; 61:1-2; Mt. 8:16-17; 1 Pet. 2:24; Isa. 53:4-5).

34. That Jesus proved His claims to Sonship by healing (Mt. 4:23-24; 11:3-6; Lk. 4:18-25; 13:32, 33; Acts 10:38; 1 Jn. 3:8).

35. That Jesus authorized the twelve to heal as they went preaching (Mt. 10).

36. That He also authorized the seventy to heal as they preached (Lk. 10).

37. That the disciples were successful in healing and casting out devils before Pentecost (Mt. 10; Lk. 10; Mk. 6:7-13).

38. That the disciples were authorized to carry on the work of healing throughout this age to confirm the Word of God (Mt. 28:20; Heb. 2:3-4).

39. That the early believers did confirm the Word by healing (Mt. 16:20;

Acts 2:43; 3:1-12; 5:12-16; 6:8; 8:7-13; 11:19-22; 14:3, 27; 15:4, 12; 19:11-12; 28:9; Rom. 15:18-19, 29; 1 Cor. 16:10; Heb. 2:3-4).

40. That all disciples throughout this age are commanded to observe all things Christ commanded the early disciples (Mt. 28:20; Acts 1:1-3).

41. That Jesus commanded the disciples to get definite power to confirm the Word of God before they went out (Lk. 24:49; Acts 1:1-8; Mk. 16:15-20; Jn. 14:12-15).

42. That Jesus sent the Holy Spirit into the world to carry on the healing ministry that He had started (Acts 1:1-8; 2:33-34; 1 Cor. 12:7-11; Heb. 2:3-4).

43. That Jesus promised such power to every believer (Mk. 9:23; 11:22-24; 16:15-20; Jn. 14:12-15; 15:7, 16).

44. That the gifts of healing are part of the spiritual equipment of the Church (1 Cor. 1:7; 12:7-11; Rom. 12:6-8; 15:18-19, 29; Heb. 2:3-4).

45. That healing is part of the Church work (Jas. 5:14-16; 1 Cor. 12:7-11).

46. That it is always God's will to heal His children in the New Covenant (Mt. 6:10; 7:7-11; 8:3, 7, 16-17; Mk. 9:23; 11:22-24; 16:15-20; Jn. 14:12-15; 15:7, 16; 16:23-26; Heb. 11:6; Jas. 1:5-9; 5:14-16).

47. That healing is in the atonement (Isa. 53:4-5; Mt. 8:16-17; 1 Pet. 2:24; 1 Cor. 11:23-32; Jn. 3:14; Jas. 5:14-16; 3 Jn. 2).

48. That apart from the atonement God would have no right to answer prayer for healing, for death was the penalty for sin and the law must be upheld; the sinner would have no right to ask God for healing, for he is under the death sentence; Christ would not have healed, for there would have been no means of forgiveness and healing; He would not have authorized his ministers to carry on His work; the Spirit would have no basis for working among men; and not one part of the penalty for sin or the results of sin could be done away with. The atonement is the basis of all God's mercy of any kind to men. When sin is atoned for, naturally the results of sin are likewise atoned for. When sin is removed out of the human race, there will be no more sickness (Rev. 21).

49. That healing is part of the children's bread and their right by virtue of redemption (Mt. 7:7-11; 15:22-28; Mk. 7:29; Lk. 13:16; Jn. 3:14-16; 14:12-15; 15:7, 16; 16:23-26; 1 Jn. 3:8, 20-22; 5:14-15; 3 Jn. 2).

50. That healing is part of the work of the Holy Spirit in believers (Rom. 8:11; 1 Cor. 12:7-11; Heb. 2:3-4; Acts 1:8; Lk. 24:49).

51. That failure to appropriate healing by faith in the broken body and shed blood of Christ frequently has resulted in premature death (1 Cor. 11:23-32).

52. That healing proves that one has the Holy Spirit in him (Rom. 8:11; 1 Cor. 12).

53. That healing proves that one is a full fledged believer in all the truth of the gospel (Jn. 14:12; Mk. 16:15-20).

54. That healing proves that Jesus Christ lives today (Heb. 13:8; Jn. 14:12).

55. That healing proves that the individual has exercised faith and has claimed and got his redemptive rights (Mk. 11:22-24; 16:15-20; Jn. 14:12-15; 15:7, 16; 16:23-26; Heb. 11:6; Jas. 1:5-9; 5:14-16).

56. That healing is one of the signs that were to follow believers (Mk. 16:15-20)

57. That healing is in God's plan for this age as well as in the Millennium (Mk. 16:15-20; Jn. 14:12-15; Isa. 30:26; 33:24; 35:1-10).

58. That healing proves that God's promises are true (2 Pet. 1:4-5; Jas. 5:14-16; Rom. 8:11; Mk. 11:22-24; Jn. 14:12-15; 15:7, 16; 2 Cor. 1:20).

59. That because full instructions how to get healed and stay healed are carefully given in Scripture, healing must be the will of God, and that such benefits will be realized if instructions are followed; otherwise the whole thing is a farce (Isa. 58:1-14; Jer. 17:5-10; Ps. 34:12-13; 37:1-8; 91:1-12; 103:1-3; Exod. 15:26; Lev. 26; Deut. 28; Prov. 3:1-8; 12:18; 13:3; 15:4; 18:8, 21; Mt. 7:7-11; 17:14-21; 21:21; Mk. 9:23; 11:22-24; 16:15-20; Jn. 14:12-15; 15:7, 16; 16:23-26; Rom. 4:17; Heb. 11:6; Jas. 1:5-9; 4:7; 5:14-16).

60. That healing is included in our salvation, for the Hebrew and Greek words for “salvation” imply the ideas of healing, health, preservation, and soundness.

61. That healing is to be expected as a manifestation of the Fatherhood, love, and will of God for His children as it would be of any earthly parent (Mt. 6:10; 7:7-11; Mk. 9:23; 11:22-24; Lk. 11:1-13; 18:1-18; Jn. 14:12-15; 15:7, 16; 16:23-26; Heb. 11:6; Jas. 1:5-9; 5:14-16). Is God the only Father who desires that His children be always sick and diseased? Is He the only one who does not love His children? Is He the only one who would prefer His children to have weaknesses, failures, sins, sicknesses, material wants, and constant defeat by their enemy? Does He love His children less than earthly parents? Is He the only one who is a respecter of persons and will heal one and not another, will help men in one age and not in another, will provide healing for some and not for others, and will love and benefit some of His children but not all others? Is He the only Father who promises unlimited benefits for His children and then refuses to give them such blessings when they are needed? No! A thousand times No! God loves His children and wills for them the best in life, as any true father does and He will always gives His children what He has promised and what they want if they will have faith in Him.

62. That healing is the natural result of meeting certain conditions, and that all the powers of darkness cannot keep a believer sick if and when these conditions are met (Isa. 58; Prov. 3:1-8; 12:18; 13:3; 15:4; 18:8, 21; Ps. 34:12-13; 1 Pet. 3:10; Heb. 11:6; Jas. 1:5-9; 4:7; 5:14-16; Mk. 11:22-24; Jn. 14:12-15; 15:7, 16).

63. That healing is on the same basis as forgiveness of sins and is just as easy to get (Mt. 9:1-7; 13:15; Acts 8:27; Jas. 5:14-16).

64. That healing proves the resurrection of Christ (Rom. 8:11; Acts 3:15-16).

65. That healing is one of the best means of attracting men to the gospel (Jn. 6:2; Acts 3:1-11; 5:12-16; 6:8; 8:1-20; 9:32-42; 14:8-16, 27; 15:4, 12; 19:11-20).

66. That healing is one of the quickest ways of getting men converted (Jn.

4:46-53; 11:45; Acts 4:4; 5:12-16; 8:5-8; 9:34, 35; 19:11-20; 28:4-10).

67. That healing is the best means of glorifying God (Mk. 2:12; Lk. 13:17; Acts 3:8). How can people who are defeated and held in bondage by the work of Satan be free to glorify God for permitting them to stay in bondage? How can people glorify God for the work of the devil in them? How can God's work be carried forward when God's people are defeated and helpless?

68. That healing and health is a personal choice just like forgiveness of sins and personal salvation (Mt. 7:7-11; Mk. 11:22-24; Heb. 11:6; Jas. 1:5-9; 4:7; 5:14).

69. That there is no excuse for children of God to be sick and defeated by Satan, for all things are possible to him that believeth (Mk. 9:23; 11:22-24; Jn. 15:7, 16).

70. That it is God's highest will and wish for his children to be happy, healthy and prosperous (2 Jn. 2; Ps. 1:2-3; Mk. 11:22-24; Jn. 15:7, 16).

71. That if Satan has the power to bring all kinds of diseases upon men, he also has the power to remove them if he can get men to follow some unbiblical religion that will eventually damn the soul (Mt. 7:21-23; 24:24; 2 Cor. 11:13-15; 2 Thess. 2:8-12; Rev. 12:9; 13:2, 13). A number of false religions that deny such essentials of the gospel as the blood of Christ, His bodily resurrection, salvation from sin through the blood, and others, are claiming healings and material benefits for their followers. This cannot be doubted, but such benefits should not be accepted from this source, for it is the work of Satan to get men to deny the gospel that will save the soul. One should reject these benefits from Satan and seek and receive them from God, and then no part of the gospel will have to be rejected.

72. That Satan cannot touch God's people without the permission from their Heavenly Father; so if everyone will walk in truth as he receives it, there will be no permission given (1 Cor. 11:29-32; 1 Jn. 1:7).

73. That God's people if they live clean and holy lives can enjoy long life without being sick (Ps. 91; 3 Jn. 2; 1 Jn. 1:7; Eph. 6:2; 1 Pet. 3:10).

74. That God has provided all necessary weapons to defeat sin, sickness,

and all the works of Satan (2 Cor. 10:4-5; Eph. 6:10-18; Mk. 16:15-20; Jn. 14:12-15; 15:7, 16; Gal. 5:16-22; Rom. 8:1-39).

75. That God's program of healing is the same today as ever (Jn. 14:12-15; 15:7, 16; Mk. 16:15-20; Acts 1:1-8). The devil is the same. His works are the same. His power in the lives of men needs to be broken today as ever. God is the same. His works and will are the same. His power is still available for believers to destroy the works of the devil. The only thing remaining for the Church is to awake to its rightful place in the gospel and launch a hell-defeating campaign by getting back to New Testament living and power. Believers should ask God for the power He gave the early Church (Lk. 24:49; Acts 1:8; Jude 3); carry out thy great commission to the letter (Mt. 28:19-20; Mk. 16:15-20; Acts 1:8); keep the commandments of Christ (Jn. 14:12-15; 15:10-17); follow Christ in speaking and working (Jn. 5:19, 30; 8:28-29; 12:49; 14:10-12) and living (1 Jn. 2:6; 3:7; 4:17; 1 Pet. 2:21); walk in the Spirit (Gal. 5:16-24); put to death all carnal traits contrary to the will of God (Rom. 8:1-13; Col. 3:5-17); and practice literally the gospel of the New Testament as it reads, not as we interpret it to read. When believers begin to do these things they will again see New Testament power and experiences.

76. That the gospel is still the power of God unto salvation (Rom. 1:16). Healing is included in salvation, for this word means "deliverance," "healing," "soundness," and "preservation for body, soul, and spirit" (Lk. 1:69-71; 18:42).

77. That sickness will not come upon God's people unless they turn from holiness to sin (Exod. 15:26; Lev. 26; Deut. 28). If this was true of preservation from sickness in the Old Covenant, it is much more true of men under the New Covenant, which contains greater promises and a greater glory than the old one does (2 Cor. 3:6-15; Heb. 7:22; 8:6). In Ps. 91 we have a whole chapter which promises immunity from sickness, and this applies to the New Covenant times as well as to the Old Covenant period. It may be only the sin of unbelief, as is clear in Points 45-56, above.

78. That sickness is never the will of God for His people. Believers in the New Covenant have the privilege to ask "what ye will" (Jn. 15:7), "whatsoever" (Mt. 21:21; Jn. 14:13; 15:16; 16:23-26; 1 Jn. 3:22; 5:14-15), "anything" (Jn. 14:14; Mt. 18:18-20), and "what things soever ye desire"

(Mk. 11:22-24). What could be more all-inclusive and unlimited than these promises? What could express the highest will of God more than these? What could be more definite than these to prove that "all things are possible to him that believeth?" (Mt. 17:20; Mk. 9:23). If then it is left up to the will of each believer to get what he wills, and if it is God's will for each one to get what he wills, then why should anyone will to be sick when he can will otherwise if he chooses? He will be in the perfect will of God by so doing. He will be healed.

79. That God answers prayer even after judgment has been pronounced upon the sick one (Isa. 38; Num. 14:12-20; Exod. 32:10-14).

80. That healing demonstrates the power of God over the power of Satan (Acts 10:35; 26:18; 1 Jn. 3:8; Lk. 13:16; Jn. 10:10). Dealing with sickness, then, should be on the same basis as dealing with sin and Satan. If one will recognize the true source of his troubles and that God wills to heal and will heal if He is asked to do so in faith, he will get a speedy deliverance from the enemy of both God and man. As long as men think it is God's will for them to be sick and that God is causing the trouble, then they believe lies and the truth cannot set them free. God moves within His own laws and He will not work because of unbelief; because of the refusal of the sick one to clear God of all guilt for his trouble; because of belief in lies instead of truth; because of co-operation with Satan instead of with God; and because of the exercise of unbelief instead of faith. God works only upon the principles of faith and truth, and He will not break His law for any person (Heb. 11:6; Jas. 1:5-9; Jn. 8:21-32).

These eighty lessons must be learned, and the truth must be obeyed, and faith must be exercised without wavering before God is obligated to deliver any sick person from the hands of the devil. If you are sick it will pay you to meditate upon the above eighty lessons gleaned from a study of the Scriptures and the Bible cases of sickness. You can be healed instantly when you believe the truth. It will automatically set you free (Jn. 8:31-32). Do not live in ignorance and unbelief any longer. Do not be satisfied with defeat. Take an aggressive stand against sin, unbelief, sickness, and Satan, and all the demons out of Hell cannot hold you in bondage. Jesus loves you and has come to set you free; so believe it and yield to Him for the deliverance. He said, "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly" (Jn. 10:10).

22 Proofs that Bodily Healing is in the Atonement:

1. In point IV, above, we have many cases of sickness and healing in the O. T. Cases 1, 2, 3, 4, 5, 8, 11, 13, 19, 21, 28, 31, 33, 34, 35, 37, 43, 46, 47, 48, and 51 were healed because of prayer. No man has a right to pray and expect an answer apart from atonement and forgiveness of sins which bring the right relationship with God causing Him to be gracious. Cases 9, 18 and 27 were healed because of atonement and prayer.

2. In point V, above, we have innumerable cases of healing by Christ on the basis of "Himself took our infirmities and bare our sicknesses;" and if this was not through His atoning work then upon what grounds did He heal?

3. Both Isaiah and Peter say that by the stripes of Jesus we are healed (Isa. 53:5; 1 Pet. 2:24). Shall we deny this and say that the stripes of Jesus were not part of His sufferings at the time He made atonement for all men?

4. Sickness came as a result of sin, and certainly sin is removed by the atonement of Jesus Christ, or it has no remedy (Isa. 53; Mt. 8:16-17; 1 Pet. 2:24).

5. Forgiveness of sins and the healing of the body go hand in hand, and both were provided for at the same time and by the same means (Isa. 6:10; 53:1-12; Mt. 9:18; Jas. 5:14).

6. Isaiah plainly says that the Messiah was "made sick for us" and "took our infirmities and bare our sicknesses" (Isa 53:4-5, 10; Mt. 8:16-17; 1 Pet. 2:24). In verse 10 of Isa. 53, "put him to grief" literally means "He was made sick" for us in providing the atonement, in the same sense that "He was made sin for us" (2 Cor. 5:21). Some versions read, "He was made sick for us."

7. God made covenants to heal (Exod. 15:26; 23:25; Lev. 26; Deut. 28; Mt. 8:16-17; Jas. 5:14; Heb. 8:6). And, all covenants were ratified by atonement (Exod. 24:5-8; Heb. 9:11-22). If the covenants were ratified in blood, then the benefits of the contracts are in the atonement.

8. God sent His Word and healed every person in all Israel; and there was not one feeble person in all their tribes (Ps. 105:37; 107:20). This was not

done without the atoning process but rather with atonement to get rid of both these curses—sin and sickness.

9. Through the brazen serpent many were healed (Num. 21:7-9). This was a type of Christ who came to give the same benefits of forgiveness and healing by hanging on a tree to make full atonement for all the curse (Jn. 3:14).

10. Every time a person in Israel was healed, atonement had to be made (Lev. 14:2-57; 15:1-33; Mt. 8:4).

11. Sickness is declared to be the work of Satan (Job 2:6-7; Lk. 13:16; Jn. 10:10; Acts 10:38; Rom. 5:12-21). Since Christ came to destroy the works of the devil through His atoning work, then healing must be in the atonement (1 Jn. 3:8).

12. The benefits of both the O. T. and N. T., in fact all parts of these contracts became effective only when they were ratified by blood atonement (Exod. 24:5-8; Heb. 9:11-22). No man has a right to claim one benefit of the promises who ignores the atonement. Christ said that "This is the blood of the New Testament" which is shed for many.

13. Spiritual means to heal the body was all that God provided in both the old and new contracts, and all this was on the basis of atonement (Exod. 15:26; 23:25; Lev. 26; Deut. 28; Ps. 91; Isa. 53 and 58; Jas. 5:14; 1 Pet. 2:24; Mt. 8:17).

14. Atonement was clearly a part of the primitive method of healing sickness (Job 33:10-30). Here the Hebrew word for "ransom" means "atonement."

15. The Holy Spirit was sent into the world to continue the work that Christ "began to do and to teach" (Acts 1:1-8; 2:33; Rom. 8:11; 1 Cor. 12; Heb. 2:3-4). He has no grounds for acting and working in the process of redemption for the body and soul of man, apart from the atonement.

16. Healing was to accompany conversion and redemption by the atonement (Isa. 6:10; Mt. 9:5; 13:14-15; Jn. 3:14; 10:10; Jas. 5:14-16).

17. Healing is a part of salvation, which can be given only upon the basis of

atonement. The Hebrew and Greek words for “salvation” mean “healing,” “health,” “soundness,” “preservation,” “deliverance,” and all necessary benefits of salvation (Rom. 1:16; Acts 3:16; 4:12).

18. Healing and other answers to prayer are promised by the gospel; and no benefit of the gospel can be given apart from atonement, which makes the promises effective (Mt. 6:10; 7:7-11; 17:20; 21:22; Mk. 9:23; 11:22-24; Jn. 14:12-15; 15:7, 16; 16:23-26; Heb. 11:6; Jas. 1:4-8; 5:14-16; 1 Jn. 3:21-22; 5:14-15).

19. Many Corinthians were sick and some had already died because of failure to appropriate healing through the shed blood and broken body of Jesus Christ—broken because of His stripes and other sufferings at the time He took our sins and sicknesses (1 Cor. 11:29).

20. Peter made it clear that the man at the gate was healed because of the salvation that Jesus Christ purchased through the atonement (Acts 3:16; 4:12).

21. Paul went so far as to state that the whole creation, including the bodies of the redeemed, and all animals and every other material part of creation, is to be redeemed by the blood atonement of Jesus Christ (Rom. 8:19-25). If the whole creation is to be thus delivered through redemption, then surely healing of the body now can come through the atonement.

22. Atonement to save from physical death was made (in Exod. 12) when blood was placed over the doors to save the firstborn of Israel. Even all consecrations of the body, soul, and spirit had to be made by atonement (Lev. 8). Furthermore, atonement was necessary in the cleansing of houses, tents, and other material things (Lev. 14:52; 16:14-27).

Healing is the Christian’s “family right” (Mt. 7:7-11); “redemption right” (Mt. 8:16-17; 1 Cor. 11:27-30; 1 Pet. 2:24; Isa. 53); “promised right” (2 Cor. 1:20; 2 Pet. 1:3-4); “legal right” (Gal. 3:13-14); and “gospel right” (Mt. 17:20; 21:22; Mk. 9:23; 11:22-24; 16:15-20; Jn. 14:12-15; 15:7, 16; 16:23-26; Heb. 11:6; Jas. 1:4-8; 1 Jn. 3:14-15; 5:21). See other reasons for healing in the atonement in the 80 lessons under Point VII, above.

VIII. Excuses of Unbelief Answered with Scripture

1. A very common excuse for unbelief is that some persons are sick for God's glory. The favorite Scriptures that demons use to persuade men that they are sick for the glory of God are Jn. 9:1-3 and 11:4. It is argued that the blind man and Lazarus in these Scriptures were healed for the glory of God and that it must have been the will of God for them to be in the state of blindness and death before God could get glory in healing them.

This argument is half true. Naturally God cannot get glory out of any healing if no one is ever sick, but this does not prove that it is God's will for the people to be sick so that He can heal them. If it were the will of God for people to be sick, then He never would have healed anyone to oppose His own will. God never would have sent Jesus to heal all the sick against the will of God if it were His will for them to be sick. The reason God healed was to prove to men that it was not His will for them to be sick. The glory God got out of all the cases of healing in Scripture was not in the sicknesses, but in the healing. If the blind man had remained blind, or if Lazarus had remained dead, God would not have been glorified. The devil would have been glorified, for his work would have continued to be manifest in them. No person can glorify God and magnify His work until it is manifest in Him. This should stir every child of God to refuse such deception any longer, that of being sick for the glory of God. It is the devil that causes the sickness and then he tries to make the sick one believe that God is responsible and that it is God's will for him to be sick. As long as the deceived one thinks he is glorifying God and that he is in accord with the will of God in being sick, let him never seek to get well by prayer or by any other means. On the contrary, let him desire to become more sick in order to glorify God that much more and in order to get into deeper accord with the will of God. The fact is that no one can conscientiously believe such a theory, but some think it convenient to accuse God of the work of Satan so as to excuse their unbelief and lack of fight against Satan.

Suppose a rich man in a community would promise to pay all hospital bills and buy new cars for all who got into a serious accident. Suppose there were a number of accidents; should he be accused of deliberately causing them just because he promised to help men out of their troubles? Should he be accused of causing them just to get some praise for helping his neighbors? It is true his goodness would be magnified by such acts of kindness, but this would not be the cause of the wrecks. He does not will such, and he would prevent them if at all possible. If he deliberately caused the wrecks so that he could get praise for helping those who were wrecked, all of society would rise up and destroy him

and reject such benevolence.

So it is with God, that men get into sin and sickness, or they are attacked by satanic powers and He helps men out of their troubles and thereby receives the glory due Him for His goodness does not prove that He wills the affliction or that He is the cause of the trouble. It is simply the fact that God gets glory in spite of them, not because He is responsible for them.

2. Another common excuse of unbelief is that the sick one is under the chastening of God and that it would be presumptuous to ask God to heal under those circumstances. The sick one hides behind Heb. 12:5-10, but this passage compares the chastening of God to that of human parents, and we know that no human parent will chasten any child by sickness and disease. Is God less loving than earthly parents? Jesus taught that He was more loving than men; so if men will not chasten by such means, then lay this theory aside and quit being deceived by Satan. All the sick one has to do is to recognize that the source of his trouble is the devil and then cooperate with God to defeat him so that healing will come and then God will get the glory for healing.

If men will not obey God or exercise faith in Him and offer resistance to Satan, then God will not work in their behalf. A good father will help a boy get out of trouble but he will never be responsible for getting him into it. A father will use the occasion of the troubles his children get into to teach certain lessons and perhaps chastise them, but he will not deliberately will or be a party to destroying his children by disease. A father also will help rescue a child when attacked and beaten by an enemy, but he will never jump on the boy and help his enemy destroy him.

Likewise, a child of God does not have to accept sickness as a chastening from God. He needs to realize he is set upon by demons and not God, and that God is the source of his deliverance. Only one passage on chastening in the New Testament could be used of physical sickness and the cause of the failure to get healing here is not appropriating healing from the broken body and the shed blood of Christ, not to the chastening of God. So the law of sowing and reaping had to be executed. They could have believed God instead of being defeated through unbelief.

The Greek word for “chastening” in Heb. 12:5-10 is paideuo and it means “child training.” It is translated: “instructing” (2 Tim. 2:25), “taught” (Acts 22:3),

“teaching” (Titus 2:12), “learn” (1 Tim. 1:20), “learned” (Acts 7:22), “chastened” (1 Cor. 11:32; 2 Cor. 6:9; Heb. 12:5-10; Rev. 3:19), and “chastise” (Lk. 23:16, 22). Suppose we read into these passages the idea that the only way one can learn anything is by sickness and disease. One can then see how foolish is such an idea. He can also see that this is not the way God chastises men and men chastise each other as recorded in 2 Sam. 7:14; Prov. 19:18; Ps. 73:14; 2 Cor. 6:9; Heb. 12:5-10. It is true that God permitted men to be punished by sickness, but in each case the person had sinned and broken the law of God and this gave Satan an occasion to attack him. In such instances, God simply used the trouble as an occasion to teach certain lessons and to help the person out of trouble, just like any other parent would do.

When one says he is under the chastening of God, he admits that he has sinned and rebelled against God to the point where he got into the hands of Satan, and therefore, he thinks that God will do nothing except permit him to reap what he has sown. But in the circumstances he can still repent and surrender to God who will immediately heal him if he will have faith (Job 33:14-29; Ps. 38; 51). Where no known sin has been committed and yet a sick one imagines he must be ill because of something that he has done, this is a clear case of demon deception and attack which should be met by a vigorous resistance in the name of Jesus and by faith in the blood of Christ.

3. The third excuse for unbelief is that God is the one who does the afflicting so why ask Him to remove it? Christians hide behind this excuse because David said, “Many are the afflictions of the righteous” (Ps. 34:19). Therefore, they think afflictions are God’s will and there is no use to resist them. This kind of an argument will not stand up in view of all the other passages where the word “affliction” is found. It is found 177 times and only once is it clear that it refers to physical sickness (Ps. 107:17-20). Not even Jas. 5:13 is clear that it refers to sickness. It is used in many ways other than in reference to sickness, such as: “man afflicting man” (Gen. 15:13; Exod. 1:11); “husbands afflicting wives” (Gen. 31:50); “men afflicting their own souls” (Lev. 16:29-31); “loss of loved ones” (Ruth 1:21); “family troubles” (Gen. 29:32); “imprisonment” (Ps. 107:10; Phil. 4:14); “persecutions” (1 Thess. 1:6); “trials” (Isa. 48:10); “wars” (Ps. 44:2; Isa. 9:1); and “fastings” (Isa. 58:5). Men are also spoken of as afflicting themselves (Jas. 4:9; Lev. 16:29). Both God and Christ are spoken of as being afflicted (Isa. 53:4, 7; 63:9; Col. 1:24). Shall we say that God, Christ, and all these persons referred to in these Scriptures had diseases when they were afflicted?

Should we say that all these kinds of afflictions are physical diseases, then none of these Scriptures would make sense. Yet in the Christian realm, the word “affliction” is always, but with few exceptions used in referring to sickness. The Hebrew and Greek words for “affliction” mean “to look down,” “browbeat,” “depress,” “abase self,” “humble self,” “displease,” “hurt,” “vex,” “grieve,” and “be sad.” God never sends any of these trials. Sin and Satan are to blame for such afflictions as well as for sickness. Therefore do not blame God for any ill that comes to you or anyone. If He is not the cause of these afflictions, then one can freely in faith ask Him for help in these sufferings, and He will fulfill His promise and deliver. If the sick one wants to insult God by laying the blame on Him and use this as an excuse for his unbelief, then let him stay sick. There is nothing God will do for him until he is awakened from his delusion and brought to faith and humility.

It is not presumptuous to pray to God for any good thing. In fact, we are promised that “no good thing will he withhold from them that walk uprightly” (Ps. 84:11). The true believer can get what he wants and does get what he wants, for if he really wants it, he will truly exercise faith (Mk. 11:22-24). It is presumptuous to lay the blame for sickness on God instead of on the devil. If men would try in the least to believe God as they try to disbelieve Him they would get what they want. If they would try as hard to manufacture arguments for God and to build up faith in God and His Word, as they do to tear down faith and maintain arguments of unbelief, they would get instant healing from God.

Failure on God’s part to heal because men fail or refuse to have faith cannot glorify God. He cannot be glorified by sickness any more than by sin, for both are the works of the devil. Both sin and sickness glorify the devil, but never God unless He can get men to have faith so that He can deliver them from both. How wonderful it would be if all Christians would enter fully into their gospel and family rights and get healed. In this event, God could manifest His power over the devil that all men might know that there is a true and living God able to deliver all who put their trust in Him. God would be glorified throughout the Earth and millions of souls would be converted to the gospel of Christ. This power was demonstrated in the early Church and if men today would really become believers in all the gospel and “contend for the faith once delivered to the saints” (Jude 3), we would have a new type of Christianity to present to men. Christians are told to glorify God in their bodies and this can be done only by health and right living (1 Cor. 6:19-20).

4. Another excuse for unbelief is the claim that it is not always God's will to heal. This is one of the greatest deceptions and lies of Satan.

Definite Proof That it is God's Will to Heal

We have an abundance of proof in the above points that it is God's will to heal, but this is not enough proof for some people. Even all the proof in the world would not be enough for some men, but to those who are honest and open-minded to truth the following facts will be sufficient to prove that it is always God's will to heal:

(1) God would not have healed people in both Testaments as proven in the many cases of healing listed in Points IV and V, above, if it had not been His will to heal all who come in faith to him. God is no respecter of persons (Rom. 2:11), and He has told us if anyone has a respect of persons he has sinned (Jas. 2:9). This proves that God will heal all alike if He has ever healed anyone. Everyone can be healed the same way that others have been healed and they have the same right to such healing, for it is a part of His promises to provide for all alike, and it is one of the benefits for which Jesus died (Mt. 8:16-17; 1 Pet. 2:24).

(2) God would not have made plain His will concerning healing, if it were not His will to always heal those who meet His conditions of healing (Mt. 8:17; 1 Pet. 2:24).

(3) God would have been the originator of sin and sickness, if it had been His will for such to continue in the human race. He certainly would not have healed even one person, nor would He have provided for—and freely promised—healing if He were responsible for sickness.

(4) It was God's will that man should be healthy and sinless forever when He created him, and that is still His highest will (3 Jn. 2).

(5) Jesus Christ proved it to be God's will to heal all the sick when He actually healed all that were oppressed of the devil (Acts 10:38). And when He gave the early Church power to carry on the work He "began both to do and to teach" (Acts 1:1-8; Mt. 29:19-20; Mk. 16:15-20; Jn. 14:12-15). Neither Christ nor the early believers would have destroyed sickness as the work of the devil if it had been the work of God. Jesus healed all that were

sick and oppressed by the devil (Mt. 8:17; Acts 10:38).

(6) Sin is also the will of God if sickness is, for both were dealt with on the same basis (Mt. 9:1-12; Jas. 5:14-16; Mt. 13:15).

(7) Satan and demons would not fight to make and keep men sick if it was the will of God for them to be sick. Satan would try to make men well if it were the will of God for them to be sick. It is an unfailing principle of Satan to work just the opposite of the will of God. When one argues that it is God's will for them or anyone to be sick he is in co-operation with Satan and not God (Acts 10:38; 1 Jn. 3:8; Jn. 10:10).

(8) Jesus would not have died to heal men of sickness if it is the will of God for them to be sick, and if He wanted men to bear it (Mt. 8:16-17; Jn. 10:10; 12:14-15; Acts 10:38; 1 Pet. 2:24).

(9) Every time men asked Christ to heal He did it and repeatedly He said, "I will" (Mt. 8:2, 7; Jn. 5:6). Since He spoke only as God gave Him words, then He expressed the will of God in saying "I will" (Jn. 12:49).

(10) There can be no analogy between Christ's prayer, "If it be thy will" and the prayers of Christians concerning God's will to heal. Healing is always of God and is always His will, and we do not have to ask Him if it is His will concerning anything that is definitely promised in Scripture. It is already His will or we would not have His word that it is. In other words, any promise God has made should never once be doubted and asking God about a promise one time expresses doubt. The promises to the believer are "ask what ye will" and "What things soever ye desire," therefore ask, and ye shall have them (Mk. 11:22-24; Jn. 14:12-15; 15:7, 16; 16:23-26; Mt. 21:21-22; Jas. 1:5-9; Heb. 11:6). How literally foolish it is to ask God to know His will concerning anything that is already clearly His will! Never be guilty again of praying a useless, unbelieving prayer concerning anything that God has promised, such as "If it be thy will." It is a sinful reflection upon God to always tell Him that you do not believe His will as expressed in plain promises and that you must hear from Him personally as to whether His promises are according to His will and as to whether He really is true in what He says. It is only in personal matters that are not specifically stated in the scriptural promises that we must ask concerning the will of God.

(11) Sick people should ask God to forgive their unbelief even when they are only tempted to question the will of God concerning healing. The will of God is expressed in the Lord's prayer, "Thy will be done in earth as it is in heaven" (Mt. 6:10). If one could be presumptuous enough to argue that Heaven is full of sick people and that this is God's will on Earth, one might question the will of God and excuse unbelief. This prayer has been perverted by Christians almost universally. Even Christian hymns and writings disclose such delusions of Satan to keep men in bondage to himself. Christians actually thank God for the work of the devil. Satan also leads them to believe that his works in their bodies glorify God and that they are in His perfect will by having sicknesses. A clear sample of such fallacy is expressed in the following hymn of Francis Ridley Havergal, written in great pain in the Alps, October 8, 1876:

"I take this pain, Lord Jesus, from thine own hand; The strength to bear it bravely thou wilt command. I take this pain, Lord Jesus, as proof indeed that thou art watching closely my truest need, that thou, my Good Physician, art watching still, that all thine own good pleasure thou wilt fulfill. I take this pain, Lord Jesus; what thou dost choose. The soul that really loves thee will not refuse. I take this pain, Lord Jesus, as thine own gift. And true, though tremulous praises I now up lift. 'Tis thy dear hand, O Saviour, that presseth sore. The pressure only tells me thou lovest me."

What wonderful love and what a way to express it! This is accusing Christ of being the author of pain and sickness for the pleasure of God; that sickness proves the love of God; that it is the truest need of man; that the Good Physician instead of healing, makes sick; that it is God's pleasure to cause pain in His children; and that such is the choice and gift of God to the redeemed.

One can only believe that such poetry was inspired of Satan instead of God. And to think—saints are so deceived. Surely Satan stands back and laughs with glee when he can get God's own children to accuse him of putting on them the works of the devil.

(12) Sickness is an enemy and death is an enemy, so why should it be God's will that His enemies should be the victor in the lives of His people? (1 Cor. 15:24-28; Heb. 2:14-15.)

(13) It is as impossible for God to communicate disease as it is for him to communicate and propagate sin and rebellion. Neither sin or sickness comes from God for they do not belong to Him. They belong to a fallen world of sinful creatures (Jas. 3:11-12).

(14) It is not presumptuous to pray in every case for healing, believing from the whole heart that it is already God's will and that it shall be done according to His will (Jn. 10:10; 15:7; Jas. 4:7; 5:14-18; Mk. 11:22-24).

From the standpoint of answered prayer, it has been made plain that it is always God's will to heal all who have faith. There is no limitation to the promises that He will heal and answer us concerning anything for which we pray. There is no limitation to the believer to get what he wants if he will pray in faith (Mk. 9:23; 11:22-24; Mt. 21:21-22; Jn. 14:12-15; 15:7, 16; 16:23-26). Even if there was no specific provision or promise that God will heal the body we still have the promises that God will do whatsoever we ask of Him. This is made clear in the above Scriptures, so would this not include healing for the body? If it does, then it is the will of God always to heal and meet His obligations to answer according to His Word.

(15) If it were not the will of God to always heal He never would have provided the means of healing, made a covenant to heal, promised healing, demonstrated it, rebuked men for not having faith for it, continued to heal in every age, and He never would have made healing part of the spiritual equipment of the Church and proof that an individual is a full believer (Jn. 14:12; 1 Cor. 12:7-11; Acts 1:8; 3:6; 4:30; 5:10; 19:11; etc.)

(16) From the standpoint of the promises of God it is clear that it is always God's will to heal the bodies of men and do anything and all things and whatsoever anyone asks (Mt. 7:7-11; 21:21-22; Mk. 9:23; 11:22-24; Jn. 14:12-15; 15:7, 16; 16:23-26; 2 Cor. 1:20).

(17) The infinite fatherhood of God, as taught in Mt. 7:7-11; Lk. 11:11-13, proves that it is always the will of God to heal the bodies of His children. If you had children would it be your will for them to suffer pain and sickness? Would you heal your children if they got sick? Would you heal them every time they got sick? Would you will for your children to suffer pain and sickness at any time if you could heal them? Why do you not want your children to be sick? Why would you heal them every time they got sick if

you could? Why is it your will for your children to be always healthy? Wouldn't you keep them healthy if you could? Do you not love your children enough to will for them perfect healing and health? Do you love your children more than God loves His own children whom He has bought with such a high price? Do you not think that God at least loves His children half as much as you love your own? If this is true, why would God then want to see His children sick? Why would He make them sick as He is oftentimes accused of doing? Why would it be His will for His children to suffer pain, sickness, poverty, and all the curses that come upon rebels against God who break the laws of God?

If you acknowledge that God loves His children as much as you love your children, then let us read what Jesus said, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him" (Mt. 7:7-11).

(18) Healing is the children's bread (Mt. 15:21-28). It is their family right, their gospel right, their legal right, their redemptive right, their needful right, their prayer right, and their divine right, as we have seen in Supplement Eleven.

(19) Jesus demonstrated to the leper and others that it was God's will to heal the body. The leper believed that God could, but he questioned God's will (Mt. 8:1-4). People today follow the unbelieving theory of the leper more than they follow the plain teachings of Jesus. The leper said, "If thou wilt, thou canst make me clean." Jesus answered, "I will; be thou clean." Is it not sad that men would rather follow the doubting of the leper than the faith of Jesus. Jesus also said to the centurion concerning his servant, "I will come and heal him" (Mt. 8:5-10). Jesus never did say one time, "I won't" and He never will say this to those who have faith.

(20) The Lord's Prayer proves that it is always God's will to heal sick bodies. We are taught to pray, "Thy will be done in earth, as it is done in heaven" (Mt. 6:10). Can we conceive that it is God's will in Heaven for men to be sick, full of pain, poor, and constantly defeated by the devil and demons? Can we even imagine that God permits the devil's works to be manifest in the bodies of people in Heaven? Can we believe that God would not heal the bodies of His people in Heaven if they were sick? If we cannot conceive of sickness being the will of God in Heaven, then such is not His

will on Earth.

(21) The work of the apostles and others also proves that God wills to heal all men who believe (Acts 2:43; 3:1-16; 5:15-16; 6:8; 8:5-12; 9:17, 34; 15:4, 12; 19:11-12; Heb. 2:3-4).

(22) The suffering and death of Christ guarantees that it is the will of God to heal the bodies of men (Mt. 8:16-17; Jn. 10:10-18; 1 Pet. 2:24; Isa. 53:1-10).

(23) Healing and health is specifically stated to be the will of God (3 Jn. 2; Jn. 10:10; Acts 10:38; Mt. 8:16-17; 1 Pet. 1:24).

(24) The fact that the devil fights so hard to get men to disbelieve that healing is the will of God is proof that it is God's will to heal for the devil is opposed to all the good works of God. Men never question whether healing is the will of God when they go to doctors. Every person who is sick seeks eagerly all the help possible from every human source, thus proving that his argument that it may be the will of God for him to suffer is a sham. If men believe that it is the will of God to suffer then they commit sin by going to doctors or seeking help from any source. They sin when they ask for prayer to be healed. They sin in the least thing they do to get relief from such suffering, for they are seeking to get out of the will of God. And to follow their reasoning further, they should seek to get deeper into pain and disease in order to get deeper into the will of God. It is only when it comes to getting healed by God that men begin to doubt and question the will of God in the matter. This proves the satanic source of all such questioning. This proof of the source of all doubt and unbelief proves that it is the will of God to heal or there would be no such satanic opposition.

(25) The fact that God did not create sickness as part of the perfect creation and the fact that sickness is here because of the work of the devil and because of sin, proves that it is not God's will for it to be in the human race (Rom. 5:12-21; Acts 10:38; Jn. 10:10; Lk. 13:16; 3 Jn. 2).

(26) God's prescription for the sick proves that He does not will men to be sick (Jas. 5:14-16; 1:4-8; Mk. 11:22-24).

(27) The ministry of the Holy Spirit in the Church proves that it is God's will for men to be healed (Rom. 8:11; 1 Cor. 12:1-31; Acts 1:8; Lk. 24:49).

5. Another excuse made for unbelief is that healing is not in the atonement because all saints are not healed. One might as well argue that forgiveness is not in the atonement because all sinners are not forgiven. This is an illogical and unscriptural excuse. The reason all Christians are not healed is because they fail to believe that God heals, just like a sinner fails to believe God for the salvation of his soul. Only those who have faith will get what they want. Healing is in the atonement as proven in Isa. 54:4-5; Mt. 8:16-17; 1 Cor. 11:29-30; 1 Pet. 2:24, and therefore everyone who has faith in the atonement can get all that it provides for him

6. One of the most insensible and foolish arguments of unbelief today is that divine healing, gifts of the Spirit, miracles, and all supernatural inspiration and manifestations ceased in 64 a.d. when the apostles died. In the first place all the apostles did not die by 64 a.d. Secondly, there is no one passage that teaches such a theory. The Bible promises healing throughout this age, as we have seen. History has recorded multiplied thousands of healings by God in this age since the apostles. We know of thousands today that have been healed and can produce them to testify in any court that they have been miraculously healed by God's power.

Men use the case of Trophimus in 2 Tim. 4:20 to prove that the day of miracles is over and that Paul and others had lost their power by that time. But this example does not prove this. The Greek word for "sick" here is astheneo, from asthenes, meaning "feeble," "strengthless," and "weak." It does not always mean that sickness is from some disease. It is translated "without strength" (Rom. 5:6), "weak in faith" (Rom. 4:19; 14:1-2), "weak" law (Rom. 8:3), "weak" conscience (1 Cor. 8:7-12), "weak" people (1 Cor. 9:22), "Weak and beggarly elements of the world" (Gal. 4:9), and "weak" in boldness (2 Cor. 11:21, 29; 13:3). It is also used of humility and dependence upon God (2 Cor. 13:3, 4, 9). Not one time is physical sickness referred to in these passages.

Trophimus was no doubt run down in body and had a physical breakdown because of his many labors for Christ and he needed to stay at Miletum to regain strength and rest a while. This is definitely stated of Epaphroditus who was brought back to health by proper rest and faith (Phil. 2:25-30). No doubt it is true that many people in Bible days did not exercise faith and get healed, as is stated of many Corinthians (1 Cor. 11:29-32), but that does not do away with God's plan and provision for all who will believe. Multitudes were not saved in Bible days and yet shall we say that salvation ceased when the apostles died just

because everyone was not saved in their day? This would not be a logical conclusion and therefore it would not be a good excuse for unbelief about healing.

Divine healing does not give us liberty to abuse our bodies and overwork day and night. We need proper rest and care for the body if a breakdown is to be avoided. Just because Trophimus had to stay at Miletum to regain bodily strength, this does not do away with the many promises that God will heal all who pray in faith. Even if his case was that of a disease it does not set aside one promise any more than the case of Judas being lost sets aside the plan for salvation from sin. Such arguments come solely from unbelief in the whole Word of God and willful rebellion against truth, or, if not from these, it comes from willful ignorance of the Bible.

7. Another excuse made for unbelief is that all men in the Bible were not healed, so all men today cannot be healed. If one tried to get healing today like Asa (2 Chron. 16:12-14), Ahaziah (2 Ki. 1), and the woman of Mk. 5:24-34, he would likely fail to be healed. But if one will take all the hundreds of examples in Scriptures and follow the means of healing they used he would be healed.

8. Others excuse their unbelief by claiming human remedies were used in Bible days instead of spiritual and divine means to heal sicknesses. Hezekiah's poultice is used by some to prove God commanded human remedies, but a casual reading of Isa. 38 will show that his life already was prolonged fifteen years before the poultice was applied. And it was used for cleansing only for there is nothing curative about such a poultice. If this were not so, men would be using this particular kind of poultice today to heal. In this case it was Isaiah who advised use of the poultice, not the Lord; God did the healing, not the poultice. If God had not added fifteen years to his life all the poultices under the sun would not have helped him.

Some stumble over Timothy's stomach and excuse their unbelief. They live in sickness when they should be well, if they would only believe God. The admonition to Timothy in 1 Tim. 5:23 was dietic only. A little grape juice could never cure any stomach. It is beneficial to drink a little grape juice instead of "water only," (as the margin of the Bible reads). One would naturally have stomach trouble if he had to drink stagnant rain water that is gathered during the rainy seasons as was the case where Timothy was laboring for the Lord. One cannot believe the New Testament l and think that Paul taught Timothy unbelief,

or that God would not heal any more, for Paul was a great man in power with God (Acts 19:11-12; Rom. 15:18-19, 29).

All of Paul's power would not take away such advice to Timothy under the circumstances. The water of Asia Minor was bad at certain seasons of the year due to the lack of rain and much suffering was thus caused. This advice to Timothy must be understood in this light but it should never be used to excuse unbelief, as is plainly the case when men are seeking some kind of an excuse for not asking God for healing. Thus, we must conclude that any so-called human remedies do not set aside God's power to heal or nullify the atonement in any degree.

9. Some people stumble over Paul's thorn in the flesh and claim that God will not heal some people. His thorn in the flesh was not weak eyes as most men teach. It was plainly "an angel of Satan," for the Greek word for "messenger" in 2 Cor. 12:7 means "angel" and not a disease. This angel followed Paul and caused all the sufferings he listed in 2 Cor. 11 which were sent to keep him humble lest he should be exalted above measure.

The expression "thorn in the flesh" should be understood in the same sense it is understood in Num. 33:55; Josh. 23:13; Judg. 2:3; 8:7. In these passages no disease is mentioned for they refer to the wars and hardships Israel was going to go through at the hands of the giants they had refused to kill. The thorn in Paul's flesh therefore, refers to the sufferings the angel of the devil caused him to endure as proven in 2 Cor. 4:8-18; 6:1-10; 11:16-33; 12:7-11; 1 Cor. 4:9-17. The word "buffet" used in 2 Cor. 12:7 of Paul is never used of sickness, as proven where it is used (Mt. 26:67; 1 Cor. 4:11; 1 Pet. 2:20). Therefore, whatever it was that was buffeting Paul to keep him humble had to be some supernatural person to harmonize with all Scripture.

An examination of Scriptures used to prove Paul had a physical disease do not say one thing about bodily sickness. The word "weak" in 1 Cor. 2:3; 4:10 should be understood of humility and dependence upon God as explained under Point 6, above. The passage in 2 Cor. 10:10 covers what was reported about him. But if we are going to take the word "weak" in this passage to prove he had a disease let us make the same word mean the same thing in 2 Cor. 11:29 where he said "I am not weak" or "I am not sick," then, the argument concerning the other passage will be of no effect.

The words “affliction” and “chasten” in 2 Cor. 6:4, 9 do not refer to disease any more than the same words do in other Scriptures, as explained already in Points 2 and 3, above.

The last passages we refer to that men use to prove Paul had sore eyes are Gal. 4:15 and 6:11, but neither of these passages say that he had the common oriental eye disease. The first passage could best be understood as a figure of affection for Paul. Just like one might say today, “I would give my right eye for that,” or “you would give your right limb for me, you love me so.” We would not have to believe that the speaker had a right eye or leg full of disease. These are mere human figures of speech, expressing affection.

Concerning Gal. 6:11, “Ye see how large a letter I have written with mine own hand.” The Greek word for “letter” is gramma, meaning “a writing, a letter, note, epistle, book, bill, or document.” It could not possibly be that Paul was so blind that he had to write big letters in his words, for if he were as blind as this, he could not have written an epistle at all. It would not have been readable if he had written it. Galatians was a long epistle, longer than seven of Paul’s epistles and as long as two others. In some ancient Manuscripts, Hebrews was attached to Galatians with this phrase, “Pros Hebrios,” to the Hebrews, and if this be the case these epistles together would make this writing of Paul longer than any of his other separate works. At any rate, we can forget the sore eye theory, as there is nothing to support it in Scripture.

Let me repeat again, if men will thus seek half as hard for an excuse to believe God as they do for an excuse to disbelieve Him they would get more of the benefits of the gospel. One of the greatest regrets of Heaven will be that when we get there and see how fully God had provided for our needs on Earth and how anxious He was to bless us with the abundance of everything, we will wish we had believed Him more in this life. Let us now wake up to the greatness of His promises and refuse to let any man or demon rob us of the full benefits we can have now.

Questions on Lesson Fourteen

1. What is divine healing? State what it is not.
2. Is divine healing and health scriptural?
3. What is the general meaning of the Hebrew and Greek words that teach

healing?

4. How many cases of sickness and healing are found in the Old Testament?
5. Name the different causes of sickness in the Old Testament.
6. How many of these cases were healed by spiritual means?
7. How many were not healed? Why?
8. Do all men have to die of disease? Why?
9. How many times were plagues sent upon Israel because of the misuse of the tongue?
10. How many kinds of diseases can you find in all these cases of Bible sicknesses?
11. How many cases of healing are recorded in the New Testament?
12. What were the most common causes of sickness in the New Testament?
13. What remedies were used in healing in the New Testament?
14. Name the different kinds of diseases that were healed in the New Testament?
15. What does the phrase “take up” in connection with serpents mean?
16. Are modern religious snake handlers in religion justified in their practice?
17. What should men do with God’s power if they really have it?
18. Why do sinners sometimes get healings where saints do not?
19. What one thing does God require of all men if they want healing?
20. Explain the three main points on the causes of sickness?
21. Is God the direct cause of sickness or sin? Who is? Prove.
22. What does it mean when it says God created evil and causes sickness?
23. Who has the power over sickness and disease?
24. Is every case of sickness caused by some personal sin? Explain.
25. Discuss germs and medicines in connection with sickness.
26. State as many of the eighty lessons as you can that you have gleaned from a study of Bible cases of sicknesses.
27. State ten of the best Bible reasons given why one should believe in healing.
28. Can Satan remove sickness from men? On what grounds does he do it?
29. Should men believe that all healings come from God? Why?
30. Can modern believers get healing? How?
31. On what basis should men deal with sickness?
32. Can people give glory to God for sickness? Why?
33. When does God get glory out of sickness?
34. Does God make men sick in order to heal them to get glory for Himself?
35. Does God chasten men with sickness? When?
36. Should real children of God accept sickness as a chastening of God?
37. Why are children of God made sick and why do many of them remain sick?

38. What does one automatically acknowledge when he accepts sickness as a chastening?
39. Explain the doctrine of affliction in the Bible.
40. Is it presumptuous to ask God to heal in every case?
41. What would happen if men would try as hard to believe God as they do to find some excuse for their unbelief?
42. Prove from the Bible that it is always God's will to heal His children.
43. Should we ask to know the will of God concerning things that are definitely promised?
44. Should Christians accept pain and sickness as from God? Why?
45. Prove from the Bible that healing is in the atonement.
46. Prove from the Bible that healing and miracles can still continue among men.
47. Explain the case of Trophimus? Does his case prove that healing is not for us today?
48. Do the cases of people who are not healed today disprove that healing is for them?
49. Explain human remedies in Bible days. Did they heal people? What did?
50. Explain the case of Timothy's stomach. Does his case disprove healing for today?
51. What was Paul's thorn in the flesh?
52. Explain the Scriptures that men use to prove Paul had an eye disease.

Supplement Seven

For Lessons Thirteen and Fourteen

HOW TO GET HEALED AND STAY HEALED

I. Become Converted and Born-again

The gospel teaches that forgiveness of sins and healing of the body go hand in hand. If ministers would teach all the gospel, people would have faith in both healing and forgiveness and would get both at the time of being saved from sin. The following Scriptures prove that both benefits were provided in the sacrifice of Calvary: “Himself took our infirmities, and bare our sicknesses” (Mt. 8:16-17); “Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed” (1 Pet. 2:24). The following passages prove that both forgiveness of sins and healing of the body should be received at one time: “Who forgiveth all thine iniquities; who healeth all thy diseases” (Ps. 103:3), “For whether is easier to say, Thy sins be forgiven thee; or to say, Arise, and walk?” (Mt. 9:5) “For this people’s heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them” (Mt. 13:15), “Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him” (Jas. 5:14-16). Thus it is very clear that healing is just as easy to receive from God as forgiveness of sins. Both can be received by the same simple faith in God and asking in the name of Jesus. Healing is part of your salvation; do not be cheated out of it any more than you permit yourself to be cheated out of forgiveness of sins.

II. Have Faith in God for Healing

If one will ask God for healing and believe that it is done as he is taught to ask for forgiveness of sins, it will be done. One should never doubt for one moment that God will heal him, just as he is taught to believe in forgiveness of sins. One should resist all doubt that he is healed, just as he must if he is tempted to doubt that God has forgiven him. Men are taught to accept salvation by faith and count it done whether they feel it or not. They are taught that God has forgiven them regardless of feelings; and if they will but believe this, they are saved. So it is with healing of the body. After prayer has been completed and healing has been asked for, one should likewise count it done and believe it regardless of feelings, symptoms, or outward evidences to the contrary.

If one will maintain that he is healed just as he must know that he is forgiven, God will confirm the healing just as He does forgiveness of sins. This fact cannot be overemphasized, as healing depends much on this firm stand that prayer has been heard and answered. If you want the benefits of the gospel, do what is required to get these benefits, and you will not fail to get them. If you are not saved and if you have not followed the instructions in the previous supplements, you must do so if you want results.

We cannot guarantee the benefits according to the gospel until you meet these conditions. Are the benefits worth the efforts in meeting the conditions? If they are, then do as you were instructed. If they are not worth the effort to believe God without a waver, then do not fret because you do not get what you want. You cannot expect God to be a respecter of persons and give you these benefits when you fail to do as He requires. God is not that kind of God, and He will not break His laws for anyone. He knows that every individual can, if he will, choose to meet the conditions of unwavering faith. Do not baby yourself any longer or complain that it is hard to believe. This very attitude is sinful, and you should ask God to forgive you for believing lies and Satan in preference to truth and God. As long as you cooperate with Satan and allow unbelief, you cannot cooperate with God and exercise true faith. One cannot serve two masters or have faith and unbelief in his life at the same time.

If you have repented of your sins and your unbelief, you have a right, a perfect right according to the gospel, to get what the gospel promises and what Christ died to give you. So it is all important to get rid of unbelief and have simple, child-like faith in God for healing, for material prosperity, and for anything that is asked of God. Faith is required according to Mt. 21:21-22; Mk. 9:23; 11:22-24; Heb. 11:6; Jas. 1:5-8. (See Lesson Ten, Point III.) Everyone who has faith

will be healed without exception.

III. Wholly Trust God in Sickness and Adversity

The Bible says, “Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord . . . he shall be like the heath in the desert . . . Blessed is the man that trusteth in the Lord, and whose hope the Lord is . . . he shall be as a tree planted by the waters . . . and shall not see when heat cometh, but her leaf shall be green [shall have health] . . . neither shall cease from yielding fruit” (Jer. 17:5-10). See also Prov. 3:5-8; 2 Chron. 16:12-14; 2 Ki. 1:1-17; Mk. 5:25-34.

IV. Obey God and His Word

“My son, forget not my law; but let thine heart keep my commandments: for length of days, and long life, and peace, shall they add to thee” (Prov. 3:1-8); “Attend to my words; incline thine ear unto my sayings . . . for they are life unto those that find them; and health to all their flesh” (Prov. 2:1-5; 3:13-24; 4:20-23); “If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you” (Jn. 15:7; 1 Jn. 3:2-22; 5:14-15). See also Exod. 15:26; Deut 4:40; 7:12-15; 28:1-62; 30:1-20; Ps. 105:37; 107:20.

V. Make Peace with Fellow Men

“When ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses” (Mk. 11:22-26); “Confess your faults one to another, and pray one for another, that ye may be healed” (Jas. 5:14-16).

VI. Call Church Elders and Believe in Their Prayers

“Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick” (Jas. 5:14-16); “They shall lay hands on the sick, and they shall recover” (Mk. 16:17-20).

Thousands of ministers today can testify of miraculous healings in their ministry in the lives of people who have obeyed James and called for prayer. Multiplied thousands of people are being healed every day by obeying this divine

prescription. In almost every church there are many witnesses to the power of God to heal the body by faith in the name of Jesus Christ.

VII. Control the Tongue

“The mouth of a righteous man is a well of life . . . There is that speaketh like the piercings of a sword; but the tongue of the wise is health . . . He that keepeth his mouth keepeth his life; but he that openeth wide his lips shall have destruction . . . A wholesome tongue is a tree of life . . . pleasant words are as an honeycomb, sweet to the soul, and health to the bones . . . Death and life are in the power of the tongue” (Prov. 10:11; 12:18; 13:3; 15:4; 16:24; 18:21).

“What man is he that desireth life and loveth many days, that he may see good. Keep thy tongue from evil, and thy lips from speaking guile” (Ps. 34:13-14; 1 Pet. 3:10-11; Jas. 3). It is interesting to note that nine times out of eleven plagues upon Israel, as recorded in Numbers alone, were caused by the misuse of the tongue.

VIII. Live in God and under His Protection

“He that dwelleth [remains, settles down, or takes up a homestead] in the secret place of the Most High shall abide under the shadow [defense, protection] of the Almighty . . . I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers . . . his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall Fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee . . . There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under feet . . . He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him and honour him. With long life will I satisfy him, and shew him my salvation” (Ps. 91).

IX. Praise God in Faith for Healing

David said, “Bless the Lord, O my soul: and all that is within me . . . forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases” (Ps. 103:1-5). It is written of Abraham, “He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness” (Rom. 4:17-22; Heb. 11:11-12). Paul said, “Be careful [anxious] for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God” (Phil. 4:5-6; Heb. 13:15-16).

X. Serve God in Holiness as Earnestly as You Sought Him

“As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving” (Col. 2:6-7); “Sin no more, lest a worse thing come unto thee . . . Neither do I condemn thee: go, and sin no more” (Jn. 5:14; 8:11); “If our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight” (1 Jn. 3:21-22; 5:14-15).

XI. Appropriate the Benefits of Calvary

“Whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord . . . he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning [comprehending the benefits by faith of] the Lord’s body. For this cause many are weak and sickly among you and many sleep” (1 Cor. 11:27-30); “What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them” (Mk. 11:24).

XII. Resist the Devil—Refuse to be Denied

“Resist the devil, and he will flee from you. Draw nigh to God and he will draw nigh to you” (Jas. 4:7-8); “The devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith” (1 Pet. 5:8-10). See also Eph. 6:10-18; 2 Cor. 10:4-7.

XIII. Observe the Laws of God and of Nature

The body is God's house as well as our own. It belongs to God and not to us; "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore, glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19-20). As it is God's house, we are forbidden to mar it, to defile it, or to abuse it (1 Cor. 3:16-17).

Common sense tells us that God can get more glory out of a body that is well and strong because a person with such a body has complete use of all his faculties. A rugged constitution, a keen, alert mind, and unimpaired moral and spiritual faculties are necessary if one is to fully glorify God in the body and spirit. We can glorify God best by bearing much fruit (Jn. 15:8). To bear much and good fruit the tree or vine must be healthy and normally free from disease and things that cause fruit to become faulty (Mt. 3:10; 7:16-20). So it is with a Christian.

If God can get some glory out of lives that are hindered by physical handicaps, how much more glory could He get out of the same people if they did not have such handicaps? Naturally, anyone with some physical handicap can do many things, but one can do more unhindered by such physical defects.

All governments and organizations require physical fitness. They have certain standards of fitness for their employees and make provision that it be kept up to the highest peak of efficiency. They demand that the least accident or sickness be reported and every sore, illness, cold, etc., be taken care of at once in order to check any further layoff or spread of the trouble to others. In every factory and public place we read signs such as "Be careful," "Watch that cold," "Don't expose your body," "Take exercise," etc. Many firms provide their employees certain places for recreation and exercise on their own time. Laws are made in every city and state which require physical fitness for marriage, for certain public positions. Free clinics, medicine, advice, etc., are provided for those who cannot afford what they need to preserve their health. Parents will spend their all and sacrifice everything in life to see that their children have the best of physical care and protection. They would heal their own children in a second if possible. Practically every human being would make some sacrifice to see their fellowmen healed and enjoy good health. Men can fight and hate each other, but when sickness or death comes, the same men would aid their enemies to get well or have a decent burial if they die. Even most animals take care of their own and do every conceivable thing to prolong the life and welfare of their own.

Is God the only Being in the universe that loves to see His own children, His own creation, His own workers, and those whom He professes to love to be sickly, puny, tired, worn and good-for-nothing physically? Is He the only one who loves to see pain and disease in His own creation? Is He the only one who has not provided for the physical welfare of His own? Is He the only one who gloats over the handicaps of His children and desires them to be diseased so that He can be best glorified by seeing them sick? Is He the only one who prefers sickness to health? Who would not heal His children when they get sick? Who chastens His children by causing their lungs to be eaten up by disease, their limbs to rot off, their lives to linger between life and death in the most intense inhuman suffering for years upon years, and their lives to be destroyed by the enemies of both God and man? Who would make a creation only to let it end in suffering and defeat and to die prematurely as manifest on every hand; and who wills these sin-cursed, disease-destroying agencies to take their toll of life and to cut off men before they finish their lifework? Is He the only one who does not demand a high standard of physical fitness and efficiency among His workers? Is He the only one whose highest will is manifest by the sufferings, sicknesses, and helpless conditions of His people? Is He the only one who can get the best glory out of people when they are physically, morally, and spiritually deprived of their normal creative functions?

If He is this kind of being, then why did He not make man sick when He created him? Why then did He not keep men sick in both Testaments instead of healing them? If sickness is God's will, why do not all men have the same diseases in order for all to be in the perfect will of God alike? Is He a respecter of persons in wanting only some to be in His will and to glorify Him by being diseased and others to be well and healthy so as to be out of His will? Why did Jesus die to take away our sicknesses? Why has God provided all necessary means of healing and health? Why has He cursed men who did not trust Him for healing?

Such doctrines as those expressed above are not in harmony with the Bible or the Being of God. It is God's highest will for all men to "prosper and be in health, even as thy soul prospereth" (3 Jn. 2). The blame for sin and disease cannot be laid at the door of God or on His will. The blame is entirely upon man and the enemies of both God and man. Instead of meeting the conditions of the gospel to receive healing and stay healed, men continue to break the laws of God and nature and live in unbelief and rejection of God's way of healing and health in Christ. The sensible thing to do is to learn the cause of the trouble and remove it and keep the cause removed; then one can be healed and stay healed.

Ten Questions For Supplement Seven. Do You Know:

1. That the rapture of the Church is not a part of the second coming of Christ? The rapture is a distinct event in itself and takes place at least seven years before the second coming of Christ. The rapture takes place before the Tribulation, and the second coming after the Tribulation. The rapture is the time when Christ comes for the saints (1 Thess. 4:13-17), and the second coming is when He comes back to the Earth with them (Zech. 14:1-5; Jude 14; Rev. 19:11-21). At the rapture, Christ takes the saints to Heaven (1 Thess. 3:13; 4:16; Col. 3:4), and at the second coming He leaves Heaven with them (Rev. 19:11-21). At the rapture, Christ does not come to the Earth (1 Thess. 4:16), but at the second coming He does (Zech. 14:4; Mt. 24:29-31). Since Christ does not come to the Earth at the rapture, it cannot be called the second coming of Christ.
2. That the Bible plainly states qualifications for those who will go in the rapture? One must be “in Christ” (1 Thess. 4:16; 2 Cor. 5:17); be “Christ’s” (1 Cor.15:23; Gal. 5:24); do “good” and be “blessed and holy” (Jn. 5:28-29; Rev. 20:4-6).
3. That there have been and will be five raptures in the first resurrection? First, the going to Heaven of Christ and the saints that were resurrected after His resurrection (Mt. 27:52; Eph. 4:7-11; Acts 1:11); second, the rapture of those “that are Christ’s at his coming” (1 Cor. 15:23; 1 Thess. 4:13-16); third, the rapture of the 144,000 Jews in the middle of Daniel’s Seventieth Week (Rev. 12:5; 14:1-5; Dan. 12:1; Isa. 66:7-8); fourth, the rapture of the Tribulation saints (Rev. 7:9-17; 15:2-4; 20:4-6); fifth, the rapture of the two witnesses (Rev. 11:3-12).
4. That there are two main resurrections from the dead with a thousand years between them? The first resurrection is that of the blessed and holy; and this is before the thousand years, for we read, “The rest of the dead lived not again until the thousand years were finished” (Rev. 20:4-15).
5. That we are living in the very last days of this age? This is proven by the fact that certain prophecies were to be fulfilled only in the last days of this age; and since they are now being fulfilled, this fulfillment is proof that we are in the last days. Read Mt. 24:37-38; 1 Tim. 4; 2 Tim. 3; 2 Pet. 3:1-9; Ezek. 37; Jer. 30:18-24.
6. That no prophecy must yet be fulfilled and no sign must yet take place before the rapture? This is proven by the fact that the early Christians were looking for the rapture at any time in their day without any particular

prophecy being fulfilled, as proven in Phil. 3:20-21; Titus 2:11-13).

7. That all signs of the coming of the Lord point to the second advent and not to the rapture of the Church? This is proven by the fact that all signs of the coming of the Lord were given in connection with the second advent and not with the rapture (Mt. 24-25). Christians look for the rapture to take place at any time without any particular sign coming to pass, as proven in Point 6, above. One cannot look for an event to take place at any moment if certain other events must precede this event; so associate all signs of the coming of the Lord with the literal coming of Jesus to the Earth and not with the rapture, and everything will be clear.
8. That two in the field, one taken and another left, does not refer to the rapture? This doctrine is connected with the literal coming of Christ to the Earth "immediately after the Tribulation" as proven by the word "Then" in Mt. 24:29-42. The statement, "the flood came and took them all away," means "destroyed them all," and proves that the ones taken away at the second advent will be those killed in the Battle of Armageddon and that those killed will make the carcasses for the eagles to eat, as pictured in Mt. 24:27-28; Rev. 19:17-21; Ezek. 39:17-21. The ones left will be those that are not killed in this battle. They will be permitted to live on in the Millennium, as in Zech. 14:16-21. This will be made clear by many Scriptures in Lesson Forty-four.
9. That the fig tree of Mt. 24:31 does not refer to the Jewish nation? This never was the intended thought of Jesus. He was simply illustrating the fact that, just as we know when summer is near by the putting forth of the leaves on the trees so we would know that His coming to the Earth is near when we see the signs of Mt. 24:4-26 come to pass. In Lk. 21:29 we read, "Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." If we are going to make the fig tree the Jews then to be consistent we should make all the other trees the Gentile nations. If the Gentiles are going to bud forth and be blessed as are the Jews then the old theory of the Jews being blessed above the Gentiles in the latter days loses its force. This is not the thought at all, as can be seen by anyone who will take the plainly intended truth of the passages as he reads it. If we want to teach something about the Jews, get plain Scriptures to prove what is taught instead of using a few leaves of a fig tree as the basis of proof.
10. That the Bible teaches a first and second coming of God the Father to the Earth? In Dan. 7:18-22 we have the fact that the Ancient of Days was

coming to destroy the Antichrist. The Ancient of Days and the Son of man are two different persons, as proven in Dan. 7:9-14. If the Ancient of Days is not the Son of man, then He must be the Father. If He is the Father, then the Father is coming to the Earth when Christ comes. This is also proven in Zech. 14:5; Titus 2:11-13. We call this the first coming of the Father to the Earth to fulfill a mission. The second coming of the Father is at the end of the Millennium when the New Jerusalem, the capital city of God, comes from Heaven to the Earth to be among men forever, as stated in Rev. 21:1-21. This is the second time the Father is pictured in Scripture as coming to the Earth to fulfill a mission. This time He will be forever among men; and this planet, Earth, will be the site of His capital forever.

15. THE DISPENSATION OF PROMISE

THE DISPENSATION OF PROMISE

(Gen. 12:1—Exod. 12:37)

THE PRESENT AGE (Gen. 8:14—Rev. 19:10)

I. The Definition of Promise

This dispensation is so-called because of the promises and covenants made to Abraham and his seed and because these promises formed the basis of God's dealings with His chosen people during this period. This is the first period during which God began to emphasize and promise the coming of Christ through a particular line or branch of the race. It is true that history reveals that Christ came through Seth and his descendants as listed in Gen. 5 and Lk. 3:23-38, but never before Abraham did God prophesy that Christ would definitely come through a particular branch of the race. The only clear prophecy of Christ had been given to Adam and Eve in the Garden at the time of the Fall, but it was not then predicted that He would come through any particular one of Adam's sons (Gen. 3:15).

The prophecy, that of Noah concerning Shem, is generally taken as the next prediction of the coming of Christ, but that passage does not mention the Messiah in particular. It simply predicts that God would be a special deity to Shem. In the light of what has happened since, we take this prophecy as referring to Christ, but by itself it does not so state, nor was it then clear that He was to come through Shem (Gen. 9:24-27).

Beginning with Abraham, God singled out his branch of the race as the very one through whom the seed of the woman should come. In this period of 430 years

God gave many promises and prophecies of the coming Messiah through Abraham, Isaac, Jacob, and his descendants. In Gen. 12:1-3 we have the first prophecy in the Bible that awaits complete fulfillment when, in the Millennium and forever, “In thee [Christ, the seed of Abraham] shall all families of the earth be blessed.” This prophecy and promise was confirmed later to Abraham (Gen. 17:19; 21:12; 22:17-18); to Isaac (Gen. 26:3-4); to Jacob (Gen. 28:3-4, 13-15); and to Judah (Gen. 49:8-12).

II. The Length of the Dispensation of Promise: 430 Years

According to Exod. 12:40; Gal. 3:14-17 this dispensation lasted for 430 years, or from the call of Abraham to Moses. *The 430 years are made up as follows:*

1. From the 75th year of Abraham to the birth of Isaac (Gen. 12:4; 21:5) 25 years

2. From Isaac’s birth to that of Jacob (Gen. 25:26) 60 years

3. From Jacob’s birth to his death (Gen. 47:28) 147 years

4. From Jacob’s death to that of Joseph (Gen. 37:2; 41:46; 47:27; 50:22) 54 years

5. From Joseph’s death to the exodus from Egypt (Exod. 12:40) 144 years

TOTAL 430 years

The 400 years of Gen. 15:13 and Acts 7:6 are reckoned from the confirmation of Isaac as the seed when Ishmael was cast out (Gen. 21:12; Gal. 4:30). This was five years after the birth of Isaac. The 430 years are reckoned from Abraham’s departure from Haran, twenty-five years before Isaac was born. Abraham’s seed was in Egypt only 215 years, while the whole “sojourn” in the “strange” countries of Canaan, Philistia, Egypt, and other countries fulfilling the prophecy of Gen. 15:13, was 400 years in round numbers or 430 years from Gen. 12:1-3. Various countries make up the land of the sojourn as is clear from Gen. 12:1-20; 13:1-18; 15:13-14; 20:1-18; 21:22-34; 23:4; 26:3-35; 28:10; 29:1; 31:13-55; 35:6; 37:1; 46:1-7; 47:27; 50:22-26; Exod. 1-12; Heb. 11:8-10.

III. The Favorable Beginning of the Dispensation of Promise

The Dispensation of Promise began with the call of Abraham. God revealed

Himself to him and made an eternal covenant with him to bless him and his seed forever and to give them the land of Canaan as an everlasting possession (Gen. 12:1-3; 13:14-18; 15:17-21; 17:7-19). Abraham had the true knowledge of God and of His worship (Gen. 12:4-9; 13:1-4; 14:17-24; 15:1-21; 17:4-19). He had the gospel of Christ and faith in God and in the blood of Christ to redeem from all sin (Gal. 3:6-9; Rom. 4:1-25). He was a saved and born-again man in the same sense in which men are today saved and born-again (Rom. 4; Jas. 2:21-24). He had the promise of eternal life and of an eternal home, and he looked for a city to come, where he could live forever with God (Heb. 11:8-19). He had faith in the resurrection of the dead and had personal experience of many things of the gospel we now enjoy (Heb. 11:19; Rom. 4). He believed in divine healing and was greatly used of God in the healing of a whole nation (Gen. 20:7, 17).

He was separated from the idolatrous nations and was a fit representative of God in the Earth. He had the promises and covenants that all nations would be blessed through him, that his seed would be as the stars of the heavens and as the sand of the sea in number, that he would have a great name in the Earth, that he would be the father of a great nation, that kings would come from him, that his natural seed would be eternal, and that he would be great and rich in the Earth. He had a personal relationship with God such as few men have had, having received many revelations from Him concerning this life and the one to come. He became a rich man, and God caused everything that he did to prosper. There certainly could not have been a better and more favorable beginning for any man to start his stewardship in carrying out the purpose of God in this age. By reading Genesis from the twelfth chapter on, one can see many favorable conditions for man in this age.

Human Government Enlarged

Many laws of human government besides those given to Noah by God in Gen. 9 were added from time to time as sins against society made such laws necessary. Some of these laws are listed in Genesis. They concerned *monogamy* (12:18; 16:1); *adultery* (12:18; 20:3-9); *priesthood* (14:18); *tithes* (14:20; 28:22); *covenant-making* (15:10-18; 21:27-34; 31:44-55); *circumcision* (17:10); *hospitality* (18:1-8; 19:8); *licentiousness* (18:20-21); *fornication* (34:7); *oaths* (21:23; 24:41); *birthright* (25:33); *anointing oil* (28:18; 31:13); *vows* (28:18); *idolatry* (31:32-35); *a brother's widow* (38:8); *dowry* (34:12).

Some of these laws were man-made, and some of them were given by God.

Many of them were included in the laws of Moses as God continued to enlarge human government in the Earth and hold man more and more responsible for his sins against others. Some of these civil laws were part of the code of laws made by Amrophel, the ruler of Babylon, that governed people at various times from Persia to the Caspian Sea and the Mediterranean Sea. In Gen. 14 we have mention of the vast Babylonian Empire that ruled many peoples in the early days of the race since the flood. Some of the civil laws made by man concerned "adoption" (Gen. 15:1-6); "concubines" (Gen. 16:1-3; 30:1-24); "burial places" (Gen. 23); "execution for stealing" (Gen. 31:32); "execution by burning" (Gen. 38:24); "death for stealing in a palace" (Gen. 44:9); "a special portion allotted to a favorite son" (Gen. 48:22), and others that can be discovered by carefully reading the book of Genesis.

God did not do away with human government and man's responsibility faithfully to execute human laws for punishing crime just because He began to introduce more fully the gospel of grace. Human government is here to stay. It will continue even in the Millennium and the New Earth, as we shall see in Lessons Forty-nine through Fifty-two.

IV. The Test in the Dispensation of Promise

The particular test for man in this age was to believe the promises of God and obey the gospel as revealed in the Abrahamic Covenant. This phase of man's test primarily concerned the chosen family of Abraham. God saw that He could not deal with the race as a whole because they were determined to rebel against Him and perpetuate idolatry in the Earth and live lives consecrated to self-gratification. His plan now was to work through His elect of this period, the family of Abraham. To them were given the particular promises and covenants and the responsibility of remaining separated from all other people and of being wholly consecrated to the true God and His worship. God required them to leave their own relatives and sojourn in a strange land, remaining sanctified to God as His representatives in the Earth.

Besides requiring the elect of this period to carry out their particular calling, God required of them to obey all civil laws that would not conflict with His divine plan for them. Concerning the other nations, their test in this period was to obey the laws of human government and also have faith in God and conform to the gospel as revealed to them by the chosen race and by the conscience that is in every man (Rom. 2:12-16)

There was no excuse in this period for man's not knowing the truth of his lost state and of what God required for him to be saved. There was a knowledge of God among many people. All the inhabitants of Canaan knew of God because of the presence of both Abraham and Melchisedec and later of Isaac, Jacob, and others. God dealt personally with the "Egyptians" (Gen. 13:10-20; 39:1–50:26); "Hagar" (Gen. 16); "the cities of the plain" (Gen. 19); "Philistia" (Gen. 20 and 26); "Rebekah's family" (Gen. 24:1-67; 28:1–31:55), and others throughout this age. The heads of the nations of Moab, Ammon, Edom, Midian, and other branches of the race were all brought up in the homes of Lot and Abraham. Abraham's family sojourned for 430 years in various lands, and these people all had the testimony of God from Abraham's family. At the end of this age many nations saw God's great power in the plagues in Egypt, in the wilderness, and in Canaan and surrounding countries—miracles that only God could bring about. Thus God has not been without witness among the nations of every age. Men were required to live up to the light they received in each period, and they will be judged accordingly.

V. The Purpose of God in the Dispensation of Promise

Because mankind had utterly failed God in every test and was sinful, idolatrous, and rebellious against God, the Lord saw that He could no longer deal with humanity as a whole. He, therefore, purposed in this dispensation to call out one man and to make him and his seed the representatives of God among all nations. God planned to give them the land of promise for an everlasting possession and as a base of operations to further His plan concerning the coming of the seed of the woman and the defeat of the giants and other satanic enemies in the Earth. He planned that this land would be the place in which the Messiah should be born to rule all nations forever. God's plan was to keep the chosen race pure Adamite stock and free from corruptions of the giant races that were then filling the land, so that there would be no failure in the coming of the seed of the woman into the world to redeem the race and carry out His eternal purpose.

The second eruption of the sons of God had already taken place before the call of Abraham, and God knew full well the purpose of the devil in this. It was the same purpose as before the flood; that is, to corrupt the human race and do away with pure Adamite stock so that the seed of the woman could not come into the world which event would have averted Satan's own doom and that of the fallen angels and would have caused their rulership of the Earth to continue. Already the sons of God were marrying the daughters of men and producing a race of

giants in the Earth as before the flood. They were then in possession of Canaan and surrounding countries, the very lands God had in His plan to become the base of His missionary and governmental operations among the nations. But God purposed to let Israel multiply in another land until they became strong enough to destroy these giants and possess the lands He had in mind in fulfillment of His plans. In Lesson Seventeen we shall see how these giants were destroyed by the sword of Israel, thus accomplishing what God had planned in this dispensation. (See Lessons Eleven and Thirteen concerning the sons of God and the daughters of men before and after the flood.)

God purposed by the choice of Abraham and his seed that He would make of them His physical, financial, and spiritual representatives in the Earth. God wanted to demonstrate to all the heathen who served false gods what serving the true and living God would be like. He wanted to show the great contrast between the blessings of service to a living God and to dead idols that the nations served. God wanted to make Israel a spiritual power in His hands to defeat the powers of Satan and demonstrate to all men that all can have and use the power of God to conquer all satanic forces of sin and sickness. He wanted to make Israel perfect in physical health in order to prove to men that it is the will of God for all men to be free from sickness and diseases. He wanted Israel to prosper and be rich materially to also prove that it is the will of God for all men to have freedom from want and poverty. He wanted Israel to be happy and victorious over all foes and to be a true example of what God's highest will is for all the fallen race. He wanted Israel to be the ideal nation whose people would be happy, prosperous, sinless, and healthy, living in perfect peace and blessedness so that all heathen nations would be drawn back to God and accept God as the rightful Moral Governor of the universe.

Thus by an actual demonstration of the blessings of God upon Israel, God planned to make perfectly clear His will to all mankind. Israel was called to be the missionaries for God to all nations. If they had proved true to God the Earth could have been evangelized centuries before Christ came. All men could have had today a definite demonstration of truth in the bodies, souls, and spirits and in the religion and government of the chosen nation. They would have been the head and not the tail. They would be the esteemed leaders of all the Gentiles, and all nations would be blessed along with them as they are going to be in the Millennium and forever. We would have now the days of Heaven on Earth, which will not be until Jesus comes the second time, as we shall see in Lesson Forty-nine.

God planned to banish poverty, want, sickness, sin, and all misery from the Earth in the lives of all that would follow Israel in service to the true God and the gospel of Christ. Never did a nation have a better opportunity to be used of God among all the other nations than did Israel from the call of Abraham to the advent of Christ.

Never was there a greater program for a people on the Earth than the one God had in mind when He called Abraham and elected his race to represent truth. Most of what is now included in the gospel of this period of grace had its beginning and purpose in the Age of Promise. God preached the gospel before to Abraham and his seed, saying, “In thee shall all the nations be blessed” (Gal. 3:7-9). All the wonderful doctrines of the New Testament are found in the promises and covenant made with Abraham. Blessings such as salvation in its manifold aspect, remission of sin, conversion, repentance, faith, consecration, eternal life, spiritual revelations, redemption, sanctification, justification, bodily healing, health, grace, heirship, reconciliation, imputation of righteousness, answers to prayer, bodily resurrection, fruit of the spirit, and many other parts of the present gospel were experienced in Abraham’s seed before the cross. This we shall see in Lessons Thirty-three and Thirty-four.

VI. The Means of God in Accomplishing His Purpose

The call of God, the covenant and promises which included “the gospel” (Gal. 3:6-9, 13, 14), and the personal dealings and revelations of God and His plan to Abraham and his seed were the means used by God in accomplishing His purpose in this age. God had confidence in Abraham that He would remain separate and represent Him according to the gospel to all the other nations. He trusted him and his seed to preserve their own pedigree and remain free from the giant-mixture in the race so that the seed of the woman could come and bruise the serpent’s head.

Little did Abraham realize what all God had in mind when He first called him, but he was obedient and followed God step by step as God revealed His plan. He left his own country and went into the land of the giants to sojourn there. In this land God revealed to him many things. One of them was that his seed should sojourn in Egypt and become a great nation and then be brought back to possess the land (Gen. 15:13-21). This was fulfilled in this Dispensation of Promise. His seed multiplied slowly to begin with, only 70 souls in 215 years, but in the next 215 years they multiplied rapidly so that they increased to 600,000 men of war

besides their wives, children, and older people. There were also many Egyptian proselytes who united with the nation (Exod. 12:38; Num. 11:4; Neh. 13:3). There must have been over six million people when they came out of Egypt. God wanted them to be strong enough to destroy the giants that occupied the promised land and thus do away with all abnormal beings that came from the sons of God and the daughters of men since the flood (Gen. 6:4). In Gen. 15:16 we learn that even at the time of Abraham God purposed to destroy these giants.

The sword of Israel was the means God used in destroying the mighty race of giants since the flood, as we have already explained in Lesson Eleven. Israel was made a great nation in Egypt and was greatly used of God in fulfilling God's prophetic Word concerning Egypt, Canaan and other lands round about the promised land (Gen. 15:13-16; Deut. 20:17; Josh. 3:10). In times of surrender to the whole will of God by obedience, Israel demonstrated before all nations the power of God over sicknesses, poverty, want, and sin. God made the whole nation healthy, and there was not one feeble person in all their tribes (Ps. 105:37; 107:20). He promised continued freedom from sickness and diseases (Exod. 15:26; 23:25; Ps. 91). He promised wealth and happiness forever, and Israel enjoyed these blessings as long as she walked in the will of God (Lev. 26; Deut. 28). During the reign of David, Solomon, and a few other kings of Judah all nations were attracted to the God of Israel, thus showing the purpose of God in Israel in a measure in the period from Abraham to Christ.

VII. The Failure of Men in the Dispensation of Promise

The history of Abraham and his seed as recorded in Genesis 12–20 and Exod. 1–12 reveals the failure of Israel in particular and of all men in general. *These failures are made clear in the following points:*

1. THE FAILURE OF ABRAHAM (Gen. 12:11–25:11). The first failure of Abraham was in not leaving all of his relatives behind when he went into the Promised Land. God had told him to "Get thee out of thy country, and from thy kindred, and from thy father's house" (Gen. 12:1-3). Abraham permitted Terah, his father, to take him into Canaan, and this was not as God commanded (Gen. 11:31-32). Several of Abraham's family started from Ur of the Chaldees, and they were delayed in Haran until the death of Terah. Then some of the family stayed in Haran, and some went along with Abraham to Canaan (Gen. 12:1-6).

The next failure of Abraham was in manifesting unbelief in God's preservation.

He left Canaan to go into Egypt in time of famine. This might not have been such a great failure and might have been permitted of God, but his becoming afraid that the Egyptians would kill him for Sarah's sake and his deceiving Pharaoh was inexcusable (Gen. 12:10-20). It was a clear failure not to believe the promise of God that his seed would bless all nations. He should have known that if God's promises were true the Egyptians could not have killed him, for he had no seed as yet, and he would have to live if he was ever to have any. In Egypt Satan tried to corrupt Sarah and frustrate God's purpose in the coming of the seed of the woman through Abraham, but God intervened and protected Sarah, and Abraham's deception was discovered. He was then expelled from Egypt; so his sojourn there clearly was apart from the will of God, or else he failed God while there.

God was with Abraham in his coming back into Canaan. He was finally separated from Lot, and then God promised him seed as the stars and as the sand of the sea in number (Gen. 13:1-18).

Abraham delivered Lot from his enemies as recorded in Gen. 14. Then God appeared to him again and promised a son, and offspring as the stars and as the sand in number (Gen. 15). Fifteen years went by, and still there was no promised son; so Sarah got a bright idea how to help God fulfill His Word. She suggested that Abraham take a second wife, and she gave him Hagar, her handmaid, who bore to him Ishmael (Gen. 16). This was not God's plan of how to get the promised seed, and it caused untold family trouble. Thus Abraham failed God again in not having faith for seed through Sarah.

Fourteen more years went by and still there was no promised seed. God then appeared to Abraham and renewed His covenant with him and confirmed it by commanding circumcision. Abraham was 99 years old, and Ishmael was thirteen when they were circumcised (Gen. 17). A few weeks later God again appeared to Abraham in person and promised a son through Sarah, who was 89 years old. Both Sarah and Abraham were past the age of parenthood, but God renewed His promise and told them that they would have a child next year.

At this same time Abraham went to Philistia and failed God again in unbelief. He sinned in that he gave Sarah to the king for his harem. This was another attempt of Satan to corrupt Sarah, but God again intervened by cursing the whole nation of the Philistines and making all their women barren. If God had not permitted this to protect Sarah the promised son that came from Abraham would

have been considered by Abraham himself as being the child of Abimelech. In this case there would have been untold scandal and family trouble. God rescued Sarah so that Abimelech never knew her so that Abraham could know without a doubt that Isaac was his own child—the long promised one.

From here on Abraham staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, counting that God was faithful to His Word. God renewed the youth of both Abraham and Sarah, and Isaac was born (Gen. 21; Rom. 4:12-21; Heb. 11:11-12). At this same time God appeared to Abraham and ate a good meal with him and told him about the destruction of Sodom and Gomorrah (Gen. 18-19). Lot was delivered from Sodom, and the last we read of him was concerning his shame with his two daughters, from which came Moab and Ammon (Gen. 19:33-38). Hagar and Ishmael were cast out when Isaac became old enough to be weaned (Gen. 21). Abraham and Abimelech made a covenant together, and Abraham sojourned in the land of Philistia many days. After this Abraham consented to offer Isaac as a sacrifice, but God intervened and provided another sacrifice (Gen. 22). Sarah died when Isaac was thirty-seven years old, and she was buried in the cave of Machpelah (Gen. 23). When forty years of age Isaac married Rebekah, whom Abraham's servant got in Haran from his kindred (Gen. 24). Abraham married Keturah and had six sons by her as well as other children by his concubines. He left all his wealth to Isaac except gifts which were given his other children whom he sent away from Isaac into the East country. Abraham died when he was 175 years of age and was buried by Isaac and Ishmael beside Sarah in the cave of Machpelah (Gen. 25).

Thus Abraham was not absolutely perfect as so many people of today think that he was. For about twenty-four years he had a struggle with his faith and patience concerning the promised son. After several failures to believe God without wavering, in the twenty-fifth year he was strong in faith with no more recorded failures (Rom. 4:17-25). After that there was no need for faith in a promised son, for he had what was promised (Rom. 8:24-25). He lived as a good man, full of experience, for seventy-five more years and then died in the faith of God.

2. THE FAILURE OF ISAAC (Gen. 21:1–35:29). Isaac seemed to be less spiritual than Abraham. He had fewer revelations than did Abraham. He loved Esau better than Jacob, thus causing much family trouble later on. Isaac, like Abraham, failed in faith when famine came and he went into Philistia and sinned the same way Abraham did concerning his wife. This was Satan's attempt to

corrupt Rebekah, through whom the Messiah was to come, but God intervened, and she was spared sinning against man and God (Gen. 25). God had promised that Isaac's seed would be as the stars and as the sand in number, and if he had believed God no man could have killed him to get his wife.

Isaac had more troubles and trials with the inhabitants of the land than did Abraham and also more troubles with his children. Altogether we see a decline in the spiritual and home life in the family of Isaac as compared with that of Abraham. Twenty years went by after Isaac was married, and there was no child; so he prayed to God about it, and twins were born (Gen. 25:19-34). God predicted that Jacob would be the greater of the two boys, and it was through him that the Messiah was to come, but in spite of this, Isaac loved Esau and tried to give him the blessing, but he was defeated through the trickery of Rebekah (Gen. 27). After this, Isaac lived in the land for many years, the twenty that Jacob was away from home and many years after this. He died at the age of 180 years, and Jacob and Esau buried him (Gen. 35:27-29).

3. THE FAILURE OF JACOB AND HIS SONS (Gen. 25:24–49:33). Jacob was less spiritual than Isaac. He was of a disposition that always tried to get ahead of everyone else in life. In fact, he was called "Jacob" or "supplanter" because in the womb he tried to get ahead of his brother and be the first born (Gen. 25:24-26). His history begins with the story of twins struggling in Rebekah's womb and with the prophecy that he should be the greater of the two boys (Gen. 25:22-23). When grown he bought his brother's birthright and stole his blessing (Gen. 25:27-34; 27:1-46). For this he had to flee to Haran to escape his brother's wrath (Gen. 28). While there he reared a big family and schemed in every conceivable way to get the riches of his father-in-law by tampering with nature and working underhandedly against him (Gen. 29-30). This caused Laban's sons to plot against him, and this plot made Jacob decide to go back home. He fled from Laban, who pursued him and caught him in Gilead and would have harmed him if God had not intervened (Gen. 31).

Jacob heard that Esau was coming after him with 400 armed men, and he failed God in being afraid that he would be killed. He wrestled with God all night, and his whole life and disposition were changed (Gen. 32). God made Esau friendly, and Jacob settled in Canaan (Gen. 33). It was there that he began to reap his many years of sowing by trying to get ahead of everybody. His daughter was defiled, and this caused her brothers to kill all the men of Shechem. Some of his family became idolaters (Gen. 35:25). Rachel, his beloved wife, and Isaac, his

father, both died (Gen. 35). Reuben committed adultery with his father's concubine (Gen. 35:22). His family of sons became lawless and unfaithful and lied to him. They sold Joseph into Egypt (Gen. 37). Judah, one of his sons, brought shame upon the family in the matter of his daughter-in-law and in marrying outside of the chosen family (Gen. 38). Jacob ended his life in Egypt with his sons and died at the age of 147 years (Gen. 47).

Jacob's descendants were less spiritual than he was, except Joseph, and in a period of 215 years they were almost wholly backslidden and had forgotten God. For this God permitted them to be brought into bondage to the Egyptians so that they could be brought back to faith in God through their troubles. Their backslidings can be seen in such passages as Exod. 2:23-25; 3:13-18; 4:1-9, 29-31; 5:1-23.

Thus we see that the devil tried many times through all these failures on the part of the chosen family to defeat the plan of God in the coming of the seed of the woman He tried three times to corrupt Sarah and Rebekah. He tried several times to cause Abraham, Isaac, Jacob, and his sons to be fearful of death before the promises of God were fulfilled in them. He tried famine, unbelief, fear, war, deceit, lying, slavery, murder, and other means to defeat God's purpose. He tried cutting off the male children to destroy the race. He tried stirring up Moses to bring about a premature deliverance so that the leader that God had chosen to deliver Israel would be killed. He tried hardships and discouragements of all kinds. He tried many ways to cause Israel to sin so that they would be destroyed by God, all to keep the seed of the a woman from coming into the world as God promised. Satan was defeated every time, and the particular line through whom the Messiah should come was preserved until Christ actually appeared and defeated him on the cross. This battle between God and Satan concerning the seed of the woman was carried on through this age and continued in many forms through the Dispensation of Law, with God always victorious, as we shall see.

4. THE FAILURE OF ALL MEN IN GENERAL. Not only did the chosen family fail God on many occasions to live up to the best light known, but the Gentiles (nations) among whom Israel sojourned rebelled as a whole against God, and few righteous men are mentioned in this period. There were Melchisedec, Abraham, Isaac, Jacob, Joseph, Sarah, Moses, Job, and a few others that are mentioned in Scripture as being righteous in this period, but as a whole the nations were given over to idolatry and sin. Some cities and nations are specified as being very sinful, such as the Amorites, Sodom, Gomorrah,

Egypt, etc. (Gen. 13:13; 15:13-16; 19:1-25; 31:30). The majority of men in every age have failed to live up to the light they have received, and for this they shall receive the judgment of God (Rom. 2:12-16).

VIII. The Judgment of God upon Men in the Dispensation of Promise

The judgment of God ending this age was twofold: first, upon Israel, the chosen family, to whom God gave the special responsibility of being His representative in the Earth during this period; second, upon Egypt because of their persecution of Israel.

1. THE JUDGMENT UPON ISRAEL (Exod. 1:7–6:30). For the continued decline of the spirituality of Israel through this age and her almost universal backslidings from the original faith in God and His promises that were given to Abraham, Isaac, and Jacob, God permitted His chosen race to be greatly oppressed by the Egyptians, in an effort to bring them to repentance. This oppression did bring them to repentance, and they cried to God for mercy. God heard and raised up Moses to deliver them (Exod. 2:1–4:31; Acts 7:17-36; Heb. 11:23-29).

The Beginning of “the Times of the Gentiles”

By this term we mean the dispensation or administration of the Gentiles, as the rod of chastening upon Israel, to further God’s purpose concerning them. It began with Israel’s first oppression by the Gentiles in Egypt, and it continues with the history of Israel through this Dispensation of Grace. It ends at the return of the Messiah in glory when He will deliver Israel from the Gentiles and exalt them as the head of all nations in the Millennium and forever (Lk. 21:24; Rev. 11:1-2).

The Door of Mercy Always Open to Gentiles

This dispensation of the Gentiles is mentioned only in Lk. 21:24 and referred to in Rom. 11:25 as “the fullness of the Gentiles.” The fullness of the Gentiles is often taken to mean that a time will come when God no longer will save Gentiles, but will give salvation only to the Jews. Such a doctrine is not once mentioned in the Bible. During the future tribulation both Jews and Gentiles can and will be saved.

Peter said that during this time God would “pour out of his Spirit upon all flesh . . . And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved” (Acts 2:16-21). This is to be during the time when God is to “shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: the sun shall be turned into darkness, and the moon into blood, before the great and notable day of the Lord,” and certainly this is during the Tribulation. John predicts that “a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues” would be saved and come “out of the great tribulation” (Rev. 7:9-17).

These and many other Scriptures which we shall study in Lessons Forty through Forty-four prove that the Holy Spirit will never be taken out of the world and that the door of mercy to the Gentiles will not be closed during the Tribulation, or at any other time. Such a doctrine is foreign to the Being and justice of God and contrary to all Scripture.

In the time of the salvation of the Jews, God made provision for the salvation of the Gentiles, so in this time of the turning of God to Gentiles, He has made provision for the Jews to be reconciled to Him, “For the Scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved” (Rom. 10:11-13). The gospel has always been and always will be to “the Jew first, and also to the Greek” (Rom. 1:16). Paul said, “By one Spirit are we all baptized into one body, whether we be Jews or Gentiles . . . and have been all made to drink into one Spirit” (1 Cor. 12:12-13).

Salvation is for all men and for all ages, and whether Jews or Gentiles are saved in any age is determined by their acceptance or rejection of salvation and not only by God’s choice in the matter. God wills for all men to be saved and if it were entirely up to Him all men would be saved, but because men also have a choice and a part in their destiny, all men are not saved. The central theme of the gospel is that “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (Jn. 3:16). Mark wrote, “He that believeth and is baptized shall be saved; but he that believeth not shall be damned” (Mk. 16:16). Paul said of God, “Who will have all men to be saved, and to come unto the knowledge of the truth” (1 Tim. 2:4-6). Peter taught the same thing of God when he said, “not willing that any should perish, but that all should come to repentance” (2 Pet. 3:9).

The term “the fullness of the Gentiles,” therefore, could not mean that God will some day cut off Gentiles from salvation and that God will become a cruel tyrant, damning the souls of men in eternity regardless of what those men would desire to do about their own destiny. This term means the same as “the times of the Gentiles” and has nothing to do with the salvation of the Gentiles, but to the political domination over the Jews by the Gentiles, off and on, from the Egyptian bondage to the second coming of Christ.

The word “Gentiles” simply means “nations,” “heathen,” the “non-Israelites.” Any person who is not a Jew, or not of the tribes of Israel (from Abraham, Isaac, and Jacob) is a Gentile. (See Lesson Three, Point VIII, 16, for the three classes of people dealt with in Scripture.)

The flood ended all the different families of the Earth. All men on Earth today came from the three sons of Noah: Shem, Ham, and Japheth, as recorded in Gen. 10; 1 Chron. 1. Before Abraham the whole race was made up of Gentiles or nations of various kinds of people. From the call of Abraham God began a new race, and He began to deal with the human family as made up of two parts, which would be known today as Jews and Gentiles. When the New Testament Church was started, God dealt with the human family as being made up of three classes: the Jews, the Gentiles, and the Church of God (1 Cor. 10:31-32). The Church is being made up of both Jews and Gentiles who make one body in Christ by the gospel (1 Cor. 12:13; Gal. 3:26-29; Eph. 2:11-22; 3:6).

The term “the times of the Gentiles” refers to the time in Israel’s history as a nation when she has been oppressed, more or less, by the Gentiles, whether she was in the land or not. It means the political domination of Israel as a nation by the Gentiles. If it refers to the domination of Israel while in their land only, then “the times of the Gentiles” could not be from the Fall of Jerusalem as by Babylon or Rome to our day, for the Jews have been out of their land most of this time. The term must be understood in connection with the Gentile oppressions of Israel throughout her history, from the first to the last oppression of the Jews by the Gentiles, whether in their land or not.

The whole length of “the times of the Gentiles” has already been over 3,700 years and will continue until the second advent of Christ, who will deliver the Jews from the Gentiles under Antichrist and set up an earthly kingdom over them forever (Zech. 14; Lk. 1:32-33; Rev. 11:15; 19:11-21; 20:1-10; Dan. 2:44; 7:13-14, 18, 27; Isa. 9:6-7).

It is generally taught that “the time of the Gentiles” is 2,520 years, based upon a human theory about the “seven times” of Lev. 26, where God predicted that when Israel sinned He would punish them “seven times” for their sins. It is believed that a prophetic year is 360 days long and that one can make a day mean a year any time one wants to; so a year of 360 days is made a period of 360 years. Seven times 360 years would make 2,520 years. Many men teach that these 2,520 years began with the Fall of Jerusalem under Nebuchadnezzar about 606 b.c. One can stretch 2,520 years over a period of 2,520 years so when they are started at a certain date in the past they will naturally end at a certain date 2,520 years later. This is why we have many endings for “the time of the Gentiles.” We have in modern books written by students of prophecy such dates as 1914, 1917, 1918, 1925, 1927, 1932, 1935, 1937, 1938, 1942, 1945, 1948 and others for the ending of “the times of the Gentiles.” It certainly stands to reason that all these dates cannot be right. It is equally clear from Scripture that there is no definite date stated in the Bible for the ending of “the times of the Gentiles,” or someone would have found it by now. *That the Bible does not teach such a false theory of 2,520 years as the whole length of “the times of the Gentiles” is clear from the following points:*

(1) The expression “seven times” is used twenty-three times in the Old Testament. The Hebrew word for “times” is paham, meaning “a stroke.” It does not, in any one place, mean a set period of time as does the Hebrew word Iddawn used in Dan. 2:21; 4:16, 23, 25; 7:25; 12:7. Even if this latter word was used in Lev. 26 there would be no foundation for this theory.

(2) If the word “time” means a period of 360 days it cannot also mean 360 years. There is no authority for anyone to change a day to a year in any passage as he pleases. God knows the difference between the words “day” and “year,” and if he said days in a certain Scripture He meant days, and if He said years He meant years. Just because God commanded Israel to wander in the wilderness forty years according to the number of days the spies were in Canaan (Num. 14:33-34) and because God appointed years according to the same number of days in the case of Ezekiel (Ezek. 4:5-6), we need not conclude that in every place in prophecy days mean years and years mean days. In these passages days meant days and years meant years for the spies were in Canaan forty days, not forty years, and so it will always be with these words in the Bible just as it is with the same words when used outside the Bible. If it is biblical to make days and times mean “years” whenever we please just to prove some human theory, then let us be

consistent and do this with all passages where these words are found.

If “seven times” means 2,520 years in one passage, it certainly means it in all passages unless it is stated otherwise. If we did this with some Scriptures we would have Jacob bowing down to Esau for 2,520 years (Gen. 33:3), the Jews sprinkling blood of their sacrifices 2,520 years during each day (Lev. 4:6, 17; 8:11), the cleansing of each leper for 2,520 years (Lev. 14:7, 16, 27, 51), Israel marching around Jericho 2,520 years on the seventh day (Josh. 6:4, 15), Elijah’s servant looking for rain for 2,520 years (1 Ki. 18:43), and the resurrected child sneezing for 2,520 years (2 Ki. 4:35).

It may be objected that these are historical facts and we are not to give “seven times” a meaning of 2,520 years except in prophetic passages. But we answer that this is just as ridiculous, for we would have Naaman dipping himself in Jordan for 2,520 years, for the prophecy was that if he should do this seven times he would be clean (2 Ki. 5:10-14), and Nebuchadnezzar being a maniac for 2,520 years, for the prophecy was that he would be one for seven times (Dan. 4:16, 23, 25). Try this with other prophetic “times” (Dan. 7:25; 12:7; Rev. 12:14).

(3) The expression “seven times” is used in Lev. 26 four times, and if one “seven times” means 2,520 years, then the other three also mean the same length of time. Four times “seven times” would mean 10,080 years Israel was to be punished for each “seven times” was additional to the others. For example, in Lev. 26:14-17 God said that He would send eight different plagues upon Israel if they broke His covenant. These were to be before the first “seven times,” and it would naturally take some time for these eight plagues, so “the times of the Gentiles” must be longer than 2,520 years even if the first “seven times” means this length of time.

After promising these eight plagues God said, “If ye will not yet for all this [the first eight plagues] hearken unto me, then [after the period consumed by these plagues] I will punish you seven times more for your sins . . . If ye walk contrary unto me [After the first eight plagues and the first 2,520 years] . . . I will bring seven times [a second 2,520 years] MORE plagues upon you . . . If ye will not be reformed by these things [the first eight plagues and the first two, seven times or 5,040 years], but will walk contrary unto me; then will I . . . punish you seven times [a third 2,520 years] for your sins . . . If ye will not for all this [after the first eight plagues

and 7,560 years] hearken unto me . . . then I will . . . chastise you seven times [a fourth 2,520 years] for your sins" (Lev. 26:14-31).

It is clear from Lev. 26:27-39 that the whole four, seven-times punishment was to be before Israel was to be scattered among the nations, and anyone knows that 10,080 years did not go by before this. Thus it is clear that the 2,520 year theory of the whole length of "the times of the Gentiles" based upon one of the four "seven times" of Lev. 26 is a false one and proves nothing as to the length of the dispensation of the Gentiles.

Could not the phrase "seven times" express severity of punishment instead of meaning 2,520 years? This certainly would make better sense, and it would be more scriptural. When we hear parents say to children, "I will whip you seven times harder than I did yesterday," we certainly do not believe any parent would beat a child for 2,520 years. Such a statement is merely a figure of speech expressing severity of punishment, and that is all God intended to express in Lev. 26. He wanted Israel to know that if one punishment would not correct them and bring them to repentance, He would bring more severe punishments upon them until He would have to abandon them to captivity among the nations.

Just because there has been about 2,500 to 2,600 years from Daniel to our day is no proof that "the times of the Gentiles" are 2,520 years long. Neither does the fact that Daniel pictured Gentile oppression of Israel from his day to the second advent of Christ prove that he saw all the length of "the times of the Gentiles" and that these times started in his day. Daniel merely predicted the oppressions of the Gentiles from his day on. He did not live back in Egypt to predict the whole length of "the times of the Gentiles." He could not have foretold what was already history concerning Gentile oppression of Israel before his day.

John, in Rev. 17:8-18, predicts events concerning the beast, or the eighth and last kingdom that will oppress Israel in "the times of the Gentiles." He explains that the seven heads on the beast are seven kingdoms that precede the eighth and last kingdom that will fight against Christ at His second advent. He said that five of these kingdoms had already passed away before his day, that one was in his day (the sixth, or old Roman Empire), that the seventh was yet to come between the sixth and the eighth (the Revised Roman Empire made up of ten kingdoms, as foretold by the ten toes on the

image of Dan. 2:40-44, and the ten horns of Dan. 7:7-8, 23-24; Rev. 13:1-8; 17:8-17), and that the eighth would be the last kingdom on Earth before Christ comes to the Earth. The five that had passed away before John's day were Egypt, Assyria, Babylon, Medo-Persia, and Greece. They are the only empires that oppressed Israel before John's day that could be referred to, as we shall see in Lesson Forty-seven.

(4) We know that the Gentiles oppressed Israel in Egypt a much longer period than did Nebuchadnezzar and Babylon for when Moses was born Israel was being oppressed, and the law was to kill all the male children. He was eighty years old when he led Israel out of Egyptian bondage. Israel was in Babylon only seventy years (Jer. 25:11). What would this oppression of Israel be called if not "the times of the Gentiles"? Then after this kingdom oppressed Israel off and on for hundreds of years, the Assyrian Empire oppressed Israel and took the ten tribes captive. This was 133 years before Babylon took the two tribes captive. What was this but "the times of the Gentiles"? It is, therefore, a human theory that "the times of the Gentiles" began with Nebuchadnezzar. The fact is, they had already been going on for about 1,200 years by the time of Nebuchadnezzar.

(5) If the whole length of "the times of the Gentiles" were to be 2,520 years, then they have ended long ago. For 2,520 years of 360 days each, as a year is supposed to be by this theory, make 907,200 days. From 606 b.c., when Judah was taken to Babylon, at which time, according to most prophetic scholars, "the times of the Gentiles" started, to 1948 a.d. there have already been 2,554 years of 365 ¼ days, which is a much longer period than 2,520 years of 360 days each. This makes 23,748 days difference between the two periods. Reduce the 2,546 years of 365 ¼ days to years of 360 days each and we have about seventy more years of 360 days each over the 2,520 years, so that the 2,520 years of 360 days each ended in 1878 a.d. or about seventy years ago. This is long before any modern prophetic student has "the times of the Gentiles" coming to an end.

Thus it is clear that "the times of the Gentiles" began with the first oppression of Israel by the Gentiles and that they have continued as the Gentiles have oppressed the Jews off and on for over 3,700 years up to 1948 a.d. The Jews are still being oppressed by the Gentiles, and Jerusalem will again be trodden down by them and will be until the second coming of Christ except for a short period that Israel will again have control of the city

before Antichrist breaks his seven-year covenant with them in the future (Dan. 9:27; Rev. 11:1-2). The Scriptures are very clear that Christ will deliver the Jews from the Gentiles at His second advent (Zech. 14:1-21; Lk. 21:24; Rom. 11:25; Dan. 2:44-45; 7:13-14, 18, 27; 8:20-25; Rev. 11:1-2, 15; 19:11-21). Because Jerusalem will be trodden down of the Gentiles during the last forty-two months of this age, it is certain that "the times of the Gentiles" will continue until then (Rev. 11:1-2; Dan. 9:27; 11:45–12:7). How many more years there will be before Daniel's Seventieth Week begins and the Antichrist comes to make this seven-years covenant with the Jews is not stated in Scripture, and all speculation is valueless. "The times of the Gentiles" have already continued through six world empires—the Egyptian, Assyrian, Babylonian, Medo-Persian, Grecian, Roman, and it will continue through two more world Empires in the near future—the Revised Roman made up of ten kingdoms, and the Revived Grecian made up of the same ten kingdoms but headed by the Antichrist who will be defeated by Christ at His second advent (Dan. 7:23-24; Rev. 13:1-8; 17:8-17).

The judgment upon Israel that started in Egypt, ending the Dispensation of Promise, was sent because of the backslidings of Israel, and all the oppressions of the Jews by the Gentiles since have been for the same reason. God has used the Gentiles as a rod of chastening upon Israel to bring them to repentance and keep them somewhat in line with the program of God so that God could fulfill His promises and covenants made with Abraham, Isaac, Jacob, David, and others of the chosen race.

2. THE JUDGMENT UPON EGYPT (Exod. 7:1–12:51). God sent ten plagues upon Egypt and also destroyed the Egyptian army because of their stubborn refusal to obey God and let Israel go back to Canaan to fulfill prophecy (Gen. 15:13-16). As is always true in God's dealings with man, He gave Pharaoh free choice to escape judgment before it came. Pharaoh, not God, was responsible for the judgments upon Egypt. God was forced to act when stubborn man refused freely to choose the right thing. All that God required of Pharaoh was to let Israel go, but he was a self-willed and stubborn king who had been brought up to have his own way.

Pharaoh had not been in the habit of being dictated to by God or man and he had never had to obey either, so why should he change and obey God now, and permit the hated Jews to leave his land? They were too useful as slaves to let them go so freely at the mere suggestion of a God that Moses represented. God

knew this Assyrian king to be stubborn and self-willed even from his youth, and He knew that he was of the particular type who would resist His will to carry out His plan in Egypt for the deliverance of His chosen people. God permitted him not only to war against Egypt and overthrow the Egyptian Empire but to ascend the throne of Egypt and resist His will so that He could make His power known. This Pharaoh who knew not Joseph is called the Assyrian in Isa. 52:4.

God said of him, “I will harden his heart, that he will not let the people go” (Exod. 4:21). The expression, “I will harden” is from a Hebrew idiom for suffering or permitting a thing to be done. It is just as one would say in English, I will let him have as much rope as he will take before I take action.” God never forced Pharaoh to do one thing that he did not freely choose to do. Pharaoh finally became willing to do what God wanted him to do, but only after much sufferings. Pharaoh had the choice to obey God or receive judgment. He chose judgment and that is what he got.

The principle upon which God worked was that of giving man the free choice to accept or reject His will and Word. Paul expressed it as follows: “We are made a sweet savour of Christ, in them that are saved, and in them that perish: to the one we are a savour of death unto death; and to the other the savour of life unto life” (2 Cor. 2:14-17). In other words, as it is today, every gospel message either causes men to reject or to accept God. Those who freely reject the gospel kill and condemn themselves to death. But those who accept and obey the gospel freely, it frees and saves their souls from death. All are free to accept and can freely do so if they will, and all can reject if they choose. The same sun that hardens the clay softens the wax. The opposite results are not caused by the sun, but by the difference in the materials. God gave the command; Pharaoh resisted it. God knew just how much it would take to break his stubborn will, so He planned accordingly. These facts will help the student to understand Rom. 9:8-24, concerning God’s dealings with two kinds of free moral agents—stubborn and yielded wills.

The Ten Plagues Upon Egypt

(1) BLOOD (Exod. 7:14-25). The first plague was directed against the Nile, an object of worship to the Egyptians of that day.

(2) FROGS (Exod. 8:1-15). This plague also was against the gods of Egypt, for frogs were honored and worshipped as a symbol of fruitfulness.

(3) LICE (Exod. 8:16-19). This was a plague of mosquito-gnats for the purpose of manifesting the limited power of the magicians. They had demonstrated the same power as Moses in the first two plagues, but here they had to recognize the hand of a God.

(4) FLIES (Exod. 8:20-32). This plague was a severe blow to all the idolatrous worshippers in Egypt. Cleanliness was imperative in the worship of the Egyptians. Thus, the plague was directed against Beelzebub, the god of flies, to produce hatred against him and to manifest his impotence in controlling flies.

(5) MURRAIN (Exod. 9:1-7). This plague was aimed against all animal worship in Egypt. The animals worshipped by the Egyptians were made so diseased that the people abhorred them.

(6) BOILS (Exod. 9:8-12) The ashes used to cause this plague were from the very altar from which human sacrifices were offered to keep away plagues. Hence, the very ashes of the sacrifices that were supposed to ward off plagues were used to bring a plague.

(7) HAIL (Exod. 9:13-35). This plague was directed against vegetation, the beasts of the field, and the gods of Egypt, Isis and Osiris, who were supposed to control the elements and turn away any storms from Egypt.

(8) LOCUSTS (Exod. 10:1-20). This was directed against the Egyptian god Serapis, who supposedly protected the land from locusts. But locusts came and were then driven out at the command of Moses, showing the impotence of this idol god.

(9) DARKNESS (Exod. 10:21-27). This plague further demonstrated the great power of the great God of the Hebrews in contrast to the gods of Egypt, who were powerless to do the bidding of the Egyptians.

(10) DEATH OF THE FIRST-BORN (Exod. 11:1–12:51). This plague was directed against the pride and best manhood of Egypt. The first-born of man and of the beasts of the field were destroyed. Nothing could have been more disastrous to Egypt to show the powerlessness of their gods, who were special deities to protect their households from all harm (Exod. 12:12). These gods proved utterly helpless before the Living God of the Hebrews. All these judgments were directed against the gods of Egypt (Num. 33:3)

IX. God's Provision of Redemption

God redeemed the chosen nation from bondage and brought it back to a revival of faith in Him by the means of blood and power; these are the only powerful means of redemption in every age.

1. BLOOD (Exod. 12). God told Israel to take the blood of lambs and put it over the door and on both sides of it. There was to be no leaven (typifying evil) in all their dwellings; they were to roast a lamb and eat it with unleavened bread and bitter herbs and were to let nothing remain of it in the morning. That which could not be eaten was to be burned with fire. They were to be prepared to leave Egypt at once. At this time God instituted the great Feast of the Passover and Unleavened Bread, which was to be observed by Israel and her converts forever.

The blood was a token to Jehovah of their faith in the sacrifice of the coming Redeemer, whose blood was to atone for the sins of all men. It was not faith alone, but faith in the shedding of His blood. Faith today consists in believing that God is faithful to keep His Word. When God saw the blood in a house (not the feelings of the people inside) He passed over that house, thereby confirming the fact that feelings are useless apart from faith.

Thus the redemption which was provided the Israelites at the end of this age, as at the end of all other ages, demonstrated again the oft repeated fact that "without the shedding of blood there is no remission of sin." This fact was just one more circumstance pointing to the coming of the seed of the woman, who would make one perfect sacrifice once and forever to redeem the race and restore man's dominion.

2. POWER. Not only was blood necessary to be preserved from death, but it also took power to bring Israel out of Egypt and cause them to be reconciled to God. It was through power that God made Pharaoh and his servants willing to let Israel go. It was power that made the Red Sea congeal into ice on both sides of Israel as they passed through on dry ground into the wilderness country. It was power that caused the mountains of ice to again become water, which destroyed the army of Egypt. It was power that protected Israel all through the Exodus from Egypt.

Questions on Lesson Fifteen

1. Why is this dispensation called Promise?
2. When was the first clear promise of the Messiah given?
3. What is the length of this dispensation? Prove.
4. Where all did Israel sojourn for 430 years?
5. State fully the favorable beginning of this dispensation.
6. Name a few laws that were added to human governments in this period.
7. What was the test for man in this dispensation?
8. What was the purpose of God in this dispensation?
9. What did God want to demonstrate to the world by Israel?
10. What were the means that God used to accomplish His purpose?
11. What was God's will for His people in this age concerning salvation, health, and wealth?
12. State fully the failure of Abraham.
13. State fully the failure of Isaac.
14. State fully the failure of Jacob and his descendants.
15. State the failure of all men in general.
16. State the judgment of God upon Israel, ending this age?
17. What does "the times of the Gentiles" mean?
18. When did "the times of the Gentiles" begin and when will they end? Prove.
19. Will God ever close the door of mercy to Gentiles? Prove.
20. Has God provided salvation for all men in all ages?
21. What does the word "Gentiles" mean?
22. How long has "the times of the Gentiles" already lasted?
23. Discuss fully the theory that the length of "the times of the Gentiles" is 2,520 years.
24. Prove from Scripture that "seven times" does not mean 2,520 years.
25. What does "seven times" mean?
26. How many Gentile world powers will have oppressed Israel in the whole length of the times of the Gentiles? Name them.
27. What was God's judgment upon Egypt when this age ended?
28. Was God responsible for Pharaoh hardening his heart?
29. What were the ten plagues upon Egypt and against what in particular were they directed?
30. What was God's provision for redemption in this age?

16. ASKING AND RECEIVING FROM GOD

ASKING AND RECEIVING FROM GOD

The subject of this lesson is one of the most vital to human existence, both in this life and in the life to come. Without a true and unwavering knowledge of this subject one misses so much in this life that is due him. If one will truly master the following truths and simply refuse ever to fail in practicing them to the letter, he will never experience the many unanswered prayers that the average person does. One can get what he wants from God if he will literally do what God says for him to do. The absolute assurance of receiving from God in abundance is just as certain as anything can possibly be if one will follow the instructions given in this lesson. God cannot fail. His promises cannot fail. The believer cannot fail if he will be as dogged about refusing to accept any failure as most men seem determined to fail in the business of asking and receiving. *The following great lessons on prayer and how to get answers to prayer should be fervently practiced until asking is second nature and receiving is a normal experience:*

I. What Prayer Is

Prayer is the offering up of our desires for lawful and needful things and things we want that are promised by God, with humble confidence that we will obtain them through Jesus Christ for God’s glory and for our good. It is the pleading of our cause in God’s court. Prayer is seeking help from God in matters that are beyond our power. It is the personal appeal to a personal and present God based upon His will and Word and our lawful desires. It is cooperation with God’s willingness to manifest His goodness to all those who have faith in Him and depend upon Him for help. Prayer is simply asking and receiving from God, and that is the theme of this lesson.

II. General Facts about Asking and Receiving

1. COMMANDS TO PRAY: (1 Chron. 16:11; 2 Chron. 7:14; Ps. 105:4; Isa. 55:6; Mt. 7:7-11; Eph. 6:18; Phil. 4:6; 1 Thess. 5:17; Heb. 4:16).

2. TIME TO PRAY: “daily,” in the morning (Ps. 5:3; 88:13; 143:8); “twice daily” (Ps. 88:1); “thrice daily” (Ps. 55:17; Dan. 6:10); “without ceasing” (1 Thess. 5:17); “at night” (Mk. 1:35; Lk. 6:12); “night and day” (Lk. 2:37).

3. ATTITUDES IN PRAYER: “standing” (Lk. 18:13); “sitting” (Acts 1:14; 2:2; Luke 10:13); “lying” (2 Sam. 12:16-20); “kneeling” (Ps. 95:6; Dan. 6:10; Lk. 22:41; Acts 9:40; 20:36; 21:5); “weeping” (Ezra 10:1; 1 Sam. 1:10); “talking” (Gen. 18:23-33); “meditating” (Ps. 5:1); “agonizing” (Lk. 22:44); “groaning” (Rom. 8:26-27); and “in the Spirit” (Eph. 6:18; Jude 20).

4. WHERE TO PRAY: “in closets” (Mt. 6:6); “on mountains” (Mt. 14:23); and in homes, in temples and everywhere (Acts 1:13-14; 2:46; 3:1; 12:12; 1 Tim. 2:8).

5. HOW NOT TO PRAY: Jesus taught that men should not pray like the hypocrites to be seen of men and not like the heathen who think that God hears for much speaking (Mt. 6:5-8)

6. THE PURPOSE OF PRAYER: The chief end of all prayer should be to glorify God and to make full our joy (Jn. 14:13-15; 16:24).

7. GROUND FOR ASKING AND RECEIVING: The true ground for prayer and its answer is to be born-again and have the right relationship to God. Only true, saved men have the right to ask and receive anything that they want from God. Sinners who rebel and refuse to surrender their lives to God and become reconciled to Him have no true ground of approach to God. They have no foundation for their faith. God, many times in His mercy, helps sinners and hears their cry of despair, but He is not obligated to do for them what He has promised until they obey Him. It is merely because He wants to prove to the sinner His love and mercy even though he is a rebel. Paul said, “the goodness of God leadeth thee to repentance” and “God commendeth his love toward us, in that, while we were yet sinners Christ died for us” (Rom. 2:4; 5:8).

The first promise that a sinner can legally claim through the death of Christ is that of forgiveness and cleansing from all sin (Acts 2:38; 3:19; 1 Jn. 1:9). If a sinner will truly repent and turn from sin to righteousness and get born-again, he is immediately on praying grounds for anything else that God has promised to

men. So a right relationship with God is the true ground of asking and receiving (Mt. 7:7-11; Lk. 11:1-13; Jn. 14:12-15; 15:7, 16; 16:23-26; 1 Jn. 3:20-24; 5:13-15).

With the proper relationship with God it becomes our family right, legal right, redemptive right, gospel right, needful right, and creative right to ask and receive anything and everything that the Father has promised His own children. There should be no question as to personal rights or the outcome of prayer according to those rights, for all things belong to God and His children, and His sons will inherit all things in the end when rebellion is finally put down (Rom. 8:17-18; 1 Pet. 1:2-5; Rev. 21:7). If all things belong to us and we will finally inherit them, why not get what we want of them here and now? At least, why should it not be our right to get what God has promised and provided for us of these things here and now?

III. The Certainty of Answered Prayer

Asking is receiving according to Jesus: “Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened” (Mt. 7:7-8). The first letters of these three words—“ask,” “seek,” and “knock”—spell ask. This is not a mere coincidence. It is a divine fact that all one has to do is to ask. Asking, however, presupposes a God who hears and answers prayers. If one asks in mockery or from mere form without faith he does not truly ask. One must ask in faith nothing wavering, and then he will receive (Jas. 1:5-9; Heb. 11:6). There can be no failure, or God is not true; so let there not be a doubt about the fact of it, for God is true.

Jesus continued by showing the infinite fatherhood of God and stated that God loves His children more than any human parent could possibly love his own flesh and blood. This means that it is not and cannot be the will of God for one child of His to be sinful, rebellious, defeated, unhappy, sick, poor, wanting, worrying, complaining, and discouraged concerning any one thing in life. It could not be the will of earthly parents for their children to suffer these things, and no parent would tolerate these conditions in the lives of his children if he could prevent it. Earthly parents would speedily deliver their children from all such enemies. Earthly parents long to help and they will do everything possible to help their children to get the best things in life, to be healthy, to be prosperous, and to be happy. Does God love His children any less than do earthly parents?

Certainly not!

Jesus proved that God loves His children more than earthly parents when He said, “Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he asks a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father which is in Heaven give good things to them that ask him?” (Mt. 7:9-11). What more could a child of God want than such a broad and all-inclusive promise of the infinite fatherhood of God. What more would or could one desire for proof that it is the will of God for him to ask anything—wealth, health, cleansing from sin, keeping from sin, or anything that is desired in life?

In the same sermon on the mount Jesus taught us to pray, “Thy will be done in earth, as it is in heaven” (Mt. 6:10). Is it God’s will for men to be sick and sinful when they get to Heaven? Is it God’s will for men to be defeated and poverty stricken and unhappy in Heaven? Is it God’s will for men to be tormented by demons and to carry about forever in Heaven the works of the devil in their bodies, souls, and spirits? Is it God’s will in Heaven for men to be abandoned by God and forsaken by Him after He once gets them there? You know full well the answer to these questions. If these things are not God’s will in Heaven, they are not God’s will on Earth. One can have freedom from these things on Earth just as much as he will be free from them in Heaven if he will but ask and receive, according to the will of God, here and now. Now is the time we need to ask and receive and not in the next life. Here and now we need the will of God done and not in Heaven, for we are not yet there.

May God Himself wake us up to see our privileges in the gospel here and now when we need so many things. Prayer will never fail when it is done right. Heaven and Earth will pass away more easily than prayer will become powerless and fruitless if men will pray right. Prayer never fails when man never fails to believe God when he asks for something. Prayer is absolute and unfailing when faith is the same. At the grave of Lazarus Jesus said, “Father, I thank thee that thou hast heard me. And I knew that thou hearest me always” (Jn. 11:41-42). This is a normal and a truthful attitude for every child of God to take and maintain.

One can say just as easily, “I can, I will, I do believe that God hears me and answers my prayer,” as to say, “It is hard to believe, I don’t know whether I can or not, I hope God hears me and answers prayer.” One can form right words and

cause them to come out of his mouth just as he can tell a lie, and if he is that kind of person, it is infinitely easier to tell the truth than a lie. All statements of unbelief and all doubts and unbelief as to whether God answers prayer or not are of the devil, and anyone who gives in to any of these ideas is cooperating with the devil. He is making God a liar and is hindering God from answering prayer for him. God will not on any one occasion or in any one case transgress His law of faith and work contrary to faith. If you believe that God will answer prayer, He will. If you believe that he will not, then he will not. This is truth and nothing but the truth (Heb. 11:6; Jas. 1:5-9).

In Detroit, Michigan, about three years ago a deacon of a certain church took me to see and to pray with a man that was paralyzed on one side and who had not walked for about eight months. I spoke to him about his faith; and his very first words, as I recall, were, “I believe in healing all right, but I cannot seem to have faith for my healing.” I got up and walked over to his bed and said, “Don’t you say that again. That is a lie. You can have faith and you must have faith if you expect to get healed.” I then quoted Mk. 11:22-24 and emphasized the truth of this passage this way, “Believe you have got it and you shall have it.” This was my way of expressing verse 24. I said that over several times and got him to promise to believe God would heal him and then prayed. While I was praying, the paralyzed man said, “If I have got it, what am I lying here for?” With that he jumped out of bed and shouted all over the place. I said, “Now you stay up until bedtime and then go to bed and get up in the morning perfectly well. Forget that you ever had paralysis.”

It is true, God will meet faith to the full extent of faith. Jesus sometimes would say, “According to your faith so be it done unto you” or “as thou hast believed, so be it done unto thee” (Mt. 8:13; 9:29). It is the same today. An aggressive faith will produce aggressive works. A living faith will produce life. A dead passive faith will produce death and failure.

In Jn. 14:12 Jesus promised power for praying and working. He promised that each believer would be able to do what He did and even greater works upon one condition: “He that believeth on me.” We can argue that this is not for us today or that there must be some mistake about such a broad promise, but the fact that He said it still faces us, and we dare not make Him a liar and expect to see Him in peace. This passage is plain. It means just what it says. There can be no misunderstanding. It will pay us to believe it mentally whether we want the experience of it or not. Men excuse themselves in a thousand ways, but such

excuses will last only in this life, and they serve a poor cause here. They will not stand in the judgment.

In many other passages Jesus gave believers the full power of attorney to use His name to get anything in life that they want (Jn. 14:12-15; 15:7, 16; 16:23-26; Mk. 16:16-20). This we shall see more fully in Lesson Twenty-two. All we want you to see in this lesson is the absolute certainty of answered prayer for anything and everything that you want in life.

There are no impossibilities with God or with the believer who will believe God (Mk. 9:23; 11:22-24; Mt. 17:20; 21:21-22; Jn. 14:12-15; 15:7, 16). Possibilities in prayer are great and many, and we should awake to attain the blessings of the gospel. The world is dying for just such a program. God is going to hold modern believers accountable. He will judge every preacher and teacher and the least person who claims to believe the gospel for not boldly laying aside unbelief and for not striving to attain to the faith once delivered to the saints (Jude 3).

Certainty of answered prayer is also expressed in the Old Testament: “The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The righteous cry, and the Lord heareth, and delivereth them out of ALL their troubles” (Ps. 34:15-17); “Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass (Ps. 37:4-5); “He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him” (Ps. 91:15); “No good thing will he withhold from them that walk uprightly” (Ps. 84:11).

IV. Scientific Proof of Answered Prayer

Prayer and its answer can be scientifically tested as any other thing can be. We do not mean to say that God condescends to every whim of unbelieving man or that He meets every test imposed by mere curiosity or scepticism. Jesus went about answering prayer and doing all kinds of miracles in the moral, spiritual, material, and physical realms, but when the unbelieving Jews sought a sign from Heaven He did not satisfy unbelief (Mt. 12:39). Some men of unbelief lay down certain laws as a prayer gauge, and anything other than these requirements are not considered by them as an answer to prayer. Men have dared God to strike them dead or some other foolish thing, thinking that the Almighty would not dare to do so; and if He did not, they have gone off boasting that there was no

God.

God has answered tests in the material realm that men have put to Him. In the case of Elijah God answered when a contest was taking place between Him and the prophets of false gods (1 Ki. 18:36-38). In Egypt God manifested His power so that all the Egyptians should know that He was the true and living God (Exod. 7:5; 8:10, 22-23; 9:16, 29; 11:7). God answered the sign Gideon asked for (Judg. 6:37-40). He answered Hezekiah by a sign, and the sun was turned ten degrees backward (Isa. 38:5-8). He rebuked Ahaz for not asking a sign "either in the depth, or in the height above" (Isa. 7:10-13). Jesus Christ promised that men could remove literal mountains as He cursed the fig tree and did other signs before men (Mt. 21:21-22). This, however, was never done to satisfy mere unbelief and curiosity. It can be done only in sincerity and faith.

When we have multiplied thousands of definite and concrete answers to prayer on record, both in the Bible and in all history, we do not have to obligate God to a mere sign to satisfy unbelieving man. Proof of answered prayer fills many pages of history, and this proof is sufficient to convince an honest inquirer. The Lord heard Abraham and healed a whole nation (Gen. 20:7, 17); He heard Eliezer and gave Isaac a wife (Gen. 24); He heard Isaac, and children were born (Gen. 25:21-26); He heard Moses, and Israel was spared from death, and many signs were given on many an occasion (Exod. 5:22–6:18; Exod. 32); and He heard judges, prophets, priests and leaders in Israel, and early Christians times without number (Num. 12:13-15; Ps. 3:4; 6:8; 18:6; 21:2-4; 22:24; 28:6; 30:2-3; 31:22; 34:4-6; 40:1; 66:19-20; 77:1; 81:7; 99:6-8; 106:44; 107:6-7, 13-20; 116:1-2; 118:5, 21; 138:3; Hos. 12:4; Jonah 2:1; Lk. 23:42-43; Jn. 1:42; Acts 4:31; Jas. 5:17; etc.). These and scores of other testimonies in the Bible prove that God has heard prayer for people of all past ages.

The history of the Church and of the lives of men throughout this age abound in testimonies of answered prayer. We have more testimony of this kind to prove the fact of answered prayer than we have concerning any scientific fact that has been proven. If there is any fact that can be proven, it is that God answers prayer. If there is any scientific statement that is capable of proof, this one is. Hundreds of thousands of people today testify to answered prayer in every phase of life. Let the skeptic go to any church, and he can find numbers of people who will affirm in court that God has answered prayer. Space will not permit testimonies we personally have had and know that others have had. If one is doubtful, he can get such proof from his next-door neighbor. He can ask any true Christian, and

he can collect all the proof that is needed. We must now proceed to the practical help in prayer that men need today.

V. The Secrets of Asking and Receiving

1. LEARN TO PRAY RIGHT. This is one of the greatest lessons to learn about prayer. One cannot get an answer unless he prays right. In Lk. 11:1 we have a record of the disciples observing how Jesus prayed. They knew that God always heard Him. There was such absolute simplicity and assurance when He prayed, and there came a hunger to them to know how to pray as He could. They asked Him "Lord, teach us to pray, as John also taught his disciples." This should be the daily longing of every true child of God. The need of knowing how to pray right is the need of the hour.

Christ is the greatest teacher of prayer. He practiced it Himself. We must learn to pray like Jesus, and God will always hear us, for He always heard Him and God is no respecter of persons. The following points will enable anyone to learn the art of prayer as far as knowing what to do is concerned. They never will give a practical experience of prayer. That remains for much practice in following doggedly the lessons learned by us concerning what to do to get answers to prayer. Knowing what to do and doing it are two different things. There must be not only a knowledge, but there must be obedience to the light we have concerning prayer if we are to get an answer to prayer. Since we know our need of knowing how to pray, and since we have the greatest teacher to help us to pray, let us apply ourselves until prayer becomes second nature to us as it was with Him.

2. THE MODEL PRAYER (Lk. 11:2-4). The so-called Lord's Prayer is really a prayer for disciples or learners of how to pray. It was given on the occasion when the disciples asked, "Lord, teach us to pray, as John also taught his disciples" (Lk. 11:1-4). All believers can consider themselves mere learners and model after this prayer until they have graduated from the school of prayer. At least, until the time comes when they get every prayer answered that they pray. With this as the goal we can all consider ourselves in the same school learning the same lessons on prayer. There are several lessons we need to learn about this prayer:

> (1) "OUR FATHER." This teaches a new and right relationship to God by the new birth (Jn. 3:1-8; 2 Cor. 5:17; Gal. 5:24; Jn. 15:7; 1 Jn. 2:29; 3:7-10;

5:1-4, 13-18). It is generally taught that men in the Old Testament days never dared address God as “Father,” because they were not born-again, but a search for Scriptures to prove this point only proves the contrary. Men of all ages past were born-again by faith in the coming Redeemer and His blood that was to be shed, just as men today are born-again by faith in the blood that has been shed. This is clear from Deut. 14:1; 32:18; 2 Sam. 7:14; 2 Chron. 28:6; Isa. 1:2; 63:16; Hos. 1:10; Ps. 82:6; Gal. 4:28-30; Rom. 4:1-25; Heb. 11. Men in past ages before the cross asked and received on the same grounds that we do today, as is clear from the Scriptures under Point IV, above. The right relationship to God means much and is one of the greatest secrets of answered prayer. Why should anyone be so presumptuous as to approach God stained with sin against Him and in open rebellion to Him and His Word and then expect Him to do for them what He has promised only to His children?

Not only should we have the new and right relationship to God, but we must learn to whom prayer should be addressed. God the Father—our Father, is the one that should be addressed in prayer. Jesus taught us that in Jn. 16:23-26, “In that day [when I go back to the Father] ye shall ask me nothing . . . Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full . . . At that day ye shall ask in my name.” God the Father is the head of Christ and the Holy Spirit, and therefore He should be the one directly addressed in prayer (1 Cor. 11:3; Eph. 3:14-16).

The habit of praying either to Jesus or to the Holy Spirit personally should be broken, for we have no authority for any such praying. It is true that God overlooks ignorance of this fact as well as of other facts but if we want to learn to pray, we should learn right and always practice what we learn. God’s Word should not be ignored on this point any more than on other points. Children of God sometimes, because of the freedom that they have found in Christ, willfully ignore certain technical facts of truth and never seem concerned to obey to the letter. This may be the cause of so much unanswered prayer, for we are told that “to him that knoweth to do good, and doeth it not, to him it is sin” (Jas. 4:17). Men sometimes take the attitude that they are not going to pay any attention to little details like this, but we warn that it would be best to keep the letter of the Word at least, since an attitude which disregards things written is certainly not the spirit of the Word. God commands obedience to the Word, not to what we think is

right. It will not be a sin to obey the letter. When we transgress the letter of the Word, we do not obey the spirit or the letter of the Word. To do the will of God will not make us formal. If it does, to maintain a form is much better than to disobey God and His Word. Saul learned that, and his lesson was recorded for our profit (1 Sam. 15:22-30).

We are not trying to teach that one should not recognize Christ or the Holy Spirit in prayer and communion. Give them their proper scriptural place and worship all three persons in the Godhead and commune with all three in the proper way, but address all petitions to the Father in the name of Jesus by the power of the Holy Spirit. Praying in the name of Jesus to Jesus is foolish, and praying to God and not in the name of Jesus has no promise of reward. All prayer that ignores Jesus or the Holy Spirit in their proper place is not a true biblical prayer and has no assurance of being heard by God.

(2) “WHICH ART IN HEAVEN.” This teaches that men are associated with God in Heaven itself, and states the place where God dwells, as we have seen in Lesson Four, Point 9. Paul said, “our conversation [citizenship] is in heaven; from whence we look for the Saviour” (Phil. 3:20-21). The child of God should constantly recognize the source of his blessings and the place of his citizenship, which guarantees to him certain rights just as much as any citizen of any other country.

(3) “HALLOWED BE THY NAME.” This teaches the new manner of approach to God. Worship, adoration, and praise should precede petitions and go along with them (Phil. 4:6; Heb. 13:15-16). This procedure abounds in all the psalms. If our praise of God balanced our asking, we would receive more. Praise demonstrates faith, and faith brings the answer to prayer. If one does not seem to have faith, let him praise God much for what he has received and what he is going to receive, and faith will grow that will dare believe God for anything.

(4) “THY KINGDOM COME.” This puts the interests of God and the kingdom first—the needs of others before our own desires. This is loving our neighbors as ourselves. The kingdom of God and its interests are the chief subjects for prayer.

(5) “THY WILL BE DONE, AS IN HEAVEN, SO IN EARTH.” This accepts and agrees with the Father’s will in all things. It is submission in

prayer to the will of God, yet refuses to be denied concerning all that is promised as God's will. If we would be just as dogged in refusing failure in prayer as we are in accepting failure, there would be very little failure. (See Point III, above, concerning God's will.)

(6) "GIVE US DAY BY DAY OUR DAILY BREAD." After we have followed the above instructions, we have the proper relationship to God; we have directed our prayer to the right source; we have worshipped God, not to get from Him, but because we love Him; we have put the interests of the kingdom first; we have the definite promises before us that definitely cover our needs; and we accept what we are to pray for as the will of God; then we are ready to make our petition known to God. It is sad to say that the majority of people who pray have their own interests first and always. All they know about prayer is "Give me, give me, give me," and that is about all God hears. This is all right in its proper place, but we must show God we have His interests at heart as well as those of others and that we love Him and long to bless others regardless of personal needs. When Solomon took this attitude he was heard of God (1 Ki. 4:4-15).

When Charles Page, a multi-millionaire of Tulsa, Oklahoma, prayed for the healing of his wife and bargained with God to help the poor if He would do it, he did not get an answer. He went back to God and confessed trying to bargain with God to get something personal; he promised to help the poor because it was right, not because he wanted his wife healed. She was instantly healed, and he gave millions to the poor through many years.

(7) "AND FORGIVE US OUR SINS; FOR WE ALSO FORGIVE EVERY ONE THAT IS INDEBTED TO US." Confession of sins and personal wrongs to others goes far in getting answers to prayers. One cannot expect to keep sinning or have the wrong attitude toward others and still be heard of God. If men would quit the sin business and live in peace, and love all men as the gospel teaches, answers from God could be expected without going through a long process of building up faith again. In Mt. 6:14, Jesus based answer to prayer upon mercy shown to others. When we forgive we can expect God to forgive. When we are kind and good and merciful we can expect the same consideration from God.

(8) "LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL." Guidance and deliverance from God should be part of our prayer

life, and it can be expected when we have faithfully met all the conditions mentioned above of asking and receiving.

3. THE BOLDNESS OF GOD'S FRIENDS (Lk. 11:5-8; Heb. 4:14-16; 10:19-23). One of the greatest secrets of asking and receiving is that of being bold to come to the throne of grace. This shows immediate need as well as friendship with God. When men are afraid to come boldly to God this fear indicates lack of faith and trust, and this in turn, indicates that either the heart is not right or that the child of God is under direct attack from demons. When one lives clean and holy before God, there is a natural confidence in God which is a result of a close walk with God. If one is living a true Christian life and he still feels fear of God and is timid about coming to God, he may be under attack by demons. In that case he should resist the devil and ignore such feelings and approach God in all confidence. One can always tell whether he has sinned and is under condemnation or not. If there has been no known sin, then without doubt evil spirits are trying to counterfeit convictions of sin where no sin has been committed.

Jesus gives an illustration of this boldness in friendship in Lk. 11:5-8. One friend went to another for bread at midnight because he had to have it at that time and not on the morrow. He got it, not because of friendship, but because of boldness in importunity. Friendship creates boldness to make demands on a friend. The greater the friendship the greater the boldness in times of need.

In Heb. 4:14-16 men are commanded to come boldly to the throne of grace to obtain mercy to help in time of need. This boldness is based upon the fact that we have a great high priest who is touched with the feeling of our infirmities and who has been tempted in all points as we are. With such a mediator between God and man and with such a friend representing us before the Father we cannot fail to get answers to our prayers (Rom. 8:34; 1 Tim. 2:4-6).

The basis of coming to God in Heb. 10:19-23 is the blood of Jesus Christ, which gives one a new way of approach to God so that all can "draw near to God with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience . . . Let us hold fast the profession of our faith without wavering; for he is faithful that promised."

4. FAITH IN THE CERTAINTY OF ANSWERED PRAYER AND THE INFINITE FATHERHOOD OF GOD (Lk. 11:9-13). This has already been

considered in Point III, above.

5. THE ALL-COMPREHENSIVE GIFT (Lk. 11:9-13). Jesus promised that children of God had a greater gift that was due them than what they had received in the new birth. The gift of the Holy Spirit is here promised to every child of God. His help is one of the secrets of successful praying. The fact that this gift is promised only to children of God proves that it is not the reception of the Holy Spirit in a measure at the new birth, which experience comes to every child of God when born-again (Rom. 8:9, 14-16).

This all-inclusive gift refers to the fullness of the Holy Spirit in the life of the believer after the new birth. One must be a child of God before he can receive the fullness of the Spirit. This was the case with Jesus (Mt. 3:16-17; Lk. 4:18-21; Jn. 3:34); the disciples (Acts 2); the Samaritans (Acts 9:5-25); Paul (Acts 9:1-17); and the Ephesians (Acts 19:1-7). In the case of Cornelius, God saved and gave them the Spirit baptism all at once (Acts 10:43-48; 11:14-18; 15:7-11); so one can receive the Spirit baptism at the time he receives the new birth if he believes. If he does not, which is true of many, then he should ask God for it, as Jesus taught in Lk. 11:13, “How much more shall your heavenly Father give the Holy Spirit to them that ask him?” This whole passage (Lk. 11:9-13) proves that gifts for people who are already children is the subject. God gave this gift to Cornelius and his house when they were saved to prove that there is not necessarily a time element between the various blessings of God. If there is a time between any blessings of God it is because of the individual knowledge and faith limiting God to work in a certain way.

The Holy Spirit is one of our great helpers in prayer: “Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit himself maketh intercession for us with groanings which cannot be uttered.” With both Christ and the Holy Spirit as our helpers how could there be a failure in prayer? (Rom. 8:26-27, 34). When we receive the all-comprehensive gift we receive the all-comprehensive Helper in prayer; so let us have faith and boldness in prayer for all that we want in this life and in the life to come.

6. THE POWER OF PERSEVERING PRAYER (Lk. 18:1-8). One chief secret of answered prayer is that of perseverance. “Men ought always to pray and not to lose heart.” Jesus illustrated this truth by showing how a widow was avenged of her adversary by pestering a judge until he said in himself, “Though I fear not God, nor regard man; Yet because this widow troubleth [pestereth] me, I will

avenge her lest by her continual coming she weary [pester] me." Jesus added, "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you he will avenge them speedily." If Elijah had become discouraged in praying for rain every time his servant reported no rain, he never would have got rain. He prayed seven times with his face between his knees and the seventh time rain came (1 Ki. 18:42-46).

7. HUMILITY IN PRAYER (Lk. 18:9-14). Jesus here gives us a parable of the publican and the Pharisee who prayed together in the temple. By this He showed very clearly that humility was one of the secrets of successful praying. One humbled himself and smote upon his breast and would not so much as look up to Heaven, saying, "God be merciful to me a sinner." Jesus said that man went down to his house justified rather than the Pharisee who was so proud of himself and his good life that he took all his prayer period to brag about himself to God. He was self-righteous and despised others, and this kind of people who pray are never heard of God. He ended this story by saying, "For every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted." If one wants to be heard of God he must take an humble attitude, not depending upon his own merits in the least.

One of the greatest faults of the old Christians is to depend more upon how long they have been saved, how good they have lived, how much better Christians they are than others, and how much more experienced and advanced in grace they are than others. They seem to think prayer and its answer are based upon these things. They think that God ought to jump at the chance to hear their prayers. They seem to think that they are special pets of God because of long service and faithful lives in holiness. They often complain because God will not heal them or otherwise answer their prayers, and because He does answer prayers and heal and bless some old sinner that knows that he has no merits to base a single prayer upon. This is the reason some are heard and some are not. God does not care for one good thing a man has done or how long one has been saved when it comes to the answer to prayer. He does not judge or answer on these grounds. He answers solely according to the attitude of humility and faith on the part of the one praying. It is to the discredit of old believers that they have not learned more about God and His Word than to expect God to answer on any other basis.

8. GET ALONE WITH GOD (Mt. 6:5-8). This secret of answered prayer must be learned well by the believer. Jesus taught that answers to prayer would be

given when men learn to get alone with God and pray to be heard of God and not men. Private prayer in secret has the greatest chance of an answer because of the fact that there is no temptation to pray to be heard of men. One does not search for flowery words to use in prayer when alone. He simply gets down in earnest and pours out his soul to God and voices his needs in the simplest terms. One secret of asking and receiving then is to "pray to thy Father in secret; and thy Father which seeth in secret shall reward thee openly." No believer ever learns to pray right unless he spends much time alone with God in sweet personal communion. This does not forbid public prayer, but it does forbid all public praying to be seen of men. One can pray in secret, yet in public, if he will shut out all thoughts of men and pray to be heard of God alone. One would be guilty of praying a public prayer in private, if he tries to pray loud enough to attract attention of people to his praying.

9. THE WORD OF GOD AND PRAYER (Mt. 8:8; Jn. 15:7). If one wants to get answers to prayer let him first get the promises of God that cover his need and accept the answers as already being God's will by His Word. Let him have faith in the Word as the basis of God's will and the assurance of the answer. The centurion said, "speak the word only, and my servant shall be healed." He told the Lord that he believed that His Word was all-sufficient to cast out the demons in His servant, just as his own word was sufficient to get action on the part of the hundred soldiers under his authority. Jesus marveled at this faith. So if this is what faith is, we can all have faith if we want to have it. Faith is simply taking God at His Word.

So much praying is done without any regard to whether God has promised the thing that is asked for, or without any thought of believing the promise or accepting the answer as a fact if the promise is known. There is no real, tangible connection between prayer and the Word of God, and hence prayer goes unanswered. If one cannot believe what God has said, he makes God a liar; and He then is not under obligation to answer at all. If one wants to obligate God to an answer he must take God at His Word and count it a settled fact that he has the thing prayed for according to the Word. All praying should be done on the basis of the Word of God, and the promises should be quoted and used in prayer. God knows what He has promised, but He wants man also to know it and ask accordingly in faith, nothing wavering (Jas. 1:5-9). "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (Jn. 15:7).

10. THE FAITH THAT TAKES. This secret of answered prayer is very clear in Scripture. Note how simple the Bible is on this point: “Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith. Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them [Believe that you have received them], and ye shall have them” (Mk. 11:22-24); “But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him” (Heb. 11:6); “If any of you lack wisdom [or any thing else], let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. but let him ask in faith nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord” (Jas. 1:5-9).

The central thought in all these passages is: “Believe that you have got it and you shall have it.” Believe that it is already yours. See yourself with it. Believe that you have got it already whether you literally see it or not. “Faith is the substance of things hoped for, the evidence of things not seen” (Heb. 11:1). Faith laughs at impossibilities and counts all things possible. It “calleth those things that be not as though they were” (Rom. 4:17-22). One cannot have faith for something that he already has, for “hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it” (Romans 8:24-25).

Whoever uses faith can master all; have all he desires; and there are no bounds to what he can get. Faith will break through all barriers of reasonings, questionings, doubts, and thoughts of unbelief. It will take hold of what is wanted by an unshakable determination and will refuse to be denied. Faith will do all the Bible says it will do. Work what faith you have and refuse to be discouraged. Every impossible thing has finally yielded to pounding and increased pressure. What we do not use we lose is a divine law that never fails. Likewise it is a divine law that whatever we use increases (Lk. 8:18; Rom. 10:17; Gal. 6:7-8).

The Scriptures cited above also prove the unlimited possibilities of prayer if one will use the faith that takes. Jesus said, “If thou canst believe, all things are possible to him that believeth” (Mk. 9:23) and “All things, whatsoever ye shall ask in prayer, believing, ye shall receive” (Mt. 17:20; 21:21-22). This is how

men got answers in Bible days (Mt. 9:2, 27-29; Heb. 11). This is the only way men will get answers today; so we might as well stop deceiving ourselves that God might answer apart from firm, unwavering faith. He will not, for He said He will not, and He cannot lie (Heb. 11:6; Jas. 1:5-9). Faith and prayer will move mountains, but faithless prayer will not move an ant hill.

11. FASTING AND PRAYER—THE CURE FOR UNBELIEF. The disciples asked the Lord why they could not heal the lunatic boy. Jesus said, “Because of your unbelief . . . Howbeit this kind goeth not out but by prayer and fasting” (Mt. 17:14-21). Faith needs prayer for its development and full growth, and prayer needs fasting for its development and full growth. Fasting is a biblical doctrine and has done wonders when used in combination with prayer and faith. To fast means “to abstain from food,” which was the cause of the fall of man. It is humbling the soul before God (Ps. 35:13); chastening of the soul (Ps. 69:10); and crucifying the appetites and denying them so as to give entire time to prayer (2 Sam. 12:16-23; Mt. 4:1-11). It manifests earnestness before God to the exclusion of all else (1 Cor. 7:5). It manifests obedience and gives the digestive system a rest (Mt. 6:16-18; 9:15; Lk. 5:33). It demonstrates the mastery of man over appetites; aids in temptation; helps give power over demons; develops faith; crucifies unbelief; and aids in prayer (Mt. 4:1-11; 17:14-21).

All believers are supposed to fast but no regulations or set rules are ever given as to how long or how often. That part is left up to the individual desire and needs (Mt. 9:14-15; 1 Cor. 7:5; Acts 13:1-5). Men should fast “when under chastening” (2 Sam. 12:16-23); “when under judgment” (1 Ki. 21:27); “when in need” (Ezra 8:21); “when in danger” (Esther 4); “when worried” (Dan. 6:18); “when in trouble” (Acts 27:9, 33; “when in spiritual conflict” (Mt. 4:1-11); and “when desperate in prayer” (Acts 9). *We have thirty-five examples of fasting in the Bible:*

Who Fasted Length Result

1. Ahab ? Spared from judgment (1 Ki. 21:27-29).

2. Judah ? Delivered from enemies (2 Chron. 20:1-25).

3. Judah ? Delivered from enemies (Ezra 8:21-23).

4. Ezra ? Sin put down in Israel (Ezra 10:6-17).

5. Nineveh ? Spared from judgment (Jonah 3).
6. Nehemiah ? Had success in his desire (Neh. 1:4–2:10).
7. Jews ? Delivered from enemies (Esther 4:1-3; 9:1-3).
8. David (until weak) Delivered from enemies (Ps. 35:13; 69:10; 109:24).
9. John’s disciples ? No result recorded (Mt. 9:14-15).
10. Anna ? No result recorded (Lk. 2:37).
11. Church at Antioch ? The Spirit worked (Acts 13:1-5).
12. Paul ? Received a revelation (Acts 27:9-11).
13. Cornelius ? Received a revelation (Acts 10).
14. Many churches ? No result recorded (Acts 14:23).
15. Paul ? No result recorded (2 Cor. 6:5; 11:27).
16. David (1 day) No result recorded (2 Sam. 3:35).
17. Judah (1 day) Blessed (Neh. 9:1-4).
18. Judah (1 day) No result recorded (Jer. 36:6).
19. Daniel (1 day) Received a revelation (Dan. 9:3, 20-27).
20. Pharisee (1 day) Not heard because of sin (Lk. 18:9-14).
21. Israel (1 day) Gained the victory (Judg. 20:26-35).
22. Israel (1 day) Gained the victory (1 Sam. 7:6-14).
23. David (1 day) No result recorded (2 Sam. 1:12).
24. King Darius (1 night) Daniel delivered (Dan. 6:18-24).
25. Esther, Mordecai (3 days) Prayer answered (Esther 4:13-16; 5:1–9:3).

26. Many people (3 days) Fed miraculously (Mt. 15:32-39).

27. Paul (3 days) Healed and baptized in the Spirit (Acts 9:9, 17).

28. David (7 days) Not heard because of sin (2 Sam. 12:16-23).

29. Israel (7 days) No result recorded (1 Sam. 31:13).

30. Paul and 276 men (7 days) Delivered from death (Acts 27:33-34).

31. Daniel (21 days) Received a revelation (Dan. 10:3-13).

32. Moses (40 days) Three times, always heard (Deut. 9:9, 18, 25-29; 10:10).

33. Joshua (40 days) No result recorded (Exod. 24:13-18; 32:15-17).

34. Elijah (40 days) Received a revelation (1 Ki. 19:7-18).

35. Jesus (40 days) Received power (Mt. 4:1-11).

If fasting and prayer are so prominent in the Bible, modern Christians should do more of them until they get power with God over all the powers of the devil. Many things about fasting and its benefits are not known to modern men, but men through the ages who have been men of great prayer have also fasted much.

12. THE POWER OF UNITED PRAYER. When other things fail to produce answers to prayer try the secret of united prayer: “If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them” (Mt. 18:18-20). There is nothing as powerful as united prayer. When the church at Jerusalem prayed with one accord mighty things were done (Acts 2:1-4, 42-47; 4:23-37; 5:12-16). It was when division and strife came to the church that it lost its great power. This kind of condition will destroy faith so that prayer will be hindered. Unity creates power and faith, and prayer can then be answered. Jesus taught men that they had to make restitution to each other before even coming to God (Mt. 5:23-24). A set rule was given to the church as to how to keep the unity of the faith so that God could answer prayer (Mt. 18:15-20). When prayer is not answered men should search their own lives to see if they have made everything right with their fellow

men. If we do not forgive, God will not forgive and answer prayer (Mt. 6:14-15). When everything is clear between men and men and men and God, prayer will be answered because of such unity.

13. THE ALL-INCLUSIVE CONDITION OF ASKING AND RECEIVING. “If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you” (Jn. 15:7). When one has met the all-inclusive condition of this verse he does not even have to think of any other condition. Many times men hinder their own prayers by manufacturing conditions. Once in a classroom each student gave a different condition of what they thought men had to do in order to get prayers answered. So many conditions were required to get a single prayer answered that it would have been impossible for anyone to get one prayer answered by God. I said, “Away with all these conditions. It is no wonder that God can seldom get to answer a prayer for us. We manufacture so many conditions that hinder our faith that God cannot work.” I then showed them the all-inclusive condition, and told them that when this is met we can forget all others.

Some argue that it is not God’s will to answer every prayer; but we answer, it is always God’s will to answer any prayer that is prayed in faith for any thing that is covered by the promises of God. It is God’s will for you to get what you will if you are in Christ and His words are in you. You will not ask one thing that the Word of God forbids as long as you are in harmony with it. Such statements as: “nothing shall be impossible to you . . . all things, whatsoever ye shall ask in prayer. believing, ye shall receive . . . What things soever ye desire . . . ask what ye will” and like statements prove that it is always God’s will for you to get what you want and desire (Mt. 17:20; 21:22; Mk. 11:22-24; Jn. 14:12-15; 15:7, 16; 16:23-26). The human will then is free to ask what it wills, and what it wills is always God’s will as long as it is in harmony with the Word of God.

God has chosen you to ask what you will that much fruit can be produced for God and that the world may see the greatness of God’s power (Jn. 14:12-15; 15:7, 16; 1 Jn. 5:14-15).

14. THE ALL-PREVAILING PLEA. Jesus said, “in my name” we were to ask God for what we want. He gave the assurance that God will always honor His name in prayer (Jn. 14:12-15; 15:7, 16; 16:23-26). When we plead the name of Jesus in prayer God is bound to answer prayer, for He always hears His own beloved Son (Rom. 8:32).

15. THE CHILDREN'S RIGHT. Jesus taught us that children of God have a right to get all their prayers answered. When the Gentile woman came to Jesus to get her daughter healed, Jesus answered "It is not meet to take the children's bread, and cast it to the dogs" (Mt. 15:21-28). She answered wisely and asked for only the "crumbs" that are the right of a dog. He could not resist her faith and said, "O woman, great is thy faith: be it unto thee even as thou wilt; and her daughter was made whole from that very hour." This certainly teaches that children of God have certain rights in the heavenly family. They have just as much right to expect good things from God as any child in an earthly family has a right to expect things from his parents. At least one has the rights of a dog if not the rights of a child. With this kind of faith one cannot fail to get what he wants from God.

16. FIVE STEPS TO ANSWERED PRAYER. If one will follow faithfully the following steps in prayer he can be sure of an answer:

(1) Decide what you want from God and get the Scriptures that definitely promise you these things. Get these promises firmly fixed in the heart and not only in the mind. Be ready to use them against demons who will try to make you doubt God and rob you of what you want.

(2) Ask God for the things you want and believe that you have got them. Believe God, not Satan; the truth, not a lie. Let every single thought and desire affirm that you have got what you asked. Never permit a mental picture of a failure to be in your mind. Never doubt for one minute that you have the answer. If doubts persist, rebuke them and get your mind on the answer and constantly affirm that the promises are true and that prayer has been answered. Eradicate every suggestion, image, vision, dream, impression, feeling; in fact, extirpate all thoughts that do not contribute to your faith that you have what you have asked.

(3) Thoughts are governed by observations, associations, and teachings. Guard against every evil thought that comes into the mind. Stay away from all places and things that will not support your affirmation that God has answered prayer. Meditate constantly on the promises upon which you base the answer to your prayer. See yourself with what you have asked for and make plans accordingly as if it were already a reality. Do not forget what you have asked of God and hold on until the full answer materializes.

(4) Pray constantly and look heavenward. In your waking moments think on the greatness of God and His goodness. Count your blessings and faith will increase. Breathe deeply the life of God in your inner spirit. Lift your heart to God constantly in gratitude and increasing praise for what He has done and for what He is doing for you now. Maintain that all things are possible to the believer.

(5) Make every prayer relative to what you have asked a statement of faith instead of unbelief. You can say “I do have faith” or “I do believe that I have what I have prayed for” just as easily as you can make statements of unbelief. You can think thoughts of faith as easily as you can think thoughts of doubt and unbelief. Do not accept no as an answer. Do not be denied. It is your family right, your redemptive right, your gospel right, and your creative right to have what God has promised. It will come. It is yours now, so accept it and it will become a reality.

17. To sum up the secrets of prayer we may state briefly the essential elements of prevailing prayer:

(1) RIGHT RELATIONSHIP—with both God and man (Mt. 5:23; 6:9, 15; 18:15; 1 Jn. 3:20-22; 5:14-15).

(2) ADORATION—worship God and love all men (Mt. 6:9; 1 Jn. 3:18-22; Phil. 4:6; Heb. 13:15).

(3) UNSELFISHNESS—put the interests of God and others first (Mt. 6:10).

(4) RESTITUTION—where possible (Mt. 5:23; 18:15).

(5) FORGIVENESS—be merciful to others (Mt. 6:14-15; 18:21; Eph. 5:32).

(6) BOLDNESS—be free from fear and doubt (Heb. 10:19-23).

(7) UNMERITORIOUS—base the right to an answer upon the work of Christ only, not upon personal merits (Jn. 14:12-15; 15:7).

(8) FAITH—believe in the certainty of answered prayer (Lk. 11:9-13).

(9) SPIRITUALITY—live in the Spirit (Rom. 8:1-26; Gal. 5:16-26).

(10) PERSEVERANCE—don’t lose heart (Lk. 18:1-8).

(11) HUMILITY—realize you are nothing (Lk. 18:9-14; Gal. 6:3).

(12) UNPRETENTIOUS—make no outward show before others (Mt. 6:5-8; Lk. 18:9-14).

(13) SACRIFICIAL—deny personal pleasure and feelings and concentrate upon the answer until it comes (1 Cor. 7:5; Mt. 4:1-11).

(14) UNITY—oneness with both God and man (Mt. 18:15-20; Acts 2:1-4, 42-47; 4:23-33; 1 Cor. 1:10; Eph. 4).

(15) CONSECRATION—be all-and-all for God (Jn. 15:7; 2 Cor. 5:17).

(16) CONFESSION—acknowledge own faults (Jas. 5:14-16).

(17) HOLINESS—have a pure life and motives (Ps. 66:18).

(18) INSPIRATION—depend upon the Holy Spirit (Rom. 8:26-27).

(19) PETITION—make requests known (Phil 4:6; 1 Jn. 5:14-16).

(20) WHOLE-HEARTEDNESS—put whole life into worship (Mt. 22:37).

(21) EARNESTNESS—be sincere (1 Thess. 3:10; Jas. 5:17).

(22) IMPORTUNITY—press claims before God (Lk. 11:5-8).

(23) STUBBORNNESS—refuse to be denied (Lk. 18:1-8; Mt. 15:21-28).

(24) CONFIDENCE—never doubt (1 Jn. 3:21-22; 5:14-15).

(25) JOY—be happy that you are going to receive (Lk. 24:52-53).

(26) TRUST—be anxious about nothing (Phil. 4:6).

Questions on Lesson Sixteen

1. What is the most important spiritual exercise in human existence?
2. What is prayer?
3. Does the Bible command men to pray? When should one pray?
4. What posture and attitude should one be in to pray? Where should prayer be made?
5. What should one learn not to do when he prays?
6. What is the chief purpose in prayer?
7. What are the true grounds for asking and receiving?
8. Do sinners have the same rights to answered prayer as do believers? Why?
9. What kind of prayer of sinners will God always answer?
10. Prove from Scripture the absolute certainty of answered prayer.
11. Does God promise to bless His children as much as human parents do their children?
12. Is it God's will for men to be sick, sinful, unhappy, defeated, and poor?
13. Can everyone believe God instead of doubting Him, if he will?
14. To what extent will God meet those who pray?
15. Did Jesus promise unlimited power for praying and working?
16. Are all things possible to the believer? Upon what condition?
17. In what way do we have more proof that God answers prayer than men have about any scientific fact?
18. Does God condescend to meet all the unbelieving requirements of men in order to get them to believe in answered prayer? Why?
19. Has God ever proven to men that He answers prayer?
20. How could any skeptic prove to his satisfaction that God answers prayer if he is honest about it?
21. Name the secrets of answered prayer.
22. Is it important to learn to pray right? Why?
23. Were saints in Old Testament days born-again? Prove.
24. To whom should all prayer be addressed? Why?
25. Discuss the main points of the model prayer.
26. Do men have the right to come boldly to the throne of grace?
27. What is the all-comprehensive gift?
28. What is the value of persevering prayer?
29. Is humility an aid in prayer?
30. Does the Bible condemn all public praying?
31. Explain the importance of the Word of God and prayer.
32. What Scriptures express the faith that takes?
33. What is the value of fasting? Are all men supposed to fast?
34. Are there any set rules in the Bible as to how often to fast and how long?

35. State the general benefits of fasting as recorded in Scripture.
36. Explain the power of united prayer.
37. What is the all-inclusive condition of answered prayer?
38. Is it God’s will to answer every prayer? Why are not all prayers answered?
39. What is the all-prevailing plea?
40. Is it the children’s right to have their prayers answered? Prove.
41. Give the five steps to answered prayer.
42. Give the sum of the secrets of prevailing prayer.

Supplement Eight

For Lessons Fifteen and Sixteen

In Lesson Fifteen we have seen that in the days of Abraham and his seed God began to reveal His will in more detail concerning the coming of the seed of the woman and the purpose of His coming into the world. We have seen that God planned that the chosen race should be His representatives in the Earth to demonstrate the will of God among men; that they should prove to all men that God loved them and wanted to bless them in holiness, health, wealth, and happiness which they could never enjoy fully apart from God; and that God had a wonderful future for all men who would conform to the plan of God. God began to require of men absolute and unwavering faith in His plan and will for them. Faith, the obedience of faith, was the particular test which God placed all men under in the days of the Dispensation of Promise.

Men were required to believe that God desired to banish want, sickness, and all misery from the Earth and restore man to his original state as before the Fall. This basis of dealing with all men made it possible for the individual to prove true to God and receive from Him all that He freely promised all men alike. Faith will still produce that very same result. If all men fail to believe in God and refuse to conform to His plan but one person, that one can still get from God all the benefits of the plan. This fact makes God just to all and makes it possible for each individual to attain to the things which the majority fail to enjoy.

Unlimited Power in Prayer

As the plan of God unfolds before us in the lessons, we can clearly see that there are unlimited possibilities in prayer. As we have seen in Lesson Sixteen, there are no limitations to what all men can receive from God according to the promises. There can be no failure to get any one benefit that God has promised.

With such knowledge of the will of God and of the unlimited power of prayer, there is no excuse for all the sin, sickness, disease, failure, poverty, and unhappiness in the world. Why the children of God are so easily satisfied with coming so short of so many good things of this life when they can have an

abundance is hard to understand. It is true, they have been taught wrong and limited doctrines of the grace of God, but those are no longer an excuse for them, for we are giving them the true light of God's Word in these lessons and supplements. From here on it is not a question of ignorance and wrong teaching. It will be simply a question of willful rejection of plain truth and a refusal to put forth the necessary effort to attain to these benefits.

In our previous lessons we have given abundant scriptural proof that there is no limitation to the believer in prayer to attain to all that he wants in this life as well as in the life to come. In Lesson Ten we have given proof of God's plan for the needs of man. In Lesson Twelve we have shown why God's plan for the needs of man is not realized. And in Lesson Sixteen we have shown how to attain to the fullness of life by simply asking and receiving according to set laws which God has plainly revealed in Scripture. With the wonderful truths of these lessons plus the many wonderful helps in all the lessons and supplements you should be receiving from God the abundance of life here and now.

Inventory of Your Personal Progress

For the next few minutes let us have a heart-to-heart talk with you concerning your progress. After all, it is your personal gain in life that you are interested in. This is why you wanted to study these lessons. This is why you want to continue the whole series until you have the whole truth that will help you in all your future life into the abundance of life in God.

Let us begin by asking you just what benefits you have received in these lessons. Suppose you review the whole of the lessons and supplements to see just what you have received in knowledge, wisdom, healing, prosperity, answers to prayers, and what; you personally want and need in life. Have you faithfully followed the instructions given you from the first lesson until now? Have you faithfully practiced the lessons on prayer and consecration to the whole will of God? Have you surrendered your life to God? Are you really born-again? Have you given up the sin-business? Has your fulfillment of needs and wants been sufficiently worth giving up sin for? Or, have you, without becoming God's child, been trying to attain to the benefits of God that are promised only to those who obey Him? Have you got a simple knowledge of God's plan for you so that you can follow the will of God? Have you conformed to the plan as you have learned it? Have you faith in God, or are you still having battles with demon powers because of doubt and unbelief?

You are the one who can answer these questions. No one else can answer them for you except God. It is absolutely necessary that you conscientiously answer these questions before God and check up on yourself to see how you are progressing. If you are making good progress that fact is true because you have obeyed to the letter the simple instructions laid down for you to follow. If you are not progressing as fast as you wish in getting things from God and having your every need supplied for body, soul, and spirit, you have lagged because you have failed on some point or points. You are the one to discover wherein you are failing, and you are the one to concentrate on the weak points of your progress. Even if you have to start all over again it will pay you rich dividends to do so.

You should make an outline of the necessary steps you are to follow. Put down the main points from the first lesson and supplement to Supplement Eight and see if you fully understand everything that you are to do. Then check off the points that you know you have been faithful to practice daily. Also check off the points wherein you have failed. Begin to practice all the truth and not a part of it. If after this you are not getting the benefits you are entitled to, go to God about it, quoting the promises that cover your needs and wants. Seek Him about the failure. Be sure that you have not been doubting God during your practice of the principles taught you by the Word of God. If you have been wondering or questioning at all why you have not made better progress, your doing so shows that you have been doubting. If you doubt, this doubt will in itself defeat you. As long as you question and wonder about why you do not get answers to your prayers, you will be defeated. Do not mistake this! Do not let anyone deceive you! God's Word is clear concerning every detail. You cannot mistake the truth, for it is too plainly written to leave one in ignorance. It is plainly stated that "he that doubteth is damned if he eat, because he eateth not in faith: for whatsoever is not of faith is sin" (Rom. 14:23) and "let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord" (Jas. 1:5-8).

Your duty cannot be made clearer than this when it comes to knowing what to do to get answers to prayer. If you have sin in your life, it is no wonder that you waver. If you do not have sin in your life, you have no business to waver, so quit it here and now. Make up your mind that you are through with wavering and that you simply refuse to make God a liar any more. It matters not how hard pressed you are by evil spirit forces to doubt God and be discouraged. You do not have

to yield to these spirits in the least. You must doggedly refuse to doubt what God has said and resist these satanic forces. Jas. 4:7 says, “Resist the devil, and he will flee from you.” You could not bring yourself to believe that this is a lie, could you? Would you dare say that you have resisted and the devil has not fled? Would you dare say that the Bible is not true? No! You cannot afford to do this if you want things from God.

You might wonder what is the next action to take after you have done all this. The answer is, keep on doing it until victory comes. It will come. Never doubt this fact. God is true. The devil is a liar. You can believe God more than you can believe the devil. You can, if you will, have faith in God instead of unbelief in Him and His Word. The fact that you are having a struggle with unbelief proves that you have it or you would not be having any trouble with it. As long as you have unbelief the fight must go on until you firmly and positively refuse to waver again. Let it be settled once and forever that you will not doubt. If you do know that you will not get what you have prayed for as long as you doubt, it should be easy to cast all doubt aside and to resist the very unbelief that causes the failure. You know that you will not get the answer as long as you doubt. You also know that there is a definite assurance that you will get it if you will not doubt, so why be foolish and give up to unbelief and doubt? If there was the slightest possibility of your not getting the answer provided that you have faith, you still would be better off not to doubt because you know that doubt will bring sudden defeat. You certainly cannot lose any more by having unwavering faith than you lose by having doubt; so why not wholeheartedly cooperate with God and have faith in God?

Jesus gave absolute assurance that you will receive if you have faith and doubt not. He said, “If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; It shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive” (Mt. 21:21-22; Mk. 11:22-24; Jn. 15:7, 16).

Why should you be afraid to step out on the promises of God? They will not fail. “All the promises of God in him are yea, and in him Amen, unto the glory of God by us” (2 Cor. 1:20). Being afraid of trusting God and His Word should not be tolerated in the life of a Christian. Such an attitude of fear reminds one of a man crossing a river that was frozen over with solid ice. He crawled on his hands and knees for fear that the ice would break through. When he got out in the

middle of the river he heard someone whistling and he looked around and saw a boy with a wagon load of corn drawn by a pair of husky mules coming across the river as if it were solid ground. The boy was carefree and had absolute confidence in the ice holding up under the big load, but the poor man was afraid the ice would break through under his own weight, so was crawling in fear trying to cross the river.

The promises of God will hold you up. They will not fail. You will be shown in due time that God means what He says. One of the greatest surprises of Heaven will be the fact that we shall see how abundantly God had provided for us in this life though we failed to attain to such benefits. Let us make up our minds never to waver or limit God and His abundant promises to meet the needs of man in this life. God will not rebuke you if you dare ask anything that He has promised. “Let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him (Jas. 1:4-8).

If you are not progressing as fast as you desire, then get busy and do not be discouraged. You are the one that has been hindering your own progress. You can progress as fast as you desire. Read over and over again and again the promises until faith is generated in you sufficiently to enable you to say, “It shall be done,” “I do believe God,” “I do believe that He has heard my prayer and that I have the answer.” God is more anxious for every one of His children to believe than any one of them is to receive. God loves each one and deals with each one personally according to his faith. On this basis God is dealing with each one. Every single person can get what he wants and make the progress in God that he desires. Each one should be personally satisfied with his progress because he is the one solely responsible for it. There should be no complaint in one Christian. If he wants to develop in the business of asking and receiving, let him do what all have to do to make a success in this kind of business. God is no respecter of persons, and He does not try to hold one back and push one forward. He does not will that one of His children should be defeated in life in any particular development.

Partnership With God in Business

We have seen above that there is unlimited power in praying. A businessman needs God in his business in order to have guaranteed success. The businessman should not be ashamed of God to take Him as a partner and let it be known that he has done so. He should honor God in this respect and give Him credit for the

success he has. He should take God into consideration and pray to Him about every phase of his life and work. He should be just as incurably religious and prayerful as a preacher concerning his business, and he is bound to succeed.

All men pray, even if some are ashamed of it. Even sinners and infidels find themselves praying to God when calamity strikes, or when they are scared. They do it naturally under such circumstances. They do not have to be taught; they simply pray out of the heart during such times. They pray without regard to whether it will do good or not. They must pray, proving that prayer is natural. Because prayer is natural, let us all live a natural, normal life and not be ashamed of prayer. It should be considered the greatest honor to pray to the Supreme Sovereign of the Universe.

The businessman above many others should openly pray to God to help him in his many problems. He should learn to let God run his business by following the will of God concerning every move that he makes. God is interested in the success of every man, and He will help every one to be a success in life if He is consulted and obeyed. God can run the business of any man better than the man himself can run it. God knows the details of the business world and all the problems that a business man has to face, and He can supernaturally work and accomplish things where all men fail. It matters not what business you are in. If it is a legitimate business you should not feel that it would be wrong to ask God to help you in your business and lead you into unknown ways of making money and helping others in life by your business.

If a man wants to succeed in business he must not only make God His partner, but he must be willing to follow the laws of prosperity as discussed in Supplement Six, No man can possibly fail in business if he will follow these suggestions. With God as a partner and by following the laws of prosperity he cannot help succeeding in any kind of business.

God can help the businessman by changing him in his life and conduct so that he will be capable of making a success in life. God can help him by directing him in the proper channels of success and to the sources of help that he needs. God can help him by moving on the hearts of men at every moment that he needs help to carry on some transaction that will help in a crisis and cause him to make a success. Partnership with God is indispensable to any businessman and to any Christian in any walk of life, and the person who fails to seek the help of God in every endeavor loses many blessings that he would receive from partnership

with God. If you will take God into your life and acknowledge Him in all things, you will be a success in life.

Problems that are hard to solve and from which a man cannot possibly see a way out, if he has God as his partner, he can simply turn them over to God, and He will make a way out. Things can work out so easily and quickly when God begins to act that it will be surprising to see how the problems will be solved. How any man can get along without God in his business is hard to understand. Another thing that is hard to understand for some is how a godless man prospers in business without God, but this is easily cleared up when we consider that following the laws of prosperity will cause both sinners and saints to prosper in a material way. If sinners can prosper by these laws without God, how much more will a Christian prosper with God as a personal partner in his business? If Christians could see this point they would not have to wonder at the prosperity of the wicked. If all businessmen could see the advantage of prosperity with God as being greater than without Him, many of them would turn to God for His supernatural guidance in business matters.

Tapping the Infinite Resources of God

Dwight L. Moody once said, “The world has yet to see what God will do in and for and with and through the man that is wholly yielded to Him.” How true this is! The infinite resources of God have never been explored fully. The average person has such a limited conception of God and His infinite love and providence to all creation that God Himself is limited to manifest His great love to them. When men limit God, they naturally limit His blessings to themselves. If men could wake up to see for themselves the abundance of the provision of God, they would get more from Him in life.

As long as men argue that it is not God’s will to do this or that, or that He cannot and will not do certain things, they will come far short of God’s blessings. It would seem to me that only one reading of the Bible would be sufficient to correct most of the erroneous ideas the average man has of God.

The purpose of these lessons is to help such deluded people to see for themselves what God’s will is and what they are missing of the good things of this life. What should be done by every person is to read the Bible for himself and see what it plainly says on all these questions we are teaching. Every man by reading for himself can see where he has been misled. The Bible says one thing, and

what men teach contrary to: this is easily detected.

There is no excuse for you that are taking these lessons, for you are having your eyes opened to see the infinite blessings God has promised to them that love Him. You have no possible excuse to continue in unbelief and ignorance of what God wants you to have in life. God has literally promised material wealth, physical health, and spiritual freedom from sin as well as from evil habits, and failure in life. In fact there is not one phase of life that God has ignored in His program. There is no want to them that fear God. There can be no failure in life for anyone who will tap the resources of God. It is the duty of every believer to learn what God has promised and then be bold and aggressive in attaining to the benefits provided.

Let the student enter wholeheartedly into fellowship with God and love and obey Him, and he will see for himself that "No good thing will he withhold from them that walk uprightly" (Ps. 84:11). You have before you sickness or health, poverty or wealth, failure or success; you have before you the infinite resources of God and you can have what you want in life that is good; so forget the many false concepts of God and truth that you have been taught and lay hold of the abundance of life. You can have anything you want by simply asking and receiving from your Heavenly Father.

Ten Questions For Supplement Eight. Do You Know:

1. That the bride of Christ is a city and not the Church? In Rev. 21:2, 9-10, it is as simply stated as can possibly be that the bride of Christ is the heavenly city, the New Jerusalem. The bride then is not the Church or a special part of the Church. Neither is the bride Israel or a special company of Jews such as the 144,000 of Rev. 7 and 14. If the bride is a city, that should be accepted without any question. In no place is the Church called the bride, a virgin, a lady, a woman, or referred to by feminine pronouns. On the contrary, the Church is called a "man" because it is the body of Christ, who is a man (Eph. 2:15; 4:13).
2. That all saints of all ages will be a part of the bride of Christ? If, as stated above, the bride of Christ is a city, then naturally all who will live in this city will be part of the bride of Christ. According to Heb. 11:8-16 the Old Testament saints are going to live in that city, and they will be a part of the bride of Christ. According to Heb. 13:14 the present Church saints are

going to live in the same city; so they will also be a part of the bride of Christ. The tribulation saints and the 144,000 Jews of Rev. 7 and 14 will also have part in the resurrection and will live in this city; so these two companies are also to be a part of the bride of Christ (Rev. 7:1-17; 14:1-5; 15:2-4; 20:4-6). Therefore, we conclude that every company of redeemed that will go to live in the New Jerusalem will be a part of the bride of Christ. Just as no one individual or group of individuals, or no one building or group of buildings that go to make a city could be called that city, so no individual, group of individuals, or building in the New Jerusalem could be called the bride of Christ. All the resurrected redeemed saints of all ages and all the other inhabitants and all the buildings of the New Jerusalem will make the final bride of Christ, as we see in Lesson Fifty-two.

3. That there is a difference between the kingdom of Heaven and kingdom of God? The kingdom of Heaven in this age is the realm of profession as taught by the parables, wherein the tares and wheat and the good and bad are in the kingdom of Heaven. The kingdom of God is the realm of God in the vast universe. The kingdom of Heaven is only a part of the universal kingdom of God, as we shall see in Lesson Thirty-one.
4. That the Church is not the kingdom of Heaven or kingdom of God? The Church is the wheat-part of the kingdom of Heaven and only a part of the true servants of the universal kingdom of God. In other words the tares in the kingdom of Heaven and the angels and other subjects of God in the kingdom of God are not part of the Church, as we shall see in our future studies.
5. That there will never be a revived Roman Empire, as taught by many Bible students? The common theory is that the Roman Empire will be revived in the last days and that Antichrist will rule all this empire from Rome. But this is not taught in Scripture anywhere. According to Dan. 7:23-24 there will never be a revival of the Roman Empire, which would mean that there will be one vast empire formed out of the twenty-two states that are now inside the territory of the old Roman Empire. Instead of one empire being formed and being ruled by one man from Rome, as in the days of the Caesars, there will be ten kingdoms ruled by ten kings from ten separate capitals inside this territory. In other words, there will be ten kingdoms formed instead of this empire. There will be ten rulers of this territory instead of one. These ten are the same ones symbolized by the ten toes on the image of Dan. 2:31-45 and the ten horns on the beast of Rev. 17:8-17. That they will be in existence in the days of the second advent of Christ is clear from Rev. 17:14, for here they fight against Christ the day He comes.

This same truth is taught in Dan. 2:44-45, which speaks of the God of Heaven setting up His kingdom on Earth during the days of the ten kings.

6. That Antichrist cannot be any man now prominent in world affairs? This is clear from the fact that the "little horn," the coming Antichrist, cannot come until after the ten kingdoms are formed inside the territory of the Roman Empire. If the "little horn" represents the Antichrist coming after the ten kingdoms are formed and if he will come from among them, as plainly stated in Dan. 7:7-8, 23-24, then he cannot come until the ten kingdoms are formed, and therefore he cannot be any man in world affairs until after they are fully formed. His coming, according to 2 Thess. 2:7-8, is after the rapture of the Church, as we shall see in Lesson Forty-three.
7. That the Antichrist will be a future mortal man and not some supernatural resurrected man or not some succession of popes, as taught by many? That he will be a man is clear from Rev. 13:18, "it is the number of a man; and his number is six hundred three-score and six" (Rev. 13:18). That he will be a mortal man is clear from the fact that he will be "slain" by Christ at His second advent (Dan. 7:11; Isa. 11:4; 2 Thess. 2:7-8). If Christ is going to slay him at the second advent, then he must be a mortal man at that time. This proves that he will not be a resurrected immortal man from the dead.
8. That Antichrist cannot be Judas or any man that has ever lived on the Earth before? As we have seen in the last point above, he will be a mere mortal man at the second advent of Christ, and therefore, he could not be a resurrected immortal man as he would have to be if he were Judas or some other historical man coming back from death. There is no statement anywhere in Scripture that says that he must be some historical man from the dead. This is mere supposition of prophetic sensationalists who try to get more from the Bible than it says. That both Judas and Antichrist are called sons of perdition proves nothing, for this term simply means "sons of destruction," because both are destined to destruction. It is appointed unto men "once to die" and not two or three times as would have to be the case if Antichrist is to be some historical man from the dead. Antichrist will die the day Christ comes so he must be a mortal man at that time. If he is a mortal man at that time he cannot be some man from past history who has died and has seen corruption in the grave for hundreds or thousands of years. Therefore we dismiss this theory as not being worthy of consideration from the standpoint of Scripture.
9. That Antichrist cannot come from Italy, the Vatican, Germany, Russia, or from any prominent country of today, or from Heaven or Hell? According to Dan. 7:7-8, 23-24, he will come from within the old Roman Empire and

from among the ten kingdoms that are yet to be formed therein. This alone would prove that he cannot come from Heaven, Hell, Germany, Russia, or from other countries that man say he will come from. According to Dan. 8:7-9, 20-23, he must come from one of the four divisions of the old Grecian Empire, which would be known today as Greece, Turkey, Syria, and Egypt. When Alexander the Great died, his empire was divided into four parts, as can be seen by consulting any ancient history publication. In Dan. 8:9 it states, "Out of one of them," that is, out of one of these four divisions of the Grecian Empire the "little horn" would come, and this is explained in verse 23 as being in the latter time of the existence of these four kingdoms a king of fierce countenance would rise. The four kingdoms of Dan. 8 will make four of the ten of Dan. 7, and the purpose of this chapter over Dan. 7 is to narrow the coming of the Antichrist geographically from ten kingdoms to four of the ten; so we can definitely say that he will not come from any country outside of these four kingdoms. Therefore, because he is coming from either Greece, Turkey, Syria, or Egypt he cannot come from Italy, the Vatican, Germany, Russia, or some other place many Bible students say he will come from, for none of these countries was a part of the old Grecian Empire or the four divisions of the Grecian Empire out of which Antichrist must come. If men had read these chapters and believed what is plainly revealed, we never would have had all the foolish speculations of the past about Mussolini, Hitler, or some other man. Neither would we have now the present foolish speculation that the Pope, or some present man will be the Antichrist to fulfill prophecy.

10. That the Bible definitely tells you where Antichrist comes from? The book of Daniel not only makes it clear that he will come from the ten kingdoms of the old Roman Empire, as in Dan. 7:7-8, 23-24, and from the four divisions of the Grecian Empire, which are four of the ten, as in Dan. 8:7-9, 20-23, but it also makes it clear that he will come from the Syrian division of the four divisions of Greece, as plainly taught in Dan. 11. The king of the north of this chapter is Syria, and the king of the south is Egypt. Wars between these two divisions of Greece are pictured in Dan. 11:5-34. Verses 35-45 portray war between these same two kingdoms "at the time of the end," showing the result of the last war between them. It states that the land of Egypt shall not escape the king of the north in this last war, thus identifying Syria as being the country from which Antichrist must come.

    If the king of the north was Russia, as many Bible students now teach, how could Dan. 11:44 be fulfilled? What countries are north of Russia that could fight against her, as is required by this verse? There are no countries north

of Russia, thus proving that the king of the north could not be Russia. When we understand the reference to be the northern division of the Grecian Empire, Syria, everything in the passage is clear. The Antichrist definitely comes from Syria and is called the king of the north who will fulfill all of Dan. 8:22-23; 11:35-45; 12:1-7.

17. THE DISPENSATION OF LAW

THE DISPENSATION OF LAW

(Ex. 12:37—Mt. 2:23)

I. The Definition of the Dispensation of Law

This dispensation is so called because of the law given to Moses, which became the rule of faith and practice during this period.

II. The Length of the Dispensation of Law

This dispensation lasted from Moses to Christ, or from the exodus from Egypt to the preaching of the kingdom of Heaven by John the Baptist (Mt. 11:12-13; Lk. 16:16). *It was more than 1,718 years long as proven by the following facts:*

1. FROM THE EXODUS FROM EGYPT TO THE ENTRANCE INTO CANAAN WAS OVER 41 YEARS. Israel stayed at Sinai for one year and one month (Num. 10:11-12). Then they wandered in the wilderness forty years after rebelling at Kadesh-barnea, making over 41 years (Num. 14:33-34; 32:13; Deut. 2:7; 8:2-4; 29:5; Josh. 5:6; Acts 7:23-42; 13:18; Heb. 3:9, 17).

2. FROM THE ENTRANCE INTO CANAAN TO THE REIGN OF SAUL WAS OVER 520 YEARS:

(1) Joshua in Canaan (Josh. 14:7; 24:29) 30 years

(2) Elders that outlived Joshua (Judg. 2:7–3:7) ? years

(3) The first servitude (Judg. 3:7-8) 8 years

(4) Othniel, the first judge (Judg. 3:9-11) 40 years

(5) The second servitude (Judg. 3:12-14) 18 years

(6) Ehud, the second judge (Judg. 3:15-30) 80 years

(7) The third servitude (Judg. 3:31) ? years

(8) Shamgar, the third judge (Judg. 3:31) ? years

(9) The fourth servitude (Judg. 4:1-3) 20 years

(10) Deborah and Barak, the fourth and fifth judges (Judg. 4:4–5:31) 40 years

(11) The fifth servitude (Judg. 6:1-10) 7 years

(12) Gideon, the sixth judge (Judg. 6:11–8:32) 40 years

(13) Abimelech, the seventh judge (Judg. 8:33–9:57) 3 years

(14) Tola, the eighth judge (Judg. 10:1-2) 23 years

(15) Jair, the ninth judge (Judg. 10:3-5) 22 years

(16) The sixth servitude (Judg. 10:6-18) 18 years

(17) Jephthah, the tenth judge (Judg. 11:1–12:7) 6 years

(18) Ibzan, the eleventh judge (Judg. 12:8-10) 7 years

(19) Elon, the twelfth judge (Judg. 12:11-12) 10 years

(20) Abdon, the thirteenth judge (Judg. 12:13-15) 8 years

(21) The seventh servitude (Judg. 13:1) 40 years

(22) Samson, the fourteenth judge (Judg. 13:2–16:31) 20 years

(23) Civil war (Judg. 17:1–21:25) ? years

(24) Eli, the fifteenth judge (1 Sam. 4:1; 15-18) 40 years

(25) Samuel, the sixteenth judge, at least 40 years between Eli and Saul (1 Sam. 4:1, 15-18; 7:2-15; 8:1-5) 40 years

TOTAL: 520 year

It will be noticed that there are no definite dates mentioned in Scripture for the above listed points (2), (7), (8), and (23), so the whole period must have been longer than 520 years. The 450 years of Acts 13:19-21 “until Samuel the prophet” Perhaps began with Point (3) and ended with Point (24). This list brings us down to Samuel, leaving unspecified the duration of periods for which dates are not mentioned in Scripture.

3. FROM SAUL TO THE BABYLONIAN CAPTIVITY WAS 513 YEARS:

(1) Saul’s reign over all Israel (Acts 13:21) 40 years

(2) David’s reign over Judah and all Israel (2 Sam. 5:4) 40 years

(3) Solomon’s reign over all Israel (1 Ki. 11:42) 40 years

(4) Rehoboam’s reign over Judah after the kingdom was divided 1009 b.c. (1 Ki. 14:21) 17 years

(5) Abijam’s reign over Judah (1 Ki. 15:1-2) 3 years

(6) Asa’s reign over Judah (1 Ki. 15:10) 41 years

(7) Jehoshaphat’s reign over Judah (1 Ki. 22:41-42) 25 years

(8) Jehoram’s reign over Judah (2 Ki. 8:16-17) 8 years

(9) Ahaziah’s reign over Judah (2 Ki. 8:25-26) 1 year

(10) Athaliah’s reign over Judah (2 Ki. 11:3) 6 years

(11) Jehoash’s reign over Judah (2 Ki. 12:1) 40 years

(12) Amaziah’s reign over Judah (2 Ki. 14:1-2) 29 years

(13) Azariah or Uzziah (2 Ki. 15:1-2) 52 years

(14) Jotham’s reign over Judah (2 Ki. 15:32) 16 years

(15) Ahaz’s reign over Judah (2 Ki. 16:1-2) 16 years

(16) Hezekiah’s reign over Judah (2 Ki. 18:1-2, six years before and twenty-three years after the ten-tribe captivity, 749 b.c.) 29 years

(17) Manasseh’s reign over Judah (2 Ki. 21:1) 55 years

(18) Amon’s reign over Judah (2 Ki. 21:19) 2 years

(19) Josiah’s reign over Judah (2 Ki. 22:1) 31 years

(20) Jehoahaz’s reign over Judah (2 Ki. 23:31-33) 3 months

(21) Jehoiakim’s reign over Judah (2 Ki. 23:36) 11 years

(22) Jehoiakin’s reign over Judah (2 Ki. 24:6-16) 3 months

(23) Zedekiah’s reign over Judah (2 Ki. 24:18) 11 years

TOTAL: 513 years

The 480-year period ending with the fourth year of Solomon’s reign is from the entrance into Canaan until Solomon’s fourth year, excluding the 111 years of servitude and the three years of confusion under Abimelech. The 480 years then is the whole time of Israel’s security as a nation free from servitudes and civil strife (1 Ki. 6:1).

4. FROM THE BABYLONIAN CAPTIVITY TO THE RESTORATION WAS 164 YEARS:

(1) The Babylonian captivity (Jer. 25:11-12; 29:10) 70 years

(2) Darius the Mede (Dan. 5:31; 8:3, 20; 9:1-2) 2 years

(3) Cyrus the Persian (Ezra 1:1-4; 3:8; Is. 44:28; 45:1) 9 years

(4) Cambyses, the son of Cyrus (Ezra 5:1–6:22) 7 years

(5) Darius I, of profane history (Ezra 5:1–6:22) 35 years

(6) Xerxes, the fourth king of Dan. 11:1-3 21 years

(7) Artaxerxes (Neh. 2:1) 20 years

TOTAL: 164 years

(The dates of the reigns of the kings of Medo-Persia were taken from the *Encyclopedia Britannica*.)

5. FROM THE RESTORATION TO CHRIST WAS 483 YEARS:

In Dan. 9:24-27 a prophecy is given concerning Seventy Weeks. Each Week is a period of seven years, as proven by the last half of the Seventieth Week being 3½ years (Dan. 12:7; Rev. 12:6, 14; 13:5). This would make the whole Seventy Weeks to be 490 years, or 483 years to the crucifixion of Christ: (A study of these Seventy Weeks will be given in Lesson Forty.)

This period of 483 years begins with the commandment to restore Jerusalem unto the Messiah and ends with His crucifixion. It takes in the Seven Weeks and the 62 Weeks of Dan. 9:24-26. It does not take in the one Week of Dan. 9:27. The Seven Weeks or 49 years were for the restoration of the temple and the city. They began with the commandment to restore the city and ended with the completion of it. The 62 Weeks or 434 years began immediately after the completion of the city and ended with the crucifixion of the Messiah. The one Week remains to be fulfilled in the future when Israel will again be a nation in complete control of Palestine.

The total of these five periods is 1,721 years or more. This age really lasted only to the ministry of John the Baptist (Mt. 11:11-13; Lk. 16:16). Deduct the three years of Christ's ministry from the 1,721 years and the length is 1,718 years. This makes a total from Adam to Christ of 4,234 years or more. These years, plus the 1,915 years since the crucifixion, makes a total of 6,143 years from Adam to the year 1949. The years from 1949 to the revelation of the Antichrist, the seven years from his revelation to the Millennium, and the Millennium itself, will make a grand total from Adam to the end of the Millennium of 7,149 years or more. What will happen after the Millennium will be dealt with in Lessons Forty-nine through Fifty-two.

III. The Favorable Beginning of this Dispensation

Never did fallen man have a more favorable beginning than did Israel at the beginning of this dispensation. The Israelites had seen the mighty power of God doing signs and wonders in Egypt, in the exodus from Egypt, and in the

wilderness for over forty years. No race of people had ever seen such miracles before or such manifestations of the power of God. God spoke the law to them in an audible voice (Deut. 5:22-24). He was visible with them in a pillar of fire by night and a cloud by day (Exod. 14:19-31). He supernaturally provided bread for them and kept their clothes from wearing out for forty years (Deut. 29:5; Exod. 16:35). He gave them quails and water and provided for them on every occasion (Exod. 16:12; 17:6). He took sickness from them, and there was not a feeble person in all their tribes (Exod. 15:26; 23:25; Ps. 105:37; 107:20). He gave them the riches of Egypt for their long hire in lieu of wages for the long period of slavery (Ps. 105:37; Exod. 12:36). He gave them revelations and made personal appearances to them and led them to victory over all their enemies (Exod. 24:9-11; Deut. 4:6-8; 5:1-6; Josh. 5:13-15). He led them into a land flowing with milk and honey and promised to prosper them in all things and protect them from all enemies if they would serve Him (Num. 13:27; Exod. 23:20-33). He gave them a complete code of laws governing every phase of human life. He made new eternal covenants with them and gave them promises of blessings that covered all human needs in this life and in the one to come. They had the old covenants and promises concerning God's eternal purpose on Earth with them.

They had many spiritual experiences of the gospel, as we shall see in the next lesson. What more could they have asked that would have made a more favorable beginning?

IV. The Test for Man in This Dispensation

The test for man in this dispensation was to obey the Law of Moses in every detail, which included the following regulations:

1. THE COMMANDMENTS (Exod. 20:1-17; Deut. 5:1-21). These express the sum of God's holy will in every phase of human life. They are the sum of God's laws, judgments, and ordinances.

2. THE JUDGMENTS (Exod. 21:1–23:33). These express the sum of the relations of men with men in their earthly pilgrimage. These are the more detailed regulations of the social laws that are summed up in the Ten Commandments.

3. THE ORDINANCES (Exod. 24:12–31:18). These express the sum of the religious life and worship of the people of God. These are the more detailed

regulations of the religious laws of the Ten Commandments.

V. The Purpose of God in This Dispensation

All other dispensational tests had proven man a failure and utterly incapable in himself of doing the will of God. In this new age God purposed to give man His will in every detail. He planned to organize a commonwealth of nations headed by Israel and governed by His laws and by men of His own choice. He planned a visible system of worship and a place where His glory could be continually manifested and where He could have perpetual contact with men (Exod. 19:3-7; Deut. 28). He further purposed that through Israel He would destroy the second race of giants, the off-spring of the sons of God and the daughters of men born after the flood, and defeat the devil through the coming of the Messiah through Israel. He purposed so to bless Israel as a nation and make it to prosper as to become a physical and spiritual example in the Earth of what all nations could enjoy if they would turn from their idols and serve the true Living God. His purpose in other respects was the same as in the Dispensation of Promise, (See Lesson Fifteen, Point V).

These were the days when God began to speak to people by prophets more than ever before (Heb. 1:1-3). Before this, God Himself came down to talk and intervene personally in the affairs of man at the ending of one age and the beginning of another. God also appeared many times during the different ages. In the time of the Dispensation of Innocence He came down and had fellowship with man in the cool of the day. When man fell, God made an appearance and personally dealt with him, driving him out of the Garden and cursing the Earth. He then started man out under the rule of the conscience, under new conditions and new responsibilities. Man continued in the Dispensation of Conscience until he became so wicked that God came down again to intervene and bring judgment. He personally dealt with and talked with man at the beginning and end of the Dispensations of both Innocence and Conscience (Gen. 2:15-25; 3:1-24; 4:1-16; 6:9-22; 7:1-5); of Human Government (Gen. 8:15–9:17; 11:1-9); and of Promise (Gen. 12:1-4; 13:14-18; 15:1-21; 17:1-22; 18:1-33; 22:1; 26:2-5, 24-25; 31:3; 35:1).

There was a period for many years during the Dispensation of Promise that God’s voice was not heard. Then at the end of that period He revealed Himself again (Exod. 2:23–4:31). From that time on through the Dispensation of Law He sent scores of prophets to His chosen people until 400 years before Christ. Then,

after this 400 years, He began to speak to them through a prophet-forerunner and through His own Son (Mt. 3:1-17; 17:1-5; Heb. 1:1-3). After the Son went back to Heaven God spoke through His apostles and preachers, enduing them with the gifts of the Holy Spirit according to His own will (1 Cor. 1:18-31; 12:1-28; Eph. 4:11-16; Heb. 2:1-4). This is God's program throughout this Age of Grace. At the end of this Age of Grace God will again personally deal with the race and will send His Son from the heavens to set up an earthly kingdom to put down all rebellion and rule the Earth in righteousness (Mt. 24:1–25:46; Lk. 21; 1 Cor. 15:24-28; 2 Thess. 1:7-10; 2:1-12; Jude 14; Rev. 19:11-21; 20:1-15). Grace began with the advent of His Son and will end in the same way (Mt. 1-2; Rev. 19:11-21). Similarly, the Millennium will begin by war and will end in the same way (Rev. 19:11-21; 20:1-10).

Thus we see that God is the Great Overseer of all His creation, guiding it to a desired end, until the universe is rid of all rebellion and the rest of society is perpetuated in righteousness forever (1 Cor. 15:24-28; Eph. 1:10; Rev. 21-22).

God's Purpose in Giving the Law of Moses

1. God's purpose was that the Law of Moses should govern Israel until the Messiah should come. It "prophesied until John" (Mt. 11:11-13; Lk. 16:16-17).

2. It stopped every mouth and made the whole world guilty before God so that God could have mercy upon all alike: "Now we know that what things soever the law saith, it saith to them that are under the law: that every mouth may be stopped, and all the world become guilty before God" (Rom. 3:19-20).

3. It brought to men the knowledge of sin: "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin . . . The law worketh wrath: for where no law is there is no transgression sin is not imputed where there is no law . . . Moreover the law entered that the offense might abound" (Rom. 3:19-20; 4:15; 5:13, 20; 7:5, 7-14).

4. "It was added because of transgressions, till the seed should come . . . The law was our schoolmaster to bring us unto Christ, that we might be justified by faith" (Gal. 3:12-13, 19-24).

5. The law brought bondage: “These are the two covenants; the one from Mount Sinai which gendereth to bondage” (Gal. 4:24-31; 5:1).

6. The law was a “shadow of good things to come [imposed upon men] until the time of the reformation” (Col. 2:14-17; Heb. 8:5; 9:1-10, 24; 10:1).

The Fulfillment of the Law and Why it Was Done Away in Christ

According to the above purposes of God in giving the law it was only natural that it should be done away when it was fulfilled in Christ and after it had served its purpose. That there was a change in the law of God to men after Christ came and that He fulfilled the law when He came is not only stated in the quotations above, but such is specifically stated in the following Scriptures:

“I am come to fulfill the law . . . one jot or tittle shall in no wise pass from the law, till all be fulfilled” (Mt. 5:17-18), “The law prophesied until John” (Lk. 16:16), “All things must be fulfilled, which was spoken in the law of Moses” (Lk. 24:44), “For the priesthood being changed, there is made of necessity a change also of the law” (Heb. 7:12), “The first covenant . . . was a figure for the time then present . . . imposed on them until the time of the reformation” (Heb. 9:1, 9, 10), “Cast out the bondwoman and her son” (which is an allegory teaching the law was to be done away, Gal. 4:24-31), “Christ is the end of the law for righteousness to everyone that believeth” (no man is made righteous by keeping it, Rom. 3:19-31; 8:3; 10:4; Gal. 2:16-21; 5:4; Eph. 2:15; Col. 2:14-17; Acts 13:39; 15:5-29), “he taketh away the first, that he may establish the second” (Heb. 10:1-9).

The word “fulfill” means “completed,” “brought to an end,” “expired,” and “finished” in the same sense that many prophecies were fulfilled in Christ and because they are fulfilled they are no longer in force. They have served their purpose. See the use and meaning of “fulfill” in Mt. 1:22; 2:15, 17, 23; 4:14; 8:17; 12:17; 13:35; 21:4; 26:54, 56; 27:9, 35; etc.

Three times it is stated in 2 Cor. 3:6-18 that the Old Covenant or the Law of Moses was done away and once it is spoken of as being abolished and that the New Covenant has taken its place. What was done away and abolished is mentioned in particular as being “the ministration of death written and engraven in stones,” which was the Ten Commandments, for they were the only part of the law written on stones. We are not obligated to keep the Ten Commandments of

the Old Covenant. We are now obligated to keep only those of the Ten Commandments that were brought into and made a part of the New Covenant. All ten of them can be found in the New Covenant except the fourth commandment on the sabbath and this was not made a part of the New Covenant because it was a special day commemorating the deliverance of Israel from Egyptian bondage (Deut. 5:15). It was a special day of rest for the one nation of Israel only and for Gentiles who became part of that nation (Exod. 31:12-18; Ezek. 20:12-20). Since Gentiles and Christians were not delivered from Egyptian bondage it is foolish to commemorate that day as commanded of Israel. Christians are freed by the New Covenant from the Jewish sabbath and are free to observe any day (Rom. 14:5-6; Gal. 4:9-10; Col. 2:14-17). Early Christians observed the day of Christ's resurrection to commemorate their deliverance from slavery to sin and Satan (Jn. 20:1, 19, 26; Acts 20:7-11; 1 Cor. 16:1-2).

What Was Wrong With the Law of Moses That it Needed Changing?

1. It had a sinful mediator (Gal. 3:10).

2. It could not give eternal inheritance (Rom. 4:13-25; Gal. 3:18).

3. It was dedicated by the blood of animals (Exod. 24:6-8; Heb. 9:16-22).

4. It brought condemnation, not life (Rom. 3:19-20; 4:15; 7:1-25; 8:3-4; Gal. 3:21).

5. It could not justify a man (Acts 13:39; Gal. 2:16-21).

6. It could only profit when kept, but it was impossible to be kept by a man in himself (Rom. 2:25; 7:7-25; 8:7; Gal. 3:10-25).

7. It brought all men under the curse and executed them (Gal. 3:10-14).

8. It was not of faith or grace (Gal. 3:11; Jn. 1:17).

9. It was a law of works and bondage (Rom. 3:26-31; Gal. 3:10-12; 4:21-31).

10. It gave a knowledge of sin and made men sinners but it could not save them from their sins (Rom. 3:19-20; 4:15; 7:7-25; 8:3-4).

11. It brought wrath instead of blessing (Rom. 4:15).

12. It was not the same as the gospel to Abraham (Rom. 4:3-16; Gal. 3:6-18).

13. It was only a temporary law (Gal. 3:19-25; 2 Cor. 3:6-18; Eph. 2:15; Col. 2:14-17; Heb. 7:16).

14. It could never make perfect (Heb. 7:11-12, 18-19; 9:9-10; 10:1-18).

15. It was disannulled because of its weakness and unprofitableness (Heb. 7:18).

16. It could not redeem and make dead to sin (Rom. 8:1-4; Gal. 2:16-21; 3:13-21), but it could bring death and condemnation (Rom. 7:7-25; 2 Cor. 3:6-18).

17. It was not made by an oath, neither were its priests made by any oath, therefore both the law and the priesthood could be changed (Heb. 7:12, 20-22).

18. It was not as good as the New Covenant (Heb. 7:22).

19. It had a changing priesthood while the New Covenant does not have (Heb. 7:11-28).

20. It had sinful priests while the New Covenant does not have (Heb. 5:1-4; 7:26-28; 9:7).

21. It had a temporary and shadowy sanctuary (Heb. 8:1-5, 13; 9:9-25; 10:1-18).

22. It had a faulty ministry and a weaker foundation than did the New Covenant (Heb. 8:6; 7:11-28).

23. It demanded righteousness but could not produce it (Rom. 4; 8:1-4; Gal. 3).

24. It was faulty (Heb. 8:7, 13) while the New Covenant is not (Jas. 1:25).

25. It kept men from God (Heb. 9:7-8; 10:19-22).

26. It was made necessary by sin and was added and imposed until Christ should come (Gal. 3:19-25; Heb. 9:9-10, 23-28; 10:5-18).

27. It had animal sacrifices which had to be offered daily while the New Covenant had Christ as a sacrifice once and forever (Heb. 9:11-28; 10:3-4).

28. It was a mere shadow of things to come (Heb. 8:5; 9:11; 10:1-18).

29. It could not satisfy the demands of God and could not impart the Holy Spirit or produce miracles (Gal. 2:21; 3:1-5; Rom. 8:1-4).

30. It was made to be changed when Christ should come (Gal. 2:19-21; 3:19-25; Heb. 7:11-22; 8:5-6; 9:9-10; 10:1-18).

VI. The Means of God in Accomplishing His Purpose

The means God used to further His plan in this age were the completion of the organization of Israel and the establishment of them as a nation, the destruction of the giants in the Earth, the complete victory of Israel over all their enemies, the manifestation of God's glory and power, and the blessing of Israel as a people so as to prove to the heathen that God is the true Living God.

VII. The Failure of Israel in This Dispensation

There is one long record of the failures of Israel: in the wilderness, under Joshua, the judges, the kings, in the captivities, in the restoration, and finally culminating in the rejection and crucifixion of their Messiah and the persecution and death of His followers until God's wrath came upon them to the uttermost. These failures may be summed up as follows:

1. FAILURES IN THE WILDERNESS FOR FORTY-ONE YEARS.

(1) Murmured for water at Marah (Exod. 15:22-26)

(2) Murmured for bread and meat (Exod. 16:1-22)

(3) Murmured for water at Rephidim (Exod. 17:1-7)

(4) Murmured for flesh the second time (Num. 11)

(5) Murmured because of the giants (Num. 13:31–14:5)

(6) Murmured for water the third time (Num. 20:1-12)

(7) Murmured because of the death of the princess (Num. 16:41)

(8) Murmured because of the hardships in travel (Num. 21:1-9)

(9) Leaned on the arm of flesh (Exod. 18:1-27)

(10) Sinned in worshiping the golden calf (Exod. 32)

(11) Miriam and Aaron's sin of self-exaltation (Num. 12)

(12) Refused to enter Canaan through unbelief (Num. 14)

(13) Gainsaying of Korah (Num. 16; Jude 11)

(14) Sin of adultery (Num. 25)

(15) Sin of Moses (Num. 20:1-12; 27:14)

NOTE: There were eleven different plagues and judgments sent upon Israel in the wilderness for these sins. Nine were sent because of the misuse of the tongue. This is the cause of most trouble in the human race as is clear from Ps. 34:13; Prov. 6:17; 12:18; 21:23; Mk. 7:20-23; Jas. 1:26; 3:1-18; 1 Pet. 4:11; 2 Pet. 2:10. These eleven plagues and judgments are found in Num. 11:1-34; 12:1-16; 14:30-35; 14:36-37; 16:1-50; 21:1-9; 25:1-9.

2. FAILURES UNDER JOSHUA FOR THIRTY YEARS.

(1) The sin of Achan (Josh. 7)

(2) League with the Gibeonites (Josh. 9)

(3) Sin in not destroying the inhabitants of Canaan (Judg. 1–2)

3. FAILURES UNDER THE JUDGES FOR FOUR HUNDRED AND FIFTY YEARS. (For failures under the judges see under "The Length," Point II, 2,

above.)

4. FAILURES UNDER THE KINGS FOR FIVE HUNDRED AND THIRTEEN YEARS. (For the failures under the kings see the passages under “The Length,” Point II, 3, above.) Every king in Israel failed in some respect and Israel became worse and worse until God had to send them into captivity, completely destroying their capitol and doing away with them as a nation. Israel had failed to destroy the giants until this period. The last were destroyed by David and his men.

5. FAILURES IN THE CAPTIVITIES (Ezek. 2:3–3:9).

6. FAILURES IN THE RESTORATION.

(1) Intermarriage (Ezra 10).

(2) Robbing the Levites of the tithe (Neh. 13:10-14; Mal. 3:12).

(3) Breaking the sabbath (Neh. 13:15-22).

(4) Unlawful marriages (Neh. 13:23-30).

(5) Neglect of the house of God (Hag. 1:1-15).

(6) Corrupt priesthood (Mal. 1:6-14; 2:7-17).

Ten times in Malachi alone, God accuses Israel of different sins and Israel calls God to question about His accusations. This shows the backslidden and self-righteous condition of the people. This hypocritical attitude increased during the 400 years between Malachi and Christ. It is seen in the leaders of Israel at the time of Christ and the apostles in all New Testament passages dealing with Israel (Mt. 3:15; 5:20; 6:1-18; 11:20-27; 12:22-30; 15:1-20; 16:1-12; 23:1-39; Jn. 5:1-9, 41). This rebellion finally caused Israel to crucify their own Messiah (Mt. 26:57–27:66) and to persecute His followers (Acts 3:1-5; 6:8–8:3; 9:1-9; 12:1-19; 13:41-52; 22:1–28:24) until God had to reject them as a nation, destroy their city a second time, and scatter them throughout the world (Lk. 21:20-24; Rom. 11).

The Times of the Gentiles Continued

As we have seen in Lesson Fifteen, “the times of the Gentiles” began with the Egyptian bondage in the latter part of the Dispensation of Promise. These times of the Gentile domination of Israel continued throughout the Dispensation of Law, more or less, as we shall see in the history of Israel and the rise and Fall of Gentile powers of the Old Testament period.

The exodus from Egypt was the beginning of the history of Israel in this period. They left the Red Sea and journeyed into the wilderness and came to Sinai in about three months (Exod. 15:22; 16:1; 17:1-15; 19:1-2). For one year and one month they stayed at Sinai where the law was given, the tabernacle was built and set up, the nation was organized and taught the law (Exod. 19:1–40:38; Num. 1:1–10:10).

Then they left Sinai in the second month of the second year after leaving Egypt and came to Kadesh-barnea, where they rebelled and refused to enter the promised land (Num. 10:11–14:12). For this tenth rebellion against God they were cursed to wander in the wilderness for forty years (Num. 14:22-45). After the forty years were finished the new generation of Israel was numbered and preparation made to enter Canaan (Num. 26:1–36:13). The summary of all the wilderness wanderings is given in Num. 33.

Before the death of Moses, Joshua took command of Israel (Num. 27:15-23). Israel conquered Sihon, King of the Amorites, and Og, King of Bashan, and settled in their countries east of the Jordan (Num. 21:21-35). After the death of Moses, Joshua led Israel across Jordan and conquered all the land of Canaan and divided the land east and west of the Jordan into twelve parts (Josh. 3:1–22:34).

In Josh. 24:31 we are told that Israel served the Lord all the days of Joshua and all the days of the elders that outlived Joshua. How long this was is not known, but it was over thirty years (Josh. 14:7; 24:29). After this, Israel began to serve false gods, and for 450 years until Samuel the children of Israel went through a number of servitudes to various nations round about. God raised up sixteen judges to deliver Israel in times of repentance. (See Point II, 2, above).

When Samuel got old, Israel demanded a king, and God gave them Saul (1 Sam. 8:1–10:27). Saul soon delivered Israel from her immediate enemies, but he began to rebel against God, and God chose David as king (1 Sam. 11:1–16:13). After David’s victory over Goliath, Saul became jealous of him and made eighteen attempts to kill him before Saul fell in battle after a reign of forty years

(1 Sam. 17:1–31:13).

David was made king over the tribe of Judah while Abner made Ish-bosheth, the son of Saul, king over the eleven tribes (2 Sam. 2). After a reign of over seven years David was made king over all Israel. He reigned altogether for forty years (2 Sam. 5:1-5). David conquered Jerusalem and made it the capital of the united kingdom (2 Sam. 5:6-12). David also subjugated Philistia, Moab, Syria, Ammon, Amalek, Edom, and all the country round about, even to the River Euphrates (2 Sam. 8:1–12:31). During the Ammonite war David committed his great sin and for years reaped what he had sowed, as recorded in 2 Sam. 10:1–21:22. When he was old he made Solomon king (1 Ki. 1-2).

Solomon inherited the great kingdom of Israel from the Mediterranean to the Euphrates and from Egypt to Hamath. He developed this vast kingdom inwardly. He built the first temple at Jerusalem, costing a fabulous sum. According to the Illinois Society of Architects, in 1925 it cost over $87 billion at present day prices. The cost of Solomon's temple, its internal decorations, and the paraphernalia were one of the wonders of the olden times. According to Vallapardus, the talents of gold, silver, and brass used in the construction were valued at the enormous sum of $34,399,110,000. The worth of the jewels is generally placed at a figure usually as high. The vessels of gold, according to Josephus, were valued at 140,000 talents, which when reduced to everyday coinage according to Chapel's reduction tables, equals the sum of $1,876,481,515. The vessels of silver, according to the same authority, were still more valuable, being set down as worth $3,246,720,000. The priest's vestments and robes of the singers were worth $10,050,000. The trumpets alone were worth $1,000,000.

To the above add the expense of building materials, labor, and the like, and some amazing figures present themselves. There were 10,000 men hewing cedars, 60,000 bearers of burden, 80,000 hewers of stone, 3,300 overseers, all of whom were employed for seven years and upon whom, besides their wages, Solomon bestowed $33,669,885 as a bonus. If the daily food was worth 45 cents each, the sum total of feeding this army of workmen during seven years and six months totals up to $344,385,440. The materials in the rough are estimated as having been worth $12,726,685,000. Thus the several estimates of labor and materials show a total of $87,212,210,840. The previous reference to the present-day value means that which existed before World War Two. Since then everything has doubled in value and cost; so each of the above listed figures would now be

twice as high as they were and the cost in 1949 would be $174,422,421,680.

Solomon's reign of forty years may be considered the golden age for Israel. The culture and civilization of Israel were materially advanced by Solomon. On the other hand, his liberal-mindedness in the treatment of foreign wives, in permitting them to retain their heathen worship, exposed the kingdom to the curse of God. Because of this policy the king forfeited the sympathy of the pious Israelites. The heavy services and taxation, to which the people were compelled to submit, were deeply felt and later caused revolt against Rehoboam, the next king.

When Solomon died his son Rehoboam came to the throne, and the people of the ten tribes rebelled and chose Jeroboam as king. The kingdom was then divided into the Northern Kingdom and the Southern Kingdom, and David's powerful kingdom came to an end. During the next 260 years the Northern Kingdom continued to be separated from Judah and Benjamin. All the kings of this kingdom were wicked and idolatrous. For this God permitted various nations to punish them. Finally about 749 b.c. the ten tribes were taken into Assyrian captivity. Assyria was the second world-empire to oppress Israel in "the time of the Gentiles."

The two tribes continued for about 133 more years and were finally taken into Babylonian captivity. During the 260 years before the ten tribes were taken into captivity, the Southern Kingdom was ruled by wicked kings with the exception of Asa, Jehoshaphat, Joash, Amaziah, Uzziah, Jotham, Hezekiah, and Josiah, and even some of these were partly bad. (See Point II, 3, above.) The Northern Kingdom established idolatry as the state religion. The Southern Kingdom off and on continued to worship the true God, but as a whole the people were idolatrous. Idolatry continued to get worse after the captivity of the ten tribes until God permitted the two tribes to be taken into captivity. The ten tribes were in captivity for 203 years and the two tribes for seventy years before a remnant of the whole twelve tribes returned under Jerubbabel, Ezra, and Nehemiah. In this 133 years between the captivities of the two kingdoms, the Babylonian Empire rose to power and conquered the Assyrian Empire and became the third world power to oppress Israel in "the times of the Gentiles." The ten tribes were already in captivity to Assyria when the two tribes were taken into captivity to Babylon. This made the whole of the tribes of Israel captive to Babylon for seventy years (Jer. 25). During the last one hundred years before the Babylonian captivity of the two tribes they were more or less controlled by Assyria. Thus

“the times of the Gentiles” were going on for many centuries before the days of Nebuchadnezzar, at which time most Bible students begin “the times of the Gentiles.”

During the reigns of the kings of Israel from Saul to the captivities God sent many prophets to Israel to preach righteousness to them and rebuke them for their sins. The most prominent of these besides the writing prophets of the Old Testament were Elijah and Elisha, whose exploits are recorded in 1 Ki. 17–2 Ki. 13. Nathan, Gad, and other prophets were sent of God in the reigns of David and Solomon.

During the period of the kings of Israel and through Old Testament history to the time of Christ there were six world empires that oppressed Israel. The first was Egypt, which, during the sojourn of Israel before Moses, grew to be a world power.

With Israel’s departure from Egypt and God’s judgments upon her she declined until she became a second-rate power. The plagues upon Egypt and the destruction of the armies of Egypt at the Red Sea almost destroyed the might of Egypt. There were times, however, when Egypt caused trouble for Israel long after their settlement in Canaan. Egypt is mentioned 729 times in Scripture. Solomon made a treaty with Egypt (1 Ki. 3; 9:16). During the reign of Rehoboam, Solomon’s son, Shishak, king of Egypt, invaded Judah and took all the riches of the temple into Egypt (1 Ki. 14:25-29). Egypt and Assyria fought several wars during the period of the kingdoms of Israel. Pharaoh killed Josiah, king of Judah, in one of these wars (2 Ki. 23:28-30).

Assyria was the second empire to oppress Israel. Assyria is referred to in the Bible about 150 times. She was the main oppressor of Israel during the period of the kings.

Assyria was founded shortly after Babylon, and for many centuries these two powers fought for supremacy. Babylon was generally victor until Shalmaneser I, during the period of the judges of Israel, threw off the yoke of Babylon and ruled the whole of the Euphrates valley. Then Assyria declined. Tiglath-pileser I, about the time of Samuel, made Assyria a great kingdom. Then there was another period of decline, in which rose the kingdom of David and Solomon. Then followed about 300 years in which Assyria was a world power, ruling many lands. During this time she oppressed both the kingdoms of Israel.

Shalmaneser II was the first Assyrian king of this period to come in conflict with Israel. Ahab fought against him, and Jehu paid him tribute. He was one of the thirty-two kings with Ben-hadad that fought Israel (1 Ki. 20).

Several kings of Assyria fought with Israel in the days of Ahab and Jehu (1 Ki. 20:1-40; 22:1-39; 2 Ki. 9:1–10:36). Tiglath-pileser III, or Pul, invaded Israel and received tribute of $1.94 million (2 Ki. 15:19-20). He again came against Israel and carried the inhabitants of Galilee into captivity (2 Ki. 15:27-31).

Ahaz, king of Judah, made an alliance with him and gave him all the riches of the house of the Lord and of the king's house if he would conquer Syria. Pul hearkened Ahaz and took Damascus and made its inhabitants captive (2 Ki. 16:7-17).

Shalmaneser IV besieged Samaria, the capital of the Northern Kingdom of Israel, but died before it was taken. Sargon II completed the destruction of Samaria and took the ten tribes into captivity (2 Ki. 17).

Sennacherib, the most famous of the Assyrian kings, invaded Judah eight years after the Fall of the Northern Kingdom of Israel, and Hezekiah paid him $1,454.55 million to leave his country. Hezekiah even cut the gold off the temple to give to this king.

This did not turn him away, for he sent his army against Jerusalem to destroy it, but God intervened and sent an angel with a sword who killed 185,000 Assyrians in one night. Sennacherib returned to his own land and was assassinated by his own sons while worshiping an idol (2 Ki. 19:13–19:37). During Sennacherib's reign he burned Babylon, but his successor, Esar-haddon, rebuilt it. He also conquered Egypt.

Assur-banipal, the next king of Assyria, destroyed Thebes and became the most powerful of the Assyrian kings. During the reign of the next king, Assur-etil-ilani, the Scythians, Medes, and Babylonians conquered Assyria, and Babylon became the third world power to oppress Israel in "the times of the Gentiles."

The Assyrians were great warriors and were constantly raiding other countries. They built a great empire from the loot of the conquered peoples. They were cruel to their prisoners, skinning them alive, cutting off their hands, feet, noses, ears, putting out their eyes, pulling out their tongues, and making mounds of human skulls, all to inspire terror in their enemies.

The old kingdom of Babylon began before Assyria and was long the dominating power of Asia. Then for 1,000 years there was a continual struggle between Babylon and Assyria. Following this, Assyria held supremacy for 300 years until Nebuchadnezzar and his father Nabopolassar, with the help of the Medes and Scythians, conquered Assyria and destroyed Nineveh, the capital, in fulfillment of the book of Nahum, which states that the horse-drawn chariots of the two opposing armies would “rage in the streets, they shall jostle one against another in the broadways” (Nah. 1:1, 11; 2:1-13; 3:1-5).

Before the overthrow of Nineveh, Egypt threw off the yoke of Assyria and became a strong empire again. In the days of Josiah, about 111 years after the captivity of the ten tribes to Assyria, Pharaoh-nechoh, king of Egypt, slew Josiah and put his son Jehoahaz, the next king of Judah, in bonds and took $223,085.00 tribute from Judah. Pharaoh made Jehoiakim king in Judah to collect tribute from the people.

He reigned eleven years in Judah (2 Ki. 23:28-37). In his days came Nebuchadnezzar against Egypt and broke its power at the battle of Carchemish and made Judah subject for three years. Then Judah rebelled, and Judah was again subjugated. At that time the princes and great men of the Jews were taken to Babylon along with the treasures of the temple (2 Ki. 24). Zedekiah was made king over the poor of the land and reigned for nine years and then rebelled. Jerusalem was completely destroyed in the war that followed, and all the Jews were taken to Babylon except a few who were placed under Gedaliah by Nebuchadnezzar (2 Ki. 25). Babylon ruled for seventy years and then was overthrown by the Medes and Persians under Cyrus and Darius (Jer. 25; Dan. 5).

The Medo-Persian Empire was the fourth world power to oppress Israel in “the times of the Gentiles.” This power lasted for 200 years, from Cyrus to Alexander the Great, the founder of the Grecian Empire. The policy of the Persian Kings was to repatriate peoples who had been carried captive from their lands by the Assyrian and Babylonian kings. A list of the Medo-Persian kings from Darius to Artaxerxes is given in Point II, 4, above. In the reign of Cyrus the first decree for the restoration of Israel and their city and temple was made (2 Chron. 36:22-23; Ezra 1:1-4). This was to fulfill the prophecy of Isa. 44:28; 45:1, which was uttered about 180 years before fulfillment. In the reign of Cambyses, the son of Cyrus, the work on the temple and city ceased (Ezra 4:1-24). Darius I of profane history reigned 35 years. In the second year of his reign, he reconfirmed the decree of Cyrus, and the work was started again and the temple was finished in

the sixth year of his reign. The city was not restored fully until after the third decree in the twentieth year of Artaxerxes (Neh. 2:1–6:19; Dan. 9:25-26). Xerxes was the famous Persian king that made war on Greece (Dan. 11:1-3). He was defeated by the Greek army in 480-479 b.c.

Following Artaxerxes in the days of Nehemiah, during which time Jerusalem was rebuilt, there were other Persian kings, Xerxes II and Artaxerxes II and III, Arses, and Darius III. This last king was the one that was defeated by Alexander the Great at Arbela in 331 b.c. Thus the Medo-Persian Empire of Asia was followed by the Grecian Empire of Europe, which became the fifth world power to oppress the Jews in "the times of the Gentiles."

On the death of Alexander the Great, 323 b.c., his empire was divided among his four generals. Cassander took Greece and Macedon; Lysimachus took most of Asia Minor; Ptolemy took all of Egypt; and Seleucus took all of Syria and the eastern part of the empire, including the modern countries of Iraq, Iran, and Trans-Jordan.

It is from this last division of Greece that the future Antichrist will come, as we shall see in Lessons Thirty-seven through Fifty-two. Palestine, where the Jews had re-established themselves, was a buffer state between Syria and Egypt, and it was claimed by both. These two fought many wars over this promised land. The Greek kings of Egypt ruled Palestine more or less for about 125 years, 323-198 b.c., and the Greek kings of Syria for 34 years, 198-164 b.c. The capital of the Seleucid Empire was Antioch, which later became famous as a center of Christianity.

During the reign of Antiochus Epiphanes, the eighth king of Syria, he undertook to Hellenize the Jews by abolishing their religion and forcing heathen worship upon them. He did away with the Jewish sacrifices and offered a swine upon the altar in the temple. He desecrated the temple for about three years, 168-165 b.c. This led to the Maccabean revolt and the national independence of Israel. This independence of Israel continued for 100 years and ended when the Roman Empire under Pompey conquered Palestine in 63 b.c. The Jews were under the Roman bondage when Christ appeared on Earth. Thus the Roman Empire was the sixth world power to oppress the Jews in "the times of the Gentiles."

The Jews in the dispersion lived in many lands. There were three great divisions of them: Babylonian, Syrian, and Egyptian. These Jews became more numerous

than the ones in Palestine. Synagogues were started in the days of captivity. The temple was destroyed, and the nation was scattered; so there arose a need for places of worship and instruction wherever there were Jewish communities.

The famous Septuagint version of the Old Testament was translated from the Hebrew into the Greek, for the Greek-speaking Jews of Alexandria, Egypt, about 280 b.c. It was in wide use in the days of Christ.

Greece united the civilization of Asia and Europe and made one universal language. Rome made one empire for much of the known world, and Roman roads made all parts of the empire accessible. The dispersion of the Jews and Jewish synagogues in all principal centers of population made the Old Testament religion known throughout the Roman world. All this, in the providence of God, paved the way for the propagation of Christianity as a world religion.

After the restoration of Israel there arose several sects of Jews. The Sadducees were a small sect of priestly aristocrats, wealthy, influential, who got control of the priesthood. They were rationalistic, worldly-minded, and had little interest in religion. They did not believe in angels or demons or the supernatural manifestations or in a resurrection. The Pharisees were a powerful sect organized to protest Hellenic influence and to preserve the national integrity. They were orthodox in religion and strict formalists and adherents to the law. They believed in angels, demons, and in supernatural religion. They were correct, moral, self-denying, self-righteous, and devoid of the sense of sin and the need of God. They were the foremost persecutors of Christ. They were more numerous than the Sadducees and more influential among the people. The Scribes were the copyists of the Scriptures. They were very important before the day of printing to preserve the text of Scripture. They were the authorities of the law, called the lawyers in the New Testament. They originated about the time of Ezra, who was president of The Great Synagogue, the name of a council of 120 men who formed the canon of the Old Testament. The Sanhedrin is perhaps also the outgrowth of The Great Synagogue, consisting of 71 members, mostly priests and Sadducean nobles, and Scribes and Pharisees, presided over by the High priest.

The Canon of the Old Testament

From the days of Moses the Jews had “the Book of the Law.” From time to time other books and writings were added that were written by holy men of God as

they were moved by the Holy Ghost. All the inspired writings of the Old Testament as we now have them were collected and declared inspired because they passed the test of inspired books. There were fourteen books that were rejected from our canon of Scripture because they did not pass the test as inspired books. (See Lesson Two, Point V, why they were rejected as uninspired books.) Up to the captivities, official copies of the Scriptures were kept in the temple. Afterwards, many copies were made for the synagogues.

All the Old Testament books were written during the Dispensation of Law, beginning with Moses, who wrote the first five books, and continuing to the days of the captivities when the prophets Jeremiah, Ezekiel, Daniel, Haggai, Zechariah, and Malachi completed the books that form the Old Testament.

VIII. The Judgment of God in the Dispensation of Law

As we have seen, all through this age God sent judgments of various kinds upon Israel in the wilderness, in the periods of the judges and of the kings, and in the captivities. He also punished many Gentile powers because of their persecution of Israel. *The judgment ending this age may be considered twofold as follows:*

1. The judgment upon the world in the cross of Christ (Jn. 12:27-33; 19:16-30; Acts 2:36; Phil. 2:5-11; Col. 2:14-17). The guilt of the whole world of every age was borne by Christ at that time. He received judgment for their sins. This event might be called “The Crisis of the Ages,” for it was this event that determined the defeat of all of God’s enemies and gave assurance to all free moral agents in the universe that God’s universal kingdom would be rid of all rebels and that all things would again become subject to God and His will. This judgment of the world was “ordained” before the disruption of the world. (See Lesson Seven, Point VIII.) In all of creation God provided abundantly beforehand: He had water before fish, air before birds, sun before Earth, vegetation before animal life, and a Savior before a sinner. Most of the 39 books in the Old Testament contain revelations concerning God’s purpose and plan to send a Savior into the world. The sacrifices and other types recorded in these books pointed to the one coming Redeemer.

We have seen in every dispensation that there was a continuous struggle by Satan to prevent the seed of the woman from coming into the world and fulfilling the purpose for which He was sent. This struggle was continued even during the life of Christ in many forms. Herod was the first person Satan used at

this time to try to destroy Christ. Then the Jews were stirred up by Satan until it was time for the supreme sacrifice to be made on the cross, which would reconcile the whole world to God, especially them that believe. Christ went to the cross; man's sins were atoned for, and now man can become fully reconciled to God through Christ (Jn. 1:29; 3:15-18, 36; Eph. 1:1-9; 2:1-15; 1 Jn. 1:7; Heb. 8-10; 2 Cor. 5:17-21).

2. The second judgment came upon the Jewish nation because of their long rebellion against God culminating in the rejection and crucifixion of their own Messiah. The nation was officially cut off just before the crucifixion (Mt. 21:33-45; 23:37; 24:2), but this was not actually carried out until 70 a.d., when Jerusalem was destroyed, with about one million killed and 97,000 taken captive and the whole race was scattered among the nations (Lk. 21:20-24; Deut. 28; Lev. 26).

IX. God's Provision of Redemption

In the cross God provided the true source of redemption (1 Cor. 1:18-25; Col. 1:12-20). Up to this time men offered sacrifices of animals as a picture of the true sacrifice at Calvary (Heb. 8–10). Then God sent His Son, an innocent, sinless being, to take the place of the guilty, thus satisfying the righteous demands of God and paying the penalty for sin, so that the sinner might go free if he accepts Christ as his substitute (Gal. 3:13; Eph. 2:11-18; Col. 1:20-23; 2:14-17; 1 Pet. 1:18-23; 2:24).

Questions on Lesson Seventeen

1. How much of the Bible covers the Dispensation of Law?
2. A part of what main age is this dispensation?
3. Why is this age called the Dispensation of Law?
4. How long was this dispensation? Prove.
5. How many servitudes did Israel experience during the period of the judges? Rule the tribes?
6. How long was the period of the judges? The kings? The captivities?
7. Name the judges and kings of Israel.
8. Explain briefly the Seventy Weeks of Daniel.
9. Explain fully the favorable beginning of the Dispensation of Law.
10. What was man's test in the Dispensation of Law?

11. State the sum of the commandments, judgments, and ordinances.
12. What was the purpose of God in this dispensation?
13. In what new way did God begin to speak to the people in this age?
14. State five reasons why God gave the Law of Moses.
15. What were the means of God in accomplishing His purpose in this dispensation?
16. How did Israel fail God in the wilderness? Under Joshua? Under the judges?
17. Under the kings? In the captivities? In the restoration?
18. Give the gist of the history of Israel in the Dispensation of Law.
19. What was the extent of the territory ruled by David and Solomon?
20. What was the cost of Solomon's temple according to present-day coinage?
21. What was the reason for the division of Israel into two kingdoms?
22. Why was Israel taken into captivity?
23. Give a brief history of the six world-empires that oppressed Israel in this age.
24. Give a brief history of Israel under the kings of Syria and Egypt.
25. What famous version of Scripture was translated in Egypt and when?
26. What preparations were made by Greece and Rome for the advent of Christianity?
27. What sects in Israel arose during the period just before Christ?
28. What were the doctrines of each of these sects?
29. What was The Great Synagogue, and what great work did it do?
30. Explain briefly the Canon of the Old Testament.
31. When were all the Old Testament books written?
32. How many judgments of God can you find that God sent upon Israel in this age?
33. Explain the twofold judgment ending this age.
34. Did God provide redemption before the fall of man?
35. What was the great struggle between God and Satan in Old Testament times?
36. When was Israel officially cut off by God? When did judgment Fall upon the nation?
37. What was God's provision of redemption at the end of this age?
38. What typified this redemption throughout the Old Testament ages?
39. Could God be lenient or lessen the penalty for sin? Why?
40. Who became man's substitute to pay the death penalty for sin?

18. THE OLD TESTAMENT CHURCH

THE OLD TESTAMENT CHURCH

(Acts 7:38)

I. What the Old Testament Church is Not

1. It is not the New Testament Church of this Age of Grace (Mt. 16:18).

2. It is not the Gentiles of any or all past ages.

3. It is not the Jews who will become heavenly, glorified saints (Heb. 11).

4. It is not the kingdom of Heaven (Mt. 3:2; 4:17).

5. It is not the kingdom of God (Mt. 21:43).

II. What the Old Testament Church Is

The Old Testament Church was made up of living Jews and proselytes of the Old Testament period. The nation of Israel is called “the Church in the wilderness” (Acts 7:38). The Greek word for “church” in this passage is ekklesia, the same word used of the New Testament Church. It means “assembly,” “a popular meeting,” or “political gathering,” especially a religious congregation of ones called-out from the mass of humanity. It is derived from two Greek words: ek meaning “from” or “out of,” and kaleo meaning “to call.” It is used in the Septuagint for the Hebrew kahal, from which we get our word “call.” It is used 114 times in the New Testament, eighty times in the singular and thirty-four times in the plural. It is translated “assembly” (Acts 19:32, 39, 41); “church” (Mt. 16:18; 18:17; Acts 2:47; 5:11; 7:38; 8:1, 3; 11:22, 26; 12:1, 5; 13:1; 14:23, 27; 15:3, 4, 22; 18:22; 20:17, 28; Rom. 16:1, 5-23; 1 Cor. 1:2; 4:17; 6:4; 10:32; 11:18, 22; 12:28; 14:4, 5, 12, 19, 23, 28, 35; 15:9; 2 Cor. 1:1; Gal. 1:13; Eph. 1:22; 3:10, 21; 5:23-32; Phil. 3:6; 4:15; Col. 1:18, 24; 4:15-16; 1 Thess. 1:1; 2 Thess. 1:1; 1 Tim. 3:5, 15; 5:16; Phm. 2; Heb. 2:12; 12:23; Jas. 5:14; 1 Pet. 5:13;

3 Jn. 6, 9-10; Rev. 2:1, 8, 12, 18; 3:1, 7, 14); and “churches” (Acts 9:31; 15:41; 16:5; 19:37; Rom. 16:4, 16; 1 Cor. 7:17; 11:16; 14:33-34; 16:1, 19; 2 Cor. 8:1, 18-19, 23-24; 11:8, 28; 12:13; Gal. 1:2, 22; 1 Thess. 2:14; 2 Tim. 1:14; Rev. 1:4, 11, 20; 2:7, 11, 17, 23, 29; 3:6; 22:16).

Israel was a “called-out” nation in the Old Testament times just as the Christians in the New Testament times are a “called-out” people from the world. Israel was supposed to be separate from the world and wholly given over to the service of God to evangelize the nations (Gen. 12:1-3). Their calling was earthly, but the present Church’s calling is heavenly. Israel was governed by natural laws and ruled by earthly men who were to be responsible to God for their administration. They were to have as an everlasting possession the land of promise. They had the covenants, promises, callings, the service of God, etc., and were supposed to bring the knowledge of God to all nations (Rom. 2:17-29; 9:4-7; 11:25-29). Israel failed in every century from the time of her calling to the present day. God sent the Jews prophets and teachers from time to time, urging them to carry out their calling, but they rebelled more and more until at last they had to be scattered among the nations. They will not be fully gathered and made a blessing to all nations until the return of their rejected Messiah in glory (Mt. 24:29-31; Rom. 11:25-29; Isa. 11:10-15).

The Old Testament Church was the earthly nation of Israel which will continue in an earthly calling forever. It was the living Jews and proselytes of the Old Testament days and will be in the future. It always has been made up of living earthly people and always will be. Those who have died cease to be members of this company of people by virtue of their death. They will be resurrected and become members of the heavenly family of God and part of the bride of Christ (Heb. 11; 13:14; Eph. 3:15; Rev. 21:9).

III. The Calling and Purpose of the Old Testament Church

As seen above, the Hebrew kahal is the same meaning as the Greek ekklesia. It is used 123 times in the Old Testament and is translated “congregation” eighty-six times, “assembly” seventeen times, “company” seventeen times, and “multitude” three times. Israel was called out of all nations to accomplish certain things in the eternal earthly plan of God as follows:

1. To remain separate from all nations (Gen. 12:1-3; Exod. 19:5-6).

2. To evangelize the nations (Gen. 12:1-3; Mt. 21:33-46; Rom. 9:4-5; 11:29).

3. To write, preserve, and transmit the Holy Scriptures (Jn. 1:16-17; Rom. 9:4-5; 1 Pet. 1:10-12; 2 Pet. 1:19-21).

4. To bring the Savior into the world (Gen. 49:10; Deut. 18:15-19; 2 Sam. 7; Isa. 9:6-7; Mic. 5:1-2; Lk. 1:32-35; Rom. 9:4-5; Heb. 2).

5. To save the world from physical and moral decay (Gen. 12:1-3; Exod. 20:1-19; Rom. 9:4-5; 2 Pet. 2:9).

6. To head the nations of the Earth in all ages under the government of their Messiah (Deut. 28:13; Isa. 9:6-7; Dan. 7:13-14; Lk. 1:32; Rom. 11:29). See Lesson Fifteen, Point V, for the other reasons for the calling of Israel.

IV. The History of the Old Testament Church

The history of the Jews began about 4,100 years ago with the call of Abraham. For all these years they have been distinct and separate from all peoples, having their own laws and customs. They have produced some of the greatest men in the history of the human race. Their faithfulness to their calling has been only temporary and local, but in the Millennium and future ages it will be permanent and worldwide.

A brief history of Israel is recorded, Lesson Fifteen, Point VII, and Lesson Seventeen, Point VII. Practically all the important events of their history are recorded in the Bible. The origin of Israel may be read in Genesis; the establishment of the theocracy in the other books of the Pentateuch; the entrance into Canaan in Joshua; the period of the judges in the book of Judges; the monarchy and its development in 1 and 2 Samuel and in 1 Ki.; the division of the kingdom and the history of the two kingdoms down to the captivities in Kings and Chronicles; and the return from captivity in Ezra, Nehemiah, Haggai, Zechariah, and Malachi. From there on to Christ, we have nothing but scattered dates except for the second century b.c., which is partially recorded in 1 and 2 Maccabees. The books of the prophets furnish much historical data from the reign of Amaziah about 884 b.c. to the return from the captivities and the restoration until about 400 b.c. Much of the history of Israel during this period has been brought to light by the monuments recently found in Palestine, Egypt,

Babylon, Assyria, and other countries.

The history of Israel from Abraham to our day reveals continued oppression because of her sins. During this time she has undergone numerous sieges, servitudes, and captivities. The history of Jerusalem, her capital city, is one of many sieges. *It has undergone twenty-eight sieges as follows:*

1. By the tribe of Judah against the Jebusites about 700 years before the founding of Rome (Judg. 1:8).

2. By David against the Jebusites (2 Sam. 5:6-10; 1 Chron. 11:4-7).

3. By Shishak, king of Egypt, against Judah (1 Ki. 14:25; 2 Chron. 12).

4. By the Philistines, Arabians, and Ethiopians against Judah (2 Chron. 21:16-17)

5. By Israel against Judah (2 Ki. 18:13–19:37).

6. By Syria and Israel against Judah (1 Chron. 28).

7. By Assyria against Judah (2 Ki. 18:13–19:37).

8. By Babylon against Judah (2 Chron. 36:6-7).

9. By Babylon against Judah (2 Chron. 36:10).

10. By Babylon against Judah (2 Chron. 36:17-20).

11. By Egypt against Judah after the captivities, 320 b.c.

12. By Scopus, a general of Alexander, about 299 b.c.

13. By Syria against Judah after the captivities, 203 b.c.

14. By Syria against Judah, 168 b.c.

15. By Syria against Judah, 162 b.c.

16. By Syria against Judah, 135 b.c.

17. By Hyrcanus, the priest of Aristobulus, 63 b.c.

18. By Pompey against Aristobulus, 63 b.c.

19. By Herod with a Roman army, who besieged the city in 39 b.c.

20. By Titus in 70 a.d. (Mt. 24:1-2; Lk. 19:42-44; 21:20-24).

21. By the Romans again in 135 a.d. against the false messiah, Bar-Cochebas, who had acquired possession of the ruins. The city was obliterated, and renamed Elia Capitolina, and a temple to Jupiter was erected.

22. After 400 years of so-called Christian colonization, Chrosroes the Persian (about 559 a.d.) swept through the country; thousands were massacred, and the Church of the Holy Sepulchre was destroyed. The emperor Heraclius afterwards defeated him and restored the city and the church.

23. The Caliph Omar, in 636-637 a.d., besieged the city against Heraclius. It passed into the hands of the Turks, in whose hands it remained until 1917 a.d.

24. Afdal, the Vizier of the Caliph of Egypt, defeated the Muslims in 1098 a.d. and pillaged the city.

25. In 1099 it was besieged by the army of the First Crusade.

26. In 1187 it was besieged by Saladin for seven weeks.

27. The wild Tartar hordes in 1244 captured and plundered the city, slaughtering the monks and priests.

28. It was taken by General Allenby and the British in 1917 a.d. At this writing (1949), there is war between the Jews and Arabs over control of the city.

The history of Israel from the rejection of their Messiah to our day reveals terrible sufferings. Beginning about 50 a.d., 30,000 were killed by the Romans. In 66 a.d. Titus with a Roman army of 66,000 met Josephus and killed 40,000

Jews and subjugated Galilee. In 70 a.d. Titus with 100,000 men captured Jerusalem after four months; and one million were killed, 97,000 captured, and the city destroyed in fulfillment of Dan. 9:26; Mt. 24:1-2; Lk. 21:20-24. In 135 a.d. the Jews again revolted, and after a war of three-and-a-half years 580,000 were killed, the land made utterly desolate, a plow run over Zion (Mic. 3:12), and the Jews forbidden to enter the land. Since then the Jews have been few in the land until in recent years. From 140 to 312 a.d., the Jews flourished in Rome and had imperial favor and had a great part in the persecutions of Christians. When Constantine became Emperor, they lost imperial favor and became a condemned sect.

In England in 1020 a.d., Canute banished them from the country. In 1096 a.d., a war was waged on the Jews who would not submit to baptism. Henry II made them pay $291,000.00 to help the crusades. In 1189 a.d., murderous riots started against the Jews, and every Jewish home in London was plundered. In 1190 a.d., the chief rabbi of York and 500 Jews were besieged until they slew one another. In 1272 a.d., Edward I claimed to own the Jews and all they possessed, and he let them get rich in order to rob them. He finally drove them from England, and for four centuries no Jew was found there.

In France in 1306 a.d., 100,000 Jews were stripped, robbed, and banished from the country. In ten years they were allowed to return, but fanatical shepherds killed thousands of them. In 1683 a.d., they were again ordered to quit France and her colonies and were not permitted to own real estate therein until 1723.

In 1348-1350 a.d. the black plague swept Europe as a whole but affected the Jews but little because of their simple life and the hygienic requirements of the law. They were suspected of poisoning the waters of Europe. In Germany thousands were killed by cauldron, fire, and in many other ways. They were banished from Prague and Constantinople.

In Spain during the “Inquisition” thousands disappeared never to return. They were finally banished from Spain. Many were sold into slavery. Their sufferings were indescribable. For 200 years they were not permitted to enter Spain.

V. The Present State of the Old Testament Church

The present state of the Jews is one of peace except in many places of Europe and Asia where they are again being persecuted, killed, and used as slaves. They

are looking forward to a homeland of their own again. Their ambition will be realized in a small way before they are again persecuted in their land under the Antichrist. In fact, even now the Jews have a nation of their own again with about 700,000 population. They have recently fought a war with all the Arab states of Egypt, Syria, TransJordan, Iraq, Iran and others and have won the respect of many nations. Various nations are now establishing diplomatic relations with the new state. Many thousands of Jews are going back to the land of their fathers, but their final restoration awaits the return of their Messiah in glory to deliver them from the Gentiles and set up an eternal kingdom over them, as predicted by the prophets.

VI. The Future of the Old Testament Church

Of the future of the Jews, God's Word speaks in detail. Nothing is clearer in the Bible than this subject. *Note the following facts in Scripture:*

1. THE FACT OF THEIR RESTORATION. This is called the "second time to recover the remnant of his people." The first time was the restoration of Israel after the Babylonian captivity, as in the days of Ezra and Nehemiah. Since the first restoration of Israel they became a nation again and then rejected their Messiah and crucified Him and for this they were led away captive into all nations and Jerusalem has since been trodden down of the Gentiles, as predicted by Jesus in Lk. 21:20-24. The Scriptures are so clear on the future restoration of Israel that we shall merely quote a few of many hundreds of passages revealing this truth.

Isaiah said, "It shall come to pass in that day [the Millennium], that the Lord shall set his hand again the second time to recover the remnant of his people . . . he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather the dispersed of Judah from the four corners of the earth" (Isa. 11:10-16); "Fear not [Israel]: for I am with thee: I will bring thy seed from the east, and gather thee from the west, I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth" (Isa. 43:1-7)

Jeremiah foretold that the days will come "that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; But, The Lord liveth, that brought up the children of Israel from the north, and from all lands whither I have driven them: and I will bring them again into their land

that I gave unto their fathers" (Jer. 16:14-15); "I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid . . . though I make an end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished . . . I will punish all that oppress them . . . Ye shall be my people, and I will be your God . . . In the latter days ye shall consider it. And at that time . . . I will build thee . . . I will bring them from the north country, and gather them from the coasts of the earth . . . He that scattered Israel will gather him, and keep him, as a shepherd doth a flock . . . they shall come and sing in the height of Zion" (Jer. 30:10-24; 31:1-40; 32:37-44; 33:7-26).

Ezekiel also prophesied of the final gathering of Israel as follows: "I will even gather you from the people, and assemble you out of the countries where you have been scattered, and I will give you the land of Israel" (Ezek. 11:17-21); "As I live, saith the Lord God, . . . I will bring you out from the people and will gather you out of the countries wherein ye are scattered . . . I will bring you into the land of Israel" (Ezek. 20:33-44); "When I shall have gathered the house of Israel from the people among whom they are scattered . . . then shall they dwell in their land" (Ezek. 28:25-26; 34:11-31; 36:16-38); "I will take the children of Israel from among the heathen . . . and bring them into their own land. And I will make them one nation in the land upon the mountains of Israel; and one king shall be king over them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all . . . my sanctuary shall be in the midst of them for evermore" (Ezek. 37:1-28; 47:13–48:35).

Other Old Testament prophets speak of the final regathering of Israel: "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days" (Hos. 3:4-5); "For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem . . . the Lord will be the hope of his people, and the strength of the children of Israel . . . Judah shall dwell for ever, and Jerusalem from generation to generation" (Joel 3. See also Amos 9:9-15; Obadiah 15-21; Mic. 4:1-13; 5:3-15; 7:7-20; Zeph. 3:8-20; Zech. 8:1-8, 20-23; 12:1-14; 13:1-9; 14:1-21; Mal. 4:5-6).

Jesus predicted that Israel will be finally gathered at His second advent (Mt.

24:29-31) and the apostles taught that God would build again the house of David after the Church age (Acts 15:13-18; Rom. 11:25-29). Thus it is clear from both Testaments that Israel is yet to be regathered and converted and will be ruled by their Messiah forever (Lk. 1:32-35). The reason they are now scattered is their rebellion against God (Lev. 26; Deut. 4:22-28; 28:1-68; Judg. 2:11-19; 1 Sam. 8:6; 2 Ki. 21:11; 25:3; Jer. 15:4; Mt. 23:37-39; 27:25).

2. THE TIME OF THEIR RESTORATION. The partial restoration of Israel will be before the Antichrist reigns, but their final restoration will be at the close of "the times of the Gentiles" at the second coming of Christ (Lk. 21:24; Mt. 23:38-39; 24:27-31; Zech. 12:10–14:21; Isa. 11:10-11).

3. THE MANNER OF THEIR RESTORATION. They will be gathered back unconverted (Ezek. 36:24-27). Before their conversion they will go through the greatest period of trouble they have ever gone, called the great tribulation, which will bring them back to their God. They will have a most glorious future when they are restored to favor with God and converted unto their Messiah. They will become the richest and most powerful nation in the Earth. The land of Palestine is at present rich in natural resources and is coveted by many nations. This partially explains why Palestine will become the center of many wars just preceding the second coming of Christ to the Earth.

Who among the nations would not want the mineral wealth of the Dead Sea alone, which is estimated by the British Government to be worth about $1.19 trillion, which is nearly three times the total wealth of the United States? The following report made by the British Government is of interest: "The Dead Sea is 340 sq. miles in area, the surface of which is 1,292 ft. below the Mediterranean Sea level. It has a content of potash amounting to 1.3 billion tons, valued at $68.040 billion; bromide 835 million tons, valued at $252.72 billion; salt 11.9 billion tons, valued at $46.17 billion; gypsum 81 million tons, valued at $116.64 million; and magnesium chloride 22 billion tons, valued at $797.04 billion.

VII. Who Belong to the Old Testament Church

The earthly Jews or the natural seed of Abraham who obeyed the terms of the covenants and met the conditions of the promises belong to the "called-out" people in the wilderness. Those who sinned were cut off from the blessings of the covenants just as people in the present Church are cut off through sin (1 Cor.

10:1-13; Heb. 2:1-4; 3:7–4:11; Jude 5). Those saints who lived before the calling of Abraham and the founding of the nation of Israel could not be considered a part of the Jewish "called-out" body of people, for the simple reason that they lived before that time. In a technical sense, those who have died "in faith" and in a justified state before God during the whole period from Abraham to Christ do not belong to the Old Testament Church, for the reason that it is an earthly Church with an earthly calling. Such people who have died will be resurrected to become immortal and will have rulership over the future Old Testament Church, the Jews, after the coming of Christ. In other words, God's promises and callings with Israel are without repentance and are earthly and in connection with earthly living people forever (Rom. 11:29). They will be fulfilled in connection with the earthly Jews of the future when they are reconciled to God (Rom. 11). Jews who have died and who become part of the heavenly, glorified family of God will have no part in the earthly fulfillment of the promises to Israel. They will become severed from the natural people of Israel and the earthly blessings of the future by virtue of their death and resurrection to immortality.

Neither the New Testament Church nor the future living Gentiles belong to the Old Testament Church, the Jews. They will have no part in the restoration of the Jews, or in the fulfillment of any prophecies concerning the Jews in their land in the eternal future. We conclude, therefore, that the Jews of today and of the future make the original Old Testament Church which was called out of all nations to evangelize and reconcile them to the true God; that the Jews were cut off from their original calling because of their failure to fulfill it, and that they will be redeemed again and will yet fulfill their calling among all nations in the Millennium. The Old Testament Church then is an eternal "called-out" body of people and is merely temporarily inactive and set aside because of sin. But it will become the channel of blessings to all nations in the future after the New Testament Church has fulfilled its earthly ministry (Isa. 52:7; 61:6; 66:18-21; Rom. 11; Acts 15:13-18).

VIII. The Marriage of the Old Testament Church

The Jews are commonly spoken of as the Bride of God, the Father, and the present Church as the Bride of Christ; but this is incorrect. It is generally held that Israel is now the wife of God and that the present Church is not yet the wife of Christ but will become such at the marriage of the Lamb, after the rapture of the Church. A gross inconsistency appears here, for if Israel is the wife of God now through covenant relationship, the body of Christ is also now married to

him on the same basis.

Was Israel the Wife of God in Old Testament Times?

The Bible definitely states that Israel was the wife of God; that she is now the estranged or divorced wife of God; and that she will again become His wife in the future. Israel in the Old Testament is called the "wife" of God (Isa. 54:1-6; Jer. 3:1-25; Hos. 1:1-11; 2:1-23; Mal. 2:14-16).

In what sense could Israel be called the "wife" of God? It must be by covenant relationship only, not physical. If by covenant relationship, then she became the covenant wife of God when He made covenants with her through Abraham, Isaac, Jacob, Moses, and David. Only those who entered into covenant relationship with God can be considered as married or united to Him by covenant. Thus Abraham, the father and source of the chosen family, was as much united to God as any one of his descendants later on. The different covenants made between God and the chosen race were entered into voluntarily and were binding on both parties from the time of the consummation of the contract which united them in such relationship. Therefore, Israel can be called the covenant wife of God. In Jeremiah, Hosea, and other books, Israel is pictured as divorced from God because she broke the terms of the covenant and because she refused to continue in covenant relationship to God. She will remain as such until her final conversion and reconciliation to God. Then Israel will be considered the wife of God just as she was in Old Testament times, because of the New Covenant God will make with her at that time (Jer. 31:31-40; Ezek. 36:16-38; 37:15-28; Hos. 2:14-23; Rom. 11:25-32; Heb. 8:6-13; 10:16-18) Thus we conclude that Israel in the past was the wife of God, that at present she is divorced, and will in the future become the covenant wife of God again.

Now, as to Israel being the wife of God, the Father only, and in covenant relationship to Him only, *such teaching is out of harmony with the whole Word of God, for the following reasons:*

1. Any person or group of persons entering into relationship with God in any sense, whether by covenant or by actual re-creation, does so equally with God the Father, God the Son, and God the Holy Spirit, for Israel's God was "one [united] God" (Deut. 6:4). This God is declared as existing in three separate and distinct persons, as we have seen in Lesson Four (1 Jn. 5:7-8). Therefore, Israel being the covenant people of the Triune God is related to each person in the

“one” God through the terms of the same covenant.

2. It cannot be that God the Father has a wife with which the Son has nothing to do, or is not related to. The same is true also of the Spirit. It is likewise impossible for the Son to have a wife that is not related to the Father or the Spirit by the same covenant and redemptive work. Such teaching would make the Father, Son, and Spirit independent of each other in connection with the various groups of redeemed people. Such is never the teaching of the Bible, as proven in Lesson Four, Point III.

3. Both Testaments speak of the Son as being the direct personal and visible king of Israel, and therefore, must be related to the Jews as much as the Father or the Spirit (Isa. 9:6, 7; Mic. 5:1-2; Lk. 1:32-35). Would the Father permit the Son to take His own wife and rule over her forever if the Son had no covenant relationship to Israel?

4. The whole family of God in Heaven and in Earth is one family (Eph. 3:14, 15). It includes all spiritual and material, glorified and natural, heavenly and earthly free moral agents who are in harmony with God. God is the Father of all, the Son is the Savior of all, and the Spirit is the Helper of all (Eph. 4:4-6). If God the Father is the Father of all, then is He not the Father of the New Testament saints as well as of the Old Testament saints? If the Son is the Savior of all, then is He not the Savior of the Old Testament saints as well as of the New Testament saints? If the Spirit is the Creator and Helper of all, then has He not been the agent of God in the regeneration of all Old Testament saints as well as of the New Testament saints? The relationship of the Father, Son, and Spirit is the same with each redeemed person and certainly must be the same with each redeemed company of saints. It is unscriptural to teach then that the Father has a bride—the Old Testament saints, the Son has a bride—the New Testament saints, and the Holy Spirit has no bride. It is just as erroneous to teach that the Son will not marry the New Testament Church but will marry Israel, as some teach. We conclude that Israel is merely one part of the great universal family of God and is related to each person of the Triune God equally according to His respective relationships.

IX. The Blessings and Glory of the Old Testament Church

There is a universal mistaken idea among Christians that the Old Testament saints did not have the New Testament spiritual experiences promised the present

Church. Theories are advanced that only a few special prophets were filled with the Spirit; that even these were temporary anointings; and that Old Testament saints were not born-again, sanctified, made holy, or had the many blessings of grace that we can have today. Every one of these ideas is erroneous, as proven by the following facts in both Testaments:

Old Testament Saints Experienced Many Spiritual and Physical Blessings Such As:

1. The Lord as their Savior and salvation (Exod. 15:2; 1 Sam. 2:1; Ps. 9:14; 18:46; 51:1-14; 91:16; Lk. 1:67-79; 7:47-50; 19:9; Rom. 4:1-8; Heb. 11).

2. Forgiveness of “sin” (Exod. 32:32; Lev. 4:26; 1 Ki. 8:30, 36; 2 Chron. 7:14; Ps. 32:5; Jer. 36:3) and “sins” (Ps. 25:18; 103:3; Mt. 9:1-9; Lk. 7:48-50; 18:9-14; Rom. 4:1-8).

3. Cleansing from “sin” (Ps. 51:2; Job 35:3; Cp. 1 Jn. 1:9) and “sins” (Isa. 1:16-18; Ezek. 36:25; 37:23; Ps. 19:12; Cp.1 Jn. 1:9; Rev. 1:5).

4. Covering (propitiation) for “sin” (Ps. 32:1; 85:2) and “sins” (Rom. 4:7; Cp. 1 Jn. 2:1, 2; 4:10; Rom. 3:24, 25).

5. Purging from “sin” (Num. 19:9, 17; Isa. 6:7) and “sins” (Ps. 79:9; Cp. Heb. 1:3; 10:2; 2 Pet. 1:9).

6. The taking away of “sin” (Isa. 6:7; 27:9; Cp. Jn. 1:29) and “sins” (Ps. 103:12).

7. Atonement for “sin” (Isa. 53:10, 12) and “sins” (Heb. 9:15, 22; Cp. Mt. 26:28; 1 Cor. 15:3; Gal. 1:4; Heb. 9:28; 1 Pet. 2:24).

8. Washing from “sin” (Ps. 51:2) and “sins” (Isa. 1:16-18; Jer. 4:14).

9. Repentance and confession of “sin” (Lev. 5:5; 26:40; Num. 5:7; Ps. 32:5; Dan. 9:20) and “sins” (Lev. 16:21; Neh. 1:6; 9:2, 3; Prov. 28:13; Ezek. 14:6; 18:30).

10. Turning away from “sin” (1 Ki. 8:35; 2 Chron. 6:26; 7:14) and “sins” (2 Ki. 17:13; Ezek. 18:21).

11. Redemption from “sin,” “iniquity,” and bondage to Satan (Gen. 48:16; Exod. 15:13; 2 Sam. 7:23; 1 Chron. 17:21; Ps. 31:5; 34:22; 49:15; 71:23; 72:13, 14; 103:4; 107:2; Isa. 29:22; Hos. 7:13).

12. Sanctification (Exod. 29:43; 31:13; Lev. 20:8; 21:8, 15, 23; 22:9, 16; Ezek. 20:12). Every one of these passages states that God, Himself, sanctified the people. This could refer only to moral sanctification and holiness, for God does not sanctify anything or anyone ceremonially. All ceremonial sanctification is done by man.

13. Justification (Isa. 45:25; Rom. 3:25; 4:1-8; Gal. 3:6-14).

14. Healing of the body (Gen. 20:17; Exod. 15:26; Ps. 91; 103:3; 107:20).

15. Presentation and health (Ps. 91:1-12; 105:37; 107:20; Heb. 11).

16. Names written in Heaven (Exod. 32:32, 33; Ps. 69:28; Lk. 10:20).

17. Conversion (Ps. 19:7; 51:13; Isa. 6:10; 60:5).

18. Grace (Gen. 6:8; 19:19; Exod. 33:12-17; Ps. 84:11).

19. Imputation of righteousness (Gen. 15:6; Rom. 4:1-25; Gal. 3:6; Jas. 2:23).

20. Deliverances (Ps. 18:19; 34:4; 51:14; 55:18; 56:13; 107:20).

21. Reconciliation (Lev. 8:15; Isa. 53:12).

22. Substitution (Gen. 22:8, 13; Isa. 53).

23. Ransom (Job 33:24; Hos. 13:14. Compare 1 Tim. 2:6).

24. Heirship (Rom. 4:13, 14; 8:14-18; Gal. 3:8-14).

25. Prayer (Gen. 20:7; Ps. 72:20; Prov. 15:8, 29).

26. Restitution (Exod. 22:1-12; Lk. 3:8).

27. Consecration and dedication (Exod. 28:3, 41; 29:33-35; 1 Ki. 7:51; 8:63).

28. Spiritual revelation (Acts 3:21; Heb. 1:1, 2; 2 Pet. 1:21).

29. Resurrection (Dan. 12:2; 1 Ki. 17:17-24; 2 Ki. 4:18-37).

30. Glorification (Rom. 8:14-18; Heb. 11:40).

31. The new birth (Deut. 32:18; Ps. 82:6; Gal. 4:28-30; Isa. 63:16; 64:8).

Old Testament Saints Had the Fruit of the Spirit:

1. Love (Exod. 20:6; Deut. 6:5; Lev. 19:18; Ps. 18:1; 91:14).

2. Joy (1 Chron. 12:40; Ezra 3:12, 13; 6:16-22; Neh. 8:10; Ps. 16:11).

3. Peace (Ps. 4:8; 29:11; 34:14; 37:11; Prov. 3:2; Isa. 26:3).

4. Longsuffering (Ps. 63:1; 84:2; 119:40, 131, 174).

5. Gentleness (2 Sam. 18:5; 22:36).

6. Goodness (2 Chron. 32:32; 35:26; Ps. 23:6; 107:9).

7. Faith (Heb. 11:1-40; Rom. 4:1-25; Hab. 2:4).

8. Meekness (Num. 12:3; Ps. 22:26; 25:9; Zeph. 2:3).

9. Temperance or self-control. The word “temperance” is not found in the Old Testament, but who could manifest more self-control, love, longsuffering, gentleness, and goodness than David, when he had his enemy in his hand and let him go twice? Saul made twenty-one attempts upon the life of David; and after he was dead David said, “Saul and Jonathan were lovely and pleasant in their lives” (2 Sam. 1:23). Thus we see that Old Testament saints had the fruit of the Spirit, and, if so, they must have also had the Holy Spirit in their lives, as well as cleansing from all sin.

The Old Testament Saints Had the Gifts of the Spirit:

1. Interpretation of dreams and visions (Dan. 1:17; Gen. 37:5-11; 40:1-41, 44).

2. Faith (Heb. 11:1-40; Rom. 4:1-25).

3. Wisdom and knowledge (1 Ki. 3:12; 4:29-34; 2 Sam. 14:20).

4. Healings (Gen. 20:7, 17; Exod. 15:26; Ps. 105:37; 107:20).

5. Miracles (Exod. 4:12; 17:6; Num. 16:30; 1 Ki. 17; 2 Ki. 8).

6. Prophecy (Acts 3:21; Lk. 1:70; 2 Pet. 1:21; Heb. 1:1, 2).

7. Discernment (2 Ki. 5:25-27; 6:12; 2 Sam. 14:20).

The only gifts that were not manifest in Old Testament days were the gifts of tongues and the gift of interpretation of tongues, and these were reserved to be given to men in this age (Isa. 28:9-11; 1 Cor. 12-14; Mk. 16:17-20).

Other Spiritual Experiences of Old Testament Saints:

1. They had different measures of the Spirit (Num. 11:17-29; 2 Ki. 2:9; Lk. 1:15-17; Mt. 10:1-7, 20; Mk. 6:7-13).

2. They were “filled” with the Holy Spirit, but not baptized in the Spirit (Exod. 28:3; 31:3; 35:31, 35; Deut. 34:9; Mic. 3:8; Lk. 1:15-17, 41, 67).

3. They had the Holy Spirit “in” them (Gen. 41:38; Num. 11:17-29; 27:18; Ezek. 2:2; 3:24; Dan. 4:8-9, 18; 5:11-14; 6:3; Mt. 10:20; 1 Pet. 1:11).

4. They had the Holy Spirit “upon” them (Num. 11:17-29; Judg. 3:10; 6:34; 11:29; 14:6, 19; 15:14; 1 Sam. 10:6, 10; 11:6; 16:13; 19:20-23; 2 Ki. 2:9).

5. They had the Holy Spirit speak “through” them (Lk. 1:70; Acts 3:18-21).

6. They were holy men (Lev. 11:22, 45; 19:2; 20:7, 26; Rom. 11:16; Eph. 3:5; Acts 3:21; 2 Pet. 1:21; 3:2-5).

The Disciples Had Salvation Before the Cross Which Included:

1. Full deliverance from sin (Lk. 1:69-77; 3:6; 19:9, 10).

2. Remission of sins (Lk. 1:77; 7:41-50; 11:4; 17:3, 4; Mt. 6:12-15; 8:1-9;

18:21-35).

3. Conversion (Mt. 18:3; Mk. 4:12; Lk. 22:32).

4. Repentance and belief in the gospel (Mt. 3:2; 4:17; Mk. 1:15; Lk. 13:1-5).

5. Healing (Mt. 10:1-7; Mk. 6:7-13; Lk. 10:1-18).

6. Names written in Heaven (Lk. 10:20).

7. Prayer (Mt. 6:5-15; 7:7-11; 18:19; Lk. 11:1-24; 18:1-14).

8. Glory from God (Jn. 17:22).

9. Full consecration (Mt. 4:20; 19:27-30).

10. Eternal life (Jn. 3:16, 36; 10:27-29; 17:2, 3).

11. The new birth (Jn. 3:1-5; 15:3; 1 Jn. 5:1-5, 18).

12. Spiritual revelation (Mt. 16:16, 17; Jn. 6:67-69).

13. Being "in Christ" (Jn. 15:1-17. Compare 2 Cor. 5:16).

14. A great "measure" of the Spirit and power (Mt. 10:1-7, 16-20).

15. Sanctification. Jesus said of the disciples: "Ye are clean" (Jn. 13:10, 11);

"Now ye are clean through the word which I have spoken unto you" (Jn. 15:3); "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word . . . I have kept them in thy name . . . they are not of the world, even as I am not of the world" (Jn. 17:6, 8, 12, 14, 16).

The Greek word for "clean" in Jn. 15:3 is katharos and means "clean," "clear," and "pure." In every place where it is used, it refers to perfect cleansing and purity. It is translated "clean" in the following passages: "Cleanse first that which is within . . . that the outside may be clean also" (Mt. 23:26); "clean linen" (Mt. 27:59; Rev. 19:8, 14); "All things are clean unto you" (Lk. 11:41); "Ye are clean" (Jn. 13:10, 11; 15:3); and, "I am clean" (Acts 18:6). In Rev. 19:8 and 14,

it is used of the righteousness of the saints in Heaven, and surely no one will argue that in their case it refers to ceremonial instead of moral cleanliness. The same word is translated “clear” in reference to the purity of the New Jerusalem (Rev. 21:18).

It is also translated “pure” in the following passages: “Blessed are the pure in heart” (Mt. 5:8; 1 Tim. 1:5; 2 Tim. 2:22; 1 Pet. 1:22); “I am pure from the blood of all men” (Acts 20:26); “All things indeed are pure” (Rom. 14:20; Titus 1:15); “pure conscience” (1 Tim. 3:9; 2 Tim. 1:3); “pure water” (Heb. 10:22; Rev. 22:1); “pure religion” (Jas. 1:27); “pure and white linen” (Rev. 15:6); and “pure gold” (Rev. 21:18, 21).

Those who argue that the baptism in the Spirit is sanctification and the only heart-purity and the taking out of the old man use Mt. 5:8; 1 Tim. 1:5; 3:9; 2 Tim. 1:3; 2:22; 1 Pet. 1:22 of the above passages to prove their doctrine. If these verses prove that “purity” and “sanctification” are the baptism in the Spirit, then the testimony of Jesus proves that the disciples were sanctified, had the Spirit-baptism, and had the old man taken out before Pentecost, and therefore, they did not need these experiences at Pentecost.

On the other hand, if they were “pure” or “clean” in heart without and before such a baptism, then this fact proves that the baptism in the Spirit is not sanctification. Shall we make Christ guilty of false testimony in Jn. 13:10, 11; 15:3? Or, shall we reject the theory of men who deny His testimony?

What could be clearer than that the disciples were sanctified? Could a person be “clean,” belong to God, keep God’s Word, be kept by Christ, be “in Christ,” not be of the world “even as” Christ was not of the world, and still be unsanctified and be morally unclean?

The Disciples Were Spirit “Filled” and Endued With a Measure of Power Before the Cross

Nothing is more clear in Scripture than the fact that the disciples were given power by Jesus, and that they exercised this power before the cross and before Pentecost. They had to be saved from all sin, and sanctified, before they could receive this power of the Holy Spirit. Jesus “gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease . . . These twelve [Judas included] Jesus sent forth, and commanded

them saying . . . as ye go preach, saying, the kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give . . . Behold I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves . . . when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father [the Holy Spirit] which speaketh in you" (Mt. 10:1-8, 16-20).

The twelve (Judas included) "went out, and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them" (Mk. 6:7-13). Even the seventy went out and preached and cast out many devils by the Spirit of God (Lk. 10:1-18). It is ridiculous to think of such men as being unholy and unsanctified and still having an "old man" or the devil in them. The old man is nothing but the devil working in men, as we have seen in Lesson Six. If unsanctified people had enough of the Spirit to do these things, without the baptism in the Spirit, or the fullness of God, then shouldn't people today who claim to have the fullness of the Spirit as sanctification be able to do as much or more? In other words if they had these experiences and were not sanctified, or, if they could do all these things without sanctification, then sanctified people today should be able to do at least as much or more than those unsanctified disciples could do.

If the disciples had the Spirit "in" them before the cross, then the statement of Jesus, "He dwelleth with you, and shall be in you" (Jn. 14:17), must refer to she Spirit's coming into their lives in all fullness at Pentecost. It could not teach that the Spirit was not "in" them in a measure, as was true of all Old Testament saints and as is also true of every believer born of the Spirit since Pentecost. The Spirit was "in" them in a measure at the time Jesus made this statement. (See Lesson Four Point I, 4, on how the Spirit comes into and dwells "in" believers.)

Thus the Bible abundantly reveals facts to teach that the Old Testament saints, including the disciples before the cross, were saved, morally sanctified, and justified as much as any one since the cross can be. It is not logical to hold that they were not sanctified and thus make Jesus and the above Scriptures untruthful, just to try to prove some erroneous teaching on sanctification. It is not worth the price one has to pay. One would have to be willfully blind and openly rebellious against many plain facts of both Testaments to hold to such an idea, and no honest person will do this when he sees the truth.

Basis of the Old Testament Blessings

Men in the Old Testament days had the gospel of salvation preached to them (Gal. 3:8-14; Heb. 4:2). It was the same as the gospel preached in the New Testament. We have seen from the facts stated above that they had all the blessings or salvation from sin, had the gifts and fruit of the Spirit, and had many "measures" of the Spirit.

God gave the Old Testament saints these blessings on the basis of their faith in the coming Redeemer, just as New Testament saints are blessed by faith in the Redeemer that has come. Even New Testament saints are to "walk in the steps of that faith of our father Abraham" (Rom. 4:12; Gal. 3:8-14).

If Christ had not died, neither the Old Testament saints nor the New Testament ones would have been redeemed. God did a credit business before the cross, that is, He blessed men by giving them the benefits of the coming redemption, and they enjoyed those benefits just as much before the debt was paid as men now enjoy them since the debt has been paid. Men through all ages have enjoyed the benefits of things bought on credit just as much as they have enjoyed them when bought for cash. Things bought on credit must be paid for according to the promise given, or it is a dishonest transaction. So it is with redemption. God had promised to pay the debt man owed; so on the basis of His own Word and faithfulness to pay the debt, He blessed men before it was paid. Now, since the debt has been paid, God deals strictly on a cash basis. Men no longer look forward to a coming redemption. They can now act on the basis of an accomplished work of redemption in Christ.

Paul definitely stated that "God hath set forth [Christ] to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past [the Old Testament sins], through the forbearance of 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 [the Old Testament saints] which are called might receive the promise of eternal inheritance" (Rom. 3:24, 25; Heb. 9:15). Faith in the wrong kind of atonement for sin or the time true faith is exercised in the right atonement is not the thing that makes the blood efficacious. It is the faith in the blood of Jesus, whether before or after the cross, that is efficacious. The blood of bulls and goats before the cross could not take away sins any more than it can today; but faith in the thing for which they were offered as types did take away sins (Eph. 1:7; Heb.

9:11-15, 21, 22, 26; 10:10-18; 1 Jn. 1:7-9; Rev. 1:5). It is God who is the Blesser of all men, and He can bless men at one time as well as another, if they meet the gospel requirements.

X. The Ministry of the Old Testament

Besides these wonderful blessings of the Old Testament saints, Abraham's seed saw the mighty power of God in miraculous ways throughout their history in the Dispensations of Promise and Law. They saw the glory of God manifested in visible form in the pillar of fire by night and a pillar of cloud by day. They saw the glory of God filling the tabernacle and the temple and the fire of God falling from Heaven to consume the sacrifices. Many of the judges, kings, and prophets were greatly anointed with the Holy Spirit to prophesy, do miracles, write the Old Testament books, and do innumerable things that were beyond human ability.

The standard for the ministry of Israel in the Dispensation of Law was a high one. Every man had to be holy in life, faithful in service, and perfect in body. The physical requirements were so high that the majority of men in the modern church could not have been ministers in the service of the Old Covenant (Lev. 21:16-24).

Paul, in 2 Cor. 3, contrasts the glory of the Old Covenant with that of the New Covenant, and sets forth the fact that the glory of the Old Covenant had no glory in comparison to that of the New Covenant. If men in the modern church could see the truth of the New Testament just as it is written and would try to attain to some of the higher blessings and privileges of the New Covenant, there would be no end to the possibilities before them in the exercise of the power of God among men today. Men today should have all the blessings of the Old Covenant plus many greater blessings of the new until God would be glorified among men through every minister and even every believer. There would be no falling away from Christianity to false and heathen religions that are making continual inroads upon the membership of modern churches. As we shall see in the next few lessons, the Church is coming far short of even the blessings of the Old Testament saints, much less the blessings that every believer can attain to in the gospel.

God demonstrated through the saints of the Old Testament many powers and gifts that are seldom dreamed of today in the modern church. Some of them

exceeded modern believers in the art of yielding to God to be used by the Holy Spirit. Some of them obeyed God in ways that a modern preacher would not possibly consider as being the working of God.

God demonstrated not only the art of yielding to His will, but He used the Old Testament saints to demonstrate to the world how God will bless materially, physically, and spiritually those that will have faith in God and obey Him. This we have seen in Lessons Fifteen and Seventeen. The Old Testament Church when yielded to God saw the mighty power of God and His visible manifestations, proving the reality and actual existence of the God of the Bible. In many respects this church excelled the New Testament Church, especially that part of the Church since the days of the apostles to our day. If modern believers would learn the many lessons that can be gleaned from a study of God's dealings with the Old Testament Church and if they would profit by these lessons and contend for even as much power with God as was manifest in Old Testament times before the fullness of the Holy Spirit was given to men, we would see today great things done in the name of Jesus Christ. Anyone who claims the fullness of God, as many do today, should manifest more supernatural power among men than anyone ever did who lived before Pentecost and who had only the Holy Spirit in a measure. One of the chief purposes of these lessons is to show by Scripture the lost and little known blessings of the New Covenant that every believer in Christ should be enjoying to the full. As we proceed with Lessons Nineteen through Thirty-six this will be made clear by many Scriptures.

Questions on Lesson Eighteen

1. Name five things the Old Testament Church is not.
2. Explain fully what the Old Testament Church is.
3. Define the Greek word ekklesia and tell how it is translated in the New Testament?
4. Explain fully the calling and purpose of the Old Testament Church.
5. Give a brief history of the Old Testament Church.
6. Explain the origin of the Old Testament Church.
7. How many sieges has Jerusalem gone through in the past?
8. Has the history of Old Testament Church been that of blessings only? Why?
9. Give a brief history of the Old Testament Church since the rejection of Jesus.
10. What is the present state of the Old Testament Church?

11. Explain fully the future of the Old Testament Church.
12. Prove from Scripture that Israel will be gathered again and made a great nation in the land of their fathers.
13. When will Israel be partially gathered?
14. When will the final and complete restoration of the Jews be?
15. What prophets predicted the present scattering of Israel among the nations?
16. Will Israel be gathered back converted or unconverted?
17. When will the whole nation of Israel be converted?
18. What will they have to endure before their conversion?
19. What is the mineral wealth of the Dead Sea?
20. Explain fully who belong to the Old Testament Church.
21. Prove from Scripture that Israel was the wife of God in Old Testament times.
22. In what sense was Israel the wife of God?
23. Was Israel the wife of God the Father only?
24. Prove from Scripture that Israel was in covenant relation with all three members of the Godhead and in what relation to each?
25. Is Israel now married to God? Why? Will she ever be married to God again? When?
26. Did the Old Testament Church experience the same spiritual blessings as do people in the New Testament Church of today?
27. Make a list of as many blessings as you can that the Old Testament saints enjoyed which some modern Christians enjoy.
28. Did Old Testament saints experience the new birth and sanctification? Prove.
29. Did they experience fillings of the Holy Spirit? Prove.
30. Did they enjoy the fruit and gifts of the Holy Spirit? Prove.
31. Did they have the Holy Spirit “in” them? Prove.
32. Were they made “holy” in the same sense men are today in Christ? Prove.
33. Make a list of the experiences of the disciples before the cross.
34. Prove from Scripture that men were born-again before the cross.
35. What is the Greek word for “clean” in Jn. 15:3? Give a number of ways it is translated.
36. Prove from Scripture that the disciples were sanctified before the cross and before they received the baptism in the Holy Spirit at Pentecost.
37. Were the disciples “filled” with the Spirit and endued with power before Pentecost?
38. Should we expect people today to have as much power with the baptism in the Holy Ghost as the disciples and Old Testament saints had before

Pentecost and without such an experience?

39. Explain fully the basis of spiritual blessings before the cross.
40. State fully the standard and requirements for the ministry under the Old Covenant.
41. Should New Covenant ministers excel the glory and power of the Old Covenant ministers? Why should this be? Why do they not have this power?
42. Would there be such a falling away from Christianity if modern ministers had such power with God? Why?
43. Give several illustrations of how yielded the Old Testament ministers were to God.
44. How many modern ministers do you think would be willing to obey God like this?
45. What is the duty of modern Christians in the light of these facts?

Supplement Nine

For Lessons Seventeen and Eighteen

These last two lessons complete “Part II: The Historical Dealings of God With Man.” We have now studied many general subjects of the Bible, the Holy Scriptures and how to interpret them, the truth about God, the original creations of God, Satan and the spirit-world, the rebellion and overthrow of the first social system, the story of re-creation, and the Dispensations of Innocence, Conscience, Human Government Promise, and Law. We have also studied the plan of God for the needs of man, why the needs of man are not realized, the Old Testament Church, divine healing and health, and asking and receiving from God.

You should by now have a clear conception of these subjects and how to attain to the material, physical, and spiritual blessings of the gospel of Jesus Christ, the Son of God. All the studies of the historical past will serve as a firm foundation for our future studies on the present and future dealings of God with man. The richest studies of your life are yet to come. Lesson after lesson will grow richer and clearer concerning God’s plan for man. You will be able to conform more and more to the total will of God until you become hid with Christ in God and be able to exercise full authority as a son of God with power.

Satanic Opposition Must Be Understood

As we proceed with our lessons we must not only reveal truths that are new to you, but we must also warn you of old errors that have been hindrances in the progress of Christians for centuries. One of the greatest errors in the Christian world today is to accept any opposition to answered prayer or any delay in answers to prayer as the will of God and as God’s answer to us that it is not His will to grant what was asked. For example, I received a letter recently from a woman saying that she knew it was not the will of God to heal her insane boy because she believed God and He did not heal the boy. She said that she knew that God answered her prayer, but His answer was, “No.” In other words, because her prayer was not granted she believed that it was the will of God not to heal her boy.

There is not one scriptural word to justify this kind of argument. This case is a

plain deception of a woman by the devil in making her believe that it is not the will of God to heal her boy and that she should be satisfied that it was not God's will because the boy was not healed. The devil not only has robbed God of glory that He would get from such a healing, but he has kept his victim insane and deceived a mother into thinking that this is the way God answers prayer. The fact is that it is the will of God to heal this boy and deliver this mother from such slanderous concepts of God. This plainly accuses God of being a liar, of not answering prayer in the right way as He has promised, of being an unmerciful, hard-hearted person with no sympathy for mother or child, of sending Jesus to die to bring such deliverance and then deliberately refusing to do for men those things for which He died, and of not meeting the faith of His children according to what He has promised.

You can believe these fallacies if you desire, but we warn that these are some of the reasons why prayer is not answered. As long as the devil can deceive people in this way he can hold them in bondage and rob them of the benefits for which Christ died. If we are ever to get to the place where we can receive answers to prayer, we may as well learn what to do and intelligently proceed according to our knowledge.

The devil knows the individual disposition of each person, and he will wage spiritual war against each one according to what he knows and thinks will be the best way to keep that person from getting what he wants from God. Satan will stop at nothing to gain his end. He has no righteous principle about him and no respect for God or any man. He is out to defeat both God and man, and he has a distinct advantage in some respects in that men are born in sin and spiritually dead and sons of the devil by choice and life. Man is born with a natural tendency to live in sin and selfishness and doubt and unbelief.

The Bible declares that God's way and thoughts are higher than man's as the Heaven is higher than the Earth (Isa. 55:9); so naturally man who is born in sin contrary to these ways will have some difficulty in conforming wholly to them. The carnal mind is not subject to the law of God neither indeed can be (Rom 8:7-8). The new birth is necessary to enable one to conform by nature to the ways of God (Jn. 3:3-5; 2 Cor. 5:17). It can be seen why natural men, who are more in harmony with Satan and sin by birth than they are with God and His ways, would have some conflict with spiritual things. It can also be seen why there should be a natural conflict between God and Satan and between God and natural man. It should not be expected that anyone and everyone will learn the

ways of God by nature or get prayers answered without opposition from Satan. It should not be expected that there will be no conflict with carnal desires, unbelief, and doubts in the process of getting prayers answered from God.

Paul speaks of being “hindered” many times by Satan in his spiritual work (1 Thess. 2:18). Peter speaks of prayers being “hindered” even by wrong living on the part of those who pray (1 Pet. 3:7). If this be true, then it is much more true that Satan and supernatural evil spirits can and do hinder prayers.

We are admonished to give no “place to the devil” (Eph. 4:27), “to stand against the wiles of the devil” (Eph. 6:10-18), know “his devices” (2 Cor. 2:11), and “resist the devil” (Jas. 4:7; 1 Pet. 5:8). All these facts prove that people who pray to God are to expect opposition and all kinds of hindrances to their prayers. How foolish it is for them to accept such opposition as the will of God and as an indication that God will not grant what is asked of Him according to the promises!

The reason many followers of false religions seem to get great benefits and to do so without opposition is that they are in league with the devil and are deceived by him. Why should the devil oppose and fight the getting of benefits on the part of those whom he already has deceived and who are already safe in his snare and are doomed to Hell with him? That would not be to his advantage. It is wisdom on his part even to help people get some benefits in order to keep them deceived. If he can get anyone to reject the true God and the essentials of salvation through Christ he will gladly cooperate with that person by giving him certain benefits or by taking from him all opposition to certain blessings that come to all men alike by divine providence. He will even heal or take away from people sickness in order to deceive them into thinking some false religion is the true one.

It is only when anyone becomes aggressive against him and turns to God for help that demons will wage war against that one and do all in their power to defeat him in getting the benefits of the gospel. They will work on feelings, hinder faith in God, cause doubt and questioning, and hinder in every conceivable way those that seek God by faith for the benefits promised them in the Word of God. This must be thoroughly understood by the Christian, who must make up his mind to go ahead and get the blessings of God in spite of satanic opposition.

Necessary Steps to Follow When Faith Seems Weak and Victory

Seems Lost

1. Recognize the source of the opposition as being of Satan.

2. Be sure that the promises of God cover the thing asked for.

3. Be sure that you are not living in open or secret sin.

4. Be sure that no doubt or unbelief is permitted in the life concerning the promises.

5. Sincerely desire the benefit that you ask of God.

6. Ask of God in faith, nothing wavering, believing that what is asked is yours.

7. Do not tolerate for one single moment a thought to the contrary.

8. Count the thing done that you have asked.

9. Give glory to God even before you receive what you have asked.

10. Act as if you have received what you have asked.

Remember the moment that you doubt, or wonder why God has not answered, or look around for some reason why He did not hear your prayer or begin to accept the delay in the answer as the will of God for you not to have what you have asked, you are defeated because you failed to hold firm in unwavering faith in God for the answer. Never under any circumstance question the will of God in the matter of answered prayer. If He has promised that you can have whatsoever you ask if you do not doubt, then do not for a moment think that it may be God's will to hold from you that which He has promised and which you have asked for in faith. It is always God's will for you to ask and get what you will; so do not make the mistake that multiplied thousands are making in always wondering and wavering concerning the will of God in anything that is promised by God. If you will faithfully follow the above listed steps and settle on what is God's will according to His Word and hold to it through all opposition, you cannot fail to get what you want. In the final analysis the answer to your prayer depends upon you more than it does upon God. for the simple reason that God does not fail or change and there is no possible failure on His part. The only failure that is

possible is on your part. Man is so used to living by feelings instead of faith and so used to being swayed by circumstances instead of counting those things that be not as though they were, that he does not always doggedly hold to the practice of the necessary steps in the answer to prayer. You must see to it that you do not fail, and then there cannot be a faint possibility of a failure.

Some Mistaken Ideas Among Christians

Not only does the average Christian miss the mark by failing to understand the laws of answered prayer, or if he knows them, to obey these laws faithfully but the average believer holds more or less to the following fallacies which hinder prayer:

1. That if a person does the best he can, God will not permit harm to befall him. Sometimes the so-called best one can do is not enough to please God or to ward off attacks from demon forces. Man's performance cannot always be adequate because of his lack of knowledge to conform intelligently to the will of God. People frequently think they are doing their best when they are putting forth all the effort possible to live as they please and be as much like the world as they can and still have a little religion. In other words, the great effort is to hold on to as much religion as they can while living a life of pleasure and selfishness. The best a person can do if he really wants to do his best is to forsake all sin, selfishness, worldliness, and everything displeasing to God and give himself wholly over to the total will of God according to the Scriptures. Until a person has done this he has not done and is not doing the best he can. He merely uses this idea of doing his best as an excuse for his failure to please God according to the light he has received.

Even if the person is fully consecrated he should not become careless and indifferent by taking the attitude that he is eternally safe from all evil and harm. If he truly wants to be kept from such, he must watch and pray and live as he is taught to live in the 91st Psalm. He must bring his body under subjection and crucify the lusts of the flesh (1 Cor. 9:27; Rom. 6:1-23; 8:1-13; Col. 3:5-7; Eph. 4:22-24). It is folly for anyone to talk about doing the best he can until he has done this and unless he continues to do this. In such a state he can claim the full protection of the promises of God. The minute he goes into sin and rebellion again he cannot claim that no evil shall befall him. "Whatsoever a man soweth, that shall he also reap" applies to the saved man as well as to the unsaved. There is no place in God that one can get where he is forced to continue in

righteousness and true holiness contrary to his will. God cannot and will not keep one saved who continues in sin. That is one of the most ungodly and unscriptural theories that Satan and his hosts have manufactured to date. God works according to certain fixed laws, and when they are broken the penalties must be paid. Protection is promised only to them that fear the Lord (Ps. 34:7-10; 91:1-6).

2. Another fallacy that is common is that God will not allow an honest heart to be deceived. This is in itself a deception, based upon ignorance of the fall of man and a misconception of the workings of both God and the devil. God does not work except by spiritual and natural laws, and they must be understood and obeyed in order to secure His help for us. Eve was as honest as could possibly be; yet she was deceived (1 Tim. 2:14). Other honest people have been deceived through the ages. If God would not permit honest people to be deceived we would not have so many backslidings, divisions, and differences in doctrines as we have today.

3. Another false idea is that if a person is wrong in a doctrine or a manifestation, he will not be used or blessed of God. The fact is that God will bless anyone to the extent of his faith. He will use anyone to the extent of yieldedness to Him. God has used sinners to further His plan and purpose in the Earth. and they were certainly wrong in both doctrine and life. God used Pharaoh in Egypt (Rom. 9), Cyrus in Persia (Isa. 44:28–45:1), Nebuchadnezzar in Babylon (Dan. 2), and many other sinners to further His plan; so the theory of God’s using men is proof that they are saved and in perfect harmony with Him in life and conduct is wrong. God used even an ass at one time, and we know that it was not saved from its sins or entirely correct in doctrine (Num. 22:22-35). Many good ministers today are used of God in the salvation of souls, and yet they are as ignorant as a loon concerning certain truths of God. Let no one, therefore, be deceived by this fallacy.

4. Another fallacy is that God will not permit the devil to afflict with sickness or cause any harm to a child of God without His giving special permission, and therefore God is the cause of sickness and His children should not rebel against any sickness He sends. The argument used to prove this is the affliction of Job. It must be remembered, however, that then God was in the process of making His written Word, and He used the experience of Job to teach all men of all ages certain truths, such as the cause of sickness, patience on the part of those who are attacked by Satan, and the ways in which God delivers His children from the

power of the devil. These and many scores of truths men through the ages have learned from Job's experience. Naturally God permitted Job to go through this test to purify, humble, and refine him just as God teaches everyone certain lessons in times of trouble, but in spite of this God cannot be charged with causing this trouble or any other troubles that come to men. Job did not have the many promises or revelations of God's dealings with men and the cause of sickness, as do modern believers, who have the whole Word of God revealing the will of God. Job did not have one book of either Testament to show him the ways of God and to give him assurance of help in time of trouble. Men today not only have the book of Job, but all the rest of the Bible to teach them that Satan is the cause of sickness and that God is the deliverer of His people. The book of Job teaches why men are in trouble. This is clear from the following quotation, "God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night . . . Then he openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man" (Job 33:14-30). This passage continues with the fact that man is brought low with sickness because of his waywardness and that when he finds "an interpreter" to show him that God does not desire man to be lost and even be in pain, then God is gracious and delivers him from Satan.

This fallacy is partly true in that God naturally permits men, not only His children, to be afflicted with bodily pain by Satan to hide pride from man, but this permission does not mean that God is the cause of the sickness. The foolishness, sin, and pride of man in breaking some natural or spiritual law is the cause of sickness. The devil is the direct power in executing the law of reaping upon men the ills that they have sown. God permits affliction simply because He does not directly break His own law of sowing and reaping. He permits it simply because He does not definitely act to keep Satan from carrying out his work in men. It is not the will of God that man get into these troubles, and if sin had not entered all men would have remained sinless and healthy. If all men would submit to God, they could be made free from sin and sickness and this is the very truth God is trying to teach men in the story of Job and in all similar examples in Scripture. This is what He had promised in hundreds of promises. This is what He sent Jesus to die for. This is what He will manifest by anyone and everyone who will come to Him through Jesus Christ.

The trouble today with true Christians who are made sick is that of failure to understand that they are directly attacked by the devil and that they need to have faith in God to heal them. Almost every one of them has no consciousness of any

definite sin committed or any rebellion against any part of the will of God. Such sickness is plainly a direct attack of Satan, and all that is needed is a vigorous refusal on the part of the Christian to stay sick and tolerate the work of the devil in his life. If such people would quit laying the blame on God and if they would cooperate with God against Satan by the means of the gospel, they could experience the deliverance of God. God's permission for them to be sick should not enter into their minds. Their trouble is not so much the idea of His permission as it is their will to be sick. If they want to be healed, then let them do what God tells them to do to get deliverance. Let them rebuke Satan and take a stand against this work of the devil. Let them yield to God and believe the gospel so that God's work can be manifest in them. Jesus said, "The thief [Satan] cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life and have it more abundantly" (Jn. 10:10).

There is no excuse for defeat on the part of any child of God since Jesus came to give the more abundant life. Let the student review again Lessons Ten, Twelve, and Fourteen which prove that God is the deliverer of the sick, sinful, poor, and needy instead of being their oppressor. With all the truths of God in Scripture written since Job lived, we can all get deliverances from the power of Satan and can live victorious over sin, sickness, poverty, and failure in life.

5. Other misconceptions of truth are seen on every hand in Christendom. The whole Christian world is full of false concepts of God and His truth, as we shall see in our future studies of the doctrines of the Bible. Men who are in error of any kind are hindered in their spiritual growth, and they so often become autocratic, proud, and fanatical in their lives before others and cannot act rightly until some calamity strikes to disillusion them and to dispel their false ideas. Men must, in the beginning of their Christian experience, recognize that demons are real and that they can deceive honest believers. They should understand the methods by which demons work and should know that no place should be given them in life or conduct and that no doctrine should be accepted from them in any form.

The Source of All Christian Opposition

Demons constantly wage war on saints to instill within them false concepts about God and to make them weak, nervous, discouraged, and ruined spiritually, physically, and materially. They do their utmost to keep men in poverty and failure in life in order to bring reproach upon God and His gospel. They must be

resisted and rejected once and forever if complete victory over them is to be gained (Jas. 4:7; Eph. 4:10-15; 1 Pet. 5:8-9; 2 Cor. 10:4-7).

Christian Duties in View of Satanic Opposition

In the coming lessons we shall try to make real and clear to you the entire truth of God on every subject and enable you rightly to divide the Word of Truth and to detect demon workings and to confute all error. The days ahead of you are rich in blessings according to the knowledge of God. “Ye shall know the truth, and the truth shall make you free” (Jn. 8:31-32). Constantly affirm your faith in God and vigorously deny all fallacy and demon workings and everything contrary to the plain written Word of God. You have a great part in making yourself free. Your part is to know the truth and cooperate with it in Christ by the power of the Holy Spirit that lives and abides in you by faith. Give no place to the devil. If opposition comes when you try to attain to the blessings of the gospel, do not be confused. Recognize this as the work of the devil and as proof that you are on the right path to God and to the wonderful benefits He has promised. Do not fail God, and He will not fail you. Draw nigh to Him, and He will draw nigh to you (Jas. 4:6-11). Intelligently follow truth as you learn it, regardless of the opposition to it, and you will be richly rewarded, not only here but in all eternity.

Let us all constantly affirm that we do believe in God and the gospel of His Son, Jesus Christ; that we do know that we are saved from sin and bad habits; that we are healed through faith in Jesus Christ; that we have what we have asked of God; that we are being blessed in material things of this life; that we know that we are having our faith increased according to the knowledge of God; and that we are getting definite results by obedience to the Truth.

If there is any lack of surrender of our lives to God, or any sin in our lives, it must be judged and put under the blood of Jesus Christ. This alone will hinder prayers, as absolute faith in God cannot be exercised when there is known rebellion in the heart. See to it that this is corrected and without any question at all believe and affirm truth from the heart and faith will bring results.

Ten Questions For Supplement Nine. Do You Know:

1. That the Antichrist will never be assassinated? Many Bible teachers say that

the head on the beast in Rev. 13:3 being wounded to death and healed symbolizes the assassination of the personal Antichrist. They believe that he will remain dead for three days and that Satan will resurrect him and incarnate himself in him, thus imitating the death, burial, and resurrection of Christ. For some unknown reason without any scriptural authority whatsoever, they make the Antichrist the opposite of Christ in almost every detail. This is not necessary in order to believe in the Antichrist to come, as the word itself simply means "against Christ." There is no need to manufacture theories in order to have something to say about him. There is sufficient prophecy concerning him that will give us all we need to know about him without all this. The head wounded to death simply refers to the destruction of an empire and its being revived again as the eighth and last empire to oppose Jesus Christ at His second advent. The seven heads on the beast are explained to be seven kingdoms: five had fallen before John's day; one was in his day; the seventh was to come after his day, made up of ten kingdoms inside the Roman Empire, but that seas not the beast itself, for it is explained to be "the eighth" of the eight kingdoms symbolized by the beast itself and its seven heads (Rev. 17:8-17; Dan. 7:23-24). If the heads symbolize kingdoms and not personal kings, then the head wounded to death does not refer to the assassination of the Antichrist, but to the destruction of one of the seven kingdoms and its revival again as the eighth. According to Dan. 7:11; Isa. 11:4; 2 Thess. 2:8-9 the Antichrist will be a mortal man up to the very day that Christ comes to the Earth, for he is to be killed at that time. This disproves all the above stated theory of the Antichrist being killed and resurrected as an immortal man during the last 3½ years before Christ comes, as would be required if he were the head wounded to death and were healed.

2. That Antichrist will never reign from Rome or any great capital of the present world? According to Isa. 13:6, 9-13; 14:1-11; Zech. 5:5-11; Rev. 16:17-21; 18:1-24 and other passages the city of Babylon will be rebuilt and will be the capital of the Antichrist during the first 3½ years of Daniel's Seventieth Week. In the middle of that week he will break his covenant with the Jews and enter into Palestine and make Jerusalem his capital for most of the last half of the Week (Dan. 9:27; 11:40-45; 2 Thess. 2:3-4; Rev. 13). We have already proven in Supplement Eight, Questions 9 and 10, that that Antichrist will come from Syria. Therefore, his capital will be the capital of Syria in the days of the future fulfillment of these prophecies. This capital will be Babylon, as is proven in the above passages.
3. That Antichrist will never be an incarnation of Satan? This is not taught in

Scripture anywhere. Satan is a separate person from the Antichrist and merely gives his power to him (2 Thess. 2:7-12; Dan. 11:35-39; Rev. 13:1-4). The dragon (Satan), the beast out of the sea (Antichrist), and the beast out of the Earth (the false prophet), are always seen as three separate persons throughout the book of Revelation from the time they are mentioned (Rev. 12:1-17; 13:1-18; 19:19-21; 20:1-10). Satan is never incarnated in anyone and does not need to be in order to dominate any one person. Therefore, to teach that Antichrist is an incarnation of Satan is unscriptural. Such would be impossible, for Satan, who is an angel with a real spirit-body, cannot get on the inside of any man bodily. This would mean that if he did he could not exist as a separate person outside of that body in which he became incarnate. Because he is always a separate person from any man who has ever lived or who will ever live, it would be best to forget such a theory of his being incarnated in any man.

4. That the personal Antichrist will never come from the bottomless pit? This is clear from the fact that he will be a mortal man up to the time of the second coming of Christ, as proven in Point I above. No mortal man could live in the bottomless pit. It is not even the place for departed human spirits as is clear wherever it is mentioned in Scripture. The beast that ascendeth out of the bottomless pit is an angelic being and a supernatural spirit which will work with the human Antichrist and cause him to get power over the ten kingdoms that will yet be formed inside the Roman empire (Dan. 7:23-24; Rev. 17:8-17). According to Dan. 10:11-21 there are angelic beings ruling every kingdom of this world. There are three things symbolized in the one symbol, the beast of Revelation: first, the spirit of the Antichrist out of the abyss (Rev. 11:7; 17:8); second, the human Antichrist, a man (Rev. 13:18); third, the kingdom of the human Antichrist and the spirit out of the pit, the eighth kingdom of Rev. 17:8-17. It is the angelic spirit that backs the rise of the Antichrist to power that will come out of the pit and not the personal, human Antichrist. See Lesson Forty-seven.
5. That Antichrist will not reign over America or be a worldwide dictator? This is proven by the following facts:

   (1) He will reign over only ten kingdoms that will yet be formed inside the old Roman Empire (Dan. 7:23-24). Only these ten kingdoms will give their power and kingdom to him (Rev. 13:1; 17:12-17).
   (2) Certain countries will escape his rule (Dan. 11:40-44).
   (3) Certain countries will make war on him at the very time he is supposed to be ruling the whole world (Dan. 11:40-44).

(4) Because he will reign only over ten countries inside the Roman Empire territory and because America never was inside that territory and will never be, and because certain countries escape him we can scripturally conclude that he will not rule America or be a worldwide ruler. See Lesson Forty-eight, Point III.

1. That multitudes of people of many nations will never take the mark of the beast and they will never be killed by the Antichrist for not doing so? It has been proven in the point above that many nations will not be under the Antichrist. Naturally they will not have to take his mark, and they will not be killed because they will not be ruled by him. The Bible speaks of many peoples of all nations that are left after the reign of the Antichrist, people who will be alive in the Millennium and will go up yearly to worship God (Zech. 14:16-21). This further limits the kingdom of the Antichrist to part of the world and also limits his ability to kill everyone who does not take the mark even in his own empire. According to Rev. 14:9-11 no one who has taken the mark will go into the Millennium, but will be sent to eternal Hell. That multitudes go into the Millennium proves they have not taken the mark of the beast and have not been killed, as is taught by many Bible students. If Antichrist kills every person on Earth who does not take his mark and the Lord sends to eternal Hell every one who does take his mark, then there would not be left one person to enter the Millennium. This would be contrary to Zech. 14:16-21; Mt. 25:31-46; Isa. 2:1-4 and many other Scriptures.
2. That many nations of the Earth will be able to buy and sell and yet not be killed for not taking the mark of the beast? The old theory that every person in every nation of the world will not be able to buy or sell unless they take the mark of the beast is false, as proven by the facts and Scriptures in the last two points above. The law that men will not be able to buy or sell applies only to the kindreds, tongues, and nations that are inside the ten kingdoms of the future that will be formed inside the old Roman Empire. If the Antichrist reigns over only these countries, then it is clear that all nations outside of his ten kingdoms will be able to buy and sell and that they will not be affected by any law that he makes in his kingdom.
3. That multitudes of people living on the Earth will never even know that Antichrist has been on the Earth until he has come and gone? It is a known fact that over half of the people on Earth today have never heard of the name of Jesus Christ or His gospel. It is also well-known that multitudes of

peoples in the interior of Africa, South America, Australia, India, Tibet, and many parts of the Earth do not know that there have been two world wars in a generation. It will be equally true that these people out of touch with so-called civilization will never get to know that there has been an Antichrist and a great tribulation on the Earth until Christ has come and the resurrected saints of all ages extend the kingdom of Christ from Jerusalem to the ends of the Earth in the Millennium. It is utter folly to teach that a human being called the Antichrist ruling over only ten kingdoms inside the Roman Empire territory can take over every part of the Earth and literally kill everybody who does not take his mark. This would be teaching that one human being is going to do more in forty-two months or 1,260 literal days in establishing his religion in every person living on Earth than God, Jesus Christ, the Holy Spirit and the whole Church have done in over nineteen centuries to get the gospel out. Are we going to believe that the Antichrist as a man is greater than God and all the other men who have ever lived? The sensible thing to believe in view of all this is that Antichrist will be a mere man limited in his rule to only a part of the Earth and that he cannot make laws that will affect anyone outside of his kingdom.

4. That the mark of the beast is not to be 666? There are three brands men will have a choice of taking in the days of the Antichrist inside his kingdom. They are his name, his mark, and the number of his name (Rev. 13:16-18). The name and mark of this man is not given in any Scripture; so no one will know what they are until he comes and men get to know what his name will be and what mark he will choose to put upon his followers. The only one of these three brands that is given is the number of his name, and that is stated as being 666 in Rev. 13:18. So 666 is not the name or the mark of the beast. It is the number of the beast.
5. That at this time no man knows who the Antichrist will be? This is true because he is coming “after” the ten kingdoms are formed inside the old Roman Empire territory (Dan. 7:23-24) and “after” the rapture of the Church, or “after” the hinderer of lawlessness has been removed from the Earth (2 Thess. 2:7-8).

PART III: GOD'S PRESENT DEALINGS WITH MAN

(LESSONS 19–36)

19. THE DISPENSATION OF GRACE

THE DISPENSATION OF GRACE

(Mt. 3:1—Rev. 19:10)

I. The Definition of the Dispensation of Grace

This dispensation is so called because the grace of God is the predominant characteristic throughout. "The law was given by Moses, but grace and truth came by Jesus Christ" (Jn. 1:16, 17). *The following study of grace will be helpful to the reader and wall enable him to see that grace has been a part of every age:*

1. The Definition of the Word "Grace"

The primary meaning of "grace" in connection with God is free, eternal, and unmerited love and favour of God toward free moral agents who are the product of His own creation, whether human or spirit-beings, and who are capable of God; consciousness and moral responsibility. Grace is the spring, source, and the very fountain-head of all the manifold benefits and blessings of God to all of His creation (Jn. 1:14-17; 3:16; Rom. 3:24; 5:17-21; 11:5, 6; 2 Cor. 9:8; Eph. 1:6, 7; 2:5-8; Jas. 4:6; 1 Pet. 5:5).

The Greek word charis is found 156 times in the New Testament and is translated "grace" 130 times; "favor" six times; "thank" and "thankworthy" twelve times; "pleasure" two times; and "acceptable," "benefits," "gift," "gracious," "joy," and "liberality" each one time. It is not found in Matthew or

Mark. It is found in Luke eight times; in John four times; in Acts sixteen times; in the Pauline Epistles 110 times; in James, l and 2 Peter, 1, 2, 3 John, and Jude sixteen times; and in Revelation two times—once at the beginning and once at the end.

Grace is also used to mean the favor and friendship of man with man (Gen. 32:5; 33:8-15; 34:11; 39:4; 47:25, 29; Ruth 2:10; Esther 2:17).

Grace cannot be limited in usage to God's dealings with men in the New Testament or with men only in any one period. Was not God just as gracious and loving to angels and all spirit-beings and to men in the Old Testament times as He is to men in the New Testament times? He could not be otherwise to any of His creations at any time except when they were in rebellion and sin. The very creation and continued existence of such beings is an act of grace. In fact, grace covers even the brute creation and abundantly provides for all living creatures those things which sustain life. Grace is merited no more by the brutes than by free moral agents. It is free for all, and all creatures partake of it in some form whether they realize it or not.

2. The Benefits of Grace

All of God's great benefits come through His marvelous grace. We deserve nothing but He gives us everything. Grace moves God to act in behalf of and for the best and eternal good of the whole creation. Grace is seen in acts of judgment as well as in acts of mercy. It works for the benefits of the few as well as of the many. All living creatures have an eternal guarantee of God's benefits and loving providence through grace. We get through grace "every good and perfect gift" and "all things that pertain unto life and godliness" (Jn. 3:16; Rom. 3:24; 5:2, 17-21; 6:14; 8:32; 2 Cor. 8:9; 9:8; Eph. 1:6-7; 2:5-8; Jas. 1:17; 4:6; 1 Pet. 5:5; 2 Pet. 1:3-4). Such benefits are received solely by free moral agents upon the principle of humiliation and entire dependence upon God by faith, realizing that the creature is nothing, and the Creator is all and the source of all such blessings are wholly apart from works (Rom. 3:24-31; 4:1-4, 16; 5:15-21; 6:14, 15; 11:6; Gal. 2:16; 3:1-12; Eph. 2:7-9).

3. The Grace of God in All Ages

That there was grace manifested by God in all ages cannot be disputed. God has been gracious, loving, and merciful in every age to all men. Every act of mercy

from God has come through His grace. Every favor of God to man is through grace. The statement of John, “grace and truth came by Jesus Christ” (Jn. 1:16-17), could not possibly mean that there was no measure of grace before Jesus came any more than the statement in the same verse, “the law was given by Moses,” means that there was no law of any kind before Moses. There were many laws before Moses. (See Lesson Thirteen.) There was grace before Jesus Christ came to the Earth, but it was the “fullness” of grace that came through Him at His coming (Jn. 1:14-17). There have been different graces or favors of God to men at different times. The teaching that grace never brought men spiritual blessings before Christ is based upon unbelief and cherished preconceived ideas which are held solely to fortify certain false doctrines.

Men all through the Old Testament times received the grace and favor of God in many ways, and many lost that favor again and never regained it. Others maintained that favor, more or less throughout their lives. (See Gen. 6:8; 19:19; Exod. 33:12-17; 34:9; Ps. 84:11; Prov. 3:34; Lk. 2:40.) In Lesson Eighteen, Point IX, we have seen that all Old Testament saints had nearly every blessing that men in this age receive through grace. The only difference in the blessings of the New Covenant and those before and under the Old Covenant is that we can have the fullness of what they had in part. They had the Holy Spirit in a measure; we can have Him in all fullness (Jn. 3:34; 7:37-39). They had grace in a measure; we can have it in all fullness through Jesus Christ (Jn. 1:17). They had God’s glory in part; we can have it in a greater way (2 Cor. 3:6-15).

We have seen that each dispensation began in the favor of God and ended in the judgment of God because men lost His favor. Every unsaved soul in all ages is an unanswerable argument proving a Fall from the original grace of God. Millions have never regained this standing in grace again. Grace provided even in Old Testament times the means of reconciliation for all, but all did not accept God’s grace then any more than they do today, as far as spiritual things are concerned. As far as material things are concerned, all men of all ages have accepted of God’s blessings through His grace. All these blessings of life are unmerited favors of God toward man to lead him to repentance (Mt. 5:44-48; Rom. 2:4-6; Acts 17:28; Jas. 1:17).

People were made partakers of many spiritual blessings, and of the Holy Spirit Himself, by grace through faith in Old Testament times. Many examples are found in Rom. 4:1-25; Gal. 2:15-19; 3:1-18; Heb. 11. These passages prove that people were justified by faith through grace wholly apart from works or law. If

not through works, how could they have received except by grace?

That saints in the Old Testament times received the Holy Spirit in their lives by faith through grace is clear from Gen. 41:38; Exod. 28:3; 31:3; 35:31; Num. 11:17-29; 14:24; 24:2; 27:18; Deut. 34:9; Judg. 3:10; 6:34; 11:29; 14:6, 19; 15:14; 1 Sam. 10:6-10; 11:6; 16:13-23; 18:10; 19:20-23; 2 Sam. 23:2; 2 Ki. 2:15; 2 Chron. 15:1; 20:14; 24:20; Ps. 51:10-11; Isa. 11:2; 26:9; 42:1; 61:1-3; 63:10-14; Ezek. 2:2; 3:24; 11:5, 19; 36:27; 37:14; Dan. 4:8-9, 18; 5:11-14; 6:3; Mt. 10:1-21; Lk. 1:15, 41-46, 67, 70; 2:25-35; Acts 1:16; 3:18-21; 2 Tim. 3:15-17; Heb. 1:1-2; 2 Pet. 1:20-21.

These were permanent anointings and abidings of the Spirit and not just occasional visits as some teach. John the Baptist was “filled” with the Holy Spirit from birth, and this was before the coming of the Holy Spirit in fullness as on the day of Pentecost. Did all these people receive the Holy Spirit by works? If not, then they received by grace. If by grace then, grace was evident in the Old Testament times. Of course, these people did not receive the baptism in the Spirit that all believers may have since the day of Pentecost (Mt. 3:11; Jn. 1:31-34; 7:38-39; Acts 1:4-5; 2:1-21, 33, 38-39; 8:5-25; 9:1-7; 10:44-48; 11:15-16; 19:1-7), but they surely had the Spirit in a measure.

That there was and still is a measure of the Spirit that all believers receive is clear from Num. 11:16-17; 2 Ki. 2:9; Lk. 1:17; Jn. 3:34; 1 Cor. 12:13; 2 Cor. 12:13; 2 Cor. 1:22; 3:18; 5:5; Phil. 1:19; 1 Jn. 4:13. These passages speak of the Spirit “by measure” and “without measure,” which is the difference between receiving the Spirit at conversion, as do all believers (Jn. 3:3-8; Rom. 5:1-11; 8:1-17; 1 Cor. 3:16-17; 6:11-21; 12:3-13; 2 Cor. 3:18; Eph. 2:18; 4:4; Titus 3:5; 1 Jn. 4:13), and the baptism in the Spirit referred to in the Scriptures above, which all believers may receive by asking their Heavenly Father (Lk. 11:13; 24:49; Acts 1:8-15; 8:1-21).

4. The Fullness of Grace and Power Promised Modern Believers

We have seen above that there are different measures of the Spirit and the power of God which Old Testament saints experienced. Christ was the first to receive the Spirit “without measure” (Jn. 3:34). John said, “of his fullness have we all received, and grace for grace,” proving that there are measures of grace (Jn. 1:16-17).

The Weymouth translation reads, “grace upon grace” and the Moffatt translation “grace after grace” thus plainly showing that all of grace is not necessarily received at once. This is due to the lack of knowledge and faith. According to our knowledge we have faith, and according to our faith we receive grace or God’s favor in every stage of our growth. There is no limitation to the grace of God or what we can receive from God through grace. The benefits of grace do not come to all alike or all at once, as is taught by many modern teachers. If all men received the same fullness of grace alike, then all would have the same benefits from God alike. The fact that some receive more benefits than others proves that they come by faith and according to the faith of each person. Faith governs the benefits of grace and faith in turn is based upon knowledge.

We are promised today “the fullness of God” and the same power to do the same works that Jesus did (Jn. 14:12-15; Jn. 7:37-39; Acts 1:8; Eph. 3:16-20). Since there are varying degrees of power and faith in different believers it proves there are also varying degrees of grace received from God. See Lesson Thirty.

5. False Theories About Grace

We have a school of interpreters who magnify the grace of God above everything else in the program of God. They ignore God’s justice, laws, and all conditions governing the attitude and grace of God in the lives of men. They make null and void literally thousands of Scriptures revealing and regulating God’s dealings with free moral agents. They state some good things about grace, but they go to the utter extreme in trying to make grace the sum total of all there is about God and His plan.

It is true that from God’s standpoint grace cannot be withheld from man because of demerit, it cannot be lessened by demerit, and it cannot be mixed with the law of works, but this does not do away with the fact that there are conditions to meet on the part of man if he wants certain benefits of grace. Not one statement in the whole Bible says that there is an unconditional grace of God to men, or that there is a grace from God which men can get if they live as they please in disregard of the laws and justice of God. When we say that grace is not withheld because of demerit we simply mean that God’s grace will cause Him to forgive all sin when certain conditions are met. When we say that grace is not lessened by demerit we simply mean that sin does not do away with or decrease the grace of God toward a sinner when he meets certain conditions according to the Word of God. When we say it cannot be mixed with the law of works we simply mean

that no work of man can merit God's blessings that come only by faith through grace and by meeting the plain conditions laid down for a sinner to meet in order to get these blessings.

When a person realizes that he is a sinner; that God's grace is greater than his sins; that he has no merits of his own to earn favor with God; and that if he comes to God meeting the requirements of reconciliation he becomes immediately a recipient of God's grace. If God withheld His grace from a penitent sinner because one was a sinner then no person could be saved. If sin lessened the grace of God to a penitent sinner then no person could be blessed, for sin would be greater than grace, and sin would not permit grace to be manifest. If blessings were earned by works, then they would not come by grace.

It is also true that God is not under obligation to save sinners because of some human merit, but it is true that God of His own accord and because of grace obligated Himself to pay the debt of sin for man. Since God has accepted of His own free choice the undertaking of paying man's debt, He is now under obligation to man to give each one the same freedom of choice in accepting the cancellation of the debt. God is under obligation now to save all those that do accept the work of Christ for them. God cannot in any one case refuse to manifest His grace to any sinner that accepts the work of Christ for him. God is not under obligation to bless any one sinner that refuses and rejects the offer of God and the work of Christ on the cross. The choice is now left up to each sinner and not to the further choice of God. God's choice has already been made, and His work in the paying of man's debt is finished, and He is obligated to give to all who accept the full benefits for which Christ died.

Naturally men are saved by grace, but not without the free and voluntary choice of acceptance of the work of Christ and proper confession of sins to God and faith in the blood of Christ. All the grace of God in existence could not save one soul if that soul refused the merits of that grace. Thus in the final analysis man governs his personal salvation by his power of free choice. Salvation is naturally the work of God for man, but God cannot save man without his free consent and co-operation with God from the new birth to the grave. So the idea that man's salvation depends only on the grace of God and on grace alone, and that it is the work of God only and the work of God alone, is false.

If all depended only and alone upon God to save all sinners and they had nothing to do to get saved, then all would be saved alike by God, for the salvation of all

men is His desire (1 Tim. 2:4; 2 Pet. 3:9). If it were left up to God alone, then He would be under moral obligation to save all regardless of their consent or He would be a respecter of persons and a breaker of His own law (Jas. 2:1, 9).

It is true that grace is pure kindness and unmerited favor from God, but since God voluntarily chose to pay man's debt and save him from Hell on the grounds that man should accept this work for him, God is now fulfilling an obligation to man, which is an obligation of His own free choice, not one that man has merited. In other words, man's works or human merits did not earn for him the obligation on the part of God to save him. This obligation is a voluntary one on the part of God for helpless man. This is why God's grace is real, unmerited favor and love toward man.

It is this human element in the working of grace that the above-mentioned school fails to recognize. This school magnifies grace as the only thing that is capable of saving man and contends that man can do nothing to get the benefits of grace. It ignores man's free moral agency, man's responsibility in his own damnation should he be lost; and it ignores repentance, confession of sins, prayer, the giving up of sin on the part of man, or anything that God has required of man to be saved. It ignores the human element after one is saved and brushes aside all the conditions of continued salvation plainly laid down in Scripture that man must meet in order to be saved in the end. It lays all blame and responsibility upon God should man fail to do what God requires of him to be eternally saved. It makes God personally accountable for the loss of every soul should anyone be finally lost after he has believed. This school holds to some of the most foolish and unscriptural theories about God, grace, and salvation of any that claims any degree of faith in the gospel of Christ.

When this school argues that grace is pure kindness, not the fulfilling of an obligation; that it is God's kindness to sinners whether they sin less or more; that it is wholly unrelated to human merit; that it is not the treating of a person as he deserves, nor treating him better than he deserves; that it is treating a person graciously without the slightest reference to his deserts; that it is never decreased or increased from the standpoint of God; and that it offers a standardized, unvarying blessing to all alike; its arguments are partly true, but this one thing has been overlooked by this school, and that is that the manifestation of the grace from God is governed by man's free moral agency on the part of each individual. That is, God is limited to what He can and will do for any individual by grace by the will, faith, and obedience of each prospective recipient of grace.

To teach that God does not forgive a sinner because He is big-hearted enough to remit the penalty, or that God does not have mercy on a sinner, but that He saves solely because of grace, is to demonstrate ignorance of the gospel and of what grace is. The fact that God has already "taken away" the sin of the world on the cross and that Christ is our substitute and has already borne the righteous judgments of God against sin does not prove that God is unmerciful, or that he is not big-hearted or that grace is something separate and apart from the redemptive work of Christ and God. The truth is that God manifests grace to men who do not merit it and cannot merit it. It is also true that God is love. He is big-hearted. He is merciful and He is kind and compassionate to those who have gone astray from His family.

When men become so technical as to separate grace from the mercy, love, and kindness of God to men, they demonstrate the worst kind of ignorance of truth. Such high-sounding phrases concerning grace that they use to magnify it as separate and distinct from all redemptive processes may sound wonderful to many people who revel in trying to find hidden mysteries in the Word of God, but to simple believers of Scripture such is foolish. Such teachers may get inflation of their spirits beyond measure and feel that they are wonderful in manufacturing technicalities and in trying to magnify grace, but in the light of plain, simple Scriptures and common sense, such theories are foolish and false. Let us take up a brief study of the words "grace," "kindness," "love," and other terms as they are used of God, man, and redemption, and see if such fallacies can be found to be scriptural.

A study of these words proves that "grace" is not used in either Testament as something separate and apart from the big-heartedness, love, compassion, and kindness of one individual to another, whether it be man to man or God to man. It is used repeatedly of the manifestation of the favor of one person to another, and this favor is governed by the disposition, life, service, faith, acquaintance, relationship, and attitude of the recipient of the favor.

Noah found grace in the sight of God because he was righteous, and God favored him because of this (Gen. 6:8; 7:1). God had mercy on him and his family. If Noah had not been righteous God would not have had mercy on him. He would have destroyed him and his house with the rest of the ungodly. This cannot be disputed if we believe the record. When Lot found "grace" or "favor" in the sight of God it was because of God's mercy and because of Abraham, the friend of God (Gen. 19:19, 29). When Moses and Israel found grace in the sight

of God it was because of God's mercy and choice (Exod. 33:12-17; 34:9). They were His chosen people because of Abraham, who God saw would obey Him and command his children to serve the Lord (Gen. 18:17-19; 22:12). Those same people whom God had chosen and who found grace in God's sight were destroyed because of sin, for grace does not tolerate sin in those who were one time blessed with grace (Exod. 32:30-35; Num. 14:22-35; Jude 5). When men in the early Church found grace from God it was because they humbled themselves and accepted of their own choice the salvation of God. When they failed God, they were cursed as were the Israelites and men and angels of past ages (Acts 1:25; 5:1-10; Rom. 11; 1 Tim. 1:19-20; 5:11-15; Heb. 6:4-9; 10:26-29; 2 Pet. 2:20-22; Rev. 2:5).

It is folly to talk about being forgiven of sin or being saved without this salvation being an act of grace and mercy. Everything that God does for one is an act of grace and mercy. The fact that God has already paid the debt for man does not mean that actual forgiveness of sins today is not an immediate act of His grace. No sinner is saved personally until he accepts the work of Christ, and since sinners have to do this in their own lives today, then the grace of God manifests itself today only when one accepts Christ as a personal Saviour. This does not mean that God becomes good enough to excuse sins apart from the work of Christ. It is that God becomes personally gracious to each sinner the moment he accepts the work of Christ for him. The work of Christ was done centuries ago, but it does not benefit the individual until he chooses to accept it. God blesses by His grace the sinner when he surrenders, and this cannot be done in one life until the sinner turns to God and permits the grace of God to be manifest to him. No sinner will ever receive the grace of God until he personally humbles himself and calls upon God for mercy. God is free to forgive at the moment one confesses because Christ has already paid the debt for him. It is only when man knows the truth and accepts it that he is set free (Job 33:23-24; Jn. 8:31-32).

The gospel of redemption is called "the word of his grace" (Acts 14:3; 20:24, 32). Men are justified by grace (Rom. 3:24; Titus 3:7). All blessings come by grace (Jn. 1:16; Eph. 1:7; 2:7). It brings salvation (Titus 2:11-13). It is the source of answered prayer (Heb. 4:16). It can transform our lives (1 Cor. 15:10). It enables men to make great sacrifices (2 Cor 9:8). It comes through faith (Eph. 2:8-9), the Holy Spirit (Zech. 12:10; Heb. 10:29), God's choice (Rom. 11:5-6; Gal. 1:15; Exod. 33:19), Jesus Christ (1 Cor. 1:4), and humility and choice on the part of man (Prov. 3:34; Jas. 4:6). It comes in various measures (Eph. 4:7; Rom. 12:3-6; 15:15); and is governed by the individual faith (Rom. 4:16; 5:1-2),

humility (Jas. 4:6), and the will power and life of the believer (Heb. 12:15, 28; 13:9; Jas. 4:6; 1 Pet. 5:5).

Further proof that grace is governed in the individual life by the will power and life of each person is clear from the fact that a person can receive the grace of God in vain (2 Cor. 6:1). He can frustrate grace in his life (Gal. 2:21). He can Fall from it (Gal. 5:4) He can cause it to fail in his life (Heb. 12:15). He can turn it into lasciviousness (Jude 4). He can sin in spite of grace (Rom. 6:1). And he can continue or discontinue in it as he pleases (Acts 13:43). Christians can minister grace to others (Eph. 4:29; Phil. 1:7; 1 Pet. 4:10) and grow in it (2 Pet. 3:18). Grace is an attribute of God that is used along with the words “mercy” and “compassion” in connection with sinners (Exod. 34:6; 2 Chron. 30:9; Neh. 9:17, 31; Ps. 86:15; 103:8; 111:4; 112:4).

It might seem like blasphemy to some to believe and teach the above-stated facts about grace, but facts are facts and when they are stated in plain Scriptures that any man can read for himself, it is foolhardy to reject them. To hold to some theory of man that some church makes the sum total of its religion is not worth the price one has to pay. It would be best to be honest with all the Scriptures on a subject and believe them all instead of twisting a few to mean something they do not say and flatly rejecting what many others say on the same subject.

It may appear to these interpreters that we are making man’s will greater than the grace of God. But we answer that this is true not only of grace but of many other attributes of God that cannot possibly bless rebels when they choose not to accept of these blessings. It is not so much that man’s will is greater than any attribute of God, but that God cannot do, and He has promised not to do certain things for man until man accepts of His grace and freely chooses and submits to the work of God in him. God simply cannot and will not break His own laws and be a despot for any man. He will not force any free moral agent to conform to His will. Therefore, it is up to free moral agents to choose whether they want God’s grace, love, or favor and to what extent. If it were left wholly up to God’s will in the matter, then all free moral agents would conform to His will, and all would be blessed alike, and all would enjoy the grace and favor of God to the full. As it is now, no one can accuse God of not having love for all men if they want to become recipients of that love. The fact that all are not saved and even all the saved do not partake of God’s love to the same extent proves that God’s blessings according to His grace are not wholly dependent upon Him. Neither are they wholly dependent upon the free will of man. It takes both the will of

God and the will of man in full co-operation to demonstrate the fullness of God's love and grace. One cannot work for the good of one master when he is serving the other. Thus God's grace or love is naturally limited by the free moral agency of man.

To argue that forgiveness is not an act of grace is to contradict the many Scriptures cited above that say we are justified, and we receive salvation by grace. To separate grace and the mercy of God in forgiveness is also unscriptural, for God cannot be gracious to anyone to whom He shows no mercy. Mercy and forgiveness of sins go hand in hand (Deut. 5:9-10; Neh. 9:17; Ps. 26:11; Lk. 18:13-14). Scores of times in Scripture men have asked for mercy when asking forgiveness and blessing (Ps. 51:1-13; Prov. 16:6; etc.). God is by nature gracious, merciful, loving kind, good, and compassionate (Exod. 34:6; Neh. 9:17; Ps. 86:15; 111:4; 145:8). To separate His graciousness from the other characteristics of God and magnify it above His justice and all else about God just for the sake of upholding a church theory concerning grace is more than intelligent people can do.

6. Thirty Things Grace Cannot Do

(1) Grace cannot set aside forever all condemnation for future sins. It can only set aside condemnation as long as a man stays free from sin. The modern fallacy that judicial forgiveness covers ALL sins, past, present, and future; that God does not impute sins of believers to them; and that God never condemns a saved man for any sins committed, but charges them to the Lord Jesus Christ, is one of the most unscriptural and demon-inspired theories in any church. It is argued by those who hold to such a theory that not even earthly courts could punish the same man for his crime two different times, and that since Christ bore the sins of all men, he cannot bear them twice. This argument is all true as far as it goes, but it is only half truth. Christ bore the sins of all, but no one gets saved until he repents and asks for mercy.

It is true that a man cannot be punished for his crime twice, but if the same man goes out and commits the same crime again after being cleared of the first crime, he must be punished again. There is no court that will give any man a blanket pardon to continue to commit the same crimes again and again without punishment every time he sins. The fact that he was pardoned for one crime is no excuse for all future crimes of similar nature. In other

words, if a governor pardons a murderer and restores him to full citizenship and freedom, the murderer cannot go out and continue to murder simply because he was pardoned. It would be silly for him to argue that the pardon he received for one murder gives him full freedom to murder all he wants to without being punished for his crimes. No human government could long continue if this was the way it dealt with criminals. No court could justly free a man to go out and commit all the crimes he desired simply on the grounds that he had been punished for one crime or had been pardoned at one time. Is God the only Governor that is so lacking in intelligence that He carries on government by permitting His subjects to be as lawless as they please?

It is just as ridiculous to argue from the same premises about the salvation of sinners. God could not be just to give any man a blank check to commit any sin that he wanted to and be immune from punishment. This would be just like a murderer being given a blank check as part of his pardon to commit all the murders he wanted to. In this case the governor who gave the pardon would be responsible for all the murders that the man would commit. Naturally all the sins of a sinner have been paid for, and Christ has borne all sins in His body on the tree. He will forgive all sins that are confessed to Him, but this does not give the saved man a blank check to continue in sin and live as he pleases without any fear of being held acco untable for his sins after he has one time been saved. Salvation does not include freedom to live in sins of all kinds. It does not guarantee immunity from Hell if one goes back into sins and dies in them.

There is no Scripture in the Bible that teaches that God forgives at one time all past, present, and future sins. There are Scriptures which tell us that all sins committed up to the time of repentance are forgiven and blotted out and therefore at the time of forgiveness there is not one sin that God holds against a man. God promised to keep men free from sin from this point on if men would meet certain conditions. God never did promise anything but this. No man ever received anything but this. God never required of men anything but confession of sins already committed. Only sins that have been committed can be forgiven. This is clear from all Scripture (Exod. 32:30-34; Lev. 4:2-35; 5:1-17; 6:2-30; Num. 5:1-7; Ps. 32:1-5; 38:1-18; 51:1-13; Mt. 3:6; 18:21-35; Acts 2:38; 3:19; 5:31; 26:18; 2 Pet. 1:5; 1 Jn. 1:9; Rev. 1:5). It is simply ridiculous to teach that future sins are forgiven before they are committed. The fact that the sins of men since the cross were committed

after Christ died or that Christ died for all future sins of future men is no proof that all future sins of a man are forgiven before he commits them. Christ died for all men and if men are all forgiven simply because Christ died for them, and if men do not have to confess their sins in order to be forgiven, then all will be saved and there is no need of anyone ever confessing sins. The sins of the Old Testament saints were not committed after Christ died, and yet Christ atoned for all those sins that were past (Rom. 3:24-25; Heb. 9:15). They all had to make confession of sins when and after they were committed just as modern men must do, according to the passages cited above. We must conclude that no sin can be forgiven before it is committed. If this be true, then there is no such thing as all future sins being blotted out by one act of faith in Christ, giving men immunity from all punishment for future sins committed.

Statements such as “taketh away the sin of the world” and “take away our sins” simply refer to the fact that Christ bore the sins of all men of all ages, past, present, and future men, but redemption can benefit only those who personally confess their sins and accept the work of Christ on the cross for them. If this be not true and if Christ saves all men simply because He died for all, regardless of their meeting any conditions in their personal lives, then all are saved from sin and will go to Heaven, and there is no need of further preaching the gospel.

The will of God is that after one is forgiven and becomes a new creature in Christ he is supposed to quit the sin business. Jesus told several, “Sin no more, lest a worse thing come unto thee” (Jn. 5:14; 8:11). Jesus taught that “Whosoever committeth sin is the servant of sin” (Jn. 8:34). He further taught that the work of the Holy Spirit throughout this age would be to “reprove the world of sin” (Jn. 16:7-11). Paul stated that men should not continue in sin just because God was gracious to keep forgiving sin (Rom. 6:1); that men “should not henceforth serve sin” after they were born-again (Rom. 6:1-6); that saved men are “freed from sin” (Rom. 6:7-23; 8:14); that saved men were to walk in Christ as they received Him (Col. 2:6-7); that if they sinned again after they were made free from sin, that they died again and reaped what they sown (Rom. 6:16-23; 8:1-13; Gal. 5:19-21; 6:7-8); that if saved men denied God He would deny them (2 Tim. 2:12); that saved men live only if they stand fast in the Lord (1 Thess. 3:8; Heb. 3:6, 12-14; 4:11; 6:1-12; 10:26-39); that God will destroy any man that defiles the body wherein the Spirit of God dwells (1 Cor. 3:16-17; 6:19-20); and that saved

men must continue in grace (Acts 14:23; Gal. 5:4; Heb. 12:14-15); in the faith (Col. 1:23; Heb. 3:6, 12-14; 10:26-39); in the Word (1 Tim. 4:11-16; Jn. 8:31); in the hope of eternal life (Titus 1:2; Rom. 8:24-25; Heb. 11:1); in His goodness (Rom. 11:20-24), and in meeting the conditions of salvation, as we shall see in Lesson Thirty-five.

(2) Grace cannot excuse and ignore the failure of saved man to meet the many conditions of salvation (1 Jn. 1:7; Rom. 8:1-13; Jas. 5:19-20; Gal. 5:19-21).

(3) Grace cannot do away with the free moral agency of saved men and make them eternal slaves against their own will (Col. 1:23; 1 Jn. 1:7; Rom. 6:16-23).

(4) Grace cannot keep men saved when they are sinning against God (Rom. 8:1-13; Jas. 5:19-20; Gal. 5:19-21; 6:7-8; 1 Cor. 3:16-17).

(5) Grace cannot cancel the death penalty when saved men break the law of God (Rom. 6:16-23; 8:1-13; Jas. 5:19-20; Heb. 10:26-29; Ezek. 18:4).

(6) Grace cannot make God a liar and unjust in His dealings with saved men, as would be the case if they could not die again should they sin (Rom. 8:12-13).

(7) Grace cannot do away with the necessity of confession of sins in the saved (1 Jn. 1:7, 9; Rev. 2:5, 16; 3:19).

(8) Grace cannot forgive future sins of the saved that have not yet been committed, for only what is confessed can be forgiven (1 Jn. 1:7; Rev. 2:5, 16, 22; 3:19; Mt. 6:12-15; Lk. 13:1-5; Mk. 1:15; 6:12; Acts 2:38; 3:19).

(9) Grace cannot cancel the responsibility of saved men concerning sin (Rom. 14:10; 2 Cor. 5:9-11; Rev. 2:5; 3:2; Gal. 5:19-21; 1 Cor. 3:16-17; 6:9-20).

(10) Grace cannot be responsible should saved men backslide and be finally lost (1 Tim. 2:4; 2 Pet. 3:4; Rev. 2:5; 3:2; Jas. 5:19-20; Gal. 5:16-26).

(11) Grace cannot free saved men of all future condemnation without proper confession and forsaking of sin (1 Jn. 1:7, 9; Rev. 2:5, 22; 3:2; 1

Tim. 5:11-15; Jas. 5:19-20).

(12) Grace cannot permit God to forgive unconfessed sins (1 Jn. 1:9; Rev. 2:5, 22; 2 Chron. 7:14; 2 Cor. 7:9-10; 2 Tim. 2:25).

(13) Grace cannot permit God to be a respecter of persons in judging the sinner for sins and excusing the saved when they commit the same sins (Gal. 6:7-8; Rom. 8:1-13; Ezek. 18:4, 24-28; 33:12-16; Rev. 2:5, 16, 21-22; 3:3).

(14) Grace cannot free man so that he can never serve sin and the devil again (Rom. 6:16-23; 8:1-13; 1 Jn. 1:7; Heb. 6:4-9; 10:26-29; 2 Pet. 2:20-21).

(15) Grace cannot guarantee that every saved man is going to be eternally saved (Jas. 5:19-20; 1 Cor. 3:16-17; 6:9-20; 9:27; Ezek. 33:12-20).

(16) Grace cannot guarantee eternal life to the saved who commit sin and die (Ezek. 18:4; Rom. 8:12-13; Jas. 5:19-20; Gal. 5:19-21; 6:7-8).

(17) Grace cannot make any sinner a child of God in the same sense in which Jesus became the Son of God, for He is the only begotten Son (Jn. 3:16). Men are merely adopted (Rom. 8:14-16) and cleansed from sin (1 Jn. 1:7-9).

(18) Grace cannot free the saved from being separated from God when sin is committed (Isa. 59:2; Ezek. 18:4; Rom. 6:16-23; 8:12-13; Jas. 5:19-20).

(19) Grace cannot free a saved man from continued faith and holiness (Col. 1:23; 2:6-7; 1 Jn. 1:7; Gal. 5:19-26; Heb. 12:14-15; Rom. 6:16-23; 8:1-13).

(20) Grace does not make the sins of the saved any different from the sins of the unsaved—both kinds of sins are real sins, and both classes are real sinners when sin is committed (Gal. 5:16-26; 6:7-8; Rom. 6:16-23; 8:1-13; Ezek. 18 and 33).

(21) Grace cannot operate in the life of the free moral agent without his consent (Jn. 3:16-18; 7:17; 8:34; 2 Pet. 3:9; 1 Jn. 1:7-9; Rev. 22:17).

(22) Grace cannot make men servants of God when they serve the devil

(Mt. 6:24; Rom. 6:16-23; 8:1-13; 1 Cor. 3:16-17; Gal. 5:19-21; 6:7-8; 1 Jn. 3:8).

(23) Grace cannot keep saved men from moral falls should they willfully go back into sin (Rom. 6:16-23; 8:1-13; Heb. 6:4-8; 10:26-29; Ezek. 33:12-20; Jas. 5:19-20).

(24) Grace cannot free man from all personal responsibility of being lost or saved (Mk. 16:15-16; Rom. 1:16; 1 Cor. 1:18-21; 1 Jn. 1:7; Heb. 3:6, 12-14; 7:25; 10:35-39).

(25) Grace cannot free saved men of all sowing and reaping of sin (Gal. 6:7-8; Rom. 8:1-13; Ezek. 18:4, 24-28; 33:12-16; Rev. 2:5-22).

(26) Grace cannot guarantee unconditional eternal security to anyone (Heb. 10:26-29; Rom. 6:16-23; 8:1-13; Ezek. 18:4; 33:12-20; Gal. 5:16-26).

(27) Grace cannot guarantee unforfeitable life (Rom. 6:16-23; 8:1-13; Gal 5:16-26; Jas. 5:19-20; 2 Pet. 2:20-21; Heb. 10:26-29).

(28) Grace cannot guarantee perfection and sinlessness to the saved (1 Cor. 3:16-17; Rom. 6:16-23; 8:1-13; Heb. 10:26-29; 2 Pet. 2:20-21).

(29) Grace cannot encourage anarchy in God’s government (Gen. 2:17; Rom. 1:18-32; 5:12-21; 8:1-13; Gal. 5:19-21; 6:7-8; Jas. 5:19-20).

(30) Grace cannot cause God to be lenient with rebellion and sin (Ezek. 18:4; Rom. 6:23; 8:12-13; Gal. 6:7-8).

The doctrine of grace is one of the simplest ones in Scripture. Grace simply means “unmerited favor” and love of God toward man. If we would understand this fact and apply it to all the works, promises, and dealings of God with man, everything would be very simple to understand. There is nothing God has ever done or ever will do that is not a result of His love and favor. The cross is an act of grace, and to everyone that God blesses in any degree on the basis of the work of the cross, it is a blessing of grace and therefore an act of grace. If God did not favor man with the blessings He gives him, he would never get such benefits. On the other hand, because God favors man and loves him enough to bless him with all that He has promised, everything that He has promised is a promise of grace, and every act He performs for man is an act of grace. Hence to make grace a

super-idea beyond human reason and understanding is to cause confusion. Any theory of grace that slanders God and makes one Scripture a lie is bound to be false itself. Any statement about grace must be in perfect harmony with all Scripture, or it is wrong.

If God will not impute sin to those in His favor, then none of us would be sinners and be condemned, for Adam and all the race started out in God's favor. Adam and his race lost God's favor, and sin was imputed to them. So it is today. No man can sin and get by with it. Every one who sins incurs the death penalty and must be redeemed and forgiven again to have the penalty cancelled. Satan told Adam that sin would not cause death. God said it would. Adam believed the devil and died, and so it is with anyone today who believes Satan's lie that death will not result from sin, provided he has ever been in God's favor or grace. Men die just as Adam did and will continue to do so until sin and death are destroyed. There would be no meaning to the many Scriptures on sin and moral responsibility if one could do as he pleased and still be in God's favor.

The passages used to teach unconditional favor of God to man can be and must be harmonized with the many hundreds which teach that man can lose God's favor again through sin. No man can separate another man from the love of God, but sin can. This has been the only thing that ever separated God and man. God Himself said, "Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isa. 59:2) and this will always be the case. God cannot and will not tolerate sin in anyone. This is why He gave Jesus by grace to save all men from their sins, and those who do not choose the salvation of God will die in their sins regardless of the work of Christ on the cross.

There are many passages which teach that a man can be eternally secure in Christ on condition that he gets saved and stays saved (2 Tim. 1:12; Jude 24; 2 Pet. 1:3-9; Jn. 15:1-7; Heb. 6:1-9; 10:26-29; etc.). Man will always be a free moral agent regardless of his relationship with God. It is the life of God that is eternal, and the believer has it as long as he remains in Christ. The minute he gets out of Christ he loses that life even though it is eternal. An eternal thing may be lost, and there is all the difference between an eternal thing and the eternal possession of a thing. Thus we see that the grace of God was manifested in all ages, and it will continue forever, for God is eternal. See Lesson Thirty-five.

II. The Length of the Dispensation of Grace

This age is the one in which we now live and dates from the time of Christ to the Millennium. It has already lasted over 1900 years. It will continue until Christ comes back with the saints to set up a literal kingdom on the Earth for the purpose of putting down all rebellion (Rev. 19:11-21; 1 Cor. 15:24-28). On the chart we have allowed 1950 years (?) for the length of this age. This is until 1980 a.d., adding the 30 years of Christ's life to 1950. This age really began about 30 a.d. "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it" (Mt. 11:11; Lk. 16:16). This perhaps is plenty allowance of time for this age considering the fast fulfillment of prophecy and the signs of the soon coming of Christ that are now coming to pass. There are numerous reasons why we are near the end of the age, as will be seen in Lesson Forty-four.

The age itself cannot end, however, for at least seven years, for the Antichrist is to be here that long after he is revealed (Dan. 9:27). Further, the Roman Empire must be revived and must exist in the form of ten separate kingdoms before Antichrist can possibly be revealed. This is proven by Dan. 7:24, "another shall rise after them" and not before them. (See Chapter Twenty of Revelation Expounded). Judging from the present trend of things, it will not be long before the Revised Roman Empire is a reality; then will come the rise of the Antichrist for seven years before the end of the age.

III. The Favorable Beginning of the Dispensation of Grace

This dispensation had a most favorable beginning. Christ Himself began it when He started His earthly ministry (Lk. 16:16; Jn. 1:17). He, instead of the prophets, became the voice of God to man (Heb. 1:1-3). He came as the Saviour of the world to complete the work of redemption that God gave Him to do (Jn. 17:1-5; 19:30). While here He destroyed the works of the devil and manifested His power all over creation, bringing life and liberty through the gospel. He established the Church and endued it with the power of the Holy Spirit to carry on the work He began (Mt. 8:1-17; 9:1-38; 16:18; 28:19-20; Jn. 14:14; 15:1-6; Acts 1:1-8; 2:1-4; 1 Jn. 3:1-10). The new Church endued with power was victorious in all lands, and in a few years brought the gospel of the grace of God to most of the then known world.

From this point on, in the unfolding of God's plan, it was possible for every man

to be fully reconciled to God by the death of His Son and to be re-created, made anew, and recognized as a child of God with power over all the powers of the enemy to do the same works that Christ did while on Earth (Jn. 3:1-8; 14:12-15; Rom. 5:1-11; 8:1-16; 2 Cor. 5:17-19). In other words, all men now can receive the superabundance of the same kind of grace and favor that men before received in a measure. After man's continued failure in all past ages there was a need of grace and restoration, and God met this need in His Son Jesus Christ.

The grace of God was now revealed in "fullness" to man to meet his need for body, soul, and spirit (Jn. 1:14-17). Thus the beginning of this dispensation was exceptionally favorable, for every man could approach God in the Holy of Holies and have free access to Him at all times through grace (Heb. 4:16; 10:19-23). Each man now becomes his own priest and can obtain what every other man can. God's riches are for all who will avail themselves of their privileges in Christ. What more favorable conditions could be asked?

IV. The Test for Man in This Dispensation

The particular test for man in this dispensation is "the obedience of faith among all nations" through the grace of God and the work of Christ on the cross. This test is plainly stated to be that of faith and obedience to God as the necessary thing to do to please God and to be saved in this age (Jn. 3:16; Rom. 1:5, 16; 16:26; Mk. 16:15-18; Heb. 11:6; Jas. 1:5-8).

Although salvation and all the spiritual and physical benefits of grace are free for all, yet they only benefit those who believe, and are received only by those who accept them by faith in Jesus Christ and who live according to the Holy Scriptures. The material benefits of grace are still for the unsaved as well as for the saved, especially those things that sustain life (Mt. 5:45; Acts 14:17; 17:26-31). This fact should never be overlooked, however; if they are for the unsaved, how much more are they for the saved and those who conform wholly to the will of God? They have all the right in the world to get material blessings from God since they are special subjects of providence. No Christian should be satisfied without such blessings. A sinner will continue to receive from God certain benefits that sustain life, and he will continually be a subject of God's goodness and mercy which are given him to lead him to repentance (Rom. 2:4), but no sinner can be saved from sin and receive the manifold spiritual and eternal blessings of God without faith and obedience to God according to the gospel.

This much of the gospel must be learned by all men before they can be blessed fully. Paul said, “It pleased God by the foolishness of preaching to save them that believe”; and the gospel “is the power of God unto salvation to every one that believeth” (1 Cor. 1:18-21; Rom. 1:16). John said, “Whosoever believeth in him should not perish, but have everlasting life” (Jn. 3:16-21; 5:24; 1 Jn. 5:1-4). Mark said, “He that believeth and is baptized shall be saved, but he that believeth not shall be damned” (Mk. 16:16).

Faith is not only required of sinners to be saved but it is required of saints to keep saved, as proven by the following passages: “If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel . . . As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith” (Col. 1:23; 2:6-7); “Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck . . . having damnation because they have cast off their first faith . . . Fight the good fight of faith, lay hold on eternal life” (1 Tim. 1:19-20; 5:12-15; 6:12-21); “Whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end . . . For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end” (Heb. 3:6, 12-14); “We desire that everyone of you do shew the same diligence to the full assurance of the hope unto the end. That ye be not slothful, but followers of them who through faith and patience inherit the promises” (Heb. 6:11-12); “Let us hold fast the profession of our faith without wavering; for he is faithful that promised . . . Cast not away therefore your confidence, which hath great recompense of reward . . . Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them that draw back unto perdition; but of them that believe to the saving of the soul” (Heb. 10:19-23, 35-39), “But without faith it is impossible to please him: for he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him” (Heb. 11:6; Jas. 1:5-8). These and scores of other passages prove that one act of faith is not sufficient as is argued by many of today in certain modern churches. One must make up his mind whether he is going to believe God or man, and woe be unto the person that makes God a liar and makes false doctrines of men the truth! Woe to the man that fails in meeting the test of this age— the obedience to the faith, not only for one moment but for his whole life!

V. The Purpose of God in This Dispensation

The purpose of God in this age is not the conversion of the whole world (for He knows that all men will not accept of His grace and the benefits of salvation), but the "calling out" of all nations a people for His name. It is God's will to save all if all would believe (1 Tim. 2:4; 2 Pet. 3:9), but all will not believe (1 Cor. 12:12-31; Eph. 2:14-15; 4:7-16). Those that do believe are saved and comprise the Church that Christ came to build. Christ said, "upon this rock I will build my church; and the gates of hell shall not prevail against it" (Mt. 16:18). The present Church is being "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord. In whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:19-22). For a complete study of the Church we must wait until Lesson Twenty-nine.

The purpose of this age is plainly expressed in Acts 15:13-18 as follows: "God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, after this [after the Church age and after building the Church and translating it to Himself, as in Eph. 5:25-27; 1 Thess. 4:13-17] I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world."

This passage says that after building the Church God will build again the nation of Israel. When Israel as a nation rejected Jesus and the message of God it was then predicted that they would be rejected and scattered among all nations until the second advent of Christ and until "the times of the Gentiles" be fulfilled (Mt. 21:33-46; 23:37-39; Lk. 21:20-24; Rom. 11:25-29). Jesus spoke of Himself going into Heaven to come again after a long time to set up His kingdom over Israel and all nations forever. He illustrated this truth by a certain man who went into a far country to receive for himself a kingdom and to return (Lk. 19:11-27). When Christ comes at the end of this age, He will come with an expeditionary force from Heaven to defeat the governments of this world in one day and take over the whole Earth and reign forever (Zech. 14:1-21; Jude 14; Rev. 11:15; 19:11-21; 20:1-15; Rev. 21:1–22:5; Dan. 2:44-45; 7:13-14, 18, 27; Isa. 63:1-8).

The masses of people will not be saved during this age. The tares and the wheat will continue to grow together until the end of this age, and then the angels shall separate the good from the bad and cast the wicked into eternal Hell (Mt. 13:36-

43, 47-52; 24:45-51; 25:31-46; 2 Thess. 1:7-10; 2:7-12; Jude 14; Rev. 19:11–20:10; Zech. 14). Even during the Tribulation judgments at the end of this age the majority will reject God's love and grace (Rev. 9:20-21; 19:9, 11, 19-21). Because men will not receive the love of the truth in this age as it draws to a close, God will send them "strong delusion, that they might believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness" (2 Thess. 2:7-12; Mt. 24:15-26; Rev. 13:1-18).

VI. The Means of God in Accomplishing His Purpose in This Age

The means of God in accomplishing His purpose in this age, in "calling out" a people for His name and in saving all that believe, is the preaching of the gospel (Rom. 1:16; 1 Cor. 1:17-25; 2 Cor. 4:4). God uses men who are called, anointed, and ordained to preach the gospel to all nations and to head the work of the Church (1 Cor. 12:1-31; Eph. 4:7-11). He also uses all other believers to witness and live the truth as an actual demonstration of the fruit of the gospel of grace (Acts 1:8; 1 Cor. 3:9-15; 12:1-31; Rom. 12:4-21; 2 Cor. 3:1-18; 6:1-18; Eph. 4:1-16; Col. 3:1-17). These are the visible means, but there is the ministry of the Spirit and angels as the invisible agencies energizing the believer for such work (Jn. 14:12-17, 26; 16:7-15; Acts 1:8; 10:38; 1 Cor. 12-14; Heb. 1:14).

The whole work of God in the redemption of the race in the various phases whether it be the work of man, the work of angels, or the work of God through the Holy Spirit, is all done because of the work of Jesus Christ on the cross. The cross is the only basis of God's redemptive processes. This we shall study more in detail in Point IX, below.

VII. The Failure of Men in the Dispensation of Grace

The failure of men throughout this age to date is recorded in history as being like the failure of men in all other ages. History records one failure of men after another in every part of this age, not the failure of every man, but that of men in general. There have been men in every age that have been true to God, but there has not been one age yet in which all men proved true to God. The failure of the Church in this age runs parallel to that of the failures of Israel in the last age. Israel failed God, and God took the gospel work from them and gave it to the Gentiles (Mt. 21:33-46). The Gentiles are now failing God and will continue to do so until God will have to reject them and turn the gospel work back to the Jews in the next age, the Millennium. Then and not until then will the Earth

become full of the knowledge of the Lord as the waters cover the sea (Isa. 11:9). Note the failure of the various classes of people in this age:

1. The Failure of Israel

In the beginning of this age Israel was the custodian of the gospel and of the covenants, promises, and calling of God (Rom. 1:16; 3:1-8; 9:4-5; Mt. 10:5-6; 1 Jn. 1:11). Israel was given her last chance to prove true to God before she was to be rejected and scattered among the nations. In other words, for over 2,000 years Israel had been the ministers of God in the Earth; and when Christ came, they were given their last chance to prove true to God and to evangelize the world. By this time Israel was so full of hatred against God that they rejected the preaching of "John the Baptist" (Mt. 3:7; 21:23-27); "Jesus" (Mt. 11:11-27; 12:1-50; 23:1-39; Lk. 4:28-30; Jn. 5:16-18); and "the early disciples" (Acts 4:1-31; 6:8–7:59; 8:1-4; 12:1-5; 16:19-38; 17:1–18:18; 22:1–28:29). For this rejection of the gospel and the crucifixion of Jesus Christ, their Messiah, Israel was rejected by God and destroyed as a nation and scattered among all nations of the world (Mt. 24:1-3; Lk. 21:20-24; Rom. 11). God has not dealt with them as a nation since then, until very recent months. Now Israel is being restored as a nation, and God is again dealing with them for the purpose of fulfilling the everlasting covenants made with their fathers. (See Lesson Eighteen for a more detailed study of God's dealings with Israel.)

2. The Failure of the Early Church

Failure in the early Church is seen in the days of the apostles. Disobedience to the faith is seen as early as Acts 5 and 6, when Christians began lying and having divisions and strife over various questions. The failure continued by the Christians being divided over false teachings (Acts 15). The epistles really give the failures in the various churches. We gather from them the facts that many believers failed God either in their personal conduct or in their doctrines. The false ideas of the Jews in mixing the laws of Moses with the doctrines of grace are seen in nearly every epistle. The epistles were really written to correct false doctrines among Christians and to teach personal holiness in life and conduct. Then too, the false idea of the Jews that they were better than the Gentiles and were the special people of God had to be corrected. Early Christians had to learn that God was no respecter of persons and that in every nation he that worketh righteousness is accepted of Him.

In the epistles we read of divisions, strife, heresies, unclean living, wrong marriage relationships, disorders in the ordinances, and false teachings on meats, drinks, spiritual gifts, the resurrection, and many Christian doctrines. The record shows that the Church started out perfect, powerful, and full of faith and unselfishness; but soon many Christians became careless, indifferent, faithless, and backslidden, until churches were admonished to contend for the faith and life once delivered to the saints (1 Pet. 4; 2 Pet. 2; Jude 3; Eph. 4; Gal. 5; Col. 3; Rev. 2–3).

3. The Failure of the Post-Apostolic Church and to Our Day

History reveals that the apostasy beginning in the apostolic period continued to grow worse until in a few centuries apostolic living and power was almost a thing of the past. Christendom entered the dark ages of spiritual darkness and oppression when popes and bishops ruled through civil governments and murdered millions because they would not conform to the Roman Catholic religion. This sway of the papacy continued until Martin Luther and other reformers started the Protestant movement. Since then God has been bringing men out of spiritual darkness, revealing again the great truths of the Word of God, and giving men again the experiences of the early Church.

All the different phases of salvation such as grace, redemption, propitiation, imputation, forgiveness, sanctification, justification, healing in the atonement, the baptism in the Holy Spirit, the gifts of the Spirit, and many other wonderful truths and experiences are again received by multitudes of people throughout the Earth. The truths of the prophets are again as clear as they ever were. In fact, there is not one truth in Scripture but what is clearly understood by men today, as you are being taught in these lessons.

In spite of all this, men in general today are rejecting these truths and are making the same mistake Israel made at the beginning of this age. This is just another repetition of what has happened in every age. Even multitudes of professing Christians are rejecting some part of the truth of God as plainly revealed in Scripture. It is appalling to see the great falling away from the faith in our churches. Thousands of churches are being closed. Many thousands of people in the churches are denying the inspiration of the Bible, the virgin birth, the necessity of the atonement, and practically every important phase of scriptural teaching that is fundamental to the salvation of man. Even many thousands in the churches that claim to be orthodox and fundamental in their teachings deny some

part or other of the Bible, and they deny that the early Church blessings are for us today.

These conditions are what God foretold for He knew that the human heart controlled by demon spirits has been the same in all ages. A great apostasy in the latter days is foretold in Mt. 24:4-26; 25:31-46; Lk. 18:8; 1 Thess. 5:1-4; 2 Thess. 2; 1 Tim. 4; 2 Tim. 3; Jas. 5:1-7; 2 Pet. 3; Rev. 2-3. There is no better outlook for the future. Instead, things will get worse and worse until this age will end in the greatest persecution against God, Christ, the Holy Spirit, the Bible, and true Christians that the world has ever seen, making it necessary for God to bring judgment and put down rebellion on the Earth (Jer. 30:6-9; Dan. 7:20-27; 8:15-25; 9:27; 11:36-45; 12:1-13; Mt. 24:15-31; 2 Thess. 1:7-10; 2:1-12; Rev. 6:1–19:21).

VIII. The Judgment Upon Man Ending the Dispensation of Grace

The judgment that will come upon man because of his failure to meet the test of this age will consist of the wrath of God being poured out upon Earth, as revealed in the following passages which prove that there is to be a time of trouble and great rebellion against God on the Earth during the very last years of this age, making it necessary for God to bring judgment on man and put down this rebellion, which event will end this age and usher in another—the Millennium (Jer. 30:6-9; Dan. 7:20-27; 8:15-25; 9:27; 11:36-45; 12:1-13; Mt. 24:15-31; 2 Thess. 1:7-10; 2:1-12; Rev. 6:1–19:21). Because men have not received the love of the truth, but have rather desired sin and have had pleasure in unrighteousness, God will give them over to their own lustful life and permit the devil to have sway over them and bring the destruction that Satan always desired to bring (Rev. 12:12). After the devil torments men for the last 3½ years of this age, God will bring “sudden destruction” upon the ungodly. This will be the climax of many judgments from God which have been in evidence during the Seventieth Week of Daniel. (See Lesson Forty.)

IX. God’s Provision of Redemption Ending This Age

1. God’s provision of redemption is always the same. It is unchangeable and eternal. It cannot be improved upon. Many people today are in error in teaching that God must take the Church through the Tribulation at the end of this age in order to get it ready to be presented to God.

Such a belief belittles the blood of Christ and suggests a better redemption than by blood, or at least, something necessary in connection with blood at the end of this age that has not been necessary before. If the blood were not sufficient to make the Church ready to meet God, then He would be unjust and a respecter of persons. For God to be just in such case, it would be necessary to resurrect all who have died from the time of Adam to the future tribulation and give them the same chance to be purified and become ready to meet God that the living would have at that time. If God could save men by means of trouble there would have been no need of the blood of Christ, for tribulation could come without the death of God's Son.

The fact is that God has always had a clean and righteous people and always will have, regardless of any tribulation. It is the Spirit, the Word, and the blood, not tribulation, that cleanses from all sin (Exod. 12; Lev. 17:11; Jn. 3:3-5; Rom. 3:24-25; 5:9; 8:1-13; Eph. 5:26; 1 Cor. 6:11; 1 Pet. 1:23; 1 Jn. 1:7).

Another gross error is that no redemption is provided for people during the Tribulation. That the Spirit will be here during the Tribulation is proven in Joel 2:28-32; Acts 2:16-21; Zech. 12:10; Jn. 14:16; Rev. 7:9-17). Note the Tribulation setting of these passages. Revelation 7:9-17 proves that multitudes will be saved by the blood, and this could not be without the ministry of the Spirit. (Jn. 3:3-6; 16:7-11; Rom. 8:9; Eph. 2:18; 1 Cor. 6:11; Titus 3:5; Rev. 12:11, 17.) How could people be saved during this time if the Spirit were gone? (Rev. 13:7-10; 14:13; 17:6; 20:4).

2. Not only will there be redemption by blood, but by power, as in the land of Egypt. God is going to send His Son with all the armies of Heaven to redeem His own people from the bondage of the devil, the Antichrist, and the raging nations gathered against them (Joel 3; Zech. 14; Mt. 24:29-31; 2 Thess. 1:7-10; 2:7-12; Rev. 17:14; 19:11-21).

The Philosophy of Redemption

The Bible from Genesis to Revelation teaches a substitutional and vicarious atonement for the sin of man. This is the only sane, logical, and scriptural doctrine of all those that are taught to man to help him in his fallen state. The atonement of Jesus Christ should be understood as both legal and practical. The reason and necessity for the atonement is clear when we understand the love of God, His relationship to the human race, the fall of man, and his need of

redemption. The atonement is a necessity in view of these truths. We should understand the atonement as being not only necessary if man is to be restored to original fellowship with the Creator, but that it was not an afterthought on the part of God because man fell. It is the most wonderful pre-planned, necessary, just, authoritative, and legal work of God in all prophecy and history. The entire subject is a judicial one, and all the terms used in Scripture to express it are legalistic, such as an advocate, an intercessor, a mediator, a judge, a judgment, condemnation, pardon, justification, redemption, adoption, intercession, restitution, reconciliation, law, sin, penalty, justice, government, etc.

In the fall of man Satan appears as more than a kidnapper or slave-master holding his slaves for ransom or redemption, but he has assumed a pseudo-sovereignty over man on the principle of the consent of a responsible agent. He governs men only by the consent of man. His government is only by the consent of the governed. This kind of government is the only kind that God Himself recognizes or could reasonably establish with laws of rewards and penalties. This is the only kind that could possibly be carried on with free moral agents. Satan became the usurper of man's dominion and assumed the position as "the prince of this world" and "the spirit that now worketh in the children of disobedience" (Jn. 12:31; 2 Cor. 4:4; Eph. 2:1-3). Fallen men are called spiritual children of the devil (Jn. 8:44; 1 Jn. 3:8-10; Mt. 13:38). That natural fallen men are bound to sin and Satan by consent of the will is clear from the fact that when men become old enough to be accountable for their personal acts, they can continue in sin or freely choose to renounce sin and Satan and turn to God (Jn. 3:16; Rom. 6:16-23; 2 Cor. 4:2-6). They are willing subjects of sin and Satan and are free to become subjects of God and dispossess the devil at any time.

If men could once and for all learn that they can of their own consent be made free from sin, sickness, failure, and the works of the devil; that they can by their own consent refuse to be subject to Satan and his government; that they can turn from sin and become righteous through Christ; that they can reject and refuse sickness and be healthy through the atonement; and that they do not have to remain defeated in life in any endeavor, they would reject all demon powers and doctrines; they would accept God and the truth and be made free and kept free by the power of God through faith in Christ.

God planned through the atonement to defeat Satan and cause him to lose control over his usurped dominion. God chose the atonement as the means to enlighten, transform, and deliver man from all of Satan's power and influence

through the gospel. Satan is now perfectly defeated by the atonement, and every man can resist, forced to flee when he is thus resisted and rejected by faith in the blood (Jas. 4:7). He still tries to cling to his dominion over men through intimidation and fallacies of various kinds. As long as saints permit him to make them afraid, make them doubt God and keep them in error, he will be more or less successful in holding them in some sort of bondage. To completely dislodge Satan and demons entirely, the whole truth must be known, and firm and vigorous resistance to them must be practiced until they flee.

The Philosophy of Redemption May be Summed up as Follows:

Man was created sinless and perfect and given dominion over all the works of God's hands. He was supposed to rule for God and to continue in righteousness and true holiness. He was supposed to protect his dominion from outlaws and all intruders who were enemies of God and man. He was fully enlightened as to the will of the Creator. The law as well as the penalty for breaking the law was made clear. Man was trusted to obey God and do His will.

Man sinned and forfeited his right to life and fellowship with God. By his own consent he submitted his dominion to the devil and evil spirit forces who took advantage of man and his morally fallen nature and weakness to resist. The penalty for sin was death. The penalty had to be paid, and God's moral law and His adherence to moral law had to be upheld. Man could not pay the penalty and still go free, for he had not the power to take his life up again should he die and pay the penalty. If he paid the penalty he must remain forever dead. If man was to become reconciled to the demands of the law. This substitute had to be a man in order to take man's place. He had to be more than man to be able to rise from the dead after paying the penalty, else he would remain forever dead. He must be someone who would willingly take man's place, for it would have been unjust of God to force anyone to die against his will. He had to be a sinless person, for if he were a sinner he would have to die for his own sin only. He could not have also died for all other sinners. He also had to be a federal representative of all men like Adam; else he could not have propitiated God for all men.

Fallen man could not have provided such a being. He must come from God. God could not create a being for the express purpose of having Him die for a sinner, else He would have been charged with injustice by all other free moral agents, especially His enemies. If God was to have men on the Earth to carry out His original purpose, He must either let the sinner pay his own penalty and remain

forever dead and He must create another man to take the place of the original man, or He must Himself take the place of the original man, so that he could go free. This latter plan was the one God chose, for if He had chosen the first plan, the second man might have sinned as did the first. In that event, God's plan would have been no further along. Of course, this latter plan was the original plan of God, for He made man on a low plane and placed him on probation and planned that if he fell, a Savior would be provided so that all who would accept His substitutionary work for them could go free.

In this way God would be free from any charge of injustice, and His own Being and form of government would be magnified before all free moral agents in all eternity. In this way man could be retried, tested, and given another probationary chance to prove true so that finally God's purpose concerning man and the Earth could be realized. Now no free moral agent can accuse God of being a tyrant or unjust to any person, for God did not create an innocent victim to take a sinner's place, nor demand that somebody else do something He would not do Himself. Neither did He take the rebel's life nor judge him without giving him a chance to make good and become reconciled if he so desired. God Himself took man's place and took the full penalty and met the demands of justice, thus demonstrating His love and mercy. By this act of taking the rebel's place, God silenced forever all mouths in any form of accusation against Him and His dealings with His own creation; and by this act He fully upheld the demands of law and justice and proved that He is merciful and loving to all offenders and would give them another chance to prove themselves worthy of His great love.

For the sake of upholding the law and maintaining His government over all free wills in the universe, God could not have lessened the penalty or have been lenient with sin in any form. Otherwise, there would have been no end to a demand on such leniency by free wills who wished to sin. The law had to be upheld. Yet it certainly was not unjust for God to uphold the law and still have mercy by paying the penalty Himself, thus giving the rebel a chance of permanent reconciliation. Jesus Christ was indeed God manifest in flesh, born of a virgin, taking man's place so that God could be just in justifying all who will accept this substitutionary work of God for man and desire full redemption from the Fall.

Christ's virgin birth, deity, and sinlessness were all necessary in order to make Him a perfect substitute for man. He could volunteer to die for any and all men, for He was a free moral agent and capable of meeting the demands of the law so

that man could go free. No other man had a life free to give, for all men had forfeited their lives by sin. The Sinless One alone could redeem. God in Christ made Himself human so that man in Christ might become divine. Jesus made Himself like man so that man could make himself like God. He came to Earth that men might go to Heaven. Even now by faith and by accepting Christ as our substitute all that was His becomes ours.

In other words, His sinlessness was necessary for His substitutional and vicarious work. His humanity was necessary for His work of taking man's place as a man condemned by God for committing sin. His virgin birth was necessary for His work of becoming a man. His deity was necessary for His work of representing God and of living again, that is, so that he could live after the death penalty was paid. It was impossible to hold Him in death since He had power to lay down His life and take it again (Jn. 10:17-18; Acts 2:24). In this way He could go free from further penalty as well as those for whom He was a substitute. Both could live and serve God eternally. His temptation was necessary to prove His sinlessness. His sinlessness also was necessary to His right of eternal life. His eternal life was necessary to His right to resurrection, ascension, and eternal priesthood for those for whom he became a substitute. He lives now to represent them before God and defeat the false claim of Satan over them in this life (Rom. 8:34; Heb. 4:14-16; 6:20; 7:25; 9:11-28; 10:1-25).

When Satan put to death the sinless and uncondemned Christ, he forfeited all his satanic claims, rights, and pseudo-authority over all other men who were sinful and condemned. Through death Christ destroyed the devil and set man free (Heb. 2:14-15). When Satan did this, the Court of Heaven cancelled all the rights and power of Satan over his victims. Now Satan holds only a false authority over his devotees. His chief method now is that of intimidation of his victims; and all who resist him and refuse to be intimidated get immediate victory over him. As representatives of God and officers of God's law we can now dispossess and cast out devils. Anyone who refuses to do this or who staggers in unbelief is out of the divine will and must suffer what he permits satanic forces to do to him. It is only by full cooperation with God and His truth that demon forces are destroyed and their powers are broken in the lives of believers.

Thus it is clear that God Himself assumed the entire responsibility to provide salvation for man. In the nature of things, however, this salvation had to be conditional, for it could be imparted only to those who repent and accept the substitutionary work of Christ for them and who purpose to rectify their lives;

else it would become a premium on wickedness. If God would give salvation unconditionally and to all without their meeting the requirements of repentance, faith, and obedience to the gospel, it would be setting the divine approval upon sin and rebellion. It would encourage lawlessness and freedom of self-gratification contrary to the holiness and nature of God and His law.

By the sacrifice of Christ the penalty for sin was paid, the sentence of the law was upheld, the offender was propitiated, the offended was satisfied, and His honor and Word were justified, the holy demands were met, man and God were reunited, the usurper was destroyed, and the whole creation was delivered from the bondage of corruption into the glorious liberty of the sons of God. This work of God and His only begotten Son was entirely a work of grace—unmerited favor, for the ruined race who possessed no legal standing or merit at all.

Now all sinners can be transformed by faith in the atonement. The incoming divine life with all its affections, dispositions, and ideals gives them victory over and freedom from the old sinful traits that are contrary to the will of God. This is not salvation by self-effort or human works or education. It is a new-born divine life imparted by the Holy Spirit, the Word of God, and faith in Christ and His atoning work. It is a supernatural life imparted to the inner man by the Spirit. Mere natural cultured virtues are never Christian graces and powers, for that which is born of the flesh is flesh, and that which is born of the Spirit is spirit (Jn. 3:1-8; Rom. 8:1-16; Gal. 5:16-26). No human development, education, or human effort will ever transform the human life from a life after the flesh to a life after the Spirit. Conversion is never evolution but the making of a new creature by a divine supernatural act (2 Cor. 5:17). The demands of the law are fully satisfied and humanity is cleared of all its claims through Christ. God is now justified in making new creatures out of sinful men and fully reconciling them to Himself, as they were before the Fall.

The incarnation was necessary for the substitute to become man to take the place of fallen man. He did not deserve death. He gave up His life for sinners. Therefore, His death became vicarious, propitiatory, and substitutional. In life He had set an example of how men should live like God, but an example is not enough to make men like God. An example of health will not heal a sick man, nor will an example of virtue make a sinner into a saint. It takes the death of Christ to do both. It was through His death, not His life, that He saved men from death and eternal Hell.

Satan in Scripture is pictured as “the accuser of our brethren,” accusing them before God day and night (Rev. 12:9-10). He is therefore the official slanderer or relentless prosecutor condemning men for the least sins. God the Father is pictured as the Defender and Enforcer of the moral law. Jesus is pictured as the Advocate or Defense Attorney, the Intercessor, the Mediator between God and man, and the Saviour of all men who believe. Men are accused of having sinned against God and as having broken His law; they are the “defendants” in a capital offense charge. Christ could not defend men as innocent because “all have sinned” (Rom. 3:23); nor could He set aside or combat the righteous decree nor remit the penalty. He could, however, become their substitute, as we have seen above, and He can now free from the penalty all who repent and rectify their lives from that moment on to obey the law. The Supreme Moral Governor and Judge cannot condemn those in Christ as long as they remain in Him, and as long as they obey the moral law. Neither can He keep free from guilt those who go back into sin and break the law. The law must be upheld in every case, and the devil, the Prosecutor, wins the case of every one who chooses to live in sin, regardless of past cases Satan has lost in the Court of Heaven in the same lives when they chose to repent and rectify their lives and keep the holy law.

What a great responsibility this places upon man, to receive gracious pardon and the adoption into the family of God on the grounds of repentance and obedience to the moral law! What a great opportunity man has to stay out of court forever if he will obey the law! No case will be considered against him as long as he does so. But let him commit sin again and he is immediately brought to trial, accused by the devil, tried in the Court of Heaven and sentenced to die. Satan wins the case and the sinner remains cut off from God until confession of sin is made and Christ is accepted as the sin-bearer, the sin is put away, and the death sentence cancelled. One trial and one acquittal in the Court of Heaven does not suffice for all, unless the justified one quits the sin business and never goes back into sin again. If he sins he must incur the same penalty as before. He must be tried for his new crimes; and unless he frankly confesses his sins and gets them under the blood, he must pay the penalty as much as ever before. No human court could forgive and justify any man once and forever and permit him to continue in the same crimes or later go back into those same crimes without going through the same process of a court trial and punishment again. So it is with the Court of Heaven. The Supreme Judge, who is sworn to uphold the demands of the law in every case, cannot condone sin and guilt and excuse one person from the just penalty. If He did so in one case, all free moral agents and the subjects of moral government would lose respect for Him. Such a program would break down all

moral restraint and encourage lawlessness on every hand. The Divine Defense Attorney cannot in any one case take the place of the guilty until the sinner has met the conditions of repentance, faith, and consecration to again rectify his life in conformity to the moral law. Christ filed a counter-claim suit against Satan and won the case in the Court of Heaven. Now all one needs to do is to legally and personally reject all the claims of Satan and assert his proper authority over all demons.

If all Christians could come to see this simple and biblical truth, it would solve many problems and answer many questions concerning God's dealings with the saved and unsaved. It would settle many differences between large bodies of believers—one holding to the truths stated above and the other maintaining that one time justified in the Court of Heaven the saved one can never be brought into judgment concerning any later sin committed. John plainly shows that when a saved man sins he has an Advocate with the Father (1 Jn. 2:1-4). No man is forced to use the services of the heavenly Advocate; and if he does not, he goes back into continued sin and rebellion; and if cut off in this state, will be lost as much as he ever was (Jas. 5:19-20; Gal. 5:19-21; 1 Cor. 3:16-17; 6:9-11; Rom. 1:18-32; 6:16-23; 8:1-13; Ezek. 18:4; Heb. 6:4-6; 10:26-29; 2 Pet. 2:20-22).

Questions on Lesson Nineteen

1. Why is the Dispensation of Grace so called?
2. Define the word "grace." Why is it the source of all God's blessings?
3. How is it variously translated? Can men show grace to each other?
4. Is grace limited in God's dealings with men in either Testament?
5. Has God used His grace in dealing with angels and other beings?
6. Does God give any part of His benefits without grace? Prove.
7. How are such benefits received by free moral agents?
8. Prove from Scripture that God's grace has been manifest in all ages.
9. How has each dispensation started and ended?
10. Did the Old Testament saints receive the Spirit by grace or works?
11. When and by whom do men receive the fullness of grace in their lives?
12. Do all men receive the same benefits of grace in the same measure? Why?
13. Do conditions on the part of men govern grace in their lives? Prove.
14. Is there such a thing as unconditional grace given to men?
15. Do men have any merits at all to earn God's blessings?
16. Is God under obligation to man in any sense? How and why?

17. Under what conditions can men hold God to His moral obligation?
18. Would God be just in refusing to bless any man who meets these conditions?
19. Would God be just if He blessed some men who refused to meet these conditions?
20. Are men and can men be saved by God's choice alone or by His grace or favor without the free consent of man himself and without meeting certain conditions?
21. In the final analysis, who is responsible should any man be lost? Why?
22. If salvation depended upon God alone and by grace only without men meeting certain conditions, why are not all men saved? Is God a respecter of persons?
23. Was God obligated to undertake man's salvation? Why did He undertake it?
24. Is there any element of big-heartedness and mercy on the part of God in grace?
25. Does grace give men a license to sin?
26. Does it do away with the justice of God and the penalty for sin on the part of those who were one time in God's grace or favor?
27. Can God do one thing for man that is not an act of His grace and mercy?
28. When does a man receive the benefits of grace?
29. Name a number of blessings that come through grace.
30. Name all the agents of grace mentioned in Scripture?
31. Can men frustrate grace in their lives after they are saved? Prove.
32. Can they receive it in vain or Fall from it? Prove.
33. Can they cause it to fail in their lives? Prove.
34. Can they sin again in spite of grace after being made free from sin? Prove.
35. Can they refuse to continue in it if they desire? Prove.
36. Can they turn it into lasciviousness? Prove.
37. Can they minister it to others? Prove.
38. Can they grow in grace? Prove.
39. Is grace ever used in Scripture in connection with mercy and compassion?
40. Does man's free choice and responsibility in being finally saved prove that he is greater than God? What does it teach?
41. Has God made a plan to force men to be saved if they do not freely consent to salvation?
42. Would it be wise of God to break His own laws and go contrary to His plan just to please certain churches? Why?
43. What does it take on the part of both God and man to complete personal salvation?

44. Is it scriptural to separate grace from God's mercy and forgiveness?
45. Can any court pardon a man once and forever for all future crimes?
46. Does God's grace give man immunity from all future sins? Why?
47. Up to what point in the life of a saved man does God's grace cover a man's sins?
48. How does God deal with future sins should they be committed?
49. Does God save any man from all his future sins? Prove.
50. Is a man supposed to live or continue in sin after he is saved? Prove.
51. Prove from the Bible that every saved man must live free from sin?
52. Can a man commit sin and not be a servant of sin? Prove.
53. What must a man do when he commits sin after being saved?
54. Will a so-called saved man reap what he sows as a sinner will reap?
55. Can a so-called saved man deny God and still not be denied by God? Prove.
56. Is a saved man still saved when he refuses to stand fast in Christ? Prove.
57. Can a saved man defile God's temple and still escape destruction? Prove.
58. Can a saved man continue in grace when he falls from it? Prove.
59. Can a saved man die again when he sins? Prove.
60. Can a saved man sin and not incur the death penalty? Prove.
61. Name and prove from Scripture a number of things that grace cannot do.
62. What was the lie told Adam and Eve before they sinned?
63. Is not this the same lie many today are preaching to saved men?
64. Did Adam die and lose eternal life when he sinned?
65. Will saved men today die and lose eternal life if they sin?
66. Can any man separate another from God?
67. What will separate any man from God? Prove.
68. Can Christians today have any degree of assurance of eternal life? How?
69. Discuss the length of the Dispensation of Grace.
70. What events must yet happen on Earth before the end of this age?
71. Explain fully the favorable beginning for man in this age.
72. What is the particular test for man in this age?
73. How are the spiritual and physical blessings of God received in this age?
74. Are there material blessings for Christians in this age?
75. Is faith limited to one act of faith on the part of man?
76. Name some conditions men must meet in order to continue to be saved.
77. What is the purpose of God in this dispensation?
78. What has God planned to build after the Church age? Prove.
79. What will happen to many of the wicked living at the end of this age?
80. What are the means of God in accomplishing His purpose in this age?
81. Discuss the failure of men in general in this age.

82. Discuss the failure of Israel in this age.
83. Discuss the failure of the early Church.
84. Discuss the failure of the post-apostolic Church to our day.
85. Discuss the apostasy at the end of this age.
86. Explain fully the judgment that will come upon men that will end this age.
87. What is God's provision of redemption for this age?
88. Is tribulation necessary to save the soul? What is?
89. Will people be saved during the Tribulation? Prove.
90. How will men be delivered by power at the end of this age?
91. Discuss fully the philosophy of redemption.
92. Does the Bible teach a substitutionary and vicarious redemption for man?
93. Why is the atonement necessary?
94. Is atonement an afterthought on the part of God?
95. How did the devil get control of man and his dominion?
96. How does he rule men today? Do men have to tolerate his rule and works? Why?
97. How did God put to silence all accusations against Him?
98. Why were Christ's virgin birth, deity, and sinlessness necessary to redeem?
99. How did Christ conquer sin, death, Hell, and the grave?
100. Why is salvation conditional and why did it have to be this way?
101. What did the work of Christ do for both man and God?
102. What can men get now through the atonement?
103. Discuss the legal phases of redemption as in the last paragraphs of Lesson Nineteen.
104. What is man's present responsibility in view of these facts?
105. What legal and personal right has every man now in Christ?
106. How can every man get his rights recognized by both God and Satan?
107. Can God be just and give man a pardon that grants him license to commit sin without further penalty of any kind?

20. THE NEW TESTAMENT PROGRAM FOR THE MODERN CHURCH

THE NEW TESTAMENT PROGRAM FOR THE MODERN CHURCH

The program for the Church has always been the same throughout this Age of Grace. The modern program should be exactly like the original one that made the Church known throughout the Roman world, in a few years. The New Testament program has not changed. It is the Church that has changed, and it will always be true when there is any change at all. The program for the Church is clearly stated in Scripture, and it is powerfully and supernaturally demonstrated in the lives of the early believers, as recorded in history, so there cannot possibly be any misunderstanding as to what it is if we honestly seek to know the truth. Anyone who can read simple human language can discover such truth by reading the record in the New Testament.

This record is one of carrying on the work that Christ Himself started. Many are the Scriptures that reveal the power and success of the early Church. The following brief study of these Scriptures will make clear to any honest-hearted believer what the New Testament program was in the early Church and also how it should be continued today in the modern Church.

I. What the New Testament Program for the Modern Church Is

This program is not a complicated and intricate one. It is made up of two main points: first, to preach the gospel, and second, to confirm the gospel. This is very clearly stated in the following Scriptures: “The former treatise have I made, O Theophilus, of all that Jesus began both to do and to teach” (Acts 1:1-2), “Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of diseases among the people” (Mt. 4:23-24); “Go and shew John again the things which ye

do hear and see. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached unto them" (Mt. 11:1-6); "He healed many that were sick of divers diseases, and cast out many devils . . . And he preached in their synagogues" (Mk. 1:34-39); "The Spirit of the Lord is upon me, because he hath anointed me TO PREACH the gospel to the poor; he hath sent me to heal . . . to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Lk. 4:16-19).

Preaching and healing constituted the great work of Christ in starting the New Testament program and this was the work that He commanded the apostles to carry on both before and after the crucifixion. Note the following passages before the cross which prove that the disciples started their ministry doing the work of preaching and healing: "He called unto him his twelve disciples [Judas included], he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease . . . These twelve [Judas included] Jesus sent forth and commanded them . . . as ye go preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give" (Mt. 10:1-7); "He ordained twelve [Judas included], that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils" (Mk. 3:13-15); "And they [the twelve, Judas included] went out, and preached that men should repent. And cast out many devils, and anointed with oil many that were sick and healed them" (Mk. 6:7-13), "He sent them [the twelve, Judas included] to preach the kingdom of God, and to heal the sick . . . and they departed, and went through the towns, preaching the gospel, and healing every where" (Lk. 9:1-6).

Not only did the twelve, including Judas, receive power from the Holy Spirit to preach and to heal, but Christ ordained seventy others also whom He sent out two by two to do the same work that He and the twelve were doing. He said to the seventy, "into whatsoever city ye enter . . . heal the sick that are therein, and say [preach] unto them, The kingdom of God is come nigh unto you" (Lk. 10:1-24).

When the Lord was ready to be taken up to Heaven again He specifically commanded the early believers to carry on the work which He "began both to do and to teach" (Acts 1:1-2). He told them that "All power [authority] is given unto me in heaven and in earth." He commissioned them, "Go ye therefore, and teach all nations baptizing them in the name of the Father, and of the Son, and of

the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (age, Mt. 28:18-20). Christ further commanded them, "but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Lk. 24:49; Acts 1:4-8).

Not only did He promise that they would be endued with power from on High, but He said, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents [see Lesson Fourteen, Point V, 11 for the doctrine of taking up serpents]; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mk. 16:15-18); "Ye shall be baptized with the Holy Ghost not many days hence . . . Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . . unto the uttermost parts of the earth" (Acts 1:4-8); "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. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it . . . ye shall ask what ye will, and it shall be done unto you . . . 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" (Jn. 14:12-15; 15:7, 16).

These and hundreds of promises were made to believers. There is no limitation or qualification stated in any of the promises of God. They are all unlimited and unqualified so that "all things are possible to him that believeth" (Mk. 9:23; 11:22-24). These promises were given, not to fill up a book or to make the Bible bigger, but they were given to give absolute assurance that believers could carry on the work that Jesus "began both to do and to teach" and to confirm the Word of God as it is preached. To prove that they are true the Lord backed up the preaching of the early Church, thus demonstrating that He wanted all men in this age to know that preaching is just part of the Church program. He wanted them to also know that confirmation of what is preached is also a part of that program.

The following passages prove that God continued the Church program through the early believers by confirming what was preached: "They cast out many devils, and anointed with oil many that were sick, and healed them" (Mk. 6:7-13); "They departed, and went through the towns, preaching the gospel, and healing everywhere" (Lk. 9:16); "And the seventy returned again with joy, saying, Lord, even devils are subject unto us through thy name" (Lk. 10:17); "So

then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following" (Mk. 16:19-20); "And many wonders and signs were done by the apostles . . . such as I have give I unto thee: In the name of Jesus Christ of Nazareth rise up and walk . . . and immediately his feet and ankle bones received strength" (Acts 2:43; 3:6-11); "And when they had prayed the place was shaken . . . and they were all filled with the Holy Ghost . . . and by the hands of the apostles were many signs and wonders wrought among the people . . . Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at least the shadow of Peter passing by might overshadow some of them. There came also a multitude . . . bringing sick folks, and them that were vexed with unclean spirits: and they were healed every one" (Acts 4:29-31; 5:12-16); "Peter said unto him, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately . . . Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up" (Acts 9:32-43).

It is argued by many, even whole denominations, that only the twelve apostles received the baptism in the Spirit and had power to confirm the Word of God, but this is false as proven by the following Scriptures recording the same miraculous works which we read about in the lives of the apostles and the seventy above. In Acts 6 we have seven men chosen from among the laymen because they were "full of the Holy Ghost." One of these men, Stephen, who was "full of the Holy Ghost and power, did great wonders and miracles among the people" (Acts 6:3, 5-10). Philip, another of these business elders, had a great revival and did great miracles among the people in Samaria (Acts 8:5-20). Many in the early Church were scattered, and we read they "went everywhere preaching the word . . . And the hand of the Lord was with them: and a great number believed, and turned to the Lord" (Acts 8:4; 11:19-21). The hand of the Lord being with them proves they did miracles, as is clear from Acts 4:30; 13:11. Men turned to the Lord in great numbers because of miracles (Acts 9:35; 15:12, 19).

There are a number of men mentioned as being apostles and as doing great miracles who were not of the twelve apostles who followed Jesus. Ananias was filled with the Holy Ghost and power enough to lay hands on Paul and baptize him in the Spirit and heal him of blindness (Acts 9:10-19). Paul and Barnabas did great signs and wonders (Acts 13:11; 14:3, 8-20; 15:12; 16:16-34; 19:1-6) and God wrought special miracles by the hands of Paul so that from his body

went handkerchiefs and aprons to heal the sick and cast out demons to confirm his preaching (Acts 19:11-20; 28:7-9; Rom. 15:18, 29). Paul's immunity from a snakebite is one of the signs that are to follow all believers (Acts 28:1-6; Mk. 16:17-20). Timothy, one of Paul's converts, did the same kind of miracles Paul did (1 Cor. 16:10). And so the story goes throughout the New Testament. Ordinary elders of all the churches were to be called to heal the sick (Jas. 5:14-16). In fact, Paul said that none of us shall escape the judgment of God if we neglect so great salvation "Which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and divers miracles, and gifts of the Holy Ghost, according to His own will" (Heb. 2:3-4). Paul in 1 Cor. 12 speaks of nine gifts of the Spirit that are distributed among all believers who covet them. Thus the teaching that miracles occurred only among the twelve apostles and that men today cannot do the same things is false.

The New Testament program of preaching and confirming the word that is preached is plainly established for the Church of modern times if believers desire at all to have such experiences. Men throughout this age were to be commanded to observe all that Jesus commanded His disciples (Mt. 28:20). The same baptism in the Spirit is promised everyone who believes on Christ (Mt. 3:11; Jn. 7:38-39; Acts 2:38-39; 5:32). All the promises of God are yea and amen to them that believe (2 Cor. 1:20).

It is clear from the above facts that Christ began this program. The disciples were commanded to carry on the same program. They were promised power to make a success of this program. And they did make a success of it and commanded men through this age to continue such a program and contend for the faith once delivered to the saints (Jude 3). The reason that many in the early Church failed and that the Church has failed as a whole from the apostolic period until today is explained in Lesson Nineteen, Point VII, 2 and 3.

II. The Power Every Believer in Christ Should Exercise

According to the promise of Jesus every believer should have power to do the works of Christ and greater works than He did (Jn. 14:12-15; 15:7, 16). The apostles promised that all believers could have the same baptism in the Spirit that was received (Acts 2:38-39; 5:32; 2 Cor. 1:20) and that they could have the gifts of the Holy Ghost (1 Cor. 1:7; 12:1-11, 31; 14:1; Rom. 1:11; 12:3-8; Eph. 4:7-16; 1 Tim. 4:14; 2 Tim. 1:6).

I have seen for years the apostasy in our churches, and I am zealous for them to come back to the old truths. Millions of people are turning away from our Christian churches and going into false religions because the program of modern churches holds nothing for them. False religions are showing more power and are getting people more results physically, materially, and spiritually than the average modern church is getting for them; so they are turning to the religions that offer them something in the way of benefits that are tangible. I am against these false religions. I am for the churches and want to help all of them to see how they can get anew the old type of Christianity and attract these people back into the fold.

People are hungry for the supernatural power to heal when they need it. They want answers to prayers. They want material help. They want freedom from sin and failure. If they cannot get it from one source they will accept it from another. If they cannot get the real that the gospel offers, then they will accept the substitute that Satan offers. Satan knows that he can deceive men by his counterfeit of real power, and he is winning millions that should be in Christian churches and would be if ministers would awaken to their responsibility and get God into the churches in a supernatural way.

III. Christian Doctrines and Experiences Seldom Seen in Modern Churches

A number of years ago I became greatly awakened to the need of the modern church by the fact that God was not doing for modern believers what I read about in the New Testament. Being a man of sincerity, honesty, and at least ordinary intelligence, I decided to find out what was wrong. I had enough sense to know that in material things when a machine will not run, or something fails to carry out its creative purpose, there is something wrong which needs to be corrected before the machine will work normally. I applied this common sense to the Christian religion and spiritual things. I had read the New Testament enough to see a vast difference between the modern church and the early one.

I fell upon a plan of investigating and experimenting with spiritual truths as taught in the New Testament. I was pastor of a certain church whose members were nearly all honest and open to all the teachings of the Bible. I said to the church, “Let us gather night after night and read the New Testament through to find out what it teaches that we are not doing and what kind of spiritual experiences it teaches that we have not yet received. Let us bring pencils and

paper and jot down everything we find that we are not doing as a church and every blessing and experience that early believers had that we do not have today." We gathered on Monday night and read as far as Mt. 10. We discovered that first night why we did not have the power that the early disciples had. Christ "gave them power" and said, "heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give" (Mt. 10:1-8). I stopped and made a comment that we have found out what we wanted the first night. The reason we cannot freely give is that we have not freely received.

To make a long story short, when we got through reading the New Testament through and honestly listing everything we had found that we were not practicing as a church and every experience that was not normal in our lives, I had 160 points on my list. I could hardly believe my eyes, and yet there was chapter and verse for every point. I had sense enough to know that we were not doing all these things and that we did not have all these experiences as Christians today because they were never manifest in our church. From then on I became a new man. I had to consecrate myself to remain honest and face facts and to acknowledge the truth that I had found, or reject my findings and turn dishonest and excuse myself and others today for not having these blessings and for not practicing all the New Testament. I decided, as I have always done and always will do, that I am going to be honest with the Eternal Word of God and with my soul and that of each man to whom I give out truth. I have received a measure of power from God and am expecting the fullness in my life so that I can help all men get free from the devil and all his works.

The truth is that Jn. 14:12 states the divine limitations to every believer. Until a believer can do the works of Christ he is not a normal New Testament Christian in power. He may have many other blessings from God, but if he does not have power like that of Christ he is coming short of his privileges, and there is nothing to be gained by denying this fact. This fact does not mean he is not saved and is not going to Heaven. It simply means that he is not up to the New Testament standard of power with God. Anything short of this power proves a human limitation to the promises, and anything beyond this will be a divine limitation. The New Testament standard of normal power for every believer is clear, and we can have it if we want it and if we will obey all the New Testament to the letter.

These and scores of New Testament teachings and practices are more or less foreign to the average church member. Even the average preacher knows little about these things. Is it any wonder that the modern church is powerless? Is it

any wonder that multitudes are going after the counterfeit power and outward refinement in some false religions? Many hundreds and thousands of people in local churches are following men who even deny that New Testament doctrines and experiences, as we have mentioned above, are for us today. Until the modern church again believes in the faith once delivered to the saints it cannot contend for that faith; so it will continue in helplessness and defeat. It will continue in worldliness and formality as is manifest on every hand, and there will continue to be an exodus from the churches, of people who are searching for the supernatural, even if they have to deny Christ and the Bible.

The modern church must awake to its responsibilities and privileges in the gospel, or millions more will be lost to false religions and demon powers. Time is short, and what the church must do it must do quickly. Let every one who names the name of Christ depart from iniquity and contend for the fullness of power and faith that is promised those who believe the gospel of Jesus Christ, the only begotten Son of God. God will back us up by the power of the Holy Ghost and all the hosts of Heaven. The devil is already a defeated foe, and his power has been broken. He has already been proven in the Court of Heaven as a usurper and an intruder into man's dominion, holding men in his power only as they consent to it. All that needs to be done is to carry out the execution of the sentence against Him. This will be done at the second advent of Christ. Believers now can defeat him and all his works in their personal lives and enjoy the fullness of the blessing of the gospel of Christ. Let all who read these lessons unite to pray and work for New Testament power in all of our churches.

IV. Questions the Modern Church Must Answer:

1. Is this program for the modern church?

2. Does God desire to carry on this program today?

3. Do we need such a program in the modern church?

4. Who does not God carry on this program more fully than He does now?

5. Has God a lower standard of world-attraction for His gospel than in the beginning?

6. Is God able to confirm the gospel today as recorded in the New Testament?

7. Are supernatural powers necessary today to confirm the Word of God?

8. Does the Word of God need confirmation today before the unbelieving world?

9. Are there any sick, lame, demon-possessed, and defeated people today?

10. Why would not God want to see men delivered today from the devil as in days of old?

11. Why did Jesus die for all men of all ages to deliver them from these troubles if His work was to be limited only to the early Church period?

12. Why did the Holy Spirit come to abide forever with men if He was to work only in the lives of the apostles and a few special pets of God in the early Church?

13. Why were the hundreds of promises given that all men of all ages should be victorious over all the works of the devil if they were to be limited to the early Church?

14. Why would God desire to see His people today tormented of the devil any more than He desired it in the days of Christ and the apostles?

15. Why would God want His children oppressed by His enemy when no other father would tolerate such a thing if he could help it?

16. Are we receiving new light about God's New Testament program for the Church?

17. What should be the attitude of the Church if these things be true?

18. What is the responsibility of the Church in view of these facts?

19. How can we get the New Testament program into operation today?

20. What would be the results of such a program in the modern Church?

These and other questions must be answered by modern believers, and it is clear to each one by now what the answers are. If such a program was for the early

Church it is still for the Church of today, for the apostles were commanded to teach all nations to observe all things Christ had commanded them (Mt. 28:19-20). Jesus Christ is the same today as ever (Heb. 13:8). In no Scripture did God say this program was to be changed when the apostles died or that it was to be only for a certain period. On the contrary Christ has promised to be with the Church even until the end of the age (Mt. 28:20). Paul said that all the promises of God were yea and amen to them that believe (2 Cor. 1:20). God is the same. The devil is the same. Sin is the same. Sickness and demon-possessed people are with us the same. The power of God needs to be manifest today as ever; so we must conclude that it is the will of God that the modern Church face the facts and contend for the faith once delivered to the saints (Jude 3). The work of the Spirit and the power of the blood and the Word of God were to continue to be effective in the lives of all that believe throughout this age so as individuals, if the Church of today refuses to accept these truths or put forth the least effort to carry on this program, we can get individual benefits by faith.

The only reason God does not carry on this program more today is the failure of the Church to cooperate with God. There is no question that such a program is needed to bless men according to their needs and that God needs it to attract multitudes to His gospel. God works only through men who will have faith and who will permit Him to work in their lives. This has always been true and always will be (Rom. 10:10-21). God has not lowered His standard of world attraction to His gospel, and He is waiting for the Church to pray for a spiritual revival that will produce signs and wonders again. God is just as able today to save and heal the multitudes if preachers would awake to their true work and work at it.

Demon-inspired religions are being evidenced and confirmed by the manifestation of the supernatural power of the devil, and the need of God’s greater power is very evident to prove to men that Christianity promises and gives to all men all they need in this life as well as in the life to come. The contest is on between the actual results and the power of the gospel and that of false religions. The Word of God needs confirmation today in the sense of proving that the gospel is the same power of God unto salvation today as in the beginning. The ungodly and believing world has been made to believe in supernatural powers, and the multitudes are being attracted wherever there is a real manifestation of the supernatural, whether it be the devil’s power or that of God.

The Church stands today on the threshold of great and mighty achievements if it will awaken and wage an aggressive fight against Satan and his demon-forces. The Church can again prove to the world that the power of God is greater than that of Satan. There are sick and demon-possessed people in nearly every home who would willingly turn to God and be healed and saved from sin if all the churches would quit fighting each other and the gospel itself and begin to teach the people how to get the benefits that are promised by God.

Jesus died that this program might be carried on throughout this age. The Holy Spirit was sent to carry it on. The Word of God was given to teach men what it is and how to get the full benefits that are needed on every hand. The program was started right, as demonstrated by Christ and the early Church, and it can be revived fully again by the Church if all men will accept the truth. God has always been ready to defeat Satan and his works in the lives of His children, and when the Church gets ready and anxious to see God work, then their desires will be granted. God said to Jeremiah that if men would call upon Him, He would show them great and mighty things (Jer. 33:3). Jesus and others promised that these things would be done in the lives of every believer so there is no excuse but the hardness of the heart and the sin of unbelief in the lives of modern Christians.

This might sound impossible and like an idle dream, but just as sure as God is in Heaven and the Word of God be true, these changes and many others will literally come to the divided and worldly Christendom of today if all churches will adopt the program of the New Testament as it is.

Questions on Lesson Twenty

1. Has the New Testament program changed, or has the modern Church? Prove.
2. How can we get to know what the New Testament program is?
3. What is the New Testament program? Prove from Scripture.
4. Who started the program? Who were commanded to carry it on?
5. How long was the program to continue? Prove.
6. Who was sent from Heaven to carry on this program?
7. Has He failed? Who has? Why?
8. Is there a limitation to the needful benefits of this life in the promises?
9. Why were the promises given and for whom?

10. Through whom did God continue the program in the first century?
11. Were the apostles the only ones who carried on the program? Prove.
12. To what extent was the program successful in winning souls in the beginning?
13. What kind of power should every believer have in Christ? Prove.
14. Why do not all Christians have this power?
15. Why are multitudes of professed Christians going after demon religions?
16. What should the Church do to counteract this exodus from Christ and to attract men again?
17. Name a number of Christian experiences seldom seen in the average church of today
18. What verses of Scripture state the normal standard of New Testament power?
19. Name a number of Christian principles and practices seldom seen in churches.
20. Discuss the modern revivals of the power of God.
21. What should the Church awaken to?
22. What are some of the questions the modern church must answer?
23. Give your own answer to these questions by giving Scripture to prove the answers.
24. Why is not God fully carrying out this program today?
25. How are false religions attracting people?
26. Should the Church be satisfied to let demon powers work more than God?
27. What should believers do who are getting more light?
28. What should they do if preachers and churches reject truth?
29. What kind of results can the Church see if it will obey the Bible?
30. Is this program with the results pictured possible today? How?

Supplement Ten

For Lessons Nineteen and Twenty

In the first two lessons of *PART III, God's Present Dealings With Man*, we have seen that the fullness of grace and power was brought to man through Jesus Christ and that God freely bestows both upon all who believe. We have studied the many fallacies as well as truths about the grace and the plan of God for this age in which we live. We have also studied the New Testament program for the modern church and have seen that there are no limitations to believers in getting and using the power of God in this life short of how Jesus Christ and the apostles used it. In this supplement we want to show you how you can get the power of God in your life and what to do when you get it.

Commands to Get the Power of God

It is a definite command for all believers to get the power of God in their lives in order to be equipped to witness for Christ. In Acts 1:4-5 the disciples, not only the apostles, were commanded not to depart from Jerusalem until they had received the baptism in the Spirit: “And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.” Being baptized with the Holy Ghost and receiving power are the same; that is, when one is baptized in the Spirit in all fullness he receives power: “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . . unto the uttermost part of the earth” (Acts 1:8). In Lk. 24:49 Christ commanded them saying, “Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high.”

That all believers throughout this age are commanded also to tarry until they are endued with power from on High is clear from the following passage: “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the

world" (Mt. 28:19-20). Jesus further taught that men should ask the Holy Spirit from God: "If ye, then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him" (Lk. 11:11-13).

How to Get the Power of God

Men have to thirst, drink, and believe to get the Holy Spirit baptism: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit which they that believe on him should receive: for the Holy Ghost was not yet given; because Jesus was not yet glorified.)" This passage (Jn. 7:37-39) could refer only to the fullness of the Holy Spirit as received on the day of Pentecost, for in Acts 2:33 we read of Jesus being glorified and of Him shedding forth the Holy Spirit upon the Church in baptismal measure. Up to this time men had received the Spirit in a measure, as proven in Lesson Nineteen, I, 3. Men must "hunger and thirst after righteousness" to be filled (Mt. 5:6).

Thus it is clear that the enduement of power is for people who are already children of God. It is not for sinners (Jn. 14:17). Believers or children of God who are born-again and in the family must tarry, wait, hunger, thirst, drink, believe, and receive the Spirit.

Men Must Still Tarry for the Spirit Baptism

The theory that men do not have to wait for the Holy Spirit today because He has already come and that all one has to do is to receive Him is only part truth. One must receive Him, but anyone knows that until He is given to the individual, that one does not have Him, and until He is received and fills the innermost being, one has to wait until it is done. It is not something that one can accept merely by faith. This is necessary all right, but to be satisfied without Him after one accepts by faith is to have an empty life without Him. It is impossible to receive such a mighty enduement of power and have rivers of living water flowing out of one without his knowing it.

All the terms used above as hunger, thirst, tarry, and wait prove a time element of at least a few moments. If one was given before he hungered or thirsted he could not have these passions. If one were given before he received there would

be no faith to hope for that we see not and therefore there would be no expectancy at all.

Of the disciples, 120 were in the temple continually praising and blessing God for ten days, and then the Spirit came (Acts 1:3, 12-14; 2:1; Lk. 24:49-53). Now since the Spirit has come into the world to bless men in all fullness there is no need to wait for Him to come into the world, but there is need to go through any period of preparation necessary before He personally takes control of your life. So one should consider that the Spirit is already here and wants personal control of the life and it takes yieldedness and asking God and hungering and thirsting until one is literally filled with the fullness of God. In other words, as soon as the individual learns to yield to the Spirit and receives Him into the life, that soon the Spirit manifests Himself.

How to Work the Works of God

The Christian must learn that he always remains a free moral agent and that he can help or hinder the work of God in various ways. Certainly no one would knowingly want to hinder God's work, but many times people do things ignorantly and yet in all sincerity. The study of the Bible is one of the best ways to help God's work. Then a person will know what to do under all circumstances. One will not have to be doing things wrong when he acts. One should use any and every measure of the Spirit of God that he receives to the glory of God. It may be asked, "What is the work of God?" Jesus answered this question when He said, "This is the work of God, that ye believe on him whom he hath sent" (Jn. 6:28-29).

To believe on Christ as the Scripture has said is the greatest work of God men can do. Jesus said if a person would do this and do it right he would have rivers of living water flowing out of the innermost being, and he would be able to do greater works than what He had done (Jn. 7:37-39; 14:12-15).

What Does it Mean to Fully Believe?

1. To believe that all the promises of God are yea and amen to all (2 Cor. 1:20).

2. To believe that all things are possible to the believer (Mk. 9:23).

3. To believe that all things we ask in prayer we receive (Mt. 7:7-11; 21:22).

4. To believe that even all of our desires will be granted (Mk. 11:22-24).

5. To believe that we can ask what we will, and it will be given (Jn. 15:7).

6. To believe in those things that be not as though they were (Rom. 4:17).

7. To believe that God is a rewarder of them that diligently seek Him (Heb. 11:6).

8. To believe that God gives liberally and that he does not upbraid or rebuke when we come to him for anything (Jas. 1:5-8).

9. To believe without ever a question or a waver that what is asked is done (Jas. 1:5-8

10. To believe that it is the will of God to give what He has promised (1 Jn. 3:22).

11. To believe that Christ took all sickness and sin in His own body on the cross and that we do not have to bear them one minute after we accept His vicarious work (Mt. 8:16-17; 1 Pet. 2:24; Isa. 53:4-5).

12. To believe that every believer can do the same works of God that Christ did and that God's power in the baptism of the Spirit is the same today as when Christ and the early believers received it (Jn. 14:12-15; Lk. 24:49; Acts 1:8; 2:38-39; 5:32).

To believe all this and any other and every other part of the Bible doctrines and practices means something. Lest one should say that to believe all this is not work, let one believe it and fully experience it without putting forth any effort whatsoever. The very fact we are having to spend so much time and write so much about these things from every angle and that we have to answer every unbelieving argument of men who try to deny these truths is sufficient proof that believing is work on the part of all. To be simple about this question, if a person can truly and wholeheartedly believe these truths, he will be abundantly met by God, and the Holy Spirit will work through him without limitations.

We cannot overemphasize the fact that we must believe these things before we

can see the results we desire to see. This is why we are going into repeated detail so that this fact can finally dawn upon us all that God means what He says and says what He means with respect to power from God, just as He does concerning forgiveness of sins, which we have all been taught more or less to believe.

Let the student study the lessons and supplements over and over again, especially the Scriptures that will naturally build up faith in these things. Let him never doubt and waver concerning the possibility of having all things possible. It matters not what church or pastor or religious zealot says concerning any theory to the contrary; if God has said these things, His Word is all-sufficient. Men may argue with you that these powers are not for us today, or that we are not seeing them, or that it is impossible to see them, but you know better by now than to believe such arguments.

We can all get into the New Testament program if we will follow the example of the early Church. We know what they did, for the record is clear. We know that we do not have this program in full operation today in our churches. We also know that we are not getting this program because we are not putting into practice the things that made the early Church such a dynamic force. Therefore, why not change our methods and do what the early Church did and see what can be done? If we want what they got, let us go to God to get what they got. Let us be honest and quit claiming that we have what they got until we do get it. Let us use plain common sense and realize that anything short of what they got is not exactly what they got, and if we desire what they got, then let us go to God for it in all fullness as they got it and not be satisfied without it. If we don't want what they got, then let us not complain when we don't get it. If we ever get what they got, it will produce the same works as it did with them, and we shall know it just as much as they knew it. We will have the same power and manifestation of God that we read about in the New Testament, and then we will know that we have received the same power and that the New Testament program is again in full operation.

Ten Questions For Supplement Ten. Do You Know:

1. That the Antichrist will never bring universal peace and prosperity so that the world will worship him and take his mark? All Scriptures teach contrary to this common theory. He will make a seven-years covenant of peace with Israel and by peace destroy many of them (Dan. 8:25; 9:27; Mt. 24:15-26).

But among other nations he goes forth conquering and to conquer and is at war from his rise to power over the nations to the day he is defeated by Christ at Armageddon (Dan. 7:8, 24; 8:20-25; 9:27; 11:40-45; Rev. 13:4-7; 17:9-17; 19:11-21; Zech. 14:1-21). He will cause craft (cunning, or deceit) to prosper in his hand, but he cannot bring universal material prosperity, for he does not rule the world, as we have seen in Supplement Nine, Question 8. He personally prospers through war as any other conqueror, but even that is in the part of the world he rules as it is in any other war (Dan. 8:24; 11:35-45).

2. That multitudes of people will not know that Jesus Christ has come to the Earth until after His second advent and the resurrected saints begin to take over the governments of this world in the Millennium? This is clear from the same facts we have given in Supplement Nine, Question 8, and because Scriptures definitely say that many people will not see His glory or His person the day He comes to Earth (Isa. 66:19). It is only when Christ is reigning and missionaries and rulers will go from Jerusalem to tell of Christ reigning in Zion that many nations will say, “Let us go up to the mountain of the Lord” (Isa. 2:2-4; 52:7; Zech. 8:23). It is only in the immediate vicinity of Jerusalem that every eye will see Him at the second advent, which is pictured “as lightning” shining under only one part under Heaven (Mt. 24:27-31; Rev. 1:7).
3. That the Bible does not teach a general judgment for both the righteous and the wicked? The Bible teaches that the righteous will be resurrected and will reign 1,000 years before the wicked are resurrected and judged (Rev. 20:1-15). The righteous will be judged and rewarded at the Judgment Seat of Christ in Heaven before they come back with Christ to reign (2 Cor. 10:9-11; Rom. 14:10-11). Saints will already know their rewards and positions in the eternal kingdom before they come back to the Earth with Christ to reign, for when they come they will be given such positions (Mt. 16:27). Anyone can see that there is a 1,000 years between the end of this age when Christ comes (as in Mt. 16:27; 24:29-31; 25:31-46) and the end of the next age, the Millennium (Rev. 20); so there is at least this much time between the two judgments.
4. That saints will be judged for sins committed in this life? “For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad” (2 Cor. 5:10-11; Rom. 14:10-11; Mt. 12:36; 16:27).
5. That there will be degrees of punishment in Hell and rewards in Heaven? That there will be degrees of punishment in Hell is clear from Mt. 10:15;

11:22; 12:41; 23:14; Mk. 6:11; 12:40; Lk. 10:14; 11:31-32; 20:47. That there will be degrees of reward in Heaven is clear from Mt. 16:27; 1 Cor. 3:11-15; Rom. 2:6; 14:10; 2 Cor. 5:9-11; 2 Tim. 4:14; Rev. 2:23; 22:12.

6. That there are five horsemen of the first four seals of Revelation instead of four as generally taught? There are four, a white, a red, a black, and a pale (green) horse mentioned, and then the account says that "Hell followed with him," that is, followed the green horse. If there are four with Hell following the fourth, then there must be five. Both Death and Hell are referred to here as being two separate entities, so must be symbolized by two separate horsemen (Rev. 6:8).
7. That the ten virgins do not represent any class of Christians of today? That they were ten young ladies who lived in the days of Christ is clear from the parable itself. Christ used this actual happening at a particular wedding in His day to illustrate "watchfulness" in the kingdom of Heaven at His second advent after the Tribulation. This is the point He was illustrating, as is clear from Mt. 25:13, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." In other words, you people in the kingdom of Heaven or realm of profession, as taught in Mt. 13, where tares and wheat and good and bad were in the same realm, should take a lesson from those ten virgins and not be slumbering and sleeping as they were. Every Christian living today will be either dead or alive at the time of the rapture, and at that time every Christian will go to Heaven before the Tribulation. They will not be on Earth after the Tribulation, but will come back with Christ to set up a kingdom in the world forever (Zech. 14:5; Jude 14). The first word in the parable of the ten virgins is "Then," which proves the connection to be at the second coming of Christ after the Tribulation and not to the rapture before the Tribulation; hence if it refers in particular to that time, this parable of the virgins could not refer to any class of Christians today who will go before the Tribulation.
8. That the seals, trumpets, and vials of Revelation are yet future? This is clear from the fact that all the events of Rev. 4-22 must be fulfilled after the rapture of the Church, as proven in Supplement Six, Question 6. If this be true then none of the seals, trumpets, vials, or any of the other events of Rev. 4-22 will happen before the rapture of the Church. Because the rapture is yet future and if these events must take place after the rapture then, they are also future.
9. That the sun-clothed woman of Rev. 12 does not represent the Church? This is very clear, as proven from the fact that every event of Rev. 4:1 throughout the Revelation must be after the churches. This we have proven

above in Point 8 and in Lesson Six, Question 6. Because the woman symbolizes something left on the Earth after the rapture. She could not symbolize the Church because the Church is gone at this time. She symbolizes national Israel, as we shall see in Lesson Forty-five.

10. That the manchild of Rev. 12:5 does not symbolize Christ or the Church? The simple reason is that every thing from Rev. 4:1 on must be fulfilled after the rapture of the Church. Rev. 1:1 says that the whole book concerns things yet to come to pass from the time John saw them, hence to bring the historical ascension of Christ among these prophetic events that are yet future is unscriptural. See Lesson Forty-five for further proof.

21. THE TRUTH ABOUT JESUS CHRIST

THE TRUTH ABOUT JESUS CHRIST

The facts in Lesson Four about God apply to the Lord Jesus Christ in His pre-incarnate state as a Spirit-being, for He is one of the three separate and distinct Spirit-beings making the deity or Godhead. Until about 1,900 years ago the second person of the deity had the same kind of Spirit-body, personal soul, and spirit that the Father and the Holy Spirit still have. At that time one of the three divine persons of the Trinity took human form to redeem the world. This is what has made the difference between the members of the Godhead during the last 1,900 years. The following study concerns the person of the Lord Jesus Christ as the manifestation of the invisible God among men:

I. The Pre-Existence of Jesus Christ

The Bible declares that the person we now know as Jesus Christ was one of the three divine persons of the deity and that as God He had no beginning. It is this time before He became a man that we refer to as His pre-existence. Technically, there is no such thing as existence before Him as God, but He existed before He became a man. Mic. 5:1-2 speaks of Him as existing from all eternity. John speaks of Him as existing in the very beginning with the Father (Jn. 1:1-5). Jesus speaks of Himself as being before Abraham and before the world was created (Jn. 8:58; 17:5, 24). Paul speaks of Him as existing before all things and as the Creator and Upholder of all things (Col. 1:15-18; Heb. 1:1-3, 8; 2:10). God the Father created all things by Him (Eph. 3:9) and the Holy Spirit (Gen. 1:2).

II. The Deity of Jesus Christ

1. DIVINE NAMES AND TITLES ARE ASCRIBED TO HIM. The following list of divine names and titles given to Jesus proves that He is by nature divine and a member of the Godhead. He is called “God” and “Immanuel” (Mt. 1:23; Jn. 1:1; 20:28; Acts 20:28); “Lord” (Lk. 19:34; Acts 2:36); “Lord of All” (Acts 10:36); “Lord of Glory” (1 Cor. 2:8); “Wonderful, Counselor, Mighty God,

Everlasting Father, Prince of Peace" (Isa. 9:6-7); "Christ the Lord" (Lk. 2:26); "The Son of God" (Mt. 4:3; 14:33; Lk. 22:70; Jn. 1:34; Rom. 1:4); "His Son" (Mt. 22:45; Jn. 3:16-18); "My Son" (Mt. 3:17); "The Only Begotten Son" (Jn. 1:18; 3:16-18; 1 Jn. 4:9); "The First and the Last, Alpha and Omega, The Beginning and the Ending" (Rev. 22:12, 13, 16); "The Lord" (Acts 9:17); "The Son of the Highest" (Lk. 1:32; Mk. 14:61); "The Bread of God" (Jn. 6:33); "The Holy One of God" (Mk. 1:24); "Thy Holy Child Jesus" (Acts 4:30); "King of Kings and Lord of Lords" (Rev. 19:16); "Lord and Saviour" (2 Pet. 3:2); and "The Word of God" (Rev. 19:13).

These and many other names and titles in Scripture prove the deity of Jesus Christ. Some of these are used hundreds of times in Scripture. We must believe in the divinity of Christ if we are going to believe the Bible.

2. DIVINE ATTRIBUTES ARE ASCRIBED TO HIM. This is clear from Phil. 2:5-11 where Paul speaks of Christ being in God's form and that He laid aside this form and limited His attributes and powers as God to become a man. Then after His earthly limitation He had these powers given back to Him, as we shall see in Point VIII, below.

3. DIVINE OFFICES ARE ASCRIBED TO HIM. He is called "The Creator" (Jn. 1:3; Col. 1:16; Heb. 1:1-3); "Mediator" (1 Tim. 2:4-5; Heb. 8:6); "Head of the Church" (Eph. 1:22; Col. 1:16-24); "Saviour" (2 Pet. 3:2); "Judge" (2 Tim. 4:1); "Preserver" (Heb. 1:1-3); "Life Giver" (Jn. 10:28; 17:2); "Lord and Christ" (Acts 2:36); "The Resurrection and the Life" (Jn. 11:25).

These and many other offices and works of Christ prove Him to be divine and one with the Father as part of the deity. He is called the fellow and equal to God as to divinity (Zech. 13:7; Jn. 5:17-23; 10:30-38; 17:10).

4. DIVINE CHARACTER IS ASCRIBED TO HIM. All ordinary men are sinners by nature (Ps. 51:5; Eph. 3:1-3; Rom. 5:12-21). Christ is "holy by birth" (Lk. 1:35); "righteous" (Isa. 53:11; Heb. 1:9); "faithful" (Isa. 11:5; 1 Thess. 5:24); "true" (Jn. 1:14; 14:6); "just" (Jn. 5:30); "guileless" (1 Pet. 2:22); "sinless" (2 Cor. 5:21); "spotless" (1 Pet. 1:19); "innocent" (Mt. 27:4); "harmless" (Heb. 7:26); "obedient to God" (Jn. 15:10; Heb. 5:8-10) and to "His earthly parents" (Lk. 2:51); "zealots" (Jn. 2:17); "meek" (Mt. 11:29); "lowly in heart" (Mt. 11:29); "merciful" (Heb. 2:17); "patient" (Isa. 53:7); "long-suffering" (1 Tim. 1:16); "compassionate" (Mt. 15:32); "benevolent" (Acts

10:38); “loving” (Jn. 15:13); “self-denying” (2 Cor. 8:9); “humble” (Phil. 2:5-11); “resigned” (Lk. 22:42); and “forgiving” (Lk. 23:34).

5. THE WORKS OF GOD ARE ASCRIBED TO HIM (Jn. 1:3; Col. 1:15-18; Heb. 1:1-3, 10; Jn. 5:19-23; Rev. 3:14).

6. DIVINE WORSHIP WAS GIVEN TO HIM (Mt. 4:9-10; 14:33; 28:9; Lk. 24:52; Jn. 5:23; 14:14; Acts 7:59; Rom. 10:9-13; Heb. 1:6; Phil. 2:10-11; Rev. 5:12-14). Angels and men both worship Him, but they both refuse all such worship for themselves (Acts 10:25-26; Heb. 1:6; Rev. 22:8-9).

7. HIS NAME IS ASSOCIATED WITH THAT OF THE FATHER AND THE HOLY SPIRIT AS BEING ONE OF THE THREE DIVINE PERSONS IN THE DEITY (Mt. 28:19; Jn. 5:19-23; 14:1, 23; 17:3; Rom. 1:7; 2 Cor. 13:14; 1 Jn. 5:7-8; Rev. 5:13; 7:10; 20:6).

8. EQUALITY WITH GOD IN DIVINITY IS DEFINITELY STATED (Jn. 5:19-29; Phil. 2:5-11).

9. DIVINE CHARACTERISTICS ARE ASCRIBED TO HIM (Jn. 5:19-29; 14:26; Heb. 1:9).

10. HE IS EXPRESSLY CALLED “GOD” AND “LORD” (Jn. 1:1-3; 20:28; Acts 2:36; 20:28).

III. The Humanity of Jesus Christ

1. HUMAN NAMES ARE ASCRIBED TO HIM: “Rabboni” (Jn. 20:16); “Messiah” or “Christ” (Jn. 1:41; 4:25; Lk. 2:26); “Jesus” (Mt. 1:21); “Master” (Mt. 9:19); “Son of man” (Mt. 8:20); “Son of Mary” (Mk. 6:3); and “Son of Abraham and David” (Mt. 1:1); “Seed and Offspring of David” (Rom. 1:3; Rev. 5:5; 22:16); “The Second Man” and “The Last Adam” (1 Cor. 15:45-47); “The King of the Jews” (Mt. 2:2); “Lamb of God” (Jn. 1:29); and other names which prove His humanity.

2. HE IS CALLED A “BABE,” A “CHILD,” AND A “MAN” (Lk. 2:16; Isa. 9:6; Acts 17:31; 1 Tim. 2:4-5; Rom. 5:12-21; Jn. 8:40; Acts 2:22; 1 Cor. 15:21, 45-47).

3. PROPHECY THAT HE WAS TO BE BORN OF A HUMAN MOTHER

PROVES HIS HUMANITY (Gen. 3:15; Isa. 7:14; 9:6-7; 11:1; 53:1-12; Ps. 22).

4. HISTORY RECORDING HIS CONCEPTION AND BIRTH OF A WOMAN PROVES HIS HUMANITY (Mt. 1:18-25; 2:2; Lk. 1:32-35; 2:1-52; Gal. 4:4).

5. HE HAD FLESH AND BLOOD LIKE ALL OTHER MEN (Jn. 1:14; Heb. 2:14-15; 1 Jn. 4:1-6; Lk. 24:39; Jn. 19:34).

6. HE HAD A HUMAN BODY EVEN AFTER THE RESURRECTION (Lk. 24:39; Jn. 20:27).

7. HE HAD HUMAN LIMITATIONS AND PASSIONS LIKE MEN: He "wept" (Jn. 11:35); "hungered" (Mt. 4:1-11); "thirsted" (Jn. 4:7; 19:28); "slept" (Mt. 8:24); "grew weary" (Jn. 4:6); "sorrowed" (Isa. 53:3-4); "suffered physical agony" (Lk. 22:44); "craved sympathy" (Mt. 26:36-40; Lk. 22:15-27); "was tempted in all points as men" (Heb. 4:14-16); "suffered physical death" (Jn. 19:30; 1 Cor. 15:3) and endured many human sufferings.

8. HE WAS HUMAN IN ALL THINGS and was subject to physical, mental, and moral conditions of existence as other men (Heb. 2:14-17; 4:14-16).

9. HE LIVED A NORMAL HUMAN LIFE in total dependence upon God in prayer and faith for daily grace for body, soul, and spirit, as all human beings should do (Jn. 5:30-46; 6:57; 7:16; 8:27-29; Heb. 5:7-9; Phil. 2:5-10).

10. HE WAS LIMITED IN WISDOM, KNOWLEDGE, AND POWER LIKE OTHER MEN AND WAS SUBORDINATE TO THE FATHER, as we shall see in Point VIII, below. In fact, His human nature is denied only by antichrists and demons (1 Jn. 2:18-23; 4:1-6).

IV. The Union of the Two Natures of Jesus Christ

The above-indicated studies on the divinity and humanity of Jesus Christ prove that He was a divine human being. The orthodox theory holds that the two natures of Christ were both complete in themselves yet so organically and indissolubly united that no third nature is formed thereby. It forbids us to divide the person and confound the two natures of Jesus Christ. Being truly divine He is a true representative of God, and being truly human He is a true representative of man.

Christ constantly spoke of Himself as a single person and not as two persons in one. There is no interchange of speech between the two natures as between two persons. The attributes and powers of both natures are ascribed to the one person so that they are operated as part of a single individual. There is no double personality, but one single unit of characteristics of both the human and the divine. Just as any father and mother impart certain traits to the offspring, making a single person with characteristics of both parents, so the human and the divine were united in the one person of Jesus Christ—with one body, soul, and spirit and with one consciousness and one will.

The Fatherhood of God and the motherhood of Mary produced a single personality. After all, it must be remembered that God made man with the same bodily parts as He has in His Spirit-body, only our bodies are earthly and human and His is spiritual and divine. He made man with the same kind of soul with feelings, emotions, passions, desires, and appetites, capable of the same soul-acts as He Himself was, only our soul is finite and His is infinite. He made man with a spirit with all the attributes and powers that He has, capable of the same acts; only our spirits are finite and His is infinite. In other words, man is endowed with exactly the same traits, characteristics, attributes, powers, feelings, and passions as God, only on a finite scale.

With this in mind one can see that the soul and spirit faculties that were born in Jesus Christ by a divine Father and a human mother were exactly the same as in any other being like God; so when Christ acted and used any one attribute or power as a man it was like the exercise of God in the same aspects, only His faculties were perfectly untainted with the Fall and its effects. When Christ acted He was like man before the Fall and not like sinful man since the Fall. Every fallen man when he is recreated in Christ and made a new creature is capable of proper exercise of his faculties in holy and lawful uses. (See Lesson Four, Point II, 8 and 9.)

We may express it this way: man in his unfallen state acted exactly like God in the exercise of his faculties, only his attributes and powers were limited. He was capable of the same powers and acts only on a finite scale. What is finite in man is infinite in God. Holy man when he is energized and acted upon and endued with supernatural powers can exercise his natural attributes and faculties in a supernatural degree or measure, depending upon what extent he is yielded to and energized by the Spirit of God. For example, Christ and the disciples when endued with power from on High were capable of God-action to destroy sin and

sickness as much as if God Himself were doing the work without using them as instruments.

It must also be remembered that men when born-again become partakers of the divine nature and to the extent to which that nature controls and works in and through their created faculties they live divine lives and do divine works. In such men the created faculties are liberated from evil acts and evil powers and become acts of divine energy through the Holy Spirit. Just as Christ was perfectly helpless in Himself and acted, spoke, worked, lived, and did all things through the anointing of the Holy Spirit, the believer to the extent that he becomes like Christ becomes God-inspired and God-energized and God-operated. (See Point V, 31, for Scriptures of a perfectly divine life in human form.) Thus the Christian fully living in the fullness of God lives a divine-human life in the Holy Spirit by the very presence and power of God in the human soul and spirit.

If we can understand these things, we certainly can understand how God could become so perfectly human and yet remain so perfectly divine as to be a perfect union—God and man in one personality. Whether the divine attributes and powers of God in Christ were limited and to what extent is a great question in Christian circles. Whether He laid them aside entirely for a time, or whether they were possessed by Him and voluntarily limited will always be a point of controversy. However, this much is settled that He was limited in the days of His flesh, as we shall see in Point VIII, below; whether He was limited constitutionally or voluntarily is not the point. It is a fact that if it were done constitutionally it was nevertheless voluntary as stilted in Jn. 10:18; Heb. 10:5-9. He was not forced to do one thing. Everything was a voluntary action on His part. It matters not whether it was constitutional, or whether He still retained all the divine powers and attributes in His person and chose to limit their use for His time of life on Earth; the fact remains that He was limited as a man, and if His choice was so powerful as to do away with all use of them, what is the difference between laying them aside and still retaining them without power to use them?

It was important that He limit Himself as a man to set the right example for man so that he can be inspired to live like God on Earth by the same means Christ used. For all the arguments about His having two personalities, two natures in one personality, human nature without personality, or divine nature without human traits—the fact will always remain that He was both human and divine, and if some cannot understand the how of it, the fact of it can be believed and

must be if we want harmony of all Scriptures. One certainty is that His human nature had no separate existence before its union with the divine and is not in itself a separate personality from the divine person who became incarnated in human flesh.

It was not only important that He have two natures, human and divine for the sake of man, but also for the sake of God, to be a true mediator between God and man. His twofold nature gives Him fellowship with both parties and capability of representing both to reconcile both. As God He can uphold the dignity of deity and as man He can be truly sympathetic and meet the needs of man. Because He is God His atonement has infinite value and effect. A further discussion of the dual natures will be given under Point VIII, below.

V. Jesus Christ is *Not* the Father or the Holy Ghost

Many are misled in making Jesus the only person in the Godhead and more than what the Bible says He is and they rob the Father and the Holy Spirit of their own separate personalities and make them less than what the Bible says they are, thus depriving them of their rightful and separate places in the unity of God. It is highly important to know whether there are three persons in the Godhead, so as to give each His rightful place and proper love and worship, and to understand the Bible, so as not to be led astray into many false doctrines that naturally come if we permit ourselves to contort Scripture to suit Bible, or to conform to some human church creed. *The following points prove that Jesus Christ is not the Father or the Holy Ghost:*

1. The Father was in Heaven all the time that Jesus was on Earth; so the Father could not have been incarnated in Jesus (Mt. 5:16, 45, 48; 6:1, 9; 7:21; 16:17; 18:10; 23:9).

2. Jesus said He would confess men “before my Father” and “before the angels” and this He could not do if He were not a separate person from the Father and the angels (Mt. 10:32-33; Lk. 12:8-9; Rev. 3:2-5). Such language would permit Him to be the angels as much as it would permit Him to be the Father. The word “before” means “in the presence of,” or “face to face with,” and requires both the Father and the angels to be distinct persons from Jesus. This word could never be used if only one person were involved, any more than it could be in 1,767 similar expressions in Scripture (Mt. 14:6; 17:2; 1 Tim. 5:19-20; 6:13; Rev. 4:5-6; 5:8; 7:9, 11, 15; 8:2; etc.).

3. Jesus always prayed to the Father and addressed Him as a separate person from Himself (Mt. 11:25; 26:39, 42-46; Lk. 10:21; 22:42; 23:34; Jn. 11:41; 12:28; 17:1-25). In no place do we read of the Father praying to anyone, but the Son constantly prays to someone else outside of Himself.

4. The Father was outside the body of Jesus protecting Him, so He could not be incarnated in Jesus, or be all of God inside of Jesus as some teach (Mt. 2:12-23; 3:16-17; 17:5; Lk. 22:39-46; Jn. 12:27-30).

5. All the Old Testament prophets quoted in the New Testament prove that the Father is a separate person from the Son, for it was the Father who spoke "by the prophets" and "through the Spirit" concerning the Son (Heb. 1:1-3; Acts 3:21; Rom. 1:1-4; 1 Pet. 1:1-16; 2 Pet. 1:21). Note the speaker and the person spoken of in Mt. 2:15, 23; 4:6; 12:17-21; 22:41; 27:9-11; Lk. 4:16-21; 24:27, 44-46; Jn. 18:9; Acts 2:22-34; 3:13-24; 4:25-31; 7:2-50; 8:32-37; 10:34-43; 13:23-41; Heb. 2:3-9; 5:5-10). Human language means nothing in the Bible if two and three persons are not understood in such statements as these passages.

6. Both Jesus and Satan refer to the Father as a separate person from the Son. "He [one person] shall give his angels charge concerning thee" (Jesus, the Son of the Father, another person, Mt. 4:6).

7. Jesus constantly referred to the Father as a separate person from Himself and as being separated bodily from Him as far as the Heaven is above the Earth (Mt. 7:21; 10:32-33; 11:27; 15:13; 16:17, 27; 18:10-35; 20:23; Mk. 12:32; Jn. 5).

8. The New Testament writers called the Father, "The God and Father of our Lord Jesus Christ," but such could never be if He were the Lord Jesus Christ (Eph. 1:3, 17; 3:14; 1 Pet. 1:3; Mt. 27:46; Jn. 20:17).

9. The phrases "the Son of the Father" (2 Jn. 3), "his Father" (Mt. 16:27; Rev. 1:6; 14:1), "my Father" (used 57 times, Mt. 7:21; Jn. 15:1; Rev. 2:27; 3:5; etc.), "my God" (Jn. 20:17; Rev. 3:12), and other like statements made by Jesus of His Father and by others of God being the Father of Jesus could not be true if Jesus were the Father and the only person called God. If Jesus spoke of God the Father as being His Father and His God, then He either lied or told the truth. Such language demands of us to believe in another person who is the God and Father of Jesus Christ. Not once did Jesus or any Bible writer use such terms as "Jesus, the Father," "the Father Jesus," "spirit-Jesus," "Father Jesus," "one person in the

Godhead," "Jesus only," and other unscriptural terms used by some people.

10. Jesus in parables illustrates His relationship to the Father as that of a Son and as a separate person from the Father (Mt. 21:33-46; Lk. 20:9-18; Jn. 15:1-10). To believe in only one person as being both the Father and Son in these passages is to make Jesus a plain liar. If He said He was "the vine" and the Father was "the husbandman" (Jn. 15) and if God the Father is compared to "a certain householder" and the Son is compared to "his son" and "heir," then this relationship is the truth and nothing but the truth, thus distinguishing two persons known as "the Father" and "the Son" (Mt. 21:33-46; Lk. 20:9-18).

11. Jesus taught men to go directly to the Father in all prayer and not pray to Him at all: "Ye shall ask me nothing . . . ask the Father in my name, he will give it you" (Jn. 14:12-15; 15:16; 16:23-28). What could be clearer than that Jesus is not the Father? If men are commanded to "ask me nothing" but to "ask the Father" instead, then He is not the Father. It is one of the most unreasonable doctrines under the sun to teach that Jesus and His Father are one and the same person and that the body of Jesus is the Son and the inner man of Jesus is the Father. It is ridiculous to ask men to pray to one part of a person in the name of another part of the same person, or to call two parts of one person by different names—one part called the Father, or inner part, and another part called the Son, or the body part. Even worse, for one part to be the authority to go to the other part in prayer, or more ridiculous still, as some people do, to ignore the Father part and pray only to the Son, or body part. If the language of Jesus does not refer to two persons, then we have to conclude that He did not know how to use the human language.

12. On certain occasions Jesus thanked the Father, "looking up to Heaven," where the Father dwelled (not looking inside of Himself to a Father that dwelled within (Jn. 11:41; Mt. 26:25-27; Mk. 8:6; 14:23). Was Jesus giving thanks to Himself and teaching us by example self-praise and self-worship, or was there a real Father outside of Him who dwelled in Heaven as a separate person?

13. Many statements were made concerning the Father that could not have been true of Jesus: the Father was in Heaven while Jesus was on Earth (Mt. 5:1, 48); the Father knew things that Jesus did not know (Mt. 10:29-31; Mk. 13:32; Acts 1:7; Rev. 1:1); the Father was "good," but Jesus did not claim any such quality in Himself (Mt. 19:17); the Father was on a throne, and Jesus was not (Mt. 23:22); Jesus is coming in the glory of the Father and not in His own glory (Mt. 16:27);

Jesus prayed to the Father and never to Himself (Mt. 26:39-42; Jn. 17); Jesus prophesied that He would be exalted at the right hand of the Father (Mt. 26:64), and later the apostles said He was there (Acts 2:33-36; Eph. 1:20; Col. 3:1; Heb. 1:3; 8:1; 12:2; Rom. 8:34). Stephen actually saw Jesus with his own eves on God's right hand (Acts 7:56-59). Jesus committed His spirit to God the Father at death, proving He died, but the Father did not die (Lk. 23:46). Others saw Jesus as a separate person from the Father (Dan. 7:9-14; Rev. 5:1-7).

14. Jesus claimed that He was sent by God, that He came from God, and that He was going back to God (Mt. 15:24; Jn. 3:16-18, 34; 5:30, 36-37; 6:29-40, 44, 57; 7:16, 28-29; 8:16-18, 29, 42; 9:4; 10:36; 11:42; 12:45, 49; 15:21; 16:5; 17:3, 8, 21-25; Gal. 4:4; 1 Jn. 4:9). These Scriptures would not make sense if only one person were referred to. The sense in which God sent Jesus is the same sense in which Jesus sent His disciples (Jn. 17:18; 20:21) and the same sense in which the Father and the Son sent the Spirit into the world (Jn. 14:16-17, 26; 15:26; 16:7-15). Being sent does not make the one sent the same person as the one who sends. If so, then the disciples all became Jesus Christ when they were sent by Him. If being sent proves two persons, the sender and the one being sent, then it proves that both Jesus and the Holy Spirit are separate persons from each other and from the Father, for both were sent by the Father.

15. Jesus plainly told Peter that His Father in Heaven was not "flesh and blood," and He told the Samaritan woman His Father and His God was "Spirit" (Mt. 16:16-17; Jn. 4:24; 19:34). Because Jesus was flesh and blood and did not claim to be "spirit" even in His resurrected state, He could not be the Father (Lk. 24:39; Jn. 19:34; Rom. 8:3).

16. Peter received a revelation from the Father in Heaven of the Sonship of Jesus (Mt. 16:17) and also actually heard the Father's voice from Heaven say of the Son on Earth, "This is my beloved Son, in whom I am well pleased, hear ye him" (Mt. 17:5). Peter later testified that this voice came from Heaven and that it was not a voice inside of Jesus (through practice of ventriloquism). He said later that it came "from God the Father . . . from the excellent glory . . . from heaven" (2 Pet. 1:16-18). John the Baptist also heard this voice from Heaven while Jesus was on Earth (Mt. 3:16-17). They did not say Jesus was the Father in Heaven speaking, and they never believed such.

17. The Jews never understood that Jesus claimed to be the Father, but that He claimed to be the Son, thus making Himself equal with God (Mt. 26:64; 27:40-

43; Jn. 5:17-35; 6:45; 8:13-38; 10:34-39; 19:7). If He had claimed to be the Father, the only God, all of God, and the only person of the Godhead, they would have had a just case against Him, for not one of the prophets ever foretold this doctrine, but they did say that God would have a Son as a separate person from Himself.

18. Jesus called the Father "my God" even after the resurrection (Jn. 10:17; Rev. 3:12; Ps. 22:1-10). He could not be His own Father and His own God. If He were the only person in the Godhead, this would be a false statement

19. The angel Gabriel, "the angel of the Lord" (whom some sects say was God Himself) did not know that Jesus was the only person in the Godhead, for he spoke of a God still in Heaven and called Jesus only "the Son of God" and "the Son of the Highest" (Mt. 1:18-25; Lk. 1:19, 27-38; 2:21).

20. All the angels in Heaven were as ignorant as Gabriel, for they praised and gave glory to a "God in the highest," who was outside of the baby Jesus in the manger (Lk. 2:8-16). It would not be a sin for us to believe that they, being just from Heaven and having come from the Father in the highest and having more intelligence than any man, knew that there was still a "God in the highest," who was one person, and that Jesus in the manger on Earth was another person.

21. Zechariah, Elizabeth, Mary, and Simeon were also ignorant of the theory that the baby Jesus was the Father and all of God, for they talked to and praised a "God" outside of the baby Jesus (Lk. 1:36-56, 67, 79; 2:25).

22. The shepherds also belonged to the ignorant class and were deceived by the angels, if some human doctrines are right, for they said, "The Lord hath made known to us" about the baby Jesus. Jesus was a new-born child and was not big enough to make anything known to the shepherds; so if "the Lord" had made known something to them, then there must be a "Lord" outside of Jesus, who did this (Mt. 2:12; Lk. 2:8-38).

23. Mary and Joseph acted in utmost ignorance that all of God was in the baby Jesus when they brought Him to the temple "to present him to the Lord" (Lk. 2:23). Who was this "Lord," or "Jehovah God," they presented Him to? How could they present the only Lord to Himself?

24. In Lk. 2:40-52 we have some senseless expressions if there is only one person in the Godhead. Jesus whom some say is the only God and Father

Himself, says, “I must be about my Father’s business.” Luke said, “The grace of God was upon him . . . Jesus increased in wisdom and stature, and in favor with God and man.” What Luke really meant, according to some, was that the grace of Himself was upon Himself and that Jesus the only God and His own Father increased in wisdom and in favor with Himself and with man. Common intelligence rebels against such foolishness. Is it any wonder that the subject of God is so hard to understand if we prefer such nonsense to good sense?

25. Even demons knew that Jesus was not the Father, for they called Him “the Son of God,” thus demonstrating sense enough to know there must be a separate person from the Son if there was a Father who had a Son. They also called Him “Christ,” thus proving they had sense enough to know there had to be someone else to anoint Him and make Him the Christ, or the anointed of God (Lk. 4:34, 41).

26. John the Baptist knew the Father, but he did not know the Son in the wilderness, for “the word of God,” or of a person called God, came to him in the wilderness while Jesus was still at Nazareth and told him how he would know the Son (Lk. 3:2; Jn. 1:31-34). Shall we believe that the inner man of Jesus was in the wilderness speaking to John while only the body of Jesus was at Nazareth dead? (Death is the separation of the inner man from the body, Jas. 2:26.) Shall we also believe that the Father God and all of God was in the womb of Mary and yet filled John the Baptist at the same time? If John was filled with the Holy Ghost all these years as is clear from Lk. 1:15, if he did not know Jesus, and if he was not filled with Jesus, then Jesus could not be the Holy Ghost. If John knew the Father and not the Son, knew God and not Jesus, then Jesus could not be the Father and the God that John knew. There must have been one person called God that John knew and there must have been another person called Jesus, Who was also Deity, that John did not know, thus proving two persons. If he was filled with the Holy Ghost and knew God as a separate person from the Holy Ghost and did not know Jesus who was still another separate person, then there must be three persons in the Godhead called “the Father, the Son, and the Holy Ghost,” as plainly stated in 1 Jn. 5:7-8; Mt. 28:19; Eph. 4:4-8; 2 Cor. 13:14; 1 Cor. 8; Rev. 1:4-6.

27. God “gave his only begotten Son,” but He Himself remained in Heaven; so there must be two separate persons referred to in Jn. 3:16-18, 31-36; Mt. 5:45-48; 18:19; etc. If it is true, as some argue, that God the Father is the inner man of Jesus and the Son was the body of Jesus, that God the Father gave Himself and

died Himself, and that the Father inside of Jesus could say of Himself, “I created the body you see. I am the Father and this body is my Son,” then the phrase “Son of God” should be understood as body of God; “sons of God” should be bodies of God; “my Son” should be My body; “my sons” should be My bodies; “his Son” should be His body; “his sons” should be His bodies; and “thy sons” should be Thy bodies. It should make sense in every Scripture to substitute “body” for “Son” and “Son” for “body.” Try “”body” for “Son” in Mt. 11:27; Jn. 1:18; 3:16-18, 35-36; 5:21, 25-26; 10:36; Acts 3:13; 8:37; 9:20; Gal. 2:20; Rom. 1:9; 5:10; 8:29; Heb. 1:2; 11:17, and see how ridiculous such an idea is.

If the body of Jesus was the Son of Jesus, and the inner man of Jesus was the Father of Jesus, then how could the Father say to the body, “I am the Son [body] of God?” If the Father inside was talking to the Son outside, then the body could not be the Son. How could the Son [body] be called “Jesus,” as in Mt. 1:21; 8:29; Mk. 1:1; Acts 8:37; 1 Cor. 1:9; 1 Jn. 1:3, 7; 3:23; 5:20; 2 Jn. 3, and “Christ,” as in Mt. 16:16; 22:42; 26:63; Lk. 4:4; Jn. 20:31, if these two names have been the names of the Father from all eternity, as some argue. The Son [body] had a beginning in Mary 1,900 years ago. These names were not the names of God from all eternity, for they were names given to the Son when He was born about 1,900 years ago. Not one time are these names used of either person of the Godhead until Jesus was born and anointed by God the Father.

The word “Jesus” was the human name given to the Son of Mary eight days after He was born (Mt. 1:16, 21; Lk. 1:31-35; 2:21). It was and is still a common name like John, James, and other names. Josephus mentions thirteen men who are called Jesus. Several are mentioned in the New Testament (Acts 7:45; 13:6; Col. 4:11; Heb. 4:8; Mt. 1:21). Several in the Old Testament are called “Joshua” and “Jeshua” and hundreds of people throughout history have been called Jesus and Joshua. If the New Testament had been written in Hebrew instead of Greek Jesus would have been called Joshua. The word “Jesus” is not an heavenly or divine name. It is an earthly human name given to the second person of the Godhead when he became a man. Therefore, it is His name as a man and not His name as God.

The word “Christ” literally means “anointed” and is a name applied to Jesus when He became the anointed of God. It is like the word “Jesus,” a name of His humanity, and of His anointing as a man and not His name as God. It is the same as the Hebrew word translated “Messiah” (Dan. 9:24-27; Jn. 1:41; 4:25). Jesus became the anointed of God or Christ thirty years after He was called Jesus. It

was predicted in prophecy that God would make Him the “anointed” (Ps. 2:1-12; 143:11-15; Isa. 11:1-2; 42:1; 61:1-2). History records that the time He became the “Anointed” of God was at His baptism (Mt. 3:16-17; 12:15-20; Lk. 3:21-22; Acts 10:38). Jesus confirmed the time He became God’s “Anointed” (Lk. 4:16-21). Jesus was anointed with the Holy Ghost and not with oil. He was anointed because He was the Son of the Father and it proves two persons—the one who anointed Him and the one who was anointed. Passages such as Lk. 2:26; Gal. 3:17; 1 Pet. 1:11 should be understood in the same sense as we would say that President George Washington was a surveyor. He was not this when he was president, but since he became president we could speak of any event of his life before he became president as what President Washington did. So it is with Christ. Since He became God’s Christ we can now speak of Christ doing certain things even before He was anointed.

28. The Bible never speaks of the Father dying, but it does say that the Son died (Rom. 5:10; Heb. 6:6; Jn. 3:16-18). The Son died in the same sense that other men die—the inner man left the outer man (Jas. 2:26). This proves that the Father and Son were two separate persons.

29. Jesus was “the only begotten of the Father” and “his only begotten Son,” and He had to be a separate person from the Father in order to be begotten by the Father, and the Father had to be a separate person from Jesus in order to beget Him (Jn. 1:14, 18; 3:16-18; 3:31-36; 1 Jn. 5:1). No person can beget himself, or be begotten by himself, and no person can be his own father or son. Neither can any person beget part of himself, or be begotten by part of himself.

30. Many statements in the gospel of John prove that Jesus did not claim to be the Father, but He did say that God was His Father and His God (Jn. 5:8-45; 10:18-36; 14:28; 20:17; Rev. 3:12); that God worked only through Him, and that He could do nothing of Himself (Jn. 5:19, 30); that He not only could not, but that He did not do anything of Himself (Jn. 5:30; 6:38; 8:28; 12:49-50); that He did only the Father’s will and lived by the Father, as men are to do His will and live by Him (Jn. 6:57); and that the work of God was to believe on the one whom the Father had sent (Jn. 6:29; 3:2; 5:18; 8:54; 14:1).

He said that His doctrine was not His, but it was the Father’s (Jn. 7:16-17; 8:26, 38; 10:18; 12:49-50; 14:10-11; 17:8, 14) and that if anyone would do the will of God he should know that He did not come and speak of Himself, but that He spoke of the Father who had sent Him (Jn. 7:16-18).

He claimed that His message was true because He did not speak of Himself, but that He spoke of the Father (Jn. 7:18; 5:30-38; 14:10-11); that He spoke only what He had heard from the Father (Jn. 8:26-28, 38-40); that He taught by the Father and that His teaching was not of Himself (Jn. 8:28); that He did not please Himself, but He lived to please the Father (Jn. 8:29); that He was the "Son" of the house and not the "Father" of it (Jn. 8:35-36; Heb. 3:6); and that He had the same relation to the Father that the Jews had to their father the devil (Jn. 8:16, 35-44; 9:4).

He taught that He, Himself, honored the Father as all men should (Jn. 8:49); that He did not seek His own glory, but that there was "one" (not Himself, but another, the Father) that honored Him and sought His glory (Jn. 8:50, 54; 12:26-28; 14:12-15; 17:1-5, 10); that He and the Father knew each other, but they were not each other (Jn. 8:55; 10:15); that the Father loved Him for His unselfishness (it takes two people to love and be loved, Jn. 10:17-18); that He had received commandments from the Father, and they were not His own (Jn. 10:18; 12:49-50; 15:10); and that the Father gave Him His disciples (Jn. 10:29; 17:1-25). He further claimed that he was equal to the Father as to deity and some things, but not equal in other things (Mk. 13:32; Jn. 5:17-39; 8:13-19, 29-42; 19:18, 24-29; Acts 1:7; 1 Cor. 11:3; Rev. 1:1); that He was not a "Spirit" being like His Father (Lk. 24:39; Jn. 4:24; Phil. 3:21); that He and the Father were in each other (united as one) in the same sense He and the believers were one (Jn. 10:38; 14:10-11, 23; 17:11, 21-23; 2 Cor. 5:17); and that He was the only way to the Father (Jn. 14:6). Such simple language as that in all the above-listed passages cannot be understood except in connection with two separate persons.

31. Jesus said that if He bore witness "of Himself" and if He was the only one that did bare witness, His testimony would not be true and He would not expect men to believe it any more than civil courts would accept only one witness (Jn. 5:21-23, 36; 6:38; 7:16-17, 28; 8:13-19, 37, 42, 54; 12:44, 49-50; 14:10-11; 17:1-25). God repeatedly said in both Testaments that "in the mouth of two or three witnesses every word may be established" (Num. 35:30; Deut. 17:6-7; 19:15; Mt. 18:16; Lk. 24:48; Acts 1:8, 22; 2:32; 5:32; 7:58; 10:31; 1 Thess. 5:19; Heb. 10:28-29; 12:1; Rev. 11:5). Would God make a fixed law to establish truth by two or three separate witnesses and then break His own law and expect men to have confidence in Him? He would have no grounds to punish man for rejection of God's witness if God were only one person. We not only have to believe that Jesus was only one of two or three separate witnesses as He plainly states, or make Thessalonians untrue, but we have plain Scripture stating that

“there are three” that bear witness, “the Father, the Word [Jesus], and the Holy Ghost” (1 Jn. 5:7-8).

Jesus continued by saying that He had greater proof or witness than John the Baptist who had two witnesses, the Father and the Holy Ghost (Jn. 1:31-34; 5:36). John did not have the miracles to confirm his word as did Jesus, who had the same two witnesses that John had plus the miracles (Jn. 2:11, 23; 3:2; 4:54; 5:20, 36; 6:2, 26; 7:31; 9:16; 10:25-37, 41; 11:42-47; 14:10-12; 15:24). When Jesus said, “I am not alone, but I [one person] and the Father [another person] that sent me” and is with me also bear witness, He simply stated that there were more persons in the Godhead than He, thus fulfilling the Word of God concerning more than one witness to establish a fact. He plainly said that the two witnesses in this testimony were the Father and Himself. “I am one that bears witness of myself, and the Father that sent me [another person] beareth witness of me” (Jn. 8:13-18, 29; 16:32). Again, in Jn. 8:29 He said, “The Father hath not left me alone” and in Jn. 16:32, “every man to his own and leave me alone: and yet I am not alone, because the Father is with me.” What could be more clear in proving two distinct persons, called “the Father” and “the Son,” both of them equally God? On the other hand, what foolish statements these are if Jesus is the only person in the Godhead.

32. In the following eighty separate statements of Scripture by Jesus Christ, He constantly affirmed that He was not the Father and not the only person in the Godhead. The grammar of these passages will not permit us to believe in only one person as being referred to. Jesus is the speaker, but He is not the one spoken of, as is made clear by reading these statements concerning Him and His Father.

If we are not going to believe what God says in His revelation concerning Himself, His Son, and the Holy Spirit, then He is under no further obligation to give another revelation in order to make the subject of God clear to men. If we will not believe one revelation, we would not believe another. If we will believe at all, then let us believe these scriptural facts of human language concerning more than one person in the Godhead. Then we will not have to teach that God is a mystery, that the Trinity cannot be understood, and the other foolish doctrines as expressed by men who refuse to take the plain language used by God in the Bible revealing the Trinity of separate persons in the Godhead, as seen in Mt. 7:21; 10:32-33; 11:27; 15:13; 16:17; 18:10, 19, 35; 19:17; 20:23; 24:36; 25:34; 26:29, 39, 42, 53; Lk. 2:49; Jn. 5:17, 43; 6:32, 65; 8:19, 28, 38, 49, 54; 10:17-18, 25, 29, 30, 32, 37; 12:26-28; 14:7, 12, 20, 21, 28; 15:1, 8, 10, 23; 16:23-26;

18:11; 20:17, 21; Rev. 1:1; 2:27; 3:5, 12; 5:1-7, 13; 7:9, 15-16; 10:6; 11:15; 12:10; 21:22-23; 22:1-5.

33. Jesus said that His Father was “greater than all” and “greater than I” (Jn. 10:29; 14:28). He then could not be the Father. Paul also stated that the Father was the “head of Christ” (1 Cor. 3:23; 11:3).

34. God the Father said of Jesus, “my beloved Son” (Mt. 3:16-17; 17:5; Ps. 2:7). Jesus said of Himself, “I am the Son of God” (Jn. 10:38). An angel declared Him to be “the Son of the Highest” and “the Son of God” (Lk. 1:32-35). Demons said He was “the Son of God” (Mk. 3:11) and “Son of the most high God” (Mk. 5:7). Apostles stated repeatedly that Jesus was only “the Son of God” (Mt. 14:33; 16:16-17; Mk. 1:1; Jn. 11:27; 20:31; Acts 9:20), “the only begotten of the Father” (Jn. 1:14, 18; 3:16-18), “his own Son” (Rom. 8:32), “the Son of the Father” (2 Jn. 3), and “his dear Son” by whom God the Father created all things (Col. 1:13-18). John said, “the Father sent the Son to be the Saviour of the world” (1 Jn. 4:14); so there must be two separate persons referred to. John the Baptist also bare record “that this was the Son of God” (Jn. 1:31-34). Others confessed that Jesus was “the Son of God” (Mk. 15:39; Jn. 1:49; Acts 9:37), but not once did God, angels, demons, or men say that He was the Father.

35. Both the Father and the Son talked to each other in audible voices at the same time and place, and both voices were heard by a number of witnesses, so there had to be two persons who had their own separate bodies, voices, minds, etc., to be able to speak to each other in the same sense other persons do (Mt. 3:16-17; 17:5; Jn. 12:27-30; 2 Pet. 1:17).

36. Jesus taught that when men receive Him they also receive the Father, as when men receive Christ’s disciples they also receive Christ (Mt. 10:39-41). This does not mean that the Father and the Son were the same person any more than it proves that Christ and the disciples become one person when men receive Christ through them. Separate persons are involved in both statements, as is clear.

37. God the Father is called “he” (Jn. 14:16); God the Son is called “he” (Jn. 8:23-25); and God the Holy Ghost is called “he” and “another” (Jn. 14:16-17, 26; 15:26; 16:7-15), so if personal pronouns are used of each person in making a distinction between them as is done with other persons, there must be three separate persons.

38. Christ is symbolized by “the vine,” and the Father is spoken of as “the husbandman” in Jn. 15:1-16. It is just as intelligent to call any vine its own keeper and both of them one person as to do so here. This figure clearly proves two persons.

39. Jesus taught that He and the Father had the same relationship to each other as did He and His disciples (Jn. 15:10). Such relationship proves more than one person. One person could not have such relationship by Himself as is required of separate persons in this passage.

40. The word “both” means “two” and is used of the Father and the Son, thus proving two persons (Jn. 15:24; 2 Jn. 9).

41. The word “also” is used of the Father and Son, thus proving two separate persons (Jn. 5:19, 27; 8:19; 13:32; 14:1).

42. Jesus again speaks of Himself and the Father as “two” persons: “They have not known the Father [one person] nor me” [another person]. Again, “I go my way to him that sent me (Jn. 16:3, 5). Then He speaks of Himself and the Spirit as two persons: “If I [one person] go not away the Comforter [another person] will not come unto you, but if I depart, I will send him unto you” (Jn. 14:16-17, 26; 15:26; 16:7-15). Jesus did not say that He would come back as the Holy Ghost, but that He would stay in Heaven and “send him unto you,” as fulfilled in Acts 2:33-36. If those who believe in only one person in the Godhead are not capable of understanding the simplest human language, then their case is hopeless.

43. Jesus used personal pronouns in referring to Himself and the Father (Jn. 14:23; 17:1-25; etc.) He used the first, second, and third personal pronouns of Himself, the Father, and the Holy Spirit; and not once do we find Him misusing them (Jn. 14:12-17, 23-26; 15:1-26; 16:7-15; 17:1-25). If they were used rightly, then there must be separate persons in the Godhead. Jn. 17 alone has 162 personal pronouns used by Jesus to and of Himself, of the Father, and of His disciples. He repeatedly calls the true God “Father” and calls Himself “thy Son.” He prayed for the disciples to be “one” as He and the Father were “one,” and this could not refer to “one person” but “one” in unity. Jesus used “I” and “me,” first personal pronouns, in referring to Himself, and “thou,” “thee,” and “thine,” second personal pronouns, in referring to the Father, whom He was addressing. He used “they” and “them” in referring to the disciples for whom He was

praying and “we” and “us” when referring to Himself and His Father, proving that He and His Father were more than one person as much as the disciples were.

44. Jesus said, “All power is given unto me in Heaven and in Earth” (Mt. 28:18). Somebody had to give Him this power, and He had to be greater than Jesus, or He would not have it to give. The only one Jesus said was “greater than I” is the Father (Jn. 14:28). The apostles later confirmed this fact of the Father being greater than Jesus, for they said that the Father was “the head of Christ” (1 Cor. 1:13), that Jesus had been exalted by the Father above everyone else (1 Cor. 14:24-28; Eph. 1:20-23; Phil. 2:8-11; Heb. 1:1-3; 12:2; 1 Pet. 3:22), and that the Father had made Jesus both “Lord and Christ” (Acts 2:33-36), the heir of all things (Heb. 1:2; Rom. 8:17), the medium of approach to God (Heb. 1:4; Jn. 3:16-18; Acts 4:12; 1 Jn. 3:23; 5:13), and the source of redemption to men (1 Cor. 1:30). These facts prove the Father to be a separate person from the Son.

45. Jesus said that He was the same that He claimed to be “from the beginning” (Jn. 8:25). Because He always claimed to be only the Son and not the Father, we can rely upon the fact that He could not be the Father. The statement “He that hath seen me hath seen the Father” (Jn. 14:9), does not say that He was the Father. The Greek word for “seen” is horao, “to discern,” “to experience,” “perceive,” “comprehend.” Like the English word “seen,” it means here to truly comprehend and not only to see with the eyes, as it is used in Jn. 1:18; 6:46; 8:38; 1 Jn. 3:6; 2 Jn. 11.

No statement in Jn. 14 says that Jesus was the Father in person, but six times this chapter makes it clear that He was not the Father:

(1) “Ye believe in God [one person], believe also in me” (Jn. 14:1-2)

(2) “In my Father’s house [not my house] are many mansions” (Jn. 14:1-2).

(3) “No man cometh unto the Father, but by me” (Jn. 14:6).

(4) “If ye had known me [Jesus], ye should have known my Father [another person] also” (Jn. 14:7).

(5) “He that hath seen [comprehended, experienced] me [one person] hath seen [comprehended, experienced] the Father [another person, Jn. 14:9]. In Jn. 1:18 it is stated that no man had “seen” (fully comprehended) the Father save Christ, who came to reveal and declare God to men. If Christ came

truly to demonstrate God, then Jn. 14:9 proves He had succeeded in bringing God to men in actual demonstration of Him by His own life.

(6) "I [one person] am in the Father [another person] and the Father in me. . . . I speak not of myself; but the Father that dwelleth in me, he doeth the works. I [Jesus] go to the Father," so He could not be the Father (Jn. 14:10-15). "He that hath seen me hath seen the Father" is a statement of true representation of another person (1 Jn. 2:6; 3:3, 7; 4:17; 1 Cor. 11:1; Phil. 4:9; 2 Cor. 3:1-3, 18; Rom. 8:29). One who is truly like Christ as He was like the Father can say, "'He that hath seen me hath seen Jesus Christ."

VI. The Theory of Eternal Sonship Discussed

The word "Son" in connection with Jesus does not refer to His deity, but to His humanity. As God, Christ had no beginning, was not begotten, was not the firstborn, was not born, and therefore, was not a Son; but as man He had a beginning, was begotten, was the first-born of God, was born, and therefore became the Son of God. If one believed sonship referred to deity, then he would have to believe that this person of deity had a beginning, and was not always God, was not always in existence, and therefore was not an eternal and self-existent Being. It is plainly stated in Mic. 5:2; Jn. 1:1-2; Col. 1:17; Rev. 1:8-18; Jn. 17:5 that He had no beginning as God and that He was as eternal and self-existent as the Father and the Holy Spirit. On the other hand, as man it is plainly stated that He had a beginning. Note the following simple statements of Scripture that as man and as a son He did have a beginning, proving sonship refers to humanity and not to deity.

(1) "Now the birth of Jesus Christ was on this wise . . . she was found with child of the Holy Ghost . . . that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins" (Mt. 1:18-25). This proves that God had a Son at the same time Mary did, and neither had a Son before this. This Son was "Emmanuel . . . God with us," but before the second person of the Godhead came to be with us as man, he could only exist as God. As God the second person of the Godhead is never called the Son of God, but when He became man by becoming the Son of both Mary and God, He is called "The Son of God."

The only references to His Sonship before He became the Son of Mary and

God were in prophecies foretelling this event (Isa. 7:14; 9:6-7; Prov. 30:4; Ps. 2:7, 12; Heb. 1:5-6). That He was "The Son of God" and appeared in the fiery furnace as such in Dan. 3 is not stated anywhere. It was the heathen king that said "the form of the fourth is like the Son of God," literally, like a Son of God, as in the margin. In this appearance the being was an angel (Dan. 3:28) and not the second person of the Godhead who later became man and the Son of Mary and God. To this heathen king any being like an angel would be called a Son of God, because he believed in many gods and offspring of gods. He knew nothing of the true God, much less that He would someday have a Son born of a woman.

(2) "Thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest . . . 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" (Lk. 1:31-35). If God or Mary had a Son before this, when was it born? Certainly this was the first time Mary had a son, for she "brought forth her firstborn son: and called his name JESUS" (Mt. 1:25). This was also the first time God had a Son, for Mary's child is also called God's "first-born" in the same sense He was Mary's "first-born" (Mt. 1:25; Ps. 89:27; Col. 1:15; Heb. 1:5-7).

If God had a Son before this, then Jesus is the second-born Son and not "firstborn" and "the only begotten Son" of God, as in Jn. 1:18; 3:16-18, 35-36, and in the passages listed above. Or, if Sonship refers to deity, then He became God's Son twice; once sometime back in eternity and again when God had a Son by Mary. If He was begotten as God's Son sometime in the eternal past and His Sonship refers to deity and not to humanity, then who was the mother of this God-Son and when did God have a Son by this other mother? There is no statement in Scripture that Jesus was God's Son from all eternity. If He were, then there still would have to be a time when He became God's Son, and if that took place at a certain time and place, He could not have always been God's Son. Neither would He always have been God, as the Bible declares in Mic. 5:2; Jn. 1:1-2; Heb. 1:8; Rev. 1:8.

To solve all these unanswerable questions of speculation, let us believe the simple statements of Scripture that the person we now know as the Son of God and Mary was not always God's Son and Mary's Son, that He was always God and a separate person along with the Father and the Holy Spirit,

that He became man and the Son of both God and Mary over 1,900 years ago for the purpose of redemption, that it was in God's plan that one of the three persons of the Godhead should become man and the Son of the one who became the Father by the power of the Holy Ghost, and that it did not become a reality until it actually took place in Mary about 1,900 years ago.

(3) "Unto you is born this day in the city of David a Saviour, which is Christ the Lord . . . when eight days were accomplished for circumcising of the child, his name was called JESUS, which was so named by the angel before he was conceived in the womb" (Lk. 2:11-24).

(4) "The Word was made flesh, and dwelt among us" (Jn. 1:14). He was the "Word" and "God" and a member of the Godhead from all eternity, but He was not made flesh until God had a Son by Mary.

(5) "God gave his only begotten Son" is taken to prove that God must have had a Son before He gave Him, but this must be understood in connection with other passages. It is certain that the second person of the Godhead had to become a man and the Son of God and Mary before either God or Mary could have a Son; so God giving His Son must refer to the time of the crucifixion when God gave His Son and the Son gave Himself to redeem man "that whosoever believeth in him should not perish but have everlasting life."

This time is stated to be at the crucifixion, for it was then that the sins of the whole world were atoned for and all men were crucified with Him (Rom. 6:4-6; 8:32; Gal. 1:4; Eph. 5:25; 1 Tim. 2:6; Titus 2:14; 1 Pet. 2:24). The time then when God gave His Son that men should believe in Him to be saved was the time He gave Himself to save all men, and not at the time he was born. At the time He was born He did not save the world and could not have done so. He had to grow to manhood to die for men. We also read of God giving Christ the headship of the Church, and this was even after the crucifixion (Eph. 1:20-22).

The birth of Christ was necessary for God to have a Son to give to die for the world later. The purpose of the birth was that He might have a Son to give as a sacrifice to atone for the sins of the world. God did not give Him to die at the time He was born, but gave Him to die when He was a man and after He had been the Son of God and Mary for over thirty-three years.

Because God now has a Son, His giving the Son can be spoken of even at birth in the same sense that He was called “Christ,” as explained in Point V, 27, above.

(6) “Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?” (Jn. 7:42; Mic. 5:1-2; Isa. 7:14; 9:6-7; 11:1-2). The person who was to be God’s Son and Christ was to come from God and man; hence, Sonship refers to humanity, not to deity. AS GOD He could not have been born or brought into existence, but as man He had to be (Acts 13:23; Rom. 1:3; 8:3, 28-32; 9:5; Gal. 4:4; Phil. 1:8-11; Col. 1:15; Heb. 2:14-18; 7:14; 10:5-14; 1 Jn. 4:1-6; 1 Pet. 2:24).

(7) It is stated in both Testaments that there was a certain day that God was to have a Son and a certain day in which He did have a Son. “The Lord hath said unto me, Thou art my Son; this day have I begotten thee . . . And again, I will be to him a Father, and he shall be to me a Son . . . And again, when he brings in the first begotten into the world, he saith, And let all the angels of God worship him” (Ps. 2:7; Acts 13:33; Heb. 1:5-6; 5:5-10; 10:5-14; Isa. 7:14; 9:6-7). The words “Father” and “Son” have exactly the same meaning when used of God as when used of men.

If Sonship refers to deity then we would have to conclude that there was a certain day when the second person of the Godhead was born and before this day He was not in existence, but this is contrary to all statements in Scripture about Him. Therefore, we must conclude that Sonship refers to humanity and that before His birthday Jesus was God, but He was not man or God’s Son and that as God He had no beginning, but as man He did have a beginning. The prophets foretold how God would become a man by being begotten, but not one ever said that a person would become a God by being begotten (Gen. 3:15; 49:10; Deut. 18:15-19; Ps. 2:7; 22:1-22; 40:7; 80:17; 89:19; Isa. 7:14; 9:6-7; 11:1-2; 42:1-5; 32:2; 53:1-12; Jer. 23:5; Mic. 5:2-4).

(8) The truth then is this: there were always three distinct and eternal persons unbegotten of each other from all eternity; that only one of these eternal persons of the deity became a man and the Son of another of these eternal Beings by the power of the third; and that one took the headship part, another took the mediative part, and the third took the part of direct operation in the plan of creation and redemption of all things. It was in the plan of the Trinity to take these respective parts long before the plan began

to be worked out.

It was predicted that one of the eternal Beings would become the Father, that one would become the Son, and that the other would take the place of direct operation to bring it about. This is why it was written of a certain day this was done (Ps. 2:7; Acts 13:33; Heb. 1:5-6; 5:5-10; 10:5-14; Isa. 7:14; 9:6-7). This plan was not carried out until the Holy Ghost came upon Mary, as in Mt. 1:18-25; Lk. 1:31-35. Paul said in Gal. 4:4-5 that God's Son was "made of a woman, made under the law." According to Heb. 10:5-14 God prepared a body for the second person of the Godhead in which He was to become incarnate, and it was this man that was born of a woman and was called "the Son of God." Hence, Sonship refers to humanity, not to deity. As God the second person of the Trinity had no beginning and was not begotten, but as a man He did have a beginning by being begotten of the Father through the Holy Spirit and through the Virgin Mary. There is, therefore, no such doctrine in Scripture as the eternal sonship of Jesus Christ or that He was God's Son from all eternity. There is no excuse to teach some theory that is not stated in Scripture, even if it is commonly accepted as orthodox teaching.

There are 15 prophetic statements about God having a Son in the future, born of a woman (Gen. 3:15; 12:3; 26:4; 28:14; 49:10; 2 Sam. 7:14; Ps. 69:8; 89:27; Isa. 7:14; 9:6-7; 11:1; Mt. 1:21; Lk. 1:30-35; 2:26). There are also 15 historical statements in the Bible showing that God did have His first and only begotten Son, born of a woman, and that this took place on a certain day in time and not in eternity past (Mt. 1:18-21; 2:1-6 with Mic. 5:1-2; Lk. 2:1-11; Jn. 1:14; Rom. 1:3-4; 8:3; Gal. 4:4-5; Phil. 2:5-11; Col. 1:15-18; Acts 13:33; 1 Tim. 3:16; Heb. 1:5-6; 2:9-18; 5:5; 7:14). On the other hand, there is no Scripture in the Bible showing that God had a Son throughout all eternity—one begotten before all worlds. Nor is there a Scripture indicating that there never was a time when He did not have a Son, and no passage to prove that Christ was the Son of God before He was born of a virgin as God's only begotten Son. We find nothing in the Bible stating that eternal sonship and eternal generation is true of Jesus Christ. We can prove the pre-existence of Jesus Christ as God without claiming that He was in Sonship all that time. We know that He was always God; He had no beginning as God; He was never born, begotten, and never had a mother, as God. He never had a Father God as deity in the ages past, and never became God's Son in any sense until, as predicted and fulfilled in the above

Scriptures.

VII. The Kenosis of Christ (Phil. 2:5-8)

The kenosis of Christ means that Christ emptied Himself. The Greek word for "made himself of no reputation" in Phil. 2:7 is kenao, meaning "to empty," "evacuate," "become nothing," "to divest one's self of native dignity and power," and "to descend to an inferior position or condition." It is translated "made void" (Rom. 4:14), "make void" (1 Cor. 9:15) "make of none effect" (1 Cor. 1:17), and "be in vain" (2 Cor. 9:3). The idea in all these passages, as can readily be seen, is to cause a thing to be seen as empty, hollow, nothing, false or absolutely useless. God emptied Himself! What a strange idea in connection with God! Yes, indeed, but through a knowledge of this truth comes a true knowledge of the essence of Christianity and of the very nature and being of God Himself. This truth as demonstrated by God to man by concrete example clears God once and forever of all the accusations made against Him by the devil and his followers. It personified in God the very opposite of the depraved nature of the devil and those who follow him.

When God created the Heaven and the Earth He planned that they should be inhabited by free and intelligent peoples with absolute freedom of choice as to their destiny and God-given responsibility to keep the moral laws of the universe. This plan was that all spirit and material beings should be subject to God and love Him not from the principles of fear and suspicion instilled in them by false ideas of a tyrannical, oppressive, despotic, and ghostly being called God, who was ready to pounce upon them for the least infraction of His moral laws; but that God, Himself, should be the example and ideal to them of all that is just, holy, true and perfect. God should be the supreme sovereign ruling for the good of His whole creation and sharing His goodness, power, and glorious Being with all alike; and that His form of government should be recognized and respected by all alike on all planets.

When Spirit and human free wills were created they were inexperienced as to right and wrong and as to the true nature of the great Being which had brought them into existence. They were created miniatures of God in attributes and powers and could exercise their powers and attributes like God, but only in a limited and finite way. They had to learn by experience the free exercise of their faculties as to right and wrong, walk in the ways of God and be content with their own creative limitations in strict obedience and submission. Being like God

in body, soul, and spirit they could naturally enjoy the same feelings, emotions and desires as God and have perfect fellowship with Him in their mutual administration of the universe. The many theophanies in Scripture reveal and demonstrate the mutual interests and common partnership of God and His created subjects and co-workers (Gen. 2:21; 18:2; 19:1-5; 32:24-32; Num. 22: 22-31; Josh. 5:15; Judg. 6; Isa. 6; Ezek. 1; Dan. 7:9-13; Heb. 13:2). Even since the rebellion in God's kingdom it is God's plan to dwell with and make man co-administrators of the universe (Isa. 7:14; 9:6-7; 66:22-24; Ezek. 43:7; Rom. 8:17; Rev. 21:3; 22:3-5).

Angels were the first to help God administer the affairs of the universe (Col. 1:15-18). Lucifer, himself, ruled this planet and through pride fell and invaded Heaven to dethrone God, but was defeated and his kingdom destroyed and the Earth placed under water and darkness, as we have seen in Lesson Seven. Lucifer's highest ambition was to "be like the Most High" in the infinite and sovereign sense.

This spirit of pride and self-exaltation was the very opposite of what the second person of the Godhead demonstrated when He emptied Himself and thought it not something to be grasped after to retain equality with God. Since Lucifer fell he has become the leader of all whose program is self-exaltation and rule-or-ruin. Some day he will be forced to capitulate and bow the knee to Him who demonstrated the opposite principles—who emptied and humbled Himself from deity to humanity and from humanity to infamy and who has been exalted at the right hand of the Father waiting until His enemies be made His footstool (Phil. 2:9-11; Ps. 110:1; 1 Cor 15:22-28; Heb. 2:7-10; 10:12-13; 1 Pet. 3:22). In this we have a clear demonstration of the power of the greater and more God-like principles of right over wrong, unselfishness over selfishness, humility over pride, faithfulness and obedience over rebellion, and self-emptying over self-exaltation.

When God restored the Earth in six days and created new life therein, man was given the dominion Lucifer had lost. Man soon sinned after the same subtle manner as did the spirit-rebels by attempting to be equal with God in the unlawful sense. It was Satan using the serpent as a tool who said, "God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing both good and evil." Thus Adam, like Lucifer before him, through trying to be "as Elohim," in the unlawful sense, really became unlike God in the lawful sense. He became the leader of all human rebels against God,

as Lucifer had become the devil and leader of all spirit-rebels before Adam.

At the Fall, Lucifer took up his new role as the usurper and pseudo-ruler of man and his dominion (Lk. 4:6; Jn. 12:31; 14:30; 2 Cor. 4:4). Man entered his new role as a beaten galley-slave, no longer able to resist his slave-master and exercise his God-given dominion or his faculties in freedom from sin and the devil.

God, who always has had and always will have the best interests of His creatures at heart, saw the unequal struggle and helpless state of His new creation and began to champion man's cause and make it possible for man to defeat the spirit-rebels and regain his dominion. God knew that the spirit-rebels were past redemption, having refused all means of reconciliation before He took action against them. God further knew that the new rebels should be given full justice and a chance to become reconciled before having final action taken against them. So, as pre-planned, the Creator offered redemption to all human rebels, especially to them who accept and believe the gospel (Eph. 1:4; 1 Pet. 1:2; Rev. 13:8; 17:8).

The first step in the work of redemption was to send angels to protect the new race from immediate destruction by the spirit-rebels who wanted to annihilate the race and seize the Earth for themselves. The age-long struggle between these good and bad spirit-forces for the protection and destruction of the race until "the restitution of all things" is clearly revealed in Job 1:10-12; 2:5-6; 42:10; Dan. 10:12–11:1; Mt. 18:10; Acts 10:38; Eph. 2:2-3; 6:1-17; Heb. 1:14; 2:18; Rev. 12:7-12.

The second step was the promise of a Redeemer who would be the seed of the woman and who would liberate man from the slavery of the devil and free and restore his original domination. Many are the promises of a virgin-born child who would be God manifest in flesh, who would be the "first-born" and head of a new creation of human kind, and who would finally put down Satan and with man rule supreme over all creation forever (Gen. 3:15; 12:1-3; 49:10; 2 Sam. 7; Isa. 7:14; 9:6-7; 11:1-8; 42:1-4; 53:1-12; 61:1-3; Mic. 5:1-2; Mt. 1; Lk. 1:32-35).

The third step was the actual fulfillment of Immanuel, God with us. What kind of Being was God to be when He appeared among men? What kind of an example and life was He to demonstrate before and among men in order to win them from allegiance to the devil? What could He possibly do to allay the fears

and wrong impressions of God in man and counteract the arguments against God and His rights and bring man over on God's side? Was He going to be as Satan pictured Him—a being full of pride, a tyrant, a despot, full of vengeance, ready to destroy those who rebelled? Was He to come in might and power to inspire awe and demand the worship of all? Was He to come with His faithful hosts of angels to conquer Satan and his rebels in the sight of man to prove to man that He alone was the one powerful enough to reign as sovereign of all? Was He coming to save Himself or save and restore others?

He came as a man—a lowly servant of all to set the right example of how men can be like God. He came and lived as God would live among men so that men could learn to live like God. He literally "emptied Himself" and took the form of a servant instead of the form of a sovereign. He humbled Himself from deity to humanity and from humanity to infamy, taking on Him the sins of the world and redeeming fallen man to His original dominion.

VIII. Of What Did Christ Empty Himself?

The various doctrine books teach that Christ possessed all the glory, nature, and attributes of God during His earthly life just as much as when He was in the form of God. *They give us proof for their conclusion that Christ had:*

1. OMNIPOTENCE (Mt. 8:16, 26-27; Lk. 4:35-41; 5:25; 7:14-15; 8:54-55; Eph. 1:20-23; Heb. 1:3).

2. OMNISCIENCE (Mk. 2:8; Lk. 5:4-5, 22; 22:10-12; Jn. 1:48; 2:24-25; 4:15-19; 6:64; 13:1; 16:30; 21:17; Col. 2:3).

3. OMNIPRESENCE (Mt. 18:20; 28:20; Jn. 3:13; 14:20; 2 Cor. 13:5; Eph. 1:13).

4. ETERNITY (Jn. 1:1; 17:5; 8:58; Mic. 5:2; Col. 1:17; Heb. 13:8; 1 Jn. 1:1).

5. IMMUTABILITY (Heb. 1:12; 13:8).

Upon examination of these passages it can be seen that not one passage teaches that Christ had or used these attributes of Himself while on Earth. The majority of them refer to the power Christ had to heal, read the thoughts of men, and do certain works by the direct anointing of the Spirit and not by being God manifest

in the flesh. Some of them refer to Christ before His earthly life while still in the form of God. The rest of them refer to Christ after His earthly life when He was exalted and had His glory restored to Him as before becoming man. Thus not one of them refers to Christ as acting of Himself without the anointing of the Spirit and because He was God in flesh, having all the natural attributes and powers that God had from all eternity.

The true biblical teaching of the kenosis of Christ is that in taking human form He divested Himself of His divine attributes, or at least power to use them, having laid aside His God-form and voluntarily given up His glory which He had with the Father before the world was and become limited in knowledge, wisdom, power, glory, and in every way that man was, and that He retained His deity or His divine nature. The Bible further teaches that He was made of a woman without a human father and was, therefore, free from the fallen human nature that came through Adam and His male descendants (Lk. 1:32-35; Rom. 8:3; Gal. 4:4). It could not be that Christ laid aside His divine nature, for then He would cease being God. Paul did not say He ceased being God, but that He laid aside His God-form and emptied Himself of everything that would hinder Him from being a true and real human being and "in all things" like His brethren (Heb. 2:9-18). *The following points prove this to be the true biblical teaching of the kenosis of Christ:*

1. This harmonizes perfectly with every Scripture given by the various writers. If Christ retained all divine attributes or the free use of them in becoming man, then of what did He empty Himself? And how could we harmonize all the many limitations of His earthly life with the fact that He was equal with God in every sense? If God, with all divine attributes, is as limited as Christ was in His earthly life, then God is not so much greater than man after all. On the other hand, if God is as infinite and great as He is revealed in the Bible to be, and Christ demonstrated just the opposite in His earthly life, then it must be concluded that Christ divested Himself of the divine powers in taking human form.

2. The manifestations of attributes as given by the above-stated opinion can be explained as operations of the gifts of the Holy Spirit of 1 Cor. 12:4-11, which Christ possessed to the full. The limitations of Christ in knowledge and wisdom cannot be explained and harmonized with the fact that Christ had omniscience. His limitations in power and His powerlessness to act and do things in Himself cannot be harmonized with the fact that He had his original attribute of omnipotence. These and other facts make it clear that Christ's emptying Himself

in reality includes the laying aside of His attributes and powers or at least limitations of them in becoming man. (See Point V, 30, for proof Christ could do nothing in Himself.)

3. Paul definitely teaches in Phil. 2:5-11 that Christ emptied Himself and that He laid aside His God-form and His equality with God and took human form and was "made in the likeness of men." Paul further teaches in Heb. 2:14-18; 5:8-9 that it was necessary for Christ to be made "in all things . . . like unto his brethren," that He should live among them and be like them, that He should suffer with them and for them and in their stead, and that He should be limited like them and have to depend upon God for daily grace for body, soul, and spirit so as to be "able to succor them that are tempted." For "Though He were a Son, yet learned He obedience by the things which He suffered" (Heb. 5:9).

4. Peter's doctrine of the sufferings of Christ so as to leave "us an example, that we should walk in His steps" would mean nothing to ordinary human rebels if He endured the sufferings as a God and not as a man. What injustice it would be to expect ordinary, frail, and weak man to suffer as only a God could suffer. On the other hand, if He suffered as any other human being would suffer, having God as a helper only and not as being a God, then every suffering human being can be inspired by such an example and endure all as He did.

5. The prophets foretold His being limited as man. Isaiah 7:14-16 speaks of the virgin-born son as growing in knowledge as any other child and that there would be a time in His life when He would not know to choose the good and refuse the evil because of being so young and immature. What a strange thing to say of Jesus if He were a full-grown God having all the use of the attributes of God in a small human baby! Also in Isa. 50:4-11 we read, "The Lord God hath given me [Messiah] the tongue of the learned, that I should know how to speak a word in due season to him that is weary: He [God] wakeneth morning by morning, He wakeneth mine ear to hear as the learned. The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked out the hair: I hid my face from shame and spitting." Again, what strange words to speak of a person if He had the attribute of omniscience! In Isa. 11:1 and 53:1-12 we have a detailed picture of the Messiah growing up before God as a "tender plant" and "as a root out of dry ground," which needs much nourishment and care in growth—a man of sorrows, not a God of sorrows, smitten of God and afflicted.

In Ps. 119:97-104 we have another clear prophecy of the Messiah meditating in the Word of God and becoming wiser than His enemies, His teachers, and all the ancients. One could not possibly harmonize such statements in connection with a full grown, mature, and highly educated man, much less a great God with all the use of His divine attributes and powers. We cannot conceive of a God who still had omniscience and had to be taught and be instructed as was Jesus, who still was immutable and eternal and yet too young to know good from evil or capable of death, who still was omnipotent and could not help Himself, who still was omnipresent and yet was limited to a small, helpless baby body, and who was limited by both Old Testament and New Testament writers to the status of a human being during His earthly life, He is certainly not the unlimited and almighty God who has not emptied Himself as had Christ.

6. History proves Christ was limited during His earthly life. Mark definitely states that Christ was limited in knowledge while in His earthly life, for He did not know the day of His return to Earth as did the Father (Mk. 13:32). Luke also records how Jesus "grew, and waxed strong in spirit, filled with wisdom . . . the grace of God was upon Him . . . Jesus increased in wisdom and stature, and in favor with God and man" (Lk. 2:40-52). Paul speaks of Him as having "learned obedience by the things which He suffered (Heb. 5:8). Such could never be said of Christ if He had retained all His divine attributes of omniscience, immutability, etc.

7. Christ Himself claimed no power or exercised no personal attribute of deity apart from the full anointing of the Holy Spirit (Mt. 12:28; Lk. 3:21-22; 4:1, 14-21; Jn. 3:34; Acts 10:38). If His works were through the anointing of the Spirit, then they could not be through the exercise of His own natural attributes of deity. Prophecy foretells that Christ was to be anointed with the Spirit and do all His works by this anointing, not by being God and having the exercise of all divine attributes as before and since His earthly life (Isa. 11:1-2; 42:1-5; 48:16; 61:1). History plainly records the fulfillment of these predictions (Mt. 3:16-17; 12:22-32; 20:22; Lk. 3:21-22; 4:14-21; Jn. 1:31-34; 3:34; 5:19, 30; 6:57; 8:28; 14:10, 24; Acts 10:38; Rom. 1:4; 3:1; 5:6; Heb. 2:9-18; Rev. 5:6). Christ did no miracle or exercised no divine power until His anointing with the Holy Spirit (Mt. 3:16-17; Lk. 4:14-21; Jn. 2:11; 3:34; Acts 10:38).

8. The fact that Christ promised all disciples that they could do the same works and even greater works than what He did if they would but empty themselves and "tarry until" they were endued with power from on High, proves the source

of His power was the anointing of the Spirit instead of exercising divine attributes by virtue of being God (Mt. 10:1-20; 16:18; Lk. 10:1-20; 24:49; Mk. 16:15-20; Jn. 14:12-15; 20:22; Acts 1:8). The fact that disciples did exercise this power proves the same contention. Disciples had power to impart the baptism in the Spirit by laying on of hands, and they did a number of acts that are not recorded in the life of Christ (Acts 8:5-20; 19:1-6). The time was not yet come that men could be baptized with the Spirit until Christ was glorified; hence Christ could not baptize men in the Spirit while on Earth (Jn. 1:31-33; 7:37-39; Acts 2:33; Mt. 20:22-24). Hence the "greater works."

9. Christ prayed for His original glory to be restored, which He had with the Father before the world was (Jn. 17:5). It is not until after the resurrection that he said, "All power is given unto me in Heaven and in Earth" (Mt. 28:18). Christ and others repeatedly stated the following:

- That God "gave" Him certain powers and blessings which enabled Him to do His works (Jn. 3:34-35; 5:22, 26-27; 17:2; Acts 10:38).
- That He did His works in the Father's name just as believers are supposed to do them in His name (Jn. 5:43; 10:25; 17:6-12, 26).
- That He was not as great as the Father (Jn. 10:29; 14:28; 1 Cor. 11:3).
- That He was sent of God and did not come of Himself (Jn. 3:14-18, 34; 4:34; 5:17, 30, 36; 6:29, 38-40, 57; 7:16, 28; 8:16, 28-29, 42; 10:36; 12:44-45; 17:4, 8).
- That His works were not of Himself but were of the Father (Jn. 5:17, 19; 10:32; 14:10).
- That He could do nothing of Himself (Jn. 5:19, 30).
- That He did nothing of Himself (Jn. 8:28).
- That His doctrine was not His own (Jn. 5:20; 7:16; 8:26, 28; 10:18; 14:31; 15:15).
- That He did not speak of Himself (Jn. 8:38, 40; 12:49; 14:10).
- That He sought God's glory, not His own (Jn. 8:50).
- That He was a servant of God and perfectly obedient to Him (Jn. 8:35; Isa. 42:1; 50:5; Heb. 5:8-9; 10:7).
- That His works were proof that God was "with Him" and was doing the works, and therefore, they were no proof that He had the essential attributes of God and was using them of Himself (Jn. 3:2; 5:31-36; 9:4; 10:25, 38; 11:42; 14:10; Acts 10:38).
- That He was sending His followers to confirm the gospel and do divine

works just as the Father had sent Him (Jn. 17:18; Mk. 16:15-20; Mt. 28:19-20; Acts 1:1-4; Heb. 2:3-4).
- That He used the same means of grace by prayer, faith, and yieldedness to the Spirit that all believers after Him must use (Lk. 11:1-13; 24:49; Mk. 11:22-24; Acts 1:1-8; 10:38; Jn. 14:12-15).

Could such things be said of a God who had not emptied Himself of His glory and the free use of His attributes and powers?

10. Christ's exaltation to the highest place with God is also proof of His lowest humiliation and limitation before God—even to do nothing, say nothing, be nothing, and depend upon God for needed grace for body, soul, and spirit, and to make a success of the work that He was sent into the world to do (Phil. 2:9-11; Eph. 1:21-23; Col. 1:15-24; 1 Pet. 3:22). He could not have retained this exalted position while becoming man, else He could not have been exalted back to it. He could not have retained immutability, nor immortality bodily; else He could not have laid aside His God-form to become a mutable and mortal man to die upon the cross. If He had not laid aside His glory He could not have had it restored to Him, as stated in Jn. 17:5. If He had retained all His riches while on Earth He could not have become poor for our sakes, as taught in 2 Cor. 8:9. If He had retained His divine form He could not have taken human form as taught in Phil. 2:5-11.

Those who hold to the theory that Christ possessed all the attributes of deity and that He merely surrendered the independent exercise of them and that He surrendered to the control of the Spirit in the use of them teach, in substance, the same that we do, for they say, "the Godhead narrowed itself down to a point that is next to absolute extinction when it gave up omniscience, omnipotence, and other powers." If He had not laid aside His equality as God, then He could not have been unequal with God as manifested in the days of His flesh.

The incarnation proves He was limited as man and grew to manhood and developed normally as any other human child. Therefore, all the stories of Christ before His anointing with the Spirit, such as His making mud cakes and giving life to them which ran over the mud cakes of other boys, of His making mud birds and breathing into them so that they became living creatures and flew away, of His stretching the lumber to required lengths if it was too short, and of many miraculous powers from birth are mere traditions manufactured by superstitious pagans to make Him equal with pagan ideas of their gods. These

stories are unworthy of the glorious offspring of the invisible God as revealed in the Bible, Who did no miracle until His full anointing of the Spirit (Mt. 3:16-17; Jn. 2:11).

IX. What Does Our Lord's "Kenosis" Teach Us? It Teaches:

1. That Christ was always divine (Mic. 5:1-2; Jn. 1:1-3).

2. That He could not cease being God in nature (1 Tim. 3:16).

3. That He retained His divinity when becoming incarnate in flesh (Mt. 1:23).

4. That He was truly human as well as divine and lived while on Earth a nominal and perfect human life as an example to all men who desire to please God (1 Pet. 2:21).

5. That in so doing He laid aside His natural and divine attributes or at least limited their use, and became a perfect example of yieldedness to God and His Spirit to overcome the world, the flesh, and the devil (Heb. 10:5-9; Acts 10:38).

6. That He did His works solely by the anointing of the Spirit and not by the free self-exercise of the attributes of His deity while becoming man (Acts 10:38).

7. That He did them to demonstrate and prove to all believers that by the means of grace God has provided that everyone can live victorious as He did (1 Jn. 2:6; 3:7; 4:17).

8. That every believer can likewise be anointed with the same Spirit to the same degree that He was and do the works that He did and even greater works (Jn. 14:12).

9. That His life and works were done as a pattern for all believers after Him (1 Jn. 4:17; 1 Pet. 2:21; Mk. 16:15-20).

10. That at His exaltation He had restored to Him His attributes and glory He had with the Father before becoming man (Jn. 17:5; Mt. 28:18).

11. That all the manifestations of divine attributes in His earthly life were really the operations of the Holy Spirit, which He was constantly baptized into (Jn. 3:34). They were exercises of the spiritual gifts of 1 Cor. 12.

12. That He possessed the gifts and graces of the Holy Spirit to the full to demonstrate what being like God among men really is like and to encourage one and all who aspire to that exalted position of sons of God with power (Jn. 3:34; Acts 10:38).

Thus by the kenosis of Christ and that of believers in every generation God proposes to demonstrate to the principalities and powers in the heavenlies and all rebels on Earth the true nature and manifold wisdom of God (1 Cor. 4:9; 11:11; Eph. 3:10-11).

Questions on Lesson Twenty-one

1. Prove from the Bible that Jesus Christ as God had no beginning.
2. What do we mean by the pre-existence of Jesus Christ?
3. By whom did God create all things? Prove.
4. Give several arguments from Scripture proving the deity of Jesus Christ.
5. Give several arguments from Scripture proving the humanity of Jesus Christ.
6. State the orthodox theory of the union of the two natures of Christ.
7. Did Christ act and work as a dual person obeying two natures?
8. In what sense are God and man the same?
9. How are they different in the exercise of their attributes and powers?
10. Would man have lived like God if He had not fallen?
11. When do men begin to act and live like God again? Explain.
12. What is the great controversy among Christians concerning Christ?
13. Was it important that Christ limit Himself? Why?
14. What is necessary to understand about Christ if one wants a harmony of Scripture?
15. Why was it necessary that Christ have two natures—human and divine?
16. Why is it important to know that there are three persons in the Godhead?
17. Give at least twenty reasons why Jesus is not the Father or the Holy Ghost.
18. How does the fact that the Father was in Heaven all the time Jesus was on Earth prove that Jesus is not the Father or the Holy Ghost?
19. How does the phrase “before my Father” prove that Jesus was not the

Father?

20. Did Jesus always pray to Himself or to the Father in Heaven?
21. Did He always address the Father as a separate person from Himself?
22. Did the Father ever pray to anyone? How do these facts prove two persons?
23. Prove from the Bible that the Father was always a separate person from Jesus.
24. How do the prophets prove that Jesus is a separate person from the Father?
25. How does Mt. 4:6 prove the Father and Son to be two separate persons?
26. Did Jesus ever refer to Himself as the same person as the Father?
27. Was the Father the God of Jesus? Prove. How does this prove two persons?
28. How do phrases “The Son of the Father” and “my Father” prove two persons?
29. How does Jesus in parables illustrate His relationship to the Father? Prove.
30. Did Jesus teach men to pray to Him? Whom did He teach men to pray to?
31. Did Jesus pray to one part of Himself or to another separate person?
32. Are men taught to pray to one part of Jesus and not to another part of Him?
33. What do these facts teach concerning two persons in the Godhead?
34. Did Jesus give thanks to Himself or to another person outside of Himself?
35. Give a number of statements Jesus made concerning the Father that could not apply to Himself. How do they prove two separate persons?
36. How do the facts of Jesus coming from God and going back to God prove two persons?
37. Was Jesus a Spirit-being or a flesh and blood person? Which was God the Father? How does this prove two separate persons?
38. How does the Father’s voice from Heaven to Jesus on Earth prove two persons?
39. Did Jesus ever claim to be the Father in person? Did the Jews understand Him to make this claim? What did they understand Him to claim?
40. How does this prove that He was a separate person from the Father and Spirit?
41. After the resurrection did Jesus claim that God was His Father?
42. How do the statements of angels, the shepherds, Zechariah, Elizabeth, Mary, and others prove that there was a God outside of the baby Jesus?
43. If Jesus were the Father how could He say that He had to be about His Father’s work? How could He increase in favor with God if He were that God? Did He set us an example of selfishness by loving Himself more and more?
44. Did the demons recognize that He was the Father and the only personal God?

45. How could John know the Father and not know Jesus if He were the Father?
46. How could God know things that Jesus did not know if He were the Father?
47. How could the Father and not the Son be “good” if they were the same person?
48. How could Jesus sit down on His own right hand as would be necessary if He were the Father?
49. How could God give His only Son if He Himself was the Son?
50. If the body of Jesus was the Son and the inner man was the Father, how should the word “sons” be understood? Does God have many bodies?
51. Does the Bible ever speak of the Father as having died? Who did die? How does this prove two separate persons?
52. Does the Bible ever speak of the Father as being begotten? Who was begotten? How does this prove two separate persons?
53. Did Jesus ever claim to be the Father in person? What did He claim?
54. How could He be the Father acting of Himself and still be unable to act of Himself?
55. How could He claim that He did nothing of Himself and that the Father did the works, if He were the Father?
56. How could He claim to be able to do only the Father’s will and that He lived by the Father, if He were the Father?
57. How could He claim that His doctrine was not His, but that it was the Father’s, if He were the Father?
58. How could He be truthful and claim that He did not speak of Himself, if He were the Father and spoke of Himself?
59. How could He claim that He did not teach of Himself or please Himself, but that He lived to please His Father, if He were the Father?
60. How could He claim that He was the “Son” and not the “Father” of the House, if He were the Father as well as the “Son”?
61. How could He claim that He had the same relationship to His Father that the Jews had to their father the devil, if He were the Father?
62. If this relationship was that of being the Father and the only God, then could we not prove on the same basis that the Jews were their own father?
63. How could He honor God as His Father if He were the Father?
64. How could He seek God’s glory and not His own if He were the Father?
65. How could He claim that there was “one” separate from Himself called God that honored Him, if He were that other person and sought His own glory?
66. How could He claim that He and the Father knew each other in the same sense that two other persons knew each other, if He were both persons?

67. How could He claim that His Father loved Him, if He were the Father since we know that it takes two persons to love and be loved?
68. How could He claim that He had received commandments from the Father and that they were not His own, if He were the Father? to Himself?
69. How could He claim that the Father gave Him His disciples if He gave them?
70. How could He be the Father and yet be unequal with Him as He claimed?
71. How could He be the head of Christ if Christ was not under the Father?
72. How is it that He could not be a "Spirit" Being like His Father if He were the Father?
73. How could He be in union with the Father if He were the Father?
74. How could He be only the way to the Father and also be the Father?
75. How could Jesus and the Father be two separate witnesses and both be only one person?
76. How could Jesus claim that He was not "alone" in bearing witness of Himself but that the Father was with Him, if He were the only witness?
77. Give several scriptural reasons from the passages in Point 32 that prove that Jesus was not the Father.
78. How could the Father be greater than Jesus if Jesus were the Father?
79. Why did the Father and many Bible writers claim that Jesus was only the Son of the Father if, in reality, He were the Father?
80. How could two persons, the Father and the Son, talk to each other in audible voices at the same time and place, if they made only one person?
81. Explain how there must be two separate persons referred to in Mt. 10:39-41.
82. How could the Father, the Son, and the Holy Ghost be referred to by personal pronouns distinguishing between three persons if there was only one person?
83. How could the Holy Spirit be called "another" from both the Father and the Son if the Son were the Father and the Holy Spirit or if there was just one person in the deity?
84. How could Christ say that His relationship to the Father was that of a vine to a husbandman if He were both the vine and the husbandman? Did He not know how to use human language better than this?
85. How could the words "both" and "also" be used of the Father and the Son, if they were only one person?
86. How could Jesus claim that He and His Father were "two" persons, if they were one?
87. How could Christ claim that all power had been given to Him, if there was

no other person outside of Himself to give Him this power?

88. How could He be greater than Himself and give Himself this power?
89. What did Jesus claim from the beginning to be, God the Father or the Son?
90. Explain Jn. 14:9. Does this verse say that Jesus was the Father?
91. How many times and in what way does Jn. 14 prove Jesus was not the Father?
92. What does the word “Sonship” refer to in the relationship of Christ? Prove.
93. Prove by Scripture when God had a Son. What was He before He became a Son?
94. Discuss fully the kenosis of Christ?
95. Name the three steps God took in redeeming man.
96. Of what did Christ empty Himself? Prove.
97. How can the exercise of divine attributes in Christ’s earthly life be explained?
98. Prove from Scripture to what extent Christ emptied Himself.
99. Name a number of things our Lord’s kenosis teaches us.
100. What is God demonstrating by the Church today?

22. A CHRISTIAN'S POWER OF ATTORNEY

A CHRISTIAN’S POWER OF ATTORNEY

The New Testament teaches unlimited power for all believers. This has been discussed to some degree in other lessons and supplements, but in this lesson we want to give the scriptural foundation for such a doctrine.

I. Definition of Agency and Power of Attorney

The Bible doctrine of divine agency is clearly expressed in Scripture. Agency in the business world is that relation between two or more persons by which one person (the agent) represents another (the principal) in the transaction of lawful acts of business. Agents are of two kinds, general and special. A General Agent is authorized to represent the principal in all of his business, or in a business of a particular kind. A Special Agent is authorized to do some specific thing, as sell a farm, buy a house, or transact some special business for the principal.

Any person who is capable of free and intelligent action may act as the principal. Also any person of this caliber can act as an agent. A lunatic, imbecile, or infant, or anyone incapable of action in his own right or one who is of unsound mind and understanding cannot act as either principal or agent.

The authority of an agent may be constituted in three ways: by deed under seal, by writing, or by mere word. Express authority is given to an agent by what is called the power of attorney. The principal is liable for the acts of agents when they are acting in fulfillment of the agency business, and the agent who conceals his principal is himself responsible to third parties. An agent cannot appoint a substitute or delegate power to another without the consent of the principal.

Authority of an agent may be terminated in several ways: by the express revocation thereof by the principal, by renunciation of such power by the agent,

by the death of either the principal or the agent, by the expiration of the time for which the agent was given authority, by the bankruptcy or sale of the business of the principal, and by the insanity of either the principal or the agent. Termination of authority becomes effective the moment the agent and the third parties receive notice of it. An agent cannot receive any personal profit from any business transacted for the principal other than a salary or commission.

Persons dealing with the agent should investigate and ascertain the authority of an agent. One should always require evidences from an agent of his authority before doing business with him.

Whenever it becomes necessary to delegate to an agent power to sign notes, checks, or other legal documents, it is advisable to grant such powers in a written document and to have it recorded in court. Such document is usually called the power of attorney. It should be signed by the principal and witnessed, and acknowledged before an officer, the same as a deed. It should set forth exactly and explicitly what the attorney or agent has power to do. A simple form of the power of attorney is as follows:

“KNOW ALL MEN BY THESE PRESENTS, That, I, John Doe, of Atlanta, County of Fulton, and State of Georgia, have made, constituted and appointed, and BY THESE PRESENTS do make, constitute and appoint, John Smith, true and lawful attorney for me and in my name, place and stead, (here state the purpose for which the power is given), giving and granting unto my said attorney full power of authority to do and perform all and every act and thing whatsoever, requisite and necessary to be done in and about the premises, as fully, to all intents and purposes, as I might or could do if personally present, with all power of substitution and revocation, hereby ratifying and confirming all that my said attorney or substitute shall lawfully do or cause to be done by virtue thereof.

IN WITNESS WHEREOF, I have hereunto set my hand and seal the second day of January, one thousand nine hundred and forty-nine.

Signed, Sealed and Delivered in the Presence of

_____

John Doe (Seal)

II. Biblical Proof for the Christian’s Power of Attorney

All men have the legal and redemptive right to use the name of Jesus in asking and receiving from God. This puts prayer on a purely legal basis.

"Where two or three are gathered together in my name, there am I in the midst of them" (Mt. 18:19-20); "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents (see Lesson Fourteen, V, II); and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mk. 16:15-20); "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. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it" (Jn. 14:12-15); "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" (Jn. 15:16); "Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask and ye shall receive, that your joy may be full . . . At that day ye shall ask in my name" (Jn. 16:23-26).

These statements are the direct words of Jesus Himself and certainly express the Christian's power of attorney. He has given us unqualified use of His name to carry on the work of God in this world. All that God has invested in His name is ours. As Paul expressed it, "All things are yours . . . And ye are Christ's; and Christ's is God's" (1 Cor. 3:21-23). He gives us assurance that all prayer prayed in His name will receive the special attention of both Himself and His Father and our Father. It is just like saying, "You ask of the Father in My name; I will endorse it, and the Father will give it."

If modern Christians could only wake up and realize their rights in the New Testament, and would exercise their full authority according to their rights, there would be no failure, no sin, no bad habits, no unhappiness, no defeat, no sickness, and no want among them. As we have seen in Lesson Ten, all of our wants have been promised by God, not only our needs.

When men pray in the name of Jesus they pray by His authority, and it is as if Jesus Himself were praying. God always hears Him, as proven in the gospel records. At the grave of Lazarus He said, "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always" (Jn. 11:41-42). If Christians

would pray by His authority and realize the power of such prayer, they would have more confidence in answered prayer. They would realize that God always hears Jesus, and that when they pray by His authority it will always be answered, as stated in the above passages.

When men pray in the name of Jesus they should not only believe that they are praying by His authority but also that the prayers pass into His hands, and that He assumes responsibility for the answer. He says, “Whatsoever ye shall ask in my name, that will I do” and “I will do it” (Jn. 14:12-15). He said of the Father, “Whatsoever ye shall ask in my name, he will give it you” (Jn. 16:23-26). Paul said of the Father, “He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things” (Rom. 8:32).

Christ is not only our substitute in atonement, but He also takes our place before God to ever live and make intercession for us according to the will of God (Rom. 8:34; Heb. 7:25). His work then was not completed at the cross. He still is our High Priest before God (Heb. 4: 14-16). He is our Advocate or Defense Attorney when we are accused before God by the devil (1 Jn. 2:1-2; Rev. 12:10). Where is there any room for failure to get what is asked if we would only come boldly to the throne of grace to obtain mercy to help in time of need and leave our case in His hands, as we are commanded to do in Heb. 4:14-16; 10:19-23? There can be no failure in any one case if true and unwavering faith is exercised (Jas. 1:5-8; Heb 11:6). Prayer is a business proposition and should be the chief business of our lives. This is true because the chief business of our lives needs much prayer to make it a success.

The above Scriptures about praying in His name were the last that Christ uttered before He ascended to the Father. They are part of the commission of the Church in evangelizing the world and reconciling it to God. In these passages we have the Christian’s power of attorney covering the defeat of satanic forces that hinder the gospel work. “In my name they shall cast out devils.” This was true of the first preaching tours of the disciples before the cross (Mt. 10:1-20; Lk. 9:1-9; 10:1-20; Mk. 6:7-13); and this was true after the cross (Acts 2:43; 3:6-7; 5:12-16; 6:8; 8:1-21; 16:16-34; 19:11-20).

There is power in the name of Jesus. The demons said, “Jesus I know, and Paul I know,” that is, we know that Jesus and Paul were our masters and we obey them, but we know nothing about you seven men whom we have never met in combat (Acts 19:11-20). Jesus said, “All authority is given unto me in heaven and in

earth” (Mt. 28:18). By His authority men were commissioned to go into all the world and preach the gospel to every creature, and God would stand by them and defeat all demons powers in the name of Jesus. This was to continue “even unto the end of the world” (Mt. 28:18-20). In other words, If men will go and preach the truth, it will set men free from demon powers wherever and as long as truth is preached. Jesus sent the disciples out to make disciples in all nations and promised to back them up with signs following which would confirm the preached word (Mk. 16:15-20; Heb. 2:3-4). All men who preach have a perfect right to cast out devils and to have all the signs of the gospel following them. If this is not true of them, they are poor representatives of God and are failing to do as they are commissioned by God.

The name of Jesus means much to the Father. He will always honor this name for it means to Him that redemption has been completed and the world is saved from eternal rule by satanic powers. It means to the Father that His eternal plan of a perfect and sinless society on Earth and in the whole universe is guaranteed. This means more to the Father than our finite minds can now grasp because of the lack of understanding of the scope of the plan of God for man. The Father recognizes all that the name of Jesus implies. He knows that we have a legal and family right to use this name in prayer. The Father knows that the right use of this name will deliver all men from sin, sickness, and failure in life. It is the glory of God to recognize the name of Jesus in prayer and to answer according to the faith exercised.

To Satan and demons, the name of Jesus means their utter defeat, humiliation, banishment to the lowest Hell. It means they are now defeated and that they have to loose any person that they control in any degree when the name of Jesus is used against them. They obey that name and fear and tremble when it is used in faith. They flee when they are resisted and rebuked by this name.

To the Church, the name of Jesus means that any thing that is needed or wanted in life now and hereafter will be granted when it is used in unwavering faith. All the infinite resources of God belong to the Church, and nothing is impossible to the believer who launches out into full and free use of the name of Jesus.

God’s plan for the Church is to get and use the full power of attorney and carry on business for God and Christ by the power of the Holy Spirit as Christ carried on the work of God by the Spirit when He was on Earth. This we have seen in Lesson Twenty. If there is any failure to carry on this work, and do even greater

works than Christ did, it is not the failure of God. It is not the lack of power and authority in the name of Jesus. It is not because redemption is not complete and man's case has been lost in the High Court of Heaven. It is not because the devil is stronger than God. It is not because the Holy Spirit has failed in enduing men with power. It is simply because the Church has failed as a whole and individuals have failed in particular to exercise their God-given rights and privileges as taught in the gospel, and become endued with power from on High.

The Church as a whole today does not understand the true purpose of the body of Christ in the world. The average person does not understand the true issues between God and Satan. Satan is taking advantage of this ignorance and unbelief and holding back the great usefulness of the Church in the Earth. He is defeating Christians by the millions. He is making them believe that it is not God's will for them to get what they want in this life. He makes them fear to use the name of Jesus in prayer and in daily conflict against him and his demon forces. As long as the Church lives in this ignorance it will be defeated in doing the works of God that should be manifest today in every local church as it was in the early churches.

Many thousands of religious people deny, more or less, the essentials of the gospel faith such as the virgin birth, the incarnation, the deity and sinlessness of Jesus, His redemptive work, His death, burial, resurrection, and His ascension to Heaven, the descent of the Holy Spirit, the power of the name of Jesus, the Christian's power of attorney and many truths that would make the Church victorious in the world over all enemies. As long as this condition prevails, the New Testament type of Christianity will be very little manifest.

It is highly important that men get a true knowledge of Jesus Christ. For this reason we have taken most of these two lessons to give you the truth about Jesus Christ. If He is divine, He is our Lord. If He is our Lord, He has a right to intervene in human affairs. His gospel should be obeyed and His name honored and exercised in all authority over demons and sin and sickness and all the ills of life. All that is built around Him should be cherished and upheld. Men should still follow His pure example of godliness and consecrate themselves to follow Him in righteousness and true holiness. Women should pledge their lives to Him and preserve their purity and womanhood for the sake of themselves and of coming generations. Children should be brought up to love, respect, and follow Him throughout life to the all-glorious future with Him. All men should seek to obey His teachings to the letter and strive to reproduce New Testament

Christianity in life and in power so that multitudes can be saved, healed, and blessed with prosperity and health and victory over all enemies of God and man.

III. Christ's Power of Attorney

There are several ways in which Christ obtained all authority in Heaven and in Earth to give to men to carry on His work throughout this age. If men are to be given the power of attorney it should be clear to them that Christ has the right to give them that power and the extent to which it is to be exercised by them. *The following is the sevenfold way Christ obtained His great name and the power of attorney:*

1. HIS DEITY. By virtue of being God by nature, and of being the creative agent in the making and upholding of all things, He has the right to have this authority. As God He could be the only one capable of this honor (Col. 1:15-18; Heb. 1:1-3).

2. BY BIRTH. Not only because of His deity, but also because of His humanity, Christ has obtained this place before God and man as the Saviour, Life-giver, and the Power of God. "Thou shalt call his name JESUS: for he shall save his people from their sins" (Mt. 1:21). This person was "Emmanuel" or God with us (Mt. 1:23; Isa. 7:14; 9:6-7). Jesus was born to be the King of the Jews and the Saviour of the world (Jn. 19:36-37; Lk. 2:11, 25-32).

3. BY HIS SINLESSNESS. Jesus was the only human being that ever lived without sin since the Fall. He was the only one that could atone for man, for the substitute had to be sinless, as we have seen in Lesson Nineteen, Point IX. He was made in the likeness of flesh that sin controlled, but His flesh was not sinful flesh or under the dominion of sin, as was that of all other men (Rom. 8:1-3; 2 Cor. 5:21; 1 Pet. 2:21-25). Because of His sinless life God blessed Him above all other men: "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows" (Heb. 2:9).

4. BY HIS PREPARATION. From childhood Christ prepared Himself for the work that His Father sent Him into the world to do. Certain passages make this plain (see Lesson Twenty-one, Point IX).

5. BY HIS ANOINTING. Because of His humanity and earthly limitations as a

man and because of His sinlessness and preparation for a divine anointing, God gave Him the full anointing of the Holy Spirit to enable Him to achieve greatness in three worlds—Heaven, Earth, and Hell. By this anointing, as predicted in Isa. 11:1-2; 43:17; 61:1-2; and fulfilled in Mt. 3:16-17; Lk. 4:16-21; Acts 10:38; Jn. 3:34, He gained eternal fame in all the universe.

6. BY HIS ACHIEVEMENTS. By what He accomplished for God and man He is great. Death, Hell, and the grave were mastered by Him, as well as sin and demons on Earth. Every enemy of both God and man was fully conquered. Redemption was made complete. God and man became reconciled, and God's eternal plan for man will be realized. His fame even reached to the highest Heaven and the lowest Hell, and all creatures must bow the knees to Him (Phil. 2:5-11; Col. 1:16-21; 2:14-17; Eph. 1:20-23; 4:7-11; Heb. 2:14-15; 1 Pet. 3:22; Rev. 5:1-14; 7:11). His achievements in life on Earth are recorded in the gospels as being so many that if they were written, even the world could not contain the books that should be written (Jn. 21:25). His achievements in death were even greater than those in life. For His work in death, God has highly exalted Him above every name, and every tongue must confess Him as Lord to the glory of God the Father (Phil. 2:5-11).

7. BY INHERITANCE. Paul speaks of Christ as having been appointed "heir of all things . . . he hath by inheritance obtained a more excellent name than they" (the angels, Heb. 1:1-14). Some men have obtained a great name and great fame by birth, by being great students, by making thorough preparation for some specific work, and by their achievements; but no other man has obtained such fame in all realms of the universe as Christ and by all the means by which He became famous. Some men have obtained temporary and local fame, but Christ, by all the above mentioned means, has gained universal and eternal fame.

It is this super-exalted, eternal person that has authority in Heaven and in Earth and who wants to confer the power of attorney upon all believers. Now all believers can do the works of Christ and greater works than what He did, because, as He said "I go unto my Father" (Jn. 14:12-15). He is today exalted at the right hand of the majesty on High, angels, principalities, and powers being made subject unto Him (Eph. 1:20-23; 1 Pet. 3:22). He now upholds all things by the Word of His power, and, as the Head of the Church and as the Custodian of the power of attorney, He can and does bestow full and legal authority upon all believers who get to know the truth and who will tarry until they are fully endued with power from on High (Lk. 24:49; Acts 1:8).

God has on deposit in Heaven all that the Church needs now or ever will need. This is for the exclusive benefit of the Church to carry on the work that Jesus began both to do and to teach. The Church has a right to draw to the limit of its faith. There are no limitations if faith will be unlimited. The only limitation is man's unbelief and doubt as to what he can have from God for himself and for the world in which he is the agent of God to act in the place of Christ. All the power that is in the name of Jesus is ours, and if there is any limitation in God, then there is a limitation to the power in the name of Jesus; and naturally there will be limitations to us who use the name to get what we want. Since God is not to be limited, let us not limit what is in the name of Christ and what we can get through this name. We have the right to use His name against our enemies, in our petitions, in our daily conflict, in our work, in our worship, and in all we do.

There is no question of the authority of Christ to confer the power of attorney upon all Christians. There is no question as to the legality of such a transaction. He demonstrated His own power of attorney in using His Father's name. He said, "I am come in my Father's name," and the works He did were "in my Father's name" (Jn. 5:43; 10:25; 17:6, 11, 26). Because He was faithful in the exercise of His power of attorney in acting in the place of His Father on Earth and doing the works that His Father would have done on Earth, God has given Him all the glory that He had before He came into the world (Jn. 17:1-5). God has given Him all power in Heaven and in Earth so that He could confer this power upon anyone whom He sees is worthy to represent Him as He represented God.

Christ conferred this power upon others while on Earth (Mt. 10; Lk. 10). How much more can He now confer it upon men since He has spoiled principalities and powers and finished redemption! In actual combat with the powers of Hell when all the demon hosts intended to swamp Jesus and overwhelm Him, He proved Himself more than their master when He shook them off and hurled back these evil forces, as pictured in Col. 2:14-17; Heb. 2:14-15. At that time Satan was defeated and his power over the lives of humanity was broken once and forever. The devil is now a defeated foe, waiting only until the time Christ dispossesses him from the Earth. Christ is now the undisputed victor over all evil forces. He is the champion of man in his cause to regain His original dominion. He is now the Lord of all with a name above every other name except that of His Father. He has been entrusted with all power to confer it upon any and all who will fully cooperate with Him in the age-long struggle to defeat Satan in the lives of men. The early believers after the cross fully exercised this power (Acts 1:8;

2:43; 3:6-7; 5:12-16; 19:11-20; etc.).

IV. Christian Exercise of the Power of Attorney

All Christians are commanded to use the name of Jesus "in salvation" (Mt. 1:21; Acts 4:12); "in baptism" (Mt. 28:19); "in healing" (Acts 3:6-7, 16); "in preaching" (Lk. 24:47; Acts 8:12); "in miracles" (Acts 3:16; 4:30; Mk. 9:29); "in judgment" (1 Cor. 5:1-5); "in appeals to others" (1 Cor. 1:10); "in prayer" (Jn. 14:12-15; 16:23-26); "in faith and repentance" (Jn. 1:12; 3:18; Acts 10:43); "in praise" (Heb. 13:15); "in all gatherings" (Mt. 18:20); "in consecration" (Mt. 19:29); "in charity" (Mk. 9:41); "in singing" (Rom. 15:9); "in combat" (Mk. 16:17; Lk. 10:17; Eph. 6:10-18), and "in all things" (Col. 3:17; Eph. 5:20).

The name of Jesus and free use of His name is the Church's deposit. Definite contact with God must be made and faith in the name exercised, and authority as a child of God to write checks on the Bank of Heaven must be settled before any believer can properly use the name of Jesus. Sinners have no right to use His name except in repentance (Acts 2:21; 10:43; Lk. 24:47). Sinners cannot perform miracles in His name (Acts 19:11-20). Any believer can use His name in all the ways mentioned above. No special faith is necessary to use His name. Just simple, ordinary, child-like faith in God and the work of Christ is all that is necessary to get what one wants. "Have faith in God . . . shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith . . . What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mk. 11:22-24; Mt. 21:21-22).

The theory that faith is not necessary to use the name of Jesus and get what is asked is not scriptural. Faith is necessary in every thing we ask of God (Heb. 11:6; Jas. 1:5-8). The fact that no special faith is emphasized in certain passages or that faith is not mentioned at all in some promises does not mean that faith is not necessary. One must learn to study and believe all Scriptures on a subject and obey all of them if he wants results in asking and receiving from God.

Let us illustrate the necessity of faith and the exercise of the power of attorney. A number of years ago a man gave me a blank check to write in any amount that I needed to buy the best overcoat I could find. In this case I did not know how much the man had in the bank or how much he expected me to pay for a coat. He put no limit on the amount, I was to buy the best coat in town, or what I wanted.

I was timid and backward and was afraid that if I filled in the check for too much he would not like it and would not give me anything else. I wrote out a check for $18.50 and got the cheapest coat in town. It was a good coat, but not the best. If I had it to do over again I would not hesitate to get what I wanted and what he really wanted me to have; but fear of what he might think if I took advantage of his generous offer kept me from getting what I could have got. That is the situation with the average Christian and God.

There can be no doubt about how much is on deposit to our name in Heaven. There can be no doubt that there is plenty for all, but we are fearful that we will bankrupt God and the universe if we ask for what we really want. We get according to our faith and according to the amount we write a check for and no more. The divine cashier always honors checks signed in the name of Jesus by any believer. Many times we go without because we do not write enough.

A number of years ago in California a woman prayed for $50,000.00 to build some rest homes for missionaries. She prayed until she had the assurance from God that her prayer was answered. She had one lot that was vacant; so one day a man came to the door and asked if she would lease this lot to him to drill an oil well on. The Lord spoke to her, saying this was the answer to her prayer. She leased the lot and retained royalty rights. A well was drilled and produced oil until she had exactly the amount she prayed for. Then the well went dry. She got exactly what she had faith for. This is always the case. Jesus said, “according to your faith be it unto you” (Mt. 9:29). Anyone can sign a check on the Bank of Heaven for what he wants, or he can sign one for his bare needs, and he will receive as he believes God (Ps. 84:11; Mk. 11:22-24).

Christ and the early Church used the power of God and showed all men how to ask and receive and how to use the power of attorney. They wrought miracles and signs among the people, and this gave them many doors of opportunity to win souls. It gave them authority in their calling and an open door in the communities where divine works were done, with the exception of but a few places where early Christians were rejected. They believed in God and manifested the supernatural in confirming what was preached.

Every born-again Christian has the right to use this name to get what he wants. The weakest child of God will be honored by God if He serves Jesus Christ and continues in the light of God’s Word. Healing, health, salvation from sin and habits, and material blessings of all kinds are for all in abundance. All that Jesus

was, His name still is to the believer. Very few are availing themselves of all this power, but if Jesus tarries very long and this message gets out among Christians, they will begin to see the truth and will practice it. The time will come when multitudes of people will understand the secret of faith in God and will use their power of attorney and do great and mighty things in the name of Jesus.

You who read these lessons should be openhearted and believing; you should seek God and build up faith in the Christian's power of attorney. Let us all realize that Satan is a defeated foe and is helpless before the power and might of the name of Jesus when it is invoked by faith in the heart. Sicknesses and sins and all the results of the Fall have been conquered by Jesus Christ. At His rebuke they all must give way. May God open our eyes to the blessings in store for all who will accept the truth and truly exercise faith in the name of Jesus and in the gospel of the New Testament.

The Christian's power of attorney includes authority to do the works of Christ and greater works than He did (Jn. 14:12-14). It covers everything God has promised in all the hundreds of wonderful and unlimited promises. It covers every need in this life and that which is to come (2 Cor. 1:20; 2 Pet. 1:3-4; 1 Tim. 4:8).

It is appalling how far the Church has backslidden and got away from the New Testament program. The true spiritual life and power with God is very little understood by the best Christians of today. One would think by listening to the average preacher today that the devil has gone out of business. The sooner we wake up in the modern church and believe that the heavenlies are filled with demons who seek to defeat every believer and hinder every prayer, the sooner we will take up arms against them and cooperate with God against them.

In dealing with demon spirits we must be clean Christians and free from sin or they will mock us if we try to cast them out. We must also know the power of the name of Jesus and we must know how to use this name. We must take a definite stand against them in His name and refuse to be defeated by them. Whatever the need, it can be supplied in the name of Jesus. The enemy that hinders us from getting this need supplied must be resisted and He will flee. James said, "Resist the devil and he will flee from you" (Jas. 4:7). We must understand that we are representatives of God and that we are taking the place of Christ in this world to cast out demons. Christ has taken our place before the Father to represent us and defeat Satan who accuses the saints before God day and night. We are acting in

Christ's stead on Earth as He is acting in our stead in Heaven. The believer's position in Christ gives him a standing before God that Christ had when He was here. We rebuke demons and heal the sick in His place and at His command. We are in Christ and Christ is in us, and we have the right to legally represent Him on Earth.

Christianity began in miracles and is propagated by miracles. Its founder was a miraculous man and a miracle worker. His every phase of life and death was miraculous. His resurrection guarantees the continuance of miracles. Every new birth, every prayer answered, and every victory in the Christian life is a miracle. When reasonings and questionings about Christianity take the place of faith and power, Christianity becomes fruitless and dead. Christianity is the life of God in man through Christ; it is the power of the Holy Spirit through faith in the work of Christ on the cross. Man craves the miraculous and the man that can produce divine works gets a great following. Men are easily deceived by demons and by counterfeit miracles because of the natural human hunger for the power of God. What a pity! Men are turning from the miracle-working Christ to demon powers, and the Church is asleep not even knowing what is happening. When anyone seeks to bring the power of Christianity back to the churches he is cast out as a fanatic and a deceiver by the average church. If we take the power of God out of Christianity we have only a form of godliness (2 Tim. 3:5).

The Bible is a record of miracles, and the man that can produce them gets the crowds, whether he is false or true. This love of the miraculous is not a mark of ignorance but man's longing for the spiritual power that comes with knowing God and hungering for God. Every revival in any generation has produced miracles. Education does not eliminate the desire for the miraculous. That desire is only intensified as education reveals how dependent upon the unseen man is. It is not a mark of scholarship to deny the miraculous. It is the mark of a fool. An outpouring of the Spirit in any community today will produce a revival of miracles. All normal men crave the supernatural, and no man is satisfied until he finds God in reality in His life.

The miracle element in men has caused them to invent, discover, investigate and experiment with the unseen laws all about us. This is why we have so many wonderful things in modern times. The miracle realm is man's natural realm. He is by nature a creature created to experience the supernatural in various ways. Men are again coming to know that faith and trust in God as they simply and consciously live in the realm of God through Jesus Christ.

The name of Jesus stands for justice, love, righteousness, holiness, peace, power, influence, happiness, liberty, life, light, joy, friendship, judgment, salvation, home, Heaven, and all that is good. It has been the greatest name of all ages among men. Some have died for it and some have hated it enough to be damned because of it. It is the hope of the world and the joy of all saints.

The most wonderful truth for saints is that of the free and unreserved use of His name to carry on the work of God in the Earth and to act in His stead among men in defeating sin and Satan. Think of it! A human being—just an ordinary believing one—given the full power of attorney to act in the place of God in the world! Men are the only visible agents of God in the world. Why should not God desire them to fully represent Him with great power and authority to prove to men that God is great and powerful? From the way the average man represents God among men, it would seem that Satan is greater and more powerful than God. All arguments from these weak and failing representatives of God are not convincing to unbelievers that God is the greatest.

The purpose of the power of attorney and its normal use among men is to confirm the Word of God and prove to men that God is the Supreme Being of the universe. All representatives of God should be like Paul, who said to the Romans, “I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient by word and deed, through mighty signs and wonders, by the power of the Spirit of God . . . I have fully preached the gospel of Christ . . . And I am sure that, when I come unto you, I shall come in the fullness of the blessing of the gospel of Christ” (Rom. 15:18-19, 29). He said to the Corinthians, “I will come unto you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power. For the kingdom of God is not in word, but in power” (1 Cor. 4:18-20).

The proper use of the name of Jesus will heal the sick, cast out devils, make one immune to poisons, give one an answer to every prayer, give health and prosperity, and will perform miracles and defeat all the powers of the devil. God never intended there should ever be a change made either in His methods of preaching or of confirming His Word.

Before the cross the disciples used His name to defeat Satan (Mt. 10:1-20; Mk. 6:7-13; Lk. 9:1-6; 10:1-20). Even men who did not follow the apostolic band did miracles in the name of Jesus (Lk. 9:48-50). These disciples were commanded to use His name to get whatever they wanted (Jn. 14:12-15; 15:16; 16:23-26). They

used His name after the cross and turned the world upside down (Acts 2:38-39; 3:6-16; 4:5-18, 29-30; 5:12-16, 28, 41; 8:12; 9:15-17, 27-29; 16:16-18; 19:11-20; 26:9).

Not only do the gospels and the book of Acts teach the Christian's use of the power of attorney, but in all the epistles we have scores of references as to how believers are to use the name of Jesus in every phase of life (1 Cor. 1:2, 10; 5:4; 6:11; Eph. 5:20; Phil. 2:5-11; Col. 3:17; 2 Thess. 1:11-12, 3:6; Heb. 13:15; Jas. 2:7; 5:14; 1 Pet. 4:14; 1 Jn. 2:12; 3:23; 5:13). In 2 Thess. 1:11-12 we have a prayer that the name of Jesus should be glorified in saints. How can we glorify His name other than in the way the early Church did? The name of Jesus was preached among the heathen, and it wrought such miraculous things that multitudes turned to God. They represented His name and used it to defeat all demon powers. This name became the center of all work for God. This should be the place His name holds in all modern church work. When this becomes true again men will have and use the Christian's power of attorney.

Questions on Lesson Twenty-two

1. Does the New Testament teach unlimited power for believers? Prove.
2. Define the term "power of attorney." Who may give it and who may use it?
3. Name the three ways in which one may receive the power of attorney.
4. How can such authority be terminated?
5. Are the terms and limitations of power always expressed in legal forms of the power of attorney?
6. Can a man exercise full authority in the place of another to the full extent of the power granted? Can he misuse his power if he desires?
7. Give adequate biblical proof of the Christian's power of attorney.
8. What is meant by "The Christian's power of attorney"?
9. By what rights can a Christian claim this power?
10. What does it mean to pray in the name of Jesus?
11. What work is Christ now doing for the believer in Heaven?
12. What power is there in the name of Jesus?
13. What does this name mean to the Father, to the devil, and to the Church?
14. What is God's plan for the Church in modern times?
15. Do all men in the Church understand this power of attorney? Why?
16. Do all men in the Church accept the truth of it when they know it? Why?
17. Why is it important to know all about Jesus Christ?

18. Give in brief the sevenfold way Christ received His authority.
19. Does Christ have legal authority to confer the power of attorney upon others?
20. What deposit does the Church have in Heaven?
21. Did Christ ever confer this power upon others? Give examples.
22. Name a number of ways Christians are to use the name of Jesus.
23. Who are allowed to use the name of Jesus and how?
24. Is faith necessary in order to use the name of Jesus?
25. To what extent can men get things from God? Illustrate.
26. Who has set the example for us in the use of power?
27. What kind of attitude should modern Christians take toward these facts?
28. What does the Christian's power of attorney cover? Prove.
29. What is it necessary for one to do in order to exercise this power?
30. Is Christianity a religion of miracles? Prove.
31. Is the Bible a record of miracles? Prove.
32. Have revivals in past ages always produced miracles?
33. Does man have a natural hunger for the miraculous and unseen?
34. What does the name of Jesus stand for?
35. What is the most wonderful truth that saints should learn?
36. What kind of representatives for God should every believer be?
37. What is the true purpose of the Christian's power of attorney?
38. What will the proper use of the name of Jesus produce?
39. Give a brief story of the use of this name in the gospels and Acts.
40. Give a brief story of the use of this name in the epistles.

Supplement Eleven

For Lessons Twenty-one and Twenty-two

We have taken up most of the space of the supplement to enlarge upon the doctrine of Jesus Christ and the Christian's power of attorney, as it is of utmost importance to understand the truth about these doctrines. Without a true understanding of Jesus Christ and how to use the power He gives to every believer, there cannot be a full manifestation of Christ and His power in the individual life or in the Church as a whole.

The Gospel is the Same Today as Ever

We must, however, emphasize in this supplement the importance of proper use of the name of Jesus in prayer and in daily conflict. This name has not lost any of its power. The foolish doctrine that the power of the name of Jesus was only for the apostolic period and for the coming kingdom when Christ reigns should be once and forever rejected. It is plain to anyone that reads the simple passages about the name of Jesus in all the New Testament that there is not one statement that the power of the name of Jesus was to be for any certain period or for any particular group. It is clear that Christ was to be with men "even to the end of the world" (Mt. 28:19-20) and the apostles and others throughout this age were "to observe all things" that Christ commanded the apostles.

Gospel Benefits are Personal

If certain churches do not want these benefits, if they want to cooperate with the devil and be tools of his to destroy faith in God and His Word, that is their responsibility. They are the losers both now and in all eternity. If every other individual in the world rejects the gospel, you can still get the benefits promised, for every promise is personal and not national. Each person can and does get exactly what he has faith for and no more.

All Men Can Have God's Power Now

The name of Jesus and all the power that is behind it is for us now! It is our legal

right now to use this power. That name belongs to everyone who is baptized into Christ (Gal. 3:27-29; Rom. 6:1-8). This can and does work now. All things can be ours for the asking if we have faith and doubt not. All churches would automatically be channels for the power of God if they would all teach intelligently what the gospel teaches on this subject. But it is sad to say that in the average church men and women are groping in darkness and pleading with God for faith, bemoaning their weakness, and confessing their inability to meet the crisis of the hour. If they only knew the truth about the New Testament power in the name of Jesus, they would at once become powerful in Christ.

The Sevenfold Right to Use the Name of Jesus

1. IT IS OUR GOSPEL RIGHT. The gospel is still the power of God unto salvation to everyone that believes (Rom. 1:16). The word “salvation” here means full deliverance by the power of God from sin, sickness, failure, powerlessness, and known needs of the human life.

2. IT IS OUR REDEMPTIVE RIGHT. “Redemption” means that God has bought us and that we belong to Him and we are not our own (1 Cor. 6:19-20).

3. IT IS OUR NEEDFUL RIGHT. From the standpoint of need as children of God we have a right to claim as full a supply as God has promised (Phil. 4:19).

4. IT IS OUR PROMISE RIGHT. All the promises of God are for all who believe, but not one thing is promised the unbeliever (2 Cor. 1:20; 2 Pet. 1:3-4).

5. IT IS OUR FAMILY RIGHT. As sons of God men naturally have power by virtue of the relationship with God (Jn. 1:12; 2 Tim. 1:7).

6. IT IS OUR LEGAL RIGHT. Legal right to use the name of Christ is promised every believer, as we have seen in Lesson Twenty-two.

7. IT IS OUR COMMISSION RIGHT. Every child of God has been commissioned to use the name of Jesus (Mt. 28:18-20; Jn. 14:12-15; 15:16; 16:23-26).

How to Get the Christian's Power of Attorney

1. Believe the gospel that everything it teaches is for you (2 Tim. 3:16-17).

2. Repent and turn to God and renounce all sin and wrong doing (Acts 26:18).

3. Obey the gospel and seek for the enduement of power from on High (Lk. 11:13; 24:49; Acts 1:4-15; 2:38-39; 5:32).

4. Yield to God and walk and live in the Spirit (Rom. 8:1-16; Gal. 5:16-26).

5. Learn to pray in faith, nothing wavering (Jas. 1:5-8; Heb. 11:6).

6. Have faith in your mission in life to fully represent God (Acts 1:8).

7. Learn to use the name of Jesus according to the Word of God (Acts 3:16; 4:12; Jn. 14:12-15; 16:23-26; Col. 3:17; Jn. 15:7, 16).

In starting out to use the name of Jesus one must have a desire to be a true and unselfish representative of God. God's glory and the good of others must be the dominating factor in all praying and working for God. You must start to use the name in every phase of life and not be denied if there is any resistance to the answer. If you permit Satan to defeat you to begin with, the battle will be harder the next time; so do not be defeated on any one point. As victories come, the faith and confidence will grow until there will be a normal faith in the name of Jesus, and no defeat will be possible. Pray always to God in the name of Jesus. Rebuke demons in His name. Constantly use His name in all daily conflict, pleading the merits of the blood of Jesus in the name of Jesus by the power of the Holy Spirit. Challenge every opposing force in the name of Jesus. Be fearless and unwavering. It must move. All must yield to the name of Jesus.

Use His name though you tremble in doing it. It must be done. You do not have to feel any particular power when doing it. You have faith in His name. You know the power of His name and you know that everything is made subject to His name. You ask. He will do it. This is the truth of Jn. 14:12-15; 15:16; 16:23-26. This is power and prayer simplified. His power is unlimited and you are to do unlimited asking and receiving. Never question the will of God in anything that you ask according to the promises. It is already His will for you to ask what

you will (Jn. 15:7; Mk. 11:22-24).

In all such praying, faith should be based upon the Word of God itself instead of on what we hear, feel, and see. One is not healed because pain is gone, saved because he feels well, or delivered because he sees deliverance. One is blessed by believing what the Word of God says. If God says that a certain thing is yours if you ask, then count it done on this basis only. Many are living in failure today because they look to feelings and outward evidences of the answer. The Word of God should be given first place in our lives, not the senses of the body and soul. Never say that "I am healed because I feel no pain," or that "my prayer is answered because I feel it is answered." Say it because the Word of God says you have what you ask for.

Ten Questions For Supplement Eleven. Do You Know:

1. That the mark of the beast cannot be given today? This is true because the beast or the Antichrist cannot come until after the kingdoms are formed inside the old Roman Empire (Dan. 7:23-24) and until after the rapture of the Church (2 Thess. 2:7-8). Since both of these events are yet future and since the mark of the beast is to be given only during the last 3½ years of this age, it cannot be given today (Rev. 13:5-18). See Supplement Six, Question 10 and Supplement Eight, Question 5.
2. That the first war that was ever fought was waged long before the days of Adam? It was a battle between God and Satan when Lucifer invaded Heaven to cast God out. Satan was defeated and cast down to the Earth, as proven in Isa. 14:12-14; Lk. 10:18. This had to be before the days of Adam, for Lucifer was already a fallen creature when he came into Adam's Eden, as we have seen in Lesson Seven.
3. That the greatest wars that have ever been fought have been in Heaven? Not only the original war between God and Satan was fought in Heaven but all wars that have been fought on Earth have been lost or won in the heavenlies between good and bad spirits. This is clear from Dan. 10:11-21; 11:1; 12:1; where good and evil angelic rulers of various earthly kingdoms are pictured as waging war in the heavenlies. Wars on Earth are the result of wars between these spirit rulers of kingdoms.
4. That Methuselah was not the oldest man that ever lived? He was the oldest man that ever lived on the Earth, but His father Enoch is still alive, residing in Heaven and will come back to the Earth and die his appointed death at

the hands of the Antichrist at the end of this age. He is over 5,551 years old, whereas Methuselah was only 969 years old when he died.

5. That Noah was a woman? The Noah that built the boat was a man, but the Noah mentioned in Num. 27:1 was the daughter of Zelophehad.
6. That the Bible records the day and month that Moses was born and died? This was on the first day of the eleventh month, which was February (Deut. 1:3). This was the day of his birth and death as proven in Deut. 31:2 which says, “I am an hundred and twenty years old this day.” In Deut. 32:48-52 God speaks to Moses on “that selfsame day” telling him to get up into the mountain and die. Between Deut. 1:3 and 31:2 we have the fact that all the book of Deuteronomy was spoken by Moses on that one day, for throughout we read “this day” (Deut. 1:3, 10; 2:18, 22, 25, 30; 3:14; 4:4, 8, 20, 26, 38-40; 5:1, 3, 24; 6:6, 24; 7:11; 8:1, 11, 18, 19; 9:1, 3; 10:8, 13, 15; 11:2, 4, 8, 13, 26-28, 32; 12:8; 13:18; 15:5, 15; 19:9; 20:3; 26:3, 16-18; 27:1, 4, 9-11; 28:1, 13-15; 29:4, 10-15, 18, 28; 30:2, 8, 15, 16, 18, 19; 31:2, 27; 32:46-48).
7. That Solomon was the first recorded billionaire? The temple he built to God cost over $87 billion or twice that much according to 1949 prices, which are more than double those of pre-war times (See Lesson Seventeen, Point VII). Before David died he collected $4,848,500,000 in gold and silver to build the temple, along with brass, iron and other materials “without weight” (1 Chron. 22:14-16). Solomon inherited all of this in addition to the billions he accumulated after the death of David. At one time Solomon received from Ophir $17,451,000.00 and the Queen of Sheba and Hiram, King of Tyre, gave him $3,490,200.00 each (1 Ki. 9:14, 28; 10:10). David’s personal gift to the temple above that already mentioned was $100,835,000.00 (1 Chron. 28:2-4). In another year $19,370,610.00 in gold was brought to Solomon besides gold from year to year and gifts from all nations round about (2 Chron. 9:13-28).
8. That only eight books of the Bible out of sixty-six have no prophecies in them? They are the Song of Solomon, Ecclesiastes, Esther, Ezra, and Ruth of the Old Testament and 2 and 3 John and Philemon in the New Testament.
9. That Moses fasted forty days on three different occasions? The first time was when he went into the mount for forty days to get the tables of stone and receive the law (Deut. 9:9). The second time was when he went back for the second tables of stone (Deut. 9:17-18). The third time was when Israel rebelled at Kadesh-barnea (Deut. 9:23-25).
10. That there are four men in the Bible that fasted forty days? Moses and Joshua fasted forty days (Exod. 24:12-18; 32:15-19); Elijah went on the

strength of the food of the angel for forty days and nights (1 Ki. 19:4-8) and Jesus fasted forty days and forty nights (Mt. 4:1-11).

23. THE BIBLE DOCTRINE OF SIN

THE BIBLE DOCTRINE OF SIN

I. Moral Law and Moral Government

In getting a sane, simple understanding of sin we must first take up a study of moral law and moral government.

1. LAW MEANS A RULE OF ACTION established by recognized authority to enforce justice and prescribe duties and obligations to those governed. Physical law is the rule of action of the material universe whereby all things are kept perpetually in their own courses, and work in harmony according to the divine plan. Moral law is the rule of action for free moral agents to direct them in their moral action and their own creative powers according to the divine plan. It is the rule of free and intelligent action and liberty as opposed to the law of bondage and unintelligent action.

2. THE PURPOSE OF MORAL LAW. It is to reveal and declare the rule of moral action of free wills concerning the highest good of being and of the universe; and to govern the acts and intents of free wills in their relation to God and the universe. It lies in the reason and declares that which a moral agent ought to choose, will, and intend.

3. THE IMMUTABILITY OF MORAL LAW. It can never change or vary in its requirements that all free wills consecrate themselves to the same end to which God is consecrated—the highest good of the universe and all things therein. Rebellion of free wills will never change God’s plan concerning the good of His creation. Because of this, moral law can never change.

4. THE OBLIGATION OF MORAL LAW. Because it governs the best good of being, it is naturally obligatory upon all. What is contrary to the good of being is plainly illegal and unwise and must be prohibited. Free moral agents must cooperate to bring about the greatest public good. They must be against that which brings misery and hardships to society. It is a mutual plan for the good of each person and of the universe as a whole, and all are obligated to keep the

moral law on every occasion according to the light received.

5. THE REQUIREMENT OF MORAL GOVERNMENT. To have moral law there must be moral government to direct, guide, and control moral agents. It must include rewards for good and punishments for evil, or no society of free wills can function. There must be in every community some standard of living to which all must conform to prove themselves worthy of being part of that society. There must be some means of dealing with rebels who disturb such society. Law without penalties and rewards is no law at all. It is merely advice which free wills can freely accept or reject without fear of punishment or hope of reward. Moral government is under obligation to execute faithfully the moral law to the letter.

6. REQUIREMENT OF A MORAL GOVERNOR. Since it is necessary to have moral law and moral government to execute this law, there must also be a moral governor whose will and decisions are considered infallible by all the subjects of government. He should be authoritative, not merely advisory. He must be able to maintain the respect of his subjects by faithful and unselfish execution of his duties. He must be able to execute penalties and mete out rewards. Naturally, the one whose attributes and character best qualify him to rule and secure the highest good of all should be the one to rule. It is both his right and duty to be the one to rule.

There can be no other person to meet these requirements but God. His natural attributes, His perfect moral character, His relation to the universe as Creator, and His history of absolute justice to all, qualify Him to be the Supreme Moral Governor. As our good and His glory depend upon mutual conformity to the same end, He is under obligation to require of us to be holy and consecrated to help Him secure the highest good of being.

7. FREE MORAL AGENCY DEFINED. It consists of intellect, sensibility, and free will, and these form the foundation of moral obligation to moral government. The intellect includes reason and self-determination. The sensibility includes self-consciousness, all sensation, desire, emotion, passion, and all feeling. Free will is the power of choice concerning moral law. It is man’s faculty of choosing good or evil without compulsion or necessity. It was originally created in man, and he will have it in all eternity.

8. THE BASIS OF RIGHT CHOICE. Moral obligation to always act for the best

good of all is the basis of moral action. Nothing can happen in life but what is the choice of someone. It is all-important that right choices be made that will effect the greatest public and private good. Moral obligation extends to the ultimate acts of the will or the intention. The moral agent is under obligation to choose holiness as the means to the best good and happiness of being.

9. THE BASIS OF JUSTICE. Judgment based on intention is the right basis of justice under moral government. This is also the basis of justice in civil governments. If choices are made that had good intentions but did not turn out for the best, or if choices had bad intentions and turned out to be good, the one making the choice should be held responsible for the intention and would not be judged on the basis of accomplishments. The Bible respects the intention more than the results of the outward actions (2 Cor. 8:12; Mk. 7:15-23; Jas. 1:13-15; 3:9-14).

All vice and virtue are considered as coming from the heart. Where the heart is right all is considered right, and where the heart is bad, all is considered bad (Mt. 7:15-21). Even sinners do some things outwardly that are required by God, but the heart is not right. The intention is generally selfish, and the acts themselves do not change the heart. Virtue consists of consecration to the same end to which God is consecrated. Vice consists in consecration to the end to which Satan is consecrated—self-gratification contrary to the moral law and the highest good of the universe.

10. THE EXTENT OF OBEDIENCE TO THE MORAL LAW. The foundation of moral obligation is the highest good of all. Since this is true, then entire consecration of free wills to secure this end must constitute obedience to moral law. Obedience must be whole and entire. One cannot choose the good of others and at the same time choose self-gratification. God cannot tolerate half-heartedness in choice and service (Rev. 3:15-16; Mt. 22:36-40). He cannot justify one who renders partial obedience according to his light. If a person is always coming short of full obedience to known duty, then there is not a moment in which he is not under the curse of a broken law (Gal. 3:10-14; Jas. 2:10; 4:17). God cannot dispense with the execution of the penalty until repentance, forgiveness, and full obedience are realized (Rom. 8:1-13; Gal. 5:16-26; Rom. 6:16-23; Jn. 8:34; 1 Jn. 3:8-10).

11. OF WHAT DOES DISOBEDIENCE TO THE MORAL LAW CONSIST? It consists in the choice and life of self-gratification as the end in life instead of the

greatest good of the universe. It consists in the commitment of the will and the consecration of the life to serve sin and Satan and the senses instead of the moral law of the intelligence. It seeks to be governed by the impulses and passions instead of by intelligence and reason. Self-gratification is the root of all sin. Man's selfishness is closely allied to the self-interests of Satan. The will is always free to oppose desire and lust contrary to the law, but when it does not, sin is committed. The mind knows its obligation; so when it chooses contrary to the law, it is not a choice of ignorance. It becomes a free action and brings condemnation by the law. Selfishness is always unreasonable. It is the denial of true manhood and rational nature. It is contempt of the law of God in man's reason.

No sinner chooses the way of reason and common sense. He seldom consults reason for his actions. He usually obeys lust and is in stubborn rebellion against the moral law and reason. He is lustful at heart whether he can obey all lusts or not. As long as he remains so, he is condemned before God and needs regeneration to bring him to obedience to the law.

12. THE BASIS OF DEGREES OF GUILT AND VIRTUE. Both reason and revelation affirm that there are degrees of guilt and virtue; that some are more guilty or more virtuous than others; and that one may be more guilty or more virtuous at one time than at another, whether he is a saint or a sinner. All guilt and virtue are dependent on the exercise of moral obligation, and this depends upon the light and knowledge concerning moral law. Degrees of guilt and virtue are measured by the knowledge of the value of the end chosen in life. The sinner's guilt is equal to his knowledge of the value of the interests he rejects. He is held more responsible today than of old, because he knows more (Acts 17:30; Jas. 4:17). A man's guilt or virtue, then, is equal to the knowledge he has of the subject and his conformity to it (Rom. 2:12-16; Jn. 9:41; 15:22-24; Mt. 13:11-12; Lk. 12:47-48).

Selfishness is the rejection of all moral obligation, regardless of light. Sin lies in the intention, and this can be measured only by the knowledge under which the intention is formed and maintained. Thus, if a selfish man should preach the gospel, it would be for the reason that it is the most gratifying thing he could do for himself. He might even preach for the good of others and yet have as his chief motive personal benefits. Take away personal gain, financially or socially, and he would cease to preach. If the same man became a robber, it would be to the same end: not to do evil, but to gratify self.

If a sinner abstains from some evil for the sake of loved ones, his reputation, for fear of judgment or disgrace, or for any reason, it is not because he is good at heart, or because he thinks it is wicked to do that thing, but merely for selfish reasons and personal gain. So it is with every phase of life in which the heart is not right. Natural man looks for gain or advantage in everything. It is only when the sinner consecrates himself to the end of the highest good of being, that he ceases being a sinner by nature and practice, and begins to do things from an unselfish standpoint instead of for self-gratification as the end in life.

II. The Bible Definition of "Sin" and "The Old Man"

The Hebrew and Greek words translated "transgression" mean "moral, religious and national rebellion," "revolt," "unrighteousness," "wickedness," "violation," and "breaking the law." *Sin is twofold:*

1. The Bible Definition of Outward Sin

(1) "Sin is transgression of the law" (1 Jn. 3:4).

(2) "Where no law is, there is no transgression" (Rom. 4:15).

(3) "By the law is the knowledge of sin" (Rom. 3:20; 7:7).

(4) "Sin is not imputed when there is no law" (Rom. 5:13).

(5) "Without the law sin was dead" or dormant (Rom. 7:8).

(6) "The thought of foolishness is sin" (Prov. 24:9; 2 Cor. 10:4-5).

(7) "Every idle word that men shall speak" is sin (Mt. 12:36-37).

(8) "All unrighteousness is sin" (1 Jn. 5:17).

(9) "Whatsoever is not of faith is sin" (Rom. 14:23).

(10) "If ye have respect of persons, ye commit sin" (Jas. 2:9).

(11) "He that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4:17).

(12) All “actions” contrary to the law are sin (1 Sam. 2:3; Jas. 1:13-15).

(13) “Rebellion is as the sin of witchcraft” (1 Sam. 15:23).

(14) Any “omission” of the law is sin (Mt. 23:23).

(15) All “desires” and “lusts” contrary to the law, inwardly or outwardly manifested, are sin (Mk. 7:19-21; Rom. 1:29-32; Gal. 5:16-21; Eph. 2:3; Col. 3:5-10; Jas. 1:13-15).

These passages describe outward acts of something far more sinister and powerful than appears on the surface, as defined in the next point.

2. The Bible Definition of Inbred Sin

(1) “The prince of the power of the air, the spirit that now worketh in the children of disobedience” (Eph. 2:1-3; 1 Jn. 3:8; Jn. 8:41-44). This in one statement defines “the old man” and inbred sin. It is the devil himself working in men of disobedience in contrast with “the new man,” which is the Spirit and nature of God working in the sons of obedience.

(2) Other terms used in Scripture for “the old man” as the devil working in men are: “sin” (Jn. 1:29; 8:34; Rom. 6:4-22; 7:7-25; 8:2) “the body of sin” (Rom. 6:6); “darkness” (Acts 26:18); “the body of this death” (Rom. 7:24); “the old man” (Rom. 6:6; Eph. 4:22-24; Col. 3:9); “the lusts of the flesh” (Eph. 2:3). “The lust of the flesh” (1 Jn. 2:15-17; Gal. 5:16-21); “the lust of the eyes” (1 Jn. 2:15-17); “the pride of life” (1 Jn. 2:15-17); “all ungodliness and unrighteousness” (Rom. 1:18); “the world” (1 Jn. 2:15-17); “vile affections” (Rom. 1:26); “the lusts of the mind” (Eph. 2:3); “a reprobate mind” (Rom. 1:28); “the lusts of sin” (Rom. 6:11-12); “the motions of sins” (Rom. 7:5); “the law of sin and death” (Rom. 7:7-25; 8:2); “the carnal mind” (Rom. 8:1-13); “the works of the flesh” (Gal. 5:16-21, 24); “the flesh” (Rom. 8:1-13; Gal. 5:24); “the carnal man” (Rom. 7:14-25; 8:1-13); “the power of Satan” (Acts 26:18); “the god of this world” (2 Cor. 4:3-4); “principalities . . . powers . . . the rulers of darkness of this world . . . spiritual wickedness in high places” (Eph. 6:12); “the lusts of your father” the devil (Jn. 8:44); “sin that dwelleth in me” (Rom. 7:7-25); “the course of this world” (Eph. 2:2); and “the body of the sins of the flesh” (Col. 2:11).

These statements of Scripture plainly state the fact that sin is something more

than “transgression of the law” or outward sin, and something separate from man himself. Every one of these expressions proves that there is a real law of sin and death, and back of this law, executing it, a real power from a real nature and a real person who is stronger than man himself. It is the “old man,” “the body of sin,” and “the body of this death” that are to be destroyed, and not the body, soul, and spirit of man (Rom. 6:1-22; 8:1-13; Gal. 5:24; Col. 2:11). When this “old man” is delivered or annulled from operating in man, the body, soul, and spirit of the man as originally created are still there. Man is liberated from the devil for the first time in his life when this is done. It is the “lusts,” “desires,” and “motions of sin” from the devil in man’s body, soul, and spirit that are destroyed, put to death; and “put off,” and not any part of the created body, soul, or spirit of man. These “lusts” are plainly stated as being “of the devil” and “of the world” system, which will finally pass away and will not then operate in man (Jn. 8:44; Eph. 2:1-3; 1 Jn. 2:15-17; 3:8; Rom. 6:11-22).

Men call this aspect of sin inherent sin, sin principle, infection of nature, moral disease, contagious corruption, incentive to sin, depraved nature, sinful propensities, evil tendencies, manifold infirmity, the carnal nature, the flesh, the carnal mind, the presence and pollution of sin in the heart, the remains of sin, inbred sin, and many other things. These are theological terms and express the same thought of Scripture on this point, that sin is something real in man, separate from man’s body, soul, and spirit, as originally created.

III. Sin is Not Man’s Body, Soul, or Spirit

The following points prove that sin is not only “transgression of the law,” but that inbred sin is the very spirit and nature of the devil working in man the lusts of Satan. It is something real and living and entirely separate from man’s body, soul, and spirit as originally created of God.

1. Such statements as “taketh away the sin of the world” (Jn. 1:29); “servant of sin” (Jn. 8:34), “under sin” (Rom. 3:9); “by one man sin entered the world” (Rom. 5:12); “sin abounded” (Rom. 5:20); “sin hath reigned” (Rom. 5:12); “dead to sin” (Rom. 6:1-12); “not serve sin” (Rom. 6:6); “freed from sin” (Rom. 6:7); “let not sin therefore reign” (Rom. 6:12); “sin shall not have dominion over you” (Rom. 6:14); “servants of sin” (Rom. 6:20); “free from sin” (Rom. 6:18, 22); “wages of sin” (Rom. 6:23); “sin revived” (Rom. 7:7-11); “sold under sin” (Rom. 7:14); “sin dwelleth in me” (Rom. 7:17, 20); “into captivity to the law of sin” (Rom. 7:23-25); “made me free from the law of sin and death” (Rom. 8:2);

“condemned sin in the flesh” (Rom. 8:3); “deceitfulness of sin” (Heb. 3:13); “put off” and “put away sin” (Eph. 4:22; Heb. 9:26); “striving against sin” and “wrestle against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places” (Eph. 6:12; Heb. 12:4); “against the wiles of the devil” and “his devices” (Eph. 6:11; 2 Cor. 2:11); and, “He that committeth sin is of the devil” (1 Jn. 3:8), all go to prove that “sin” is something more than man outwardly transgressing the law.

All these statements imply that sin is a slave master and a tyrant over man, making him die by forcing him to transgress the law (Rom. 7:7-25; 8:2). Sin is a real person apart from man or it could not reign, dominate, enslave, deceive, slay, be present with, control man, dwell in a man, or dictate to him in any sense. Sin is also a law.

If sin is a law, there must be someone who made the law and enforces it. There could be no law unless it was made by somebody. It would be of no value unless it could be enforced according to the purpose for which it was made. The devil made and enforces the law of sin and death by demons and spirit forces, and it can only be annulled in free moral agents by a greater law enforced by a greater power (Heb. 2:14, 15). Free wills seek the annulment of the law of sin and death by applying to the Court of Heaven, according to the normal law (Rom. 8:1-13). Both laws conflict, as stated in Rom. 7:7-25, thus proving there are real persons and powers back of each law. This proves that sin is a real spirit and nature in man separate from man’s own body, soul, and spirit. When man is “freed from sin,” he is cut loose from the body of sin and needs no longer to be chained again to it, if he walks and lives in the Spirit (Gal. 5:16-26; Rom. 8:1-13).

The expressions “the body of sin” and “the body of this death” are no doubt an allusion to the horrible mode of punishment mentioned by ancient writers, by which the criminal condemned to death was fastened by chains to the body of the one he murdered, and left to die by degrees in the loathsome companionship of the putrefying corpse.

2. Men are spoken of as being ‘’”under sin” (Rom. 3:9; Gal. 3:22); of being “sold under sin” which made them “carnal” (Rom. 7:14); and of being “under the elements of the world” (Gal. 4:3, 9). The Greek word for “under” is hupo and means “underneath, in place or condition,” “an inferior position,” and implies a power higher than man, which has brought him under the control of sin. Examples of its use, such as “under authority” and “soldiers under me” (Mt.

8:9); “not under the law, but under grace” (Rom. 6:14-15); “bruise Satan under your feet” (Rom. 16:20); “I keep under my body” (1 Cor. 9:27); “under obedience” (1 Cor. 14:34); “put all enemies under his feet” (1 Cor. 15:24-28); “under tutors” (Gal. 4:2); and “under the mighty hand of God” (1 Pet. 5:6); all prove that a real power and a real person are involved in the exercise and execution of these laws and accomplishments. If men are “under sin,” then there must be a real person and a power greater than man, who keeps him under sin and rules him while there. The phrase “sold under sin” implies a slave master as well as a slave, and this is what Paul experienced when he was helpless “under sin” (Rom. 7:7-25).

3. The phrase “by the law is the knowledge of sin” proves that sin was not in man at one time and therefore was not originally created in him. Sin came later, having entered the world by the malice of the devil. Sin is so closely allied to the devil that it is stated, “He that committeth sin is of the devil” (1 Jn. 3:4-10; Jn. 8:44; Eph. 2:1-3). Sin then is something apart from both man and the law of God.

4. Sin is “in the mortal body” but is not the mortal body, or any part of it, and this “sin” has its own lusts (Rom. 6:12, 16-17; 7:5; Jn. 8:44). Men are commanded not to yield to these lusts, or to be the spirit and nature to whom these lusts belong; but they are to yield to God and to the lusts of His Spirit and nature (Rom. 6:16-22). This contrast proves that the sins and lusts in men are from the spirit and nature of the devil, just as new lusts and desires of a new-born soul are from the Spirit and nature of God (2 Cor. 5:17).

Both the devil and God have desires of their own, of which men become partakers when they serve one or the other (Jn. 8:44; 1 Jn. 3:8; 2 Pet. 1:4). If the old lusts are from Satan and the new lusts are from God, then this fact proves that sin is the spirit and nature of the devil working in sons of disobedience, and that righteousness is the Spirit and nature of God working in the sons of obedience.

5. The believer is made “dead indeed unto sin” and “freed from sin” when he becomes a new creature. But he does not become dead to, or freed from his original body, soul, and spirit. Every original part of man was created sinless, and sin could not be a part of man’s own being (Rom. 5:12-21; 6:5-22; 8:1-13). Death to, and freedom from sin refer to being free from the person of the devil and his spirit that took control of man at the time of the Fall.

6. Christ “died unto sin once,” to “take away sin” and to “put away sin,” but He did not die to do away with any part of man’s bodily members, soul passions, and spirit faculties, for they themselves were originally created sinless (Rom. 6:10; Jn. 1:29; Heb. 7:27; 9:12, 26). The whole man becomes sinless when one becomes a new creature in Christ (2 Cor. 5:17). If he stays one (and he can), he continues in a sinless life (Col. 2:6-7; 1 Jn. 2:1-2, 29; 3:8-10; 5:1-5, 18).

The Greek word for “put away” is athetesis, meaning “to annul” or “to cancel sin,” or to cancel the operation of the spirit of the devil in man. The word is translated “disannul” in Gal. 3:15; Heb. 7:18, and shows how and to what extent sin is “put away” in the believer. Sin and all operation of the devil are cancelled in every believer (2 Cor. 5:17; 1 Jn. 3:8-10; 5:1-5, 18).

The Greek word for “take away” is airo, meaning “to take out of the way,” “do away with,” “loose,” “put away,” or “remove.” It means to do away with sin in the believer by virtue of Christ taking it in His own body on the cross, as proven by the use of this word in Lesson Fourteen, Point V, 11.

7. A study of Rom. 6:1–8:13 reveals that sin is the spirit and nature of the devil working in sons of disobedience. The old relation to the devil by obedience to the law of sin and death, and the new relation to God by obedience to the law of the Spirit of life in Christ Jesus, are illustrated by five main ideas:

> (1) By being dead to sin and alive to God, by union with Christ in His death, burial, resurrection, and manifestation to newness of life: “If we have been planted together in the likeness of his death, we shall also be in the likeness of his resurrection: Knowing this, that our old man was crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead to sin is freed from sin . . . Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God (Rom. 6:1-10).
>
> (2) By reckoning the “old man” dead and the “new man” alive: “Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through our Lord Jesus Christ. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin but yield yourselves unto God, as those that are alive from the dead, and your members as

instruments of righteousness unto God, For sin shall not have dominion over you: for ye are not under law, but under grace" (Rom. 6:11-14). How could anyone reckon himself dead to something that was not constantly present to deal with? When the believer becomes dead to sin and alive to God, he no longer lives after the flesh and in sin and under the power and dominion of Satan. He will still have to "reckon" himself dead to sin, and this proves that the "old man" or the devil, is still present to deal with. He does not have to be inside, as proven in Lesson Four, Point I, 4.

(3) By master and servant (Rom. 6:15-23). The old relation to sin and freedom from it, and the new relation to God and service to Him are illustrated in this portion of Scripture by a servant who is free to serve two masters—sin or righteousness, Satan or God. Paul speaks of the sinner upon reckoning himself dead to sin, as being made free from the old master and now serving a new master. He starts out this section of his argument by asking the question: "Shall we sin, because we are not under the law, but under grace"; that is, shall we again yield to the "old man" or the devil after we have been made free from him? The answer is, "God forbid" (Rom. 6:15). The rest of the passage is self-explanatory and will be quoted under four headings:

A. Acts of obedience indicate the master served: "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). This applies to saints as well as to sinners. If a saint yields to sin and Satan, he is again a sinner and a servant of sin and the devil as much as he was before the new birth. This passage teaches that a servant may be dead to Satan or God, depending on the one he is not serving, but neither one is actually dead because of not being served. If man yields to either the devil or God, he is the servant of the one he serves and is dead to the one he does not serve.

B. Change in acts of obedience indicates a change in masters: "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye become the servants of righteousness" (Rom. 6:17, 18). If man changes masters from Satan to God, or from God to Satan, the change in acts of obedience indicates such a change and proves which master is being served. The one being served is the master only as long as he is served. The

one not served is considered dead by the one doing the service. A person becomes dead to either by rebelling against him and beginning service to the other. No man can serve two masters at one time, but he can serve both masters one at a time (Lk. 16:13; Jn. 8:34; 1 Jn. 3:8; 5:1-5, 10-18; Jas. 3:6-13).

C. The master served indicates the nature of obedience: “For as ye have yielded your members servants to uncleanness and to iniquity; even so now [since changing masters] yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness” (Rom. 6:19-20). If the “old man” or the devil is in control, and is the master, there is an ever-increasing life of iniquity unto iniquity, and a transformation in life and conduct to the likeness of the devil (Jn. 8:44), but if God is the Master served, there is an ever-increasing life of holiness, and a change from glory to glory into the image of Christ (2 Cor. 3:18).

D. The nature of obedience indicates the wages received: “What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death. But now being made free from sin, and become the servants of God, ye have your fruit unto holiness and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord” (Rom. 6:21-23). No saint who turns again to serve sin until death will receive the wages of righteousness, nor will any sinner receive the wages of sin who turns from sin to serve righteousness until death.

(4) By marriage (Rom. 7:1-6). Paul, in this passage, illustrates freedom from sin and the old man, and the new life of service to God by marriage relationship. He starts this argument by stating that “the law hath dominion over a man as long as he liveth,” and continues by saying, “The woman which hath an husband is bound by the law to her husband so long as he liveth; but if her husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law, so that she is no adulteress, though she be married to another man” (Rom. 7:1-3).

These facts of remarriage are applied to believers as follows: “Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that

ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." Sin is like the husband. There is no legal grounds of freedom from him until he dies. Sin was crucified with Christ that men might be free from it and be married to God (Rom. 6:6-12). When sin was alive in men, it brought forth fruit unto death; but now since it has been killed, men can be free from it and bring forth fruit unto life (Rom. 7:5-6). Men are free from sin at the new birth (1 Jn. 2:29; 3:8-10; 5:1-5, 18); so the experience mentioned above must take place at that time.

(5) By Paul's own experience (Rom. 7:7–8:13). Paul in this section of Romans gives his own experience of being bound to the law of sin and death, and his deliverance from it to prove his past arguments that sin is something separate from man himself which dominates him and makes him transgress the law of God. The main points in this passage are these:

A. By the law is the knowledge of sin (Rom. 7:7).

B. Sin itself is the thing in me that is sinful, working in me all evil desires, and asserts its mastership and refuses to permit me to obey the law of God as I desire (Rom. 7:7, 8).

C. Sin itself is the thing in me that rebels against the law and makes me break it, so that the death penalty of the broken law can be carried out to kill me (Rom. 7:9).

D. The law of God was ordained to be life to me; but sin in me which had control of me before the law came, would not let me obey the law, thus cutting me off from the life that I would have gotten if I could have obeyed the law. I was forced by sin to obey it rather than the law, and this brought me the curse of the broken law (Rom. 7:10; Gal. 3:10).

E. Sin, using the commandment as an occasion to demonstrate its rightful and lawful authority over me, deceived me, and by it slew me (Rom. 7:11). Sin would not let me keep the commandment, but turned me over to receive its penalty for breaking the law. Sin itself betrayed me by taking advantage of my ignorance and helpless state; and, instead of being a friend and helping me to obey the law, it made me break the law.

F. I conclude that the law is holy, but I am a slave to sin (Rom. 7:12).

G. Sin was more powerful in me than the law (Rom. 7:13-14). It was just as sinful in me before the law came as afterward, only it was not imputed before the law came. That which was good was not the thing that killed me, but sin did it. The commandment merely showed up my sin. The blame is then on sin and not on the holy law (Rom. 7:13-14).

H. Sin was more powerful than I was (Rom. 7:15-25). I consented to the holy law, but sin would not let me obey it. I never was successful in obeying the law AS long as sin was in control (Rom. 7:15-20). I was not a willing slave, for inwardly I wanted to do the will of God; but sin would not let me (Rom. 7:21-23). I was a wretched creature, being killed by sin, which would not let me obey the law (Rom. 7:24-25).

I. I was finally delivered by the law of the Spirit of life, after three days of fasting and prayer (Rom. 8:1-13; Acts 9:8-18; Gal. 5:16-26). The law of the Spirit of life in Christ is more powerful than the law of sin and death that works by the devil. And this is what made me free from sin. Thus it is clear that sin is a fixed principle operated by Satan. It is called the law of sin and death in man's members and works to bring man to full defeat and eternal Hell. This work is annulled in the believer by Christ (Rom. 8:1-13; Gal. 5:16-26; 1 Cor. 6:9-11).

8. Christ was made "in the likeness of sinful flesh," that is, He was made the same kind of human flesh that sin controlled (Rom. 8:3). The only difference between His flesh and that of other men was that sin, or the spirit and nature of the devil, controlled the flesh of other men but not that of Christ, for "in him was no sin" (1 Pet. 2:22; 1 Jn. 3:5). His flesh was not subject to the law of sin and death. It was sinless flesh, as was that of Adam before he fell.

This further proves that sin itself is entirely separate from flesh itself, but is working like a disease in the flesh of sinful man, making him a slave to the devil. The first Adam was without sin until he fell; the last Adam was also without sin until he became sin for Adam and his race to redeem them (2 Cor. 5:14-21). The first Adam's flesh became sinful flesh when he became a slave to sin and Satan, while Christ's flesh remained sinless flesh through all temptations and was given as a sacrifice to take the place of man in paying his penalty so that sinful flesh might be made free from sin again (Rom. 6:1-22; 8:1-13).

Christ's sacrifice paid the mortgage on man and his dominion, and annulled the

law of sin and death in fallen man. The Law of Moses could not do this, but the law of the Spirit of life in Christ did (Rom. 8:2-3). The Law of Moses could only condemn sin in the flesh, but it could not deliver man from that sin. The temptations of Christ were not from sinful, corrupt nature from within, but from without, for if He were sinful, He could not have been an offering for sin (Mt. 4:1-11; Jn. 14:30).

9. God was not the author of sin and death. It would be inconsistent with His divine holiness and purity to create man with sin in him. God warned sinless man against sin and now condemns sin in every form in the human race. He would not be just in doing this if He were responsible for sin. Sin entered man from an outside source, as we shall see in Point 15, below. When the Bible says of God, "I create evil," it has reference to the reaping of sin which has been sown. The Hebrew word ra means "wretchedness," "misery," and "sorrow" which God has made as the result of sin. It could not be a creation of God. God created Satan and all creatures perfect and sinless (Ezek. 28:11-17; Gen. 1:31). Sin came in by sinless creatures rebelling against God.

10. Jesus Christ would not have died to redeem man from sin if God were responsible for sin in man. This would be making God also responsible for the death of Christ. Sin, and not God, is what is responsible for the death of Christ. Satan and Adam were responsible for sin, which made it necessary for Christ to die. It is through Christ that man becomes a partaker of God's Spirit and nature, which dominate redeemed man, instead of the spirit of the devil that dominated him before redemption (Mt. 1:21; Jn. 1:29; 3:16; Rom. 8:1-13; 2 Pet. 1:4; 1 Jn. 3:8).

11. The fact that death and sickness, the results of sin, have passed upon all men during the Fall, and will not be in man in the New Earth, proves sin is something that has taken control of man and reigns during the Fall (1 Cor. 15:21, 22, 24-28, 45-58; Rom. 5:12-21; Rev. 21). Man will not die physically, spiritually, or eternally in the New Earth; this fact proves that the penalty for sin will, by that time, be done away with. If the penalty will be done away with, then there will be no more sin, thus proving that sin itself will be done away with by that time. The whole creation will then be purged of all the evil spirit forces and human beings, who will then be eternally confined to the Lake of Fire (Mt. 25:41; Rev. 20:10; Isa. 66:22-24). The law of sin and death will be annulled in the world, and "the lust thereof" will pass away (1 Jn. 2:15-17). Everything will be restored as before the Fall (Rev. 21). If death and sin will be destroyed, and natural man will

continue forever, this proves that sin and death are separate from the original created man and are not parts of the body, soul, and spirit of man, but they are real powers separate from man working in him to destroy him.

12. Out of the heart comes the issues of sin of man's sinful life (Mk. 7:19-21). When sin and death are destroyed and confined to Hell, these issues of sin will cease (Rev. 21). This proves that they are not part of man's constitution, but control him during the Fall.

13. Men are told to "put off" the old man and to "put on" the new man (Rom. 6:6; Eph. 4:22-24; Col. 3:5-10). The new man is in no sense the old man reformed. If the old man is the spirit and nature of the devil, it would be impossible to reform him. The new man is the body, soul, and spirit of man delivered from sin and Satan and renewed after the image of God (2 Cor. 3:18; 5:17; Gal. 6:15; Eph. 2:8-10; Col. 3:34; 2 Pet. 1:4; 1 Jn. 1:7-9; 3:8-10). It is Christ formed in one and the individual transformed into the image of Christ (Rom. 8:29; 2 Cor. 3:18; Gal. 3:27-29; 4:19; 5:24).

Sin is the old man that must be "put off," and righteousness is the new man that must be "put on." Sin comes from the spirit and nature of the devil (Eph. 2:1-3; Jn. 8:44; 1 Jn. 3:8), and righteousness comes from the Spirit and nature of God (Rom. 8:1-13; 13:12-14; 2 Pet. 1:4; Gal. 3:27; Eph. 4:24; Col. 3:10-17).

The Greek word for "put off" is apekduomai and means "to divest wholly," "strip or deprive of," "despoil," or "make bare," and refers to getting rid of the old man entirely, as far as co-operation with sin and Satan is concerned. It does not mean that the devil dies, but that one gets the victory and reigns supremely over him in Christ. The word is used in Col. 2:15, of spoiling principalities and powers and triumphing over them.

The Greek word for "put on" is enduo, meaning "to invest with clothing," "endue" or "clothe," and refers to the righteousness one can and does put on when delivered from the slave-master, who fought his every effort to do right. The word is used in Mt. 27:31; Mk. 6:9; Lk. 12:22; 15:22; Rom. 13:12-14; 1 Cor. 15:33, 54; Gal. 3:27; Eph. 4:24; 6:11; Col. 3:10-14.

In certain places both phrases are used. They refer to something separate and apart from the man himself. In the passages quoted above, men "put on" garments, armour of light, immortality, Christ, the new man, the whole armour

of God, and certain graces that are entirely separate from man himself. The old man, then, is also something apart from man, for it comes from the devil and is to be “put off.” No man could “put off” any part of himself and still be left whole. Sin must be “put off” before one can “put on” Christ.

14. Men are “by nature the children of wrath” and not by choice and practice only. Certain Scriptures speak of men as being of their father the devil (Jn. 8:44; 1 Jn. 3:8), of being by nature children of wrath, walking according to the course of the world, and having the spirit and nature of the devil working in them (Eph. 2:1-3), of being born in sin and iniquity (Ps. 51:5), of not being able to produce sinless offspring (Job 14:4), of going astray as soon as they are born (Ps. 58:3), of having sins issuing from their hearts (Mk. 7:19-21), of being wicked and deceitful in their hearts (Jer. 17:9-10), of having the lusts of sin (Rom. 6:11-12), and of having sin dwell in them (Rom. 7:5-25).

15. Both sin and death entered the perfect sinless world by the malice of the devil (Rom. 5:12-21; 1 Jn. 3:8). God originally created everything sinless. Even Satan and his angels and demons were sinless until they decided to rebel against God (Isa. 14:12-14; Ezek. 28:11-17; 1 Tim. 3:6; Mt. 24:41; Lk. 10:18). There was no devil, originally, to cause Lucifer to sin and become the devil or adversary of God. He originated sin when he, by his power of choice, decided not to serve and obey God any longer. Sin in the beginning, then, was transgression of the law, and the abuse or misuse of good faculties which were not sinful in themselves, but became the agents of transgression when free wills decided, of their own creative choice power, to transgress.

When the first man was created he was formed sinless, but by choosing to sin he became a sinner (Gen. 3; Rom. 5:12-21; 1 Tim. 2:14) After man had sinned, Satan and his rebel spirits were the stronger of the two sets of rebels. Before sinning, man had power over Satan and his rebels by being united with God and co-operating with Him; but after man sinned, he was cut off from the divine help and lost that power over Satan. Lucifer and the spirit rebels were naturally stronger than the two human rebels, and usurped man’s dominion and gained control of the world and man. Adam, after the Fall, was helpless to prevent this control, so yielded to Satan, sold out to him, and became an habitual sinner and a child of the devil by choice and life (Jn. 8:44; Eph. 2:1-3; 1 Jn. 3:8; 5:19).

Sin entered the world from an outside source. “By one man sin entered the world, and death by sin” (Rom. 5:12-21). Man was here before sin was; so there

must be a vast difference between man himself and the sin that later entered. Sin is not a physical, moral, or spiritual part of man. It is not a creature created of God, but that which brings privation to God's creatures and separates from God. It is the wrong use of the creative powers of free wills in rebellion against the moral law. Sin is this plus the powerful domination of Satan and the stronger spirit rebels. Satan is responsible for original sin before man. Adam is responsible for the original sin in man by yielding to Satan. Adam's sons are personally responsible for continued sin and rebellion by yielding to the same spirit and power of Satan.

The sin of Adam was of universal effect, which imposes a guilt on all mankind of all ages until the final restitution of all things and the complete annulment of sin and death in the race by the redemption of Christ. From Adam all men derive their beings (Acts 17:26). The whole race was in his loins when he sinned. He was their moral and spiritual head, the fountainhead of the race, and their sole representative, and did not act as a single person. When he fell he sinned for all. When God contracted with him, he considered him as the whole race. His progeny became a party to the covenant and blessings if obeyed, and, naturally, they were liable to the curse upon violation of it. All men virtually gave consent to what Adam did.

Upon this ground Paul gives, in Rom. 5:12-21; a parallel between Christ and Adam. On the cross, Christ was not considered and did not suffer as a private person for His own sin, but was considered by God as the head and representative of the whole race to make a new creation (2 Cor. 5:14; Rom. 5:12-21; 6:1-23; 1 Pet. 2:24). Likewise, the first Adam, in his disobedience, was not considered as a single person, but as a public person representing the whole race.

The main points of contrast in Rom. 5:12-21 are these: Adam was head of the old creation, Christ is head of the new; Adam sinned, Christ did not; Adam by one offence made (constituted) many sinners, Christ by one act of obedience made (constituted) many righteous; Adam made many dead, Christ made many alive; Adam passed a sinful nature on to his offspring, Christ imparts a sinless nature to all who believe; Adam brought condemnation upon all, Christ gives justification to believers; Adam's sinful results are passed on to his offspring, Christ's righteousness becomes that of the believer upon surrender to God (Rom. 3:24, 25; 4:25; 5:1-21; 6:1-23; 8:1-23; 8:1-13; 1 Cor. 1:30; 6:9-11; 2 Cor. 5:17).

One is no more constituted a sinner by his personal sins than he is constituted a

righteous man by his personal acts of goodness. Man's state is sinful by nature through the spirit and nature of Satan dominating Adam and his posterity, and his state as a righteous man is by the new birth and by being a partaker of the Spirit and nature of God through Christ (Heb. 6:4-6; 2 Pet. 1:4; 1 Jn. 5:1-4, 10-18; 1 Pet. 1:18-23). The sinful acts of a sinner come through his being a sinner by state and nature, and the righteous acts of a saved man come through his being righteous by state and nature. Both sin and righteousness are from an outside source, and operate in and through man by outside persons—God and Satan.

16. The doctrine of sinful posterity is far different from the principle of individual sin. Satan was not always the devil. He became the adversary of God through personal transgression. He was not the natural and moral head of a race which was to come from his loins, as was the case of Adam. He was considered only from the standpoint of an individual, as all the other angels were. When he sinned, he could only sin for himself. His sin could not have passed on to others by virtue of reproduction, but by influence over other persons.

If human beings had been created innumerable and all at one time, as were the angels, sin in man would be considered on an individual basis. It would then be that each man would be a sinner by his own sin, or be righteous by his remaining true to God. But man was made on a different basis from the angels. Only one pair of human beings was made, and all men had to come from this one man and woman.

God evidently considered His experience with the angels, and decided to make man different, so that if he fell it should be done before he had offspring, in order that all could be classed as fallen. In that case, God could have mercy upon all (Rom. 3:9; Gal. 3:22). There would have been innumerable arguments, excuses, and demands upon God by men if they had been permitted to sin in many different ways and times, as each individual came to accountability.

If there are so many different excuses and demands today, when all men became sinners in the same way and at the same time, how much worse would it have been the other way? As it is now, God can and does deal with each man on the same basis, and all will have to acknowledge in the end that the gospel is fair and just in its demands on all alike. Now God classes all acts of disobedience as sin, and all who commit sin as sinners; and He has provided just one way of getting rid of the sin business in the race.

Man, being born a sinner, cannot come to God or be reconciled to Him except by meeting the demands of the law and paying the penalty for sin. This, man could not do and still live to enjoy the blessings of freedom from such guilt after paying the penalty. If man paid the penalty he would have to remain forever dead, and his justification in paying the penalty would be of no value to either himself or to God. The only way out was for God, Himself, to undertake man's restoration. This he did; so now all that man has to do is to meet the conditions of reconciliation and enjoy its full benefits (Jn. 3:16; Acts 2:38, 39; 3:19; 13:38, 39; Rom. 3:24, 25; 6:1-22; 8:1-13).

17. Jesus and the apostles clearly state that "sin" and "lusts" are "the works of the devil" and are of this world's system headed by the devil and that all will pass away (Jn. 8:44; Rom. 8:1-13; 12:1, 2; Gal. 4:8-11; 5:19-21, 24; 1 Jn. 2:15-17; 3:4-10; Jas. 4:4; 2 Pet. 2:19-22). Inbred sin is closely related to the devil and evil spirit forces. Jesus and others always recognized that sin and disease and death were the works of the devil. Both sin and diseases are directly controlled by demons under Satan. Both were taken upon Christ in His own body on the tree when the works of the devil were destroyed (1 Pet. 2:24; 1 Jn. 3:8; Col. 2:14-17). Sin, sickness, and death were worked in man by the devil (Heb. 2:14, 15; Acts 10:38; 1 Jn. 3:8-10; Jas. 4:7; 1 Pet. 5:8). Many acts of wrong on the part of men in both Testaments were directly laid upon Satan, as proven in Lesson Six, Points VII and X.

Inbred sin is that which is in man from birth by virtue of evil spirit forces being in possession of the world and its system and of man and all his dominion. Since demons gained control, they have had the legal right to hold every man in sin and to kill him by the law of God. Adam gave them this right when he submitted to their control. Man must now assert his rightful authority over them through Christ in order to be delivered from them. Satan's forces have such a deep-seated hold on man's body, soul, and spirit that it seems they are a part of man's creative make up, but this is not true. They have had control of man so long that this control is all he knows. By force of habit, he yields to certain traits which he thinks are perfectly natural; but in the process of sanctification, he learns they must be gotten rid of and all faculties controlled, if he is to be fully reconciled to God and to grow in grace and knowledge.

Man was originally a perfect miniature of God in every sense, and was conformed to His holiness perfectly free from anything sinful. Our renewal in holiness and original God-likeness at the new birth is simply the beginning of

restoration toward that original and perfect state (Eph. 4:23, 24; Col. 3:5-10; 2 Cor. 3:18; Phil. 3:7-14; 2 Pet. 3:18). Redeemed man is more or less perfect by his proportion to and distance from the original. Compare man's original state with that of fallen man, and then compare the renewed man with the original, and we can see how much one must grow in conformity to the image of Christ.

The original man was uncorrupt, free from prejudices, highly enlightened, and perfectly exempt from all evils and lusts of sin, so that he could enjoy himself in those pleasures that were worthy of his pure nature and glorious state. The animal and sensitive natures of man were free to enjoy themselves in everything aside from the one forbidden tree. Nothing else he could have partaken of would have been sin at that time. As time went on, God might have added more restrictions and revealed more of the moral law and moral government, but at that time there was only one simple command to obey.

Man's body was perfect. His senses were quick and lively and able to perform with vigor and delight their various operations. He enjoyed nature in all of its original purity, beauty, and harmony, revealing the goodness of the Creator. His soul and spirit, passions and faculties were in perfect union with God, and were exercised in all dignity over the New Earth and all things therein. He was truly in God and God was in him, and he enjoyed the fullness of natural, spiritual, and eternal life; and he could have remained in this state if he had obeyed one commandment.

Man, of all creatures, was capable of a law. God's will had to be known and man enlightened as to the blessings of obedience and punishment of disobedience. The law of his nature contained those moral principles concerning good and evil which were the measures of his duty to God, to the universe, and to himself and his posterity. These relationships were made clear, and his responsibility as head of the new creation and source of his own kind were fully realized. God placed within man's reasonable spirit and his sensitive soul the principle and power of obedience, and made a covenant with him on condition of obedience. He was perfectly holy, but in a mutable state. He was sinless, but on probation. He was invested with power to prevent his falling, yet lived under the possibility of it. He was complete in his being, but receptive to sinful impressions.

He was set upon by the most powerful and subtle of spirit rebels, who caused him to Fall and corrupt himself and his posterity and to come under the control of stronger rebels than he himself ever was, after the Fall. These spirit forces

gained control of him, and it is this control of man by demon powers that should be understood as inbred sin.

IV. Pertinent Questions on the Doctrine of Sin

Since we have answered the questions of what sin is, where sin is, where sin came from, when it originated, who is responsible for sin, whether a man is a sinner by nature or by personal transgression, we shall conclude our study of sin by asking and scripturally answering certain other questions necessary for an intelligent and complete understanding of the doctrine of sin in Scripture.

1. In What Sense Does Sin Dwell in Man?

It dwells in man in the sense of union with, not bodily entrance into, as explained in Lesson Four, Point I, 4.

2. If Sin is in Man by Nature How Can He Help It?

Man cannot help being born in sin, but he can help himself in the matter of continuing in sin. He cannot help his being here, but he can help himself as to where he is going. Each man is personally and solely responsible for choosing to continue in sin and yieldedness to the devil. He is a free moral agent and can turn to God and get rid of sin at any time he chooses. “Choose you this day whom ye will serve” still applies to man, and each one is serving the master of his own choice (Josh. 24:15; Judg. 5:8; 10:14; Isa. 66:3, 4; Mk. 16:16; Jn. 3:14-18, 36; 6:37; 7:27-29; Acts 2:38; 3:19; 13:38, 39; 26:18; Rom. 6:16). God has definitely stated that He is “not willing that any should perish, but that all should come to repentance”; so it is entirely up to man to become reconciled to God or suffer the original penalty for sin (1 Tim. 2:4; 2 Pet. 3:9).

3. What Are the Effects of Sin in the Human Race?

Man was set upon by the most subtle and powerful of wicked spirits, which caused him to be depraved, polluted, and corrupt in all his nature. “His understanding became darkened” (Eph. 2:3; 4:18); “his conscience defiled” (Heb. 10:22); “his will obstinate and rebellious” (Isa. 28:14; Rom. 8:7); “his affections carnal and sensual” (Eph. 2:3; Gal. 5:16-24; Mk. 7:19-21; Rom. 1:18-32; 1 Cor. 6:9-11); “his thoughts evil continually” (Gen. 6:5; 2 Cor. 10:4-5); “his heart full of abominations” (Jer. 17:9; Mk. 7:19-21; Rom. 1:18-32; Gal. 5:19-21); and “his life devoted to living in divers lusts” (1 Cor. 6:9-11; Gal. 5:19-21;

Eph. 2:1-3; Rom. 1:29-32).

Man and all his dominion was sold under sin and became dominated by the devil (Jn. 8:41, 44; 12:31; 14:30; Rom. 7:7-25; 1 Cor. 6:20; Eph. 2:1-3; 1 Jn. 3:8). He became a partaker of the spirit and nature of Satan, which constituted him and all his posterity sinful by nature and children of the devil by relation, choice, and conduct (Jn. 8:41, 44; Rom. 3:9-23; 5:12-21; 7:7-25; Eph. 2:1-3; 1 Jn. 3:8-10; Ps. 51:5). He became a "servant of sin" (Jn. 8:34); "unrighteous"' (1 Cor. 6:9-11); "blind to the truth" (2 Cor. 4:4; Eph. 4:18); "dead in trespasses and sin" (Eph. 2:1-9); "alienated from God" by wicked works (Col. 1:20-22); "separated" from God by his sins (Isa. 59:2); "without hope, and without God" (Eph. 2:11-13; 4:13-32; Rom. 3:9-23); "lustful" (Eph. 2:3); and doomed to "death" and "eternal fire" (Rom. 6:23; Isa. 66:24; Mt. 24:41, 46; Rev. 14:9-12; 19:20; 20:10-15; 21:8; Jude 7).

4. Are All Carnal Acts Sin?

The word "carnal" in Rom. 8:7, 8; Heb. 9:10 is from the Greek word sarz meaning "flesh," "the meat of an animal," "the body of any living creature," and "mere human nature," or the earthly nature of man. We have shown in points given above that human nature was originally created perfect and sinless, but since becoming one with Satan and partaking of his spirit and nature, it is by nature sinful and controlled by evil spirits. Christ had perfect, sinless flesh and human nature by virtue of not being under the control of sin (Rom. 8:3. See Point III, 8, above). Thus sarz does not necessarily mean that all flesh is sinful. It is used of the "flesh" of all creatures (1 Cor. 15:39). In Rom. 8:7, 8 it is the "mind" of the flesh that is sinful because of being controlled by sin (Eph. 2:3). In Heb. 9:10 it is used of "carnal ordinances," which are not sinful, for they were part of the law which is "holy, and just, and good, and spiritual" (Rom. 7:12, 14). They are "carnal ordinances" because they were imposed upon and executed by natural men.

The word "carnal" in Rom. 7:14; 15:27; 1 Cor. 3:1-4; 9:11; 2 Cor. 10:4; Heb. 7:16 comes from the Greek word sarkikos, which is derived from the root word sarz, above. Paul speaks of himself as "sold under sin," as being "carnal," because of being under the control of the animal appetites, which are controlled by Satan and spirit forces. In Rom. 15:27 and 1 Cor. 9:11, the word "carnal" means the natural things necessary to sustain life, and the idea could not include sin at all. It means "natural" or "human" without the idea of sin.

The same idea is expressed in 1 Cor. 3:1-4, where preference in preachers by "sanctified" people (1 Cor. 1:2) is called "carnal." It is perfectly natural and human and is not sinful to prefer hearing one preacher above another unless one makes sin out of it. Such preference only becomes sin when it is carried to the point of division and strife and refusal to accept the same gospel by a less preferred man because of personal feeling or dislike. There is no "sanctified" man, regardless of how many works of grace he has had, but who has some preferences of this kind. It is natural to have such preferences, and this is why it is not spiritual. It is like eating food. It is not spiritual to eat food. Neither is it sin unless one overindulges, and, then, this intemperance is sin. The idea of "carnal," in 2 Cor. 10:4, is that of human weakness in contrast to divine power. The idea in Heb. 7:16 is that of natural or human lineage and birth. No sin is involved in this idea, for it is natural and sinless to have offspring according to the law. This Greek word is translated "fleshly" twice: first, of natural wisdom and knowledge contrasted with grace (2 Cor. 1:12); second, of fleshly lusts (1 Pet. 2:11).

Thus when we use the word "carnal" we must keep in mind that sin is not always involved. Where sin is involved, that is always clear. There can be sinless carnal traits and manifestations, and then the same traits can become sinful, when they transgress the law. The following carnal traits which are seen in human lives, show the misuse of human faculties in transgressing the law. These faculties are not sinful in themselves, but become sinful when used to break the law. The unlawful yieldedness of human faculties to commit such things constitutes sin or "transgression of the law" (1 Jn. 3:4). *The spirit and nature of the devil are working constantly to cause man to yield to the following traits of carnality:*

> (1) To feel a secret pride in his success or position in life; in his training and appearance; in his natural gifts and abilities; and in his general standing in life; to feel an important and independent spirit; stiffness, preciseness, and faultlessness; to feel an unpleasant sensation in view of another's success or position; overanxious as to whether every thing will come out all right; and to feel bitterness over the past or over what someone has said or done.
>
> (2) To manifest formality; deadness and dryness in spirituality; indifference to souls and the needs of others; lack of power and spiritual desires; no hunger for God; stirrings of anger; impatience; a touchy, sensitive spirit (and worst of all, to call it nervousness or holy indignation); sharp, heated flings at another; self-will; selfishness; stubbornness; an unteachable,

talkative, harsh, sarcastic, unyielding, headstrong, driving, commanding, peevish, fretful, man-fearing, deceitful, proud, malignant, whispering, backbiting, surmising, hateful, boastful, spiteful, disobedient, unmerciful, devilish, and lawless spirit; a desire to attract attention to self and to say and do things that will appeal to the opposite sex; a desire to dress, act, and be as much like the world as possible; love of ease and good things, even at the expense of others more needful; lustful stirrings; unholy actions; undue affections towards those of the opposite sex; uncleanness in thoughts and desires; unnatural and abusive acts to self and to others; a dishonest, deceitful and evasive spirit; a covering up of real faults and leaving a better impression of self than that which is strictly true; hypocrisy; false humility; exaggeration; straining the truth; unbelief; doubts; fears; lack of confidence in God; worry; constant complaining in pain, poverty, and trials; a desire to quit trying to do right; a dogged determination to deal with others regardless of the outcome to God's cause and the souls of men in eternity.

(3) To have a secret fondness of being noticed; a swelling after freedom in public work or after some success; a desire to make a fair show in the flesh and to do something big in order to call attention to self; darkness in mind and blindness in heart concerning spiritual things; a conscience deadened and hardened that permits one to commit things which were once given up when first consecrated to God; malice and a "get even" spirit; unforgiveness; a desire for vengeance even to the damnation of one's own soul; unnatural affections; covetousness; maliciousness; emulations; variance; jealousy; envy; evil thoughts; lasciviousness; lustful eyes; blasphemy, foolishness; wrath; strife; seditions; heresies, revellings, drunkenness; a "don't care" attitude toward God and man, toward his responsibilities in life, or when found out in some sin; a shrinking from reproach and duty; reasonings in unbelief about the truth; a disposition to resent and retaliate when crossed; a compromising attitude in order to please men instead of God; and an inferiority complex.

(4) To be past feeling; unstable in the faith; wandering from church to church always evading any responsibility for God's work in any one place; unsettled, irresponsible, shallow, and stingy; spineless in spiritual things and in the fight against the flesh, the world, and the devil; satisfied to be a dupe of Satan and take part with those who bite and devour one another and destroy the work of God; vain and light in his conversation and manner of life; a joker and a jester; partial to certain persons and classes and in

individual dealings; unneighborly, unsacrificing, and unwilling to put self out for anyone else, unless it be to some personal advantage or gain, ashamed of God, Christ, the Bible, his own church and his personal standing in the gospel, or when Christianity is made light of; afraid of spiritual manifestations and of someone getting out of the Spirit and causing certain prominent people to never come back to church, thinking always of what might have been if certain things had not happened, instead of realizing that things could be much worse; unthankful and unappreciative of his lot in life; in constant fear of failure to please God, live right, and walk in the Spirit.

(5) To take an unmerciful attitude in dealing with others who have failed; to take an inferior attitude toward those of wealth or position; and to take a self-righteous holier than thou attitude toward those of a weaker or inferior position. To love human praise and supremacy and to be coaxed and humored to do things in the church and elsewhere (and at the same time feel that he is the one most capable for the job). To live in abandonment to a lesser degree of blessing than others enjoy, and to come short of God's best in life. To pick flaws and criticize when set aside and unnoticed. To find fault with everybody else and in every place. To speak of the faults and failures rather than the virtues of those more appreciated than himself. To lift self up above others, as being above their faults and failures and as having a spotless record. To throw self-respect to the four winds and live a life of selfishness and self-gratification.

It must be kept in mind that the natural man has faculties that can do, the things named above, and does do some of them, without being directly controlled by Satan and demon powers. However, these conditions are generally agitated by these powers. Without such agitation, many would not be guilty of such acts of selfishness and meanness. Just where to draw the line between the influence of these powers and the willful acts of man himself is not always clear. Even saints sometimes are under the influence of Satan and are not aware of it. For example, Satan influenced Peter to try to stop Christ from going to the cross. Jesus said to Peter, "Get thee behind me, Satan: thou art an offense unto me: for thou savourest not the things that be of God, but those that be of men" (Mt. 16:21-24). The acts of both Peter and Satan are involved here, and it was no doubt a surprise to Peter to know that he was being used as a tool of Satan. From Peter's standpoint he was acting purely of love for Christ. It was perfectly legitimate for him to

protect his best friend, and ordinarily it is God's will to protect others, but not so in this case. To claim immunity from all satanic influence is to claim full and complete knowledge of the divine mind in every detail of life; and in this respect few, if any, are entirely free from all satanic workings and influences. As to actual sin, it is a different question, for sins are listed and defined in many passages so that every man can know at all times whether he is yielding to Satan or not.

The effect of such devilish operations are seen more or less in all unregenerated man, and, if saved men do not walk and live in the Spirit, those things will become manifested in them again also. These traits are fixed tendencies and habits in fallen man controlled by the spirit and nature of the devil. Salvation is necessary to break these habits and set man free from such bondage and operation of sin and Satan (Rom. 6:1-23; 8:1-13; 2 Cor. 5:17; 1 Jn. 3:8-10; 5:1-5, 18).

5. How Does God Look Upon Sin?

God looks upon sin in all its forms with utmost hatred and abhorrence: "The way of the wicked is an abomination unto the Lord" (Prov. 15:9; 6:16-19; 8:13; 12:22). We are told to "abhor that which is evil" (Rom. 12:9; Ps. 97:10). God hated sin enough to give His only begotten Son to get rid of sin and Satan in the universe (Jn. 3:16-18; 1 Jn. 3:8), and to banish them in eternal Hell (Rev. 20:7-15; 21:8).

6. Can Man Get Rid of Sin and Out From Under its Dominion?

Man not only can but he must get rid of sin and be out from under its dominion or be lost forever: "Knowing this, that our old man was crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin . . . For sin shall not have dominion over you . . . the blood of Jesus Christ his Son cleanseth us from all sin" (Rom. 6:6, 14; 1 Jn. 1:7-9). "If ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. 8:1-13; Gal. 5:16-24).

7. Can Man Get Rid of Sin by Himself?

It is impossible for man to get rid of sin by himself: "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil" (Jer. 13:23). "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit" (Mt. 7:18). Man must be

changed and made righteous by redemption, and this is the only way to get rid of sin (Lev. 17:11; Mt. 26:28; 1 Tim. 1:15; Heb. 9:14-28; 10:1-18; 1 Jn. 1:7-9; 3:8-10; 5:1-5, 18).

8. To What Extent Can a Man Get Rid of Sin?

To this extent, that every sin and carnal trait contrary to the moral law can be cleansed from the life, as we have seen in Point III, 7, above, and as we shall see in the next lesson.

9. Will Sin Ever Return if One is Once Rid of It?

As we have seen, inbred sin is the spirit and nature of the devil working in children of disobedience, and we might as well ask: Will the devil ever return to tempt and enslave a man who has quit serving him? Will he let a man go without a constant struggle to regain control of him again? Does salvation kill the devil or bind him so that he will never again bother a child of God? It is folly to talk about getting any experience that will cause one to be free from all dealings with the devil. He only left Jesus "for a season," and this will be the longest he will ever leave a follower of Jesus. He will come back again and again to try to get a saved man to yield to him, even in the least, on any one point. These temptations, however, do not mean that one has "the old man" or the devil in his life and that he is not "sanctified," as some teach. Temptation will always be the lot of the child of God, but no sin need be committed and no self-condemnation need be indulged in just because of the presence of temptation (Heb. 2:18; 4:14-16; 1 Cor. 10:12-13; 1 Pet. 1:6-7; 4:12; 5:8-9; Jas. 1:2-12; 4:7).

10. Under What Conditions Will Sin Return?

Sin and Satan, like God and righteousness, are ever present, and the saved man will ever be tempted; but sin will never be experienced again in a believer, if he will always yield to God instead of the devil and live and walk in the Spirit, as explained in Point III, 8, above. Under conditions of a low spiritual life, by neglecting daily prayer and reading the Bible, sin will become attractive again to the believer and will be committed again, if this neglect is continued and if one yields to sin again (Rom. 6:16-23; 8:1-13).

11. Is Man Damned Only for the Sin of Rejecting Christ?

(1) Men were originally damned for the first transgression, and if Christ had

never come, they would have had to pay the same penalty for sin as they will finally pay if they reject Christ (Gen. 2:17; 3:1-19; Rom. 5:12-21).

(2) Rejection of Christ, then, is not the penalty for eating of the forbidden fruit. The sin of rejecting Him only seals their doom (Jn. 3:16-18).

(3) The word “sins” is used many times as the basis of man’s judgment and punishment (Lev. 26:1-46; Isa. 59:2; Jer. 21:14; Hos. 12:2; Amos 3:6; Rev. 2:23; 20:11-15).

(4) If men were damned only for rejecting Christ, then this would be the only sin they would have to face at the judgment; but this is not true. Men will give account of every idle word and every sin (Mt. 10:41-42; 12:36, 37; 16:27; Rom. 1:29-32; 2 Cor. 11:15; Rev. 20:11-15; 22:12).

(5) Christ died to make an end of sins and cleanse from all sin, and not only for the one sin of rejecting Him (Dan. 9:24; Mt. 26:28; 1 Cor. 15:3; Gal. 1:4; Heb. 1:3; 2:17; 9:28; 1 Pet. 2:24; 3:18; 1 Jn. 3:8; Rev. 1:5).

(6) Men will receive different degrees of punishment, and if they were damned only for the one sin of rejecting Christ, degrees of punishment would be impossible (Mt. 10:15; 11:22; 12:36-38, 41; 23:14; Mk. 6:11; 12:40; Lk. 10:14; 11:31, 32; 20:47; Jas. 3:1; Rev. 2:23; 20:11-15; 22:12).

(7) Every transgression of the law is sin, and the penalty for any one sin is death (Gen. 2:17; Ezek. 3:7-14; 18:4-24; 33:7-20; Rom 1:32; 6:16-23; 8:12-13; Gal. 5:19-21; Col. 3:5-10; Jas. 2:10; 5:19-20; 1 Jn. 3:4). The sin of rejecting Christ is just one sin, and it is not the only sin that will damn the soul.

(8) Not one Scripture says that men will be damned only for the sin of rejecting Christ. The one passage used to teach this is Jn. 3:16-21, but this does not say any such thing. It only emphasizes the fact that men can escape the damnation for their sins if they will accept Christ; if they do not, then they stand condemned already. In other words, men would have been damned if Christ had not come, and since He came to save them, the sin of rejecting Him cuts them off from this salvation from their original damnation. The expression “because he hath not believed” does not say or imply that this is the only sin that will damn the soul. It merely teaches that by such rejection of Christ men will have to be damned according to their

sins, the same as if Christ had not come. It seals their doom according to their sins, and there is no other way of escape.

(9) If men were not to be damned for their sins, then they would have all been saved, and were all saved until Christ came and gave men a chance to reject Him. If they were all saved, and were not damned because of their sins before Christ, then redemption is valueless and means nothing to men. If they were not to be damned for their sins, then the hundreds of statements of men paying the penalty of death and eternal damnation because of breaking the law, because of their sins, and because of rejecting the only remedy for their sins, are all a farce. Christ died for our sins, and in no place is it stated that He died only for the one sin of rejecting Him (Gal. 1:4; Mt. 1:21; 1 Pet. 2:24). If He died to forgive only this sin, it would have been better if Christ had not come, for men would not have had any sin to damn them.

(10) Adam and Eve and the whole race in them sinned by eating of the forbidden fruit, not by rejecting a redeemer they knew nothing about (Gen. 2:17; Rom. 5:12-21). Death and eternal damnation was the lot of the whole race. Christ came to save men from this penalty. They were already sinners and under the penalty of a broken law before Christ was ever mentioned (Gen. 3:1-19).

(11) The word “because” is found 225 times in Scripture. It is the most complete and direct word for giving a reason for a thing. In many Scriptures it gives the reason why men are going to be judged and damned in eternal Hell. This reason is not for rejecting Christ only, but because of various death penalty sins committed, as is plainly stated in the following examples:

A. Because they forsook God (1 Ki. 9:9; 11:33; 2 Ki. 22:17; 2 Chron. 7:22; 24:20; Jer. 17:12).

B. Because they sinned (1 Ki. 14:15-16; 15:30; 2 Chron. 6:24; Jer. 40:3; 44:23).

C. Because of their transgressions (Lev. 16:16; Deut. 32:5; Josh. 7:15; 1 Sam. 24:5).

D. Because they despised the Lord (Num. 11:20; 15:31; 2 Sam. 12:10; 1 Sam. 30:12).

E. Because they turned away from the Lord and would not serve Him (Num. 14:43; Deut. 28:47).

F. Because they have done evil (2 Ki. 21:15).

G. Because they rebelled (Num. 20:24; Ps. 107:11-17).

H. Because they would not obey God (Deut. 8:20; 28:62; 1 Ki. 20:26; 2 Ki. 18:12).

I. Because they have forsaken the Lord (Deut. 29:25; 1 Sam. 12:10; 2 Ki. 22:17; 2 Chr. 24:20-24; 28:6; Jer. 17:13; 19:4; 22:9)

J. Because they have rejected the Lord (1 Sam 15:17-35).

K. Because they have not kept my commandments (1 Sam. 13:13-14; 1 Ki. 11:34).

L. Because they have cast off the law (Isa. 5:24; Amos 2:4).

M. Because they have forgotten God (Isa. 17:10; Jer 17:13; 18:15; Ezek. 23:35).

N. Because of their evil and wickedness (Jer 4:4; 21:12; 26:3; 32:32; 44:3; Hos. 10:15).

O. Because of their abominations (Jer. 44:22; Ezek. 5:9; 44:7).

P. Because they have cast off their first faith (1 Tim. 5:12).

Q. Because they repented not (Mt. 11:20).

R. Because of their unbelief (Rom. 11:20; Heb 4:6).

S. Because they are lukewarm (Rev. 3:16-17).

If God said the above sins are the reasons why men are damned, then it is pure fallacy to teach that we are damned only for the one sin of rejecting Christ.

(12) The word “if” as used 1,522 times in Scripture also proves that personal sins are going to be the reason men will be damned, and not only

for the one sin of rejecting Christ. Note the following:

A. If you will not hearken . . . will not keep my commandments . . . if you will despise, abhor, and break my covenant (Lev. 26:14-15).

B. I set before you a blessing and a curse: a blessing if you obey . . . a curse if you will not obey the commandments, but turn aside out of the way (Deut. 11:26-28).

C. If you will still do wickedly (1 Sam. 12:14-15, 25; 2 Sam. 7:14).

D. If you refuse, and rebel (Isa. 1:19-20).

E. If you will not obey (Jer. 7:5; 12:17; 17:24; Zech. 3:7).

F. If you live after the flesh you shall die (Rom. 8:12-13).

G. If they abide not still in unbelief (Rom. 11:15-24).

H. If any man defile the temple of God (1 Cor. 3:16-17; 6:19-20).

I. If I build again the things I once destroyed (Gal. 2:16).

J. If we deny Him, He also will deny us (2 Tim 2:11-13, 21).

K. If we neglect so great salvation (Heb. 2:1-4).

L. If we hold fast our confidence unto the end (Heb. 3:6, 12-14).

M. If they Fall away . . . if we sin willfully (Heb. 6:4-9; 10:26-29).

N. If any man draw back unto perdition (Heb. 10:38-39).

O. If any do err from the truth (Jas. 5:19-20).

P. If you do these things you will never Fall, but if you do not do these things you will Fall (2 Pet. 1:4-10).

Q. If you are again entangled in pollutions of the world (2 Pet. 2:19-22).

R. If any man love the world (1 Jn. 2:15-17; Jas. 4:4).

S. If any man take away from the words of this prophecy (Rev. 22:18-19).

T. If you do at all forget the Lord (Deut. 8:19-20; 28:20-22; 30:17-18).

Many other statements in the Bible confirm the truth that God hates sin and will damn every man for continued sin and rebellion. Man will give account of every sin and the more sins there are the greater damnation there will be in all eternity (Matt 11:22, 24; 23:14, 15, 33; Rom. 2:12-16; Rev. 20:11-15).

12. How Many Sins Does it Take to Damn the Soul?

One sin is sufficient to damn a soul. One sin cut the whole race off from God: "By one man sin entered into the world . . . by one man's offense death reigned . . . by the offense of one, judgment came upon all men to condemnation . . . by one man's disobedience many were made [constituted] sinners" (Rom. 5:12-21; Gen. 2:17; 3:1-19). One sin, whether committed before or after a person is saved, will have the same effect that the one original sin had. "When the righteous turneth away from his righteousness, and committeth iniquity . . . All his righteousness that he hath done shall not be mentioned . . . in the sin that he hath sinned, in them shall he die . . . for his iniquity that he hath done shall he die" (Ezek. 18:24-26). Again "The righteousness of the righteous shall not deliver him in the day of his transgression . . . for the iniquity that he hath committed, he shall die for it" (Ezek. 33:12-20).

One sin cursed "the whole race" (Rom. 5:12-21); "Cain" (Gen. 4:8-13; 1 Jn. 3:12); "Pharaoh and Egypt" (Exod. 3:2; Rom. 9:15-23); "Nadab and Abihu" (Lev. 10:1-7); "Achan" (Josh. 7); "Gehazi" (2 Ki. 5:20-27); "Judas" (Acts 1:25); "Ananias and Sapphira" (Acts 5:1-11); and many others (1 Tim. 1:19, 20; 2:14; 5:11, 12, 15, 20; 6:10; 2 Tim. 2:18, 26; 4:10; Heb. 4:11; 1 Cor. 10:1-18; Jas. 2:10; etc.).

One sin caused Lucifer and one-third of the angels to Fall, as well as the pre-Adamic race that Lucifer ruled over (Isa. 14:12-14; See Lesson Seven). One sin caused angels to be sent to Hell (2 Pet. 2:4; Jude 6-7).

God revealed that one sin would cut men off from Him. This is His own law and He cannot be just and truthful if He does not enforce it (Gen. 2:17; Ezek. 3:18-21; 18:4, 13, 18, 20, 24, 26; 33:9, 12, 13, 18; Jn. 8:34; Rom. 6:23; 8:12-13; Gal. 6:7, 8; Jas. 2:10; 1 Jn. 3:8). Many times God promised to "cut off" any man that committed certain sins (Gen. 17:14; Exod. 9:15; 12:15, 19; 30:23, 38; 31:14;

Lev. 7:20-21, 25, 27; 17:4-14; 18:29; 19:8; 20:3-18; 22:3; 23:29; Num. 9:13; 15:30, 31; 19:13, 20; Ezek. 14:8; Mal. 2:12; Rom. 11:22, 24). The phrase “cut off” means “destroyed in death” and “cut off from my presence” (Lev. 22:3; Ps. 109:13-15; Zech. 13:8; Mt. 24:51; Lk. 12:46; Rom. 11:22-24).

Sin committed is as much sin one time as it is another. It is as much sin to the saved as to the unsaved. It is the sin itself that is sin, and the time it is committed does not make it unrighteousness at one time and righteousness at another, or sin to one and not to another. Any transgression of the law is sin, whether before or after one is saved, and the penalty for the broken law must be enforced without exception, as well after salvation as before. To reason that sin is not sin when committed by saints, or if committed after salvation, is poor reasoning, and the very devil himself would blush at being accused of such utter lack of intelligence.

Whenever one sins he must, for the time being, cease to be holy. He must stand condemned and must incur the full penalty of the law that the one sin of Adam incurred, or God would be a respecter of persons and a party to selfishness and sin. If He broke the law which He and all free wills are obligated to keep, He would be a sinner. If man does not incur the penalty, then the law is abrogated and he has no rule of duty; consequently, he cannot be either holy or sinful. The penalty cannot be abrogated unless the law itself it abrogated, for precept without penalty is no law. It is only counsel or advice. If God’s law is merely advice, then there are no sinners to be saved, there is no need of a Saviour, and the whole plan of the Bible is a sham.

We conclude, that a man is damned for breaking the law of God and for his own sins, and that the sin of rejecting Jesus is merely the last sin that seals the doom of man for his own sins and for original sin.

13. Can a Saved Man Commit Sin?

A saved man not only can commit sin as well as a sinner, if he chooses to do so, but the Bible gives many examples of saved men who have committed sin, as we shall see in Lesson Thirty-five. A saved man, as we have already seen, never loses his free moral agency. Hundreds of Scriptures warn man who has been saved from sin, not to sin, as we also shall see. If he does sin, he has an advocate with the Father and can be forgiven again. He must be forgiven again or remain a sinner and be lost like all other sinners (1 Jn. 2:1, 2; Jas. 5:19-20; Rom. 6:14-23;

8:12-13; Gal. 5:19-21; 6:7-8; Ezek. 18:4; Heb. 3:6, 12-14; 6:4-6; 10:26-29, 38-39).

14. Can a Man Be Saved from Sin or Born Again More Than Once?

This question is like having to answer whether a man once lost in the woods was really lost, or having been found, could ever be lost again; or, still, having been lost again, could he ever be found again? Or, if a man was ever saved from drowning in a lake, could it be possible that he could again Fall into the lake and drown? Such questions as these are answered by common sense, as well as the Bible. Anyone knows it is possible that any thing can be lost and found many times.

The whole trouble with certain teachers is that they think being "born-again" is the same in every sense as a physical birth, and much false teaching is based upon this assumption. The new birth is a moral change, not a physical one. It is a change of heart, will, motives, desires, life, and conduct, but not of organism. The very moment a man decides to turn to God, and truly repents and believes the gospel, this moral change takes place (Mk. 1:15; 2 Cor. 5:17; 7:9, 10; Rom. 1:16; 3:24, 25; 10:9, 10; Jas. 1:18-25; 1 Pet. 1:18-23; 1 Jn. 5). The very moment the same man decides to transgress, and lust has conceived, it brings forth sin; and when sin is finished, it brings forth death and a moral Fall again (Jas. 1:13-15; 5:19-20; Rom. 6:11-23; 8:1-13; Jn. 8:34; 2 Pet. 2:19-22; Heb. 10:26-39). One then ceases to be a child of God and is again a child of the devil (Jn. 8:34, 44; Eph. 2:1-3; 1 Jn. 3:8-10; Rom. 6:14-22).

It is just as easy to be unborn as to be "born-again," because one is a moral Fall and the other is a moral restoration. It is simply a reversal of the same process. Man has always been the failing party, and there is no reflection on God or failure of His plan if man fails of the grace of God (Gal. 5:4; Heb. 12:14-15). As long as this is possible, man can and will fail under grace as under law, if he does not keep spiritual and wholly yielded and obedient to God (Rom. 6:11-22; 8:1-13). In fact, it is God's plan that whoever turns from sin will be restored morally, and whoever of his own will goes back into sin, will have a mortal Fall and be lost, if he continues in sin until death. God cannot deal with man contrary to His own plan and still be just and true to His own Word.

This moral change, in being unborn and "born-again," does not change man's constitution in any sense. The bodily members, soul passions, and spirit faculties

are there just as they are after every change. They are merely brought under bondage to the spirit and nature of the devil by the moral Fall when one is unborn, and they are brought back into freedom from sin and Satan and under the control of the Spirit and nature of God by the moral restoration when one is "born-again." This is all that takes place in either case. It can happen as many times as a man chooses and yields to either the devil or God to serve one or the other. Every time a moral restoration by the new birth is necessary, it can happen if a man will turn back to serve God. Every time a man is morally restored, he is under the possibility of a moral Fall, as were Adam and Eve to begin with. God's plan is that man should be morally restored only once (Rom. 6:6-10), but if any man sins he has an advocate with the Father to be restored again (1 Jn. 2:1, 2). T*o prove that men can be lost in sin, found again, and go through the same process many times, we submit the following facts in Scripture:*

(1) All men were at one time safe in Adam and had eternal life, and never would have died if they had not sinned in Adam (Rom. 5:12-21). If Adam had lived free from sin, he would not have died (Gen. 2:17). If men ever regain this original position in God, they will have to be saved from the sins that separated them from God (Isa. 59:2; Mt. 1:21; Jn. 3:16; Eph. 2:1-9). If men started out in such a sinless state and were restored once, then, if it ever becomes necessary, they can be restored again and again. Otherwise there would be no point in the gospel, which provides forgiveness of sins as often as it is needful (1 Jn. 1:9; 2:1, 2; Mt. 18:21-35).

(2) Peter was once converted, sanctified, and justified, as proven in Lesson Eighteen, Point IX. After this, Jesus foretold of backsliding and the need of conversion again: "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 the brethren. And he said unto him, Lord, I am ready to go with thee, both into prison, and to death [in other words, I am converted and will stay true to thee]. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me" (Lk. 22:31-34).

Denying Christ and committing sin constitutes backsliding and makes one a sinner. "Whosoever committeth sin is the servant of sin" applies to Peter as it does to everyone since. He cursed and swore and therefore had a moral Fall and needed conversion, as well as anyone else who would do this (Mk. 14:66-72). He went out immediately and repented and was converted again,

fulfilling the prophecy of Jesus of his backsliding and conversion. Thus he was converted twice after meeting Jesus.

(3) James taught a conversion again after one had backslidden: “Brethren, if any of you do err from the truth, and one convert him; let him know, that he that converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.” What could be more clear than this, that when saved men commit sin they are sinners again and have to be saved from sin and death again, or experience eternal “death”? (Jas. 5:19-20).

(4) Paul taught that men can be reconverted and that men can be born-again more than once: “Because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou shalt be cut off. And they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again” (Rom. 11:18-24). This passage teaches that men now saved can be lost, and men who were once saved and partaking of the root and fatness of the olive tree, but were broken off because of unbelief, can be saved and restored to their own place “again” if they abide not still in unbelief. This would make twice they are saved. If it can happen twice, it can happen as many times as is necessary.

(5) In 2 Tim. 2:25, 26, Paul speaks of the possibility of men “who concerning the truth have erred” and who “overthrow the faith of some” (2 Tim. 2:18), that they could come back to “repentance and acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who were taken captive by him at his will.” What would this recovery be but reconversion and a new birth again? It is exactly a restoration from a moral Fall as when they were first born-again.

(6) In the book of Galatians, Paul taught a rebirth: “My little children, of whom I travail in birth again until Christ be formed in you” (Gal. 4:19). These believers had been saved and born-again once before this, but they had been removed from Christ and the gospel: “I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel . . . ye are fallen from grace (Gal. 1:6-9; 5:4). If they were removed

from Christ and grace, then they were no longer in Christ and grace. If they were removed from the gospel and grace, they were no longer in either. They were “bewitched” from obeying “the truth.” Paul asked them, having begun in the Spirit, are ye now made perfect by the flesh?” (Gal. 3:1-5).

When Paul spoke of the flesh he referred to the sins of the flesh, as in Gal. 5:19-21. He added that “they which do such things shall not inherit the kingdom of God.” They were going back to idolatry again, and he was afraid his labour had been in vain (Gal. 3:8-11). He told them to stand fast in the liberty wherewith Christ had made them free, and stated that they were “fallen from grace” (Gal. 5:1-7). He plainly told them that “once in grace always in grace” was not true in their case.

He told those who had not fallen how to restore those who had fallen: “Brethren, if a man be overtaken in a fault [Greek, sin], ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted” (Gal. 6:1). This proves that saved men can sin and must be restored to be saved. He warned that those who had not sinned should take heed lest they also sin. If a man who has sinned needs restoration, then he needs the new birth as much as any other sinner, and must have again the moral change that comes with the new birth, or be lost like any other sinner (Gal. 5:19-21). Paul continued by telling the Galatians that what a man sowed he would reap. This applies to the saint as well as the sinner. How often a man sows, that often he will reap (Gal. 6:7, 8). A man might as well argue, once sown always sown, and no reaping is necessary, or once reaped always reaped, and no sowing again is possible, as to argue once in grace always in grace. Such line of reasoning is illogical and foolish, and nothing is to be gained except deceiving oneself if one wants to sin and still believe he is saved.

(7) In Romans, Paul teaches that men become dead to sin or dead to righteousness when they serve the one or the other. (See Point III, 7, above.) As often as men change masters they become dead to one or the other, thus proving they can have a spiritual quickening as many times as is necessary. It is God’s will that men die only once to sin (Rom. 6:5-10), but if they go back into sin, the same process will have to be repeated (1 Jn. 2:1, 2; Jas. 5:19-20; Gal. 4:19; 6:1; Rev. 3:5).

(8) In Ephesians, Paul teaches that men are dead in sins when living in

them, and salvation quickens them and makes them alive unto God. If ever men go back into sins, they are dead in sins again and need the same quickening as before (Eph. 2:1-9). The same is taught in Col. 2:11-13.

(9) In Hebrews, Paul teaches that men should go on to perfection instead of having to be renewed in repentance (Heb. 6:1). If renewal is necessary, he teaches that the foundation of repentance should be laid again. This shows that men can be renewed from "dead works" to "faith toward God" more than once. Only apostates cannot be "renewed" to repentance (Heb. 6:4-9; 10:26-29; 2 Peter 2:20-21).

(10) Jesus Himself taught a reconversion and a rebirth more than once, for this He required of backsliders in the early Church: "Thou has left thy first love. Remember therefore from whence thou art fallen, and repent, and do thy first works; or else I will . . . remove thy candlestick" (Rev. 2:4, 5). What were their first works? Did they not have to be converted and born-again? Or were they always saved? He required the same repentance of all churches that fell (Rev. 2:16, 21-26; 3:3, 15, 16). If He would remove a whole church if it would not repent, He certainly would do this to individuals.

(11) Jesus taught His disciples to forgive men 490 times, if need be (Mt. 18:21-35; Lk. 17:1-5). Would He expect something of men that God would not do? As many times as a man sins against another, that many times he is a sinner against that man, and the same process has to be gone through before the sin can be forgiven. So it is with man and God. One sin, as we have seen, will cut a man off from God, and the person committing the sin must go through the process of repentance and a moral change each time before he is forgiven and restored to full fellowship with God.

(12) In Lk. 15, Jesus taught about a "lost sheep," a "lost coin," and a "prodigal son." Each started out in the right relationship to the owners and the father, and each was received back again when found. It would be stupid to argue that the "sheep" or the "coin" or the "boy" could not be lost again and again, and be found again and again. It would be equally foolish to argue that the sheep never was a sheep, or the coin never was a coin, or the boy never was a boy if they became lost and were never found again. Many prodigals never have returned home and many sheep and coins have been lost forever. It would be worse still to argue that the boy never was at

home to begin with, or that he never was a son if he ever was lost, or that the sheep was never a sheep or the coin never was a coin if they were lost forever. This is what some argue concerning saved men, saying, “If a man is finally lost, or if he backslides, he was not saved or a son of God to begin with.”

We all know that the process of seeking and finding a sheep, a coin, or a boy ever so many times would be the same in all instances. The joy of the owner and father upon finding either of these would always be the same, if he were a normal human being. So with a man, if he is saved and goes back into sin a dozen times, he must go the same way back to God; and unless he has committed the unpardonable sin, he will be forgiven and renewed by God to life each time. If the new birth is needful the first time, it will be needful every time a man goes back into sin and becomes a sinner. It is a moral change, as we have seen; so one can be unborn by a moral Fall as much as he can be “born-again” by a moral restoration by God. How many times the new birth or the moral restoration is needful, that many times the same process will work to fully restore a fallen man. The same process in a moral restoration will work many times, just like any process of restoration in any realm.

(13) David certainly did his first works again after he backslid, and he was renewed again (Ps. 51:1-14). David wanted the same joy and spirit renewed in him that he had before; so it is biblical and right for backsliders to ask and expect the same blessings they had before, and not to be satisfied and quit seeking God until these blessings are again experienced.

(14) There is nothing in nature but what can be revived, restored, recast, refinished, rebuilt, reanimated, refashioned and remade by the proper and expert makers and creators. Especially is this true of the Great Creator. To say that He cannot restore to life or to a moral and righteous state again and again, if needful, is to limit Him to a lower plane than natural man, who can restore and refinish and remake anything that he has one time made.

(15) God taught that He would make Israel anew again if they would repent (Jer. 18:1-10). See also Isa. 1:16-18; Jer. 3:13-15; 4:1-4; Hos. 6:1-3; 10:12-13; 2 Chron. 7:14.

15. What are the Death Penalty Sins?

As in civil governments, there are penalties for all breaking of God's law. Some civil penalties amount to no more than a fine of a few dollars while others amount to the death penalty. In God's government the penalties range from the loss of reward for failure to give a cup of cold water (Mt. 10:40-42), to the eternal death penalty—torment in eternal Hell (Isa. 66:24; Mt. 25:41, 46; Mk. 9:43-49; Rev. 14:9-11; 20:11-15; 21:8; 22:15).

Many of the death penalty sins are recorded in a number of the lists of sins (Ezek 18:4-24; Mk. 7:19-21; Rom. 1:29-32; 1 Cor. 6:9-11; Gal. 5:19-21; Eph. 4:17-32; 5:1-20; Col. 3:5-10). In both Testaments God has warned against these sins; and hundreds of times He has both cursed and damned men for committing them, as shown in Lesson Thirty-five under "What God Vows to do to Backsliders."

Questions on Lesson Twenty-three

1. Define law, moral law, and physical law.
2. Explain the purpose of moral law and moral government.
3. Why cannot moral law and moral government change?
4. What is meant by moral obligation, and why is moral government necessary?
5. Why are rewards and punishments necessary in moral government?
6. Why is it necessary to have a moral governor?
7. What are the qualifications of a moral governor?
8. What one person in the universe is morally qualified to be the Supreme Governor?
9. Define and discuss free moral agency.
10. Does man have free moral agency after salvation? Will he have it forever?
11. What is the basis of right choice? What is the basis of justice in government?
12. What is the source of vice and virtue, and of what do they consist?
13. What is the basis of moral action in the universe?
14. To what extent does moral law require obedience? Why?
15. Of what does disobedience to moral law consist?
16. Define and discuss selfishness.
17. What is the basis of degrees of guilt and virtue?
18. On what grounds do some sinners abstain from some sins?
19. Does this prove that they are good at heart?
20. State fully the twofold aspect of sin.

21. Name a number of things that define sin as transgression of the law.
22. Could there be sin without law? Why?
23. Define “the old man” by scriptural statements and by statements of men.
24. Is inbred sin a part of man’s body, soul, and spirit, as originally created of God?
25. Where did Paul get the term “body of this death,” and what does it mean?
26. Prove by a number of biblical phrases that sin is a real spirit and nature.
27. Prove from biblical statements that man is a slave to sin and Satan.
28. How does the phrase “under sin” prove man is a slave to a real person?
29. How does the statement, “by the law is the knowledge of sin,” prove that sin is not created in man and that it is separate from man himself?
30. Explain the difference between sin “in the mortal body” and the body itself.
31. Does a person die physically when he dies to sin? Explain.
32. Explain “put away” and “take away sin.” How do they prove that sin is not the body, soul, and spirit of man?
33. Name and discuss the five main arguments of Rom. 6:1-8:13. How do these prove that sin is more than man himself and more than mere transgression of the law?
34. Prove from Scripture that man can live free from sin.
35. How can a man live free from sin and become dead to sin?
36. What does man have to reckon concerning himself and sin, and how can he do it?
37. What do acts of obedience indicate?
38. What does a change in acts of obedience indicate?
39. How can a man tell which master is served?
40. How can a man tell what kind of wages he is going to receive at the end of life?
41. What does a marriage relationship teach concerning the believer and sin?
42. Discuss fully Paul’s experience of Rom. 7:7-8:13.
43. When was this true of him? Give the gist of the main points of Rom. 7:7-8:13.
44. Explain the phrase “likeness of sinful flesh” in connection with Christ. How does it prove that sin is something separate and distinct from man himself.
45. What did the sacrifice of Christ purchase for man?
46. Prove from Scripture that God is not the author of sin.
47. In what sense did God “create evil?”
48. What is the cause of sin, and who is responsible for it?
49. When did sin enter the Earth? When will it be destroyed from the Earth?
50. How will sin be destroyed and by whom?

51. Will man continue on the Earth forever? Prove from Scripture.
52. If man continues forever and sin will not continue, how does this prove that sin is something separate and distinct from man?
53. From where do the issues of sin come at the present time?
54. What is meant by “put off” the old man and “put on” the new man, and how does this prove that sin is not a part of man’s body, soul, and spirit?
55. Explain fully how men are sinners by nature.
56. How and when did sin and death enter the sinless world, and how does this prove that sin is not a part of man’s body, soul, and spirit as created by God?
57. Explain the origin of sin and the cause of two sets of rebels in the Earth.
58. How did one set of rebels get the upper hand of the others?
59. Who was the first sinner in the universe?
60. Was man in the world before sin came into the human race?
61. Who was responsible for sin in the human race?
62. Who is responsible for continued sin in the human race?
63. Explain the universal effect of Adam’s sin.
64. Give the points of contrast between Adam and Christ in Rom. 5:12-21.
65. Is man constituted a sinner by his personal sins? Is he constituted a Christian by his personal acts of righteousness? Prove.
66. Explain the difference between sinful posterity and the principle of individual sin.
67. By which of these two ways did angels become sinners?
68. What is the source of the “sins” and “lusts” of the world?
69. How has sin passed on from parents to the children?
70. Prove from Scripture that demon powers control sin, sickness, and death.
71. Give a comparison between the original and fallen man.
72. In what sense does sin dwell in man?
73. How can man help living in sin if he is a sinner by nature?
74. Can man choose to live free from sin and serve God?
75. State some of the effects of sin in the human race.
76. Explain the word “carnal” and prove that it does not necessarily mean “sin.”
77. What makes flesh sinful?
78. Can sanctified people be carnal? To what extent? Prove.
79. Name many of the carnal traits that work in men.
80. Can man manifest carnal traits without demon powers?
81. Are saints sometimes tools of Satan? Prove.
82. How can saved men keep entirely free from sinful carnal traits?

83. How does God look upon sin?
84. Can man get rid of sin and out from under its dominion? How?
85. Can man get rid of sin in himself? Why?
86. To what extent can a man get rid of sin?
87. Will sin ever return if one is once rid of it?
88. In what sense and under what conditions will it return?
89. Is man still saved and in Christ if he goes back into sin and if he dies in sin? Prove.
90. Is man damned only for the one sin of rejecting Jesus Christ? Prove.
91. Would man have been damned if Christ had never come?
92. Did Christ die to cancel our many sins or to save us from the one sin of rejecting Him?
93. What was the penalty for sin before Christ ever came?
94. Has the penalty for sin ever been changed since Christ came?
95. How many sins does it takes to damn the soul? Prove.
96. How many sins did it take to curse the Earth originally? Prove.
97. Is sin real sin if committed by the saved? Prove.
98. Can a saved man commit sin? Prove.
99. Will he incur the death penalty if he sins? Prove.
100. Can a man be born-again more than one time? Prove and illustrate.
101. What is the new birth? Is it the same as the physical birth?
102. Can a man be unborn after he is born-again? Why?
103. Were all men saved, and did they all have eternal life in Adam?
104. Prove from Scripture that Peter was converted more than once.
105. Can a man commit sin and not be a servant of sin? Prove.
106. Does a saved man become a sinner again and subject to death if he sins? Prove.
107. Does he have to be converted and saved from death again? Prove.
108. Prove from Rom. 11 that men can be born-again more than once.
109. Prove from Scripture that men can recover themselves out of Satan’s sin.
110. Prove from Galatians that saved men can Fall from grace and that they be born-again and restored if they are ever to be saved.
111. Prove from Romans that a man can go back into sin and die and be lost.
112. Prove from Hebrews that saved men can backslide and be lost.
113. Prove from Rev. 2 and 3 that men must repent and do their first works to be saved if ever they backslide. Does this mean one can be born more than once?
114. Will God forgive and restore a backslider more than once? Prove.
115. What does the Old Testament teach about being renewed again after

backsliding?

24. HOW TO GET RID OF SIN AND SICKNESS

HOW TO GET RID OF SIN AND SICKNESS

In our last lesson we have fully set forth the Bible doctrine of sin. In this lesson we will deal with man's redemption from sin and sickness. The following points show clearly how to get rid of both sin and sickness.

I. Recognition of Sin and Sickness

The first thing to do if one wants to rid himself of all sin and sickness is to recognize that he is a sinner and guilty of eternal punishment. He is sick because of sin, not necessarily because of personal sin, but always and in every case because of the fall of man and because he lives in a fallen and corrupt world. However, he should recognize that Christ died to save him from sins and sicknesses and deliver him from all the works of the devil. Then he should go to God for sure deliverance by faith in the atonement and in the name of Jesus, as he would go to his earthly father to get what had been provided and promised to him.

If man does not believe he is a fallen creature he naturally would not believe in redemption from the Fall. So first of all a true understanding of the Fall and of redemption is necessary before any deliverance can be received. In Lesson Nine, Points IV, VII, and VIII we have made clear the doctrine of the fall of man. In Lesson Twenty-three we have defined sin and have shown the awful guilt that every man is under.

If you are not convinced by now that you are a sinner and need to be saved there is something vitally wrong with you. The thing to do is to lay aside all this rebellion and unbelief in God and His Word and acknowledge your guilt and be sorry for sin (2 Cor. 7:9-11). You must do this before you can be saved. In order to see God you must be saved from sin (Mt. 1:21; Heb. 12:14). You must be

born-again and become a new creature in order to be saved (Jn. 3:1-8; 2 Cor. 5:17). You must be quickened from death in trespasses and sins to a new life (Eph. 2:1-10; Col. 2:13). You must cooperate with God to be cleansed from all sin (Isa. 1:16-18; Jn. 1:12; Eph. 4:20-25; 5:13-14; Col. 3:9-17). You must confess all sin and repent of being a sinner and turn from Satan to God and from darkness to light and from sin to a life of holiness in order to be born-again (1 Jn. 1:9; Lk. 13:1-5; Acts 26:18). You must have faith in Christ and in the atonement (Rom. 3:24-25). You must identify yourself with Christ in His death, burial, resurrection, and manifestation of a new life (Rom. 6:1-13). These are "musts" that have to be done by everyone who wants to be saved. There are many other things one must do after he has been saved, but before he is saved he should not be concerned with these duties.

II. Two Necessary Things to Do to Be Saved or Born-Again

There are two things necessary for one to be saved from all sin, and only two. It is taken for granted, however, that one recognizes that he is a sinner and that Christ died to save him from his sins. *This being understood, there are only two things that must be done and they are:*

1. CONFESSION OF SIN OR TRUE REPENTANCE. There are some ultragrace people who claim that they have discovered a super-grace that will free man of all responsibility of doing anything to be saved, except perhaps one act of faith. They claim when one believes one time, that is all that is ever necessary. The responsibility for eternal salvation passes from the sinner to God and if he is ever lost God will be to blame. They claim that not even confession of sins is necessary to be saved; that man is incapable of repenting; that no man can repent of all of his sins; that if one had to confess all his sins he would never be saved; that prayer is not necessary to be saved; that it is an error to require repentance in this age; that no Scripture requires confession of sin as a condition of salvation since the cross; that salvation is not conditioned upon asking, seeking, or praying to God; that this was all right for Israel before the cross but that it is not now required; that Israel only was commanded to seek the Lord, pray, and repent; and that all Gentiles must do to be saved is to believe and accept Christ.

The Bible does not teach any of these claims. It teaches that men not only can repent but that they must repent to be saved; that men must confess their sins before they can be forgiven; that one must continue to have faith after he is

saved; that one must walk in the light of God's Word to continue to be cleansed from all sin; and that there are many things one must continue to do if he wants to please God and live as God demands of all men.

The word "repent" is used more times in the New Testament than in the Old Testament. There is no authority for teaching that salvation before the cross was any different from what it is now as far as seeking God, repenting, praying, and confessing sins are concerned. There is no authority for saying that there is any difference in how Jews and Gentiles are saved. The Scriptures always have and always will demand that all men must be saved by repentance and faith in God. The Bible does not teach that men are not to repent since the cross and that this was only the duty of the Jews before the cross. Such is a clear manifestation of ignorance, and willful ignorance at that, for no man can teach these things if he desires to teach what the Bible says on these points. There is no excuse for not knowing what the Bible says, for it is clear, as can be seen by anyone who will investigate the truth.

True repentance includes "the sense of personal guilt" (Ps. 51:1-7; 1 Tim. 1:13); "godly sorrow for sin" (2 Cor. 7:9-11); "an apprehension of God's mercy through Christ" (Isa. 53:4-6; Lk. 1:76-78; Titus 3:5-6); and "a turning away from sin to be free from further guilt" (2 Chron. 7:14; Acts 26:18; Jer. 7:3; 18:11; Ezek. 18:30; 33:10-20). It is definitely stated that if men do not repent they will perish, so repentance is necessary (Mt. 11:20-22; Lk. 13:1-5; Rom. 2:5).

In the New Testament, repentance is mentioned thirty-seven times in passages since the cross and only twenty-five times before the cross. The word "repent" with its various endings is used sixty-four times in the New Testament and only forty-six times in the Old Testament, so it is a New Testament teaching as well as an Old Testament one. In no one passage do we find that men are not to repent, pray, confess, or seek God since the cross. The idea is purely a lie of the devil and a doctrine promulgated by ultra-graceists in order to furnish some foundation for their false theories.

In Mt. 28:19-20 the apostles were commanded to make disciples of all nations and to teach men in all of this age that they were to observe all things Christ had commanded them. This proves that all passages on repentance, praying, confessing sins, and meeting other requirements of salvation that were commanded before the cross by Christ were to be taught to all nations since the cross and throughout this age.

BEFORE THE CROSS Christ and others commanded all men to “repent and believe the gospel” (Mk. 1:15; 6:12); to “bring forth therefore fruits meet for repentance” (Mt. 3:8; Lk. 3:8); and “except ye repent, ye shall all likewise perish” (Lk. 13:3-5). Christ repeatedly said that He came to call “sinners to repentance” (Mt. 9:13; Mk. 2:17; Lk. 5:32); and that there was more rejoicing in Heaven over one sinner that repented than ninety-nine just persons that needed no repentance (Lk. 15:1-7).

SINCE THE CROSS Christ again commanded the disciples “that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem” (Lk. 24:46-48). At Pentecost, Peter commanded Jews and Gentile proselytes to “Repent, and be baptized every one of you [not just the Jews] in the name of Jesus Christ for [because of] the remission of sins, and ye shall receive the gift of the Holy Ghost. For [because] the promise is unto you [Jews and Gentiles of that generation], and to your children [Jews and Gentiles of the new generation], and to all that are afar off [Jews and Gentiles of all generations], even as many as the Lord our God shall call” (Acts 2:38-39). In other sermons since the cross Peter demanded men to repent (Acts 3:19; 5:31; 8:22). The whole group of the apostles recognized that God demanded of Gentiles to repent in order to get saved (Acts 11:18). Peter many years later wrote in his epistles that both Jews and Gentiles had to repent to be saved (2 Pet. 3:9).

Paul taught that both Jews and Gentiles had to repent to be saved (Acts 17:30-31; 20:21; 26:20; Rom. 2:4; 2 Cor. 7:8-10; 2 Tim. 2:25; Heb. 6:1, 6). Jesus commanded men to repent as late as 96 a.d. when the last book of the Bible was written (Rev. 2:5, 16, 21-22; 3:3, 19; 9:20-21; 16:9-11).

Men of both Testaments were also commanded to confess their sins to be saved (Lev. 5:5; 16:21; 26:40; Prov. 28:13; Rom. 10:9-10; 14:11; 1 Jn. 1:9). Men in both Testaments were saved by confessing sins (Ps. 32:5; Neh. 9:2-3; Mt. 2:6; Mk. 1:5; Acts 19:18).

The use of prayer in getting forgiveness is commanded (Lk. 11:4; Acts 8:22). Prayer brought salvation to men in both Testaments (2 Chron. 7:14; Ps. 51; Lk. 18:10-14; Acts 9:11; 22:16). Men are promised salvation through prayer and by calling upon the name of the Lord (Acts 2:21; Rom. 10:9-14). Men are also to seek God in order to find Him (Lk. 12:31; 13:24; Acts 15:17; 17:27; Rom. 2:7; 3:11; Heb. 11:6; Mt. 6:33; 7:7-11; Gal. 2:17; Col. 3:1).

No one should try to get right with God who refuses to repent, confess, pray, seek, turn from sin, forsake all, and believe the gospel. When one truly turns to God he does all these things and more. Imagine one trying to do all these things by just one act of faith and nothing else. To teach that men do not have to do these things in this age, or that Jews must do these things and Gentiles are not required to do them, is to demonstrate ignorance of the Bible. God has the same standards for one man that He has for another. All men must meet the same conditions to be saved and to stay saved, "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:9-13). Before the law Abraham was saved by faith and grace. During the law David and others were saved the same way (Rom. 4:1-8). Since the law men are saved in the same way, by faith and grace (Eph. 2:1-10).

Confession of sins and true repentance includes prayer, turning away from sin, forsaking sin, turning to God with godly sorrow, seeking God, asking God, believing God, and having faith in the atonement of Christ. All this is necessary to be saved from sin.

2. THE SECOND THING TO DO TO BE SAVED AFTER ONE KNOWS HE IS A SINNER AND HAS CONFESSED HIS SINS TO GOD IS TO BELIEVE THAT GOD HAS FORGIVEN HIM. "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6); "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8-9); "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jn. 3:16).

God has promised to forgive if men confess. Regardless of feelings one must believe that he is forgiven (1 Jn. 1:9). It must be faith in the right thing—the blood of Jesus (Rom. 3:24-25). Faith in water baptism, church membership, or certain religious rituals will never save the soul. It must be faith in the sacrifice of Christ and in Jesus as a personal Saviour. Nothing else will bring peace to the soul or give any man the least degree of assurance of eternal life. It must be faith from the heart and not simply mental faith or assent to a fact. It must be a faith of surrender to the whole will of God. Paul said, "That if thou shalt confess with thy mouth the Lord Jesus, and shall believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto

righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9-13). This one passage states both of the necessary things that one must do to be saved—confess sins or repent, and believe the gospel.

When one believes from the heart, he gives up all for Christ and wholeheartedly serves God and righteousness. He renounces sin and all things that would hinder his new life of faith. Jesus said, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also he cannot be my disciple . . . So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Lk. 14:26, 33). The word "hate" is a Greek idiom of preference. The idea is that unless you prefer Christ to all else in life you cannot be saved. This is the same as the first commandment of loving the Lord God with all the heart, all the soul, all the mind, and all the strength (Mt. 22:37).

III. How to Get Healed

The same two things that are necessary to save the soul are necessary to heal the body of sicknesses. One must recognize the sickness, the source of it, and then pray and ask God to heal and then believe that it is done. Faith is just as much necessary to heal the body as to save the soul. The law of faith is, "According to your faith be it unto you" (Mt. 9:29). If you believe that you are healed, you are healed. If you doubt or wonder whether you are healed or not, it will not be done. One cannot be healed without unwavering faith that he is healed. James said, "And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him" (Jas. 5:14-16).

In other words, healing comes on the same basis as forgiveness of sins, the atonement (Mt. 8:17; 1 Pet. 2:24). Jesus had power on Earth to do both and He did heal when prayer and faith were manifest on the part of man (Mt. 9:1-7). Since Christ has been given "All power in heaven and in earth" he certainly has as much power now as when He was on Earth. If He has such power today He will freely use it as much as ever before to deliver men from the works of the devil. Paul said, "Jesus Christ the same yesterday, and today, and for ever" (Heb. 13:8).

The only thing that stands between the healing of any man by God is his own personal failure to get together with God through Christ. If this is all that stands in the way of healing and health, it would seem that any person in need would

put forth the greatest effort possible to be healed. God promises it. Jesus died for it. The Holy Spirit is here to enable man to get it. Faith in the atonement will bring it. This is the truth in a few words.

Anyone who wants healing should first go to the Bible to see if these things are true. If they are and he finds them plainly written in Scripture, then he should deal with himself and bring himself to the terms plainly stated in the promises, and there will be no question about the results. Man can by this method get rid of both sin and sickness and stay rid of them. The means that are used to get rid of these enemies will also keep one rid of them. Prayer and faith and complete surrender of the life to God daily will bring the desired results to every child of God. Every person should thank God daily for forgiveness and healing and God will honor this daily faith and keep him saved and healed.

IV. Identification With Christ

The chief secret of all redemptive benefits is man's identification with Christ in His work for fallen man. By identification with Christ we mean our union with Him in all phases of His redemptive work. Everyone who believes in Christ must become identified with Him in every phase of His life, death, burial, resurrection, and manifestation. *Believers are spoken of as being identified with Christ in:*

1. His sufferings (Rom. 8:17; 1 Pet. 4:1-2; Jn. 15:20; 16:2-3; Mt. 10:25).

2. His work (Mk. 16:20; Jn. 14:12-15; Heb. 2:3-4; Acts 1:1-2; Mt. 28:19-20).

3. His crucifixion (Rom. 6:6; 8:12-13; Gal. 2:20; Col. 3:5-17).

4. His death (Rom. 6:3-11; 8:17; 1 Pet. 4:1-2; Col. 3:3).

5. His burial (Rom. 6:4; Col. 2:12).

6. His resurrection (Rom. 6:5; Col. 2:12; 3:1; Eph. 2:5-6).

7. His exaltation and glory (Rom. 8:17; Col. 3:4; Eph. 2:5-6).

8. His security (Col. 3:1-4; 1 Thess. 4:16-17).

Christ identified Himself with man and became sin for him that he might become the righteousness of God in Christ (2 Cor. 5:21). He became man's substitute and died in his place. He died to make him live, to make him well and healthy; to make him strong and victorious over all his enemies; to make him happy and prosperous; and to take him to Heaven to live forever with Himself and God.

Union with Christ means that we are crucified to the world and the world to us (Gal. 2:20; 6:14); that there is nothing in us that the world desires or that we desire of the world; that we are free from sin and Satan and from sickness and failure; and that we are sons of God with power capable of representing God and exercising the full power of attorney according to the gospel.

Not only did Christ become sin for us but He became sick for us that we might be made well. The literal rendering of the Hebrew in Isa. 53:3-5 reads, "He was despised, and forsaken of men; a man of pains [or anguish], and acquainted with sickness: and as one from whom men hide their face he was despised [or scorned]; and we esteemed [or regarded] him not. Surely he hath borne our sicknesses, and carried our pains; yet we did esteem him violently beaten, slain of God, and degraded. But he was slain for our crimes, he was beat to pieces [or maimed] for our guilt; the corrections of our peace was upon him; and with his wounds [or bruises] we are healed." In Isa. 53:10 the Hebrew text reads, "Yet it pleased Jehovah to beat him to pieces; he hath made him sick: when thou shalt make his soul an offering for sin."

These are hard statements to comprehend; that is, it is hard to understand how a human being could have suffered this much but it is true. Isaiah further speaks of Christ in such sufferings as being so marred that He was hardly recognizable as a man (Isa. 52:14). The literal translation of this verse is, "Just as many were dumbfounded at Him, for deformed was His appearance so as not to be human, or His figure no more resembled man."

We have no true conception of how He suffered in taking in His own body the beatings and insults of the mob and the sins and sicknesses of the whole world. Who can be so hard-hearted and ungrateful to Him for His sufferings for him that he can go on in sin and rebellion against Him? It shocks us to know that all these sufferings were heaped upon Him and that it pleased God to cause Him such agonies so that all creation could be redeemed. He was so sinful and sick during this period and was so forsaken by God who detested the sins and

sicknesses of the whole world concentrated in His body until He cried, “My God, my God, why hast thou forsaken me?

If every seeking sinner could see that he died with Christ on the cross and that his sins and sicknesses were borne away at that time it would be easy for him to accept both forgiveness and healing from God. Such teaching is not even a known doctrine to the average church member much less a reality to his soul; therefore is it any wonder that so few attain to the full benefits for which Christ died? Christ not only bore sins and sicknesses and pains, but they were laid upon Him so that He could do away with them. The whole person of Christ was involved in this sacrifice. The body, soul, and spirit of Christ took part and suffered this agony. Every man was nailed to the cross with Christ and every sin and sickness and pain that any man ever had or ever will have was put upon Him.

When we as believers recognize this fact and believe and identify ourselves with Christ we will get the benefits that were made possible by this sacrifice. If He bore our sins no longer are we required to have them or be bound by them; if He bore our sicknesses no longer must we suffer them. Satan has no legal right to put any sin or sickness upon us and we have redemptive rights to reject such works of the devil in our lives.

The Scriptures are clear that neither sin nor sickness shall have dominion over the ones who are delivered from sin and who are filled with the divine life of God. Since Satan has been defeated he cannot put sickness upon us unless we give consent and fail to resist him in faith. We are new creations and the Spirit of God dwells in us. If this be true, and if we believe it, the Spirit will quicken our mortal bodies because He dwells in us (Rom. 8:9-13). If Christ put away sin and sickness we do not have to tolerate such in our lives. With all of our sins and sicknesses, we were nailed to the cross. If we will cease all struggle and exercise a true faith and reckon that we have already died with Christ; that we are buried with Him; that we were resurrected with Him to walk in newness of life, and we are raised together with Him and are now sitting together with Him in heavenly places, we will know in reality the power of His life in us. We were freed from sin when He was freed from the sins He atoned for on the cross. We were healed with Him when He was healed after taking our sicknesses on the cross. As we identify ourselves with Him in His new freedom from sin and sickness, we are made free from them. Let us all take our place in Him and identify ourselves with Him in His freedom from both sin and sickness and fully realize the

benefits of Calvary.

If we have to suffer the sins, pains, and sicknesses that Christ bore in our place, His substitutionary work for us avails nothing. Through the death of Christ we are made alive. It was our sin that caused Him to die. When death slew Him it destroyed itself. When sin conquered Him it was conquered by Him. When disease conquered Him it was conquered by Him. When He put away our sins He also put away our diseases. By His stripes we were healed. We partake of His righteousness and healing when we accept His work for us. Just as our identification or union with sin, sickness, and Satan brought defeat, so our union with Christ brings victory over these things. We were crucified with Christ and if we believe we live with Him by resurrected power, He is our perfect Saviour, Healer, Provider, and all we need in this life, as well as in the one to come.

Just as Christ conquered sin, sickness, and Satan, we can conquer them in Him by proper identification with Him. His victory was our victory. He was victor in our place and we are victors in Him. We were there when the devil was defeated. We were identified with Him when He rose from the dead a master over all Hell. We are masters of these same powers through Christ. We are the ones who must carry on the work of God that Jesus started. There can be no defeat or failure. We are free now if we will only accept freedom in Christ. We have salvation and healing now if we will take it. We must refuse to have either sin or sickness. We must take our rightful place in Christ and conquer in His name. We have the power of attorney, and all we need to do is to use it to get what we want and what is rightfully ours in Christ. We have the power of God as sons of God. We have God’s Word abiding in us. We have the name of Jesus. We have the Holy Spirit. We have faith, knowledge and wisdom. We have the righteousness of God and the experience of a true new creature. We have all that we need to get what we want, so let us cooperate with God and the means of grace and we cannot fail to succeed in what we undertake in Christ.

Questions on Lesson Twenty-four

1. What is the first thing to do to get rid of sin and sickness? Why?
2. Name a few “musts” of the gospel if one wants its benefits.
3. What are the two necessary things to do to get saved and healed?
4. Name the things that ultra-grace people claim are not necessary to be saved?

5. Can these claims of ultra-grace people be proven by the Bible? What does the Bible teach on these points?
6. Is the doctrine of repentance only an Old Testament one? Prove.
7. Is there any authority in Scripture for the doctrine that men were required to get salvation in one way before the cross and another way after the cross?
8. Is there any authority for the doctrine that Jews get saved differently from Gentiles?
9. What does true repentance include? Are all men required to repent to get saved?
10. Is there any Scripture that says men are not to repent, pray, confess sins, or seek God in getting saved?
11. What were the apostles commanded to teach all nations? Does this include repentance, confession of sins, praying, and seeking God to be saved? Prove.
12. What was required of men before the cross in order to get saved?
13. What is required of men since the cross in order to get saved?
14. Prove that both Jews and Gentiles have to do the same things to be saved?
15. Prove from both Testaments that men have to repent, confess sins, pray, seek God, and meet other conditions to be saved.
16. Are men saved by feelings or by faith?
17. Will faith in anything save the soul? Why?
18. What does true heart repentance and faith include?
19. Explain the word “hate” in Lk. 14:26.
20. What two things are necessary in order to be healed?
21. What is the law of faith?
22. On what basis do men get healing from God?
23. What stands between man’s healing and God?
24. What should one do who wants healing for the body?
25. Define identification with Christ.
26. In what aspects are men to identify themselves with Christ?
27. Prove from the Bible that Christ not only became sin but also became sick for us.
28. How does this give us a basis of claiming healing for the body?
29. Should sin or sickness have dominion over saved people? Why?
30. If we suffer the things for which Christ died to take from us, does His work prove a failure? Where is the failure? How can we correct this failure?

Supplement Twelve

For Lessons Twenty-three and Twenty-four

We have seen in Lesson Twenty-three that sin is real. We have seen that God is not responsible for sin and that it is not His will that men be bound to sin. We have studied the many aspects of the doctrine of sin as taught in the Bible. In the last lesson we have explained how to get rid of sin and sickness. The doctrines are clear and the truths are made simple, but this knowledge is not enough in itself to bring to man the benefits that are needed and that are promised. We must next put into personal practice the lessons learned. We must take a personal stand with God and against these enemies of God and man and enter into the experimental phase of redemption.

HOW TO IDENTIFY OURSELVES WITH CHRIST

1. By Making Proper Confession of Sins

This is recognition that Christ died on the cross to atone for our sins and that they were actually borne by Him. When we confess that we are sinners and that He bore our sins on the cross we thus identify ourselves with Him in His work of atonement and cleansing from all sin follows immediately (1 Jn. 1:9).

2. By Crucifying the Old Man

The old man, as we have seen, is the spirit and nature of the devil working in us before we are saved from sin. The old man or the devil constantly works to regain dominion over us after we are saved, so we must be on guard and refuse to give place to the devil (Eph. 4:27; 5:10-18; Jas. 4:7; 1 Pet. 5:8-9). Just because the devil seeks dominion and we are tempted to yield to sin is no sign that we have the old man in us, or that we are in union with the spirit and nature of Satan. It is only when we yield to sin again that we are in harmony with the devil.

By the crucifixion of the old man we simply mean that we recognize that we are freed from him and we no longer obey him in any respect. We must consider ourselves dead to him and that he is dead to us. Paul says, “How shall we that are dead to sin, live any longer therein? . . . Knowing this that our old man was crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall live with him. Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye yourselves to be dead unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield yourselves as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you” (Rom. 6:1-14).

Man must reckon or count himself to be dead to sin and alive to God; that is, he has nothing more to do with sin and everything to do with God. He is to reckon sin as a thing of the past and as non-existent as far as he is concerned. He is to reckon that God is all-and-all and the only thing that matters in his life. Just as parents can and sometimes do cast a child out of their home and cut him off from any further relationship or inheritance, and thus, as far as they are concerned the child is dead, so the believer must completely give up sin and count that he is dead to it. This can be done by reckoning it done by faith in Christ and by giving one’s self wholly over to God and a life of holiness in Christ.

The old man and the whole operation of the devil in life must be ignored and rejected once and for all. The old life, called our old man, which is nothing more or less than the devil working in us, must be done away with and renounced forever. We must reckon that we are new creatures in Christ and the old life dead and that we no longer live as we used to live in sins and lusts that damn the soul. The old life is past and the new life is here. The devil has no more part in us so we reckon him dead (1 Jn. 5:18). The old sins are gone and are counted dead. We are alive to God and we recognize Him as our master. The old life, the old sins, the old man, and the things of the past are still in existence, but as far as we are concerned they are not, because we are dead to them. When we served sin we were dead to God and as far as we were concerned He was not in existence. Now since turning to God and becoming alive to Him we count ourselves to be dead to sin and Satan. One cannot be alive to both. One cannot serve two masters or

live two different lives, so when a man is alive to sin he is dead to God and when he is alive to God he is dead to sin.

3. By Faith in Christ

This includes faith in His name (Acts 3:16; 4:12), faith in His blood (Rom. 3:24-25), faith in His Word (Jn. 15:7; 2 Cor. 1:20), and faith in His death, burial, and resurrection (Rom. 6:1-8; 1 Cor. 15:1-19). We must believe that what Christ died for is ours the moment we accept it. We identify ourselves with Him by faith in all His work and we then receive the benefits for which He died.

4. By Walking in the Light

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (Jn. 1:7-9). This means as we get to know truth we accept it and obey it and it makes us free (Jn. 8:31-32). This is growing in grace and in the knowledge of God (2 Pet. 1:4-10; 3:18).

5. By Taking up Our Cross Daily to Follow Christ

This means forsaking all that the gospel requires one to give up and loving the Lord with all the heart and soul (Lk. 14:25-27, 33; Mt. 19:27-30). As one learns truth he must conform to it daily. Whatever the cross may be that we are called upon to bear we must carry it in conformity to the will of God. All selfishness in obeying truth must be denied and the gospel must be obeyed regardless of personal interests (Mk. 8:34-38; 10:23-31).

6. By Walking and Living in the Spirit

This means that we seek to know the will of God by the Holy Spirit and the Word of God, and that we shall always follow the leading of the Spirit and reject anything in our lives that would be contrary to the Word of God and our best spiritual interests. We must put to death all the works of the flesh and cultivate the fruit of the Spirit (Rom. 8:1-16; Gal. 5:16-26; Col. 3:5-17; Jude 20-24; 1 Pet. 1:3-9).

7. By Constant Prayer and Study of the Word of God

In Lesson Sixteen we have set forth the need of prayer and how to get answers to

our prayers. Along with praying there should be constant meditation in the Word of God and a cheerful obedience to it. It is by meditation and study that we get to know the fine points of truth and of spiritual leadings of God. Men are required to “study” (2 Tim. 2:15), “search” (Jn. 5:39), “continue in,” and “know” the truth (Jn. 8:31-36), “obey it” (Jn. 14:23-24; Acts 5:32; Rom. 1:5), and “meditate in it day and night” (Ps. 1; Josh. 1:7-8). It is by prayer and study and obedience to the Word that faith is increased (Rom. 10:17). We are promised that if the Word abides in us and we abide in Christ we can ask what we will and it shall be done (Jn. 15:7). It is by this that we learn in what ways to identify ourselves with Christ and how to do it.

8. By Faithful Work for God and Consecration to Help Others

We should realize our responsibility and that we are saved in order for us to serve. We should find the most spiritual church in our community, not necessarily the most popular one for this latter kind is not always the most spiritual one. We should choose a church that holds up a genuine standard of Christianity and clean holy living according to the gospel. We should go to a church that demands of its members that they live free from sin and the bad habits that will damn the soul. It will pay us great dividends here and hereafter to choose wisely the church that will help develop our faith and encourage us in following the whole Bible.

Regardless of what church we go to, we must be sure that we cooperate with the pastor and the program of the church in the winning of lost souls. We should attend every meeting that it is at all possible for us to attend. The Bible says, “Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching” (Heb. 10:25). We should back our pastor in prayer and be the kind of members that he can depend upon. We should get busy for God and use every opportunity we get to be a witness for Jesus either in public or in private. Never turn down an opportunity to lead prayer meetings, visit the sick, help the needy, or to do religious and social work.

If you will study the Bible and believe its promises and follow the simple instructions that we give you, it will be impossible to fail God or to fail to get from God the wonderful benefits He has promised. Believe in the reality of sin, sickness, Satan, demons, and God. Learn that the true source of help in life comes from God. Learn how to pray and what to pray for. Do not be satisfied to

live like many so-called Christians around you. Step ahead of the crowd and be an example to others and never stumble over anyone. If you stumble over one hypocrite he is ahead of you or you would not stumble over him. Practice constantly the presence of God and overcome sin and bad habits. Believe that you can have healing and health and all the things promised by God. Seek God daily to attain to these benefits and your life will be blessed beyond anything that you now realize.

Nine Questions For Supplement Twelve. Do You Know:

1. That the Bible tells us the exact day and month Abraham left Ur of the Chaldees? This was on the 15th of April, exactly 430 years to the day before the children of Israel left Egypt: “Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt” (Exod. 12:40-41). Abraham started the sojourn 430 years to the day before Israel left Egypt, according to this passage. (See also Gen. 12:1-3.)
2. That men traveled through the air many centuries before the Wright brothers did? Ezekiel and Philip were both taken through the air by the Holy Spirit (Ezek. 8:3; 11:3; Acts 8:39). John and Paul were taken to Heaven and came back (2 Cor. 12:1-7; Rev. 4:1). Enoch and Elijah were taken to Heaven bodily and will come back and die at the hands of the Antichrist (Gen. 5:24; 2 Ki. 2; Heb. 11:5; Rev. 11:1-11; Zech. 4:11-14). Elijah came back in the days of Christ so he had at least two trips to Heaven, for he is there now (Mt. 17:3-4). Christ and all the Old Testament saints also were taken to Heaven as well as every person who has died in Christ (Acts 1:11; Eph. 4:7-11; 2 Cor. 5:8; Phil. 1:21-23).
3. That Saul was not the first king of Israel and that they had a king over 500 years before Samuel made Saul king? Moses was the first king in Israel, according to Deut. 33:4-5.
4. That the name of David’s mother is given in the Bible? According to 2 Sam. 17:25 her name was Nahash, for there we find that Abigail and Zeruiah were daughters of Nahash. In 1 Chron. 2:13-16 it says that these women were the sisters of David. If they were David’s sisters and if they were the daughters of Nahash, then David’s mother’s name must have been Nahash. It is argued that Nahash is a man’s name. Be that as it may, Noah

was a man's name but it was also a woman's name, according to Num. 27. The same could be true of the name of David's mother. Jesse was the father of David and these women mentioned, so if they were also the children of Nahash, then this must be the name of David's mother. That Nahash was a man, the stepfather of David, is unfounded and a mere theory of man.

5. That God did not create sin and He is not responsible for it? Sin is transgression of the law. God created creatures capable of laws and He made laws, but He did not make His creatures break the law. The ones who broke the law are the responsible ones and God holds them responsible. This has been made clear in Lesson Twenty-three, Point III, 9 and 10.
6. That the hinderer of lawlessness in 2 Thess. 2:7-8 refers to the Church? There are only three things in the world today that hinder lawlessness. They are the Church, the Holy Spirit and human governments. The hinderer that will be taken out of the world must refer to one of these three things. It could not refer to the Holy Spirit and governments for neither will be taken out of the world. It is clear that governments will not be taken for Antichrist will reign over the ten kingdoms during the Tribulation (Dan. 7:23-24; Rev. 17:8-17). The Holy Spirit will be here during the Tribulation, so He could not be the hinderer taken (Acts 2:16-21; Jn. 14:16; Rev. 7:14; 12:17; 19:10; Zech. 12:10). The Church will be taken out of the world (1 Thess. 4:16; Eph. 5:26-27; 1 Cor. 15:51-58), so this must be the hinderer referred to. If you cannot understand how the Church could be referred to as "he," see Eph. 2:15; 4:13 where the Church is called a "man." (See also Supplement Six, Questions 3 and 10; Supplement Seven, Questions 1-8; and Supplement Eight, Questions 1-3.)
7. That the mark upon Cain was not a physical mark or change of color? The Hebrew word for "mark" in Gen. 4:15 means "a pledge." The pledge was stated in the same verse, "Therefore whosoever slayeth Cain, vengeance shall be taken sevenfold." There is no statement that he was marked physically by a change of color or some other mark. (See Lesson Eleven, Point VII, 2).
8. That one man was healed of leprosy three different times? Moses was made a sign to Israel and to Pharaoh three times when his hand was made leprous and was healed (Exod. 4:6-7, 21, 30).
9. That Maher-shalal-hash-baz is not the longest name in the Bible, as is stated in all Bible statistics of men? There is another name equally as long found in the title of the 56th Psalm. (See Isa. 8:3 for the first eighteen-letter word.) Isaiah's son was called "Maher-shalal-hash-baz," meaning "haste ye, haste ye to the spoil," because Judah was soon to be spoiled by Babylon and the

Jews taken into captivity.

25. THE TRUTH ABOUT THE HOLY SPIRIT

THE TRUTH ABOUT THE HOLY SPIRIT

The Holy Spirit is pictured in Scripture as God, as a real person separate and distinct from both the Father and the Son. He is an individual member of the Godhead or deity, and He has a separate body, soul, and spirit from both the Father and the Son.

I. The Deity of the Holy Spirit

1. HE IS SPOKEN OF AS GOD: “Why hath Satan filled thine heart to lie to the Holy Ghost . . . thou hast not lied unto men, but unto God” (Acts 5:3-4); “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are” (1 Cor. 3:16-17; 6:19-20); “Now there are diversities of gifts, but the same Spirit . . . it is the same Lord . . . it is the same God which worketh all in all” (1 Cor. 12:1-11).

2. DIVINE NAMES AND TITLES ARE ASCRIBED TO HIM. The following names and titles used of the Holy Spirit prove His deity and oneness with the Father and the Son:

1. He is called Holy Ghost and Holy Spirit about 97 times.

2. The Spirit of God (1 Cor. 3:16; Gen. 1:2; 1 Sam. 19:20-23; Mt. 3:16).

3. The Spirit of the Lord (Judg. 3:10; Isa. 11:2; 6:1; Lk. 4:16-21).

4. The Spirit of the Living God (2 Cor. 3:3).

5. The Spirit of Christ (Rom. 8:9; 1 Pet. 1:11).

6. The Spirit of His Son (Gal. 4:6).

7. The Spirit of Jesus Christ (Phil. 1:19; Acts 16:7).

8. The Spirit of Burning (Isa. 4:4).

9. The Spirit of Holiness (Rom. 1:4).

10. The Holy Spirit of Promise (Eph. 1:13; Acts 2:33).

11. The Spirit of Truth (Jn. 14:17; 15:26; 16:13; 1 Jn. 4:6).

12. The Spirit of Life (Rom. 8:2; Rev. 11:11).

13. The Spirit of Wisdom and Understanding (Isa. 11:1-2).

14. The Spirit of Counsel and Might (Isa. 11:1-2).

15. The Spirit of Knowledge and of the Fear of the Lord (Isa. 11:1-2).

16. The Spirit of Grace and of Supplications (Zech. 12:10; Heb. 10:29).

17. The Spirit of Glory and of God (1 Pet. 4:14).

18. The Eternal Spirit (Heb. 9:14).

19. The Comforter (Jn. 14:26; 15:26).

20. The Spirit of Your Father (Mt. 10:20).

21. The Spirit of Prophecy (Rev. 19:10).

3. DIVINE ATTRIBUTES ARE ASCRIBED TO THE HOLY SPIRIT. He has the attributes of: “Eternity and Self-existence” (Heb. 9:14); “Omnipresence” (Ps. 139:7-10); “Omnipotence” (Lk. 1:35; Acts 10:38); “Omniscience” (1 Cor. 2:10-11; Jn. 14:26; 16:12-13); “Creation” (Job 33:4; Ps. 104:30); “Holiness” (Rom. 1:4); “Love, Joy, Peace, Longsuffering, Gentleness, Goodness, Faith, Meekness, and Self-control” (Gal. 5:22-23); “Fellowship” (Phil. 2:1); “Glory” (1 Pet. 4:14; 2 Cor. 3:8-18); “Life” (Rom. 8:1-13); “Wisdom and Knowledge” (Isa. 11:2; 1 Cor. 12:8); “Immutability” (Heb. 9:14); “Invisibility” (Jn. 3:8; Col. 1:16); “Infinity” (Rom. 1:4; Jn. 14:26; Eph. 4:30); “Grace” (Heb. 10:29); “Truth” (Jn.

14:17, 26; 15:26; 16:13); “Justice” (Isa. 11:2-5; 4:4); “Will” (1 Cor. 12:11; Rom. 8:27); “Mind” (Rom. 8:27; 1 Cor. 2:10-11; 12:11); “Intelligence” (1 Cor. 2:10-11; 12:11; Rom. 8:27); “Fear, Might, and Judgment” (Isa. 4:4; 11:2; 1 Cor. 12:8-11; Jn. 16:7-15); “Power” (1 Cor. 12:8-11; 2 Tim. 1:7); “Decision” (1 Cor. 12:9-11; Acts 13:2); “Unity” (Mt. 28:19; 2 Cor. 13:14; 1 Jn. 5:7-8); “Authority” (Mt. 12:28; Acts 10:38; 20:28); “Hearing and Speech” (Jn. 15:26; 16:13-15; Acts 2:4; 10:44-48; 19:1-7; 1 Cor. 12:1–14:40; Isa. 28:11); “Unselfishness” (Jn. 16:13-15); “Self-action” (Gen. 1:2; Jn. 14:16-17, 26).

4. DIVINE WORKS ARE ASCRIBED TO THE HOLY SPIRIT. He “creates” (Ps. 104:30); “heals” (Rom. 9:11); “gives life” (Rom. 8:2); “casts out devils” (Mt. 12:28); “convicts of sin” (Jn. 16:7-11); “redeems” (Jn. 3:3-5; Titus 3:5-7); “resurrects” (Rom. 8:9-11); “inspires Scripture” (2 Tim. 3:15-17; 2 Pet. 1:21); “distributes gifts” (1 Cor. 12:4-11); “forms the body of Christ” (1 Cor. 12:13); “endues with power” (Judg. 11:29; 13:25; 14:6); “changes lives” (1 Sam. 10:6-9; Jn. 3:3-5; 1 Cor. 6:11); “directs gospel work” (Isa. 48:16; 61:1-2; Acts 11:12; 16:7); “frees from sin” (Rom. 8:2); “bears witness” (Jn. 15:26; Rom. 8:14-16); “searches the deep things of God” (1 Cor. 2:10-12); “brings things to remembrance and teaches and guides into all truth” (Jn. 14:16-17, 26; 15:26; 16:7-15); “reveals secrets” (1 Cor. 2:10); “dwells in believers” (Rom. 8:9; 1 Cor. 3:16-17); “gives victory over sin” (Rom. 8:1-13); “guides in daily problems” (Rom. 8:14-16); “adopts into God’s family” (Rom. 8:14-16); “helps in prayer” (Rom. 8:26); “washes from sin, sanctifies, justifies” (1 Cor. 6:11); “imparts and causes supernatural powers to be manifested through believers” (1 Cor. 12:1–14:40); “imparts love, joy, peace, longsuffering, goodness, meekness, faith, and self-control through believers” (Gal. 5:22-23); “seals men to divine ownership” (Eph. 1:13; 4:30); “gives access to God” (Eph. 2:18); “imparts revelations” (Eph. 3:1-11); “fills believers” (Lk. 1:15; Acts 4:31; Eph. 5:18); “causes obedience to truth” (1 Pet. 1:22); “speaks of Christ and glorifies Him” (Jn. 16:13-15); “confirms the gospel” (Heb. 2:3-4); and “carries on the work of God in the world” (Jn. 14:16-17, 26; 15:26; 16:7-15; Acts 20:28; etc.).

5. THE HOLY SPIRIT IS ASSOCIATED WITH THE FATHER AND THE SON AS AN EQUAL MEMBER OF DEITY (Mt. 28:19; 2 Cor. 13:14; Eph. 4:1-6; 1 Cor. 12:1-11; 1 Jn. 5:7-8).

6. DIVINE OFFICES ARE ASCRIBED TO THE HOLY SPIRIT. He is the “Author of the New Birth” and the “Direct Executive of God” in all phases of creation and redemption (Gen. 1:2; Jn. 3:3-5; 1 Cor. 6:11; Titus 3:5-7); the

“Inspirer of the Holy Scriptures” (2 Tim. 3:15-17; 2 Pet. 1:21); the “General Overseer of the churches” (Acts 20:28); the “Bestower of Spiritual Gifts” (1 Cor. 12); the “Comforter,” “Helper” and “Guide” of all saints (Jn. 14:16-17, 26; 15:26; 16:13-15; Rom. 8:26); the “Convicter of Sin” (Jn. 16:7-15); the “Power of God in the Earth” (Acts 10:38; Mt. 12:28; Acts 1:8); the “Great Teacher of Men” (Isa. 11:1-2; 61:1-2; Jn. 14:16-17, 26; 15:25-26; 16:7-15; 1 Cor. 2:10-12); the “Preserver of All Things” (Ps. 104:29-30); the “Chief Witness for God on Earth” (Jn. 15:26; 16:7-15; Acts 5:32; Rom. 8:14-16); the “Healer of Saints” (Rom. 8:11); and the “Character Builder” (2 Cor. 3:18; 2 Pet. 1:5-10).

7. THE DIVINE CHARACTER AND PERSONAL TRAITS OF THE HOLY SPIRIT PROVE HIM TO BE DIVINE, as we shall see in Point II, below, on the personality of the Holy Spirit.

II. The Personality of the Holy Spirit

It is of the greatest importance that we believe in the divinity of the Holy Spirit, and also His personality. It is only when we learn these truths that we can give Him the honor, worship, adoration, and personal respect that we give to God. We must learn that the Holy Spirit is not a mere power that we need to get hold of and use, but we must learn that He is a person who is infinitely wise, holy, just, and gracious, and who seeks to get hold of us and use us. We must become acquainted with Him as a person and not merely as an influence or power derived from a person. *The following points prove that He is a real person:*

1. Personal names are given to Him, as proven in Point I, 2, above.

2. Personal pronouns are used of Him (Jn. 14:16-26; 15:26; 16:7-15).

3. Personal attributes are ascribed to Him, as proven in Point I, 3, above.

4. Personal works are ascribed to Him, as proven in Point I, 4, above.

5. Personal references are made concerning Him, as proven in Point I, 5, above.

6. Personal treatment is ascribed to Him.

He can be “resisted” (Acts 7:51); “tempted” (Acts 5:9); “grieved” (Eph. 4:30); “lied to” (Acts 5:3-4); “blasphemed” (Mt. 12:31-32); “insulted” (Mt. 12:31-32;

Heb. 6:4-6; 10:26-29); “quenched” (1 Thess. 5:19); “vexed” (Ps. 78:40; Isa. 63:10); “quieted” (Zech 6:8); “fellowshipped” (Phil. 2:1); and otherwise mistreated or obeyed like any other person.

In the Holy Spirit’s relationship to men He is spoken of as “searching hearts,” “regenerating,” “sanctifying,” “helping,” “convicting,” “teaching,” “quickening,” “guiding,” “witnessing,” “interceding,” “revealing,” “working,” “hearing,” “speaking,” “helping,” “communing,” “appointing,” “commanding,” “counseling,” “comforting,” “inspiring,” “assuring,” “calling,” “hearing,” and in many ways acting as a real person, as seen in point I, above.

As defined in Lesson Four, Point I, 5, a person is anyone who can think, feel, and act; anyone capable of self-consciousness and self-determination; any individual having legal rights and duties; a rational being with bodily presence, soul passions, and spirit faculties. If this is not true of the Holy Spirit, as we have seen in all the facts mentioned above, there is nothing in Scripture that is clear. How could the Holy Spirit do all the things spoken of Him without being a person? How could a mere impersonal force be spoken of as God, and have many divine personal names, titles, offices, acts, attributes, and receive personal treatment and be spoken of by personal pronouns? Thus we must conclude that the Holy Spirit is a real person if we want to harmonize all Scripture.

III. The Holy Spirit is Not the Father or the Son

1. He has been seen with the natural eyes as a separate person from the Father and the Son (Mt. 3:16-17; Lk. 3:21-22; Jn. 1:31-34; Rev. 4:5; 5:6).

2. In Rev. 1:4-6; 3:1; 4:5; 5:6 the Spirit is symbolized by seven lamps of fire, seven eyes and seven horns “before the throne” upon which God the Father is sitting, and “upon the Lamb,” which is a symbol of Jesus Christ. The Spirit then could not be the person of God the Father sitting on the throne, or the Lamb who comes to the Father on the throne and takes a seven-scaled book out of His right hand. Thus we have three persons and each one is distinguished from each other: The Father on the throne; the Son symbolized by the Lamb before the throne; and the Spirit symbolized by seven lamps also before the throne. The fact that Christ and the Spirit are separate symbols seen at the same time and at the same place both before God the Father on the throne proves that they are two separate and distinct persons from each other as well as separate and distinct from the Father. A symbol is something that stands for or represents something else.

Inasmuch as the Father is seen on the throne; Christ and the Spirit are symbolized by two separate beings before the throne; therefore, there must have been three separate and distinct persons involved in the scenes that were seen by the eyes of John when he got to Heaven (Rev. 4:1).

3. In Jn. 14:16-17, 26; 15:26; 16:7-15 the Holy Spirit is spoken of as another Comforter (Helper), who could not be sent until Christ had gone back to Heaven and was glorified (Jn. 7:37-39; Acts 2:33-36), but would then be sent as a separate person from the Father and the Son. The Greek allos, like the English "another," means "another of the same kind, but different from," "not the same one," "distinct from another," and "one more," as proven every place where such word is used (Mt. 2:12; 8:9; 10:23; 13:24, 31, 33; 21:33; 26:7). Otherwise the passages would not make sense.

Common sense alone demands for us to understand that when the word "another" is used it means "two or more." It is used of the Father as being another from the Son (Jn. 5:32). If the Spirit is another from the Son who promised Him, and another from the Father who sent Him; and if the Father was another from the Son, there must be three distinct persons in the Godhead and all three can be called "God." All three persons are distinguished from each other by the word "another" in Jn. 5:32; 14:16.

4. A clear distinction is made between "the name of the Father" and "of the Son" and "of the Holy Ghost" (Mt. 28:19). All three have separate and personal names by which they are known, as is clear from this passage and many others.

5. A clear distinction is made between the Son who prays, and the Father to whom He prays, and "another Comforter" for whom He prays, who was given in answer to prayer, and who came from the Father and the Son as our "Helper" (Jn. 14:16).

6. A clear distinction is made between Jesus who went away as one distinct person (Acts 1:11) and the Holy Ghost who came to take His place as "another" distinct person (Jn. 14:16-17, 26; 15:26; 16:7-15).

7. A clear distinction is made between the Son who is exalted at the right hand of the Father, and the Father who is on the left hand of the Son, and the Holy Ghost who is sent from the Father and the Son to take the place of Jesus among men (Acts 2:33-36; 7:56-59; Jn. 14:16-17, 26; 15:26; 16:7-15; Rom. 8:34; Eph. 1:20;

Col. 3:1; Heb. 1:3; 8:1; 12:2).

8. A clear distinction is made between the Son who was already given (Lk. 1:35; Jn. 3:16), and the Holy Ghost who was not yet given before Jesus was glorified (Jn. 7:37-39; Acts 2:33-36; 5:31).

9. A clear distinction is made between the Holy Ghost that came upon Mary, and the child that was born of Mary by the Holy Ghost (Mt. 1:18-25; Lk. 1:32-35).

10. A clear distinction is made between the Son who can be blasphemed with forgiveness possible and the Holy Ghost who cannot be blasphemed with forgiveness (Mt. 12:31-32; Mk. 3:29-30; Lk. 12:10). If the Son and Holy Ghost were not two distinct persons they could not be blasphemed with different results. A third person, the Father, must be understood in such forgiveness, for it is the Father that forgives men as the head of the Godhead (1 Cor. 11:3; Mt. 6:9-15; 18:35; Eph. 4:32).

11. A clear distinction is made between Jesus who was bodily in Mary's womb and the Holy Ghost who was not bodily in Mary's womb, and who filled others (Lk. 1:15, 39-41, 67-79).

12. A clear distinction is made between Jesus outside of the womb of Mary and the Holy Ghost who filled and baptized Mary thirty-three years later at Pentecost (Acts 1:14; 2:1-4). The same distinction is made in the case of disciples at Pentecost: The Holy Ghost came and filled and baptized them while the Son was at that time "exalted at the right hand of the Father in Heaven (Acts 2:1-4, 33-36). The same distinction is clear in the case of Stephen (Acts 7:56-59); Paul (Acts 9:17); and others who were filled and baptized in the Holy Ghost at the time Jesus was in Heaven at the right hand of God (Rom. 8:34; Eph. 1:20; Heb. 1:3).

13. A clear distinction is made between Jesus whom the Samaritans had received and the Holy Ghost whom they had not yet received (Acts 8:5-25).

14. A clear distinction is made between Jesus who was once powerless to do miracles and the Holy Ghost who anointed Him at thirty years of age to do miracles (Jn. 2:11; Acts 10:38; Isa. 11:1-2; 42:1-5; 61:1-2; Lk. 4:18-21; Mt. 3:16-17).

15. A clear distinction is also made between the Son who was "anointed," and

the Father who sent the Spirit to anoint Him, and the Holy Ghost Himself who did the anointing (Mt. 3:16-17; Acts 10:38; Isa. 11:1-2; 42:1-5; 61:1-2; Lk. 4:18-21).

16. The Holy Ghost is distinguished from Christ by the fact that Jesus said, “He shall not speak of himself,” but “He shall glorify me” (Jn. 16:13-15).

IV. The Holy Ghost Has a Personal Spirit-Body

As we have seen in Lesson Four, God has a personal body, soul, and spirit like man. We have seen that they are three distinct persons in the Godhead and all of them are called “God.” If God has a body, soul and spirit and if there are three distinct persons in the Godhead, then each person in the Godhead naturally has a personal body, soul, and spirit as does each human being. If there was nothing in Scripture that says that they all have bodies, our intelligence and reason would convince us that they do have. No person can exist without a body or a shape. Even demons, who are classed as disembodied spirits, have shapes and forms. The inner man of each human being has a shape and form which is tangible and real. It can wear clothes, eat, feel, know, and do all other things when out of the body that it could do while in the human body, as we have proven in Lesson Four, Point II, 7, the last paragraph. Disembodied spirits have all had outer forms or bodies at one time when they were first created; for Paul argues in 1 Cor. 15:35-50 that all things in creation have bodies; bodies for human beings, fish, birds, beasts, sun, moon and stars; heavenly bodies and earthly bodies; and natural bodies and spiritual bodies. No person was ever without a body in a normal creative state. Shall we believe that God alone of all beings in the universe is the only real person that has no body or shape? Shall we believe He is a disembodied Spirit? Shall we believe that He is not as real as other beings in existence? There is no scriptural grounds for such ideas so we had better forget them.

If the fact is revealed that there are three separate distinct beings in the deity or Godhead, this would be sufficient to warrant the conclusion that each of them have separate bodies, souls, and spirits, like all other separate and distinct beings. Even disembodied spirits are separate and distinct from each other and can be numbered as are all other beings. Shall we conclude that only one of the members of the Godhead has a body, soul, and spirit, as proven of God in Lesson Four, and that the other two persons of the deity are bodiless and do not have souls and spirits? In that case there would only be one person, but since there are

three persons entirely separate and distinct from each other, it is only reasonable that each of them are the same in substance and nature, and that they all have had from eternity the same kind of spirit-bodies, soul passions, and spirit-faculties. There is nothing in Scripture to the contrary. On the other hand, two and three persons have been seen with separate bodies at the same time and at the same place by men.

Daniel saw two of them with separate bodies at the same time and at the same place (Dan. 7:9-14). Stephen saw two of them at the same place (Acts 7:56-59). Others saw different members of the Godhead at different times and places and every time any one of them has been seen He has appeared in a real body. See Lesson Four, Point II, 3, 7, 8, and 9 for proof that God has a body, soul, and spirit! In Lesson Twenty-seven we shall study many plain statements of three separate and distinct persons in the Godhead. If these facts be true, then it is only logical and scriptural to conceive of each of the three persons in the Godhead as having a personal spirit-body, soul, and spirit like all other persons that are in existence. If they are separate and distinct persons, then each one would have to have His own personality, spirit-body, soul, spirit, and His own individuality in every sense that it is understood and required of any other person in existence.

If we spoke of three persons among angels or men and described the body, soul, and spirit of only one of them, it would be clearly understood that the other two were similar to the one that was described. All persons of like nature, powers, attributes, and works are naturally the same regardless of how many there are in existence. The members of the Godhead are exactly the same in every sense and have been from all eternity, so if one of them had a body by nature then all of them had spirit-bodies exactly the same until one of them took a human body to redeem.

To be more specific, all angels have like spirit-bodies, souls, and spirits; all men have the same kind of bodies, souls, and spirits; all animals of the same species have the same likeness; and all demons are similar. Thus every person or thing in existence is similar to all other persons and things of the same nature and essence. So it is with God. All separate persons in the Godhead are the same in essence. They were the same in body, soul, and spirit until Christ became a man. If one has a personal body, they all have bodies; if one has a personal soul, they all have souls; and if one has a personal spirit, they all have spirits. On the other hand, if no one of them has a personal body, soul, and spirit, then none of them have. We cannot think of the deity as existing without personality, without body,

without soul, without spirit, without form and shape, and without all the bodily parts, soul passions, spirit faculties or attributes that the Bible teaches. If we do not believe what the Bible says about God, let us be frank and say that the Bible is a plain lie in hundreds of places and we know not what part of it to believe and what part of it not to believe. Let us say that God does not know enough about Himself to know what to say about Himself, and that He does not know the human language sufficiently to make Himself clear on any point. Let us throw the Bible away and live without any fear of ever coming in contact with anyone who is real and who will someday judge us. If God is not real then we will never stand before Him to be judged, since there will be no judgment.

Shall we take this attitude toward God and His Word? If not, then let us come to our senses and give God credit for being able to know how to use the human language and to know how to reveal Himself to us in plain language. Let us throw away all the foolish and unscriptural theories about God and believe the wonderful truths that are plainly revealed in plain language in the Bible, as we have seen in Lessons Four, Twenty-one, and in this lesson.

Not one of the plain facts in Points I to III above could possibly be understood if we do not consider the Holy Spirit as a real person with a spirit-body, soul, and spirit, like the Father has. If personal names, attributes, works, offices, characteristics, treatment, personal pronouns, personal references, and descriptions of a person are used of the Holy Spirit, then He must be recognized as a real person with a spirit-body, soul, and spirit. If He is distinct from both the Father and the Son, as proven in Point III above, then He is bound to have a separate spirit-body, soul, and spirit from either the Father or the Son. The same Scriptures that prove one person of the Godhead has a personal body, soul, and spirit will prove that each of the three separate and distinct members of deity also have them. *The following points prove that the Holy Ghost has a spirit-body:*

1. He is distinctly called God in Acts 5:3-4. God has a body, as we have proven in Lesson Four, Point II, 1-9.

2. The personal names given to the Holy Spirit prove that He has a body. Personal names are never given to an abstract power or an influence that belongs to some person.

3. The divine attributes, which are faculties of a real person, prove the Holy

Spirit to be a real person. He would not have these personal attributes if He were not a person. He could not be a person without bodily parts through which these personal powers are manifested. He would have to have a body or He could not manifest Himself and His personal powers in the material world.

For example, how could He be present if there is nothing about Him to make Himself known? How could anyone tell He is present if He is incapable of manifesting His presence? How could He move upon the face of the waters if there is nothing to move, as required in Gen. 1:2; Ps. 104:30? How could He manifest His power if He is incapable of free and independent choice in doing so, or if He should be a mere influence? Do influences have power of choice and responsibility? How could He search and know the things of God and impart that knowledge to others if He were a mere power of another person? How could He prophesy or know what to predict if He were not a real person and how could He be such a person without powers of visible manifestation? How could He have will power, mind, intelligence, choice, judgment, fear, power, decision, authority, hearing, speech, unselfishness, and other attributes and powers if He is not a real person having a spirit-body like angels and other spirit-beings?

4. The divine personal acts of the Holy Spirit, which require real bodily action prove that He has a body. The Spirit has been the direct power of operation and the agent of God in creating all things, directing gospel work, revealing and inspiring Scriptures, and many other works of God. Since we read that it was by God's fingers, hands, and other bodily parts that He did all these things, then, if the Spirit was the direct agent in doing them, it proves that He has fingers, hands, and bodily parts (see Lesson Four, Point II, 7-9).

5. The Holy Spirit is spoken of as being associated with the Father and the Son in all their work and as being associated with men on Earth as their General Overseer, directing them in gospel work, as to what to preach, where to preach, and where not to preach (2 Cor. 13:14; Acts 10:19; 13:2; 15:28; 16:6-7; 20:28; 2 Pet. 2:21). Such association as a member of the Godhead and as the Overseer of men proves His personality as well as the fact that He has a body with bodily parts, soul passions, and spirit faculties through which He carries on His work. How could any person do this work without a body, soul, and spirit?

6. The divine offices of the Holy Spirit prove Him to be a real person with a body. How could He be the executive of God in creation and redemption and be different from God in body, soul, or spirit? How could He be the chief witness

for God in the Earth and not be a separate witness from God the Father? How could He do the other things that it is His duty to do if He were not as real as the Father and Son, and if He did not have a separate body from theirs?

7. The treatment that is ascribed to Him proves Him to be a real person with a spirit-body. How could He be grieved, resisted, lied to, tempted, vexed, and otherwise mistreated if He does not have a real personal body, soul, and spirit?

8. The fact that there are so many distinctions between the Father, the Son, and the Holy Spirit proves they are three separate persons, and if so they all have bodies, souls, and spirits or they could not be the same in nature, power, and substance.

9. The fact that He has been seen with the natural eyes as a separate person from the Father and the Son proves that He has power to manifest Himself visibly as a separate person from the other two. (See Points III, 1-16, above.)

10. The fact that He is subordinate to the Father and the Son and has been sent and is capable of being sent from them proves He is a separate and a real person like they are (Jn. 14:26; 15:26). He is a person sent from God just as Christ was sent (Jn. 6:29; 8:29, 42). Only persons can be sent on missions from each other. If Jesus was a real person with a body, the Holy Spirit must also be, for both were sent in the same way on special missions.

11. He is distinguished from mere power in many passages (Acts 10:38; Rom. 15:13, 19; 1 Cor. 2:4; Lk. 1:35; 4:14; 1 Cor. 12:4-11). Power is an attribute exercised by a person and manifested by bodily faculties. The Spirit must be a person with a body in order for all things spoken of Him to be true.

12. There is no statement in Scripture that says He does not have a body, so any teaching to the contrary is man’s theory and is not worth a thing. On the contrary, all Scriptures speak of Him as being God and as having the same attributes and powers, and as being the same as the Father in essence. In the circumstances it is naturally left up to us to believe the only thing that is logical to believe in view of the revelation of God in Scripture. The Bible is very clear that there are three separate and distinct persons in the Godhead and just because each one is not singled out in particular with a complete duplicate description of each of them, there is no reason to believe that only one has a body, soul, and spirit, and the other two do not have. Any other conclusion would be unreasonable and out of

harmony with Scripture. We would not accept any other illogical conclusion in connection with facts not connected with God, so why be so lacking in reason and intelligence just because the subject is the Godhead?

The only difficulty in the way of believing that God has a body is that of thinking that spirits are unreal, and that they do not have bodies, souls, and spirits. Men have had a vague conception of what a spirit is like, but we have already seen in Lessons Four and Six that all spirit-beings have real spirit-bodies, souls, and spirits. Even the soul and spirit of a man and the disembodied spirits called demons are real and of a spiritual material substance and can wear clothes, talk, walk, see, hear, think, choose, and have feelings, passions, and desires. This we have proven in the last paragraph of Lesson Four, Point 7 and Lesson Six, Points VI, VII, and IX.

In Lesson Four, Point II, 1, we have seen that everything in the whole creation has a body or a shape. There are heavenly and earthly bodies, and spiritual and material bodies. The spiritual bodies are just as real as the material ones, so it is not hard to conceive that the Holy Ghost has a spirit-body like the Father still has, and like the Son did have before He became a man and took a human body. No man knows of any such thing as formless spirit-beings, so why try to understand God by something that is not known? Why not understand Him by what is “clearly seen” and known, as Paul taught in Rom. 1:20? Then we will understand God.

V. The Holy Ghost Has a Personal Soul Like Man

As we have seen in Lesson Four, Point II, 8, God has a personal soul, so naturally if the Holy Ghost is God He also has a personal soul with the same soul feelings, emotions, appetites, and desires as expounded in the Scriptures as faculties of God in the above-mentioned point. In addition to all this evidence, the facts stated in this lesson about the Holy Spirit prove that He has a soul, and as defined in Lesson Four, the soul is the seat of the affections, emotions, passions, desires, appetites, and all feelings. The attributes and personal acts of the Spirit, as listed in Point I, 3 and 4 and Point II, 6, of this lesson prove that the Spirit has emotions, desires, and feelings like any sentient being.

The Holy Spirit, as seen in these points, has “love,” “joy,” “peace,” “longsuffering,” “gentleness,” “goodness,” “faith,” “meekness,” and “self-control” (Gal. 5:22-23), “fellowship” (Phil. 2:1); “life” (Rom. 8:1-13); “fear”

(Isa. 11:2); “inspiration” (2 Tim. 3:15-17; 2 Pet. 1:21); and other soul feelings and manifestations of the various senses. Therefore, the Holy Ghost has a personal soul like other persons.

VI. The Holy Ghost Has a Personal Spirit Like Man

As we have seen in Lesson Four, Point II, 9, God has a personal spirit, so naturally if the Holy Spirit is God He also has a personal spirit with the same kind of intellect, will, and choice power as given in the Scriptures in connection with God in the above-mentioned point. Then too, the facts stated in this lesson about the Holy Spirit prove that He has all the spirit faculties that God has. The spirit, as defined in Lesson Four, is the seat of the intellect, the mind, the will, or that which knows. The attributes and personal acts of the Holy Spirit, as listed in Point I, 3 and 4 and Point II, 6, of this lesson also prove that the Holy Spirit has a personal spirit.

The Spirit, as seen in these points mentioned above, has “wisdom and knowledge” (Isa. 11:2; 1 Cor. 12:8); “truth” (Jn. 14:17, 26); “justice” (Isa. 11:2-5); “will” (1 Cor. 12:11; Rom. 8:27); “mind” (Rom. 8:27); “intelligence” (1 Cor. 2:10-11; 12:11); “power” (1 Cor. 12:8-11); “decision” (1 Cor. 12:9-11; Acts 13:2), and “hearing and speech” (Jn. 15:26; 16:13-15). He also “teaches,” “guides into all truth,” “reveals secrets,” and “carries on the work of God” and otherwise exercises spirit-faculties in a way similar to other intelligent beings. Therefore, we must conclude that He has a personal spirit like other persons.

He is the third person of the divine Trinity. This is clear from the fact that He is always associated with the Father and the Son as the third member of the Trinity (Mt. 28:19-20; 2 Cor. 13:14; 1 Jn. 5:7-8). He is spoken of as proceeding from both the Father and the Son (Jn. 14:16-17, 26; 15:26; 16:7-15). The Father is spoken of as being “the head of Christ” (1 Cor. 11:3). The Father then is the first person, the Son is the second person, and the Holy Ghost is the third person of the Trinity. All three are eternal Beings (Ps. 90:2; Mic. 5:1-2; Heb. 9:14).

The Holy Spirit is co-eternal with the Father and the Son. All three of the members of the Godhead are eternal Beings separate and distinct from each other as to individuality but one in unity and essence (Ps. 90:2; Mic. 5:1-2; Heb. 9:14).

The Holy Spirit has always been associated with the Father and the Son in the

eternal plan of creation and redemption of all things, as seen in Supplement Five, Question 1, Lessons Nine and Ten. The many thousands of personal acts of the Holy Spirit from Gen. 1:2 to Rev. 22:17 require us to believe that He is a real person, with a personal body, a personal soul, and a personal spirit.

VII. The History of the Work of the Holy Spirit

The Bible reveals numerous works of the Holy Spirit among men, and an understanding of these acts in behalf of God and man will enable one to see what he should expect in his own personal life. All that He has done for men in the past He is able and will do for them now, and there is no excuse for limiting His work among men today. *Note the following facts in Bible history:*

THE HOLY SPIRIT . . .

1. Moved upon the chaotic Earth and restored it to a habitable state in six days and created new life as we see it today (Gen. 1:2; Ps. 104:30; Job 33:4).

2. Gave Joseph power to interpret dreams (Gen. 41:14-44).

3. Filled the workers of the tabernacle with wisdom and knowledge to make material things that the ordinary man could not do (Exod. 28:3; 31:3; 35:31).

4. Enabled Moses and the elders of Israel to give just judgment and He endued them with physical strength that no natural man could have had (Num. 11:10-25).

5. Gave men power to prophesy (Num. 11:25-30; 24:2; 1 Sam. 10:6-11; 19:20-23; 2 Sam. 23:2; 2 Chron. 15:1-7; 20:14-19; 24:20-23).

6. Gave men power to impart spiritual gifts to others (Num. 34:9; Rom. 1:11; 1 Tim. 4:14; 2 Tim. 1:6; Heb. 6:1-2).

7. Gave men victory in war (Judg. 3:10; 6:34; 11:29; 1 Sam. 11:6).

8. Gave Samson supernatural physical strength (Judg. 13:25; 14:6, 19; 15:14); and made Saul into another man (1 Sam. 10:6-11).

9. Inspired men to write songs (2 Sam. 23:2; etc.).

10. Departed from the lives of men (1 Sam. 16:13-23; Ps. 51:11).

11. Gave men different degrees or measures of power (Num. 11:10; 2 Ki. 2:9; Jn. 3:34).

12. Rested upon men (Isa. 11:2; 42:1; 61:1; Lk. 4:16-21).

13. Anointed men freely like rain (Isa. 32:15; 44:3; Ezek. 39:29; Joel 2:28-29).

14. Was equal with the Father in sending the prophets (Isa. 48:16).

15. Has many times lifted up a standard against the devil (Isa. 59:19).

16. He has become the enemy of men when they rebelled and vexed Him (Isa. 63:10).

17. Has entered into people (Ezek. 2:2; 3:24; Dan. 4:9).

18. Has lifted men and carried them through the air (Ezek. 3:12-14; 8:3; 11:1, 24; 37:1; 43:5; Acts 8:39).

19. Has filled men with power (Mic. 3:8; Zech. 4:6; Acts 1:8; Rom. 15:19, 29).

20. Has been seen in bodily shape like a dove (Lk. 3:21-23; Jn. 1:32-33).

21. Has led men to be tested (Mt. 4:1; Lk. 4:1).

22. Has spoken through men in their own tongue as well as various languages (Mt. 10:20; Acts 2:4; 10:44-48; 19:1-6; 1 Cor. 12:1–14:40).

23. Has manifested great power through men (Mt. 12:28; Acts 10:38).

24. Has directed men in various ways (Lk. 2:27; Rom. 8:14-16).

25. Has re-created men (Jn. 3:3-8; Eph. 4:22-24; 2 Cor. 5:17; 1 Cor. 6:11).

26. Has been given to men without measure (Jn. 3:34; 7:37-39; 14:12).

27. Has executed judgment because men have tempted and lied to Him (Acts 5:3-10).

28. Has spoken to men as a person (Acts 8:29; 10:19; 11:12).

29. Has directed gospel workers (Acts 8:29; 10:19; 11:12; 13:1-3; 16:7).

30. Has made men free from the law of sin and death (Rom. 8:2).

31. Has caused men to have holy desires (Rom. 9:1-13).

32. Has dwelled in men and still does (Rom. 8:1-16; 1 Cor. 3:16-17).

33. Has raised up Jesus from the dead (Rom. 8:11).

34. Has enabled men to mortify the deeds of the body (Rom. 8:1-13).

35. Has led men into all truth (Rom. 8:14-16; Jn. 14:16-17, 26; 16:15).

36. Has adopted into the family of God (Rom. 8:14-16).

37. Has helped in prayer (Rom. 8:26-28; Eph. 6:18; Jude 20-24).

38. Has given revelations of God (1 Cor. 2:10).

39. Has imparted spiritual gifts to people (1 Cor. 12:1–14:40).

40. Has written on the fleshly tables of the heart (2 Cor. 3:3-15).

The Holy Spirit has brought these and many other benefits to men in various ages in the past and He will bring every one of these benefits today to every believer if he will but learn the truth and conform to the plan of God. The Spirit of God has worked in all past ages and has blessed men according to every promise of God and according to the faith of the individual and this will be the case always.

VIII. How the Holy Spirit Dwells in Men

The Holy Spirit dwells in men only in the sense of union with, but never by bodily entrance into the human body to live there like an incarnation. God and man are in perfect union and are considered as being one and dwelling in each

other. (See the scriptural proof of the doctrine of interpenetration in Lesson Four, Point I, 4, and II, 7.)

Questions on Lesson Twenty-five

1. Give scriptural proof that the Holy Spirit is God.
2. Give at least ten names and titles of the Holy Spirit that prove He is divine.
3. Give some attributes of the Spirit that prove that He is God.
4. Give a list of divine works and acts which prove Him to be God.
5. In what sense is the Spirit associated with the Father and Son?
6. What divine offices of the Holy Spirit prove Him to be God?
7. Give a number of reasons proving the Spirit to be a person.
8. Could the Spirit be a divine person separate from both the Father and Son?
9. Give at least ten reasons why the Spirit could not be the Father or the Son.
10. Prove from Scripture that there are three separate and distinct persons in the Godhead.
11. Prove from Scripture that the Holy Spirit has a personal body separate and distinct from both the Father and the Son.
12. Do demons and human souls and spirits out of their bodies have forms and shapes?
13. Give Scriptures plainly revealing separate bodies for different members of the Godhead
14. Is it reasonable and biblical that all demons are of like nature and kind?
15. Is it reasonable and biblical that all angels have like bodies, souls, and spirits?
16. Is it reasonable and biblical that all human beings have like bodies, souls, and spirits?
17. Is it reasonable and biblical that God the Father, God the Son, and God the Holy Spirit are the only Beings in the universe that are not the same and that could not have separate bodies, souls, and spirits?
18. Are they the only ones that exist as three separate persons without personal bodies, souls, and spirits, or do they have just one body between the three to dwell in?
19. Where is there in the Bible a statement that says there is only one body for the three persons, or that two of them are bodiless and only one has a body?
20. Is it not reasonable to believe that God the Father knows enough about Himself to reveal Himself and the other members of the deity?
21. If He has said “there are three that bear record in heaven” is it not true?

22. If there are three then there cannot be one person only, and if there are three, then would not all three have separate bodies, souls, and spirits?
23. Is not this idea of God conceivable, and more so than the foolish theory that there are three persons in one person and that this one person does not even have a body?
24. Give scriptural facts proving that the Holy Spirit has a personal soul.
25. Give scriptural reasons proving that the Holy Spirit has a personal spirit.
26. Prove from Scripture that the Holy Spirit is the third person of the Trinity.
27. Give a gist of the history of the Holy Spirit in Scripture.
28. Explain how the Holy Spirit dwells in men.

26. THE GIFTS AND FRUIT OF THE HOLY SPIRIT

THE GIFTS AND FRUIT OF THE HOLY SPIRIT

The subject of gifts of the Spirit is one of the most misunderstood doctrines of Scripture. We have repeatedly pointed out that the terms “children of God” and “sons of God” mean something. When we say that God is our Father and that we are His children, we mean that God has not only accepted us but that He has endued us with power to become the sons of God with power to represent Him in the world as He would represent Himself. As children of God, we are partakers of the supernatural and divine power that belongs to God.

God has made full provision for the full manifestation of His power and life through His people. In previous lessons we have proven what God’s plan is for the needs of man and how that every believer has the power of attorney to act in the place of Christ among men. Believers are partakers of the divine nature (2 Pet. 1:4). They have access to God and freedom to exercise the divine powers that belong to the family of God.

Everything in existence partakes of the same nature, powers, attributes, and characteristics that belong to its particular species. The fish partakes of all the powers and traits of its own kind. The birds partake of every bird-like faculty and characteristic. The various animals also follow their own kind. The human race is the same. And so it is with the family of God. The moment anything is born it has certain powers of its parents. The offspring of a fish can swim and live in water; the bird can fly, and the dog can bark. It would be a miracle for the dog to live in water or the fish to live and fly in the sky. This would be contrary to nature.

It is likewise contrary to nature that men can be born of God spiritually and partake of His nature and live and act contrary to the nature of God. The sons of God should manifest a supernatural nature in life through the indwelling of the

Holy Spirit and through faith in the name of Jesus Christ and His atonement. God has provided the baptism in the Spirit and the gifts of the Spirit for such manifestation of divine life in His sons.

There is nothing more specific and detailed in Scripture than the plan of God for divine-human sons endued with power to represent God in the Earth. In previous lessons we have given hundreds of Scriptures to prove this. The spiritual tools of God are the gifts of the Spirit which He wants exercised in full by all of His Earth-sons. He has repeatedly demonstrated His will through the prophets, through Jesus Christ, and through early believers. He has repeatedly promised such power to every believer, so there is no excuse for ignorance concerning this subject.

Paul started his discourse of spiritual gifts by saying, “Now concerning spiritual gifts, brethren, I would not have you ignorant” (1 Cor. 12:1), and he ended his discourse by saying, “But if any man be ignorant, let him be ignorant” (1 Cor. 14:38). It seems that the more simple and detailed the truths of God are, the more people are ignorant of them. Every time Paul uses a statement such as “I would not have you to be ignorant” the subject is one of the simplest in Scripture to understand. If it is at all difficult it is simply and clearly explained in detail so that there can be no misunderstanding if one wants to understand at all. (See Rom. 1:13; 11:25; 1 Cor. 10:1; 12:1; 2 Cor. 1:8; 1 Thess. 4:13-17). The only reason that anyone could possibly misunderstand is that he deliberately refuses to understand, as plainly expressed by the statement above, “But if any man be ignorant, let him be ignorant.”

In Lesson Eighteen, Point IX, we have seen that the gifts of the Spirit were manifest in all Old Testament ages with the exception of the gift of tongues and interpretation of tongues. Saints of old had great power with God and even greater power in many instances than manifested today through modern believers. Let any honest heart compare what power he has with what some of the saints of the Old Testament had and with what Christ and the apostles exercised, and he will have to acknowledge that he is falling far short of what men of God of Bible days experienced. Is this normal? Is this the teaching of the Bible? Is it the will of God for this condition to be true of modern believers?

We cannot bring ourselves to say that this is God’s best in view of the many hundreds of Scriptures on the subject. God has been a God of signs and wonders in both Testaments. He is ever the same. His faculties are constant, His attributes

are eternal, and His divine powers are immutable. He has never changed in power nor will He ever change. He is not evolving and He will never evolve in divine powers. He is today as ever He has been or ever will be. He will never be what He is not, and what He ever was He is. God's energies do not grow, and His plan of using power for the highest good of all creation never changes.

The gifts of the Spirit are not new. They have been exercised of old in greater power than we see manifest by modern saints. These were not just temporary loans of power to the Old Testament saints, as some teach. They were permanent anointings and gifts, and they were just as much "without repentance" on the part of God, as they are today (Rom. 11:29). No calling of God or no gift of the Spirit in any age has been a mere loan or a temporary faculty if it was really given to any person. Solomon said of His gift of wisdom after he had backslidden, "Also my wisdom it remained with me" (Eccl. 2:9). There is no statement of any kind that says the Old Testament gifts and anointings were only loans and were only temporary. This is just a theory of man and is to be valued only as such.

I. Pertinent Questions Concerning Spiritual Gifts

1. HOW MANY GIFTS ARE THERE? There are nine gifts as follows (1 Cor. 2:4-11):

(1) The gift of the word of wisdom.

(2) The gift of the word of knowledge.

(3) The gift of faith.

(4) The gifts of healing.

(5) The gift of the working of miracles.

(6) The gift of prophecy.

(7) The gift of discerning of spirits.

(8) The gift of divers kinds of tongues or languages.

(9) The gift of the interpretation of tongues or languages.

2. WHOSE GIFTS ARE THEY, AND WHO WORKS THEM? They are the gifts of the Holy Spirit, and He is the one who operates them in the lives of believers. “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. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and selfsame Spirit, dividing to every man severally as he will (1 Cor. 12:4-11).

3. WHAT IS THE PURPOSE OF THE GIFTS? The purpose is to enable all believers to do the works of Christ and to carry on the work that He began both to do and to teach (Acts 1:1-2, 12-15; 1 Cor. 1:7; Rom. 12:3-8; 1 Cor. 12:4-31; 14:1-40; Heb. 2:3-4). They were given to confirm the gospel and demonstrate the power of God among men: “These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them: they shall lay hands on the sick and they shall recover . . . And they (early believers) went forth, and preached every where, the Lord working with them, and confirming the word with signs following” (Mk. 16:15-20). “How shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?” (Heb. 2:3-4). “For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ . . . And I am sure that, when I come unto you, I shall come in the fullness of the blessing of the gospel of Christ” (Rom. 15:18-19, 29). “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 to my Father” (Jn. 14:12). “God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues . . . But covet earnestly the best gifts: and yet shew I unto you a more excellent way . . . Follow after charity, and desire spiritual gifts” (1 Cor. 12:28-30; 14:1).

These and other Scriptures state the purpose of spiritual gifts. God's purpose has not changed. It will be the same throughout this age, as we have proven in Lessons Twenty and Twenty-two. Man only has changed and has lost the powers of the original church. When he changes again to a normal New Testament faith he will again see the gifts of the Spirit in perfect and full operation in the modern church.

In 1 Corinthians 12 and 14 the apostle deals with the supernatural equipment for service and worship and the use of certain gifts of the Spirit in a public believers' meeting. There cannot possibly be a true New Testament meeting of believers in public without the exercise of spiritual gifts of some kind. These gifts are essential not only in service but also in worship. With all of our claims to godliness and loyalty to church ordinances and rituals we fail God if there is no knowledge and respect for or use of spiritual gifts.

In the first place, it is God's will for men to be highly enlightened about spiritual gifts, as proven in 1 Cor. 12:1, "Now concerning spiritual gifts, brethren, I would not have you ignorant." The ignorance of the modern church concerning these spiritual abilities is simply appalling. Seldom, if ever, are these gifts preached upon in the average church. Whenever they are referred to it is generally in a slanderous way. Some of them are often ridiculed and made fun of and classed as of the devil and fanatical. If they were exercised today in most churches they would be rejected. If the Corinthians, who had these gifts, were referred to as being ignorant of their uses in public meetings, how and by what term should modern churches be referred to as to their knowledge of them? The average preacher today does not even know what such gifts are, much less the purpose and right use of them in local churches. The average church member does not know that there are such gifts for believers.

The Corinthians had been hopeless idolaters and were acquainted with supernatural powers and their operations. For not only among the Gentiles, but also among the Jews there were magicians, wizards, sorcerers, and soothsayers yielding themselves to demons, spirits, and satanic powers. These Gentile converts were in many cases ignorant of the difference between these demon powers and the true spiritual gifts and their operations by the Holy Spirit. Their idols were deified demons (1 Cor. 10:16-21).

Paul gave them a law of discernment between good and bad spirits, "Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

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" (1 Cor. 12:2-3). John said, "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is the spirit of antichrist . . . and the spirit of error" (1 Jn. 4:1-6).

In other words, any power doing miracles and otherwise manifesting itself, if it calls Jesus accursed, or claims that He did not come in the flesh, it is of the devil and not God. There are numerous false religions today that are doing miracles, and they deny the reality of Jesus, His deity, His humanity, His atonement, and His work for man. Some of them claim that He is merely one of many prophets and leaders God has raised up through the ages. They class Him with Mohammed, Buddha, Moses and other religious founders. Other false religions deny altogether the reality of God, Christ, the Holy Spirit, the devil, demons, sin, sickness, and all material and spiritual substance. Any religion that denies the reality of these things is of the devil and is an agent of Satan. Any person under the influence of demons will not acknowledge that Jesus is Lord or that He has come in the flesh. On the other hand, those Christians whose lives and voices proclaim the Lordship of Jesus Christ, that He has come in the flesh, and that the gospel in its entirety is truth, should be accepted as of God.

The early believers lived in an atmosphere charged with the supernatural, where signs and wonders were daily occurrence, where such manifestations were expected and where counterfeit demon-workings were always pressing for recognition as being divine. In all of the spiritual revivals of the past and present these counterfeits have been in evidence, so much so in some places as to turn the worldly and formal religionists against all manifestations of the supernatural.

What a change in the modern church from the ways of the early one! Of old, God's ministers would throw down rods that would swallow up all those of demon powers (Exod. 7:10-14). They would totally destroy all the counterfeit workings of Satan through Simon Magus, Bar-Jesus, and others who bewitched the people to believe that they were the great ones in the Earth (Acts 8:5-24; 13:6-13). Must the modern prophets of the Lord bow the knee to the power of Satan and cut themselves with knives and stones to get an answer from their God who has gone on a journey, or is asleep, or has ceased to care for the lost, sick, and dying of the world for whom Jesus died (1 Ki. 18)? Must the modern church be satisfied with seeing the Holy Ghost defied and the powers of the demon-world enthroned in religious circles? Must the Church constantly cry like Gideon

of old, “If the Lord be with us, why then is all this befallen us? And where be all his miracles which our fathers told us of? But now the Lord hath forsaken us” (Judg. 6:13-14).

The Church must awake from its slumber and quit all of its criticism of spiritual gifts, experiences, and manifestations. It must repent and cry mightily to God for the endowment of power from on High until signs and wonders will again be manifest in the defeat of sin and Satan. It must covet earnestly again the gifts of the Spirit and contend for the faith once delivered to the saints (Jude 3).

4. WHO MAY HAVE THE GIFTS OF THE SPIRIT? Every believer can have one or all the gifts, as he covets them and seeks God for the anointing of the Holy Spirit (1 Cor. 12:8-31). In this passage we read that every member of the body of Christ should normally function in some capacity for the edifying of the whole body of Christ. Paul wrote to this church saying, “That in every thing ye are enriched by him, in all utterance, and in all knowledge. Even as the testimony of Christ was confirmed in you. So that ye come behind in no gift” (1 Cor. 1:5-7). He wrote the Roman Church, “For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established” (Rom. 1:11). Again he wrote, “According as God hath dealt to every man the measure of faith . . . Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministry; or he that teacheth, on teaching” (Rom. 12:3-8).

Jesus Christ taught that “He that believeth” should be able to do the works that He did and that “these signs shall follow them that believe” (Jn. 14:12; Mk. 16:15-20). He said that all things would be possible to him that believeth (Mk. 9:23) and that all things that any man would ask in prayer believing he should receive (Mk. 11:22-24; Mt. 21:21-22).

This is proof that every believer can attain to the gifts of the Spirit in fullness and that there is no limitation to how many one can have. Everyone can have them all and must have them all before he can do the works that Christ did. There are so many assurances of no limitations stated in so many Scriptures that each person can have faith for and get every thing that he wants from God. He can limit the gifts and grace of God in his life, or he can have unlimited faith and not come short in any gift or grace. This is truth, or the above Scriptures are plain lies, and this no child of God will dare believe. Men have taught for so

long that we can have only one gift and that we cannot get what we want from God, that it is second nature to live in unbelief and question every truth of God which is not normal among men. No person has to remain in this state of constant questioning and doubting God. He can quit such a practice here and now, and he must if he is to attain to the fullness of God, as Paul prayed for all believers to do in 1 Cor. 1:7; Eph. 3:19.

In 1 Cor. 12:4-11 we are told that the gifts are for "every man" and for "all" and that "to one is given . . . to another . . . to another . . . to another . . . to another" and so on. Gifts then are for every man and for all who will believe in them and ask God for them and receive them. How many believers claim one or more of these gifts? Most of them are full of questions and arguments against their being for every believer. Most of them are more afraid of the words "miracle," "sign," and "wonder" than they are of sin and the devil. The gifts of the Spirit are signs of the indwelling of the Holy Spirit, showing that one is a normal New Testament Christian in spiritual things.

5. ARE THE GIFTS THE SAME AND ARE THEIR OPERATIONS THE SAME? We have already seen that there are nine different gifts and that there are different operations. The gifts are different, but the giver is one. The source is the same, but the streams are many. The variety of the operations of the Spirit is that of unity, not of division. The diversity is corporate, not competitive. The differences of administration fit perfectly into the different types and dispositions of the various peoples and accomplish perfectly the various necessities and purposes of the will of God in the redemption of, and the blessing of all creation. The gifts are the division of the omnipotence and omniscience of God into varied divine abilities for use by the children of God in defeating the works of the devil and in confirming the Word of God among men.

In the gifts we have the divine abilities that will meet every known need of man in this life as well as in the one to come. These nine gracious elements make available to all believers the powers of God for the known needs, wants, and deliverances of sons of God in the rebellious world of evil spirits and the sin-darkened Earth. In them we have the glorious revelations of God in wisdom and knowledge the unwavering faith that brings into reality those things that be not; the disease-withering and demon-destroying beams that come from the Sun of Righteousness, who has healing in His wings; the miraculous powers that know no defeat and create the necessities and wants of life; the radiant prophetic insight into things past, present, and future; the illuminating ability to impart

eternal truths to men and to know the minds and discern the activities of both men and evil spirits; the linguistic powers to converse in tongues of men and of angels with God and man; and the life-giving, soul-cleansing, and spiritual helps that are capable of defeating all satanic powers and opposition to the gospel of Jesus Christ.

God's program is still "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts" (Zech. 4:6). The divine energies and abilities of the unchanging Spirit of God are still available for the desperate needs of the whole Earth and of the Church in particular. The stone which was rejected by the builders will yet become the chief corner stone. The world will yet see the full power of the gifts of the Spirit in modern believers and that not long from now.

6. CAN ONE PERSON HAVE ALL THE GIFTS, OR ARE THEY LIMITED ONE TO AN INDIVIDUAL, OR TO ONLY A FEW SPECIAL INDIVIDUALS AS THE SPIRIT WILLS? It is true that 1 Cor. 12:4-11 states that the Spirit gives the gifts as He wills, but there is no statement that He does not will to give all of them to every child of God, or that He wills to give them to a few special persons. It is also stated that He gives "to every man" and not to only a few and that the Spirit "worketh all in all." There is no statement of limitation in any Scripture to the effect that God will give only one gift to one person and no more. There is positively no limitation. On the other hand, in many passages the Bible teaches that no one believer is limited and that every saved person can get from God what he wants. We have already proven this in Lessons Ten, Twelve, Fourteen, Sixteen, Twenty, and Twenty-two. If you limit your knowledge you limit your faith, and if you limit your faith you limit what you get from God. If you want only one gift and that is all that you believe you can have, that is all you will get. If you want all the gifts and you believe that you can have all, you will get all, as you believe and receive in your life. Jesus taught that all men could get all the gifts He had (Mt. 9:29; 21:21-22; Mk. 9:23; 11:22-24; Jn. 14:12-15; 15:7, 16; 16:23-26; Heb. 11:6; Jas. 1:5-8; Ps. 84:11).

7. HAS ANYONE EVER RECEIVED AND EXERCISED ALL THE GIFTS? There were a number of men in the Old Testament who had several of the gifts, but some were not yet given to men, such as the gifts of divers kinds of tongues and the interpretation of tongues. These were foretold by the prophets as being given to men in this age (Isa. 28:9-11; Joel 2:28-31; Mk. 16:15-18; Jn. 15:26; 16:13-15; Acts 1:4-5; 2:14-21, 38-39; 10:44-48; 19:1-6; 1 Cor. 12:1–14:40; etc.).

Men in this age have received and exercised all the nine gifts of the Spirit, for this is the age in which the fullness of God is promised men (Jn. 1:16; 3:34; 7:37-39; 14:12-17, 26; 15:26; 16:13-15; Mk. 16:15-20; Eph. 3:19; 1 Cor. 1:7; 12:4-11; etc.). Jesus Christ was the first ever to receive the fullness of the Spirit (Jn. 3:34). The whole nine gifts can be traced in the operations of the Holy Spirit in His ministry. *Note the following gifts of the Spirit in the life of Christ:*

(1) The gifts of wisdom and knowledge (Lk. 2:40-52; 22:10-12; Jn. 2:24-25; 4:16-19; 6:64; 13:1; 16:30; 21:17).

(2) The gift of faith (Mt. 8:23-27; 14:22-32; 16:8-12; 17:15-21; 21:21-22; Mk. 9:17-29; 11:12-24; Heb. 12:1-2; Gal. 2:20).

(3) The gifts of healing (Mt. 4:23-24; 8:16-17; Acts 10:38).

(4) The gift of the working of miracles (Mt. 8:26; 14:22; 15:32-39; 17:27; 21:18-22; Lk. 22:49-51; Jn. 2:1-12; 6:21; 11:43-44).

(5) The gift of prophecy (Mt. 5:7; 16:21; 24:1-25:46).

(6) The gift of discerning of spirits (Mt. 9:4; 12:25; 16:23; Mk. 1:34; 2:8; Lk. 7:36-50; 8:2; Jn. 1:48-51; 2:24-25; 4:16-19).

(7) The gifts of tongues and interpretation of tongues. These are the only gifts of the nine that men had never experienced before Pentecost except by Christ, who received the Spirit in all fullness (Jn. 1:16; 3:34). We could not, therefore, question His ability to exercise both of these gifts.

Paul was another person who had all the gifts of the Spirit and the fullness of God in his life. He had power to impart gifts to another (Rom. 1:11; 1 Tim. 4:14; 2 Tim. 1:6). He had power to impart the baptism of the Spirit to others (Acts 19:1-7). He had the gift of knowledge and wisdom as proven by his many writings (Gal. 1:11-17; Eph. 1:8-19; 3:1-20; etc.), the gift of faith (Gal. 2:20; 3:2), the gifts of healing and miracles (Acts 13:6-13; 14:3-10; 15:12; 13:16-24; 19:11-20; etc.), the gift of prophecy (Rom. 11:25-27; 1 Cor. 14:6; 15:21-58; 2 Thess. 2; etc.), the gift of discerning of spirits (Acts 3:9-11; 1 Cor. 1:10-12; 13:1-3; 2 Cor. 10:3-6), and the gifts of tongues and interpretation of tongues (1 Cor. 14:6-22).

The other apostles and ordinary believers exercised many gifts of the Spirit, as

can be seen in Acts 2:14-21, 43; 3:6-9; 4:33; 5:3-16; 6:5-10; 8:4-40; 9:17, 32-43; 11:21; etc. God confirmed His Word with signs following and gave His early workers gifts of the Holy Ghost to defeat Satan (Mk. 16:15-20; Heb. 2:3-4). Jesus promised the fullness of God to every one who would believe on Him (Jn. 14:12-15). If every person is promised power and divine gifts to enable him to do the works of Christ, then it is certain that all the gifts can be received by anyone who will follow the Lord in the fullness of the gospel. Paul prayed for the early Christians to be filled with all the fullness of God, and if such were not possible he would not have prayed thus (Eph. 3:19). He taught that every believer should be a vessel of honor, sanctified, and meet for the master's use and prepared unto every good work (2 Tim. 2:19-21). He speaks of Timothy as being able to do all the works he did, and if he had all the gifts, then it is also clear that Timothy also had all the gifts (1 Cor. 16:10). Ordinary presbyters had power to impart spiritual gifts (1 Tim. 4:14; 2 Tim 1:5-6) and have signs following them (Mk. 16:15-20).

These and other facts prove that early Christians were far ahead of modern ones in the exercise of spiritual gifts and that in no Scripture are the gifts limited to a few or to a certain period, as taught by certain denominations today.

8. HOW MANY GIFTS OF THE SPIRIT WERE MANIFEST IN THE OLD TESTAMENT? At least seven of them were given to men in ages before Pentecost, as we have seen in Lesson Eighteen, Point IX.

9. ARE GIFTS ONLY FOR THOSE BAPTIZED IN THE SPIRIT? No, they are for children of God, whether they are baptized in the Spirit or not. Saints in the Old Testament times, before men were baptized with the Spirit at Pentecost, had at least seven of the gifts, as proven in the point above. Many men since Pentecost who have never received the real baptism in the Spirit have received gifts and have done great things for God. Such men would have done a greater work for God if they had been baptized in the Spirit. No person should be satisfied with only one gift of the Spirit, and certainly they should not be half satisfied without any of the gifts. A man without gifts is like a man who has a job to do and no tools to work with. Why should Christians carry on a sham battle with satanic forces and work hard all their lives to do what God commands without the spiritual tools known as the gifts of the Spirit when they can have power to defeat these forces?

10. CAN GIFTS BE ABUSED AND MISUSED? Yes, they can be. Solomon

while in a backslidden state used the wonderful gifts of wisdom and knowledge to further his own rebellion against God (Eccl. 1:12-18; 2:4-11). Moses misused his gift of miracles, and therefore, for smiting the rock instead of speaking to it he was forbidden to enter Canaan (Num. 20:7-13; Deut. 32:48-52). Paul taught that one may have the gifts of the Spirit and still not have love and they would profit nothing (1 Cor. 13:1-3). He further corrected many abuses of the gifts in local churches, as is clear in 1 Cor. 14:1-40.

11. CAN GIFTS BE EXERCISED BY MAN WITHOUT THE HOLY SPIRIT? At least certain gifts, or to be more specific, the abilities of certain gifts that become part of the individual soul and spirit can be exercised by any man even in a backslidden condition. This was true of Solomon. The wisdom and knowledge God gave him became part of his natural ability, and he continued to use them while backslidden. Any knowledge that a man learns by divine revelation, or by experience, or by being taught, he can still use whether saved or not, because it becomes part of his mental knowledge and wisdom. So it is with some of the other gifts. Paul said, “Though I may speak with the tongues of men and of angels, and have not charity [divine love], I am become as a sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing” (1 Cor. 13:1-3). At least, this passage teaches the possibility of having and exercising certain gifts without divine love and the direct unction of the Spirit.

It is possible to exercise the natural remains of certain abilities imparted by the Spirit that become part of the natural abilities. It is possible to use them at any time and place, whether backslidden or not. It is just as possible to use them as any other natural ability. Anyone who receives one of the gifts and normally exercises it for any length of time is bound to imbibe some of these supernatural abilities, and he will be able to use all that becomes part of his natural makeup even after he backslides. The reception of these abilities is by divine inspiration and is of God, but the continued use of them may not always be directly unctionized by God, especially that which man can exercise of himself.

A man who is endued with wisdom and knowledge will always retain these powers to a great extent, even when he ceases to be anointed of the Spirit. Wisdom and knowledge become a natural part of the person who has received

these divine abilities. Discerning of spirits will enable a man to have insight into things he never could see before and to discern between good and bad spirits. This to some extent also becomes a natural ability of the person. There are certain traits, laws, characteristics, and powers of discernment that stay with a person who may go back into the depths of sin.

The gift of prophecy not only includes foretelling but also forthtelling. Prophecy is mainly the ability to speak to men to edification, exhortation, and comfort by direct unction. The prophetic element was not the main part of this gift (1 Cor. 14:3, 29-33). The prophets were primarily preachers of righteousness and any man who receives a gift along this line can still outwardly use it when backslidden. In other words, he can still speak to men to edification, exhortation, and comfort. He may be living in sin, but he can still use his gifts in an outward form because he retains certain truths, knowledge, wisdom, and intelligence that can help people to live right whether he lives right or not. Most of us have heard men who were great preachers, but who were living in open sin while still carrying on an outward ministry of teaching and preaching the things they knew to be truth.

The gifts of faith, miracles, healings, tongues, and interpretation of tongues also leave their natural marks on men who have been greatly exercised by them. Men who have had these gifts while serving God have been able to have more faith and power from the natural remains of these abilities in a backslidden state than many clean Christians who were struggling to have faith and get benefits from God. It would naturally be easier for such men to believe and get answers to prayer, for they have experienced the power of faith, miracles, healings, and tongues while living for God. They have by experience certain knowledge and retain certain natural abilities more than those who have never had the slightest experience of such kinds. Would it not be easier for a man who has had many wonderful experiences with God to exercise gifts and who can remember the signs and wonders God wrought through him while he was being used to exercise special gifts than it would be for one who is totally ignorant and inexperienced in such things? These facts are too self-evident to be denied.

All these natural abilities that remain with men when they go back into sin, if they are exercised, may be taken or mistaken for real personal acts of the Holy Spirit through the person because the outward manifestations appear real and divine. Some people today who are backslidden and have at one time exercised some of these gifts when living in the Spirit, exercise these natural abilities in

religious meetings seeking to convince people that they are still right with God because of such outward manifestations. Such is ungodly to do, but it has been done through the ages, and it is still being done. They are always like a sounding brass and a tinkling cymbal, but it attracts some by the very noise it makes. These sometimes are manifested in conjunction with demon spirits, who always seek to counterfeit and imitate true Spiritual manifestation, and they do seem real and genuine when unctionized by supernatural evil spirits. The backslider, ceasing to be unctionized by the Holy Spirit, will sometimes yield to demons who imitate the Holy Spirit's operation of the gift. Sometimes the backslider even thinks he is being used of the Holy Spirit. (See "War on Saints," Lesson Six, pages 23-26, for demon-workings among Christians.)

It is dangerous to yield to wrong supernatural powers while in a backslidden state. The magicians of Egypt imitated and manifested power to oppose Moses and were successful for a time, but their power was limited (Exod. 7:10-13, 22; 8:7, 18-19). When Nadab and Abihu imitated the true work of the priesthood they were killed (Lev. 10). When Korah and his company took censers like Aaron, the form of worship and the censers were just as real outwardly as his but they were rejected of God (Num. 16). When rebels against God put good almond rods before the Lord along with that of Aaron it was Aaron's rod that budded and produced almonds over night (Num. 17). When Saul imitated the work of priests he sinned and was rejected (1 Sam. 13). When an old prophet claimed that he had received a message from God by an angel he caused the death of the true prophet (1 Ki. 13). When the false prophets of Israel imitated true prophecy Ahab was deceived and defeated (1 Ki. 22).

Many times God speaks of false prophets prophesying out of their own hearts, who follow their own spirits. The outward manifestations of true and false prophecy were real and visible, but the test was that if the prediction should come to pass it would then be classed as true (Deut. 18:9-22; 1 Ki. 22; Jer. 23:16-17, 26-28; Ezek. 13). Outward forms of prophecy, wisdom, knowledge, discernment, tongues, or whatever it may be, may appear to be real and genuine, but is not always so. If the manifestation is in harmony with the written Word of God and the prophet's life is above reproach, it is certain that it is of God. If in any way it contradicts the Bible laws of spiritual manifestations, or calls attention to self instead of Christ, it is a mere manifestation of the personal spirit, or some demon spirit, or an abuse of some ability given by God and used by the individual without direct unction of the Spirit.

12. SHOULD WE NOT BE AFRAID OF GETTING AN EVIL SPIRIT THAT WILL TRY TO IMITATE THE HOLY SPIRIT? This should be one of the least worries of the true child of God. Jesus taught us that “If any man shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?” (Lk. 11:11-13). Thus it is clear that God will not give the wrong Spirit to His children or permit them to be deceived if they will follow the Bible. All one has to do is to be simple, childlike, trustful, have faith in God, keep under the precious blood of Jesus Christ, and ask God for the right Spirit and then yield to the Holy Ghost in any way that He desires to operate through that one.

13. ARE THE GIFTS PERMANENT OR TEMPORARY? They are always permanent if they are real gifts given to any person, “For the gifts and calling of God are without repentance” (Rom. 11:29). That is, God does not change His mind when He sees it is proper to give gifts or call a person to some particular work in life. The person may backslide, and God will cease to use him, but if and when he comes back to God his original gifts and calling are there to be exercised through him again. There is no doctrine of a temporary gift or calling mentioned in Scripture. There may have been instances when God used someone and exercised some gift through him for the moment, but such uses could not be classed as permanent gifts and callings. It was merely necessity as circumstances demanded, or it was some specific thing that God wanted done at the moment, and so He used whom He could to accomplish it.

We would not say that when God spoke through the ass that the dumb animal received a permanent gift to speak. We could not say that Jesus Christ gave the apostles permanent gifts and powers when He sent them forth on the single mission of visiting cities before Him (Mt. 10; Lk. 10). Soon after this, they failed because they had not received permanent power (Mt. 17:17-21). There have been instances today in which God exercised a certain gift through one person at the moment and he has never been so used in that way again.

14. ARE GIFTS EXERCISED AT WILL? If they are permanent abilities given to the person they can be exercised by him at his will at any time and in any place. This is proven by the fact that Paul had to rebuke the free use of gifts in the Corinthian Church (1 Cor. 14:1-40). There is no teaching in Scripture that man becomes a mere automaton. Paul said to Timothy to “neglect not” and to

“stir up the gift” that was in him, proving that he could let it remain dormant or he could use it at his own will (1 Tim. 4:14; 2 Tim. 1:6).

Man is free to use these gifts as he sees fit for the glory of God. They are given him to be so used and God leads and guides in their use. He instructs in the proper use and makes clear His will as man seeks to be led of the Spirit. God never forces His will on anyone. He seeks willing service and intelligent action from man. Demons work just the opposite way, demanding passivity and unintelligent action on the part of man. With God, man is always free to choose yieldedness to God and to act freely of himself as the Spirit directs. Demons demand yieldedness without choice and self-control. The fruit of the Spirit is temperance or self-control, and the fruit of demons is total abandonment of temperance and intelligent cooperation.

15. WHEN SHOULD GIFTS BE USED? They should always be used when any known personal and public need is manifest. The gifts are for personal edification (1 Cor. 12:7; 14:4) and for public edification and profit and to build up the body of Christ (1 Cor. 12:4-31; 14:2-3, 5, 12, 17, 26, 31; Eph. 4:7-11; Rom. 12:3-12). When there are sick to be healed, demons to cast out, miracles that need to be performed, the public to be edified and instructed in the things of God, sin to be rebuked, or any human need to be met, it is time for the exercise of the gifts of the Spirit. They are all-inclusive and cover every human need. They are for the purpose of enabling workers of God to accomplish for God anything that needs to be done in preaching the gospel and confirming it. They are to defeat all the works of Satan, and when conflict with him is evident, the time is right to use the gifts.

16. WHERE SHOULD THE GIFTS BE USED? They should be exercised wherever there is need for them in defeating the works of the devil and in edifying any individual or group of people who are gathered together in the name of Jesus Christ. They should be used in the home, in the church, or in any place where men need God and His help (1 Cor. 12:12-31; 14:1-40; Acts 2:46; 16:13).

17. HOW CAN GIFTS BE RECEIVED? They should be coveted and desired and asked for in prayer just like other things that we need from God (Lk. 11:13; 1 Cor. 12:31; 14:1). They are received from God as any other blessing that God gives. If a believer wants any one of them or all of them he is free to ask and he will receive according to his faith. Never limit your faith concerning anything

that you want from God. If you do, you will receive a limited answer.

Solomon received his gifts of wisdom and knowledge by prayer (1 Ki. 3:5-15), Elisha received his gifts of healing, miracles, discernment, and faith by asking Elijah (2 Ki. 2). Jesus received His gifts by prayer and fasting (Mt. 3:16-17; 4:1-11; 17:19-21; Acts 10:38). The disciples received the Holy Spirit and various gifts by tarrying for the enduement of power from on High (Lk. 24:49; Acts 1:4-8; 2:1-4; 6:3-8). Paul received his anointing of the Spirit by fasting and prayer (Acts 9:8-17). The Gentiles received the Holy Spirit baptism while listening to the Word of God (Acts 10:44-48). Others received it by the laying on of hands (Acts 9:17; 19:1-6). Certain gifts have been bestowed by the laying on of hands (Rom. 1:11; 1 Tim. 4:14; 2 Tim. 1:6; Heb. 6:1-2).

If we do not have anyone with power to bestow gifts upon us we can still get them by personal prayer and fasting or ordinary seeking of God by faith until He gives us the gifts that we desire for His glory (Lk. 11:13; 1 Cor. 12:31; 14:1; Mt. 21:21-22; Mk. 11:22-24; Jn. 14:12-15; 15:7).

18. DO WE HAVE NEED OF GIFTS TODAY? It is evident on every hand that we need the gifts of the Spirit today as ever. The Church needs them to be able to cope with satanic powers and defeat the works of the devil in the lives of men. Each child of God needs them in order to be able to meet the needs of his own personal life and carry out his responsibility in his work for God. Jesus said, “These signs shall follow them that believe” for the purpose of “confirming the word” (Mk. 16:15-20). The devil is still loose; demons are manifest on every hand; and men are sick, suffering, and defeated everywhere. There is no question of the need for the gifts.

19. CAN WE CHOOSE WHICH GIFTS WE WANT? Yes, this is clear from such statements as “covet earnestly the best gifts” and “desire spiritual gifts” (1 Cor. 12:31; 14:1). Paul told the Corinthians, “Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church” (1 Cor. 14:12). Naturally, the gifts must be sought for, as much as any promise of God we want fulfilled. We can ask what we will and it will be done (Mk. 11:22-24; Jn. 15:7).

20. HOW CAN WE KNOW WHEN WE HAVE RECEIVED GIFTS AND WHICH ONES WE HAVE RECEIVED? It is just as easy to know when we have received gifts and which ones as to know when we have received any other

thing in life. These gifts are real and can be easily discerned in their operation. (See Lesson Eighteen, Point IX, on the gifts of the Spirit manifest in the Old Testament.) It is impossible to have them without knowing it. When we receive the divine ability to do miracles, we shall be able to do them. The miracles themselves prove that we have the gift. Healings will prove that we have the gifts of healing. Ability to prophesy will prove we have that gift. Power to speak in tongues, interpret, discern spirits, or whatever divine ability we receive is sufficient proof of such gifts. If one would claim to have the gifts of healing and cannot heal, then it is clear that the person does not have the gift. If one claims to be anointed of God to work miracles and cannot do them, that fact is proof that one does not have the gift. This applies to any one of the gifts. The proof of having certain gifts is the ability to exercise them. All claims to have them do not amount to anything without ability to demonstrate them.

21. CAN WE HAVE GIFTS AND NOT KNOW HOW TO USE THEM? Yes, such is possible. Every one who receives the divine anointing in any faculty must learn how to use his gift. This is the purpose of Paul in giving instructions how to use them. (See Rom. 12:3-12; 1 Cor. 12:1-31; 13:1-12; 14:1-40.)

22. ARE GIFTS TO CONTINUE THROUGHOUT THIS AGE? Yes, gifts, like all the other blessings of the gospel, are to continue all through this age. This fact is clear from many Scriptures that we have in Point 4, above and in Lessons Twenty and Twenty-two. Tongues, prophecy, knowledge, and other gifts were to cease “when that which is perfect is come” (1 Cor. 13:8-13). We still have knowledge and prophecies and all these gifts; so the perfect has not yet come. At the same time that these gifts shall cease “that which is in part shall be done away.” Since we still know in part, then we know that the other gifts continue. Because the “perfect” has not yet come, the gifts continue. The very ones who teach that gifts ceased in 64 a.d. still have a little knowledge; so it is clear that the other gifts have not been done away.

The “perfect” that is yet to come refers to the completeness of that which we now have in part. Then the partial knowledge, prophecies, tongues, and other abilities will be superseded by the more complete abilities of the same kind. The Greek word teleios translated “perfect” means “completeness” or “that which has reached the limit.” Since the apostle is speaking of partial knowledge, prophecies, tongues, etc., it is clear that it simply means when the complete knowledge is attained and we shall know as we are known, the partial will be superseded by the more complete knowledge.

According to Mt. 3:11; Jn. 7:38-39; 14:12-17, 26; 15:26; 16:13-15; Acts 1:4-5; 2:38-39; 5:32; Lk. 11:13; Mk. 16:15-20 and other passages, every believer is promised the baptism in the Holy Spirit and power to do what Jesus and the apostles did; so it certainly is true that every believer in this age can receive the gifts of the Spirit. Many people other than the apostles received these blessings in the early Church (Acts 1:4-15; 2:1-21; 5:32; 6:3-10; 8:4-20; 9:17; 10:44-48; 11:14-18; 15:5-11; 19:1-7). Only willful rebels against plain truth will deny the fact that these blessings are for all who believe.

II. Classification and Definition of the Gifts

The gifts fall into three natural divisions. *They are not in this order in 1 Cor. 12, but for the sake of clarification we will list them in the following order:*

1. The Gifts of Revelation, or the Mind Gifts

(1) THE WORD OF WISDOM. This is supernatural revelation, or insight into the divine action. It is the application of divine knowledge according to the will of God.

(2) THE WORD OF KNOWLEDGE. This is supernatural revelation of divine knowledge, or insight into the divine mind and will of God.

(3) DISCERNING OF SPIRITS. This is supernatural revelation, or insight into the realm of spirits to detect them and read even the thoughts of the mind.

2. The Gifts of Inspiration, or the Vocal Gifts

(1) PROPHECY. This is supernatural utterance in the known tongue.

(2) DIVERS KINDS OF TONGUES. This is supernatural utterance in unknown tongues

(3) THE INTERPRETATION OF TONGUES. This is supernatural utterance in the known tongues of what was uttered in the unknown tongues.

3. The Gifts of Power, or the Working Gifts

(1) FAITH. This is supernatural confidence and trust in God for the miraculous manifestation of the divine power according to the Word of God.

(2) THE GIFTS OF HEALING. This is supernatural power to heal diseases, to cast out devils, and to cure, repair, and make the body whole and healthy.

(3) THE WORKING OF MIRACLES. This is supernatural power to intervene in the ordinary course of nature and the common natural laws that govern the material universe.

The gifts as a whole form one unit of the supernatural, enabling the Church to act for God on Earth and accomplish in His stead the things that God Himself would do if He were here doing the work. They are gifts that are fully and completely supernatural and miraculous in their operation. There is no element of the natural in the reception of them at all, although the natural soul and spirit absorbs and acquires from them certain effects and powers that become natural abilities after they are imparted to the individual.

III. The Importance and Necessity of the Gifts

Spiritual gifts in the believers are absolutely necessary if the Church is to function properly and accomplish for God in the Earth what He has purposed in this age. They are necessary to God and man in carrying out the will of God as the members are necessary to the natural body. This is certainly what is taught in 1 Cor. 12:12-26: “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, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, because I am not the hand, I am not of the body; is it therefore not of the body? . . . If the whole body were an eye, where were the hearing? . . . And if we were all one member, where were the body? . . . Whether one member suffer, all the members suffer with it, or one member be honored, all the members rejoice with it.”

These verses plainly teach that without the gifts the body of Christ is like a human body without bodily parts. It would be a mere limbless body or a paralyzed one. We make the members to the body of Christ, and the gifts are His eyes, feet, hands, ears, and lips. Believers are saved and endued with power to be

His lips to speak for Him, His hands to work for Him, His eyes to see for Him, His feet to walk for Him, and His other necessary bodily parts to function for Him in defeating satanic forces in the world.

IV. Human Excuses for Not Having the Gifts

1. IT IS ARGUED THAT THE GIFTS ARE OPTIONAL AND THE CHURCH CAN LIVE WITHOUT THEM. This is very true, but how does it live and how does it work? It is possible for the human body to live without certain bodily members, but every one it has to get along without, it is handicapped that much, and it cannot carry out its full creative purpose for which these members were made. Spiritual gifts are as optional as these members that we can get along without. We can walk without eyesight, but we cannot see. We can talk without limbs, but we cannot walk. We can do some things with the members of the body that we have, but we cannot do the things that a normal and perfect body can do.

The modern church is lacking in many of the gifts of the spirit and multitudes of individuals are as helpless as a new born baby without the gifts. They can carry on and barely exist spiritually without them, but they cannot be mighty in God without them. They may live good lives without them, but it must be understood that holiness will never heal the sick, cleanse the leper, raise the dead, cast out demons, or do the work of God that should be done. It takes power, the kind that comes with the gifts to do these things. Even the claim to Christian living and holiness is weakened when the gifts are rejected and spurned and any degree of lack of interest is shown in them, for holiness consists of obedience to all the will of God and the commands of the gospel—even the commands to “covet earnestly the best gifts” and “desire spiritual gifts” (1 Cor. 12:31; 14:1).

The present trend of indifference to the gifts must cease, and we must get back to the New Testament pattern of Christianity. There is too much satisfaction among Christians in being without them. It is just like a blind man being satisfied to be without eyes, or a deaf man without ears, or a dumb man without speech. Some men are satisfied to be without one part of the body or another for various reasons. Some have never known anything else but to be this way, and others are content with their lot in life for the sake of making a living or because of being resigned to the fact that they could be much worse.

2. THE THEORY THAT GIFTS HAVE CEASED IS COMMON AMONG SOME DENOMINATIONS. This cannot be anything but an excuse for unbelief.

If one is in the least degree honest with himself and the Word of God he can see that gifts are for all believers. We have already proven that in points above; so it is useless to argue this point again more than to say that we may as well argue that salvation ceased with the apostles. Such a position is impossible to prove and to maintain with Scripture. The main argument used to prove this theory is that Christians today do not have these gifts, and therefore they are not for them. One may as well argue that because all sinners do not have salvation, it is not for them. One who argues this way is a willful unbeliever, and he merely wants an excuse to continue in his state. The truth is that whether anyone ever gets saved or not, salvation is for him. Whether anyone ever gets the gifts of the Spirit or not, they are for everyone.

3. THAT THE GIFTS WERE FOR THE TWELVE APOSTLES ONLY IS ALSO ANOTHER COMMON EXCUSE. This also has been proven false in the above points on the gifts; so we shall pass this by as being just as unscriptural as the last excuse. One read-ing of Rom. 1:11; 1 Cor. 1:7; 12:1-31; 13:1-12; 14:1-40; 16:10; 1 Tim. 4:14; 2 Tim. 1:6; Jn. 14:12; Mk. 16:15-20; Lk. 11:13; 24:49; Acts 1:4-15; 2:1-21, 38-39; 5:32; 9:17; 10:44-48; 19:1-7; Mt. 3:11; Jn. 1:31-33, and scores of other Scriptures will prove that gifts and the baptism in the Spirit were promised to, and received by others who were not of the twelve apostles.

4. THAT EVERYBODY HAS THE GIFTS OF THE SPIRIT, BUT DOES NOT KNOW WHICH ONES HE HAS OR HOW TO USE THEM. This excuse is a senseless one, and it is just like saying all men have ears, eyes, and bodily parts, but they do not know which ones they have, or how to use them. Anyone knows that every person who has certain normal bodily parts knows that he has them, and he also knows that he can use them. Lack of power to use them proves that one does not have them or that they are not normal. It is clear that not all Christians do have the gifts, or they would not be commanded to covet and desire them (1 Cor. 12:31; 14:1).

5. ANOTHER EXCUSE IS THAT THE GIFTS ARE IN THE CHURCH SOMEWHERE AND THAT WHEN GOD DESIRES TO MANIFEST THEM HE USES ONE AND THEN ANOTHER. This amounts to the idea that gifts are not personal and this is contradicted by the statements that God “worketh all in all . . . the manifestation of the Spirit is given to every man to profit withal . . . To one is given . . . to another . . . to another . . . dividing to every man severally as he will” (1 Cor. 12:4-11). To hold that they are the property of the Church and not of individuals is the wrong idea, for the Church is made up of individuals; so

if they do not have the gifts it is certain that the Church does not have them. Suppose we would argue that salvation is only for the Church and not for individuals; how many persons would have salvation, and where would the Church be?

6. OTHERS ARGUE THAT GIFTS ARE ONLY FOR PREACHERS, BUT THIS TOO IS AN EXCUSE FOR THE ONES WHO TEACH SUCH A THEORY. Jesus said, “He that believeth” and not for the preachers only (Jn. 14:12; Mk. 16:15-20). Paul is writing to “them that are sanctified in Christ Jesus, called to be saints” (1 Cor. 1:1-2) and he tells them to covet and desire the gifts for God gives “to every man” and not to preachers only (1 Cor. 12:4-11).

V. Why All Saved Men Do Not Have the Gifts

1. Because of ignorance of them.

2. Because of unbelief in them.

3. Because they are ashamed of them.

4. Because they do not seek for them.

5. Because they do not want them.

6. Because they do not realize their importance.

7. Because they are not yielded to God.

8. Because they have grieved the Spirit.

9. Because of the many excuses of unbelief.

10. Because they think they have them.

All of the above-listed excuses and reasons are unscriptural. To ask men to produce chapter and verse for such excuses is to show the utter lack of Scripture to prove these claims. If men do not believe in miracles and in the supernatural power of God for believers, such excuses may be somewhat consoling, but to those who do believe they are foolishness.

VI. How to Exercise the Gifts—the Fruit of the Spirit

The gifts should be exercised in conjunction with the fruit of the Spirit, which is stated to be "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 5:22-23). The ninefold fruit of the Spirit is for character, not for power. Likewise, the nine gifts of the Spirit are for power, not for character. Love is the crowning grace of all this fruit and is the impelling force of God in the true exercise of the gifts. Every element of the fruit of the Spirit should be in every life as well as the nine gifts if one attains to all the fullness of God.

In 1 Cor. 13 the ninefold fruit is summed up in the word "charity" or divine love. God is love, and all that He is, is embodied in His love (1 Jn. 4:8). No character can be complete without this fruit, and no gift should be exercised without it. This fruit is expressed in 1 Cor. 13:4-8 as follows: "Love suffereth long [longsuffering], and is kind [kindness]; love envieth not [goodness]; love vaunteth not itself, is not puffed up [meekness]; doth not behave itself unseemly [temperance], seeketh not her own, is not easily provoked, thinketh no evil [meekness]; rejoiceth not in iniquity, but rejoiceth in the truth [joy]; beareth all things [gentleness], believeth all things [faith], hopeth all things [trust], endureth all things [patience and longsuffering]. Love never faileth."

A character may be complete with no gift, but it must have all the fruit of the Spirit in order to be Christ-like and normal. One may have the gifts and backslide and still retain outwardly some of the abilities imparted by the Spirit. He may even exercise these abilities in himself and by his own spirit, but if he does so without the fruit of the Spirit he is nothing (1 Cor. 13:1-3).

Gifts must always be exercised with the fruit of the Spirit, and then their manifestation will always be edifying. The possessor of the gifts if he is impelled by love will not manifest impatience, unkindness, envy, or boastfulness. He will not be puffed up or be inflated in spirit. He will not be disorderly, act shamefully and manifest indecent acts or the many carnal traits listed in Lesson Twenty-three, Point V, 3. He will never rejoice when others go wrong, but he will always rejoice in truth and goodness. Anyone who is stubborn, self-willed, harsh, commanding, unmerciful, and dogged in pushing himself forward to show off his gifts, is plainly out of the Spirit and is acting in himself, and he will do more harm to the cause of Christ than he will do good.

Those in Christendom who are normal in the quality of divine love will never reject truth, poke fun at spiritual manifestations, reject the power of God, or remain content to be without God's best for them. They will desire spiritual gifts. They will not despise them. Those who are always critical of every supernatural manifestation and who reject all the gifts because they don't want the so-called least of the gifts, are never sincere and open to truth concerning the gifts. Many know every poisonous dart that the devil shoots at the gift of tongues. They know all the arguments of unbelief concerning this gift, but they never get to know one detail of the truth about it or learn its benefits.

There is no gift that is unimportant. It is usually argued that the gift of tongues is the least of the gifts, and the attitude is that it is so unimportant that it should never be desired. The trouble with such rebels against truth is that they don't want any of the gifts that are unpopular. It is certain that if they do not get the least gifts they do not get the so-called greater ones. In fact, if they had old-fashioned religion of any kind or degree they would at least be open to all that the Bible teaches and to all that God promises to give to the Church to make it invincible in the world. The gift of tongues is one of the tools of the Church and it is important, or it would not be of the Spirit and would not have been given to the Church as part of its equipment. We are not told which gifts are the best, and all that anyone says about them is mere human theory. None of them can be bad and worthless and still be of God; so because they are all of God let us desire them all as honest people should and not be poisoned against any one of them just to be a good fellow with the crowd that fights them. Let us not attribute any one of these gifts to the work of the devil, or we shall be in danger of committing the unpardonable sin of Mt. 12:22-37. If you do not want any of the gifts you can at least be honest and reject them as being of God, but do not add to your sin by attributing to the devil the gifts of God.

VII. A Gist of the Gifts of the Holy Spirit

1. The Gifts of Revelation, or the Mind Gifts

We call these mind-gifts because they are pertaining to the mental powers of man more than the others are. *These are three in number as follows:*

(1) THE WORD OF WISDOM. This is insight into the divine acts as to how God would Himself do things. It is the unfolding of His plan and purpose concerning any specific thing in His government of free moral agents. It is the

divine revelation of how to apply best God's will in governments and churches. The word of wisdom conveys divine instructions to men, and it may be manifested by dreams, visions, audible voices, angels, or by divine utterance in prophecy and tongues and interpretation.

The word of knowledge is a revelation of things past, present, and future, while the word of wisdom is revelation concerning things present and future. This gift is used mainly in the exercise of government, not only in human governments, but in church government. Governmental ability is essential to rulers of any community, state, nation, or to pastors, evangelists, teachers, and elders of any church. When any special problem arises that is not covered by God's written revelation or there are no specific rules to go by, the gift of wisdom should be used in solving the problem. When the two women were brought to Solomon to decide which one the child belonged to, the gift of wisdom was manifested in calling for a sword to divide the baby and give half to each woman. This brought out the truth as to who the mother really was, for the true mother had enough compassion on the child to want to save it alive, and she requested that it be given to the other woman.

There are numerous problems that come up in churches and civil governments that could be easily solved by this gift if men would reverence God enough to seek for it and depend upon the Spirit for the word of wisdom. A few examples of its use may be seen in Mt. 2:20; Lk. 22:10-12; Jn. 2:22-24; 4:16-19; Acts 26:16; 27:21-25; 1 Cor. 5:1-5.

(2) THE WORD OF KNOWLEDGE. This is supernatural revelation by the Spirit of certain facts in the mind of God. It may be a revelation concerning God's will, His plan, the secret plans of others, or their acts, thoughts, motives and ambitions. It is a miraculous revelation like the speaking in tongues. The Spirit is the agent, and man is the recipient of it. Man has nothing to do to get it except receive it by direct communication of the Spirit.

This knowledge does not come through natural ability, observation, study, education, or experience. It is a supernatural gift. It is not even a profound knowledge of the Bible illuminated by the Spirit. It is the revelation of knowledge that man could not have known of himself, such as the knowledge of creation, the Church, and other truths that were hidden from man from eternity. Neither the gift of wisdom nor the gift of knowledge is given to interpret and to preach and teach the Bible. They are two of the gifts that confirm the Word of

God. The anointing of the Spirit is sufficient to equip one for the speaking ministry of giving out the truth, while all the gifts are miraculous abilities to confirm what is spoken (Heb. 2:3-4; Mk. 16:15-20; Rom. 15:18-19, 29). The young and inexperienced may be the recipients of this knowledge as well as the old and experienced people, for it does not depend upon natural ability, but upon the direct acts of the Spirit. This knowledge will help make a scholar, but being a scholar will never help one to attain this knowledge. Examples of this gift can be seen in Gen. 1:1–2:25; 1 Sam. 3:7-15; 2 Ki. 6:8-12; Acts 9:11-12; Mt. 16:16; Jn. 1:1-3; Acts 5:3-4; 21:11; Eph. 3; etc.

(3) DISCERNING OF SPIRITS. This gift completes the gifts of revelation in the realm of knowledge. Everything that could be known concerning the past, present, and future of all the creations, or what may be known of God and His plans and purposes all come within the range of these three gifts: wisdom, knowledge, and discernment. They can make known all that God knows or sees fit to reveal to men. The gift of discernment is limited in scope to a single class of objects—spirits. It is just as much miraculous as the others, but it operates in the spiritual realm only. Its purpose is to give an insight into the spirit realm and reveal the kind of spirit working in and through a person and to make known thoughts and motives. It conveys information concerning spirits that could never be imparted otherwise or that never could be learned apart from this gift. Discernment of things outside the spirit realm is the work of wisdom and knowledge.

Clairvoyance, psychism, hypnotism, magic, occultism, witchcraft, sorcery, spiritism, fortune telling, crystal ball reading, and other sources of information, if they are supernatural at all, are the work of demons, as we have seen in Lesson Six. Power to discover the faults of others is not a work of true discernment, for no supernatural power is necessary to do this. All of us are richly endowed by fallen nature with the gift of fault-finding, which is forbidden in Scripture (Mt. 7:1, 15-20). All traffic with demons is also forbidden in Scripture, as seen in Lesson Six, Point VII.

The use of the gift of discerning of spirits is “to help deliver from demons” (Mk. 5:5; Lk. 9:39; Acts 5:16; 8:1-8; Mt. 12:22); “to reveal the servants of Satan” (Acts 13:9-10); “to defeat the work of demons” (Acts 16:16); “to expose error” (1 Tim. 4; 1 Jn. 4:1-6); and “to unmask demon-inspired miracle-workers” (Acts 8:9-22; 2 Thess. 2:8-12; Rev. 16:13-16). This gift merely discerns, does not cast out, hence, other gifts become necessary.

2. The Gifts of Inspiration, or the Vocal Gifts

The gifts of inspiration are three. We call them inspirational or vocal gifts because they are manifested by direct inspiration through the vocal organs. They are prophecy, tongues, and interpretation of tongues. Their purpose is to inspire men in public gatherings and to make known the presence of the supernatural through the medium of the voice and the ear. They are designed mainly for public worship to instruct, edify, correct, direct, rebuke, exhort, and teach the direct will of God and make known His direct will to His people. *They are as follows:*

(1) PROPHECY. This is supernatural utterance in the known tongue. The word "prophecy" means "to flow forth" or "to forthtell" and "foretell." It is a miracle of divine utterance that has nothing to do with human thought and natural reasoning. The human will and faith are necessary for its use. The Old Testament prophets were primarily preachers of righteousness speaking under the direct unction of the Spirit in divine rebuke, correction, exhortation, edification, curse, or comfort. There was an element of foretelling in all the forthtelling of the prophets. They made known God's immediate will to the people to whom they spoke as well as they made known things to come. The New Testament prophets were mainly speakers of edification, exhortation, and comfort (1 Cor. 14:3). Some of them were also foretellers of future events (Acts 2:16-21; 11:28; 21:11; Mt. 24:25; 2 Thess. 2; Rev. 1:1-3; etc.).

These utterances, whether for edification and comfort or for revelation of things to come, were supernatural, direct from God by the Spirit. They were not the common utterances of preachers under the anointing to preach, for this would rob the gift of the supernatural element and accuse the Spirit speaking many things contrary to the written revelation. For many preachers speak many things in sermons that are in direct conflict to the Word of God, and yet many of them are to some degree unctionized or anointed by the Spirit to preach. The gift of prophecy is direct utterance of things that are not premeditated and which are not the fruit of the intellect of the speaker. The word "preach" is not the same as "prophesy." The two are distinct from each other. One is inspired utterance without the fruit of the intellect in study, and the other is the result of study though it may be anointed in a mild form. One is the direct speaking through man by the Spirit as He gives utterance in the known tongue, as the gift of tongues is the direct utterance of the Spirit in unknown tongues, while the other is the fruit of the intellect and the natural man's faculties, giving utterance under

a limited unction from God. The true exercise of the gift of prophecy is every bit supernatural, as is clear in examples of its use (1 Tim. 4; Acts 2:16-21; 3:21; 11:28; 21:11; 2 Pet. 1:21). Preaching can be called prophecy in a limited form, depending upon the degree of yieldedness and the direct control of the speaker and the purpose of the Spirit on the occasion. The purpose of the gifts is for edification, as may be seen in 1 Cor. 14:3, 4, 24, 25, 31.

It is clear that this gift can be exercised by both men and women (1 Cor. 11:5; 14:31; Acts 2:16-21), and all should use it in turn (1 Cor. 14:1-3, 24, 31). Prophecy is greater than tongues without interpretation, but both are equal when tongues are interpreted (1 Cor. 14:5). It is simply the Spirit speaking through a believer in his own tongue, while tongues is the same operation, only it is not in the native tongue of the speaker (1 Cor. 12:7, 11; 14:1-3, 23-31). It may accompany tongues (Acts 19:1-7). It is not equal to the written Word of God, for it will cease (1 Cor. 13:8) but the written Word will abide forever (1 Pet. 1:25; Ps. 119:89). It is to be judged to see if it is in harmony with the written Word (1 Cor. 14:29). The responsibility of what is uttered rests with the prophet (1 Cor. 14:32; Deut. 18:20-22; Ezek. 13). The acid test of all gifts is the Word of God.

One should never misuse or suppress true utterances, but false ones should never be tolerated. The spirits of the prophets are subject to the prophets (1 Cor. 14:32), God does not force any person to utter anything. When an utterance is forced it is likely demon-utterance. If the message is of the wrong spirit the speaker is detected by what he utters, and generally it is some rebuke or unseemly and unscriptural utterance without regard to God or man or the Word of God. And the speaker becomes angry if his message is not taken and obeyed as from God. It is generally the source of contention and trouble. The true prophet will always act in the fear of God and in harmony with the Word of God. He will be open to teaching and criticism and will be willing to adjust himself to what he is taught that is best for all.

(2) THE GIFT OF DIVERS KINDS OF TONGUES. This is supernatural utterance in tongues that are unknown to the speaker, but known somewhere in the universe, or they would not be languages. The word “unknown” in 1 Cor. 14 is in italics, and that means it is not in the original Greek. It was supplied by the translators to make sense and to express the idea that the tongues are unknown to the speakers. The idea never was that they were not real languages spoken by someone in the universe. Tongues may be that of men or of angels (1 Cor. 13:1-3). It may sound to the hearers that it is not a real language being spoken, but it

demonstrates ignorance for anyone to argue this, for there are many hundreds of languages and dialects, and many of them do not sound like a real language. Some sound like a language to one more than another, but all such judgment is purely human and means nothing.

We do not want the reader to get the idea that we are giving more prominence to the gift of tongues than to other gifts, but this one gift is so much misunderstood that the whole church world seems to be poisoned against it, and it is our duty to plainly state what the Bible says about it, just as we are doing with every doctrine of Scripture. We are giving an impartial study of the Bible and all of its doctrines, and we must be faithful to do this regardless of the narrow-mindedness and unfairness of the multitudes concerning certain truths of Scripture. When a truth is being rejected, as is the doctrine of speaking in tongues, then it is the duty of every man to state fairly and honestly what the Bible says about it to correct these false ideas. It is one of the three gifts Paul gives so much prominence to in 1 Cor. 14. It is peculiar that not one of the other gifts is dealt with in this chapter, thus proving that the vocal gifts are the three main ones to be used in the meetings of believers. The vocal gifts are so evidently supernatural that they naturally challenge at once those who reject such gifts (Acts 2:1-21; 10:44-48; 19:1-7; 1 Cor. 14). Scripture is so simple and clear on this subject that it is easy to answer all questions concerning it.

It has nothing to do with linguistic ability nor with the mind or intellect as far as the understanding is concerned. It is simply the Spirit employing the vocal organs and other faculties of speech. Man’s will and spirit are active and in perfect accord with God who is the one directly speaking through the man by the Spirit. This is merely a miracle of utterance in unknown languages, the fact of God directly speaking through man spiritual mysteries unknown to the individual, that we cannot understand (Rom. 8:26-27; 1 Cor. 14:2-5). It is God’s way of speaking directly by the Spirit to the spirit of man and through man’s spirit and imparting to it supernatural power and strength. One of the dearest truths of the Bible is that of the weakness of man’s spirit, which has been under the domination of satanic power for so many centuries. Tongues is the provision of God to communicate and edify man’s spirit and strengthen the inner man (1 Cor. 14:2-4).

Can it be possible that in this one Bible doctrine God has given something to the Church that is of no value, that is to be the object of ridicule and slander, and that is to be the object of blasphemy on the part of man? Can we afford to reject

this blessing of the Spirit because we are ignorant of its purposes and benefits? Would He have spent so much time and effort and said so much about it if it were of no importance? Shall we reject gifts because they are not possible to reproduce or cultivate in human schools? Must His ways be lowered to the human plane before we can believe that He has a good purpose in them?

Like prophecy, it is God's desire that speaking in tongues be practiced by all, but many of us cannot do it because of our lack of understanding, faith, consecration, and yieldedness to the Spirit (1 Cor. 14:5, 39; Mk. 16:15-20; Isa. 28:9-11; Jn. 15:26; 16:13-16). We must control this gift like all others (1 Cor. 14:32). We are not to forbid the use of it (1 Cor. 14:39). It should be used for public edification in public meetings (1 Cor. 14:4-5, 12-40). It is not for personal leading, but for edification (1 Cor. 14:2). If used in private it is speaking to God alone, but in public it is for public edification (1 Cor. 14:2-5, 12, 26-28). There are twenty-eight passages in the Bible on the subject, which we shall consider in Lesson Thirty.

(3) THE GIFT OF INTERPRETATION OF TONGUES. This gift is the only one that is dependent upon another, because it is useless unless there are tongues to interpret. It is the same in principle and operation as the tongues, only it is the interpretation of the tongues that are spoken. The interpreter looks to God for the interpretation, and his exercise is not dependent upon the exact words and phrases of the tongues for he does not know them. It is the Spirit supernaturally making clear what was spoken in tongues. Its purpose is to make tongues clear to the Church (1 Cor. 14:5, 27-28), or to make the speaker in tongues know what he has said (1 Cor. 14:13-16, 27-28). It is the interpretation of tongues, not the translation of them. Interpretation is the rendering of the sense and meaning, while translation is the rendering from one language into another by the equivalent words and phrases. This is why the interpretation may appear briefer or more enlarged than the tongues spoken. Only one interpretation to each message in tongues is permitted (1 Cor 14:27). In one public meeting two and three messages are permitted, and those are all (1 Cor. 14:26-30).

3. The Gifts of Power, or the Working Gifts

These are three in number. We call them the working gifts because they are the ones that manifest the omnipotence of God and deliver men from all the works of the devil and intervene in nature when it is necessary to accomplish the will of God. *They are as follows:*

(1) FAITH. The gift of faith is a supernatural endowment of the Spirit whereby that which God has said is recognized as a settled fact to be done regardless of what it is. It is the backbone of the spiritual gifts into which and from which all the life-cord and nerve-centers of communicating power are centered. It is the miraculous assurance that guarantees to every man those things which he has asked of God according to the promises. It is the spinal cord of the body of Christ and the very life of the Church. Faith works in conjunction with the gifts of healing and miracles, and without it they would not be exercised with power. We shall deal fully with faith in the next two lessons, so we shall pass by further comment here.

(2) THE GIFTS OF HEALING. This gift is the imparting of power to heal, cure, repair, and make whole the physical body and deliver it from demons and diseases. It heals without human aids and medicines or natural means of any kind. The purpose of it is to completely banish human ills, whether they be acute or chronic, organic, functional, or nervous. It is exercised by simple faith through believers who have no knowledge of physiology, diseases, symptoms, drugs, or surgery. Supposition that Jesus heals through medicines and doctors is no more scriptural than that He saves from sin through the theories and methods of men. The above-stated way is the way of the world, but supernatural healing is God's way.

The purposes of the gifts of healing are "to deliver the sick and to destroy the very works of the devil in the body" (Mt. 8:16-17; Acts 10:38; 1 Pet. 2:24; Isa. 53:3-5; Ps. 103:1-3; Jas. 5:14-16); "to confirm the Word of God" (Mk. 16:18-20; Heb. 2:3-4); "to establish the claims of Jesus" (Mt. 9:1-8; Jn. 10:10, 36-38; 14:11); "to establish and prove the doctrine of the resurrection" (Acts 3:15-16; Rom. 8:11); "to attract people to the gospel" (Acts 4:4; 20:11-20); "to turn people to God" (Acts 4:4; 5:12-16; 9:35); and "to carry on the work that Jesus started" (Acts 1:1-2; Jn. 14:11-15). The doctrine of healing is fully dealt with in Lesson Fourteen.

(3) THE WORKING OF MIRACLES. This is supernatural power to intervene in the course of nature when the work of God can be furthered thereby. It is also worked by faith. When God sets aside His laws or suspends the laws of nature, this action is a miracle. God is not bound by natural laws of His own making, else this limitation would reduce Him to the plane of a creature and do away with His sovereignty.

The purpose of miracles is to confirm the Word of God (Heb. 2:3-4) and display the power of God over all powers in the universe (Ps. 107; Exod. 7:10–14:31; 2 Ki. 4:1-44; 6:17; etc.). The program of Satan is to discount all the miracles of the Bible. So-called scientists have sought to explain the Bible miracles, but there are many they have never found the slightest answer for. The Bible is a book of miracles and those today who believe the whole Bible are still seeing them in answer to simple prayer and faith. Every child of God is promised power to do miracles and get what he wants (Mt. 21:21-22; Mk. 9:23; 11:22-24; 16:15-20; Jn. 14:12-15; 15:7, 16; 1 Cor. 12:4-11, 27-31). The great need of today is the full restoration of the faith once delivered to the saints (Jude 3). May God speed the day of normal Christian power in the Church for the glory of God!

Questions on Lesson Twenty-six

1. What does it mean to be a son of God, and what are sons partakers of.
2. What has God provided as spiritual tools for His sons?
3. Should sons of God be ignorant of their tools and their calling to use them? Why?
4. Were gifts of the Spirit manifested before Christ? Which ones?
5. Is the average believer today as endued with power as were many Old Testament saints
6. Has God changed or have men failed God, to cause powerlessness in the Church?
7. Is the doctrine of the gifts of the Spirit new from the standpoint of the Bible?
8. Should it be new to men who study the Bible? Why?
9. How many gifts of the Spirit are mentioned in Scripture? Name them.
10. Whose gifts are they, and who works them?
11. What is the purpose of the gifts? Prove.
12. Has God’s purpose changed? Give Scriptures to prove that it has not.
13. Where is the main portion of Scripture concerning gifts found?
14. Can a normal New Testament public meeting be carried on without these gifts?
15. Why is the modern Church in such ignorance of the gifts?
16. How can we detect whether a spirit is good or bad?
17. Is Christ to be classed as just one of many founders of religion? Why?
18. What is the way to judge whether a religion is false or true?
19. Why are modern false religions attracting many people?

20. Is there any reasonable excuse for the Church to be powerless? What should it do?
21. Who all may have the gifts of the Spirit? Prove.
22. Are the gifts and their operations the same? Prove.
23. Is there any known need of men that is not met by the gifts?
24. What is the difference between the program of the modern Church and of the early one?
25. Which program would you personally like to see in the modern Church?
26. Can one person have all the gifts of the Spirit? Prove.
27. Give examples of people who had all the gifts.
28. Are gifts only for those baptized in the Holy Spirit? Prove.
29. Can gifts be abused and misused? Explain.
30. Can gifts be exercised by man without the direct unction of the Spirit? Explain.
31. Is it possible for a true child of God to get the wrong spirit?
32. Are gifts permanent or temporary? Can they be exercised at will?
33. When and where should gifts be exercised?
34. How can men receive the gifts of the Spirit? Is there any need for them today?
35. Can men choose which gifts they want? Can men have them and not know it?
36. How can men know when they have received the gifts and which ones?
37. Are gifts to continue throughout this age? Prove and explain the word "perfect."
38. Classify and define the gifts.
39. Explain fully the importance and necessity of the gifts.
40. State and disprove the human excuses for not having the gifts.
41. Give a few reasons why not all saved men have the gifts.
42. Explain fully how to exercise the gifts of the Spirit.
43. Is it possible to have and exercise gifts without the fruit of the Spirit?
44. What class of people reject and criticize gifts? Can any gift be unimportant? Why?
45. Name and discuss each of the gifts as to its purpose and operation.
46. What should be the personal attitude of every believer concerning the gifts?
47. What is the purpose of miracles?
48. What program is Satan carrying on concerning gifts?
49. Have scientists been able to explain all miracles?
50. Until they do is it not reasonable to believe in miracles?

Supplement Thirteen

For Lessons Twenty-five and Twenty-six

I have no apology to make for teaching the truth of the Bible concerning the gifts of the Holy Spirit and other doctrines that are being tabooed by many of our modern churches. Anyone knows that this stand is not being taken to become popular with these churches. Neither do I hesitate to take such a stand, for many years ago when a boy I consecrated my life to God to study and to teach literally every thing that was in the Bible regardless of whether it was in harmony with my church or any other church. I consider it the only honest and intelligent course to take. If men want to do otherwise that is their responsibility for they will have to face God in judgment.

I trust that every one of you who studies these lessons will continue to take a rational view of what is plainly written in Scripture. After all, is it not the truth that you want on every subject? Do you not want what God Himself teaches? If so, then there is not the slightest chance of your going wrong by studying these lessons and reading the many Scriptures which prove every doctrine that is in the Bible.

The Right Basis of Understanding Truth

All of us will have to acknowledge that the Bible is in human language; that there must be some basis of truth that all could agree upon if they would; that God is intelligent enough to use the human language to make Himself clear on every doctrine that He teaches; that there cannot possibly be so many different correct interpretations of the same human statements in Scripture; and that there must be a supernatural power trying to confuse men and make them believe that the Bible means anything that any person wants to make it mean. These facts are too plainly evident to ignore. Why not let us all take a logical view of things and ask ourselves the questions that any intelligent man would naturally ask.

Is not the Bible the inspired revelation of God? Is it not in plain human language so that all can understand it alike or is it so hard to understand that we have to argue continually about which is the right meaning? Why should preachers differ

concerning what the Bible teaches if it is simple enough for all to understand alike? What purpose do they serve in following such a program? Would it not be best to believe alike the same things that are so plainly written? Why permit the devil to divide and separate God's people?

These and many other questions we have fully answered in Lessons One to Three. We have showed how it is the work of demon powers to confuse men in the understanding of the Bible. We have proven that the Bible is God's Word; that it is the simplest Book to understand; that there is no excuse for misunderstanding it if we will take it literally as we do other books; and that it is the true basis of understanding truth. When we get this far in truth the rest of it naturally is simple.

The Abundant Supply House

So far it has been shown in the lessons that there is no known need or want in the human race, but what the Bible abundantly promises to supply to all men upon certain conditions. If you are tempted to waver on this point and question any detail of this fact, you should review Lessons One to Three, Ten, Twelve, Fourteen, Sixteen, Twenty, and Twenty-two, and refresh your memory with the abundant promises of God and His plan for you to get these benefits.

No Failure is Possible

No failure is possible if we want to get all that we need from God, provided that we will but follow the simple instructions laid down in the Word of God. It will be easier for Heaven and Earth to pass away than for one promise of God to fail if we will but faithfully and literally obey to the letter the conditions made clear in connection with the promises. Jesus said, "Heaven and earth shall pass away: but my words shall not pass away" (Lk. 21:33), and the psalmist said, "For ever O Lord, thy word is settled in heaven" (Ps. 119:89). It is literally impossible for God to fail one man. No man has ever had that experience yet and no man ever will have it. On the other hand, all who know God or have heard of others who knew God will testify that God has not failed in one thing that He has promised.

Where the Failure Really Is

If there is any failure of any person in getting what he wants from God, the trouble is not far away. It can easily be found if he makes an honest self-

examination. In fact, it is so plainly evident that truly no search should be necessary. The failure is in the person himself. If he does not think so then that fact in itself is enough proof that the failure lies within him. Those who love God will give Him the benefit of the doubt and will check up on themselves in order to learn where the trouble really is. It will be found that all who fail to get what God has promised are doubting Him. If there is no other reason for failure this one is sufficient. How can one detect that he is doubting? The answer is easy. The very fact that he recognizes a failure, that he is questioning why he has not been answered, and that he is wondering about the thing at all, is proof that he is doubting. One who believes God will stop all this once and forever. He will never question the why or how of any answer or the lack of any answer. If he truly believes God it will be a settled fact with him and there will be no question about it, no wonder about it, no reasoning about it, no discussion of the fact with men or devils, and no relaxing on his part until the answer comes. He will die in the faith that he has the answer. It would be best to do this than to live in unbelief and constant worry and questioning about the answer. But the fact is if he will not waver it will come out all right. But unbelief will tie the hands of God and keep one from getting what he wants.

God is No Respecter of Persons

God has plainly stated the grounds upon which He will and will not answer prayer and He has to be faithful to His Word. He will not deviate one inch from the conditions that He has told men they must meet. He will not change His Word for any one person. If He did do so He would be a respecter of persons like others. He is absolutely and eternally true to Himself, His Word, and His whole creation and He will not violate His own law. If men want answers to prayer, then let them do as God requires and they will get the right answers.

The Word of God is Plain

We have repeatedly made clear the fact that God’s will and Word are clear and we have stated the promises and conditions of answered prayer many times. There is no excuse for not knowing what to do, and there can be no excuse for not doing what one knows he should do. These steps must be followed before prayer is answered, so this should be settled once and forever. If there is any rebellion in your heart against certain truths of the Bible; if there has been any fight on your part to accept the whole truth just as it reads; or if there still is a questioning on your part that what you are being taught may not be true, then

you must stop this at once. There is no doubt that many of the truths of these lessons are new to you and that the average church does not teach this way, but does this prove that the Bible is wrong? You can see for yourself that what we say is in plain English in your own Bible. You do not have to wonder about truth any longer if you want the truth. It is there in your own Bible and it is not a question of whether it is accepted by everybody or not, or that it is popular or not. It is a question of whether the statements are in the Bible in plain human language or not. If they are, then you are responsible to God for accepting or rejecting them.

Don't Sell God Short by Unbelief

You may even have to leave your church in order to believe the whole truth. We hope not, but if that is necessary for you to accept truth and get the benefits then it will richly pay you to do so. Any church or any preacher who will not accept the whole truth of the Bible is not worthy of your continued respect and support.

We are not advocating that Christians leave the churches. But we are advocating that all the churches repent and come back to the Bible. And if it comes to a showdown, individuals in churches should not continue in fellowship with those who reject the Bible, and it would be best for them to leave such churches and go to those in the community that do follow the Bible. It is perfectly right to teach that people take this stand, for we must all obey God's Word rather than man. It is well to bear in mind that when churches get to the place where they become worldly and ungodly and rebellious against the gospel they are no longer Christian churches. They are mere societies of sin and rebellion against God and any person who supports them will be judged by God.

Your Final Court of Appeals is the Bible

Go to it and see if it says what we say it does. We give you the references to read and you can see whether it says these things or not. Don't take the attitude that these things are just our interpretation of the Bible and that another interpretation may be the best. This is just a mere excuse on your part, for you can still see for yourself if the Bible says what we say it does. It is not a question of our interpretation or that of someone else. It is a question of what the Bible says and you had better wake up to this fact before it is too late. Yes, my friend, we are faithful in telling you what the Bible says but it is up to you to accept it and get the benefits promised. Don't blame God for your failure to get what you want.

Blame yourself and correct what is wrong and what you want will be yours.

We want you to reaffirm your faith in God and His Word and consecrate yourself anew to Him to the full and complete obedience to truth as you get to know it. Repeat constantly the affirmations we have given you and increase in the faith that will dare to believe God for what you want. In our next two lessons we will deal fully with the subject of faith, so until then we join with you in prayer that you might be able to comprehend with all saints the fullness of God and experience those things that are freely promised to you of God.

Ten Questions For Supplement Thirteen. Do You Know:

1. That sinners can commit the unpardonable sin? This is clear from the fact that the Jews of Mt. 12:22-37 were sinners and Christ warned them of committing that sin. In Heb. 10:26-29 we have the fact that a person who has been sanctified by the blood of Christ can go back into sin and commit this sin. Blaspheming the Spirit and attributing to the devil the works of the Spirit, or speaking a word against the Spirit knowingly and willfully, is the unpardonable sin, and this any person can do whether he is a sinner or not.
2. That one man in the Bible fasted longer than did Christ? Moses fasted at least three times forty days each (Deut. 9:9, 11, 17-18, 23-25). In fact, it seems from Deut. 9:11-18 that Moses fasted eighty days without eating between the two forty-day fasts.
3. That one man captured a whole army of multiplied thousands single-handed? Elisha did this when he captured the whole army of Syria and led them captive to Samaria (2 Ki. 6:18-23).
4. That Cain was not the first one to build a city on Earth? He was the first to build a city on Earth since Adam (Gen. 4:17), but there were cities built on Earth by the pre-Adamites, as proven in Lesson Seven, Point VI.
5. That resurrected men and angels can go back and forth from Earth to Heaven in one day? Jesus after the resurrection went to Heaven and back in one day. This statement is proven by the fact that He forbad Mary to touch Him for He had not yet ascended to God but was going to God, and on the same day He returned to the Earth and appeared to the disciples (Jn. 20:17-23). If resurrected men can go to Heaven and back in a day, angels can do likewise. Other men have also gone to Heaven but how long it took them is not stated (See Supplement One, Question 9.)
6. That people who go to Heaven will eat food forever? In Lk. 22:14-18, 29-

30; Rev. 2:7, 17; 19:1-10; 22:1-2 it is clear that saints will eat forever.

7. That Egypt will never become great again? The Bible is very clear that Egypt will never be a great power again as it used to be in the early days of Israel. The prophet Ezekiel said that Egypt would be “a base kingdom. It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations” (Ezek. 29:14-15). Egypt will be defeated by the future Antichrist from Syria (Dan 11:40-45).
8. That the Arabs will give Israel protection from the Antichrist during the last 3½ years of this age? Dan. 11:41 states that Arabia or ancient Edom and Moab will escape Antichrist. In Isa. 16:1-5; Ezek. 20:33-35; Mt. 24:15-21; Rev. 12:5-17 we read of Israel fleeing for protection into the wilderness of Edom and Moab, and since they escape the Antichrist and flee into this country for protection, then it is clear that the Arabs protect them during this time.
9. That the Bible names the very city in Edom and Moab that Israel will flee to for protection during the Tribulation? It is Sela or Petra, the ancient capital of Edom (Isa. 16:1-5; 26:20-21; 63:1-8).
10. That God has a basis of dealing with the heathen who have never heard of the Gospel? He will deal with them on the basis of the light they have received, and on the basis of obeying their own conscience (Rom. 2:12-16).

27. THE DOCTRINE OF THE TRINITY

THE DOCTRINE OF THE TRINITY

I. Names of God in the Old Testament

We will deal with only a few names of God to show that some have no ground for believing in only one person in the Godhead and that God has more than one name.

1. ELOHIM. This is the Hebrew word for “God” in Gen. 1:1 and 2,700 other places in the Old Testament. It is a uni-plural noun meaning “Gods” and is so translated 239 times (Gen. 3:5; Exod. 22:28; 1 Sam. 4:8; Dan. 2:11; 4:6-9; 5:11, 14; etc.). It is the plural of Eloah meaning “deity” and “God.” It is used in the plural with the definite article of the Supreme God. It is translated “judges” (Exod. 21:6; 22:8-9) and “angels” (Ps. 8:5). Sometimes Elohim is used in connection with plural verbs and pronouns, as seen in the Hebrew text of Gen. 20:13, “the Gods they caused me to wander” and in Gen. 35:7, “there the Gods they appeared unto him.” Many times plural pronouns are used of God in referring to the different members of the Godhead, as “us” (Gen. 1:26; 3:22; 11:7; Isa. 6:8; Jn. 17:21), “our” (Gen. 1:26; Jn. 14:23), “we” (Jn. 14:23; 17:11, 22) and “their” (Ps. 2:3).

First, second and third personal pronouns are used hundreds of times in Scripture of one, two, or three persons in the deity. Some of these are used of men to and concerning different members of the deity to and of each other. In Jn. 17 alone Jesus uses 162 pronouns in speaking to and of His Father. In Ps. 119 there are 610 pronouns used of man to and of God. Other chapters in the Bible have many like pronouns and they are all used right and should be understood in the same sense in connection with God as we understand them when they are used of other subjects. When the different members of deity speak to and of each other just like men do, should we accuse them of misrepresenting themselves and of not being able to properly use the human language. We have more right to believe that only one person is referred to when men use first, second, and third

personal singular and plural pronouns of and to each other, as to believe there is only one person referred to when the members of the Godhead use them of and to each other.

When singular pronouns are used of deity it is one of the three persons of the Trinity speaking of Himself or as representing the whole Godhead, or it is one of the three divine persons speaking to another one concerning a third person of the Trinity as is clear in Jn. 14:16-17, 26; 15:26; 16:7-15; 17:1-25.

In the Old Testament it was the Father who was the prominent speaker (Heb. 1:1-3; Acts 3:21); in the gospels the Son was the prominent speaker (Jn. 5:47; 6:33; 8:26, 28, 38; 12:49-50; 17:8); and now it is the Holy Spirit who is the prominent speaker (Jn. 14:26; 15:26; 16:13-15; Acts 2:4; 13:2; 15:28; 20:28).

Singular pronouns are sometimes used of the whole Godhead as a unit (Exod. 20:3; Isa. 44:6, 8; 45:5, 21; 46:9; Hos. 13:4; etc.), just like the whole Church as the body of Christ as a unit is spoken of as a "man" and "he" (Eph. 2:14-15; 4:13; 5:25-27; 2 Thess. 2:7-8).

The one Elohim then is not one person, or one in number, but one in unity. Elohim is not a divided deity, but three persons in "one God," or one deity. The word itself does not say there are three, but merely that deity is in the plural. God is thus referred to in the plural twice as many times as the word "Jesus" is found in both Testaments.

2. YEHOVAH. This is the Hebrew word for "Lord" in Deut. 6:4 and 7,600 times in the Old Testament. It means "the Self-existent," "Eternal and Immutable One," or "Unity." It does not tell us how many persons are in the "One [Unified] Lord," but the Scriptures mention three persons who are called "Lord" and who are "Self-existent" and "Eternal" and therefore, all of them can all be called "Jehovah." In Gen. 19:24; Ps. 110:1; Mt. 22:44; Zech. 2:10-11 we have the Father and the Son both called "Lord," and Exod. 16:7 with Heb. 3:7-8 and Isa. 6:8-9 with Acts 28:25 and Exod. 17:7, with Heb. 3:7-9 and Jer. 31:31-34 with Heb. 10:15-16 prove that the Holy Spirit is also called "Lord" or "Jehovah." See Lesson Four, Point 6, where all three are called "God." Yehovah is rendered "Jehovah" four times (Exod. 6:3; Ps. 83:18; Isa. 12:2; 26:4). Jehovah is used in many compound names of deity which we shall not list here.

3. EL. This is the Hebrew word for "God" in 250 places. It means "the Strong

One," or "Elohim the Omnipotent," while Elohim is "God the Creator," putting His omnipotence to work. All three persons are also omnipotent, as we have seen in former lessons.

4. ELOAH. This is the Hebrew word for "God" in 56 places. It is "Elohim who is to be worshipped." It is the name of God when worship of idols is contrasted to worship of the true God. It is "the living God" in contrast to dead gods. It means "deity" and "God."

5. ELYON. This is the Hebrew word for "Most High," and it is so translated 40 times. It means "the Supreme," "Most High," "Highest," "Lofty." It is El, the possessor of Heaven and Earth, and Elohim, the Creator of Heaven and Earth. It is translated "High" (Ps. 78:35; Dan. 4:2); and "higher" in referring to Jesus as God's "firstborn" (Ps. 89:27). Jesus of the New Testament is never called the Most High, but only the Son of the Most High God (Mk. 5:7; Lk. 1:32-35; 8:28). Angels, when Christ was born, sang to the "God in the highest," who was not Jesus (Lk. 2:14). The Father is still the "head of Christ" (1 Cor. 11:3); so He is rightfully the Most High God.

6. ADON. This is the Hebrew word for "Lord," and it is so translated 195 times in the Old Testament. It means "Sovereign," "Ruler," "Master." Adonai is the emphatic form of Adon and is translated "Lord" 430 times in the Old Testament. It is also translated "lords" 4 times (Gen. 19:2; Deut. 10:17; Ps. 136:3; Isa. 26:13). There are two Adonais mentioned in Ps. 110:1 and referred to in the New Testament as the Father and the Son (Mt. 22:44).

7. A few other names of God in the Old Testament are "JAH" (Ps. 68:4, 18); "I AM THAT I AM" and "I AM" (Exod. 3:13-15); "God Almighty" (Exod. 6:3); "Lord God" (Gen. 2:4 and hundreds of times); "Jealous" (Exod. 34:14); "The Lord of Hosts" (Isa. 47:4 and 281 other times); "Holy" (Isa. 57:15); and many other names, thus proving that the doctrine that "Jesus" is the only God and the only name of that God is unscriptural. If God said these were His names and some human beings say they are not His names, who are we to believe? Some believe that all these names are titles signifying office, rank, or relationship, but this is mere human theory and contradicts the Scriptures which say they are real names.

God's names are found over 19,000 times in the Bible in connection with His eternal plan of creation and redemption of all things and His eternal rulership

over all creations (Dan. 2:44-45; 7:13-14, 27; Lk. 1:32-33; 1 Cor. 15:24-28; Eph 1:10; 2:7; Rev. 5:10; 11:15; 22:4-5).

II. Names of God in the New Testament

1. THEOS. This is the Greek word for “God” and is used 1,332 times in the New Testament. It means “deity” and “God,” and with the definite article means “the Supreme Deity.” The Father, the Son, and the Holy Ghost are all called God, as seen in Lesson Four, Point 6.

2. KURIOS. This is the Greek word for “Lord” and is used 672 times in the New Testament. It means “Lord,” “Master,” and “Sir” and is used of man 31 times.

3. IESOUS. This is the Greek word for “Jesus” 979 times in the New Testament. It is the Greek form of the Hebrew Yehowshua, rendered “Joshua” 215 times in the Old Testament. Joshua of the Old Testament is called “Jesus” in the New Testament in Acts 7:45; Heb. 4:8. Jesus is never the name of the Father, or of the Spirit in either Testament, and it was not the name of the second person of the Godhead until He became man and the Son of God about 1,900 years ago. It is the human name of the Son of God, as we have seen in Lesson Twenty-one, Point VI.

4. CHRISTOS. This is the Greek word which we translate “Christ,” and it is used 575 times in the New Testament. It literally means “anointed” and is the equivalent of the Hebrew mashiyach, translated “Messiah” twice in the Old Testament (Dan. 9:24-26) and twice in the New Testament (Jn. 1:41; 4:25). Like the name “Jesus,” it has no reference to deity, but to the humanity of Jesus Christ, who became the Christ or the Anointed One thirty years after He was born in a human body and after He was named “Jesus,” as we have seen in Lesson Twenty-one, Point VI.

Other names apart from those mentioned above of God’s Son were not all true of Him until He assumed these titles. For example, He had to become man before He could be called the Son of man, the Son of God, Jesus, Christ, Lord Jesus Christ, Messiah, Emmanuel, Son of David, the Lion of the Tribe of Judah, the Lamb of God, Mediator, and many other names. Two passages (Gal. 3:17; 1 Pet. 1:11) are used by some to teach that “Christ” was a name of Jesus back in Old Testament times but upon examination of them we find this is not the case. The phrase “in Christ” in Gal. 3:17 is omitted in the texts and was added by some

transcriber. It is not in the R. V., Weymouth, Centenary Translation, Concordant Version, Nestle's Greek Text, Moffatt, and many other translations. The second passage must be understood in the light of what Peter would naturally say about Jesus after He became the Christ, or the anointed of God. In referring to actions of the second person of the Trinity in Old Testament times one may speak of Christ doing them, but in reality He was not the Christ in Old Testament times when He did them. At that time, He was God but not the Son of God or the Anointed of God. Now, since He became man and "Christ" this name could be used of Him in speaking of something He did before He became the Anointed One.

5. THE FATHER, THE SON, AND THE HOLY GHOST (Mt. 28:19; 1 Jn. 5:7-8). Some people teach that these are not names and that they are mere titles, but such teaching demonstrates ignorance of human language and contradicts the Word of God. Our dictionaries and grammars call such words "nouns" or "substantives" and say that all such nouns are names. It is true that not all such are always "proper names," or names of certain individuals. But usage in any particular instance shows whether a word becomes a "proper name" or not, that is, whether it is applied as a name to a certain person. In Mt. 28:19 it is not just any father or any son or any ghost, but it is definitely a particular "Father" and "Son" and "Holy Ghost." The definite article "the" is used both in the Greek and English versions before each word. It is "the Father," and "the Son," and "the Holy Ghost." These terms thus used and associated can apply to no other persons on Earth or in Heaven.

The term "the Father" in the New Testament is not once applied to men or to Christ or to the Holy Ghost, but only and always to the first person of the Godhead, "the God and Father of our Lord Jesus Christ," as in Lesson Twenty-one, Points 8, 9, and 35. The term "the Son" in the New Testament is not once applied to men, or to "the Father," or to "the Holy Ghost," but always to the second person of the Godhead, "the Son of the Father," as in Point 35, Lesson Twenty-one. The term "the-Holy Ghost" is not once applied to men, or to "the Father," or to "the Son," but only and always to the third person of the Godhead, who proceeds from the Father and the Son, as we have seen in Lesson Twenty-five, Point VI. The fact that these terms are always spelled with capital letters like all proper names proves that they are proper names in Scripture and that it was the consensus of all Bible scholars that these terms are true and proper names.

Funk and Wagnall's Dictionary says, "a name is the appellation by which a person or thing is known." Webster says, "The title by which any person or thing is known or designated or is addressed." The Greek word onoma means "the name or word by which a person or thing is called, and by which he is distinguished from all others." The terms, "the Father" and "the Son" and "the Holy Ghost," then, can be and are names by which the three persons in the Godhead are known and distinguished from each other. They are not the only names of each, but they are the ones used by Jesus Christ on the occasion of giving the Church the baptism formula and the authority to baptize. We need only to show here how the word "name" in the singular could be used of three persons and three names, because some argue that if there were three persons it would read "in the names of" and not "in the name of," but this again demonstrates ignorance of how to use human language or even how to understand it.

When we send an ambassador to a foreign land, he does business in the name of and not in the names of the United States, and this does not prove there is only one state, for there are fifty separate states in the one United States. The name in the singular in Mt. 28:19 affirms the equality and oneness of the Godhead—a perfect union of three persons in "one God," just like the name of the United States affirms the equality and oneness of the fifty states—a perfect Union. Then, too, we could speak of each of the fifty states as separate parts of the Union, as "In the name of Missouri and of Illinois, and of Ohio, etc. This also would affirm the equality and authority of the separate states in the Union. It is not necessary to add before each state the phrase "in the name," for once it is stated in the beginning it is understood in connection with each state.

So it is in Mt. 28:19; it is not necessary to repeat "in the name" before each person, for once it is stated it is understood as applying to each person. Note other examples of this usage: "All power is given unto me in heaven and in earth" (Mt. 28:18) does not have to read "All power is given unto me in Heaven and all power is given unto me in Earth," in order to understand that all power is given in both places. We do not have to repeat "In the beginning God" to understand He also created the Earth at that time (Gen. 1:1). "The God of Abraham, and of Isaac, and of Jacob" (Acts 3:13) does not have to be changed to read the God of Abraham, and the God of Isaac, and the God of Jacob in order to understand that He is the God of all three men and of each one in particular.

Matthew 28:19 does not have to be changed to read in the name of the Father

and in the name of the Son and in the name of the Holy Ghost to understand that each person has a name and each person is equal in the authority to baptize. Jesus knew how to use language so that He would not have to repeat “in the name” before each separate person in the Godhead. It is just as correct to say it this way as to repeat “in the name” before each name. Acts 3:13 is just as correct and is as easy to understand as Acts 7:32 where “the God of” is repeated before the names of Abraham, Isaac, and Jacob. Jesus knew the disciples understood there were three persons in the Godhead, and He also knew everyone else in any age could understand the same and that He was referring to each of the three separate persons alike, if he would be honest and believe the plain Scriptures.

One of the most foolish arguments of some people is that “Father is not a name; so what is the name of the Father? Son is not a name; so what is the name of the Son? Holy Ghost is not a name; so what is the name of the Holy Ghost?” This is just as if one would say “Missouri is not a name; what is the name of Missouri? Illinois is not a name; what is the name of Illinois? Ohio is not a name; what is the name of Ohio? Abraham is not a name; what is the name of Abraham? Isaac is not a name; what is the name of Isaac? Jacob is not a name; what is the name of Jacob?” If a name is any word whereby any person or thing is known, “the Father” and “the Son” and “the Holy Ghost” are names just as much as “Missouri,” “Abraham,” or any other. It does not have to be a name that would harmonize with some false doctrine in order to be a name.

Any two persons such as father and son can call each other by these names and never use any other name to address each other, to themselves, or to others. This is true not only of men, but also of God the Father and God the Son. Not once in addressing the Father did Jesus use any name but “Father” (Mt. 11:25-27; 26:39, 42; Mk. 14:36; Lk. 11:2; 23:34, 46; Jn. 12:27-28; 17:1-25), and not once in addressing the Son did the Father use any name but “Son” (Mt. 3:16-17; 17:5; Jn. 12:28).

Jesus many times uses the name “Father” in referring to God before others. In speaking of the name of the Father, He assumed that the disciples knew full well whom He referred to. They also knew whom He referred to as “the Holy Ghost,” for they had heard much about Him as coming to take the place of Jesus (Jn. 14:16-17, 26; 16:7-15; 20:22; Acts 1:1-8; Mt. 10:1, 20; 12:28-32; etc.). John the Baptist taught them about the Holy Ghost even before Jesus appeared (Mt. 3:11; Jn. 1:32-34). They knew the Father was a separate person from the Son and Spirit, for Jesus referred to God as “Father” 181 times, and later the disciples

called Him “Father” 78 times, and not once is He confused with, or called “Jesus” or “the Holy Ghost.” They knew the Son was a separate person from the Father and the Holy Ghost, for Jesus distinguished between Himself and the Father 110 times; God the Father Himself did so ten times; demons did ten times; and the disciples themselves later did 85 times; and not once did any of them confuse the Father and Son and Holy Ghost, or call the Son “the Father” or “the Holy Ghost.”

Jesus spoke of the Spirit 24 times as being a separate person from Himself and the Father (See Lesson Twenty-five). Bible writers speak of the Spirit as being a separate person from the Father and Son about 170 times. Not once is the Spirit called “the Father” or “the Son,” and not once is He confused with them as being the same person. Thus “the Father” is a name designating Him to be a separate person from “the Son” and “the Spirit”; “the Son” is a name designating Him to be a separate person from “the Father” and “the Spirit”; and “the Holy Ghost” is a name designating Him to be a separate person from “the Father” and “the Son.”

“In the name of” is a phrase denoting “by the authority of.” Webster says, in the name of, is given as an invocation, adjuration, etc., originally of divine or holy persons or things; as, “In the name of God, Amen”; in the name of common sense, consider. In behalf of, by the authority of; as in the name of the law.” This latter is the sense in which Jesus and many Bible writers used it.

“In the name of Jesus Christ” means by the authority of Jesus Christ (Acts 2:38; 4:10; 16:16; 1 Cor. 5:4; 6:11; Eph. 5:20; 1 Thess. 3:6); “In the name of David” means by the authority of David (1 Sam. 25:5-9); “In the name of Paul” means by the authority of Paul (1 Cor. 1:13-15); “In the name of the Lord” means by the authority of the Lord (Deut. 18:5-7, 22; 21:5); “In the name of the Lord of Hosts” means by the authority of the Lord of Hosts (1 Sam. 17:45); “In my Father’s name” means by the authority of my Father (Jn. 5:43; 10:25; 17:12); and “In my name” means by the authority of my name (Mk. 16:17; Jn. 14:12-15, 26; 15:16; 16:23-26).

“By the name of” means the same as “in the name of” (Acts 4:10, 30); speaking “in the name of” (Acts 4:17-18; 5:28, 40; 8:12; 9:27-29) means the same as in the Old Testament, “by the authority of” the one who sent the speaker (Jer. 20:9; 26:9-20); and “In the name of the Father, and of the Son, and of the Holy Ghost” means we are to baptize by the authority of the Father and of the Son, and of the

Holy Ghost and not in the name of the Son only. If we baptize in the name of the Son only, we rob the Father and the Holy Ghost of their rightful authority in their part of redemption which baptism symbolizes. We also directly transgress the last commandment of Jesus before He went away, and we set aside His own authority that He said He had received in Heaven and Earth (Mt. 28:18). If He had the authority to command men to baptize this way and He, Himself never authorized a change, then that authority still holds, and to reject it is to reject Jesus Christ.

Those who believe that Jesus is the only God should not reject and contradict the authority of Jesus. They should try some way to harmonize the book of Acts with obedience to Mt. 28:19. Similarly, if one were authorized to do a job in the name of J. C. Penny and Co. and of Sears Roebuck and Co. and of Montgomery Ward and Co., and if he really did what was authorized in the name of J. C. Penny and Co. only, rejecting the other two companies because “in the name” was not added before each name, he would be robbing the other two companies of their rightful recognition and authority. Would this do away with two of these three companies, or make all three companies only one company? So in Mt. 28:19 we have the full authority of the whole Godhead and of each member of the Godhead in particular. Refusal on the part of some to recognize more than one of three persons involved does not do away with two of them, or make them only one person.

In Acts 2:38; 8:16; 10:48; 19:5 we have emphasis given to the authority of Jesus, who is only one of the three persons of the Godhead, for it was His authority only that was being rejected by the Jews at that time. They did not question the authority of the Father or the Spirit, for they believed and accepted their authority, but to accept the authority of Jesus as they did that of God was another thing entirely. The apostles as described in the book of Acts merely demanded that the Jews accept the name of Jesus and be baptized, saved, healed and do other things authorized in the name of Jesus, or by His authority, but in no passage do they reject or change Mt. 28:19 and say in the name of Jesus only. There is not one place in Scripture where they demand of the Jews to accept Jesus as the only God and the only authority, but they were commanded to accept Him like they did God.

To baptize in the name of Jesus only in preference to the authorization given in Mt. 28:19 upon the basis of mere inference that because all three names are not used in Acts they are not to be used, is subject to the judgment of God. Cannot

Mt. 28:19 be obeyed as well as Acts? We could not obey both if we followed some sects, but we can and we must obey both if we obey God, for both Matthew and Acts are the Word of God, and both must be obeyed (2 Tim. 3:16-17). Anyone obeying Mt. 28:19 automatically obeys Acts, but to interpret and obey Acts to mean that we should baptize in the name of Jesus only, is to disobey Mt. 28:19. In other words, in baptizing by the authority of the three in Mt. 28:19, we automatically obey Acts, but if we baptize by the authority of Jesus only we dishonor the other two in Mt. 28:19 and we become direct transgressors of Mt. 28:19. Obeying Acts and disobeying Mt. 28:19 is not excusable to intelligent people. Even if we were to obey Acts only as the true mode of baptism, then which passage in Acts shall we take as the true baptism formula, for all passages differ in wording?

The “Jesus-only” sect, who contend that baptism should be only in Jesus’ name, and who deceitfully prey upon honest and ignorant souls, may claim they obey Mt. 28:19, but they never obey it; they never recognize it in baptism; and they always re-baptize those who have been baptized according to Mt. 28:19. If they claim to obey Mt. 28:19, then insist that they baptize you this way and see how they back down in their claim and see a concrete example of deliberate rejection of part of the Bible. Could not Jesus have said in Mt. 28:19 what Jesus-only people teach, if that is really what He meant to say? If He did not say what they teach, then that is not what He means, and we had better reject their fallacy on baptism and obey Mt. 28:19. We must either reject this false teaching or reject God. One cannot believe and obey both, for they are just the opposite of each other.

The preposition “of” and the conjunction “and” repeated each time before each of the three names in Mt. 28:19 further prove three separate persons. If one would say “a gift of John and of James and of George” he means a gift from three persons, not one. Jesus did not say baptize upon the authority of His name only, but also in the name of, or by the authority of, the Father and of the Holy Ghost. He did not tell them to do this until He came back in ten days as the Holy Ghost, as Jesus-only people teach, but He did say, “Teaching them to observe all things whatsoever I have commanded you . . . even unto the end of the world.” There would have been no better time than right here for Jesus to have frankly told the disciples that He was the only God and the Father and the Holy Ghost and all of God, but instead He revealed three separate persons in the Godhead.

6. EVERLASTING FATHER. Some sects argue that “Father” is not a name; yet

they certainly contend that “the everlasting Father” is a name of Jesus and try to prove by this that Jesus is “the Father” of the New Testament (Isa. 9:6-7). Ancient Hebrews and Greeks and other oriental people call anyone who is the originator of a custom, or who has some peculiarity or habit that distinguished him from others, the father of that custom, or the child of that habit. Thus Satan is called “father of lies” because he originated them (Jn. 8:44). Jabal is called “the father of tent dwellers” because he originated that mode of life (Gen. 4:20-21). Abraham is called “the father of circumcision” because it started with him (Rom. 4:12). God is called “the Father of mercies” because He is merciful (2 Cor. 1:3). Men are called “children of disobedience” and “children of wrath” because they live in disobedience and are destined to wrath (Eph. 2:2-3. See also Mt. 9:15; 13:38; Lk. 16:8; Col. 3:6; 2 Sam. 7:10; Job 41:34).

The term “the everlasting Father” literally means “the Father of eternity,” “the planner of the ages,” or “the giver of eternal life” as in Heb. 1:2 (margin); Jn. 3:15-18; 6:54, 68; 10:28; 14:6; 17:2-3; Rom. 5:21; 1 Jn. 1:2; 5:11. The Son is called this because He died to impart eternal life to others, and because it was through Him the Father of the New Testament planned the ages as well as gives eternal life. He is not the only person in the Godhead that could be called this, for both the Father and the Spirit also give life and had a part in the plan of God (Rom. 6:23; 1 Pet. 5:10; Jn. 3:15-18; 15:24, 26; 17:3; Rom. 8:2, 10-11; Gal. 6:8).

The reason the Son is called this in Isa. 9:6-7 is to state some marks of divinity in connection with the Son that was to be born, so that men would recognize that He is as much God in nature as are the Father and Spirit. If there had been no marks of divinity in the prophecies concerning the Son, no one would have taken Him as Divine as they do God. The phrase “the everlasting Father” does not prove that Jesus is the Father of the Lord Jesus Christ of the New Testament. All three persons in the Godhead, by virtue of being God, can all be called “the everlasting Father” or “giver of eternal life,” for this term has nothing to do with “Fatherhood” and “begetting” of a child, but to the peculiar idiomatic usage as stated above. All three persons could not be “the Father of our Lord Jesus Christ,” for only one could be the Son and only one could be the Father, as we have already seen.

III. Other Proofs in the Old Testament of Three Persons in the Godhead

1. In the very beginning God used plural names and plural verbs and pronouns of

the Godhead (See Point I, 1, above). He has also revealed the Godhead as consisting of several persons, as seen in Point 2, below. Many plain statements of two and three persons in the Godhead are found in Scripture. In Gen. 3:22 He plainly said, “The man is become as one of us.” The phrase “as one of” means “like each person of several persons of the same kind,” as proven wherever “as one of” is found in Scripture (Gen. 19:14; 42:27; 49:16; Exod. 12:48; Lev. 19:34; 24:22; Num. 12:12; 2 Sam. 13:13; 14:13; Job 12:4; 13:9; 19:11; 29:25; Ps. 119:162; Mk. 1:22; 6:15; 9:26). No person could use such a phrase and not refer to more than one person who could make “us.” If God refers to the Godhead as “us” here and elsewhere, we certainly ought to have enough sense to believe that He knows what He is talking about and forget the idea of only “one person.” Many other examples will be given in the following points.

2. Theophanies or appearances of God to men prove plurality of persons. Two and three persons called “Lord” and “God” are seen at the same time and at the same place, so the deity must be as many persons as are clearly seen. Each has been seen with a separate body and separate acts as in the case of other persons, as is clear from the following points:

(1) God appeared to Abraham in Gen. 18, and in Gen. 19:24 this “Lord” who was in visible form before Abraham rained fire upon Sodom “From the Lord [another one] out of heaven.”

(2) Two are seen with the eyes as two separate persons with two separate bodies in Dan. 7:9-14; “the ancient of days” sitting on a throne and “one like the Son of man” coming with the clouds of Heaven down to where the other one was on the throne, and the one on the throne gave to the Son of man a kingdom. One reading of this passage by any honest person will prove to him that there are two separate persons referred to. The one sitting on the throne had to have a body, or He could not sit down, and He could not wear clothes or have hair on His head. He is referred to as a real person in the same sense that others are. Seven times personal singular pronouns are used of Him. God was actually seen by the prophet, or he told a lie. If we cannot believe the writers of the Bible, then we cannot believe the Book itself.

The fact that a literal description is given of God as a person is proof that He is a real person. He was seen bodily; He sat on a seat; He had clothes on; He had a head, and hair on His head; He had a throne and personal

attendants, ministers, and subjects standing around Him; and He sat in judgment like any other judge. Also literal books of record were opened before Him as at any court trial. The Son of man was brought before Him as any other person could be, and He gave to the Son of man a kingdom to reign over forever, thus proving that He was a separate person from the Son of man. He had a body and the Son of man had a body, or both could not have been seen coming before each other bodily. Shall we deny such plain, literal passages giving actual descriptions of both God and the Son of man? Shall we reject the Bible in part or in whole just for the sake of holding on to man-made ideas and theories about God? To me, such a program is rebellious and sinful, and it is confusing if we want a simple understanding of the Bible.

(3) Two separate persons are clearly seen and referred to in Zech. 1:7-21, where "the angel of the Lord" and "the Lord of Hosts" are talking together. The Lord of Hosts commands this angel what to say to Israel. This angel is also called "the Lord" in Zech. 1:19-20; 2:1-13. The one "Lord" says to Israel, "And ye shall know that the Lord of Hosts hath sent me . . . for, lo, I come, and I will dwell in the midst of thee, saith the Lord . . . and thou shalt know that the Lord of Hosts hath sent me unto thee" (Zech. 2:8-13). Here we have two Lords, one called "the Lord" and the other called "the Lord of Hosts" who sends "the Lord" to Israel. The angel, or "the Lord" refers to Himself as Me and to the Lord of Hosts as His and He (Zech. 2:8-11). In the other chapters of Zechariah the Lord of Hosts continues to use the angel as a spokesman until at the end of the book He is called by the Lord of Hosts "my shepherd" and "the Man that is my fellow" (Zech. 13:6-7; see Points 26-27, below). This angel is called "mine angel" in Exod. 23:20-23; 32:34; 33:8; and Num. 20:6, so He could not be the same person as the Lord of Hosts Himself.

(4) Three separate and distinct persons are seen and heard in Mt. 3:16-17. When Jesus (one person) was baptized the Spirit of God (another person) was seen manifesting Himself in bodily shape like a dove and descending upon Him, and at the same time these two were seen by the same eyes at the same place, the voice of the Father (another person distinct from both Jesus and the Spirit) was heard from Heaven saying, "This is my beloved Son, in whom I am well pleased." If two persons were seen on Earth and one was heard from Heaven, then there must be three separate and distinct persons in the Godhead.

See also Jn. 1:31-34, where we find that John did not know Jesus, but he did know the Father who had sent Him. John said, “I knew him [Jesus, one person] not: but he [the Father, another person] that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God.”

(5) Two are seen and heard in Mt. 17:5: “While he [Jesus] yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.” Years later Peter made it clear that the voice that they heard on this occasion was the actual voice of “the Father . . . from the excellent glory” and “from heaven” (2 Pet. 1:16-17). Peter here states that those that were with him on the holy mount “were eyewitnesses of his majesty” and that “we heard” this voice from Heaven at the same time we saw Jesus in visible form on the Earth, so there must be at least two persons in the Godhead. Not only did three disciples see and hear two persons on the mount, but on another occasion multitudes of people saw and heard these same two persons. Jesus said, “Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. Jesus answered and said, This voice came not because of Me, but for your sakes” (Jn. 12:26-33).

(6) Two separate and distinct persons were seen by Stephen in Acts 7:54-60 and a third is referred to as filling him: “But he, being full of the Holy Ghost, looked steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.” Stephen had to see both God and Christ in order to see Jesus standing at God’s right hand. God has to be a separate person from the Son in order for them to be standing and sitting side by side as stated here and in Mk. 16:19; Rom. 8:34; Col. 3:1; Heb. 1:3; 10:12; 12:2; 1 Pet. 3:22; Acts 2:33. These passages cannot possibly be understood in connection with one person, and all theories that will not teach two persons seen in these Scriptures are plainly of the devil and are out of harmony with the Word of God.

(7) Two are seen and referred to in Rev. 6:16; 7:9-17; Rev. 21:22; 22:3. In these passages we have statements of the wrath of God “that sitteth on the

throne, and from the wrath of the Lamb . . . before the throne, and before the Lamb . . . Salvation to our God which sitteth upon the throne, and unto the Lamb . . . the Lord God Almighty and the Lamb" and "the throne of God and of the Lamb," all proving that God and the Lamb are two different persons. In fact human language means nothing if we do not take it to mean exactly what it says.

(8) Two and three separate and distinct persons are clearly seen and referred to in many passages. In Lessons Twenty-one and Twenty-five there are scores of plain references to the Bible concerning one person of the Godhead speaking to and of other members of the deity. The following are a few passages which prove this point:

"I seek not mine own will, but the will of Him that sent me. If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true . . . ye have neither heard his voice at any time, nor seen his shape" (Jn. 5:30-37); "I will pray the Father, and he shall give you another Comforter . . . the Spirit of truth which proceedeth from the Father . . . I will send unto you from the Father"' (Jn. 14:14-17, 26; 15:25-26; 16:7-15); "He shall not speak of himself . . . He shall glorify me" (Jn. 16:13-15); "If I go not away, the Comforter will not come" (Jn. 16:7); "And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him" (Mt. 12:31-32); "Father, glorify thou me with thine own glory which I had with thee before the world was . . . thou lovedst me before the foundation of the world" (Jn. 17:5, 24); "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise . . . as the Father hath life in himself; so hath he given to the Son to have life in himself" (Jn. 5:17-27).

(9) Three separate persons are seen and definitely symbolized in Rev. 4:2-8; 5:1-7. One person is seen on the throne; one person is symbolized by a "Lamb" who takes a book out of the hand of Him who sits on the throne; and a third person is symbolized by "seven lamps of fire" and "seven horns" and "seven eyes," which are the seven spirits of God. This symbolizes the fullness of the one Holy Spirit upon Jesus Christ (Jn. 3:34; Acts 10:38; Isa. 11:1-2; 42:1-5; 61:1-2; Lk. 4:16-21).

(10) Two persons are seen and referred to in Rev. 10-11. The angel is Christ because of the description and because He says in Rev. 11:3 that the two witnesses were "my two witnesses." The other person was God in Heaven on the throne, to whom this one on Earth raises a hand and swares to Him that delay should be no longer.

3. The phrases "the Spirit of God" and "the Spirit of the Lord" and like expressions prove more than one person, for the Spirit could not be "of" or "from" God unless there was a God left behind who sends the Spirit. The Spirit could not be "from" the Lord and still be the Lord left behind after the Spirit is sent from Him. The God who is left behind is a person, for He thinks, wills, and acts as a person, and the Spirit that came from God is also a person, for He also thinks, wills, and acts as a separate person from the one who sent Him. Over 272 passages prove the Spirit to be a self-acting person from the Father and Son, as we have seen in Lesson Twenty-five.

4. Psalm 2 clearly reveals two and three separate and distinct persons: David by the Holy Spirit (one person) speaks in Ps. 2 of two other persons. He says that the people would be gathered together "against the Lord [one person], and against his anointed" [another person]. Plural pronouns are used of "the Lord" and "his anointed," proving them to be two persons; "Let us [the people] break their bands . . . their cords from us . . . Yet have I [the Lord, one person] set my king [the Messiah, another person] upon my holy hill of Zion." Then the Messiah answers His Lord, "I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee." Then the Lord answers the people, "Serve, the Lord . . . Kiss the Son, lest he be angry." All Bible writers who spoke of God having a Son always made it clear that God Himself who promised the Son was not going to be that Son, as seen in Lesson Twenty-one, Point VI.

Christ is referred to again in Ps. 132:11-18 as the Lord's "anointed" and as "the horn of David" who was to sit on David's throne and reign forever (Lk. 1:32-35). In 1 Sam. 2:3-10, 27-36 Christ is called the Lord's "king" and the Lord's "anointed." We are to understand these passages in the same literal sense that we do of other anointed men, such as "the priests" (Lev. 4:3-16; 6:22); "Saul" (1 Sam. 12:3-5; 24:6-10); "David" (1 Sam. 16:6; 2 Sam. 19:21; 23:1); "Abraham," "Isaac," and "Jacob" (1 Chron. 16:16-22; Ps. 105:9-15); "Cyrus" (Isa. 45:1), and "the nation of Israel" (Hab. 3:13). There must be two persons for anyone to be anointed—the one doing the anointing and the one being anointed; so if Christ is

the anointed of the Father, He could not be the same person as the Father.

5. Psalm 8 with Heb. 2:5-18 speaks of two persons: “Thou [one person] hast made him [the Messiah] a little lower than the angels.”

6. Psalm 16:8-10 with Acts 2:25-36 proves two persons, for one is on the right hand of the other, one did not leave the other in Hell, or suffer His flesh to see corruption in the grave. Jesus is now on the right hand of the Father, and the Father is on the left hand of the Son, and this could never be unless there were two separate persons (Ps. 16:8-10; 110:1, 5; Mt. 22:44; 26:64; Acts 2:33-34; 7:54-56; Rom. 8:34; Eph. 1:20; Col. 3:1; Heb. 1:3, 13; 8:1; 10:12; 12:2; 1 Pet. 3:22; Rev. 22:3).

7. In Ps. 22:1-22 we have the Messiah talking to another person and calling Him “God” and “my God” and in every statement referring to Him as a separate person. This was fulfilled with two persons (Mt. 27:35, 39-43, 45-46; Heb. 9:14; 10:5-12; 1 Pet. 1).

8. Psalm 40:6-10 with Heb. 10:5-7 proves two persons: the Son, who came to do the will of the Father, and the Father Himself, who made a body for the Son.

9. Psalm 45:6-7 with Heb. 1:8-9 proves two persons: the Son, who is “anointed” and blessed above His fellows, and the Father Himself, who blesses the Son. Both are called “God,” but one “God” blessed and anointed the other “God.”

10. Psalm 89:19, 27-37 and 132:11-18 speaks of two persons: the Messiah—who is God’s “holy one,” God’s “one that is mighty,” God’s “one chosen out of the people,” God’s “first-born,” “the horn of David,” “mine anointed,”—and God Himself.

11. Psalm 110:1, 5 speaks of two Lords. (See Point IV, 3, below.)

12. Proverbs 30:4 speaks of two persons: one the Father and one the Son, and each has a name separate from that of the other, “What is his [the Father’s] name, and what is his Son’s name, if thou canst tell?” The Son’s name then is not that of the Father and the Father’s name is not that of the Son.

13. The prophets speak of the Messiah as “the branch of [from] the Lord” (Isa. 4); “a righteous Branch, and a King . . . his name shall be called, THE LORD OUR RIGHTEOUSNESS” (Jer. 23:5-8); “the Branch of righteousness” (Jer.

33:14-26); “my servant the BRANCH” (Zech. 3:8-10); and “the man whose name is the BRANCH” (Zech. 6:12-13). These passages clearly prove two persons: the Father, who was to raise up this “Branch” and “King” to be His servant, and the Son, who is to fulfill these passages and reign under the Father until all enemies are put down; then the Son Himself will deliver His kingdom to the Father who becomes supreme over this rebellious part of the universe, as He is now the head of Christ (1 Cor. 11:3; 15:24-28; Isa. 9:6-7; Dan. 2:44-45; 7:9-14; Zech. 14; Mt. 24:29-31; 25:31-46; 2 Thess. 1:7-10; 2:8-12; Isa. 32:1-5; Ezek. 43:7; Lk. 1:32-35; Rev. 5:9-10; 11:15; 19:1-21; 20:1-10).

14. In Isa. 10:16-17 the Lord of Hosts is spoken of as having a Holy One, called “his Holy One.” This proves two persons, for the Lord of Hosts is one person, and “his Holy One” must also be a person. The Lord of Hosts could not be “his Holy One,” and “his Holy One” could not be the Lord of Hosts.

15. In Isa. 11:1-2; 42:1-5; 61:1-2 we have clear references to three persons: the Lord Himself (one person), who was to send the Spirit (another person) upon the Messiah (still another person). When fulfilled two persons were seen with the natural eyes, and the third person (the Father) spoke from Heaven concerning the Son, while the Holy Ghost descended upon the Son (Mt. 3:16-17; Lk. 4:16-21; Jn. 1:31-34).

16. Isaiah 22:16 speaks of two persons: one (the Father), who was to lay the “stone,” and the “stone” itself, which is a symbol of Christ, who is another person (1 Pet. 2:5-8).

17. Isaiah 42:1-7 refers to three persons: God the Father Himself (the first person), who was to have a “servant,” called here “my servant” and “mine elect in whom my soul delighteth [the second person], I have put my spirit [the third person] upon him; he shall bring forth judgment to the Gentiles.” God Himself, the Servant of God, and the Spirit make three persons.

18. In Isa. 48:16 we have another clear reference to three persons: “The Lord God [one persons, and His Spirit [another person], hath sent me [Jesus, another person].”

19. In Isa. 49:1-10 two persons are referred to: “The Lord [one person] hath called me [the Messiah] from the womb . . . he made mention of my name. And he hath made my mouth like a sharp sword . . . his hand hath hid me . . . And

said to me, Thou art my servant, O Israel [Jesus is here called Israel, or a man that has power with God, as Jacob in Gen. 32:28] . . . [He] that formed me from the womb to be his servant; to bring Jacob again to him . . . yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And He said . . . Thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will give thee to the Gentiles, that thou mayest be for salvation unto the end of the Earth. Thus saith the lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers . . . he shall choose thee . . . I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages. That thou mayest say to the prisoners, Go forth." What could be more clear than that two persons, the Father and the Son, are referred to in these statements?

20. Isaiah 50:4-11 refers to two persons: "The lord God [one person] hath given me [the Messiah] the tongue of the learned, that I may know how to speak . . . he wakeneth mine ear to hear . . . The Lord God hath opened mine ear, and I was not rebellious . . . I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me." This prophecy was fulfilled in Mt. 26:67; 27:30; Mk. 14:65; 15:19; Heb. 10:5-10.

21. Isaiah 52:13–53:12 refers to two persons: "Behold my [the Father's] servant shall deal prudently, he shall be exalted and be very high . . .his form was marred more than the sons of men . . . He shall grow up before him . . . he hath no form nor comeliness . . . he is despised . . . he hath borne our sorrows . . . we did esteem him smitten of God . . . The Lord [one person] hath laid on him [another person] the iniquity of us all . . . it pleased the Lord to bruise him . . . I [the Lord] will divide him a portion with the great . . . he bare the sin of many . . . thou shalt make his soul an offering for sin." What simple language referring to two persons: the Lord and His servant, whom the Lord made an offering for sin!

22. In Isa. 59:19-21 we have a clear reference to three persons: In verse 19 we have the Holy Spirit as a self-acting, intelligent person, whose work it is to raise up a standard against the enemy; in verse 20 we have the Messiah in His second advent to the Earth to reign, and save Israel; and in verse 21 we have the Father as the third self-acting, intelligent person, who is going to make a covenant with Israel. Note the phrase "As for me," which was made after the work of the first two had been outlined. The Father promised the Spirit to raise up a standard in

verse 19 and the Son to come back to Zion in verse 20 but “As for me saith the Lord” I will make a covenant with Israel when the Redeemer comes to Zion.” Thus it is clear that the Father is one person and He is speaking concerning two other persons—the Son and the Holy Spirit.

23. In Isa. 62:11 two persons are referred to: the God, who proclaims to the world that Zion’s “salvation cometh,” and the salvation itself, which is none other than the person of Jesus Christ (Lk. 1:69; 2:30; 3:6; Acts 4:12).

24. In Isa. 63:1-14 three persons are referred to: the Messiah, whose second advent is foretold in verses 1-6 and two other persons, “the Lord” (verse 7) and “his [the Lord’s] Holy Spirit” (verse 10), of whom He spoke in verses 7-14.

25. In Mic. 5:1-5 we have two persons referred to: the Messiah who is called here “the judge of Israel” and “ruler in Israel,” who was to come “forth unto me” (the Lord, another person) from the tribe of Judah and “stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God.” The Lord was the “God” of the Messiah, who was to come from Judah and rule for “the Lord his God.”

26. Zechariah 12:10 refers to three persons: “I [the Father] will pour upon the house of David . . . the Spirit of grace [the Holy Spirit, another person] . . . and they shall look upon me [Him, the Messiah, as found in many MSS. and as translated in the rest of the verse and in Zech. 13:6] whom they have pierced, and they shall mourn for him . . . and shall be in bitterness for him.” Thus God (one person) foretells how He was going to send the Holy Spirit (another person) upon Israel, who would cause them to repent and accept the Messiah (another person) and mourn for him . . . look upon him whom they crucified . . . mourn for him . . . and be in bitterness for him.

27. Zechariah 13:6-7 refers to two persons, and both are called “Lord.” In verse 6 the Lord speaks of what Israel will say concerning the Messiah when they see Him. In Verse 7 the Lord (the Father) calls the Messiah “my shepherd” and “the man that is my fellow, saith the Lord of Hosts: smite the shepherd [my shepherd, not me] and the sheep will be scattered: and I [the Lord of Hosts] will turn mine hand upon the little ones.” Christ is the “shepherd” (Mt. 26:31, 67; Mk. 5:19); so He could not be the other person called “the Lord of Hosts.” If the Lord calls Christ “my fellow,” then there are two separate fellows.

The Hebrew word for “fellow” is awmeeth, from a primitive root “to associate with,” “companionship,” “comrade,” “kindred man,” or “another fellow.” It proves that there is more than one person in the Godhead. This “shepherd” was a fellow God, another God, a comrade, an associate and a kindred of the Lord of Hosts. This is the only place where this Hebrew word is translated “fellow,” but the way it is translated elsewhere proves that it refers to another person of the same kind as the Lord. It is translated “another” (Lev. 19:11; 20:10; 25:17); “neighbor” (Lev. 6:2; 19:15, 17; 24:19; 25:14-15) and “neighbor’s” (Lev. 18:20; 25:14). If Christ is a fellow God with the Lord of Hosts, then we would have to believe in two persons called “God.”

Thus the Old Testament abundantly teaches a Trinity of persons in the “one God.” Many scores of other passages as clear as the above could be given to prove the doctrine of the Trinity, but these are enough to prove that there are three persons in the Godhead.

IV. Other New Testament Proofs of Three Separate Persons in the Godhead

1. Jesus Christ is called “the Son of Abraham,” “the Son of David,” “the Son of Man,” “the Son of Mary,” and “the Son of God” (Mt. 1:1; 8:20; Mk. 1:1; 6:3). Jesus is just as much a separate person from His God and Father as He is from Abraham, David, and His mother Mary. If He could not be the Son of God except by the Father incarnating Himself in Jesus, then it is just as sensible to believe He could not be the Son of these other persons except by incarnation. He is called “only begotten Son” of the Father and therefore could not be the Father (Jn. 1:14, 18; 3:16; Rom. 1:1-4; 8:29, 32; Heb. 1:1-9; 2 Jn. 3; 1 Jn. 5:1-18).

2. Many statements are made in the New Testament that clearly distinguish between the Father and the Son and the Holy Ghost. These statements are utterly irreconcilable if we force a meaning into them of only one person, but how simple and how clear they are when we understand that two and three persons are referred to. Scores of plain statements are given in Lesson Twenty-one, Point V, proving that Jesus Christ is a separate and distinct person from the Father. In Lesson Twenty-five, Point III, there are many proofs that the Holy Ghost is a separate and distinct person from both the Father and the Son. The following are a few more proofs not given in the other lessons that prove that Jesus Christ is not the Holy Ghost.

Jesus Christ is *Not* the Holy Ghost

(1) In Lk. 4:1 we read of Jesus being filled with the Holy Ghost. There must be a difference between them in order to understand this statement. We must understand it in the same sense as we do when it is said that others were filled with the Spirit. Shall we say that Jesus was filled with Himself and that He was setting an example to believers to be full of self, or shall we say, when other people are filled with the Holy Ghost, that they become the Holy Ghost when they become filled with Him? There is just as much difference between Jesus and the Holy Spirit as there is between believers and the Spirit when they become filled with the Holy Ghost.

(2) Jesus emptied Himself in order to be filled with the Holy Spirit, so if He were the Holy Ghost He would have already been filled with Himself, and this self-emptying would not have been necessary. In Lesson Twenty-one and in Point 19 below it is clear that it became necessary for Him to empty Himself to be filled with the Spirit, thus proving that He is not the Holy Ghost.

(3) In Isa. 11:2; 42:1-5; 61:1-2; Mt. 12:18-21 we read that the Holy Ghost was to be put upon Jesus and rest upon Him. How could Jesus be the Holy Ghost and rest upon Himself and put Himself upon Himself?

(4) In Mt. 3:16-17 John saw the Spirit descending upon Jesus. Did he see Jesus descend upon Himself?

(5) In Mt. 4:1 we read of the Spirit leading Jesus into the wilderness to be tempted. Are we to understand that Jesus was the Holy Ghost leading Himself to be tempted?

(6) In Mt. 12:28 we read of Jesus casting out demons by the Holy Spirit. Are we to understand that He cast them out by Himself and thus contradict other Scriptures which say that He could not and did not do anything of Himself as stated in Lesson Twenty-one, Point V, 31?

(7) In Mt. 3:16-17 we see the Spirit descending in bodily shape like a dove upon Jesus, who had a human body. How could He be the Holy Ghost and be a real human being on Earth and at the same time descend from Heaven upon Himself as a Spirit?

(8) In Mt. 1:18-25; Lk. 1:35 it is stated that Jesus was conceived by the Holy Ghost and by the Spirit overshadowing Mary and coming upon her. Shall we understand this to mean that Jesus Himself was the Holy Ghost coming upon Mary to conceive Himself?

(9) In Lk. 2:25-35 we read of the Holy Ghost upon Simeon revealing to Him that he would not die before he had seen God's salvation. Shall we believe that Jesus was the Holy Spirit upon Simeon revealing something about Himself and also at the same time believe that He was a little human baby in the arms of Simeon? Could the Holy Ghost be a Spirit-being and be a human being at the same time?

(10) In Jn. 14:16-17, 26; 15:26; 16:7-15 we read that it was necessary for Jesus to go back to Heaven to send the Holy Spirit. Shall we understand this to mean that it was not necessary for Him to go and send the Spirit and that He was already here as the Holy Ghost, and shall we understand that He was going to send Himself from Himself when He went to Heaven?

(11) In Jn. 3:34 we read of God giving the Holy Spirit without measure to Jesus. Shall we believe that this means that He was both God the Father and God the Holy Spirit and that He gave Himself to Himself without measure?

(12) In Lk. 24:39 Jesus claims that He was not a Spirit-being. Shall we make Him a liar and say that He was God, who is "Spirit" (Jn. 4:24), and that He was the Holy Spirit Himself? This would make the human Jesus Christ to be more than what He claimed to be and less than what God the Father and God the Holy Ghost really are. This would make all the Godhead a human being and as not existing in any form outside of the body of Jesus. Who then ran the universe and carried on God's business in Heaven while all of God was in the womb of Mary and during His earthly life—and when he was dead for three days?

(13) In Jn. 7:37-39; Acts 2:33-34 we read that the Holy Ghost could not be given before Jesus was glorified. Jesus was given to men before He was glorified; so how could He be the Holy Ghost given to men before He could be given?

(14) In Acts 8:5-20 we read of men receiving Jesus before they received the Holy Ghost. How could this be if He were the same as the Holy Ghost?

(15) In Acts 10:38 we read of Jesus being anointed with the Holy Ghost to heal. Shall we understand that He was anointed with Himself?

These are just a few of many scores of foolish and illogical and unscriptural beliefs we would have to accept if Jesus and the Holy Ghost were the same.

3. Jesus taught that there were three persons in the Godhead in Mt. 22:43-45. He spoke of the Spirit (one person) in David speaking of two Lords sitting side by side: “The Lord [one Lord, the Father who spoke by the prophets, Heb. 1:1-3] said unto my Lord, [another Lord, who was David’s son in the flesh], Sit thou on my right hand, till I make thine enemies thy footstool.” This is quoted from Ps. 110:1, and is the Lord’s own sanction of the doctrine of more than one Lord in the Godhead. (See Point III, 6, above.)

4. Several times Jesus is spoken of as having been with God and of God being with Jesus (Jn. 1:1-2; 3:2; 8:13-19, 29; 16:32; Acts 10:38). The Greek word pros means “in company with” and “having companionship with” and could not be used unless there were two separate persons as there are in other situations of which it is used (Jn. 1:39; 3:22, 26; 4:9; etc.). If both the Father and the Son are spoken of as with each other, they must be two separate persons.

5. John speaks of both the Father and Son each having a “bosom,” thus proving two persons (Jn. 1:18; 13:23; 21:20). Jesus-only people teach that the Father was inside of Jesus incarnated, but Jn. 1:18 speaks of the Son being in the bosom of the Father, which is just the opposite of this false teaching. Being in the bosom as in Jn. 13:23; 21:20 means being outside of the person as a separate person but having a close relationship with Him and being close to in fellowship and love with Him.

6. Acts 2:33-39 refers to three persons: It is said of Jesus (one person), “Therefore being by the right hand of God exalted and having received of the Father [another person] the promise of the Holy Ghost [a third person], he hath shed forth this [the Holy Ghost] which ye now see and hear.” Thus two persons stayed in Heaven sitting side by side, and the Holy Ghost (a third person) came from those two to take the place of Jesus among men.

7. In Acts 3:13-26 two persons are mentioned: one person called “God” who spoke from creation by the prophets (Heb. 1:1-3) through the Spirit (2 Pet. 1:21)

and another person called “Jesus Christ” who was sent by this God to bless Israel, and who is now on the right hand of this God, whom the Heavens must receive until the times of the restitution of all things. If Heaven must receive Jesus Christ until then, He could not possibly have come back as the Holy Ghost ten days later, as some teach.

8. Peter refers to three separate persons in Acts 4:8-12; 5:30-33: He was “full of the Holy Ghost” (one person), and he speaks of “The God of our fathers” (another person), who “raised up Jesus [the Son of the Father, and another person] . . . Him hath God exalted to be a Prince and Saviour . . . we are witnesses of these things; and so is also the Holy Ghost [another witness and therefore another person] whom God hath given to them that obey him.” Peter here and in Acts 5:3-4 teaches that the Holy Ghost is a separate person, witness and God, from the Father and the Son, whom he was speaking about by the Holy Ghost. (See Point V, 32, Lesson Twenty-one and Point 22, below.)

9. In Acts 4:23-31 the whole Church recognizes three persons: They were “filled with the Holy Ghost” (one person) and “they lifted up their voice to God” (another person, in Heaven) and told God about what David had said about the people gathering together against “God” and “his anointed One” (another person, the Messiah) and prayed for “God” to work “by the name of thy holy child Jesus.”

10. We have twenty-three other places in Acts where two and three persons are referred to. They are clear in themselves like the above examples; so the references are all that is needful to give here. Each one of them speaks of, and requires us to understand that two and three persons are referred to. They do not make sense if we try to understand them in connection with only one person (Acts 8:15-24, 29-37; 9:1-17, 20, 31; 10:38-48; 11:14-18, 24; 13:1-5, 17, 22-24, 28-30, 33-39; 15:7-11, 19, 28; 17:30-31; 19:1-7; 20:21-23, 28; 22:6-21; 26:6-23; 28:22-28).

11. In the introduction to all of Paul’s epistles he clearly distinguishes between “the Father” and “the Son” and “the Holy Ghost” (Rom. 1:1-4, 7; 1 Cor. 1:3; 2 Cor. 1:3; Gal. 1:3; Eph. 1:2; Phil. 1:2; Col. 1:2; 1 Thess. 1:1; 2 Thess. 1:2; 1 Tim. 1:1-2; 2 Tim. 1:1-2; Titus 1:4; Phm. 3; Heb. 1:1-3).

12. Not only in the introduction of Paul’s epistles, but many times through the epistles He clearly distinguishes between the three separate persons of the

Trinity (Rom. 5:1-11; 8:1-39; 9:4-5, 33; 10:9; 15:5-19, 30; 16:20; 1 Cor. 1:9, 24, 30; 2:10-12; 3:23; 5:9-11; 6:14; 8:6; 11:3; 12:3; 15:24-28, 57; 2 Cor. 1:19-22; 2:14-17; 3:3-4; 5:19-21; 11:4; 13:14; Gal. 1:15-16; 3:11, 19-20; 4:4, 7; Eph. 1:3-23; 2:4-7, 18-22; 3:5, 10-11, 13-21; 4:3-4, 30-32; 5:1-5, 17-20; 6:11-23; Phil. 1:8; 2:5-11; 3:14; 4:7, 19; Col. 1:12-24; 3:1, 17; 1 Thess. 3:11; 5:18-19; 2 Thess. 2:16; 1 Tim. 2:5; 2 Tim. 1:7; 4:1; Titus 2:13; 3:4-5; Heb. 2:3-4; 6:4-6; 7:14-25; 8:1; 9:14, 24; 10:5-31; 12:1-2, 22-24; 13:20).

13. The other apostles in the introduction to their epistles also clearly distinguish between the three persons of the Trinity (Jas. 1:1; 1 Pet. 1:2-3; 2 Pet. 1:1-2; 1 Jn. 1:1-7; 2 Jn. 3; Jude 1; Rev. 1:1-6).

14. In other parts of their writings they also make the same distinction (1 Pet. 1:10-21; 2:3-5; 3:18-22; 5:10; 2 Pet. 1:16-21; 1 Jn. 2:1, 22-24; 3:8, 23-24; 4:15; 5:5-20; Jude 20-24; Rev. 2:27-29; 3:5-6, 12-13, 21-22; 4:2-5; 5:1-13; 7:9-17; 11:15; 12:10; 14:1, 4, 12-13; 20:6; 21:22-27; 22:1-5).

In all the 117 separate passages cited above in the last four points try to interpret or understand them to refer to only one person and note the results. One would have to be a better biblical magician than Satan has yet raised up to change these passages to make sense with only one person. Repeatedly one will find phrases like “peace from God our Father, and from the Lord Jesus Christ,” “God even the Father of our Lord Jesus Christ,” “the God and Father of our Lord Jesus Christ,” “from God the Father, and from the Lord Jesus Christ, the Son of the Father,” and “from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; and from Jesus Christ.” Are these statements of only one person? If so, the following also expresses only one person: This is a gift from John and from James and from George. Anyone knows that all such statements refer to three persons. Not one time do we have a statement like this: “From the Father, who is Jesus, and the Holy Ghost, or from Jesus, who is the Father and the Holy Ghost.” All three persons in the Godhead are always clearly distinguished from each other in all Scriptures.

15. The words “through” and “by,” used of Christ and the Holy Spirit only and never of the Father, prove the Father is the head of Christ and the Holy Spirit, working through and by them (1 Cor. 3:23; 11:3; Jn. 10:29; 14:28; 14:16-17, 26; 15:26; 16:7-15; Acts 2:33-34). Note the following passages where certain acts were done “through Jesus Christ” (Acts 4:2; Rom. 1:8; 5:1, 9, 11; 7:25; 15:17; 16:27; 1 Cor. 15:57; 2 Cor. 3:4; Gal. 3:14; 4:7; 5:10; Eph. 2:7, 18; Phil. 4:7, 13;

Titus 3:6; Heb. 13:21; 1 Pet. 1:22; 4:11; 1 Jn. 4:9), “through the Holy Ghost” (Acts 1:2; 21:4; Rom. 8:13; 15:13, 19; Gal. 5:5; Eph. 2:22; Heb. 9:14), “by Jesus Christ” (Jn. 1:3, 10, 17; 10:9; Acts 4:10; 10:36; Rom. 2:16; 3:22; 5:17, 21; Gal. 1:1; Eph. 1:5; 3:9; Col. 1:15-20; 3:17; Heb. 1:1-3; 1 Pet. 2:5; 5:10), and “by the Holy Spirit’’ (Ezek. 11:24; Mic. 3:8; Zech. 4:6; Mt. 12:28; Lk. 2:27; 4:1; Acts 11:28; Rom. 5:5; 15:19; 1 Cor. 2:10; 6:11; 12:3, 13). The Father must be a separate person from the Son or Spirit, or He could not do these things “through” and “by” them, and they must be separate persons from the Father, or they could not act as persons in doing all these things in the will of and at the command of the Father.

16. Paul said that “Christ was God’s and God was “the head of Christ” (1 Cor. 3:23; 11:3). So, if Christ is the one who is head, the whole Godhead, the only one person of God, and over all, Paul lied, and if he did not tell the truth on this point, how do we know but that many of his other statements are lies? Jesus taught the same doctrine that Paul did; so if Paul lied, Jesus did also, and if both were false teachers, then the whole Bible may be a lie and man has nothing to base faith and hope upon (Jn. 10:29; 14:28; Acts 1:4-8). How could Jesus be the Father and these Scriptures be true? How could Jesus-only people be correct and these Scriptures be true? How could we believe both? That is impossible; so we better reject all theories that teach that Jesus is the Father and Holy Ghost and hold to the old faith and the old Book. Jesus not only taught that “the Father is greater than I” but also that both the Father and Son were greater in position than the Spirit, for the Spirit proceeds from them in obedience to them (Jn. 14:16-17, 26; 15:26; 16:7-15). Peter and others taught the same doctrine (Mt. 3:11; Jn. 1:31-34; Acts 2:33-34; 5:32; Lk. 11:13). The Old Testament also teaches that the Father is “head of all” (1 Chron. 29:11 with Heb. 1:1-3; Acts 3:21; 2 Tim. 3:16-17; 1 Cor. 11:3).

17. The pronouns “himself,” “myself,” “ownself” and other terms that distinguish one person from another are used many times of each of the three persons in the Godhead. The word “himself” is used “of the Father” (Mt. 6:4; Jn. 5:20, 26, 37; 13:32; 16:27; Acts 14:17; 2 Cor. 5:18-19; Eph. 1:5, 9; 1 Thess. 3:11; Heb. 6:3; Rev. 21:3); “of the Son” (Mt. 8:17; Lk. 24:15, 27, 36; Jn. 5:18-19, 26; 7:18; Acts 1:3; Rom. 15:3; 1 Cor. 15:28; Gal. 1:4; Eph. 2:20; 5:2, 25, 27; Heb. 1:3); and “of the Holy Spirit” (Jn. 16:13; Rom. 8:15, 25). It is used of both the Father and Son in the same passages to distinguish between the two (Jn. 5:19-20; 17:5). The words “myself” and “himself” are used of the Father many times in the Old Testament, for He was the prominent speaker in the Old

Testament. The word “myself” is used of the Father in Isa. 33:10; 42:14; 43:21; Jer. 22:5; 49:13; Ezek. 14:7; 20:5-9; 35:11; 38:23, and “himself” is used of Him in 1 Sam. 3:21; 10:19; 2 Chron. 13:12; Ps. 135:4, 14; Isa. 7:14; 8:13. The word “myself” is many times used of the Son in the Gospels, for He was then the prominent speaker and worker present among men (Lk. 24:39; Jn. 5:31; 7:17, 28; 8:18, 28, 42, 54; 10:18; 12:49; 14:3, 10, 21; 17:19). Jesus makes it very plain in these passages that He did not come of “myself” and that He could not and did not do anything “of myself.” The words “him” are also used of both the Father and the Son to distinguish them and to prove they are two separate persons (Dan. 7:9-14).

18. In 1 Cor. 14:2, 28 Paul says speaking in tongues is by the Spirit and unto God. The Spirit must be a person or He could not speak and exercise personal traits or have personal acts. If He is a person, we know there are two persons, for the God He talks to must also be a person.

Paul, several times in distinguishing between the separate persons of the deity, said that there was “one God, the Father (thus defining whether he means the whole Godhead or one person of that Godhead), of whom are all things, and we in him; and one Lord Jesus Christ [another one from the Father and the Spirit], by whom are all things, and we by him and one Spirit (a different one from the first two), by whom we have access unto the Father” (1 Cor. 8:6; 12:13; 2 Cor. 11:4; Eph. 2:18; 4:3-4). Here “one” in number is clear for three “ones” are mentioned in the same passages together as being distinct from each other, and each one is definitely defined and set apart from the others by qualifying statements. The first three “ones” of Eph. 4 (the Father, the Son, and the Holy Ghost) are distinguished as three separate persons just like the other four “ones” (One faith, one hope, one body, and one baptism) are distinguished from each other as four separate entities. One would have just as much right and it would be just as logical and scriptural to make one faith, one hope, one body, and one baptism all one thing as to make one God, the Father, one Lord Jesus Christ, and one Spirit just one person (Eph. 4:3-6). The true sense of this passage is that there are seven separate and distinct persons and things referred to and not just one person and one thing.

19. In Phil. 2:5-11 we have the fact stated that the second person of the Trinity, before He became man, was “in the form of God,” i.e., had a spirit-body as the Father and the Spirit each still has. He thought it not robbery to be equal to God, but humbled Himself and took human form to pay the penalty for man and

redeem men to God. For this humiliation He was highly exalted on the right hand of the Father. The Greek word for “robbery” is harpadzo, “a thing to be grasped after.” It is translated “pluck” (Jn. 10:28-29); “catcheth” (Mt. 13:19; Jn. 10:12); “caught up” (1 Thess. 4:17) and “pulling” (Jude 23). From these meanings of the word, we can see that Christ did not try to hold on to equality with God, but for an unselfish purpose was willing to lay aside His equality to become man to redeem. He laid aside His God body to take a human body, His immortality in body to become mortal, His Lordship to become a servant, His spirit-form to take human form, His omnipresence to be limited in presence like men, His omniscience to grow in knowledge and learn obedience like men, His omnipotence to receive power from the Spirit to do the works and will of God as required of all men, and other powers to be limited as a man to prove to men and set an example before them that by the same means of grace He used they can live the same life and do the same works that He did (Jn. 14:12). For proof of these claims see Lesson Twenty-one, Points IV and VII. Thus Phil. 2:5-11 definitely teaches two persons: one who humbled Himself and became man and another who still stayed in His God form and glory and who brought about the incarnation and ran the universe and again brought the humbled one back to His former glory and power (Jn. 17:5; Mt. 28:18).

20. “In him dwelleth all the fullness of the Godhead bodily” (Col. 2:9). This is taken by some to mean that all of God dwelled in the body of Jesus and there was no person or any part of God existing outside of the body of Jesus. This is not the meaning of this passage at all, for there were two separate persons with their own bodies, souls, and spirits who still existed outside the body of Jesus, as we have seen. The true meaning is that all of God’s provision for man is in and through Jesus and came to man through the offering of the body of Jesus in sacrifice, thus meeting all the demands of God and the needs of man. It was for this purpose that His body was prepared (Rom. 7:4; 1 Cor. 11:24-29; Eph. 2:14-16; Col. 1:20-22; Heb. 10:5-10; 1 Pet. 2:24). It may be translated “In Him dwelleth all the fullness of the atonement bodily or the fullness of the Godhead sacrificially.” It is the only body the Godhead provided as a sacrifice for the lost world, and it is the only body provided among men for the Godhead to dwell in as a man (Heb. 2:9-18). All the blessings and “fullness of God” are provided for man by God’s being manifested in the flesh and dwelling in a human body (Jn. 1:17; Rom. 15:29; Eph. 1:23; 3:19; 4:13; Col. 1:19; Jn. 3:34; 7:37-39). That this idea of the fullness of God for man dwelling in and coming through Christ is the right one is stated by Paul in the very next verse: “And ye are complete in him,” or you have all God’s fullness by Him.

21. In 1 Tim. 2:5 Paul speaks of Christ as a “mediator” between God and man. No person can be a mediator between himself and another person. A mediator must be a separate person from the two persons he is to mediate between. It is used of Moses, who mediated the Old Testament between God and Israel (Deut. 5:5; Gal. 3:19-20), and of Christ who mediated the New Testament between God and man, thus proving Christ to be a separate person from God the Father, as was Moses (Heb. 8:6; 9:15; 12:24). Some have made an attempt to prove that Jesus, the only personal God, left His own throne to mediate between Himself and man by a fairy tale of a king who left his throne and became his own mediator in trying to win a wife. If we have to prove Bible doctrines by fairy tales instead of Scripture, we have no proof. The meaning of “mediate” according to the Funk and Wagnall Dictionary is “To interpose between parties in order to reconcile them; to be intermediate; acting as an intervening agency between.” Webster says, “To be in the middle, or between two; to intervene; to interpose between parties as the equal friend of each.” This requires a separate person from the two at enmity. Thus if Jesus is the mediator between God and man, He could not be the God or the man, but He must be a separate person from each and a friend of both to try to reconcile them.

22. John definitely says, “there are three that bear record in heaven, the Father, the Word, and the Holy Ghost and these three are one (1 Jn. 5:7-8). This proves them to be three separate persons or they could not be three witnesses. Three persons cannot be one except in unity. One person cannot be three persons or three persons cannot be one person in any sense. Any number above one implies plurality, and any number of persons can be one in unity (Jn. 17:11, 21-23). It does not say “there is one witness who bears record, but “there are three” and “these three are one.” Three what? Three parts of one person? NO! That is not the subject of John. It is three witnesses for bearing witness to the Sonship of Jesus is the whole subject of 1 Jn. 5:5-11, 13, 20. Both God and man demand more than one witness to confirm truth, as we have seen in Lesson Twenty-one, Point V, 31. Any set of three witnesses could not be just three parts of one person, for this would not be accepted in any court and would not meet the demands of God Himself, but they must be three separate persons to confirm anything. God the Father is a witness separate from both the Son and the Holy Spirit (Jer. 29:23; Mal. 3:5; Jn. 5:31-37; Rom. 1:9; Heb. 1:1; 2:3-4); God the Son is a witness separate from both the Father and the Holy Spirit (Isa. 55:4; Jn. 18:37; 1 Tim. 6:13; Rev. 1:5); and God the Holy Spirit is a witness separate from both the Father and the Son (Rom. 8:16; Jn. 15:26; Heb. 10:15). If all three are witnesses then all three must be separate persons. They must be separate

persons, or they could not be called witnesses nor could each bear witness. No three parts of any one person could be called three separate witnesses; so if there be three witnesses they could not be anything else but three persons. Each witness to be accepted by God or man must be an intelligent free will capable of seeing, thinking, hearing, speaking, and acting. Only a responsible person could be a separate witness, or be any kind of witness to testify to facts.

When God said, “there are three that bear record [witness] in Heaven, the Father, the Word (Son, Jn. 1:14), and the Holy Ghost; and these three agree in one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one,” He definitely said there were three separate persons and two separate things that bear witness in both Heaven and Earth. The Spirit bears witness in both places. In addition to two or three witnesses in any court there can be any number of things shown to confirm the testimony of the persons who are witnesses in the case. So here in addition to three persons (the Father, the Son, and the Holy Ghost), the “water” and the “blood” confirm the witness of the Father, the Son, and the Holy Ghost, that Jesus was and is the Son of God with a flesh body to atone for sin and fully redeem man to the Father. There are then three witnesses and two things that witness in Heaven and Earth to His Sonship.

The three witnesses are:

(1) The Father (one person, who begat the Son).

(2) The Word (the Son, who was begotten, Jn. 1:1-2, 14, 18; 3:16-18).

(3) The Holy Ghost (a third person who bears witness in both Heaven and Earth and who was the actual power of begetting, Lk. 1:32-35; Mt. 1:18-25).

The two things are:

(1) The water (referring to the water baptism of Christ when witness was given to Him by the Father speaking of Him from Heaven and the Spirit from Heaven descending upon the Son, Mt. 3:16-17; Jn. 1:31-34; 1 Jn. 5:6, 9).

(2) The blood (which was shed to seal and witness the New Testament, Mt. 26:28).

The phrases “these three are one” and “these three agree in one” mean the same thing as seen by like expressions in Scripture. In both cases the “three” are “one” in unity, or to one point; that Jesus Christ is the Son of God, not the Father or the Holy Ghost.

23. Many Scriptures speak of the Holy Ghost as a Spirit-Being and as a separate person from both the Father and the Son, all the time that Jesus was a human being on Earth and as a resurrected being since His ascension to Heaven. This distinction is clear from Lesson Twenty-five.

24. Many Scriptures speak of God as being a Spirit-Being and as a separate person from both the Son and the Holy Spirit. This is clear from Lessons Four, Twenty-one and Twenty-five.

25. Revelation 1:4-6; 4:1-8; 5:1-7 clearly reveals three separate persons in the Godhead, as we have already seen in Point III, 2 (9), above.

Over 500 Scriptures Proving a Divine Trinity

There are over 500 plain Scriptures that refer to the Father, the Son, and the Holy Spirit, as being three separate and distinct persons, each with His own personal body, soul, and spirit in the sense that all other persons have them. Two and three persons must be understood in all the passages below if the plain language is to be understood as it reads, for first, second, and third personal pronouns are used in the singular and the plural in the same way that we use them in reference to other persons. If two and three persons are referred to in all these passages and they are called God, then we must understand them as referring to this many divine persons, as we do when the same statements are made of two or three persons of the human race. Note the following Scriptures:

Two persons are referred to in:

1. The Pentateuch: Gen. 1:26; 3:22; 11:7; 19:24; Exod. 14:19; 23:20-23; 32:34; 33:1-3; Num. 20:16; Deut. 18:15-19.

2. The historical books: Josh. 5:13-15; Judg. 2:1-5. The term, “the angel of the Lord” means “the angel from the Lord.” The Lord is one person and the angel that comes from Him is another person. Both persons are divine, for the angel proves to be God in many of these passages, and certainly the

Lord who sends the angel is another divine person. See Lesson Six, VI, for many Scriptures where this term is found. Also, “the Spirit of the Lord” means “the Spirit from the Lord.” The Lord is one divine person and the Spirit, the Holy Spirit, from the Lord is another divine person (Judg. 3:10; 6:34; 11:29; 13:25; 14:6, 19; 15:14; 1 Sam. 10:6; 16:13-14; 2 Sam. 23:2; etc.). The same is true of the “Spirit of God” which is the Holy Spirit who was the agent of God and spake by the mouths of the prophets since the world began (Acts. 3:21; Heb. 1:1-2; 2 Pet. 1:21).

3. The poetical books: Ps. 2:1-12; 8:3-6 with Heb. 2:5-8; Ps. 16:8-11; 22:1-31; 34:20; 45:6-7; 68:18; 69:8-9; 89:27; 110:1-5; 118:26; 119:97-104; 132:11, 17; Prov. 30:4.

4. The prophetic books: Isa. 7:14; 8:18 with Heb. 2:12-13; and Isa. 9:6-7; 11:1-5; 42:1-7; 49:1-12; 50:4-11; 52:13-15; 53:1-12; 55:4-5; 63:1-10; Jer. 23:5-8; Ezek. 33:15-18; 34:29; Dan. 7:9-14; Hos. 11:1; Mic. 5:1-6; Hab. 2:7; Zech. 6:12-13; 12:10; 13:6, 7; Mal. 3:1-3.

5. The Gospels: Mt. 1:18-20; 2:6, 15, 22; 5:44-48; 6:1-18; 7:21; 9:38; 10:32-33, 40; 11:10, 25-27; 12:18, 28, 31-32, 50; 14:33; 15:13; 16:27; 17:5; 18:10, 19, 35; 19:17; 20:23; 21:9, 16; 22:21, 42; 23:8-10, 39; 26:29, 39, 42, 44, 53, 63-64; 27:43, 46; Mk. 1:2, 8, 12, 24; 2:7; 3:11; 5:7; 8:38; 9:7; 11:25-26; 12:27; 14:36, 62; 15:34, 39; 16:19; Lk. 1:32-33; 2:11-14, 22, 38, 40, 49-52; 3:16; 4:1-14, 18, 41; 7:27; 10:21-22; 11:13; 12:5-10, 32; 16:13; 19:38; 20:35, 38, 39-44; 22:29; Jn. 1:1-3, 5, 14, 18, 29, 36; 2:16-17; 3:2, 16-17; 4:10; 5:17-45; 6:27-65; 7:16-18, 28-29, 33-39; 8:14-56; 9:3-5, 33; 10:15-18, 25-38; 11:4, 22, 27, 41-42; 12:26-28, 44-50; 13:1-3, 20, 31-32; 4:1-31; 15:1-25; 16:3-32; 17:1-26; 18:11; 20:17-23, 31.

6. The book of Acts: Acts 1:16; 2:22-39; 3:7-26; 7:59-60; 9:3; 13:17-41; 16:6-34; 17:18-31; 18:5, 24-28; 19:1-7; 22:14; 26:8-9, 18-23; 28:23-31.

7. The Pauline Epistles: Rom. 1:7-10, 16; 2:16; 3:22-26; 4:24; 5:1-21; 6:3-23; 7:25; 8:29-34; 14:10-12; 15:5-7; 16:20-27; 1 Cor. 1:1-9, 14-30; 3:9-15; 4:1-21; 5:1-13; 8:4-6; 10:4-31; 11:3; 14:2-33; 15:15, 24-28, 57; 2 Cor. 1:1-23; 2:17; 4:2-15; 5:18-21; 8:1-19; 9:7-15; 10:1-14; 11:1-11, 31; 12:1-12, 19-21; 13:4-7; Gal. 1:1-12, 15-24; 2:16-21; 3:13-29; 5:1-6; 6:14-18; Eph. 1:1-2; Phil. 1:26-30; 2:12-16; 3:3, 14; 4:5-23; Col. 1:1-2, 12-28; 2:2–3:17; 4:3-12; 1 Thess. 2:1-18; 3:8-13; 4:13-18; 2 Thess. 1:1-12; 2:1-12; 3:1-18; 1

Tim. 1:1-2, 11-17; 2:3-7; 5:21; 6:1-17; 2 Tim. 1:1-2; 2:1-26; 3:12-17; 4:1-2, 8-22; Titus 1:1-4, 7-16; 2:1-13; Phl. 1-25; Heb. 1:1-14; 2:5-18; 4:4-16; 5:1-14; 6:7-20; 7:1-26; 8:1-13; 9:24; 10:5-9, 19-23; 10:5-9, 19-23; 11:25-26; 12:2-3, 22-24; 13:4-21.

8. The General Epistles: Jas. 1:1; 2:1-5; 1 Pet. 1:5-9; 2:3-25; 4:1-11; 5:1-14; 2 Pet. 1:1-2; 2:1-4; 1 Jn. 1:1-7; 2:1-2, 22-25; 3:1-3, 8-10; 4:9-10; 5:1, 20-21; 2 Jn. 2; Jude 1, 4.

9. The Revelation: Rev. 1:1-2; 2:7, 10-11, 16-18, 28-29; 3:14-16; 4:5-8; 5:1-11; 6:16-17; 7:9-17; 11:15; 12:10; 15:1-4; 17:14-17; 19:1-21; 20:4-6; 21:2-14, 22-23; 22:1-21.

Three **persons are referred to in:**

1. The Old Testament: Plural pronouns are used of God (Gen. 1:26; 3:22; 11:7; Ps. 2:3; Isa. 6:8). Elohim, the Hebrew word for “God” in 2,700 places, is a uniplural noun, meaning “Gods” and is so translated 239 times. See point I, 1, above.

Two persons called God are often referred to, as seen in points 1, 2, 3, and 4, above. Three persons are clearly referred to in Ps. 45:6-17; Isa. 10:20–12:6; 42:1-7; 48:16; 59:15-21; 61:1-3 with Lk. 4:18-21; Isa. 63:9-10; Zech. 3:8-9; 12:10–13:1.

2. The Gospels: Mt. 1:20-25; 3:9-17; 4:1-11; 12:18-21; 6:16-17; 22:42-46; 28:19-20; Mk. 1:10-11; 12:35-37; Lk. 1:32-35, 67-80; 2:25-35, 38; 3:22; 11:9-13; 24:49; Jn. 1:31-34; 3:34-36; 14:16-21, 23-26; 15:26; 16:7-17; 20:21-23.

3. The book of Acts: Acts 1:1-8; 2:17-21, 33-39; 4:8-12, 24-31; 5:30-32; 6:1-15; 7:1-53; 7:54-56; 8:5-23, 29-39; 9:5-20; 10:2-48; 11:15-25; 13:2-12, 46-52; 15:7-29; 18:24-28; 20:21-35.

4. The Pauline Epistles: Rom. 4:1-4; 5:1-5; 8:1-27; 9:1-5; 14:17-18; 15:8-30; 1 Cor. 2:1-15; 3:16-23; 6:9-19; 7:22-24, 40; 12:1-29; 2 Cor. 1:18-23; 3:3-18; 5:1-10; 6:1-18; 13:14; Gal. 3:1-11; 4:7; 5:16-26; 6:2-8; Eph. 1:3-21; 4:3-32; 5:1-21; 6:6-24; Phil. 1:1-19; 2:1-11; Col. 1:3-8; 1 Thess. 1:1-10; 4:1-18; 5:9-28; 2 Thess. 2:13-17; 1 Tim. 3:15-17; 4:1-10; 2 Tim. 1:6-14; Titus 3:4-7; Heb. 2:1-14; 3:1-12; 6:1-6; 9:6-14; 10:10-18, 26-31.

5. The General Epistles: 1 Pet. 1:1-4, 10-25; 3:15-22; 4:13-19; 2 Pet. 1:16-21; 1 Jn. 3:23-24; 4:2-3, 12-16; 5:5-11; Jude 20-21.

6. The Revelation: Rev. 1:4-6, 9-10; 3:1-13, 21-22; 4:1-3; 5:1-10; 11:3-13; 14:12-13; 19:1-10; 22:16-21.

Thus the whole Bible abundantly proves that there are three separate persons in the Godhead, or in the "one Lord" and "one God" or deity; that these three are in absolute unity and "are one" as believers are supposed to be (Jn. 17:11, 21-23); and that all three persons have their proper place in the creation and redemption of all things, and to each we owe honor and respect in all our worship and service to the Godhead.

Questions on Lesson Twenty-seven

1. Define "Elohim" and show how it proves a Trinity of persons in the Godhead.
2. Define "Yehovah" and state how it is translated in English.
3. Define "El," "Eloah," "Elyon," and "Adon" and state how they are translated in English.
4. State how first, second, and third personal pronouns are used of God.
5. State when the separate persons of the Trinity were the prominent speakers for God.
6. What is meant when singular pronouns are used of the whole Trinity?
7. Give a few other names of God in the Old Testament.
8. Define "Theos," "Kurios," "Mesons," and "Christos."
9. Is the word "God" used of each member of the Godhead? Prove.
10. Which person of the Godhead is "Jesus" always the name of?
11. Was "Jesus" the name of any member of the Godhead from eternity? Prove.
12. To which of the three persons of the Godhead is the name "Christ" always applied?
13. When did Jesus become the Christ? Prove.
14. Give a few other names of Jesus as found in both Testaments.
15. How would we explain the fact that "Christ" was used of Jesus before He became Christ?
16. Can the terms "the Father" and "the Son" and "the Holy Ghost" be names? Explain.

17. Is the term “the Father” ever used in Scripture of Christ or the Holy Spirit?
18. To whom is it always applied and why?
19. Is the term “the Son” ever applied to the Father or the Holy Spirit? Why?
20. Is the term “the Holy Spirit” ever applied to the Father or the Son? Why?
21. Define the word “name.”
22. Does the phrase “in the name” have to be repeated before all three names in Mt. 28:19 in order to make good English? Illustrate.
23. Did God the Father ever address the Son by any other name than “Son”?
24. Did the Son ever address the Father by any other name than “Father”?
25. Did the disciples understand Jesus as referring to Himself when He said “Father”?
26. Did the disciples think Jesus referred to Himself when He spoke of “the Holy Ghost”?
27. Did any Bible writer ever refer to “the Father” and “the Son” and “the Holy Ghost” as being the same person?
28. How many times did they distinguish between them and how?
29. What does “in the name of” mean? What would “in the name of Jesus Christ” mean?
30. What would “in the name of the Father, and of the Son, and of the Holy Ghost” mean?
31. Could such a Scripture possibly mean in the name of the Son only?
32. If we baptized only in the name of the Son would this not be an insult to the Father and the Spirit?
33. Would this not be in direct disobedience to Jesus Christ, the one who authorized us to baptize?
34. Would the apostles have any authority to change His command?
35. Explain how they would not have to change His command when they said “in the name of Jesus Christ”? Illustrate.
36. Is there one passage that says we are to baptize in the name of Jesus only?
37. Cannot both Matthew and Acts be obeyed? How?
38. Because all passages in Acts differ in wording do we have the authority to use one passage as the exact words in baptism and disregard the others?
39. Can one reject baptism according to Mt. 28:19 and still obey Christ?
40. How do the preposition “of” and the conjunction “and” prove a Trinity of persons?
41. Explain how Jesus could be called “the everlasting Father,” and what does it mean?
42. How do plural names and plural pronouns prove a Trinity?
43. Prove from Theophanies that there are two and three persons in the deity.

44. Give some examples in Scripture where two and three persons have been seen with the same eyes at the same time and at the same place.
45. Give some plain references in Scripture that require belief in a Trinity.
46. Give proof from Ps. 2; 8; 16; 22; 40; 45; 89 and 110 that there are two and three persons in the Godhead.
47. Give proof from Isa. 4; 10; 11; 22; 42; 48; 49; 50; 52; 59; 61; 62 and 63 that there are two and three persons in the Godhead.
48. Prove from Zech. 12:10 and 13:6-7 that there are two and three persons in the deity.
49. Prove from Mt. 1:1 that Jesus is a separate person from God the Father.
50. Give a number of proofs that Jesus is not the Holy Ghost.
51. Prove from Mt. 22:44-45 that there are at least two Lords.
52. How do the words “with” and “bosom” prove more than one person in the deity?
53. Give some proof in Acts 2; 3; 4 and other places in Acts that there are three persons in the Godhead.
54. Give a number of clear passages in Paul’s epistles proving that there is a Trinity.
55. Give a number of clear passages in the General Epistles (James—Jude) that prove a Trinity or three separate persons in the Godhead.
56. How do the words “through” and “by” prove a Trinity?
57. Prove from 1 Cor. 3:23; 11:3 that there is more than one in the Godhead.
58. When Jesus said that His Father was greater than He was, did He mean that He Himself was greater than Himself?
59. How are personal pronouns used in the New Testament of God, and how does this prove that there is more than one person in the Godhead?
60. How does 1 Cor. 14:2 and 28 prove more than one person in the Godhead?
61. How do Eph. 4:3-4; 1 Cor. 8:6; 11:3; 2 Cor. 11:4 and Eph. 2:18 prove a Trinity?
62. How does Paul distinguish between the different members of the Trinity?
63. How does Phil. 2:5-11 prove more than one person in the Godhead?
64. Explain Col. 2:9 and how could it be understood if the doctrine of a Trinity is true?
65. How does 1 Tim. 2:5 prove more than one person in the Godhead?
66. Give Scripture that definitely says that there are THREE separate persons and witnesses in the deity.
67. In what sense can THREE persons be ONE?
68. Can one person be three persons in any sense? Why?
69. Could God the Father, God the Son, and God the Holy Spirit be three

witnesses if they were the same person? Can one person be three witnesses? Why?

70. Would any court accept one person as three witnesses? Why?
71. How many witnesses has God always demanded to prove anything? Prove.
72. How many persons and things are mentioned in 1 Jn. 5:7 8 as witnesses? Name them.
73. What do they all testify to and what are they in agreement on?
74. Prove from Scripture that both the Father and the Holy Spirit were separate Spirit-beings or persons distinct from the Son.
75. How does Rev. 1:4-6; 4:1-8; 5:1-7 prove a Trinity?
76. Do both Testaments agree that there are three divine persons in the Godhead?

28. FAITH—HOW TO ATTAIN TO ALL THE KNOWN NEEDS OF LIFE

FAITH—How to Attain to All the Known Needs of Life

I. The Definition and Use of Faith

The word “faith” is found only twice in the Old Testament, but 245 times in the New Testament. The word “believe” with its various endings occurs 45 times in the Old Testament and 268 times in the New Testament. The word “trust” is the other Old Testament word for faith and believe. It is used with its various endings 154 times in the Old Testament and 35 times in the New Testament.

These words simply mean “to confide in, so as to be secure without fear,” “to flee for refuge to, or to take shelter in,” “to put faith in,” “to stay or rest on,” “to rely on,” “to believe, or to take one at his word,” “to rely upon the promise of another,” and “to put absolute trust in a person without any questioning or doubts as to His faithfulness.”

The Bible definition of “faith” is, “The substance of things hoped for, the evidence of things not seen” (Heb. 11:1). Various renderings express this verse as follows: “Now faith is a well-grounded assurance of that for which we hope, and a conviction of the reality of things which we do not see” (Weymouth); “Now faith means we are confident of what we hope for, convinced of what we do not see” (Moffatt); “Now faith is the title-deed of things hoped for; the putting to proof of things not seen” (Centenary Translation); “Now faith is an assumption of what is being expected, a conviction concerning matters which are not being observed” (Concordant Version); “Now faith is the persuasion of the things that are in hope, as if they were in act; and it is the manifestness of the things not seen” (The Syriac); “Now faith is assurance of things hoped for, a conviction of things not seen” (Revised Version).

Paul, in Rom. 4:17, expresses true faith as an attribute of God, “who quickeneth

the dead, and calleth those things which be not as though they were." Faith is a union of assurance and conviction, the counting or reckoning a thing done as though it were already done. Faith does not have to see before it believes. It laughs at impossibilities and all circumstances that may be contrary to it and counts the thing done that it asks from God. Faith is not swayed to believe God only when things seem possible, and it is not moved to waver or question in the least when things seem to go contrary to what has been asked. It doggedly plugs right along counting the impossible as possible, counting as done the things that are not seen, and counting the things that are not as though they were.

II. What Faith is Not

Faith is not feeling that prayer is answered. The average person who seeks to exercise faith depends upon what he can see, hear, or feel. Testimonies concerning faith are usually expressed in connection with feelings and emotions, or the various senses. Sense-faith is based upon physical evidence or upon the emotions and feelings of the soul. All who take this road as the basis of faith will sooner or later be deceived. Faith should be based upon the Word of God regardless of any sense-knowledge, or feeling-evidences. People are constantly looking to feelings as to whether prayer has been heard or not. If they happen to feel good, or if something happens that encourages them, they think that it is easy to believe, but if reverses come and feelings take wings, these same people are in the depths of despair. They are quick to accuse God of being unfaithful and untrue to His Word. If they do not go this far, they are quick to imagine that it was not God's will to grant the answer. They become satisfied to go without what God has plainly promised.

Faith has not the slightest relationship with feelings and sense-evidences. At the times when men think they have all the faith in the world because of feelings, they have the least in the world, and when they think they have the least, they have more than at any other time in their lives. Many people are surprised to get answers to prayer because when they prayed they thought their faith was nothing. People should not believe they are healed because the pain is gone, or that they are saved because they feel they are forgiven. They should not think that their prayers are answered because things are working out that way. Instead, they should always maintain faith because of what the Word of God says. The Word of God should have first place in their lives instead of the senses. All basing of faith upon what we have done, how well we live, or what experiences we have had will lead to failure in answered prayer. God does not answer upon

these grounds. He answers solely upon the grounds of grace and faith in Him and in His Word.

True faith is not trusting in the goodness and in the faith of another man. It must be personal faith in God and His Word. People continually go about seeking someone who has faith and who can get answers to prayer for them. This may work temporarily while one is learning about God and His Word, but if we do not properly learn and develop a personal faith that refuses to be denied, we shall eventually revert to failure and unbelief, and we shall have to be satisfied with the modern theory that answered prayer is not for everyone.

The program that will pay is that of having personal faith in God, faith in Jesus Christ, faith in the Holy Spirit, faith in the Word of God, faith in the atonement, and total consecration personally to believe God regardless of anything that might happen to hinder prayer. The right program is not talking about faith, or the need of it, but the actual exercise of it. Simple faith in the Word regardless of feelings and circumstances is never possible to the man who lives only in the realm of his senses, for he believes only what he can see, feel, hear, or understand to be possible. This was the kind of faith Thomas had when he declared that he would not believe until he had seen. It was the kind that Martha had when she could see nothing but the natural fact that Lazarus had been dead four days and “by this time he stinketh.” This is the kind of faith taught and encouraged by modern religious leaders, but it is not the kind required by the New Testament.

Neither mental faith nor mere assent to truth and dependence upon feelings is enough. The individual must come to life and action before he will realize the benefits of active, living faith that refuses to know defeat and failure. A man must learn to fight the fight of faith and lay hold of God and His Word. He must learn that he is surrounded by an unbelieving world and an atmosphere of doubts, that demons and fallen angels and men have lived for centuries in unbelief and wickedness creating currents of doubt and mistrust that are very subtle, and that effects of the Fall have left in the lives of fallen men deep wounds of doubt and wavering that must be healed. He must learn that he has to wrestle with powers of darkness and currents of mistrust and unbelief which make it a struggle to exercise active living faith for things that are not seen. He must not only learn how to do this, but he must do it in order to get results.

III. Kinds of Faith

There are several kinds of faith mentioned in Scripture, of which the following list will be helpful in arriving at the kind of faith one should have:

1. COMMON FAITH (Titus 1:4). It is called "the mutual faith" (Rom. 1:12). This is the faith that is common to all men who claim to be Christians. It is common because of the few commonly accepted truths held more or less alike by all Christians, such as belief in Christ as a Saviour and in eternal life. The uncommon kind is that rare faith in apostolic power and in the fullness of God in the lives of all Christians. It is faith in these truths that brings controversy because the average church member has not been taught that he can have all the benefits of the gospel which were experienced by early Christians. That all men can have this uncommon faith and power has been made clear in Lessons Twenty and Twenty-two.

2. WEAK FAITH (Rom. 4:19; 14:1-23; 15:1-4; 1 Cor. 8:1-13). This is the kind of faith that constantly limits personal benefits and privileges in the gospel, due to wrong teachings and personal scruples concerning non-essentials of life. There are literally thousands of people who spend much of their time arguing and condemning each other over small details of life that are not essential enough to mention in particular in Scripture. These consist of what one may or may not eat, drink, wear, or do in life and still be a Christian. In the above-cited Scriptures it is clear that the kingdom of God does not consist in meat, drink, and personal details of life that are not specifically forbidden in Scripture, but that it is "righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17).

If the devil cannot get men to commit great sins that are forbidden in Scripture, he will urge honest-hearted people to go to the extreme and condemn this or that in personal liberties that are not strictly condemned by God. Multitudes today go to the utter extreme and condemn in some degree almost every phase of human living. The law of Scripture concerning anything that is not definitely forbidden by God in Scripture is: "He that doubteth is damned if he eat, because he eateth not in faith: for whatsoever is not of faith is sin" (Rom. 14:23).

The Christian law of love to others is: "Let us therefore follow after the things which make for peace, and things wherewith one may edify another. For meat destroy not the work of God. All things are pure; but it is evil for that man who eateth with offence. It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak. Hast thou faith? have it to thyself before God. Happy is the man that condemneth not

himself in the things which he alloweth . . . We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let everyone of us please his neighbor for his good to edification" (Rom. 14:19-22; 15:1-2).

3. STRONG FAITH (Rom. 4:20). This faith is the kind that refuses to be defeated. It refuses to take no for an answer. It laughs at circumstances, symptoms, all outward appearances, and what is seen, heard, or felt, and it doggedly holds to the fact that what has been asked of God is granted. Abraham had this kind of faith: "Who against hope believed in hope, that he should be the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb [who was about ninety years old]: He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able to perform. And it was counted to him for righteousness" (Rom. 4:18-22).

This is the kind of faith all men should have and could have if they would only persuade themselves that God is true to His Word. Most men claim that they have faith in God to this extent, and not one wants to say boldly that He is a liar and that He will not do as He said, but when it comes to exercising faith that will not doubt or waver in prayer, very few will maintain such a strong faith and thank God for the answer even before it is realized. Very few will simply refuse to question or waver in the least when it seems that things are going contrary to what has been asked of God. This is exactly why they do not get definite answers from God. There is no person who will exercise faith as strong as that of Abraham who will go very long without an answer from God. Such a thing, that God would refuse one who came to Him in such unwavering faith is literally impossible and unheard of (Jas. 1:5-8; Heb. 11:16). All men are definitely assured of getting from God those things which He has promised if they will "walk in the steps of that faith of our father Abraham" (Rom. 4:12, 23-25).

4. LITTLE FAITH (Mt. 6:30; 8:26; 14:31; Lk. 12:28). This is the same as no faith because it is the wavering kind (Heb. 10:23; Jas. 1:5-8).

5. GREAT FAITH (Mt. 8:10; 15:28). This is the true, unwavering faith that will always move God to answer according to His abundant promises (Heb. 11:6).

6. UNFEIGNED FAITH (1 Tim. 1:5; 2 Tim. 1:5). This faith is the kind that

knows no hypocrisy, sham, or counterfeit. It is the kind that does not brag or put on outward show, that it is real. It is simply genuine and real and sincere in its every aspect. It proceeds out of a pure heart and from a good conscience, as stated in these Scriptures. It is not hereditary, although in 2 Tim. 1:5 Paul speaks of it as being in three successive generations. It is the kind that all honest, pure, and sincere men have. It is the unselfish, holy, and godly kind that naturally increases in the life of every true child of God, as he grows in grace and knowledge (2 Pet. 1:4-9; 3:18).

7. TEMPORARY FAITH (Lk. 8:13). This is the kind of faith that believes for a while and springs up like a mushroom, but because of shallowness, lack of root it fails in time of temptation and test. People through the ages have been of this type. They receive the Word of God with great joy, and it seems that they are going to outstrip everybody else in faith, but after a few days or weeks they are not heard of again, or if they are heard of again it is in another revival meeting where their emotions become again stirred temporarily and they make another start in faith, soon to Fall again. They never fully come clean with God or make the full surrender of their lives except for the moment. They do not prepare the soil so that the seed can take root and produce fruit.

Some teach that this cannot happen, but it does in spite of the so-called impossibility of falling away from the faith and being renewed in repentance again. Some teach that one cannot Fall from the faith, but Jesus certainly said that some would “receive the word with joy; and these have no root, which for a while believe, and in time of temptation Fall away” (Mt. 13:20-21; Lk. 8:13). Paul speaks of these as those who “concerning faith have made shipwreck” (1 Tim. 1:19), as “having cast off their first faith” by going “aside after Satan” (1 Tim. 5:12-15), and as having “erred concerning the faith” (1 Tim. 6:21). Many Scriptures say that men can depart from and Fall from the faith (Acts 14:22; 1 Tim. 2:15; 4:1; 5:8-15; 6:10, 21; 2 Tim. 2:18; Heb. 3:6, 12-14; 6:11-12; 10:22-28). Men are repeatedly told to continue in the faith (Acts 14:22; Col. 1:23; 2:6-7). Anybody with common intelligence knows that he can disbelieve anything that he chooses to lose faith in, especially in things that are not seen.

8. HISTORICAL FAITH (1 Jn. 5:10-13). This is faith in the history or the record of God concerning the past and concerning His own work for men. One can believe the record of God to the letter and still not be saved. It is simply believing in the record of anything of the past. No consecration to God is necessary to believe history.

9. MENTAL FAITH (Jas. 2:14-26). Mental faith is similar to historical faith in that it believes history but goes further and believes every part of the Bible, past, present, and future, as well as all the truths of the blessings of God, but it does not act upon the Word of God. Faith without works is dead, being alone. It is passive faith or mere mental assent to truth. Thousands of sinners have mental faith in God and the Bible, but they keep neglecting the definite action of obeying truth.

True faith is not mental assent to truth as a fact. Most people have such assent. Men will believe that God is able, that He has promised to do certain things, and that He would if true faith were exercised, but there is little effort put forth to cooperate with God or to get what He has promised. It is merely a mental assent to truth without active faith in it. It is the kind of faith that will turn to every source of help but God, and at the same time maintain that it does believe in God and His Word. It is just like believing that food is good without ever eating to get the benefits from it. Mental assent, or passive faith, is one of the most dangerous enemies of true faith in God. It claims all the faith in the world and is satisfied easily with either anything or with nothing from God. If it does not get what it wants, it does not care. It would accept something from God if He would come personally and lay the answer in the lap and beg one to keep the gift, but apart from this there is little or no effort put forth to act in faith concerning anything God has promised. Mental faith may go as far as to maintain belief in every truth and in every part of God's program, and it may even claim to be contending for certain benefits; yet it dares not act upon the promises of God.

10. ACTIVE FAITH (Jas. 2:14-26; Heb. 10:19-38). This is the kind that acts upon the Word of God as it is made clear. James put it this way: "shew me thy faith without thy works, and I will shew thee my faith by my works." All men must have this faith to get anything from God. As long as faith is purely mental and passive no action will be taken to obey the truth. Men must get beyond the stage of hearing and into the act of doing what God says before they get results. Active living faith moves to obey every truth of God to the letter and to appropriate what God has promised. It acts as if the things that are not seen are a reality. It is quick to provide works to prove that it is sincere and obedient.

Think of having a real, active, living faith of your own! Imagine the thrill of having your own prayers answered! As I write I have on my desk a large stack of letters marked "Testimony." These letters, which have been received in recent months, tell how God has answered prayer. People hear the radio programs and

are inspired to take God at His Word. As they act they are answered. One lady says that she had been sick for ten long years and had not done any of her housework. She heard me say on the air that if you will believe God and refuse to be sick and defeated, you can have whatever you want. She said, “I acted upon the Word and got out of bed and God met my faith. I have been doing my work ever since.” Another one is so thrilled that her prayers have been answered three times from laying her hands on the radio and praying with us. Many more are deeply stirred to new life and deeper consecrations because they are learning to act upon the Word.

Multitudes of people have never had an answer to prayer, and they are missing the greatest blessings of life by such neglect. Most people depend upon others to get answers for them. They pray, as they think, but they want someone else to do the believing. In reality, they are not praying. They are merely saying words and going through a form of prayer. True New Testament praying is always heard of God, and the answer is always sure. God has planned that all men should have this kind of faith and results. “These signs shall follow them that believe,” and “all things are possible to him that believeth” (Mk. 9:23; 11:22-24; 16:15-20; Jn. 14:12-15).

Faith can be developed into a mighty living force that will know no defeat. You can know that you are master of all demon powers and circumstances through Jesus Christ. You no longer need be a slave to fear, timidity, weakness, failure, sickness, poverty, helplessness, and despair. You can be a conqueror in the very things wherein you have suffered defeat. “If you abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you” (Jn. 15:7, 16). Again, “He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing” (Jn. 15:5).

You must awake to the consciousness of the new life you have in Christ. As a branch, you have His life, His health, His power, His love, and His nature flowing through you. You are the fruit-bearing part of Christ in the Earth. You are in Him and He is in you. You have His words abiding in you, giving you faith for whatsoever you ask. You have as much right in Him to be asking and receiving from God as He had. You have a right to expect the same answers from God that He got. You represent God here as He did, so do not be satisfied to go without the benefits that He died to give to you. (See Lessons Sixteen and Twenty-two).

You are commanded to be a doer of the Word, and this means ask and receive. You are not to be merely a hearer. You are not deceiving yourself when you act upon the Word. It will be confirmed, for it is truth. It must be a living, active faith, not a mere mental passive something that all sinners can have. You are in Christ, and as God's child and heir you have the authority to act on the Word. You are a fruit-bearer, a producer for God, so get busy and produce for Him according to His Word.

11. WAVERING FAITH (Jas. 1:5-8). This is faith doubting God and refusing to believe. Truly to believe and to have faith is to act on the Word. It means taking what is already yours. To believe on Jesus means to take Him for all that the Bible declares Him to be. It means that you take salvation from sin, healing for the body, answers to your prayers, and all that He died to bring to you. Believing is an act of the will. When you really believe you have acted. You have taken the necessary step to get what you want from God. Faith is action in counting those things that be not as though they were (Rom. 4:17; Mk. 11:22-24). Doubting is refusing to act on the Word. Unbelief is either refusing to act according to the knowledge that you have, or it is a manifestation of ignorance of the Word of God. If you do not know, you cannot act because you do not understand. If you do not understand you are afraid to act because you do not know how to act. The cure for all unbelief is a thorough knowledge of the Word and consecration to obey it to the letter, regardless of how impossible it may seem at the moment.

A wavering faith is called double-mindedness, a constant change of the mind as to what is wanted or whether the thing asked for is wanted or not. It is the attitude of yes—no, yes—no, and yes—no, until God Himself cannot tell whether it is yes or no. One minute it is decided that a thing is wanted, and it may be wanted with some real desperation, but the next minute it is not so important. People who have wavering faith do not really make up their minds that they are going to see the fight of faith through to an answer. They would accept the answer if it would come without any hesitation or effort on their part, but to take the necessary steps to get an answer or to fight in the least for the thing that is asked, is another question.

12. UNWAVERING FAITH (Heb. 10:23; 11:6). This is faith taking God at His Word without any question. God commands us to "ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A doubleminded man is unstable in all his ways" (Jas. 1:5-8). We are told to

“Hold fast the profession of our faith without wavering; (for he is faithful that promised)” (Heb. 10:23). Again, “But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him” (Heb. 11:6).

This is faith refusing to doubt, wonder, question, or reason about one detail of what one has asked for from God. It has absolute confidence that what was asked is according to the Word of God, and therefore it knows that prayer is answered. It rests upon the promises as the basis of the answer, instead of upon feelings and things seen. It refuses to act contrary to what it has asked or to question in the least any delay in an answer. It counts the thing done regardless of all outward evidences to the contrary. It laughs at impossibilities and goes on in utmost confidence that what God has promised He is able to perform. It gives thanks for the answer from the moment it asks and looks forward in child-like expectation of getting it.

13. HUMAN FAITH (Mk. 11:22-24). This is simply the exercise of human faculties in having confidence and conviction that he can believe God, and that God is true to all that He has promised. All men are capable of faith in themselves and faith in anyone else that makes any statement of promise to them. Faith is an attribute of man’s created being. It was natural for man to believe God before the Fall. There was no such thing as a doubt, a question, or any unbelieving reasoning on the part of man before this time. It was the devil that injected doubt and unbelief into man’s moral and spiritual makeup. And since man’s Fall and because of the almost total depravity of his being, it becomes one of the greatest struggles of his redemptive career to have that same simple and unwavering faith that was natural before the Fall. It was doubt and unbelief that caused the Fall, and it is of the greatest importance to get rid of all such in redemption.

14. DIVINE FAITH (Heb. 11:3; Gal. 2:20; 1 Cor. 13:14). Faith is not only a natural attribute of man. It also is an attribute of God. It is God’s absolute confidence and conviction in His own Being and Word. The first passage listed above teaches that the ages were planned by faith through the Word of God and that things were brought into existence that never existed before. God had faith in Himself when He planned the worlds. He believed that He could do what He commanded, and He counted those that were not as though they were (Rom. 4:17). The second passage listed above speaks of “the faith of the Son of God,” thus proving that He also has faith as does the Father. In fact, He is the author

and finisher of faith (Heb. 12:1-2). The last passage mentioned above speaks of "faith" abiding along with hope and love, which means that these three qualities are eternal as attributes of God.

Men will have to exercise faith in the infinite throughout eternity, for there will always be the necessity of having confidence in God and His eternal plan concerning those matters that the finite has not yet comprehended of the infinite (Isa. 32:17). If faith will be necessary in eternity, how much more is it needed now when we do not know as we are also known. This life is the probationary period of the eternal existence of human beings, and it is necessary to learn faith and obedience to carry out the plan of God for man both now and forever. Faith is acting on the Word of God, and this will be necessary throughout eternity because God will eternally give the saved His Word and make known His will concerning all things to come.

Thus it is clear that God has faith, Christ has faith, the Holy Spirit has faith, angels have faith, demons have faith (Jas. 2:11), and men must have faith in order to please God (Heb. 11:6). Faith is absolutely necessary in the carrying on of moral government. If moral agents cannot have faith in the Moral Governor of the universe, they will not trust Him. Lack of faith on the part of subjects in human government tends to create anarchy and rebellion. When doubts, questionings, unbelief dissatisfaction, and lack of confidence are manifest in subjects of a government of any kind it cannot long endure. Faith is an absolute necessity. Childlike faith and confidence in God with utter abandonment of self-interests, trust in Him to leave everything in His hands for the common good of all, is not only demanded by God but it is the only reasonable attitude to take on the part of man.

The history of mankind and of angels and demons proves that God has been good, merciful, loving, kind, and consecrated to the best good of all creation. Not one person in moral creation can point a finger of accusation that God has dealt with him unjustly. No one can today testify that God has been unfaithful to him if he has done the will of God and conformed to the Word of God in faith. Not one free moral agent can accuse God of the least degree of unfaithfulness in any dealing. Not one will be able in all eternity to accuse Him of being a respecter of persons. God has been and always will be good to all. He longs to bless all men today. He will heal of every disease, save from every sin and bad habit, deliver from failure and poverty, and answer every prayer that is prayed in faith in the name of Jesus Christ. He longs to do what He has promised to do. He

desires to supply all needs of men, but He will not break His own law by blessing those who do not have faith. He has laid down plain laws of faith whereby any and every man can get what he wants in life, and He as going to hold man to obedience to these laws before He grants the desires of man. If man wants the benefits, then let him intelligently obey the laws of God to the letter, and by so doing he will get what God has promised. If the benefits are not worth the price, then let him not complain that he is not supplied. If they are worth the simple effort to get them as God has made clear, then don't doubt or waver one moment as to the outcome. It is already settled that the benefits are guaranteed and sure if true, simple, childlike faith is exercised. There is no longer any question about this if we believe the Bible; so let this be settled forever.

IV. The Importance of Faith

The Bible definitely declares that faith is all-important: "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6); "Now faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1); "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord" (Jas. 1:5-8); "Whatsoever is not of faith is sin" (Rom. 14:23), "Above all, taking the shield of faith, wherewith ye may be able to quench all the fiery darts of the wicked" (Eph. 6:16); "Cast not away therefore your confidence, which hath great recompense of reward . . . Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him" (Heb. 10:35-39); "And all things, whatsoever ye shall ask in prayer, believing ye shall receive" (Mt. 21:21); "If thou canst believe, all things are possible to him that believeth" (Mk. 9:23); "Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore, I say unto you, What things soever ye desire, when ye pray, believe that ye receive theme and ye shall have them" (Mk. 11:22-24).

These scriptures, which clearly set forth the importance of faith, need no interpretation. They plainly promise all men that they can get whatsoever they have faith for. There are no limitations or qualifications concerning known needs of this life or the life to come; so do not limit them. They are clear that faith is absolutely necessary to get what is desired in life. No man should expect to get

anything from God if he refuses to have faith. There is no such thing as the impossibility of having faith, so the fact that one does not have faith is his own choice and responsibility. Jesus commanded men to “Have faith in God,” and such is possible, or it would not be mandatory.

It is all-important to have faith, because no prayer will be answered without it; God cannot be pleased without it; man will not get anything from God without it; and he will be disobedient to God without it. If faith is commanded, then not to have faith is to break the law of God and commit sin. If believers would realize this fact they would become desperate about this law-breaking, as much as they are about breaking other laws of God. If they could only realize that it is sin to have unbelief and to doubt God they would at least become moved to the point of action against such law-breaking. The trouble all along has been that most men consider unbelief and doubt as part of human nature and something to be expected and not to be changed. The attitude has been that of being indifferent about it. When it is easy to believe there is no problem, but when it becomes a struggle and hard to believe it is passed off as something that cannot be helped at all. This is where the devil has got the upper hand of men who pray. He makes them think that not all men can believe God and that if one cannot do so, then it is perfectly right to live in unbelief and to doubt and waver all that one pleases.

If prayer is not answered, most men take it for granted that it is not the will of God to grant any answer. They are quickly turned aside from the purpose of getting an answer and are satisfied to be defeated. Blame for such defeat is laid upon God and is considered the will of God without any question, while the truth is that this attitude is surrender to the devil and evil spirit-forces who oppose the answer to prayer. It is so habitual for the average Christian to be defeated that he gives little thought to it. It is taken for granted when the prayer is offered that its not being granted will be all right, and that this failure of God to grant the answer reveals that it is His will not to answer.

This condition in the lives of praying people has been created by wrong teachings in the churches for years upon years. The average preacher, if he reads our arguments, will be quick to defend such failures and such teaching of failures as being perfectly biblical and the best will of God. This proves that we are right in stating that the preachers are largely to blame for such a condition of unbelief and such resignation to defeat in prayer. If each preacher would wake up to acknowledge truth and wage aggressive warfare against satanic forces,

Satan would soon be defeated. If they would teach the truth as it is plainly written in Scriptures, faith would soon be built up so that people would not take no for an answer to prayer. At least it would stop all defense for unbelief and failure. If all men could only be honest enough to refuse to excuse their unbelief by such failures the Christian world would be better off.

Too many times such failures are taken to prove that it is not God's will to answer. The plain Word of God is entirely ignored as proof of anything. The failure to get an answer is the main proof for everything, it seems, although the truth can be found by means of more diligent search of Scripture and more humility in acknowledging defeat to be of satanic and human sources instead of from God. The truth is that because of unbelief and doubting God, prayers remain unanswered and that such a result is never the true will of God.

Suppose God does not answer prayer; does this do away with His promises and make null and void His Word, or does it prove that man failed to have faith? What does the Bible say? If it says that God will always answer faith, then the lack of an answer simply shows unbelief. When the disciples asked Jesus, "Why could not we cast him out?" The answer was, "Because of your unbelief" (Mt. 17:14-21). Not one Scripture says that unanswered prayer indicates any other cause. When we try to excuse our unbelief and blame God for the failure, we sin against Him.

In Heb. 12:1-2 we are told, "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus the author and finisher of our faith." Unbelief is the sin that so easily overthrows the saints. It is not the major sins of the flesh that we permit to dominate us, but it is the sin of constantly doubting God. If no man would doubt God there would be no failure to get an answer to prayer every time one prays for anything that is covered by the promises of God.

V. General Facts Concerning Faith

FAITH CAN "grow" (2 Thess. 1:3); "lead to utterance" (2 Cor. 4:13); "work through love" (Gal. 5:6); "clothe the naked" (Mt. 6:30); "heal the sick" (Mt. 8:1-17; 9:2, 22, 29; Jas. 5:14-16); "dispel fear" (Mt. 8:26); "make whole" (Mk. 10:52); "save from sin" (Lk. 7:36-50; Eph. 2:8-9); "fill believers" (Acts 6:5-8); "purify the heart" (Acts 15:9); "sanctify" (Acts 26:18); "impart revelations"

(Rom. 1:17); “justify” (Rom. 3:28-31; Gal. 3:24); “give access into grace” (Rom. 5:2); “produce righteousness” (Rom. 9:30-32; 10:6-10; Phil. 3:9); “give security” (Rom. 11:20; 2 Cor. 1:24); “bring blessings” (Gal. 3:9); “impart the Holy Spirit” (Gal. 3:14); “make men children of God” (Gal. 3:26); “bring hope and salvation” (Gal. 5:5; Eph. 2:8-9); “make conscious of Christ” (Eph. 3:17); “quench fiery darts of Satan” (Eph. 6:16); “produce works” (Phil. 1:17; Jas. 2; 1 Thess. 1:3; 2 Thess. 1:11); “edify” (1 Tim. 1:4); “produce inheritance” (Heb. 6:12); and “keep one true to God” (1 Pet. 1:5).

FAITH CAN BE “seen” (Mt. 9:2; Mk. 2:5); “obeyed” (Acts 6:7; Rom. 1:5); “turned away” (Acts 13:8); and “continued in” (Acts 14:22; Col. 1:23). Faith can be “made without effect” (Rom. 3:3); it can be “increased” (2 Cor. 10:15); “examined” (2 Cor. 13:5); “destroyed” (Gal. 1:23); “perfected” (1 Thess. 3:10); “shipwrecked” (1 Tim. 1:19); “departed from” (1 Tim. 4:1); “denied” (1 Tim. 5:8; Rev. 2:13); “cast off” (1 Tim. 5:12); “erred from” (1 Tim. 6:10, 21); “overthrown” (2 Tim. 2:18); “followed” (2 Tim. 2:22); “rejected” (2 Tim. 3:8); “made sound” (Titus 1:13; 2:2); “kept” (2 Tim. 4:7); and “tried” (Jas. 1:3; 1 Pet. 1:7; 5:9).

Questions on Lesson Twenty-eight

1. Define “faith,” “believe,” and “trust.” How many times are they found in the Bible?
2. Give a Bible definition of faith.
3. Discuss feelings and faith in connection with prayer.
4. When do men have the least faith? The most faith?
5. Define what faith is not.
6. What personal program will produce results?
7. What must one learn and practice if he wants answers to prayer?
8. Define common and uncommon faith.
9. Discuss weak faith and with what is it mainly concerned?
10. What is the law of faith concerning doubtful things?
11. Define “strong faith” and give a Bible example of it.
12. What is the kind of faith all men should exercise?
13. Define little and great faith and give examples of them.
14. Define “unfeigned faith” and give examples of it.
15. Is there such a thing as temporary faith? Explain.

16. Prove from Scripture that one can fall away from faith.
17. Define “historical faith.”
18. Define and discuss “mental faith.”
19. Define and discuss active, living faith and its results.
20. Why do many people fail to get answers to prayer?
21. Does God promise always to answer the prayer of faith? Prove.
22. Define “wavering faith,” “doubt,” and “unbelief.”
23. Why does God refuse to answer wavering faith?
24. Define and discuss “unwavering faith.”
25. Define and discuss “human faith.” Can all men have faith?
26. Define and discuss “divine faith.” Why does God need faith?
27. How long will men have to exercise faith and why?
28. Could any government long endure without faith on the part of its subjects?
29. Why will not God answer men without faith?
30. Prove and discuss fully the importance of faith.
31. Does unanswered prayer prove that it is not God’s will to answer? Explain.
32. Give as many facts about faith as you can.

Supplement Fourteen

For Lessons Twenty-seven and Twenty-eight

I. The Law of Faith

According to all the above-stated studies all the blessings of God come through faith. If one wants to attain to the known needs of this life as well as those of the life to come he must have faith and exercise it. There is nothing more clear in Scripture than the fact that faith is absolutely necessary to receive the benefits of the gospel. It is also equally clear that men receive according to their faith. The law of faith is—"nothing doubting . . . according to your faith, so be it done unto you . . . If thou canst believe, all things are possible" (Mt. 9:28-29; Mk. 1:15; 9:23; 11:22-24; 16:17; Jas. 1:5-8; Heb. 11:6; Rom. 12:6).

If men receive little, they have little faith. If they receive much, they have much faith. If they waver they get nothing. If they believe for one thing and not another, then they get only the one thing. One can always tell how much faith he has by what he receives. If a person gives up in a battle and quits believing for what he has asked, it is not the fault of God that he does not receive. It is his own fault.

II. God Never Rebukes Faith

Men have been rebuked for lack of faith, but never for faith, or for asking great things from God (Mt. 6:30; 14:31; 16:8; Lk. 24:25; Jas. 1:5-8). There should never be a doubt of receiving from God if a believer will see to it that he has faith without doubting and questioning anything about the answer. The answering part is God's work, and why should puny man worry so much about that phase of answered prayer? Leave all such worry to God, who is responsible for the answer and who will answer if true faith is exercised by man. Man's part is to ask and simply believe and refuse to doubt after prayer. If man would take care of his part of the program, God would take care of His part, and there would be no failure. When man begins to meddle with God's business—the answering

part—then God lets him sweat. God lets him alone until he takes care of his own part in the deal, then the answer is granted.

If the law of faith is that no answer is granted until all doubting, questioning, unbelieving, and worrying cease, then let it be settled once and for all that God is not going to break His law to please some whining unbeliever, who lives more in criticism of God for not answering than in praise for the answer. Let those who want answers cease from worry about how and when God is going to carry out His part of the contract. Permit God to run His own business in His own way and time, and be patient and faithful to God until He does answer, and prayer will become a mere routine in life for the believer.

III. How to Get Faith

There are several ways to increase faith. *One who truly wants to believe God must take the following steps:*

1. Get into Christ

This is the first step of the Christian experience. One who is in Christ is a new creature, and old things, including unbelief, have passed away, and all things have become new, and all things are of God (2 Cor. 5:17). Anyone who has had any experience with God in a real, personal way will remember that the beginning of the new life was of utmost simplicity and child-likeness in many ways. In the matter of faith, the newly born-again one was so confident and simple that he would believe God for anything. There were not the many arguments of unbelief or the many questionings about what is the will of God in prayer. It was taken for granted that anything which God had promised as good for one is the will of God for every believer. It was easy to get answers to prayers and believe God for anything that was wanted. It was only when questionings and reasonings about truth occurred that prayer began to be unavailing—when one began to hear that God doesn't answer every prayer, that it is not His will to give everything that He has promised, that He knows best what to give and what not to give, and that all prayers should not be expected to be answered. As long as one was simple and child-like and believed that God was good enough to give to His children anything and everything that was good, prayers were answered in such supernatural ways as to make a believer feel that he is indeed a child of God.

A simple faith is naturally born into the new child of God by the Spirit. Faith at once takes root, and God is taken at His Word. There is not a doubt to begin with that God will answer prayer. If this confidence in God would be nourished and developed normally as one grew in grace and knowledge we would never have had so many failures to get prayers heard. But by listening to old converts who sometimes live in doubt and unbelief the new one also begins to follow their example by wavering and questioning God about everything.

Christ is the author and finisher of faith in everyone and naturally a life of faith begins when Christ is received in the life (Heb. 12:1-2). As men receive Christ they are to walk in Him (Col. 2:6-7), and if they would continue as they started, faith and zeal would never be dampened, and one would never revert to a life of failure and constant questioning as to what the will of God would be in the matter of getting the benefits of the promises.

2. Know the Word of God

The second step to take in getting faith is to get thoroughly familiar with the Word of God. “Faith cometh by hearing, and hearing by the word of God” (Rom. 10:17; Acts 10:44; 15:7; 1 Cor. 1:18-21; Gal. 3:11; 2 Thess. 2:13). After getting into Christ, the next thing to do is to start reading the Word of God and meditating on it day and night. We are promised that if a person would do this he would be like a tree planted by the rivers of water that will bring forth its fruit in its season and that whatsoever he doeth shall prosper (Ps. 1; Josh. 1).

So many people in praying never think of what God says about what they are asking. If one should ask the average person what promise of God he was depending upon as the basis of his faith to get what he was asking, he would not have in mind any particular Scripture. It is no wonder that such people are seldom heard of God. Jesus said, “If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you” (Jn. 15:7). The Word of God and prayer must go together if definite results are to be expected. There is no ground for answered prayer outside of the Word of God. It is the Bible that reveals the will of God in all things and promises certain benefits through Christ and faith, and no man can get prayers answered normally who does not know the truth.

3. Do Not Pray for Faith in God and His Word

Prayer for faith is a prayer of unbelief. Consequently, there cannot be an answer to it. Praying for faith is simply an attempt to evade faith in the Word of God and get things from God contrary to truth. The Word alone can give you the basis for answered prayer. Simple faith in the Word of God may not be considered sufficient or even sensible to the natural man who lives in his senses and who wants always to see and feel everything with which he has to do, but this kind of confidence is necessary if one wants what the promises of God offer. We are not told to pray for faith, but to "have faith in God" (Mk. 11:22-24).

4. Have Faith in God

If men would learn to put confidence in God as they do in men and if they would have unwavering faith in the promises as they do in the word of men, answered prayer would be a great success. Prayers would be answered without so much effort on the part of man. Prayer would be a simple transaction of everyday business between God and man. It is sad to say that men will trust men and put their whole confidence in men more than they will God and His Word. At the same time they do this they claim that they believe God more than any man. They would not boldly declare that they do not have confidence in God or that they do not believe that God is faithful to His Word, but by action they prove this to be so. If somebody says to them that it may not be God's will to answer, or that if He does not answer He knows best, or some such excuse for unbelief, it is generally accepted that this is so. Very seldom do such people go to the Bible to see exactly what it says and intelligently follow it. Even if they find that they are definitely promised the answer, the average person questions the will of God by some unreasonable argument of unbelief. Such people would not possibly be turned aside so easily if man had made such promises. They would go to court or fight to the last breath to hold man to his obligations, but they are so full of unbelief that they don't want to bother God with the same problems, or they will not put forth the least fight against demon powers and unbelief to get what God has promised or to hold God to His obligations.

Is it any wonder that God will ignore such unbelieving and disinterested requests for things that He has promised? We would do the same. In fact, men would not be as tolerant of others who reject them and their word and constantly fail to believe them as God is toward failing, unbelieving man. Men would be so disgusted with such half-heartedness that they would withdraw all offers of help. But in spite of man's failure, God goes on year after year, seeking to prove to man that He means what He says and says what He means. He is constantly

trying to show man that He is faithful to His Word and that He will not go contrary to His Word for any man. He will meet His own obligations all right, but on the grounds of His own revealed terms of faith, nothing wavering. Man is to blame for all failure; so the quicker he realizes the trouble and corrects it the sooner he will get what he wants from God.

5. Listen to Good Preaching

When we hear constantly the stories of the triumphs of faith in the Bible, when we read of miracles such as God's dividing the waters, raining manna from Heaven, sending quails, giving water from rocks, multiplying food, quenching fire, raising the dead, healing the sick, defeating His enemies, and causing the hundreds of other miraculous events that are written in Scripture for our instruction and to build up our faith, our faith runs high. We fully realize that what God has done He can and will do again in meeting His obligations to give to men what He has promised. Our faith naturally becomes powerful and expectant. Personal experiences of men in all ages are also a good source in building up faith. Accept and believe any record of any dealing of God with any man if it is in harmony with the Word of God.

6. Reject All Bad Preaching

When we go to churches where the ministers question these miracles and make fun of them as being mere fairy tales and they try to explain away such facts by high-sounding, clever, pseudo-scientific generalizations, our faith is hindered. There must be a consecration on our part to renounce all such foolish theories as of the devil and cleave to the plain Word of God in all things. No man can expect to build up faith and get to the place where benefits can be received who spends his time going to such places where the Word of God is criticized. If one wants a simple, unwavering faith he cannot listen to this kind of preaching and come out without some questioning as to some things.

Yes, all faith-killing, Spirit-quenching, truth-destroying, man-made traditions, sects and creeds, be they ever so clever in doing away with the simple gospel truths, must be rejected and renounced once and for all. Don't tolerate any man or church to slander God or His Word, which is the source of your faith and eternal life.

7. Obey the Word of God

Obey the Word of God to the letter, regardless of how foolish it may appear. God's ways are not our ways and His thoughts are not our thoughts. His ways are as high as the Heaven above the Earth compared to our ways; so accept His Word as the right thing on every question and obey it to the letter, and it will be proven the right thing to do. It will be proven to be true in every respect. The test of this age is "the obedience to the faith among all nations," as we have seen in Lessons Nineteen, Point IV. Men who fail in obedience to the faith will have to be rejected of God in the end and consigned to eternal Hell for their failure. Thus it is all important that we conform to the Word and obey to the letter what is plainly written.

8. Exercise Your Faith

By exercising your faith you will cause it to grow (Rom. 1:17). One of the best secrets of how to increase faith is for a person to begin using what faith he has. It is a divine law that whatever we do not use, we lose: "Whoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have" (Lk. 8:18). Just as any muscle that remains useless becomes dead and lifeless, so it is with faith. We must use what we have if we want it to become strong and dynamic.

It is not only a natural law that faith will increase when it is used in all the problems of life, but God will supernaturally see to it that it is increased. He will impart more faith—the divine kind—to them that show the proper exercise of human faith. Our faith must work by love; that is, we must exercise our faith for the good of all men, regardless of whether they are friend or foe (Gal. 5:6). Unless we have fervent love for all men our faith can never attain to the highest peak of efficiency. Where there is love there is faith, for both are the fruit of the Spirit (Gal. 5:22-23).

Where love, unity, peace, and true Christian fellowship prevail in a church there will be found little sickness and defeat and few failures in prayer. Where malice, jealousy, gossip, and constant division and strife exist, there will be much more sickness and failure in prayer than in the other kind of church. Experience, observation, and Scripture establish this fact.

The Fall would not have been possible without doubt and unbelief in God and His Word. God demands man to learn that He is faithful to His Word and that He means exactly what He says, before He redeems him and before He answers

prayer. God must demand faith and freedom from doubt in order to redeem man from the Fall. (See Lesson Nine for the steps leading to the fall of man.) These steps must be retraced in the redemption and complete reconciliation of man to God. Man must learn the lesson of faith and absolute confidence in God sooner or later if he expects to live with God forever; so there is no better time than while he is on probation to learn this lesson. This is why God requires faith in all that He says, before He obligates Himself to answer man definitely. At first there is naturally a struggle on man's part to trust God whom He cannot see, but after he learns to do this the hard part of faith in God is over and man enters into a place with God where he gets things easily by simply asking and receiving through faith in God and His Word.

9. Yield to the Holy Spirit

Faith is not only a natural ability or exercise of a created faculty of man, but it is a fruit of the Spirit and a gift from God (Gal. 5:22-23; 1 Cor. 12:4-11). When man uses his own powers of faith in God and His Word properly he makes contact with God in a supernatural way, and he becomes a partaker of the divine nature (2 Pet. 1:3-4). He is then free to walk and live in the Spirit, and the fruit of the Spirit will naturally be manifest in his life (Gal. 5:16-26). He should constantly add to his faith the virtues of God by yielding to God in daily life (2 Pet. 1:4-10). This kind of faith becomes a natural fruit of the Spirit and of holy living. It is not an effort to have this faith. It grows in the life of one who is yielding to God and who loves God enough to draw near to God in daily conflict. It is a fruit, not a work. It is a gift, not something we earn by works (Rom. 12:3; 2:4-5; 12:4-11; Gal. 5:22-23).

The human faith in union with the divine will make all things possible to the believer. Let us all have faith in God, in Christ, in the Holy Spirit, in the Word of God, in the atonement, and in all the gospel truths. Have faith in God and look to Him for needed daily grace for body, soul, and spirit. The more we love God and conform to His Word the more faith will grow. This faith will grow until it rests solely in the Infinite. In this place in God, we can reach up and pull down the unlimited blessings of God for ourselves and others. Remember this, the secret of faith is faith in God.

Ten Questions For Supplement Fourteen. Do You Know:

1. That Christ was not the only one that multiplied food for men? Elisha multiplied food and fed one hundred men miraculously (2 Ki. 4:42-44). Elijah also multiplied the widow's meal daily for "many days" (1 Ki. 17:8-16).
2. That Russia will not be the head of the nations at Armageddon? Instead, Russia will be conquered by the Antichrist and will be under him at Armageddon. Antichrist will come from Syria and not Russia, as we have already seen in Questions 9 and 10, Supplement Eight. According to Dan. 11:44 he conquers all the northern and eastern nations outside of the Roman Empire Territory, and he will then be ruler of these countries. Ezekiel 38-39 pictures his coming down from the north at Armageddon after having conquered these countries. Zechariah 14; Rev. 19:11-21 predicts his defeat at the second coming of Christ. So Syria, not Russia, will be the head of the nations at Armageddon.
3. That Russia will be defeated three times between our day and the Millennium? This is clear from the fact that ten kingdoms will be formed inside the Roman Empire before Antichrist comes (Dan. 7:23-24; Supplement Eight, Question 5). Because Russia dominates Romania, Bulgaria, Hungary, Austria, Albania, and other Roman Empire states, they must be liberated from Russia before the ten kingdoms can be formed. This will require one defeat of Russia. Another defeat will occur when Antichrist heads these ten kingdoms and conquers Russia during the last 3½ years of this age, as seen in the question above. The third defeat of Russia will be by Christ at Armageddon (Ezek. 38; 39; Zech. 14:1-5; Rev. 19:11-21).
4. That men will not spend eternity in Heaven? According to Rev. 21-22 the New Jerusalem, the home of the saints, will be moved from Heaven to the Earth after the Millennium. This proves men will spend eternity on Earth instead of Heaven.
5. That God eats and wears clothes as we do? This is clear from Gen. 18; Exod. 24:11; Dan. 7:9-14; Isa. 6; Rev. 4-5.
6. That angels also eat food and wear clothes? This is clear from Gen. 18-19; Ps. 78:25; Dan. 10:5-21.
7. That Babylon as a literal city will be rebuilt before the second coming of Christ? Babylon will be destroyed as a city under the seventh vial (Rev. 16:17-21; 18:1-24) and in the day of the Lord (Isa. 13:6, 9; 14:3-4); so it must be a city in that day (See Chapter Thirty-seven of Revelation Expounded).
8. That there will be sin and death on Earth during the Millennium? This is plainly stated in Isa. 65:20-25; 1 Cor. 15:24-28.

9. That God has already sent some of His sons to Hell? Angels are called sons of God in Job 38:7. Many of them are in Hell now (2 Pet. 2:4; Jude 6-7).
10. That the devil never enters bodily into anyone? The word “in” means “in union with” and not “bodily entrance into,” as we have seen in Lesson Four, Point 1, 4. This is the only sense in which he enters into anyone because he has a body of his own and he cannot get bodily into any other body (1 Chron. 21:1; Job 1:6-12; 2:1-7; Rev. 12:7-12; Zech. 3:1-3; Mt. 4:1-11; Ezek. 28:11-17; Rev. 20:1-10).

29. THE NEW TESTAMENT CHURCH

THE NEW TESTAMENT CHURCH (Mt. 16:18)

The doctrine of the Church is clearly set forth in hundreds of Scriptures. Everything that one needs to know about the subject is fully stated in Scripture, so that there is no need for different theories about any phase of Church doctrine if men will be willing to take exactly what the Bible says on every point.

The words “church” and “churches” are used 108 times in the New Testament. (See Lesson Eighteen, Point II.) They are not found once in the Old Testament. All truths concerning the Church, its organization, government, officers, discipline, ordinances, and other important questions will be dealt with in the following studies.

I. What the New Testament Church is Not

1. It is not any one or all the denominations and independent parts of Christendom.

2. It is not the continuation of the Old Testament Church of Lesson Eighteen.

3. It is not the beginning of the eternal kingdom of Christ and of God.

4. It is not the visible part of this kingdom in the world, through which God is trying to rule the nations, as taught by some.

5. It is not the kingdom of Heaven and the kingdom of God, and it is never confused with them in Scripture.

We are “heirs” of the kingdom (Rom. 8:17; Jas. 2:5), but not of the Church. We belong to the Church and cannot inherit ourselves, but we will inherit the kingdom. We are “children of the kingdom” (Mt. 8:11-12), but not of the

Church. The kingdom is yet to come (Mt. 6:10; Rev. 11:15), but the Church is here now. We will receive the kingdom (Heb. 12:28), but not the Church. Also, the Church is a new mystery revealed (Eph. 3), while the kingdom has been the subject of the prophets for ages past (Dan. 2:44-45; 7:13-14; Isa. 9:6-7; etc.). These and many other points of contrast between the Church and the kingdom prove that the Church is not the same as the kingdom.

II. What the New Testament Church Is

The New Testament Church is a "called out" body of people of all nations who have been born-again and who have lived a true Christian life and died in the faith. It also includes all those who are alive in Christ today. This present Church is the ekklesia of the New Testament times, called out of the world to evangelize the world in this age. (See the definition and usage of ekklesia in Lesson Eighteen.)

The Church, in its largest signification, is the whole company of redeemed in all ages, in Heaven and in Earth (Eph. 3:1-11; Heb. 12:23). It is the spiritual people who have been made members of the universal family of God. The Church in this sense is the body of Christ, and it does not consist of saved and unsaved. It is not merely a group of individuals associated together for social and benevolent purposes, as seems to be the idea on every hand. It is the body of people indwelt by God through the Holy Spirit and through whom God works in the world.

The Bible teaches one universal Church and many local churches in which the universal Church takes local and temporal form. It also teaches a spiritual and invisible Church and many visible and material churches in which God is made known to the world. A local church may be defined as "a company of redeemed people in any locality or community, who unite themselves voluntarily together as a part of the universal Church for the purpose of establishing themselves in the faith of the gospel and to evangelize their community and to propagate the gospel to the ends of the Earth." Local churches are mentioned many times in Scripture (Mt. 18:17; Acts 14:23; Rom. 16:5; 1 Cor. 1:2; 4:17; 16:19; Phil. 4:15; Col. 4:15; 1 Pet. 5:13; Rev. 1:11; 2:1, 8, 12, 18; 3:1, 7). A local church may consist of as few as two and three people (Mt. 18:15-20).

Many human organizations that claim to be Christian are not churches. Any organization that is instituted and managed solely by man, that permits unsaved men in it, that has no definite form of doctrine according to the Scriptures, that

does not have the Church laws and ordinances, and that does not follow the whole Bible as the rule of faith and practice, cannot be a Church. Such organizations may be good in supplementing the work of the Church, but they cannot be classified as churches. *The laws of the Bible through which believers unite themselves into churches may be summarized as follows:*

1. The sole authority of the entire Bible, rightly divided, as the rule of faith and practice in life and conduct.

2. The new birth and genuine Christian living as necessary to church membership.

3. Willful obedience to the Bible in all of its ordinances, doctrines, and laws.

4. Consecration to the will of God and to the end to which He is consecrated.

5. The right of each member of the church to a voice in government and discipline (Mt. 18:15-20; 1 Cor. 5:1-7; Rev. 2-3).

6. The freedom of the conscience and personal responsibility to God.

7. Total independence of the church and state from each other.

The Church is not an organization based upon the common brotherhood of man and resting upon humanitarian principles only, but it is a supernatural body of believers filled with the presence and power of God as individuals conform to the gospel of Christ. The Church is like a family in its social life, yet it is unlike a family in its formation. Each local church is a part of the universal Church in the broad sense. However, there are many in local churches that do not belong to the body of Christ, and therefore they are not a true part of the universal Church of the New Testament. The following terms used of the Church in the New Testament reveal more in detail what the Church really is:

III. Names and Appellations of the New Testament Church

Under this heading we shall list the 105 names of the Church under three main points, and deal with each group in its relation to God, to the saved, and to the world.

1. THE CHURCH AS “THE BODY OF CHRIST.” The Church is referred to by this term several times in various ways (1 Cor. 10:16; 12:27; Eph. 4:12). This truth is otherwise expressed in Scripture by the following terms: “one body” (Rom. 12:4-5; 1 Cor. 10:17; 12:12-13, 20; Eph. 2:16; 4:4; Col. 3:15); “the body” (1 Cor. 12:14-16, 18, 19, 22-25; Eph. 4:16; 5:23); “the whole body” (1 Cor. 12:17; Eph. 4:16); “his body” (Eph. 1:23; 5:30); “same body” (Eph. 3:6); “the body, the church” (Col. 1:18); “his body’s sake, which is the church” (Col. 1:24); and “all the body” (Col. 2:19).

All these passages clearly set forth the fact that all saved men are members of the body of Christ, which is the Church of the New Testament. In this sense, of all the saved being members of Christ the Church is called “the Christ,” that is, the Church as the body of Christ and Christ as the head of the body, the Church, make the complete Christ (1 Cor. 12:12). This relationship speaks of the union of the saved with Christ. They are in Him and He is in them (2 Cor. 5:17; Col. 1:27; 2:10).

The Church is also called “one new man” (Eph. 2:15) and “a perfect man” (Eph. 4:13), made up of both Jews and Gentiles (Eph. 2:10-22; 3:1-6; 1 Cor. 12:12-13). These two terms are certainly good expressions in conveying the idea of Christ as the head of the body, the Church. The Church and Christ are so united as to be one body of people. Paul expressed it as follows: “But he that is joined unto the Lord is one Spirit” (1 Cor. 6:17). The “one new man” and the one “perfect man” is made up of only new and perfect men in Christ (2 Cor. 5:17; Phil. 3:15). It is true that not everyone in Christ is as mature and perfect in development as he will be if he continues to grow in grace and knowledge, but everyone in Christ is a new creature and is perfect as far as being cleansed and free from committing the sins that will damn the soul, and he will always be that way if he walks in Christ as he has received Him (Col. 2:6-7; Gal. 5:16-26; Rom. 8:1-13; 2 Cor. 5:17; 1 Jn. 2:29; 2:5-10; 5:1-4, 18).

It is generally held by Bible students that the Church is called a woman, a virgin, a lady, and a bride, and feminine pronouns are always used in referring to the Church, but just the opposite is taught in Scripture. In no Scripture is the Church referred to by a feminine pronoun and as a virgin or a woman, married or unmarried. Why should the Church be called a woman when it is the body of Christ? Was Christ a woman or a man? If He is a man, then why should not the Church be called a “man” instead of a woman? This would be the only natural and scriptural analogy. (See Supplement Eight, Questions 1 and 2. We shall deal

fully with the bride of Christ in Lesson Fifty-two.)

The members of the body of Christ have a threefold relationship to each other. They are “organically related” (1 Cor. 12:12-27; Rom. 12; Eph. 4); “co-operatively related” (1 Cor. 12:21-23; Eph. 4); and “sympathetically related” (1 Cor. 12:24-26; Rom. 12). They are related to Christ as being His body and members of His flesh and of His bones (Eph. 5:30). Christ is the head of the body in all things (Eph. 1:20-22; 5:23-27; Col. 1:18, 24; Eph. 4:7-11).

The members of the body of Christ are called “babes in Christ” (1 Cor. 3:1-3). All saved men are thus in the initial stage of the Christian experience, until they learn to discern between both good and evil and live according to that knowledge (Heb. 5:11-14; 1 Pet. 2:2). They are called “the branches” (Jn. 15:1-10). All men in Christ are branches in Him who is the true vine and the root and fatness of the olive tree (Rom. 11:13-25). They are called “my friends” because of the close relationship of Christ and His “branches” (Jn. 15:15). As “branches” in the vine they are called “members of Christ” (1 Cor. 6:15; Eph. 5:30). They are also called “the ambassadors of Christ” and His “witnesses” (Acts 1:8). They are also spoken of as “the epistle of Christ” (2 Cor. 3:15).

The body of Christ is called “The church of God” (Acts 20:28; 1 Cor. 1:2; 10:32; 11:22; 15:9; 2 Cor. 1:1; Gal. 1:13; 1 Tim. 3:15) and “the church of the living God” (1 Tim. 3:15). It is so-called because it belongs to God. Even as Christ belongs to God, so His Church would also be God’s (1 Cor. 3:21-23; 11:3). It is called “the pillar and stay of truth’’ because it upholds the truth of God in the world (1 Tim. 3:15). The one great truth that the Church upholds in the universe is the headship of God (1 Cor. 11:3; Eph. 1:10; Phil. 2:11; Col. 1:15-19). This is the truth that Lucifer did not abide in (Jn. 8:44; Isa. 14:12-14; Ezek. 28:11-17). He is now denying it (1 Jn. 2:18-23). Failure to uphold the headship of God is what caused the Fall; so the redeemed are now given the responsibility to uphold it before men by an actual demonstration of it (Eph. 3:10; 4:11-16; 5:24; Heb. 13:7, 17, 24; Phil. 2:1-4; 1 Pet. 5:1-6). The history of the devil and fallen angels and men reveals one effort after another to destroy the sovereignty of God and subjection to proper authority. The great struggle in the world today is that of rebelling against law and order. Rebellion is manifest among angels and men, including husbands and wives, parents and children, masters and servants, pastors and people, and rulers and subjects. The Church is called to be a stabilizing influence among all classes of people and even to demonstrate to the angels the manifold wisdom of God by an example of submission to God and to

His law (Eph. 3:8-11).

The body of Christ is called by Jesus “my church” (Mt. 16:18). It is made up of people who belong to Jesus as well as to God. Those who are truly saved recognize both the Father and the Son. Those who deny the Son cannot have the Father, for He is the way to God (Jn. 14:1-14; 1 Jn. 2:22-25). The Church belongs to Jesus because He purchased it with His own blood and redeemed them to God (Acts 20:28; 1 Cor. 6:20; 1 Pet. 1:18-23).

The body of Christ is called “the church” in many passages (Mt. 18:17; Acts 2:47; 5:11; 8:1-5; 12:1-5; Eph. 1:22; 5:23-32; Col. 1:18, 24). Local churches are referred to as “the church” in a certain locality (Acts 11:22-26; 13:1; 14:27; Jas. 5:14). Many local churches are mentioned in Scripture: “the church that is in their house” (Rom. 16:5; 1 Cor. 16:19; Col. 4:15; Phlm. 2), “the church of the Thessalonians” (1 Thess. 1:1; 2 Thess. 1:1), “the church that is at Babylon” (1 Pet. 5:13) “the church of Ephesus” (Rev. 2:1), “the church in Smyrna” (Rev. 2:8), “the church in Pergamos” (Rev. 2:12), “the church in Thyatira” (Rev. 2:18), “the church in Sardis” (Rev. 3:1), “the church in Philadelphia” (Rev. 3:7), and “the church of the Laodiceans” (Col. 4:16; Rev. 3:14).

Such terms as the following are used in Scripture of the universal Church and of local churches: “every church” (Acts 14:23; 1 Cor. 4:17; Phil. 4:15), “the whole church” (Acts 15:22; Rom. 16:23; 1 Cor. 14:23), and “assembly” (Jas. 2:2). All local churches on Earth make the visible and universal Church, and all true saved men in all local churches make the invisible body of Christ. Universal terms are used of all local churches such as “the churches of God” (1 Cor. 11:16; 1 Thess. 2:14; 2 Thess. 1:4), “the churches of the Gentiles” (Rom. 16:16), “the churches of Christ” (Rom. 16:16), “the churches” (Acts 9:31; 15:41; 16:5; 19:37; 1 Cor. 14:34; 2 Cor. 8:19-24; Rev. 2:7, 11, 17, 29; 3:6, 13, 22; 22:16), “all churches” (1 Cor. 7:17; 2 Cor. 8:18; 11:28), and “all churches of the saints” (1 Cor. 14:33). Sectional churches are referred to such as “the churches of Galatia” (1 Cor. 16:1; Gal. 1:2), “the churches of Asia” (1 Cor. 16:19), “the churches of Macedonia” (2 Cor. 8:1), “other churches” (2 Cor. 11:8; 12:13), “the churches of Judea” (Gal. 1:22), and “the seven churches which are in Asia” (Rev. 1:4, 11, 20).

The body of Christ is also called “the church of the firstborn” (Heb. 12:23), because it belongs to Christ, Who is “the firstborn of every creature . . . the first-begotten of the dead . . . the firstborn among many brethren” (Col. 1:15-18;

Rom. 8:29; Rev. 1:5). It is also called “the general assembly” (Heb. 12:23). This term refers to the redeemed of all ages who will inhabit the Holy City, the New Jerusalem, which is called “the bride, the Lamb’s wife” (Rev. 21:9-10).

2. THE BODY OF CHRIST, THE CHURCH, AS THE DWELLING PLACE OF GOD AMONG MEN. The New Testament speaks of the Church as follows: “the house of God” (1 Tim. 3:15), “the house” (Mt. 10:25; 2 Tim. 2:20-24; Heb. 3:6) “an habitation of God” (Eph. 2:22), “an holy temple” (Eph. 2:21), “a spiritual house” (1 Pet. 2:5), “the building” (Eph. 2:21; 1 Cor. 3:9), “God’s building” (1 Cor. 3:9), “lively stones” (1 Pet. 2:5), “the temple of God” (1 Cor. 3:16), “the temple of the Living God” (2 Cor. 6:16), and the “house” of Christ (Heb. 3:6).

All these passages teach that God dwells in men and that they are the outward manifestations of divinity in the Earth. Saved men are demonstrators of God and His power among the unsaved. They are to be God’s representatives to bring the knowledge of God to all nations. Scriptures speak of God dwelling in men (Jn. 14:23; 2 Cor. 6:14-18; Rom. 8:9; 1 Cor. 3:16-20), but this must be understood in the sense of union with men to a common end, as defined in Lesson Four, 1, 4.

3. THE BODY OF CHRIST, THE CHURCH, AS “THE HOUSEHOLD OF GOD.” The New Testament speaks of the Church as “the household of God” (Eph. 2:19); “the household of faith” (Gal. 6:10); “children of God” (Mt. 5:9); “the children of the kingdom” (Mt. 13:38); “firstfruits of his creatures” (Jas. 1:18); “sons of God” and part of “the whole family” of God (Rom. 8:14; 1 Jn. 3:1; Eph. 3:15); “the elect of God” (Rom. 8:33; Titus 1:1); “the called of God” (Rom. 8:28; 1 Cor. 1:9, 24-26; Eph. 4:1-4; Col. 3:15); “a chosen generation” (1 Pet. 2:9); “the flock of God” (1 Pet. 5:2-3); “the flock” (Mt. 26:31; Lk. 12:32; Acts 20:28-29); “one fold” (Jn. 10:16); “the sheep” (Mt. 26:31; Jn. 10:1-18, 26-27; Heb. 13:20; 1 Pet. 2:25); and “my lambs” (Jn. 21:15).

As God’s people the members of the body of Christ are called “the sect of the Nazarenes” (Acts 24:5; Mt. 2:23; Jn. 1:45-46); “Christians” (Acts 11:26; 26:28; 1 Pet. 4:16); “saints” (60 times, Acts 9:13, 32, 41; 26:10; Rom. 1:7; 8:27; 12:13); “believers” (Acts 5:14; 1 Tim. 4:12); “beloved of God” (Rom. 1:7; 2 Thess. 2:13); “holy brethren” (Heb. 3:1); the true “circumcision” (Phil. 3:3; Rom. 2:29; Col. 2:11-17); “fellow-citizens” (Eph. 2:19); “disciples” (Mt. 5:1; 10:1; Jn. 20:19); “the faithful” (Eph. 1:1; Col. 1:2); “followers of God” (Eph. 5:1); “heirs of God” (Rom. 8:17); “God’s husbandry” (1 Cor. 3:9); “God’s heritage” (1 Pet.

5:3); “kings and priests” (Rev. 1:6; 5:10); “a royal priesthood” (1 Pet. 2:9); “a peculiar people” (1 Pet. 2:9); “an holy priesthood” (1 Pet. 2:5); “vessels of mercy” (Rom. 9:23); “vessels of honor” (2 Tim. 2:21); “wise men” (1 Cor. 10:15); “worshippers” (Heb. 10:2); “workers” (2 Cor. 6:1); “a sweet savour of Christ” (2 Cor. 2:15); “the righteousness of God” (2 Cor. 5:21); “ministers of God” (2 Cor. 6:4); “the salt of the earth” (Mt. 5:13); “one bread” (1 Cor. 10:17); and “the light of the world” (Mt. 5:14).

These many passages not only reveal what saved men are called, but they also make clear the true character of the believers. They are all Christians, meaning “Christ-like,” not only in word but in deed and in truth. They are all holy, faithful to the truth, and followers of God according to the gospel, and when they cease to be this they no longer are part of the family of God. Just plain common sense proves this as well as does all Scripture, as we have seen in Lesson Nineteen. When they cease being like Christ they are no longer Christians. When they cease being holy they are unholy (1 Jn. 3:8-10). When they cease to keep God’s laws they break them and incur the death penalty (Ezek. 18:4; Rom. 8:1-13). When they cease to be followers of God they become followers of the devil (1 Jn. 3:8). When they cease being a peculiar people they are like the world, and the world loves them (Jn. 15:18-20). And when they transgress the law of God they are plain sinners like all others who break the law (Jas. 5:19-20; Gal. 5:19-21).

Believers are compared to a human body, a man, a house, a building, a temple, a household, a pillar, a flock, a sheep-fold, sheep, lambs, babes, branches, vessels, salt, and lights, and other symbols. How little do modern men realize that they are called to manifest certain characteristics of all these symbols. The many lessons that can be given to men by these figures are too numerous to mention in this short study of the body of Christ.

Anyone who is open to truth can see from these expressions found in Scripture that any attempt to make any one local church or denomination the New Testament Church is unscriptural. Each of these expressions has a different phase of truth to express about the Church on Earth. Some of these names, titles, and designations apply to the body of Christ in general and some to only one part of it in particular, as represented in the local churches. Local churches in the world today have a right to call themselves by any of these names if the name applies to that particular body of believers, or any group of churches can go by any one of these names if the churches are qualified to live up to the name they

choose to go by.

IV. The Calling and Purpose of the New Testament Church

The present Church is called out of all nations to do the same work of evangelizing the world that Israel and others were called for in other ages. Its calling is heavenly, while Israel's calling is earthly; its blessings are mainly spiritual, while Israel's are mainly earthly. The Church is to become a heavenly people while Israel will always be an earthly people, except those who die in Christ before the final and eternal restoration of Israel to her original calling. The mission of the Church during its earthly pilgrimage is to bring men to the knowledge of the truth, to learn the art of submission, and to prepare for eternal service as rulers over earthly nations forever. It is not to be an outward organization only, but a living organism. It is not to be a social club, a place of amusement, or a house of merchandise. Its members must be "lights" to shine (Mt. 5:14; Phil. 2:15); "salt" to preserve (Mt. 5:13); "evangels" to preach (Mk. 16:15-20); "examples" to live like Christ (Col. 1:26-27); "ambassadors" to represent the kingdom of God (2 Cor. 5:20); "pillars" to uphold the truth of God (1 Tim. 3:15); "members" of the invisible body of Christ to form a habitation for God (Eph. 2:19-22); and men who seek to meet all the above-stated qualifications of true members of the body of Christ and who do His whole will.

V. The Formation of the New Testament Church

The body of Christ is being formed or built by the Spirit upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone (Eph. 2:19-22). Of course, Christ is the builder, but the Spirit is the main agent in the making of the body (Mt. 16:18; 1 Cor. 12:13). The Spirit uses other agencies, such as the different ministries, to form the body of Christ (1 Cor. 12:1-28; Eph. 4:7-11). Each person who repents is re-created by the Spirit and made a member of that body (1 Cor. 12:12-13). When a person is born-again he is saved and redeemed from all sin and made a new creature in Christ (1 Jn. 2:29; 3:5-10; 5:1-4, 18). He is baptized into Christ and into His body by the agency of the Holy Spirit (1 Cor. 12:12-13; Gal. 3:26-29), as we shall see more fully in Lesson Thirty-four.

VI. The Origin of the New Testament Church

The Church had its origin in the mind of God "before the foundation of the

world" (Eph. 1:3-5). It did not become a reality until the earthly ministry of Christ. Since then it has been in the building and will not be complete until it is presented to Christ (Eph. 5:25-27; 1 Thess. 4:13-18; 1 Cor. 15:51-58). The Church then is older in election than the kingdom prepared "since the foundation of the world" (Mt. 25:34). Christ first announced the building of the Church. It is now being built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone (Eph. 2:19-22; 1 Cor. 3:11).

VII. Who Belong to the New Testament Church?

The people saved from the ministry of Christ to the rapture of the Church belong to the present Church. The Old Testament saints could not belong to the present, called-out body of people for the reason that they did not live during this time. For this same reason the Church now could not have belonged to any company of saints in the Old Testament times. The 144,000 Jews who are to be sealed after the rapture of the Church could not belong to the present Church, for they are saved and sealed after the complete company of this period is caught out of the world (Rev. 7:1-8; 14:1-5). The future tribulation-saints do not belong to the present company of saints because they are saved and martyred after the rapture of the Church (Rev. 7:9-17; 15:2-4; 20:4). All these different companies of redeemed will have their respective places in God's future plan as each individual is rewarded at the Judgment Seat of Christ according to the deeds done in the body, whether they be good or bad. All of them will finally be united in one family living in the New Jerusalem, the bride of Christ, as will be seen in Lesson Fifty-two. (See Chapter Nine, Point 3, and Chapter Forty-five of my book *Revelation Expounded*.)

VIII. Was the Church Founded on the Day of Pentecost?

This is the general conception, but it is not true. The Church really began with the ministry of Christ, for He is the one who founded the Church (Mt. 16:18). He is the head of it (Eph. 1:21-23). The law and the prophets were until John; since then the kingdom of God is preached and all men press into it (Lk. 16:16). God hath "set some in the Church, first apostles" (1 Cor. 12:28; Eph. 2:19; 4:11). When did He set apostles in the Church? Certainly before Pentecost (Mt. 10; Acts 1:15-26). What is the Church? It is a "called-out" body of people from the world. Were not believers before Pentecost "called-out" of the world, and were they not just as much followers of Christ before as after Pentecost? (Jn. 17). The apostles were the first chosen and "called out" (Mt. 10), then seventy others (Lk.

10) and later many others were chosen (Acts 1:12-15; 1 Cor. 15:6). All of this selecting was done before Pentecost. What took place at Pentecost was the enduement of power upon the newly formed Church (Jn. 14:16, 17, 26; 15:26; 16:7-15; Lk. 24:49; Acts 1:4-8; 2:1-47). At Pentecost 3,000 more were added to the called-out people, the Church (Acts 2:40-46). A few days later 5,000 more were added (Acts 4:4). These additions still continue and will continue until Christ comes in the air to take away the New Testament Church, together with the redeemed of all ages past. Then this particular called-out body of people will be complete.

IX. Organization of the Church

The Church began not as a mixture of saved and unsaved. Only true believers would associate with the new religion of Christ. The way was too narrow for people to walk in, and persecution from the outside and judgment from the inside (Acts 5) kept people out of the Church in the very beginning. Those who did not fully conform to the teachings of Christ left Him before He was crucified (Jn. 6:66-71). Judas backslid and committed suicide, and the secret believers would not come out wholly for Christ. After Pentecost there was such persecution of the Church that no one would dare join unless he had made a consecration to suffer (Acts 5:13). Such passages as Acts 1:14; 2:1, 42-47; 4:23-37; 5:12-42 plainly show the united state of the early Church. Sin began to enter by Ananias and Sapphira, but it was quickly judged, making the people fearful of joining the Church who were not true (Acts 5:1-16). Later on, division started, and it was quickly settled (Acts 6:1-7). Persecution continued to keep the Church clean of all hypocrites for some time, and when it ceased troubles in the ranks of Christians began to appear. As the Church grew, more divisions and strife appeared until it was necessary to write letters constantly correcting certain doctrines and practices among believers. Tares appeared, and since then Christendom has been a mixture of tares and wheat (Mt. 13:36-43).

As churches multiplied and pagans were converted who did not know the Bible, it became necessary to make written laws and form an organization to control believers and require them to conform to the teachings of Christ and the apostles. Another factor that made it necessary for a more definite form of government in the Church was the fact of the conversion of many Jews who still held to the Law of Moses.

That there was no organization in the early Church is not supported by any part

of the New Testament or early Church history. Of course, the organization was not the same as in some churches of today, but it was a real organization controlled by the apostles and elders and other leaders in other parts of the Church world.

The organization of the Church will be studied under the following headings:

1. The Fact of Church Organization

When we use the word "church" in a collective sense we refer to the many local churches that were established throughout the world. We may speak of the Methodist Church, the Baptist Church, or the Presbyterian Church of America. The term "church" simply means "churches." When we speak of the New Testament Church we mean the exclusive body of Christ made up of all true new-creature Christians of all the world and of this whole age regardless of personal Church affiliation. *The following facts in the New Testament prove that there was an organization among the early believers:*

(1) Even when Christ was alive the followers of Christ were formed into different groups such as "twelve apostles" (Mt. 10; Lk. 9); "seventy" (Lk. 10); and the general body of "disciples" in addition to the special eighty-two preachers ordained to preach and heal (Mt. 8:21; 10:42; Lk. 14:26-33; 19:37; Jn. 6:60-66; 8:31; 9:28; 19:38; Acts 1:15; 1 Cor. 15:6). Judas was the treasurer of the disciples (Jn. 13:29). Laws of discipline were given for the whole Church in the days of Christ (Mt. 18:17). The Lord added to the Church 3,000 souls on Pentecost, and if there had been no Church before this there could not have been anything to add to (Acts 2:41). There was a Church roster, for the names together at Pentecost were 120 (Acts 1:15). Again, over 500 brethren are mentioned as seeing Christ at one time after the resurrection (1 Cor. 15:6). Voting was carried on by the Church (Acts 1:15-26). Many other laws and ordinances were given to the Church by Christ, as recorded in the four gospels. Ministers were trained and ordained by Christ (Mt. 10; Lk. 9 and 10). Commissions to the Church were all given by Christ (Mt. 28:18-20; Mk. 16:15-20; Lk. 24:49-52; Acts 1:4-8). There were regular meetings held by the disciples before Pentecost (Jn. 20:19, 26; Lk. 24:33, 49-52, Acts 1).

(2) Before and after Pentecost the apostles were recognized as the leaders of

the Church (Acts 1:15-26; 2:14, 42-47; 4:35, 37; 5:1-16, 18, 29; 6:1-7; 8:14; 11:1-18, 22-30; 15:2, 23). Business elders were chosen by the Church at the command of the apostles (Acts 6:1-7). When other churches were established, local leaders arose to care for them. They were called "bishops" and "deacons" (Phil. 1:1); "elders" and "overseers" (Acts 20:17, 28); "ambassadors" (2 Cor. 5:20); "apostles . . . prophets . . . evangelists . . . pastors and teachers" (Eph. 4:11; 1 Cor. 12:28); "servants" (Rom. 16:1; Acts 4:29; 2 Cor. 4:5), "ministers" (2 Cor. 3:6-15), "workers" (2 Cor. 6:1), "stewards" (1 Cor. 4:1-2; 1 Pet. 4:10); "witnesses" (Acts 1:8); "messengers" (2 Cor. 8:23); "fishers of men" (Mt. 4:19); "laborers" (Mt. 9:38; 1 Thess. 3:2); and "preachers" (Rom. 10:14; 1 Tim. 2:7). The fact that there were leaders of churches proves organization and government for the churches.

(3) Church leaders had authority "to make decisions that affected the whole Church" (Acts 6:1-7; 15:2, 6, 19); "to execute judgment on sinners" (Acts 13:6-13) and "upon Church members" (Acts 5:1-11; 1 Cor. 4:21; 5:1-8); "to appoint officers in new churches" (Acts 14:23; Titus 1:5); "to impart spiritual gifts" (Rom. 1:11; 1 Tim. 4:14; 2 Tim. 1:6; Heb. 6:1-2); "to impart the Spirit-baptism" (Acts 8:14-15; 9:17; 19:1-7); "to confirm the Word of God" (Mk. 16:20; Rom. 15:18-29; Acts 19:11-20; Heb. 2:3-4); "to call churches together and transact business" (Acts 14:27; 20:17); "to care for churches" (1 Tim. 3:5); "to settle doctrinal disputes and make laws" (Acts 15; 16:4; 1 Cor. 4:17; 7:17; 11:2, 34; 14:37); "to settle differences" (1 Cor. 6); "to bind and to loose" (Mt. 16:18-20; Jn. 20:22-23); "to rule churches" (Heb. 13:7, 17); and "to oversee the work of God in general" (Acts 15:1-28; 20:28; 2 Cor. 11:28; Gal. 2:1-15).

(4) Many facts in the New Testament prove church government and organization, such as "requirements for membership" (Mt. 12:50; Jn. 15:1-6; Acts 2:41, 47; 4:4; 5:14; 9:35; 11:21; Rom. 12:4-5; 1 Cor. 3:11-15; 12:12-28; Eph. 5:30; Phil. 4:3); "membership records" (Acts 1:15; Rev. 3:4); "power to excommunicate members for sin" (1 Cor. 5:1-8; Mt. 18:15-20; Rom. 16:17; 2 Cor. 6:14-18; 2 Cor. 13:1-10; 2 Thess. 3:6-15); "power to reprove, rebuke, instruct, and execute law and government" (1 Thess. 5:14; 1 Tim. 6:3-5; 2 Tim. 4:2; Titus 1:13; 2:15; 3:10); "definite statements of doctrine, Christian living, and requirement for membership" (Rom. 14; 16:17; 2 Thess. 3:6-15; 1 Tim. 6:3-5; Titus 1:13; 2:15; 3:10-11; Acts 15:28-29; 16:4; 1 Cor. 11:2); "stated meetings" (Jn. 20:19, 26; Acts 20:7; 1 Cor. 11:33; 14:26; 16:1-2; Heb. 10:25); "elections and appointment of officers"

(Acts 1:15-26; 6:1-7; 13:1-3; 14:23; 15:23-27; 16:4; Titus 1:5); “clear references to different ranks in the ministry and to organization and government” (Gal. 2:9-10; Acts 15:13-19; 1 Tim. 3; Titus 1; Phil. 1:1; Eph. 4:7-11; 1 Cor. 12); “stated qualifications for ministers and deacons” (1 Tim. 3; Titus 1; 1 Pet. 5; Mt. 20:25-28; 23:8-11; Lk. 24:29; Jn. 17:16-20; Acts 1:8; 4:8, 31; 6:1-7; Rom. 2:21-23; 1 Cor. 2:2; 3:7-10; 1 Cor. 4:10-13; 9:16-27; 15:10; 2 Cor. 3:6-15; 4:1-10; 5:11-20; 6:1-7; 13:10; Phil. 3:17; 1 Thess. 2:3-12; 1 Tim. 5:17-21; 6:11-21; 2 Tim. 2:1-26; 3:14-17; Titus 2:1-15; 3:1-9; Jas. 3:1-18; 1 Pet. 4:10-11); “letters of commendation from one church to another” (1 Cor. 16:3; Acts 18:27; 2 Cor. 3:1-5); “epistles written to churches” (Rom. 1:1; 1 Cor. 1:1-2; Rev. 2-3; etc.); “commands for churches to obey leaders” (Heb. 13:7, 17; 1 Cor. 11:1-2; 16:15-16; Phil. 3:17; Col. 4:10; 1 Thess. 5:12-13); “common laws for all local churches” (1 Cor. 7:17; 11:16; 14:33; 16:1-2, 19; Rom. 16:17; 2 Thess. 3:6-15; 1 Tim. 6:3-5; Titus 1:13; 2:15; 3:10-11; Acts 15:28-29; 16:4); “general conferences and officers” (Acts 15; Gal. 2:9-10; 2 Cor. 11:28; Eph. 4:7-11; 1 Cor. 12:28-31); “the sending of missionaries” (2 Cor. 8:19-24; Acts 13:1-2; 15:22-35; 16:4); “mention of sectional churches” (Acts 9:31; 1 Cor. 16:19; 2 Cor. 8:1; Gal. 1:2, 22); “the enrollment of widows, charity work, and other phases of Church activity of local churches” (1 Tim. 5:9; Acts 6:1-7; Rom. 15:26; 16:1-2); “constant additions to the Church” (Acts 2:4-47; 4:4); and definite statements of Church government prove organization (1 Cor. 12:28; Eph. 1:22-23; 4:7-11; Col. 1:18-24; Gal. 1:15-16; Heb. 13:7, 17; 1 Tim. 5:17; 1 Thess. 5:12).

These and many other revealed laws and provisions of the New Testament prove that the saved on Earth were not to be lawless and loose in their organization and government. All such lawlessness is of the devil, for he started rebellion when he rebelled against lawful authority and the moral government of God. Everything that God has had anything to do with has always been regulated by law and order. God has instituted civil and religious government as part of His moral government to execute His will and laws among men in nations and churches.

The theory that the Church is an exclusive body of spiritual believers without law and restraint, without any formal organization, and without any bond except the mutual relation of each person to Jesus Christ, is unscriptural. Ananias and Sapphira found out that there was proper authority in the Church (Acts 5) and the fornicator at Corinth found himself out of the Church because he had sinned (1 Cor. 5). Distinction is often made between members of local churches and

those who were not (1 Cor. 14:23; Phil. 3:18; Acts 4:23; 14:27; 1 Cor. 10:32). If there was no such distinction and if all people who could or would happen to meet together at any place were the Church, then sinners would be just as much part of the Church as others. There could not be any discipline of sinners, and many other laws of the Church could not be obeyed if all men belonged to the Church, for sinners would be in the majority.

Some groups of people would do away with all organized Christianity by the creation of one large new sect, more narrow and hostile to existing churches than any other. All so-called non-denominational sects have just as much organization as some others. Certain men are recognized as leaders; rules and regulations, committees, and other necessary parts of an organization function just as much with them as in all organizations. They have their own writers and defenders and local churches and Church government as much as anyone else. Every local body of people must have its leaders, and there must be certain formal functions of government in order to carry on any business. Men can make fools of themselves by claiming their churches are not a denomination or an organization, but they fool only their ignorant followers. They know and all the world knows that they are just as much an organization as others.

No group of people could possibly function as a local church without specified leaders, rules, and order. Even socialists, communists, and anarchists have their leaders and ways of doing things, and no group of people could do one thing without leaders and some organizational procedure.

2. Nature of Church Organization

The nature of any organization depends upon those who constitute its members, the purpose for which it was formed, and the laws which regulate its activities. Only the saved and born-again people in Christ should be permitted to belong to a local church. That is, no person who is not a member of the spiritual body of Christ should be allowed to belong to any local church (Acts 2:47; 5:14; 1 Cor. 1:2; 12:12-13; Eph. 5:25-31). Each member of Christ should recognize Him as the only head of the Church and to be obeyed in all things. The members are all on an equal footing in Christ and in the gospel and no one should exalt himself above another (Mt. 23:8-10; Jn. 11:5; 1 Pet. 5:3).

The Church owes its allegiance to God rather than man (Acts 5:29). It exists for the purpose of glorifying God and evangelizing the world. (See Point IV, above.)

The laws of the Church are expressed in the New Testament. Every Christian should take a stand and consecrate himself to be governed by the whole Bible rightly divided and by the New Testament as the rule of faith and practice. Qualifications for members, officers, laws, ordinances, and all phases of Church life are fully dealt with in Scripture, and no local church or religious organization needs any other set of laws than those in the Bible. There may be a few details concerning Church buildings, locations of churches, choice of local officers, what to eat and drink, what religious organization to belong to, whom to marry, what kind of business that each member should get into, and other details of life that are not specified in Scripture, but for every known truth and practice of Christianity that is important there are two or three plain Scriptures, so there should be no confusion on any important question of religion.

3. Government of Church Organization

From what we have already stated, the government of the Church as far as it pertains to the source of authority is an absolute theocracy; that is, God reigning supreme in the life of each Church member through Jesus Christ by the power of the Holy Spirit in accord with the Word of God. In regard to the proper function of the whole body of Christ in the execution of His will, the Church is an unqualified democracy, in which the single members are entrusted with the duty and responsibility of obeying the laws of the gospel.

The Church in its proper function must be democratic in carrying out the dictates of theocracy. The union of members must be voluntary and intelligent. It is the duty of each person and of the body as a whole to preserve the unity of the faith and of the Spirit. *Church government was democratic as proven by the following:*

(1) The saved are exhorted to have the same mind and judgment and to speak the same things, endeavoring to keep the unity of the Spirit in the bond of peace (Rom. 12:16; 1 Cor. 1:10; 2 Cor. 3:11; Eph. 4:1-8; Phil. 1:27; 1 Pet. 3:8). The whole Church started its ministry by being in one accord, and it must continue this way if true theocratic democracy is to continue to exist among men (Acts 1:15; 2:1, 42-47; 4:32-37).

(2) The Church as a whole was given the responsibility of maintaining sound doctrine and Christian living (1 Tim. 3:15; Jude 3; 1 Cor. 7:17; 16:1-2; Rom. 16:17).

(3) The Church as a whole made decisions which affected local churches everywhere (Acts 1:15-26; 6:1-7; 15:1-41; 16:4).

(4) Local churches as units selected their own officers and delegates to represent them (Acts 1:23-26; 6:1-7; 13:1-5; 14:23; 15:2, 4, 22, 30; 2 Cor. 8:19).

(5) Local churches had power to discipline, and therefore they had power to admit members into the Church (Mt. 18:15-20; 1 Cor. 5:1-8; 2 Cor. 2:6-7; 2 Thess. 3:6-15). It will be noticed that there was no higher court to receive an appeal in case of a wrong decision by the Church. If local churches will be obedient to Christ and the gospel and deal with offending members in righteousness, there will be no excuse for a wrong decision. It is the duty of local churches to deal with its own problems in accord with the Holy Spirit and the Word of God.

(6) Raising contributions for the poor and working out financial problems of its own was the responsibility of local churches (1 Cor. 16:1-2; 2 Cor. 9; 11:8).

These facts, together with those in Point 1 above, prove that local churches had the right of self-government in harmony with the Scriptures. It is also clear that all decisions that were made were in harmony with the will of the personal Holy Spirit who is the Executive of God in the Church on Earth (Acts 1:15-26; 4:31; 5:3; 6:3-6; 8:29, 39; 9:17; 10:19-22; 11:12; 11:24; 13:1-13, 52; 15:28; 16:6-7; 19:1-7; 20:28; 21:10-13; 1 Cor. 12; etc.). If all believers would become filled with the Holy Ghost and obey God to the letter of the Word and be led by the Spirit, every decision would be a divine one. There would be no mistakes and no regrets.

Church government, then, is to be carried on by the whole Church and by its leaders in the direct will of God and the guidance of the Holy Spirit in those matters that affect the whole Church. In local matters the whole local church with its leaders in the direct will of God and the guidance of the Holy Spirit should make the final decision on any matter of business. The members of each Church should know the Bible and seek to obey it and the Holy Spirit in every matter that affects its members. The laws of the Church are so simple and plainly stated that there is no excuse for ignorance or for going contrary to the will of God in any matter that is important enough to be brought up. Anything that is

not definitely spoken about in Scripture should never be brought up in Church to cause division and strife. Most Church differences are due to lack of honesty and open-heartedness to what the Bible does teach, or to some personal, non-essential thing that the Bible does not say one thing about. Such personal scruples should not be brought up for discussion among Christians. If it is important enough to be dealt with in Scripture, the will of God concerning it will be clear. If there is no Scripture to condemn a practice, then no Church has a right to make a law about it. When it does, there is bound to be trouble. If Christians would all consecrate themselves to obey only the Bible and leave out of the church all matters that are not specifically dealt with in Scripture, we would come nearer unity among Christians. Unless plain Scripture can be found to condemn something that is allowed by some Christians, it had better be left to the personal conscience and the direct will of God in the individual life.

In church government the local pastor has no original authority to take action in himself. He is a servant of the people: “The kings of the Gentiles exercise lordship over them: and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve” (Lk. 22:24-27). Peter speaks of ministers as being responsible to “Feed the flock of God which is among you, taking the oversight thereof . . . Neither as being lords over God’s heritage, but being ensamples to the flock” (1 Pet. 5:1-8). The pastor is the overseer of the church, and he can best discipline an offender, not directly, but indirectly by making the church responsible for a proper decision. The pastor should make himself more a judge than a prosecuting attorney except in cases where the church is likely to make a wrong decision due to sympathy, family ties, friendship with the offender, or some other unscriptural cause.

He should guide the discipline of members in harmony with Mt. 18:15-20, and when all means of help to the guilty has been exhausted, the church can feel free of any guilt of being unjust and unfair and disobedient to God and His Word.

We may conclude that church government, like moral and civil governments, must be a reality. Churches must govern themselves, and if they do there must be government, laws, rulers, and moral obligation on the part of those governed. *Local churches have authority:*

(1) To judge and punish erring members (Mt. 18:15-20; 1 Cor. 5 and 6).

(2) To “mark” and deny fellowship to rebels (Rom. 16:17-19; Phil. 3:17-19).

(3) To forgive and extend fellowship to penitents (2 Cor. 2:6-11; Mt. 18:21-35).

(4) To recommend fellow Christians by letters (1 Cor. 16:3; 2 Cor. 3:1-2).

(5) To choose their own business elders (Acts 6:1-8).

(6) To cooperate with the Holy Spirit in sending missionaries (Acts 13:1-5).

(7) To elect leaders (Acts 1:15-26; 2 Cor. 8:23).

(8) To discuss freely questions in general conference (Acts 15).

(9) To strive together with the pastor in unity for the salvation of lost souls (Rom. 15:30; Eph. 4; 6:19; Col. 4:3; 1 Thess. 5; 2 Thess. 3:1; Heb. 13:7, 17; 1 Pet. 5:1-9; Jude 3; 2 Cor. 6).

(10) To share carnal things with ministers (Gal. 6:6; Phil. 4:10-13; 1 Thess. 5:12-15; 1 Cor. 9:1-19; Heb. 7:1-11; Rom. 2:22).

(11) To obey ministers and those who rule them (Eph. 4:11-16; 1 Thess. 5:12-14; 1 Tim. 3:1-7; 5:17-20; Heb. 13:7, 17).

(12) To join believers of like faith (Acts 1:15; 2:47; Rev. 3:4).

(13) To be faithful in church attendance and duties (Heb. 10:25; Acts 2:40-47; 1 Thess. 5:11-23; 1 Tim. 3:15; 4:11-16; 2 Tim. 4:1-7).

(14) To live as they require ministers to do (1 Cor. 11:1; Phil. 3:17-19).

(15) To pray earnestly for their ministers (2 Thess. 3:1; Heb. 13:18).

(16) To covet earnestly spiritual gifts (1 Cor. 1:7; 12:31; 14:1; Rom. 1:11).

(17) To yield to the operation of the Holy Spirit (1 Thess. 5:19; Eph. 4:30).

(18) To refuse to cooperate with those who cause division (Rom. 16:17-19; Phil. 3:17-19; 1 Cor. 1:10; 3:1-3).

(19) To highly esteem the ministry for their work's sake (1 Thess. 5:12-14; Heb. 13:7, 17; 1 Tim. 5:1; Eph. 4:11-13).

(20) To be teachable, humble, godly, stable, obedient, and holy (Rom. 16:17; Eph. 4; 1 Tim. 4:6-17; 5:17; 2 Tim. 4:1-3; Titus 1:9; 2:1-12; Jas. 4; 1 Pet. 2; Gal. 5).

4. Officers of Church Organization

If there is to be any kind of local or universal Church it requires local and universal officials to carry on business and to rule. Naturally, in the early church the apostles were the recognized leaders to begin with, because Christianity started out with only one congregation at Jerusalem. The Church was to spread also into Judea, Samaria, and unto the uttermost parts of the Earth (Acts 1:8; Mt. 28:19-20). Even after the gospel spread over the Roman Empire, the apostles were considered the leaders of the church at Jerusalem and more or less leaders of the whole Christian Church. (See Point 1, (2), above.) In the Gentile church-world Paul was considered the outstanding leader (Gal. 2:1-10), although Paul Himself recognized the original apostles as the most prominent leaders of the religion of Jesus (Gal. 2:1-10; Acts 15).

There were two main offices in the local church: first, the office of a bishop, presbyter, or pastor; second, the office of deacon. The word "elders" is a familiar one in the Old Testament where it is used of the officials of cities, tribes, and nations. This name seems to have been brought into the New Testament and applied to members of the council at Jerusalem other than the apostles (Acts 11:30; 15:2-23). Similar officers were elected and appointed in local churches (Acts 14:23; 20:17; Titus 1:5). That these were identical with the "overseers" is clear from Acts 20:17, 28. The Greek word episkopoi, rendered "overseers" in Acts 20:28, is rendered "bishop" in Phil. 1:1; 1 Tim. 3:2; Titus 1:7; 1 Pet. 2:25. It refers to the pastors of churches or the preaching elders.

There were also men in the early Church who were business elders. These were the "deacons" of Phil. 1:1; 1 Tim. 3:8, 12. The Greek word diakonos translated "deacon" in these passages is rendered "minister" (Mt. 20:26; Mk. 10:43; Rom. 13:4; 15:8; 1 Cor. 3:5; 2 Cor. 3:6; 6:4; 11:15, 23; Gal. 2:17; Eph. 3:7; 6:21; Col. 1:7, 23, 25; 4:7; 1 Thess. 3:2; 1 Tim. 4:6) and "servant" (Mt. 22:13; 23:11; Mk. 9:35; Jn. 2:5, 9; 12:26; Rom. 16:1).

It can be seen by these passages that the word is applied to public servants, personal servants, church servants, and other kinds of servants. It simply means in the one who serves the local assembly in some official capacity. The word literally means to be an attendant, a waiter, a teacher, deacon, minister, servant.

The Greek word *presbuteros* is translated “elder” (Lk. 15:25; 1 Tim. 5:1, 19; 2 Jn. 1; 2 Jn. l; 1 Pet. 5:5); “eldest” (Jn. 8:9); “old man” (Acts 2:17); “elder women” (1 Tim. 5:2); “old” (Acts 4:22); and “elders” (Mt. 15:2; 16:21; 21:23; 26:3, 47-59; 27:1, 3, 12, 20, 41; 28:12; Mk. 7:3, 5; 8:31; 11:27; 14:43, 53; 15:11; Lk. 7:3; 9:22; 20:1; 22:52; Acts 4:5, 8, 23; 6:12; 11:30; 14:23; 15:1-23; 16:4; 20:17; 21:18; 23:14; 24:1; 25:15; 1 Tim. 5:17; Titus 1:5; Heb. 11:2; Jas. 5:14; 1 Pet. 5:1; Rev. 4:4, 10; 5:5-14; 7:11-13; 11:16; 14:3; 19:4).

A study of all these passages reveals that there were men of certain official positions or ranks in Heaven and on Earth, in churches and in nations, and in families and tribes who were called elders. It was not always that all the oldest people were called elders in the Church. They had to meet certain qualifications and be chosen and ordained as such to be elders in a local church. We can sum up the subject by saying that there were preaching elders and business elders in churches. Sometimes preaching elders had part in the business, and sometimes business elders preached. All preaching elders were deacons in the sense of being servants to the Church, but their calling was higher than that of an ordinary deacon. The two offices—bishop, or pastor, and deacon—are contrasted in 1 Tim. 3:1-13. Further qualifications of bishops are listed in Titus 1. All apostles, prophets, pastors, and other ministers were elders or presbyters. Preaching elders were exhorted to feed the flock and oversee it, thus proving that they were the pastors (Acts 20:17, 28; 1 Pet. 5:1-5; 1 Tim. 3:1-7; Titus 1). The pastor is a called steward, messenger, servant, bishop, elder, and presbyter to oversee the affairs of the Church.

The authority of the bishops and deacons was confined to the local church. The charge of a bishop over a diocese instead of a local church is man-made. The bishops were the teachers, preachers, and administrative officers of the local churches. The terms bishop, elder, pastor, overseer apply to the same office. The words mean the same, and the duties and qualifications for each are the same as for any other in the given list. There is no text that teaches a higher rank in the local church or in a particular section of the Church.

The apostles were the highest ministers in the Church and still would be if we

could get men today qualified as apostles. In Matthew, Mark, Luke, and Acts (except Acts 14:4, 14) the word “apostle” is used of the twelve chosen and commissioned by the Lord (Mt. 10:1-20; 11:1; Mk. 6:7-13; Lk. 6:13; 9:1-8). From this office Judas fell, and it was filled by Matthias (Acts 1:15-26). In the Epistles and Revelation the context always shows where the twelve are meant. Christ was an apostle (Heb. 3:1), and He chose others to be apostles after His ascension (1 Cor. 12:28; Eph. 4:11). Paul and Barnabas are called apostles (Acts 14:4, 14). Others are called apostles (Rom. 16:7; 1 Tim. 1:1; 2:6; 2 Cor. 8:23; Phil. 2:23).

The word “apostle” literally means “one sent on a special mission,” the sender remaining behind, and the one sent going to accomplish the same work that the sender would do if he went instead of the one being sent. All apostles in the New Testament abundantly demonstrated the works of Christ, who had sent them (See Lessons Twenty, Twenty-two, and Thirty.) When one gets to the place in God where he can do the works of Christ, he is a true apostle (Jn. 14:12; 1 Cor. 9:1-6; 2 Cor. 12:12).

From certain passages it appears that there were several elders in a local church, but this could be accounted for on the grounds of large churches and also different ministries in the Church such as apostles, prophets, pastors, and teachers, as there were at Antioch (Acts 13:1-2). Such passages as Acts 20:17; Phil. 1:1; Titus 1:5 do not prove that there were several equal leaders in every local church. In some churches there could be different ministers, and in others there may not be more than one. This would depend upon the success of the gospel in a particular locality. There was evidently one man who was the chief leader in every local church. This is proven from the fact that in the Church at Ephesus where there were several elders (Acts 20:17, 28) there was only one main pastor or leader (Rev. 2:1). There is no definite Scripture saying how many bishops and deacons were to be in any local church; so any person who claims there must be only a certain number is exceeding his own authority. In 1 Tim. 3 and Titus 1 bishops of churches are spoken of in the singular and deacons in the plural. There is no statement that the bishop or pastor of a church cannot have any number of assistants who are also bishops.

In New Testament churches where the gifts of the Spirit were the possession of several individuals there naturally would be different ministers used of God for various services. For example, the prophet is mentioned as a class of ministers in the early church (Eph. 4:11; 1 Cor. 12:28; Acts 13:1-2). The prophet was one

who spoke for God. It did not necessarily mean that he always foretold future events, although this was part of his work, as in Acts 11:28; 21:10. Prophecy was one of the gifts of the Spirit, and its chief purpose was to comfort and edify believers (1 Cor. 14:3). Other gifts would also produce certain ministries that would not be evident without them, such as the teachers and evangelists (Eph. 4:11).

5. Duties of the Officers of the Church

Where a number of local churches of like faith need a central headquarters to represent them it is biblical to have general officials, as was true of the early Church, which was at first centered in Jerusalem and controlled by the apostles (Acts 15). If it is a group of churches desiring to conform to the New Testament pattern, the general officials will not be autocratic and despotic, but will merely carry out the best interests of all concerned according to the Bible, as decided in general conference (Acts 15). When they are in error they are subject to rebuke before men by any other official or minister of the Church (Gal. 2:1-10).

The doctrine of apostolic succession is not taught in Scripture, neither is the one of infallibility for church leaders. *This is disproved by the following:*

(1) Christ gave no such authority to Peter or to any successor of Peter. Other apostles with Peter constituted the Church foundation (Eph. 2:19-22; Rev. 21:14).

(2) James had equal authority with Peter at Jerusalem (Gal. 2:1-10).

(3) It even appears that James was the main leader, or at least chairman of the general conference at Jerusalem (Acts 15:13-19).

(4) Peter was not infallible, for he was rebuked by Paul (Gal. 2:1-11).

(5) Peter calls himself only a fellow-elder (1 Pet. 5:1-9).

(6) The power to bind and to loose was not for Peter only, but for all the apostles (Lk. 24:49; Jn. 20:22-23; Acts 1:8; 2:43). In fact, it is promised every believer throughout this age (Jn. 14:12; Mk. 16:15-20).

(7) Peter was not the rock upon which Christ built the Church. Christ was the true foundation (1 Cor. 3:11) and the chief cornerstone (Eph. 2:19-22).

Matthew 16:16-18 teaches that Christ is building His Church upon the true confession of His sonship as well as upon Himself. “Thou art Peter [Greek, petros, little rock, or a piece of rock], and upon this rock [Greek, petra, big rock or mass of rock, referring to Himself and the many little stones that would confess His Sonship, as did Peter on this occasion] I will build my Church; and the gates of hell shall not prevail against it” (Mt. 16:16-18). Peter is merely one of many living stones, as he himself testifies (1 Pet. 2:5). He further teaches that Christ is the “living stone” (1 Pet. 2:1-8). All who make the confession that Jesus is the Son of God are “Peters” in the same sense that all who doubt are “doubting Thomases.” Peter is just one of the apostles upon which the Church is being built (Eph. 2:19-22). The Early Church Fathers agree with this scriptural fact.

(8) There is no reference to Peter’s teaching apostolic succession or personal infallibility, or that he conferred such upon anyone to follow him. He claimed only equality with others. His whole spirit and teaching was contrary to those claims made for him (1 Pet. 5:1-3).

(9) There is no historical or biblical evidence of a continuous succession since Peter. Of course, we have man-made, spurious records, manufactured by the Roman Church to prove such a thing, but there is no genuine and authentic record of it. The earliest tradition we have of Peter being in Rome and starting a church there is the latter part of the second century, or about 100 years after Peter died. There is no proof that Peter died at Rome. There is no proof that Peter was ever in Italy.

(10) It is clear in Scripture that the church at Rome was not started by Peter. It is clear that no apostle had ever been to Rome before Paul’s visit. The gospel was no doubt taken to Rome by Jews who were present at Pentecost (Acts 2:10). These converts would very likely have remained in Jerusalem long enough to get sufficient training in Christian doctrine to start a church at Rome. The church was established there at an early period, for it became well known throughout the Roman Empire by the time Paul visited there (Rom. 1:8). The church had been in communication with Paul, not Peter, wanting him to come there for “many years” (Rom. 15:23).

It was Paul’s policy not to build upon another man’s foundation, and this he would violate if Peter were the resident bishop (Rom. 15:20-21; 2 Cor. 10:14-16).

If any apostle had been there, the church would have been in a much better condition and would have received more benefits than are evidenced in Rom. 1:11. If Peter were at Rome as the resident bishop, Paul would not have felt his responsibility to go there (Rom. 1:10-15; 15:18-32). He would have been courteous enough to his superior to refer to Peter in his long letter when he sent greetings to many others at Rome (Rom. 16:1-27).

(11) In no Scripture is Peter recognized as the universal head of the Church with headquarters at Rome. On the contrary, Jerusalem was the headquarters of Christendom until it was destroyed in 70 a.d. (Acts 15; Gal. 2). Peter had no authority over the Gentile churches (2 Cor. 11:28). He had no more authority over the Jewish churches than did James (Gal. 2:9).

(12) The difference between the ministries of Peter and Paul prove that the Roman Church was mainly Gentile and that Peter did not found this Gentile Church (Gal. 2:8; Rom. 1:13; 10:1-3; 11:13-14).

(13) In none of his prison epistles did Paul mention Peter at Rome as the resident, universal head of the Church, or as even being there in any capacity. This fact is more striking when Paul mentions many less noted workers of God as being there (Rom. 16; 1 Cor. 16:15-24; Col. 4:7-18).

(14) The New Testament proves that Peter was in Judea ministering to the Jews during the time that he is supposed to have been in Rome (Acts 2:14-29; 3:1–6:7; 9:32–11:18; 12:1-19; Gal. 1:18–2:18).

Duties of the apostles and elders at Jerusalem are recorded in Acts 2:40-47; 3:1-11; 4:23-37; 5:1-16; 6:1-7; 8:14-25; 9:26-43; 10:17-46; 11:1-18; 15:1-35; Gal. 2. They were the pastors and leaders of the first and great church at Jerusalem and were going in and out of the city wherever they were needed to establish Christianity and take care of any necessary business that might arise.

Duties of local pastors are given in Acts 20:17-35; 1 Thess. 5:12-13; Heb. 13:7, 17; Mt. 28:19-20; 1 Cor. 1:16-24; 1 Tim. 3:1-7; 5:17; 1 Pet. 5:1-9; Titus 1; 1 Cor. 11:1-32; 12:1-31; 14:1-40; Eph. 4:7-13; Mt. 18:15-20; etc. Many other duties of pastors and shepherds are listed in Jer. 3:15; 23:1-40; Ezek. 34:1-29; Mt. 10:7-8; Jn. 14:12; Jude 3; Eph. 5:11; Phil. 2:16; 2 Tim. 4:1-7; 2 Cor. 3; 1 Tim. 4; etc.

Duties of deacons include helping the pastors of local churches in temporal and spiritual things. They are to relieve the preachers of external labors (Acts 6:1-8), visit and heal the people (Acts 6:1-8), help establish other churches (Acts 8), and help in various capacities (1 Cor. 12:28; Rom. 16:1; 1 Tim. 3:8-13; Acts 5:1-11). Any duty that would hinder the pastor from giving himself wholly to the ministry of the Word and prayer is the duty of deacons (Acts 6:1-8).

6. Ordination of Church Officers

The word "ordain" means "to set apart a person divinely called to a special ministry in and for the church." It does not always imply communication of power, although no person has a scriptural right to be ordained to an office until he is qualified to fill it. Ordination is simply the recognition of a qualified person to do what he is divinely called to do. It is the recognition by the church and its leaders of a man who has received certain gifts and made certain preparation for a particular work for God. The person to be ordained should not only be chosen by God, but also be recognized by the church and set apart by proper church officials in a special service of instruction, prayer, and laying on of hands (Acts 6:1-8; 12:1-3; 14:23; 1 Tim. 4:14; 5:22; 2 Tim. 1:6; Heb. 6:1-3).

Ordination should come from God first of all. When Jesus ordained the twelve and the seventy to represent Him, He gave them power (Mt. 10; Lk. 9:1-8; 10:1-20; Mk. 6:7-13). When God wanted His Church to establish Christianity throughout the world, He endued them with power to confirm His Word (Mk. 16:15-20; Lk. 24:49; Acts 1:8; 3:6; 19:11; etc.). When servants were chosen by the Holy Spirit and the Church to do Christian work, men already filled with faith and power and the Holy Ghost were chosen (Acts 6:1-8; 13:1-3). When the church chose men to represent it among the heathen and to travel among local churches they chose workers who had been tried and tested (Acts 8:12-20; 13:1-3; 15:2, 22, 25-28; 2 Cor. 8:19). When Paul ordained Timothy he imparted power to him (1 Tim. 4:14; 2 Tim. 1:6). When Paul was chosen to represent Christ among the heathen, Ananias laid hands on him that he might be healed and baptized in the Holy Spirit (Acts 9:17). These are enough scriptural examples of the qualifications and practice of ordaining men for the work of God.

The only other question to settle is: Who are to ordain? It is clear in the New Testament that Christ personally ordained the twelve and the seventy (Mt. 10;

Mk. 3:14-21; 6:7-13; Lk. 6:12-16; 9:1-9; 10:1-20; Jn. 15:16). Churches ordained men (Acts 1:22-26; 6:1-8; 13:1-5; 2 Cor. 8:23). Leaders of churches also ordained men (Acts 14:23; Titus 1:5). It must be remembered that to ordain means “to choose,” “appoint,” and “set apart,” and in this sense any person or group of persons who has the responsibility of choosing, appointing, or setting apart any one to the work of the church has the right to ordain. There is no statement in the Bible that ordination should be done only by a select few in the church. Those in each local church who have the right to select or choose any one for a work have the right to ordain that person to that work.

X. Laws and Ordinances of the Church

The laws whereby rulers of the church carry on church government are plainly written in the New Testament. Space will not permit a long list of the laws in the Testament concerning every phase of life. This much is clear, every doctrine and statement of faith and practice in the New Covenant make the code of laws for the Church. Also, all the doctrines, promises, and revelations of the prophets and the psalms that are for men in general and not to Israel or any person or nation in particular is for the modern believer. The Law of Moses only has been done away with, as we shall see in Lesson Thirty-two. If a man wants to know what God requires of him today, let him read the New Covenant and take every law, promise, and prophecy for himself. When anything is to Israel in particular it is made clearly to apply to them. Anything that is taught by Jesus and the apostles as for the early disciples and their followers is definitely for modern Christians (Mt. 28:20; Acts 1:1-2; 2 Cor. 1:20; 2 Tim. 3:15-17; Rom. 1:16).

Concerning the church ordinances, we mean those outward rites which Christ has appointed to be observed by the Church throughout this age. They are visible and symbolic signs or figures of certain gospel truths. The Roman Church holds that there are seven sacraments or ordinances—ordination, confirmation, matrimony, extreme unction, penance, baptism, and the eucharist. The ordinances as specifically commanded in the New Testament are only two or three in number, as we shall see. Not one of them is necessary to salvation, nor do they confer grace upon men. They are mere outward forms of already imparted grace and true Christian experience. This will be made clear in the following study of the ordinances.

First: The Ordinance of Christian Water Baptism

The Greek word for “baptize” is baptidzo from bapto, “to dip,” “to sink,” “plunge,” “immerse,” “submerge,” and “cover wholly” with the element used in baptism (Lk. 16:24; Jn. 13:26; Rev. 19:13). Only twice is baptidzo translated “wash” and in these cases the thing washed was wholly wet (Mk. 7:4; Lk. 11:38). When wetting or washing a part of the body is meant, the Greek nipto is used (Mt. 16:17; 15:2; Jn. 9:7-15; 13:5-14). But in any event baptism is compared to a burial regardless of which baptism is referred to (Rom. 6:4; Col. 2:12).

1. There are Seven Baptisms in Scripture

(1) John’s baptism in water in the name of God (Mt. 3; Lk. 3; Acts 1:5; Jn. 1:31-34).

(2) Baptism in water by Christ’s disciples in the name of the Father (Jn. 3:22-23; 4:1-2; 5:43; 10:25).

(3) Moses’ baptism in the cloud and in the sea (1 Cor. 10:2).

(4) The baptism of suffering (Lk. 12:50).

(5) Baptism “into Christ” and into His body, the Church (Rom. 6:4; 12:4-5; 1 Cor. 10:17; 12:13; Gal. 3:27; Eph. 4:5; Col. 2:12).

(6) Christian water baptism in the name of the Father, and of the Son, and of the Holy Ghost (Mt. 28:19; Mk. 16:16; Acts 2:38, 41; 8:12-16, 36-38; 9:18; 10:48; 16:15, 33; 18:8; 19:6; 22:16; 1 Cor. 1:13-17; 1 Pet. 3:21).

(7) Baptism in the Holy Spirit (Isa. 11:2; 28:9-12; 32:15; 42:1-7; 44:3; 61:1; Ezek. 39:29; Joel 2:28-29; Mt. 3:11, 16-17; 11:2-6; 12:15-21, 28; 20:22-23; Mk. 1:7-11; 10:38-39; Lk. 3:16-22; 4:16-21; 24:49; Jn. 1:29-34; 3:34; 7:37-39; 14:12-17, 26; 15:26; 16:13-15; Acts 1:4-8; 2:1-4, 16-21, 33-39; 5:32; 6:3-10; 8:15-20; 9:17; 10:38-48; 11:15-18; 13:2; 14:3; 15:7-11; 18:24-28; 19:1-7, 11; Rom. 15:18, 29; 1 Cor. 16:10; 2 Cor. 4:7; 6:7; 9:8; 10:3-5, 8-11; 12:9, 12; 13:4, 10; Gal. 3:3-5, 14; Eph. 1:19; 3:7, 16-19; Col. 1:11; 1 Thess. 1:5; 2 Thess. 1:11; 2:17; 2 Tim. 1:7; 2:21; 3:5; Heb. 2:3-4).

2. Three Baptisms for Modern Believers

Paul taught that there were “baptisms” for believers (Heb. 6:2). They are the last

three of the seven baptisms mentioned above. The first four above are in the past. Some Christians have been called to go through the baptism of suffering, number four above, but the first three could not be experienced by men today, for they are done away with.

The three agents in the three baptisms for all men of today are the minister, the Holy Spirit and Jesus Christ. The three elements that believers are baptized into are water, Christ, and the Holy Spirit. The Holy Spirit is the agent that baptizes the believer "into Christ" and "into His body," the Church (1 Cor. 12:13; Gal. 3:27; Rom. 6:4; Col. 2:12). The minister then baptizes the believer in water (Mt. 28:19). Then Christ baptizes the same believer in the Holy Ghost, provided he "understands," "asks for" (Lk. 11:13), "obeys God" (Acts 5:32), and "has faith for it" (Jn. 7:37-39; 14:12-17; Acts 1:4–2:4). The foregoing procedure is the general order of the three baptisms, but sometimes the Spirit-baptism precedes water baptism, as in the case of Paul and Cornelius and his house (Acts 9:17-18; 10:44-48). Otherwise, water baptism comes before the Spirit-baptism (Acts 2:38-39; 19:1-7), but it is always after the baptism into Christ and into His body. This baptism into Christ is the "one baptism" of Eph. 4:5 that all men must have in order to be saved and be in the one body of Christ, the Church. This is the baptism that cleanses from all sin, and makes one a new creature in Christ and a fit candidate for the baptism in water and in the Holy Spirit (Jn. 3:3-5; 2 Cor. 5:17; Rom. 6:1-8; 1 Cor. 12:13; Gal. 3:37; Col. 1:11-13). Water baptism is merely an outward figure or symbol of the baptism into Christ, or the inward work that brings one into the body of Christ and the family of God, as we have seen in Lesson Twenty-nine, Point VIII, 1.

3. Importance of the Three Baptisms

Baptism "into Christ" is essential to salvation (Gal. 3:26-27; 5:24; 1 Cor. 12:13; 2 Cor. 5:17; Rom. 6:3-12; Col. 2:11-13); baptism into water is essential to obedience and to a "good conscience" after one is saved and in Christ (Mt. 28:19; 1 Pet. 3:21; 1 Jn. 5:6-10); and baptism into the Holy Spirit is essential to receiving power for service (Lk. 24:49; Jn. 14:12-17; Acts 1:4-8). (See the Three Baptisms on the Bible chart, "Plan of the Ages," in the Dispensation of Grace.)

4. The Mode of Baptism

The mode of baptism is by immersion, as seen above in the definition of the word. The word baptidzo, or "baptize," never means "to sprinkle or pour." There

is no example in any Greek literature through many ages where the word has lost its original meaning, or where it means anything else but to submerge or immerse, or where it means a partial application of water by sprinkling or pouring.

Every passage where the word is used in the New Testament either requires or allows the meaning of immerse. Passages speak of baptism “in Jordan” and “in the river Jordan” (Mt. 3:6; Mk. 1:5). Jesus went down into the river for He “went straightway out of the water” (Mt. 3:16; Mk. 1:10). Philip and the eunuch “went down both into the water” and came “up out of the water” (Acts 8:38-39). John baptized near Salim “because there was much water there,” that is, a sufficient depth of water for baptizing (Jn. 3:23).

The testimony and practice of the early Church Fathers is that immersion was the only mode of baptism. Therefore, no modern church has the right to change or modify the New Testament commands on baptism, or to change the literal and commonly known meaning of baptidzo, that is, “bury,” “immerse,” and “submerge” to that of “sprinkling” or “pouring.” All arguments that it is impractical, dangerous to health, indecent, and inconvenient are not sufficient to change the specific commands of the Bible. If there ever is a case where it cannot be possible to baptize by immersion then it is no longer a duty. The argument that God blesses other modes is no excuse for error and disobedience.

Some use Isa. 52:15; Ezek. 36:25; Heb. 10:22 to prove sprinkling as a mode of baptism, but the first Scripture does not refer to water. The Hebrew word noyah means “to leap or spring up for joy.” It refers to the nations rejoicing when they come to know Christ. The ordinary word for ceremonial sprinkling is zarak, not noyah, as is used in Ezek. 36:25; Exod. 29:16-21; Lev. 1:5, 11; etc. The last passage (Heb. 10:22) refers to the sprinkling of the blood of Christ, not water (1 Pet. 1:2). No sprinkling of water as baptism is found in the New Testament.

5. Infant Baptism

There is no support for infant-baptism in any Scripture. There is no express command for infants to be baptized until they become responsible agents and turn to God and have their sins remitted as in the case of adults. There is no case of baptism of infants in Scripture. No passage even implies such a practice. Salvation is a personal experience and children must become old enough to accept salvation before they are commanded to be baptized. Children, until they

become responsible, even though their parents are unsaved, will be taken to Heaven if they die before accountability just as much as those of saved parents (Mt. 18:1-10; 19:14). Scripture demands faith and repentance as necessary before baptism and no child can do this until he is old enough to understand sin and what to do to be saved. Infant-baptism became prominent when churches began to teach baptism and other sacraments to save the soul and remit sins. Such practice makes it impossible to obey Christ's command later without admitting infant-baptism was of no benefit. Since there are so many scriptural reasons why infant-baptism should not be practiced, and since it has no efficacy, it would be best to wait until the child turns to God by faith and repents of his sins before he is baptized.

6. Baptism Not to Remit Sins

Several denominations teach that there is no remission of sins possible without water baptism. (See Canons V-VIII of the Council of Trent, and the Design of Baptism, Consequents of Baptism, and Christianity Restored by Alexander Campbell.) *The following facts prove that baptism is symbolic and figurative and that it does not remit one sin:*

(1) No intelligent man can believe it remits sins. Even those who advocate the theory of baptismal remission or sacramental salvation do not really believe it. Every honest one of them will acknowledge that there are many people in the world to whom the gospel is preached who have received remission of sins, enjoy the favor of God, and are saved who have never been baptized. This fact alone proves that the whole system of salvation by baptism rests upon a perversion of the Word of God.

(2) Such a theory takes salvation out of the hands of Christ and places it in the hands of other mediators between God and man, the administrators of baptism. This makes the work of Christ of no avail until some man performs the baptism ceremony for the penitent. In other words, the work of Christ cannot save the soul until man baptizes the penitent. Man, then, is the final saviour and has the last say as to who will be saved. If man, for some reason, refuses to baptize any person then that person will be eternally lost regardless of the Word of Christ. But this theory is not true. When the penitent sinner is ready to receive Christ no power in the universe can prevent his forgiveness and salvation for one moment. Baptismal remission teaches and requires baptism by man before the work of Christ can be

effective. Any baptizer therefore would be more powerful than Christ and could halt the work of Christ in the penitent and make the work of Christ of no effect. He could make void all faith on the part of the penitent and all the love of God for man by refusing to baptize the sinner who repents. Fortunately, such theory is a fallacy and is contrary to the Word of God and to the common sense of man.

(3) Baptismal regeneration limits the efficacy of the blood of Christ to the physical element of water. It makes salvation impractical in the frozen North and to the sick, and impossible to those who die in deserts without water. The founder of one church teaching salvation by baptism states, "Wherever faith, water, and the name of the Father, Son, and Holy Spirit are, there will be found the efficacy of the blood of Jesus." According to this, where water is not found, there cannot be found any efficacy in the blood of Jesus. But this is not all, for water would have to be found in sufficient quantity for immersion or the blood of Jesus could have no efficacy. There are then vast portions of the Earth where the blood would have no efficacy. Can anyone in his good senses accept such perversion of the gospel of Christ? This would make salvation impossible for millions of people in many parts of the Earth under certain circumstances.

(4) Remission of sins by water baptism reverses the whole order of the gospel, which is repentance and faith before baptism (Mk. 1:14-15; Mt. 21:32; Acts 20:21; Rom. 10:9-10).

(5) It contradicts hundreds of Scriptures, which say that sins are remitted, and men are saved, justified, sanctified, and washed from sins:

A. By grace through faith (Rom. 3:24-25; Eph. 2:8-9; Acts 15:8-9).

B. By faith without works (Rom. 3:22-28; 4:1–25; 5:1; Gal. 3:19-29).

C. By faith in the blood of Jesus (Rom. 3:24-25; 5:9; Eph. 1:7; Rev. 1:5; 1 Jn. 1:7; Mt. 26:28; Heb. 9:22; 1 Pet. 1:18-23).

D. By the death of Christ (Rom. 5:10-11; 1 Cor. 15:1-5).

E. By the obedience of Christ (Rom. 8:2).

F. By the Spirit of life in Christ (Rom. 8:2).

G. By confession and faith from the heart (Rom. 10:9-10; 1 Jn. 1:9).

H. By calling upon the name of the Lord (Acts 2:21; Rom. 10:9-13).

I. By believing on Jesus (Jn. 3:16-18, 26; Acts 10:43; 13:38-40; 16:31; Rom. 10:9-10; 1 Cor. 1:21).

J. By repentance and faith in the gospel (Mk. 1:14-15; Acts 20:21).

K. By receiving and believing that Jesus is the Christ (Jn. 1:12; 1 Jn. 5:1).

L. By repentance and conversion (Acts 3:19; 2 Cor. 7:9-10).

M. By faith in His name (Mt. 1:21; Acts 3:16; 4:10-12).

N. By the Word of God (1 Pet. 1:23; Jas. 1:18; Jn. 3:5; 15:3).

It will be noted that not one time is baptism referred to in any one of these passages as necessary in the remission of sins. Not one time does any Scripture say that sins cannot be remitted without baptism. Not one time does the Bible say, without water baptism sins cannot be remitted, but it does say, “without the shedding of blood is no remission” and “Except ye repent, ye shall all likewise perish” and many like expressions (Heb. 9:22; Lk. 13:1-5; Mt. 18:1-3; Acts 3:19; Jn. 3:1-5; etc.). There should be at least one simple statement in Scripture that says without water baptism one cannot be saved if it is so all-important. No such statement can be found nor even one that hints such an idea, so why not be sensible and believe that it is not essential to the remission of sins?

(6) There are many concrete examples of people being saved and of having sins remitted without and before water baptism. The following are a few examples:

A. All the saints of the Old Testament were holy, had sins remitted, and were born-again and saved from sin without water baptism (Heb. 11; Rom. 3:23-25; Heb. 9:15; Rom. 4; Gal. 3:15; Jas. 2:23; Ps. 32:5; 103:3; Lk. 1:70; Acts 3:21; 2 Pet. 1:21; etc.). Not one clear reference is given in Scripture of water baptism for the Old Testament saints as practiced by Christians, but according to many Scriptures seen in Lesson Eighteen, Point IX, they did have the new birth and remission of sins and other spiritual experiences.

Some use Heb. 9:10 to prove that they were baptized but the Greek baptismos means “washings” and not “baptisms” as it is translated. Old Testament saints went through many ceremonial washings and sprinklings with water and blood and all of them were typical and ceremonial forms or figures of other truths that were spiritual. Baptism by burial administered by man was a new thing that was started by John the Baptist. Therefore, to teach baptismal-regeneration would in effect say that all of the Old Testament saints were not saved and will be lost, or that they must yet be baptized in order to be finally saved, and this no man will argue. If they were saved without and before water baptism, then regeneration by baptism only, is false.

B. Zechariah, Elizabeth, Mary, Simeon, Anna, and John the Baptist were all “filled” with the Holy Spirit before and without water baptism, for John had not yet come baptizing in water (Lk. 1:15, 41, 46, 67; 2:25-38). Unsaved men do not have the Holy Spirit (Rom. 8:9, 14-16; Jn. 16:17), therefore, if these people were filled with the Spirit they must have been saved men and women. If they were saved without water baptism, then it is possible for others to be saved without it.

C. The palsied man of Mt. 9:1-7 was saved without water baptism: “Jesus seeing their faith [not their water baptism] said . . . thy sins be forgiven thee . . . the Son of man hath power on earth to forgive sins.” He had power to do it and He did it without water baptism. In fact, of the thousands of people Jesus forgave of sins and healed by casting out all devils, not one did He require to be baptized before He remitted sins. Jesus did not baptize one person in all His ministry but He did remit sins of many people (Jn. 4:2). This is sufficient proof that sins can be remitted without water baptism.

D. Jesus Himself was baptized in water, not to have His sins remitted, for He knew no sin, but to go through the symbolic death, burial, and resurrection that He came into the world to fulfill to save men (Mt. 3:13-17).

E. Many other cases of remission of sins and healing were done by faith without water baptism (Mt. 9:22; Mk. 5:34; 10:52; Lk. 7:48; 17:19; 18:42; Acts 3:16; etc.).

F. An unnamed sinner woman was forgiven of her sins before and without

water baptism. Jesus said, “Her sins, which are many are forgiven . . . thy sins be forgiven . . . thy faith hath saved thee; go in peace” (Lk. 7:36-50).

G. The publican was saved and justified and therefore had his sins remitted by prayer without water baptism, according to Jesus (Lk. 18:9-14).

H. Zacchaeus was saved without baptism (Lk. 19:1-9).

I. The thief on the cross was saved without baptism (Lk. 23:43). Should anyone argue that the statement in this passage is a question instead of a positive fact, let him read Mk. 14:30, which is a similar expression in both the Greek and English versions, which proves Lk. 23:43 to be a positive statement of fact as much as is Mk. 14:30.

J. The nobleman and his whole house were saved without baptism (Jn. 4:49-53).

K. Many Jews and Gentiles were saved both before and after the cross and nothing is said of baptism (Jn. 7:31; 8:30-31; 11:45; 12:11, 42; Acts 9:42; 11:21; 13:12, 43-48; 14:1; 17:4, 12, 34; 19:18).

L. The eunuch had to believe with all his heart before Philip baptized him (Acts 8:37). Believing from the heart automatically produces the new birth (Rom. 10:9-10; 1 Jn. 5:1).

M. The lame man was healed and saved before and without water baptism (Acts 3:1-11, 16; 4:10-12). Multitudes also were healed by the shadow of Peter passing over them (Acts 5:15-16), and this means forgiveness also as in other New Testament cases (Mt. 9:1-7; 13:15; Jas. 5:14-16). They received these blessings without baptism. It was by faith in His name (Acts 3:16; 4:10-12).

N. Paul was converted and baptized in the Spirit and healed before he was baptized in water (Acts 9:17-18).

O. Cornelius and his whole house were saved and baptized in the Spirit when Peter preached to them and afterward they were baptized in water to testify of their experiences (Acts 10:44-48). These and other examples prove that baptism does not remit sins, but that it is an outward testimony of inward grace. This is why such testimony is just as valuable in the case of

men who were not only saved but baptized in the Holy Spirit before water baptism.

(7) The words salvation, faith, repent, forgive, sin, save, wash, justify, sanctify, clean, believe, purge, remission, redeem, blood, reconcile, and kindred words that are used of redemption, are used 3,322 times in Scripture and not once is water baptism stated as being necessary in any redemptive process before sins can be remitted. On the other hand, hundreds of Scriptures require blood, faith in the blood, and a simple confession of sins to God to have sins remitted, but never is baptism once hinted as an essential to redemption.

(8) Baptism is plainly taught as being figurative and not literally a cleansing from sin. *The following facts prove that it is an outward symbol and a figure of an inward work:*

A. John's baptism was to "manifest" to Israel the death, burial, and resurrection of Christ (Jn. 1:31). No baptism in water can literally be the death, burial, and resurrection of Jesus. So if it cannot be literal it has to be figurative if it means anything. Since it is clearly figurative in this case it has to be in all cases.

B. Christ went through His own death, burial, and resurrection in this figurative sense when He was baptized in order to fulfill righteousness (Mt. 3:15-17). Since he was no sinner and He did not need to have any sins remitted, His baptism was not for the remission of sins. What was it for except to testify of His own death burial, and resurrection? It was certainly symbolic in His case. The same kind of baptism for believers testifies to the same thing, the fact of a death, burial, and a resurrection. Whose death, burial, and resurrection does it symbolize in the case of believers? It certainly cannot be a literal death, burial, and resurrection of their own that they testify to, for they do not literally die when they are baptized. If it is not a literal action, then it must be symbolic. If Christ was the one who literally died, was buried, and was resurrected, water baptism must be a figurative act of this literal experience. Since Christ died for all men then all men died in Christ, that is, Christ died to save all men who believe and His death provides redemption from the Fall as men by faith appropriate these benefits. Although they did not literally die with Christ, nevertheless they can partake of real benefits because He died, but any baptism in water they

go through must be a symbolic action to testify that they really believe in the death, burial, and resurrection of Christ for them. The moment they believe the things for which Christ died they get the spiritual and physical blessings promised. The baptism can be a true testimony on their part. Otherwise, if they testify by baptism that they have received such benefits they would be liars and hypocrites.

C. John said that water baptism was merely a “witness” or a testimony of the death, burial, and resurrection of Jesus Christ (1 Jn. 5:6-10).

D. Peter stated that baptism was a “figure” of the reality of the truth for which it stands (1 Pet. 3:21). The Greek for “figure” is antitupon and is found only here and in Heb. 9:24 where Paul speaks of the earthly tabernacle, sacrifices, and offerings as being “figures of the true.” The word “antitype” means “that which is represented or explained by the type.” Baptism is therefore a form, a pattern, a figure, a symbol, and an example of the true death, burial, and resurrection of Jesus who died in the place of the believer. It has to be figurative in the case of believers for they did not literally die as did Christ. It is a figurative illustration of the real, so there must be a real death, burial, and resurrection of which baptism is a mere figure. Peter speaks of baptism as being an answer or a witness of a good conscience. If Peter said that baptism was a figure or a type, representing something real of similar nature, that should settle the whole controversy. He makes it clear that it does not in itself save in the putting away of the filth of the flesh, plainly teaching that moral pollution in the soul is not cleansed by water. This is only done by blood (Rev. 1:5; Heb. 9:22; 1 Jn. 1:7; Eph. 1:7).

Peter is trying to show believers that salvation is more than washing a little dirt from the body. He is showing them that water baptism does not save the soul, and that it does not and cannot cleanse the soul of its filth, but that it is only the testimony of a good conscience. The filth of the flesh is stated in Gal. 5:19-21. These are the works of the old man that must be put away (Eph. 2:22-24). Peter saw the danger that men would think that baptism would cleanse the soul, hence he explained in parentheses that it did not. In spite of this explanation men are still ignorant of the truth of baptism. He also makes it clear that baptism does not make the conscience clean, but that it is the witness of a good conscience.

E. Paul makes a distinction between having the heart sprinkled (not baptized) from an evil conscience, and our bodies washed in pure water. Here two things are done: the heart is cleansed and the body is washed. Washing the body must refer to baptism, as the New Testament does not recognize any other washing of the whole body by water except in baptism. The sprinkling from an evil conscience is done by the blood (1 Pet. 1:2) and it could not have reference to the body being washed in baptism. Anyone who tries to make the sprinkling from an evil conscience the same work as baptism contradicts Paul and all Scripture. Sprinkling of the heart by blood is an inward work and washing the body in water is certainly an outward work. Washing the body by baptism then must be symbolic of the inward work.

F. Paul definitely says that "the sins of the flesh" were put off by "the circumcision made without hands . . . by the circumcision of Christ" (Col. 2:11-13). Thus sins are put away by circumcision without hands and is spiritual so it could not be water baptism, which is performed with hands and is physical. He affirms that the real circumcision is of the heart and in the Spirit (Rom. 2:28-29). If this be true, then it could not come by mere baptism of the flesh in water. The baptism referred to in Col. 2:12 is the same as the baptism into Christ of Gal. 3:27 and the baptism into Christ of Rom. 6 and the baptism into the body of Christ of 1 Cor. 12:13. Not one of these passages refers to water, but to the baptism of the believer into Christ and into His body by the Holy Spirit. Christ is the element one is baptized into by the Spirit in this case, while in water baptism the water is the element the believer is baptized into by the minister. (See the Three Baptisms on the Bible chart "Plan of the Ages," in the Dispensation of Grace.) The baptism in Col. 2:12 is done by the operation of God and not by man as it plainly states, while water baptism is done by the operation of man and not by God, as is clear to anyone. One must be careful in reading each passage to understand what kind of baptism is referred to, who does the baptizing, and what element is used in the baptism and then each passage will be clear. In Gal. 3:27 it is a baptism into Christ and not into water. In Rom. 6 it is a baptism into Christ and into His death and not into water. In 1 Cor. 12:13 it is a baptism into the body of Christ and not into water. All these baptisms are of a spiritual nature, not physical.

G. We were crucified, buried, and resurrected "with him" and when we "reckon" by faith the benefits for which Christ died we get the spiritual

experience in our lives (Rom. 6:1-13; Gal. 3:27-29; Eph. 2:5-10; Col. 2:1-13; 1 Cor. 12:13; 6:9-11). Since baptism is not a physical death, burial, and resurrection on our part, then it must be a figurative and symbolic action if we ever go through any form picturing the reality of Christ's work. With Christ it was a literal death but with us it can only be figurative by going through water baptism.

H. Water baptism is like the ceremonial cleansings of the Old Testament. AFTER one was cleansed and healed he then went through a ceremonial cleansing as a testimony to the priests that he was really cleansed (Lev. 14:2-7, 48-52; 15:13; Mt. 8:1-4). Thus the ceremonial cleansings of the law and that of the gospel are outward and symbolic and are for testimony only, not for the real work of cleansing.

(9) Other Bible evidence disproving salvation by water baptism. *That baptism is the New Birth being born of water by immersion in water is proven wrong by the following:*

A. The "water" in Jn. 3:5 refers to the Word of God, as proven in Jn. 15:3; 17:17; Eph. 5:26; Rom. 1:16; 1 Pet. 1:18-23; Jas. 1:18. It is by the Word of God and the Holy Spirit that men are born-again. The new birth is a spiritual one and not physical as Nicodemus thought. No statement in any Scripture even hints that natural water could affect a spiritual birth. Therefore, since we have many plain statements that water is symbolic of cleansing by the Word of God, why not be consistent and take Jn. 3:5 as referring to the Word of God? No other Scripture can be given to support the idea of natural water in Jn. 3:5 so that in the mouth of two or three witnesses every word shall be established.

Nicodemus certainly could and did understand water baptism, for John had been baptizing for many months by this time. If he understood Jesus as referring to such baptism he would have had no question about the new birth. Jesus had to explain to him that He did not refer to natural things but to spiritual (Jn. 3:6, 8, 12). Is it possible that Jesus could not make Nicodemus understand such a simple thing as water baptism when he already understood this part of the gospel? Surely there is nothing so mysterious about being immersed in water that this learned master in Israel could not understand. All the people of Judea understood water baptism for they went out to see John's baptism (Mt. 3:5-6). In no place are we told that

men are saved and cleansed by natural water, but we are repeatedly told that men are cleansed by the Word of God and the blood of Jesus by the power of the Holy Spirit (1 Cor. 6:11; 1 Jn. 1:7; Rev. 1:5; Eph. 5:26; Jn. 15:3; etc.). This is what is meant in Titus 3:5-6 by the "washing of regeneration and renewing of the Holy Ghost, which he [God, not some human baptizer in water] shed on us abundantly through Jesus Christ." God sheds this upon men while in water baptism men plunge candidates into water. Sins are actually washed by the blood (Rev. 1:5; 7:14; 1 Jn. 1:7), but they are symbolically washed in water as a testimony to the world of inward cleansing (1 Pet. 3:21; Acts 22:16).

B. The washing away of sins by baptism in Acts 22:16 refers to symbolic washing, like the ceremonial cleansings of lepers in Lev. 14. The leper had to be cleansed already from leprosy before he was symbolically washed of his leprosy. Washing was only a testimony of his cleansing (Mt. 8:1-4). Such washing away of sins must be understood in the same sense that "garments" are made white in the blood of the Lamb (Rev. 7:13-14). No literal garments are referred to being washed in literal blood, for in Rev. 19:8 the garments are explained to be the righteousness of the saints. Sins are no more cleansed by water than garments are by blood. Both are figurative statements. Blood cannot whiten garments, and water cannot cleanse from sin. This, if taken literally, would be to give efficacy to blood and water, which they do not possess. The Bible in no place ascribes power to blood to make garments white or to water to cleanse from sin.

In fact, Acts 22:16 is not a detailed account of Paul's experience. In Acts 9:9-19 it is clear that he was already cleansed from sins and healed and baptized in the Holy Spirit before he was baptized in water. Thus his baptism was simply a symbolic washing of his sins, like it is in the case of all others. People who believe in baptismal-regeneration claim that God does not hear prayers of sinners. Therefore, since God heard Paul before he was baptized, then they would have to acknowledge that he was a saved man before he was baptized or he would not have had his prayers heard.

Paul's own testimony proves he was saved by faith in the blood, not by having literal water applied to his body (Rom. 3:24-25; 5:1; 6:1-13; 7:4; 8:1-2; Heb. 9:22). The word "arise" in Acts 22:16 was after he was already saved, healed, and baptized in the Spirit, as is clear in Acts 9:17-18. The phrase "wash away thy sins" refers to ceremonial cleansing which bore

witness to inward cleansing, as we have already proven. The Greek apolouo means “to wash” or “to figuratively remit sins,” that is, bathe the body like in the Old Testament after real cleansing had already taken place (Lev. 14:1-57; 15:1-33). The word is used only in Acts 22:16 and in 1 Cor. 6:11 where it is clear that cleansing from sin is done by the Holy Spirit and the blood.

Ananias, a Jew, was well acquainted with real cleansings by faith in the blood and of ceremonial washings after such cleansings and it was equally clear to Paul, another Jew, what he meant by washing away sins in water. Paul never dreamed that men would mistake his words to mean real sins were cleansed by water. He knew that the Jews to whom he was speaking in Acts 22 would understand what washings of the body were for. They were all familiar with symbolic washings of the body, of pots, pans, and everything that had to do with religion. Israelites were told to “wash” themselves that they might be saved (Isa. 1:16-18; Jer. 4:14). They were also told that if they would wash their bodies with water and much soap they could not cleanse themselves from sin (Jer. 2:22). The process of salvation was the same in the Old as in the New Testament, as proven in Lesson Eighteen, Point IX, and as there was no water baptism by immersion before the cross whereby they could wash themselves of their sins, such is not necessary today to get rid of sin. Israel did have symbolic washings but they were not the same as baptism now. It was the blood then that made the atonement for the soul, as it is today (Lev. 17:11; Heb. 9:22; 11:4). As we have seen, washings did not cleanse in either Testament but they were symbolic of real cleansing that had to be completed before the ceremonial cleansing.

C. Paul did not believe or teach baptismal-regeneration or that it was necessary to be baptized to be saved and have sins remitted. He even thanked God that he had baptized none of the Corinthians except Crispus and Gaius and the house of Stephanas. He stated that God had not sent him to baptize but to preach the gospel which, when men believed, they were saved (1 Cor. 1:13-24; 15:1-5; Rom. 1:16; 10:9-14; Eph. 2:8-9). This certainly puts baptism in its proper place, as a symbol of cleansing and not essential to save the soul.

D. Jesus never taught baptism as the means of salvation. Not one time did He command one person to be baptized in all His ministry. He forgave

multitudes of sins and healed them without baptism. He never baptized one person Himself. This work of testimony was left to His disciples but the work for which baptism testifies was done exclusively by Him (Jn. 4:2). If baptism was so all important to save the soul He certainly would have made at least one reference to that fact. If the gospel He preached is the truth, then salvation by baptism is another gospel and should be rejected. Where could we find the true method of forgiveness except it be the words and acts of Jesus Himself? If we do not find baptism as the essential to remit sins, then we should not teach something that He did not advocate.

The apostles practiced baptism from the beginning of Christ's ministry (Jn. 3:22-26; 4:2). Baptism in the great commission was an enlargement of the ordinance among all nations for the same purpose that it was for in the days of John and Jesus and not one time are we told it was to remit sins. Jesus gave the true method of forgiveness as faith in Him (Jn. 1:12; 3:14-18, 36; 4:24; 6:28-29, 40; Mt. 9:1-7; Mk. 2:1-12; Lk. 5:18-26; 7:35-50; etc.).

E. All the texts used to prove baptismal remission of sins do not say that sins are remitted by water baptism. They make it very clear that men had to confess sins and bring forth proof of repentance before they were worthy of baptism (Mt. 3:6-8, 11; Mk. 1:4-5; Lk. 3:3, 8-16; Acts 2:38). These citations and Mk. 16:16 all prove that repentance, restitution, and faith precede baptism. These things bring salvation, and baptism testifies to this work of true consecration.

The Greek preposition eis, translated "for" in these passages, means any number of things. On page 110, The New Archeological Discoveries and their Bearing Upon the New Testament by Camden M. Cobern, says, "It was counted equally certain that every preposition had some divine meaning in the sacred text, so that to change one for the other would amount almost to sacrilege . . . This old opinion has been badly damaged by recent discoveries; for we find the new prepositions . . . used freely in the vernacular of the early centuries by the non-Jewish populations, and we fail to find the inflexibility in the use of prepositions which theologians and grammarians of a generation ago assumed. The interchange of eis and en is frequent in the papyri, and only the context can determine the usage . . . it does suggest that theological conclusions must be taken with care."

In Hudson's Greek Concordance we find that eis is translated "into," "to,"

“unto,” “toward,” “at,” “before,” “on,” “upon,” “in,” “among,” “throughout,” “by,” “with,” “for,” “concerning,” “against,” “till,” “until,” “thereinto,” “therein,” “for this same purpose,” “whereunto,” “for this purpose,” and many other ways. It can be seen that to be dogmatic and say that eis could mean only “unto” in baptismal passages is to be foolish and unfair in the extreme. It is translated “for” in these passages and in eighty-two Scriptures and anyone knows that the primary meaning of “for” is “because of” or “on account of.” The above passage on baptism should read “because of remission of sins,” that is, because sins have been remitted, one should be baptized as a testimony of the spiritual work of grace in his life. Note the following examples of “for” in Scripture in which “because of” or “on account of” is the true meaning. They would not make sense if they are read “unto” instead of “for” or “because of,” as can be seen by the reader.

(a) “Salt . . . is thenceforth good unto nothing” (Mt. 5:13; Lk. 14:35).

(b) “Take no thought unto tomorrow” (Mt. 6:34).

(c) “Offer the gift Moses commanded unto a testimony unto them” (Mt. 8:4).

(d) “Nor script unto your journey” (Mt. 10:10; Lk. 9:3).

(e) “Gospel . . . preached unto a witness unto all nations” (Mt. 24:14).

(f) “That this woman hath done be told unto a memorial of her (Mt. 26:13).

(g) “Blood . . . shed for many unto remission of sins” (Mt. 26:28).

(h) “Baptism of repentance unto remission of sins” (Mk. 1:4; Lk. 3:3).

(i) “Shake the dust under your feet unto a testimony unto them” (Mk. 6:11).

(j) “Thine alms are come up unto a memorial before God” (Acts 10:4).

(k) “Jews laid wait unto the man” (Acts 23:30).

It can be seen that “for,” “because of,” or “on account of” would make better sense than the word “unto.” This is just why fifty-four of the greatest scholars of England translated the baptismal Scriptures “for the remission

of sins" instead of "unto the remission of sins." This proves that because sins are remitted by repentance and faith men ought to be baptized as a testimony to the world of their new faith and experience in Christ.

The Revised Version in Mt. 3:11; Mk. 1:4; Acts 2:38 translates eis as "unto," but why did not these revisers show some consistency and translate the same preposition "unto" in Rom. 6:1-11; 1 Cor. 12:13; Gal. 3:27? If this was the correct idea we would have to believe that we are not in Christ and in His body. We would have to believe that we are baptized only unto Christ, unto His death, and unto death, unto one body, unto one Spirit, and unto Christ (Rom. 6:1-7; 1 Cor. 12:13; Gal. 3:27). In such case men would never get into Christ, but only unto Him. This would contradict 2 Cor. 5:17; etc.

F. In Acts 19:1-6 Paul re-baptizes twelve disciples of John who had already been baptized by his baptism. If baptism in water is to remit sins, then this is twice that the same sins were remitted and this is impossible. We either have to believe that their sins were remitted twice or believe that John's baptism was not to remit sins, and in this case most doctrines attempting to prove baptismal regeneration are refuted. If John's baptism was not for this purpose, then Christian baptism is also not for this purpose, for the same terms are used of both baptisms (Mk. 1:4; Acts 2:38). Whatever position we take, the theory that baptism remits sins must be abandoned, for all Scripture is contrary to the theory. The correct view is that baptism does not remit sins but that it is an outward symbol of the inward spiritual work of cleansing the soul from sin by faith in the blood of Christ. If we hold that remission of sins is the only purpose of baptism, then it may be asked why did Jesus get baptized? Why did not Paul think it important in 1 Cor. 1:10-18? Why were the sins of Cornelius and house, and those of Paul and others remitted without and before their baptism in water, as is clear in Acts 9:17-18; 10:44-48? Why did not many in the Old Testament days, in the days of Christ on Earth, the thief on the cross, and many others have to be baptized in order to be saved? How could disciples of John, whose sins were remitted, have the same sins remitted again by the disciples of Christ? Why would the apostles ignore the work of God in baptism in remitting sins of John's disciples and why would they violate the laws of God and re-baptize them over again? Why did John violate the law of God in baptizing Christ to remit His sins when He had no sins to remit? Why was Christ willing to be classed as a sinner having His sins remitted? What righteousness did

Christ fulfill in baptism since it could not be remission of sins in His case? Baptism in His case could not be moral cleansing, but symbolic of His own death. It must have been ceremonial righteousness, not moral, in His case. Aaron and other priests were washed and anointed in entering their office, so this must be another reason Christ was baptized.

G. In the case of Cornelius, he was told to send for Peter who would tell him words whereby he and his house would be saved (Acts 10:6; 11:13-14). There is not one reference to baptism in water to be saved (Acts 10:34-43). Baptism was not even brought up until after he was saved and baptized in the Holy Ghost (Acts 10:44-48). Thus baptism is not in the words whereby one must be saved. Peter commanded them to be baptized, not because they needed to be saved, but because their sins had been remitted and they had been baptized in the Holy Ghost. We have Peter's own words that God granted to the Gentiles salvation, repentance unto life, the Spirit-baptism, and heart purity by faith without and before water baptism (Acts 11:13-18; 15:7-11). If this is how the Gentiles got saved then this is how the Jews got saved at Pentecost and we must understand Mk. 16:16 and Acts 2:38 in this light, baptism being mentioned as an act of obedience to testify that one is saved. Naturally, the requirement of salvation should be mentioned at the same time, that is, that whosoever believeth in Him shall receive remission of sins (Acts 10:43; 13:38-39; 16:31; Jn. 3:14-18, 36; 5:24; 1 Jn. 5:1; Rom. 1:16; 3:21-31; 10:9-10; 1 Cor. 1:13-24).

H. The Scriptures plainly state that people must be saved before baptism. Those who are disciples are the only ones that are commanded to be baptized (Mt. 28:19; Acts 2:41). Only those who have previously repented and believe are to be baptized (Mt. 3:26; Acts 2:37-38; 8:12, 37; 10:43-48; 18:8; 19:4).

Second: The Ordinance of the Lord's Supper

The Lord's Supper is that outward rite in which believers eat broken bread and drink the fruit of the vine to commemorate the broken body and the shed blood of Jesus Christ until He comes again (Mt. 26:26-30; Mk. 14:17-25; Lk. 22:14-20; 1 Cor. 11:20-30). It is the communion of the body and blood of Jesus Christ (1 Cor. 10:16-17). *The following are the main facts concerning this doctrine:*

(1) The Lord's Supper is an ordinance instituted by Christ to commemorate

His death until He comes at the second advent (Lk. 22:19; 1 Cor. 11:23-26).

(2) This ordinance will also be observed in all future ages (Mt. 26:29; Mk. 14:25).

(3) The early Church in the beginning practiced it daily (Acts 2:42-47).

(4) When Christians ceased to gather daily due to the fact that the common fund was spent and they had to start earning a living, a weekly observance was started (Acts 20:7-11; 1 Cor. 10:16-17; 16:1-2).

(5) The “fruit of the vine” was used to symbolize the blood of Christ and not just any kind of fruit juice (Mt. 26:29). The bread at the first supper was the unleavened bread that was used at the Passover (Exod. 12:39; Lk. 22:13; 1 Cor. 5:7-8).

(6) There is no prescribed law that the Lord’s Supper should be observed daily, weekly, or yearly at the time of the Passover, as some teach. The only law given was “For as often, as ye eat this bread, and drink this cup, ye do shew the Lord’s death till he come” (1 Cor. 11:26).

(7) The Lord’s Supper was to be observed by the assembled church (Acts 20:7; 1 Cor. 11:18, 20, 22, 33, 34). There is no authority for the observance of it by an individual and there is no example of such in Scripture. Men are promised that where two or three are gathered in the name of Jesus He would be in their midst, so it would be perfectly scriptural for two or more persons who desire to observe it together in worship to commemorate the death of Christ (Mt. 18:15-20). There were only thirteen men together when the Supper was instituted (Lk. 22:14).

(8) The occasion of the Supper was a time of religious instruction (Acts 20:7-11).

(9) The Supper was to be eaten worthily, that is, in simple faith appropriating the benefits for which it stands (1 Cor. 11:27-30). Those who failed to have true faith in its benefits were sickly and many died.

(10) The Supper symbolizes the death of Christ for our sins and sicknesses (Mt. 26:26-28; 1 Cor. 11:26; 1 Pet. 2:24), the personal benefits of the death of Christ (1 Cor. 5:7; 11:24; 1 Pet. 2:24; Mt. 8:16-17), the personal

fellowship between God and man (1 Cor. 10:16-17), the utter dependence of the believer upon Christ for his life (Jn. 6:53-60; Rom. 8:10; Phil. 3:10), the union of all believers in Christ (1 Cor. 10:17), and the coming kingdom of God and the second advent of Christ (Mt. 26:29; Lk. 22:18; Mk. 14:25; 1 Cor. 11:26).

(11) The Supper commemorates the death of Christ as does water baptism. The fact that both the Supper and baptism are symbols of the death, burial, and resurrection of Christ shows their importance as testimonies and memorials to all men of the faith of the believer. The fact that both are united together to commemorate the death of Christ proves that both are symbols and that neither one saves the soul. Both are to be observed only by saved men. Both symbolize the relation of the saved man to Christ. The blessing received by either symbol depends upon personal faith and devotion. Men must learn to recognize the spiritual meaning in both ordinances to get the benefits from them. One can go through both of them in form only and still go to Hell, so neither one of them saves the soul. One might as well argue that he is saved by the Lord's Supper as to argue that baptism remits sins, for both are mere symbols of Christian experience received through Christ and His death.

(12) The symbols used in the Supper are not literally turned into the real blood and body of Christ, as some teach. They will always be literal wine and bread regardless of prayer over them. There is not one thing mysterious about the Supper. It is simply an outward form symbolizing the death of Christ and the literal bread and wine, in themselves, bring no spiritual benefit. It is only the faith in the death of Christ which these elements represent that will bring any spiritual or physical blessing. The phrases "this is my body" and "this is my blood" must be understood as we would understand a similar expression outside the Bible. We could point to a picture of Lincoln and say, "This is Abraham Lincoln." We would not mean that the literal flesh and blood of the man was present. Christ was present when He made these statements and we know that He did not literally divide His body and His blood among the disciples, so let us be sensible and understand the idea intended to be conveyed in Scripture just as we would understand the same kind of statement outside the Bible.

If bread and wine were to be tested in a laboratory after it is supposed to be turned into the body and blood of Jesus it would prove to be still bread and

wine. No priest or minister can change these elements into real flesh and blood in any sense.

This is pure paganism and idolatry and superstition and no sane man will tolerate such an idea.

Questions on Lesson Twenty-nine

1. How many times are the words “church” and “churches” found in Scripture?
2. Give a few things the New Testament Church is not.
3. Give several reasons why the Church is not the kingdom of God.
4. Tell in your own words what the Church is according to the New Testament.
5. How many people does it take to constitute a local church? Prove.
6. Are all human organizations real churches?
7. What does it take to constitute a church?
8. How many different names of the Church are found in Scripture?
9. Give as many of the names of the Church as you can.
10. Discuss the Church as the body of Christ.
11. Is there any difference between the body of Christ and the Church?
12. How could the Church be called “the Christ”?
13. Is the Church called a man or a woman in Scripture? Prove.
14. Why should the Church be called a man and not a woman?
15. In what sense are all Christians perfect? Can they all stay this way? How?
16. State the threefold relationship of Christians to each other.
17. Name a few things the members of the body of Christ are called?
18. Does the Church belong to God or to Christ? Explain.
19. What is the one great truth the Church upholds in the universe?
20. Give a few names of local churches that are mentioned in Scripture?
21. Give a few names expressing a universal Church.
22. Give a few names expressing sectional churches.
23. Why is the Church called the Church of the firstborn?
24. Explain the body of Christ as the dwelling place of God among men.
25. What names are used to express this idea in Scripture?
26. In what sense does God dwell in men?
27. Explain the Church as the household of God.
28. Give a few names the Church is called in this connection.

29. As the people of God what are members of the Church called?
30. State the true character of God's people.
31. Name a few things the believers are compared to.
32. Is any one denomination of today the New Testament Church?
33. Should any denomination claim to be the New Testament Church because it has a Bible name? Why?
34. Explain the calling and purpose of the New Testament Church.
35. How is the body of Christ formed and by whom?
36. Who is the universal head of the Church?
37. Explain the origin of the New Testament Church?
38. Explain fully who belongs to the New Testament Church.
39. Prove from Scriptures that there are different companies of redeemed.
40. Is the Church or any one company of redeemed the bride of Christ?
41. What is the bride of Christ? Prove from Scripture.
42. Was the Church founded on the day of Pentecost? Prove.
43. Explain the fact of church organization.
44. What do we mean by the "New Testament Church" and by the word "church"?
45. Prove from Scripture that there was organization among early believers.
46. What were the early leaders of the Church called?
47. State the power and authority of early Church leaders.
48. Give a number of facts in the New Testament revealing church organization.
49. What events happened in the early Church to prove law and authority of leaders?
50. Do all so-called unorganized groups of believers have organization?
51. State the nature of church organization.
52. Discuss fully the government of church organization.
53. What is the cause of most church differences? Should such exist?
54. What is the true basis of unity among all Christians?
55. State the authority of local churches in church organization.
56. What were the two main offices in the church? What were church officers called?
57. Discuss fully the officers and duties of officers in local churches.
58. Are the doctrines of apostolic succession and infallibility scriptural? Prove.
59. Discuss ordination of church officers.
60. What are the laws of the church and where can we find them?
61. How many ordinances are there for the church to observe?
62. Define and discuss the general facts about baptism.

63. How many baptisms are there in Scripture? How many for modern believers?
64. Discuss the differences in the three baptisms as to the time, elements, agents, order, and importance.
65. Discuss fully the mode of baptism. Discuss infant baptism.
66. Discuss regeneration by baptism and prove from Scripture that sins are remitted before and without water baptism.
67. What causes sins to be remitted and when?
68. Give a number of examples in Scripture proving sins were remitted before water baptism and also without any water baptism.
69. Prove from Scripture that water baptism is symbolic and figurative.
70. What does water baptism symbolize?
71. What does the “water” of Jn. 3:5 mean? Prove.
72. Explain Acts 22:16 and prove that Paul already was saved before water baptism.
73. Did Paul and Jesus consider baptism as the important thing to save the soul? Prove.
74. Prove from Scripture that the word “for” in baptismal passages means “because of,” “of,” “on account of,” and not “unto.”
75. Should we be dogmatic about the usage of Greek prepositions? Why?
76. Did Paul re-baptize John’s disciples to remit their sins? Explain.
77. Discuss the ordinance of the Lord’s Supper.
78. What do the bread and wine symbolize?

30. THE TRUTH ABOUT THE BAPTISM OF THE HOLY SPIRIT

THE TRUTH ABOUT THE BAPTISM IN THE HOLY SPIRIT

The baptism in the Holy Spirit is one of the most misunderstood subjects of the Bible. The whole Christian world is divided on the subject and for that reason every thinking Christian should search the Scriptures and have an open mind to every statement in the Bible which throws any light upon the subject. *We invite your unbiased attention to the following facts in Scripture:*

I. General Facts About the Spirit Baptism

1. That there is a baptism in the Holy Spirit (Mt.3:11; 20:22-23; Mk. 1:8; Lk. 3:16; Jn. 1:31-34; Acts 1:4-8; 2:1-39; 8:14-20; 9:17; 10:44-48; 11:14-18; 15:7-11; 19:1-7; Gal. 3:14; Heb. 6:2).

2. Jesus was the first to be baptized in the Holy Spirit (Mt. 3:16-17; 20:22-23; Lk. 3:21-22; 4:16-21; Jn. 1:31-34; 3:34; Acts 10:38).

3. This baptism was in fulfillment of prophecy (Isa. 11:2; 42:1-7; 61:1-2; Mt. 11:2-6; 12:18; Lk. 4:16-21).

4. Men in general were not baptized in the Spirit until Pentecost and until Jesus was glorified (Jn. 7:37-39; 14:16-17, 26; 16:13-15; Acts 1:4-8; 2:1-21, 33-39).

5. Although men were not baptized in the Spirit until Pentecost, they did receive the Holy Spirit in their lives in various ways and in permanent form in all ages up to that time. Old Testament saints, including the disciples of Christ before Pentecost, had many spiritual experiences, physical and material blessings, the fruit of the Holy Spirit, the gifts of the Spirit except tongues and their interpretation, different measures of the Spirit, the new

birth, sanctification, justification, and many other benefits of the gospel, including power to witness.

They were “filled” with the Spirit and had the Spirit “in” and “upon” them. They were anointed with the Spirit and endued with power in various degrees and yet never were baptized in the Spirit until Pentecost. For proof of all these claims see Lesson Eighteen, Point IX.

John the Baptist was “filled” with the Spirit from birth but he was never baptized in the Spirit (Lk. 1:15-17). Mary was “filled” with the Spirit before Jesus was born but she was baptized in the Spirit thirty-three years later at Pentecost (Lk. 1:41-56; Acts 1:12–2:4). Others were “filled” with the Spirit before Pentecost but they were not baptized in the Spirit (Lk. 1:41-67; 2:25-38). Jesus was “filled” with the Spirit from birth (Isa. 50:4-5; Lk. 2:40, 52), but He was not baptized in the Spirit until thirty years later (Mt. 3:16-17; 20:22-23; Jn. 3:34; Lk. 4:16-21; Acts 10:38; Isa. 11:1-2; 42:1-5; 61:1-2).

The disciples were “filled” with the Spirit before Pentecost (Mt. 10:1-8, 16-20; 16:17; Mk. 6:7-13; Lk. 10:1-24; Jn. 17:14, 16, 22; 20:22) but were not baptized in the Spirit until three years later at Pentecost (Acts 1:4-8; 2:1-4, 16, 33-34; 10:44-48; 11:14-18; 15:7-11). The disciples “were saved, born-again or converted and their names were written in Heaven” (Mt. 4:20; 10:1-8, 16-20; Lk. 10:20; Jn. 17); they “were clean” (Greek, “pure,” as in Mt. 5:8; 1 Tim. 1:5; 3:9; 2 Tim. 1:3; 2:22; Rev. 15:6; 19:8, 14) and therefore “were sanctified” (Jn. 13:10-11; 15:3; 17:6, 14); “they were not of the world even as Christ was not of the world” (Jn. 14:16-17; 15:19; 17:14, 16); “they were fully trained in the things of God by Jesus” (Jn. 15:15; 17:6, 14); “they were sheep” (Mt. 10:16); “they were of one accord and one mind” (Acts 1:12–2:1); and “they were commissioned to evangelize the world before they were baptized in the Spirit” (Mt. 28:19-20; Mk. 16:15-20; Acts 1:4-8).

The disciples “had the Spirit in them and were anointed to preach, teach, heal, and cast out demons” (Mt. 10:1-8, 20; Mk. 6:7-13; Lk. 10:1-19); “had been baptized and had baptized others in water” (Jn. 1:35-46; 3:22; 4:1-2); “had kept God’s Word” (Jn. 17:6); “had eternal life” (Jn. 17:2-3; 10:27-29); “had experienced spiritual revelations” (Mt. 11:25; 16:16-17; Jn. 15:15); “had received the glory of God” (Jn. 17:22); “had learned to pray” (Mt. 6:1-15; 7:7-11; 18; 19; Lk. 11; 18); “had seen thousands healed and had healed many themselves” (Mt. 8: 1-17; 9:35; 10:1-7; Mk. 6:7-13; Lk. 10:1-19);

“had confessed that Jesus was the Son of God” (Mt. 16:16-17; Jn. 6:67-69); “had seen many backslide and had stayed true themselves” (Jn. 6:66-71); “had been branches in the vine for years” (Jn. 15:1-17); and they had many spiritual blessings before they were baptized in the Spirit.

Men in the Old Testament received different measures of the Spirit and did work according to the measure of the Spirit and power they received. That there were different measures of the Spirit before men first received the Spirit baptism at Pentecost is clear from both Testaments. In Num. 11:16-25 the one portion of the Spirit Moses had was divided into seventy-one parts. Elisha received a “double portion” of Elijah’s Spirit and the record shows that he did twice as many miracles which were twice as great (2 Ki. 2:9). Elijah did fifteen miracles and Elisha thirty; Elijah shut the Heavens for 3½ years and Elisha for seven (1 Ki. 17:1–2 Ki. 13:21; Jas. 5:17). John the Baptist had the same measure of the Spirit that Elijah had, not the “double portion” of Elisha or the seventy-one portions of Moses (Lk. 1:15-17). The disciples had a great measure of the Spirit and power of Christ (Mt. 10:1-8, 20; Mk. 6:7-13; Lk. 10:1-20) but they did not have the fulness of the Spirit until Pentecost (Lk. 24:49; Jn. 7:37-39; 14:12-17, 26; 15:26; 16:13-15; Acts 1:4-8; 2:1-39). Jesus had the Spirit “without measure” (Jn. 3:34). Paul speaks of “the supply of the Spirit” (Phil. 1:19); “the earnest of the Spirit” (2 Cor. 1:22; 5:5); and “the fulness of God” (Eph. 3:19). John speaks of men receiving “of his Spirit” and “of his fulness” thus implying only a part of the fulness of God (Jn. 1:16; 1 Jn. 4:13).

Today we all recognize that men have different measures of the Spirit, power, faith and other spiritual blessings, so it should not be difficult to understand that the same experiences were enjoyed both before and after Pentecost. If all men today had the same gifts and blessings then all could do the same works and have the same success.

6. Every believer today receives the Spirit of adoption and is filled with the Spirit in a measure when born-again: “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 have not the Spirit of Christ, he is none of his . . . ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God” (Rom. 8:9-16; 1 Cor. 3:16; 12:13). No man could be a child of God without receiving the Spirit in a measure.

It is by the Spirit that men are “convicted” (Jn. 16:7-11); “born-again” (Jn. 3:1-8); “call Jesus ‘Lord’” (1 Cor. 12:3) and “God ‘Father’” (Rom. 8:15; Gal. 4:6); “baptized into the body of Christ” (1 Cor. 12:13) and “into Christ” (Gal. 3:27-29); “changed into the image of Christ” (2 Cor. 3:18); “made new creatures” (2 Cor. 5:17); “freed from sin” (Rom. 8:1-13); “kept free from sin” (Gal. 5:16-24; Rom. 6:3-23); “led and receive witness of sonship” (Rom. 8:14-16; 1 Jn. 5:6); “have access to God” (Eph. 2:18); “receive gifts” (1 Cor. 12:14); “life” (2 Cor. 3:6); “liberty” (2 Cor. 3:17); “love, joy, peace, etc. “ (Gal. 5:21-22); “are washed, sanctified and justified” (1 Cor. 6:11; 2 Thess. 2:12; 1 Pet. 1:2); “worship God” (Phil. 3:3); “receive grace” (Heb. 10:29); “are invited to Christ” (Rev. 22:17); and “receive many other spiritual blessings” (Rom. 5:5; 14:17; Eph. 1:3). One can have all of these blessings and yet not be baptized in the Spirit, for men in all ages before Pentecost had these experiences.

II. When the Baptism in the Spirit Was First Given

The following facts prove that no man before Pentecost besides Christ ever received the Spirit-baptism:

1. Several prophets foretold of a great outpouring of the Holy Spirit upon all flesh (Isa. 28:9-12; 32:15; 44:3; Ezek. 39:29; Joel 2:28-29). This outpouring had to be something that the Old Testament saints did not experience or it would not have been foretold as yet to come to pass. A study of these passages just mentioned above reveals a Millennial setting, but both Peter and Paul taught that these passages were also being fulfilled in this age. Compare Isa. 28:9-12 with 1 Cor. 14:21-22 and Joel 2:28-29 with Acts 2:15-21.

2. Jesus was the first ever to receive the baptism in the Spirit or the Spirit in all fulness, “for God giveth not the Spirit by measure unto him” (Jn. 3:34). This implies that God did give the Spirit by measure unto all others before Christ. This we have proven in Point I, 5, above. That this Spirit “without measure” was the baptism in the Spirit is clear from Mt. 3:16-17; 20:22-23. It was the fulness of the Spirit and power foretold to be given the Messiah (Isa. 11:1-2; 42:1-7; 61:1-2), and fulfilled in Mt. 3:16-17; 11:2-6; 12:18; Lk. 4:16-21; Acts 10:38.

3. John said “the Holy Ghost was not yet given; because that Jesus was not

yet glorified" (Jn. 7:37-39). This could not refer to the different measures, fillings, and blessings given to men before Pentecost as in Point I, 5, above and in Lesson Eighteen, Point IX, for these experiences had been given to men before Jesus was glorified. This could only refer to the baptism in the Holy Spirit, or the Spirit in all fulness that men were not to receive until Jesus was glorified. Peter at Pentecost taught that the baptism in the Spirit was given because Jesus was glorified (Acts 2:33).

4. John the Baptist taught that Christ would baptize his followers in the Spirit (Mt. 3:11; Jn. 1:31-34). This could not be done before the Messiah came. John himself was "filled" with the Spirit from birth, but when he saw Jesus he desired the baptism in the Spirit Christ was to baptize men with (Mt. 3:14).

5. It was not until Jesus came that He promised the Spirit-baptism to men (Jn. 7:37-39; 14:16-17, 26; 15:26; 16:13-15; Acts 1:4-8). Peter next promised it to men (Acts 2:38-39; 5:32).

6. The Spirit-baptism was first experienced by men at Pentecost (Jn. 7:39; Acts 1:4-8; 2:1-4, 33). After this it was given to the Samaritans (Acts 8:5-20); to Paul (Acts 9:17); to the Gentiles (Acts 10:44-48; 11:14-18; 15:7-11); and to the followers of John (Acts 18:24-28; 19:1-7).

III. What the Baptism in the Spirit is Not

Spirit-baptism is not a "filling" or a "measure" of the Spirit; the reception of the gifts or fruit of the Spirit; the experience of salvation, sanctification, justification; or any one or all of the spiritual blessings listed in Point I, above, and in list under Point IX, Lesson Eighteen. None of these experiences should be taken as the baptism in the Holy Spirit, or as proof of such baptism. The reason for this is that saints of God in all Old Testament ages before the day of Pentecost had all these experiences, while the baptism in the Spirit was not given to men until the day of Pentecost. Jesus plainly said that the Holy Ghost in baptismal measure was not given because that He was not yet glorified (Jn. 7:37-39). Peter confirmed this on the day of Pentecost (Acts 2:33). If the Spirit baptism was not given to men before Pentecost, and they did have all the above-mentioned blessings before Pentecost, then there is all the difference in the world between the baptism in the Spirit and all these other blessings. Such blessings will naturally be in the lives of those baptized in the Spirit, but they do not

constitute such baptism, nor should they be taken as evidence of this baptism. The baptism in the Spirit is the Spirit without measure (Jn. 3:34; Mt. 20:20-23; Lk. 4:18-21; Acts 10:38), and these other blessings are simply different measures of the Spirit and are only a part of the fulness of God.

IV. What the Baptism in the Spirit Is

The Spirit-baptism is the immersion or burial of the believer in the Spirit at which time he receives the Spirit in his life in all "fulness" and "without measure" and is "endued with power from on high" to do the works of Christ (Lk. 24:49; Jn. 7:37-39; 14:12-17; Acts 1:4-8; 3:6; 5:12-16; 19:11; Mk. 16:16-20; Heb. 2:3-4; etc.). It is the same full anointing of the Spirit that Christ received (Isa. 11:1-2; 42:1-7; 61:1; Mt. 11:4-6; 12:18; 20:22-23; Lk. 4:16-21; Jn. 3:34; 14:12; Acts 10:38).

It is the Spirit coming "in, upon, filling, overwhelming, infusing, anointing, and enduing with full power," and not with just a "measure" as in the Old Testament days. It is the Spirit taking full possession of the believer to live, speak, and work through him in the same degree that was manifested through Christ and the apostles. It is the fulness of what men had in part before Pentecost.

V. A *Filling* and a *Baptism* Illustrated

The difference between a "filling" and a "baptism" in the Spirit, or the Spirit "by measure" and "without measure" may be illustrated by a glass and a pitcher of water. To the extent one pours water into a glass, to that extent it is filled. One can fill the glass by pouring different measures into it at different times until it is full, or one can fill it at one pouring. One can keep pouring until the glass is running over and still it is not baptized. It is only full and running over. But if one takes the glass and immerses or buries it in the fulness of the water it is both filled and baptized. This explains how the disciples were all "filled" (Acts 2:4) as well as "baptized" (Acts 1:4-5). A filling always accompanies a baptism, but a baptism does not accompany a mere filling.

One so "filled" and "baptized" must keep this way, for the minute one gets out of the "fulness" of the Holy Spirit and lives in self, he is no more baptized than the glass would be if it were taken out of the water. Like the glass, it is possible to get out of the baptism or the fullness of the Spirit and still retain a "measure" or be "filled" with the Spirit as before being baptized. Christ kept baptized in the

Spirit by yielding to God and by daily praying to God for more virtue and power to bless all who came to Him (Mt. 14:23; 17:21; Mk. 1:35; 6:46; Lk. 5:16; 6:12, 16; 9:18, 28-29; 22:32; Jn. 17; Heb. 5:7). The disciples also lived in prayer and received new fillings and anointings from time to time (Acts 4:31; 6:4).

There is no such thing as "once baptized in the Spirit, always baptized in the Spirit," any more than "once saved, always saved;" "once in grace, always in grace;" "once healed, always healed;" "once alive, always alive;" "once in sin, always in sin," "once a child of the devil, always a child of the devil;" "or once full of chicken, always full of chicken." No such principle exists. Common sense alone teaches us that certain conditions must be met continuously in order to maintain any position in life or in God. If it takes a complete surrender and yieldedness to God to be wholly possessed with the Spirit, it will take this consecration daily to maintain a life in all the fullness of God.

If one wants to always be in grace and be saved, let him stay in grace and stay saved. If one wants to always be a child of the devil, let him continue in sin. And if one wants to always be full of chicken, let him meet the conditions of such a state and we all know what he would have to do. If one ever gets baptized in the Spirit he must constantly maintain this place in God or he will lose the spiritual anointing.

VI. The Purpose of the Baptism in the Spirit

The purpose of the Spirit-baptism is not to save the soul, sanctify one, or make him a child of God, or to qualify to go in the rapture. *Such doctrines are unscriptural as proven by the following:*

1. All the Old Testament saints and the disciples before Pentecost were saved, sanctified, justified, and free from all sin as proven in Lesson Eighteen, Point IX and Point I, above. Since they never were baptized in the Spirit, the purpose of the Spirit-baptism was not to give them these blessings.

2. Jesus was always sinless, yet He needed the Spirit-baptism in order to have power to do His mighty works. The purpose of the Spirit-baptism in His case then was not to sanctify Him, to save His soul, or to make Him a child of God.

3. In Point I, above, we have many Scriptures which prove that men received the Spirit in a measure at the new birth and that these blessings are not the Spirit-baptism.

4. The Spirit-baptism was promised only to saved men after they had repented, were baptized in water, were obedient to God, and had asked for it as a child of God (Mt. 3:11; Jn. 1:31-34; 14:12-17, 26; 15:26; 16:13-15; Acts 1:4-8; 2:38-39; 5:32; Lk. 11:7-13).

5. It was given only to saved men. The disciples were saved and sanctified before receiving the baptism in the Spirit at Pentecost, as proven in Lesson Eighteen, Point IX and in Point I, above. The Samaritans were saved, sanctified, baptized in water, healed and had great joy before Peter and John laid hands on them so they could receive the Spirit-baptism (Acts 8:5-20). The disciples of John were saved, sanctified, and baptized in water years before Paul laid hands on them so they could receive the Spirit baptism (Acts 19:1-7). The only two cases recorded of men receiving the baptism in the Spirit at the same time they were saved are Paul and the Gentiles (Acts 9:17; 22:16; 10:43-48; 11:14-18; 15:7-11). In both of these cases they were "granted repentance unto life" and their hearts were "purified by faith" or they would not have received the Spirit-baptism, so the purpose of this baptism was not to give them these blessings.

6. The baptism in the Spirit is not given to qualify saints to go in the rapture. In no passage is the subject mentioned in connection with the rapture. Old Testament saints will go in the rapture and they were never baptized in the Spirit. Multitudes of people in all ages will go in the rapture who have never heard of the baptism in the Spirit. *The necessary qualifications to go in the rapture are as follows:*

(1) Be "in Christ" (1 Thess. 4:16). To be "in Christ" means one must be a "new creature" (2 Cor. 5:17; Eph. 4:22-24).

(2) Be "Christ's at His coming" (1 Cor. 15:23). To be "Christ's" means that the flesh with the affections and lusts have been crucified (Gal. 5:24).

(3) Be "blessed and holy" (Rev. 20:4-6; Heb. 12:14).

(4) Be "good" (Jn. 5:28-29; Gal. 5:16-24; 2 Cor. 7:1).

(5) Be in “the body of Christ,” the Church which He is coming for (Eph. 5:25-27; 1 Cor. 13; Eph. 1:22-23; Col. 1:18, 24).

(6) Be “pure” (1 Jn. 3:1-3; Mt. 5:8; Eph. 5:27).

(7) Be walking “in the light” (1 Jn. 1:7; 2:6-11; 3:9-10).

(8) Be “worthy” (Lk. 21:34-36).

The sole purpose of the Spirit-baptism is to endue men with power from on High to do the same works that Christ did. Christ plainly taught that such an enduement of power was necessary to confirm the Word of God (Mk. 16:20; Heb. 2:3-4), to continue the things “that Jesus began both to do and teach” (Acts 1:1-2; Mt. 28:20); to make men successful witnesses (Acts 1:8); and to prove men to be true believers and divinely sent to represent God (Mk. 16:15-20; Jn. 14:12; Acts 1:8).

Christ reminded men that if they did not believe in Him for what He said, then they should believe in Him because of His works (Jn. 5:20, 36; 9:4; 10:25, 32, 37-39; 14:11; 15:24). It was by such works that men were to know the Messiah (Isa. 11:1-2; 42:1-7; 61:1; Mt. 11:2-6). It was by the good works of the disciples that God was to be glorified (Mt. 5:16; 2 Tim. 2:21; Titus 3:1; Heb. 13:21).

Paul used his power “to do miracles as proof that he was sent of God” (2 Cor. 6:4-7; 10:3-11; 12:12; 13:10; Gal. 3:3-5; 1 Thess. 1:5; Heb. 2:3-4); “to defeat and punish others who opposed the gospel and who did not live right” (Acts 13:6-11; 1 Cor. 4:18-21; 5:1-5); “to make men obedient” (Rom. 15:18-19, 29; 1 Cor. 4:18-21); and “to establish the faith of men in God” (Rom. 1:11; 1 Cor. 2:1-5).

If one is not able to do the same things that Christ and the apostles did, then it stands to reason that he does not have the same enduement of power that they had. The same enduement of power today would accomplish the same things it did in the early Church. The same portion of the Spirit that Moses had when divided among the seventy elders accomplished the same work as it did by Moses before its division (Numbers 11:16-25). The “double portion” of Elijah’s Spirit caused Elisha to do exactly twice as much and perform miracles twice as great as did Elijah. Elijah did sixteen miracles and Elisha thirty-two. Elijah shut the heavens that it did not rain for 3½

years and Elisha shut them for seven years, thus proving he had a double portion of the Spirit that rested upon Elijah. Read all of 1 Ki. 18:1–2 Ki. 13:21 for a record of these miracles. If the same portion of Samson's Spirit should come upon anyone else, it would accomplish results similar to those that it caused Samson to achieve.

The law of nature and the law of mechanics prove that two persons or things of equal power can do exactly the same things. It is likewise true that the stronger of the two will be able to do more than the weaker one, and that each one is able to do exactly according to the degree of power he possesses. To the extent that one is endued with power from on High he will be able to work. Christ received the Spirit "without measure" and was unlimited in His power (Jn. 3:34). The Old Testament saints were able to do works according to their power The disciples did works according to the power given them, and the same principle holds true today. Men are promised unlimited power and such can be attained in this life if men will meet the conditions (Lk. 24:49; Jn. 14:12; Mk. 9:23; 11:22-24). This will be proven in the Scriptures in Point VIII, below. Thus we conclude that the real purpose of the Spirit-baptism is for the enduement of power for service, not to save or sanctify one, and not to qualify men to go in the rapture.

VII. Importance of the Spirit-Baptism

If the chief purpose of the Spirit-baptism is to endue men with power to accomplish what is stated above, then it is the all important experience of believers today if they want to be successful in gospel work. Jesus commanded His disciples to teach all nations throughout this age "to observe all things whatsoever I have commanded you" (Mt. 28:20). That being baptized in the Spirit was a definite command to them is clear from Lk. 24:49; Acts 1:4-5. If it was a command for them to be baptized in the Spirit it still is commanded of men, for we are still in this age. Such an enduement of power for service is promised to every believer in the simplest language possible (Mt. 3:11; Lk. 11:13; 24:49; Jn. 1:31-34; 7:37-39; 14:12-17, 26; 15:26; 16:13-15; Mk. 16:15-20; Acts 1:4-8; 2:16-21, 38-39; 5:32; 19:17). In fact, it is one of the two things for which Christ died (Gal. 3:14).

Jesus made it very clear to the disciples that it was imperative that they be baptized in the Spirit before going out to evangelize the world (Lk. 24:40; Jn. 14:12, 17; 16:7-15; Acts 1:4-8). Only one hundred and twenty of many hundreds

of followers of Jesus (1 Cor. 15:6) felt it was necessary to obey (Acts 1:4-5; 12-15) and these are the only ones who received the enduement of power at Pentecost (Acts 2:1-33).

For one to receive this power today is even more needful, for there are infinitely more demon possessed people, more sick and diseased people, more false doctrines, more false teachers, and more divisions among Christians than at any other time in history. The Word of God needs confirmation today as before to convince men of the truth. This is the greatest need of the modern Church, and if God could get men to believe in these things again and "tarry until" as men did of old we would again see mighty works of power and a new type of Christianity. Let no man complain of the lack of power to win souls, heal the sick, and do the works of Christ. Instead, let every one quit his laziness and unbelief and again seek God "till he come and rain righteousness" on us (Hos. 10:12); and God will show again His mighty works (Jer. 33:3); and "hear from heaven" and forgive and heal as of old (2 Chron. 7:14; Lk. 24:49; Mk. 16:15-20).

VIII. Bible Evidences of the Baptism in the Spirit

It is very clear from prophecy, promise, and history what the evidences of the baptism in the Holy Spirit are. *They include power to:*

1. Speak with "stammering lips and another tongue" and "new tongues" (Isa. 28:9-12; Mk. 16:17; Jn. 15:26; 16:13-16; Acts 2:1-13, 34-39; 10:44-48; 19:1-7). Compare Acts 9:17 with 1 Cor. 14:18 and Isa. 28:9-12 with 1 Cor. 14:21-22.

2. Cast out demons (Mk. 16:17; Lk. 24:49; Jn. 14:12; Acts 1:8; 8:7; 16:18; 19:11-17; Rom. 15:18-29; Heb. 2:4).

3. Be immune from poisons and have power over wild beasts (Mk. 1:13; 16:18; Lk. 10:19; Jn. 14:12; Acts 28:3-6; Ps. 91:1-16).

4. Heal everyone prayed for (Mt. 4:24; 8:16-17; 9:35; 12:15; 14:34; 21:14; Lk. 4:40; 6:19; 9:6; Jn. 14:12; Acts 2:43; 3:6; 4:10, 30, 33; 5:12-16; 6:3-8; 8:4-12; 9:34; 10:38; 11:21; 14:8-10, 19-20; 15:4, 12; 19:11-21; 28:1-10; Rom. 15:18-29; Heb. 2:3-4; Jas. 5:14-16).

5. Cleanse the lepers (Mt. 8:1-4; Jn. 14:12; Lk. 24:49; Acts 1:8).

6. Raise the dead (Jn. 11; 14:12; Acts 9:40; 20:9-10).

7. Bind and loose anything and forgive sins (Mt. 9:1-8; 16:18-19; 18:15-20; Jn. 14:12-15; 15:7, 16; 16:23-26; 20:22-23; Mk. 9:23; 11:22-24).

8. Destroy the works of Satan (Jn. 14:12; 17:18; Acts 10:38; 1 Jn. 3:8; 4:17).

9. Do works as great as and even greater than did Christ (Jn. 14:12; Lk. 4:16-21; 24:49; Acts 5:12-16; 9:17-18; 10:38; 19:1-29; Rom. 1:11; 15:18-29).

10. Get everything prayed for (Mt. 7:7-11; 17:21; 21:22; Mk. 9:23; 11:22-24; Lk. 11:1-13; 18:1-8; Jn. 14:12-15; 15:7, 16; 16:23-26; Heb. 11:6; Jas. 1:5-8; 1 Jn. 3:20-24; 5:12-15; Ps. 91; Isa. 58).

11. Have sound health (Jn. 14:12-15; 15:7, 16; 16:23-26; Mk. 9:23; 11:22-24; Rom. 8:11; 3 Jn. 2; Mt. 8:16-17; 1 Pet. 2:24; Heb. 11:6). Sound health was even promised to Old Testament saints who had only the Spirit by "measure" (Exod. 15:26; Deut. 28; Lev. 26; Ps. 34:12-13; 37:1-10; 84:11; 91:1-15; 103:1-3; Prov. 3; 12:18; 13:3; 15:4; 18:8, 21; Isa. 58).

12. Have rivers of living water flowing out of the innermost being (Jn. 7:27-39; Acts 2:1-4; Eph. 3:19; Jn. 14:12; Lk. 24:49). This expresses the Spirit "without measure" (Jn. 3:34) and is quite different from the "well of water springing up" of Jn. 4:14. Rivers cannot be measured or stopped, but wells can be.

13. Control the elements and to do all kinds of miracles (Jn. 14:12-15; 15:7, 16; Lk. 24:49; 1 Cor. 12:4-11; 2 Tim. 2:21; Heb. 2:3-4; Mk. 9:23; 11:22-24).

14. To execute judgment (Jn. 14:12; Acts 5:1-11; 13:6-12; 1 Cor. 4:21; 5:1-5).

15. Exercise all the gifts of the Spirit (1 Cor. 12:4-11; Rom. 12:4-8; 1 Cor. 1:7).

16. To impart spiritual gifts to others (Rom. 1:11; 1 Tim. 4:14; 2 Tim. 1:6;

Heb. 6:2).

17. To impart the baptism in the Spirit to others (Acts 8:17; 9:17; 19:1-7).

18. Exercise unlimited authority in the fullness of God (Lk. 24:49; Jn. 14:12; 15:7, 16; Mk. 9:23; 11:22-24; 16:15-20; Mt. 17:20; 21:22; Acts 2:43; 3:6; 4:10-16, 29-33; 5:1-16; 6:3-8; 8:5-20; 9:17-18, 32-43; 11:21; 13:6-12; 14:3, 8-20, 27; 15:4, 12; 16:16-34; 19:1-20; 20:9-12; 28:1-10; Rom. 1:11; 15:18-19, 29; 1 Cor. 1:7, 18-24; 2:1-5; 4:19-21; 5:1-5; 9:18; 12:1-31; 13:1-3; 14:1-40; 16:10; 2 Cor. 3:6-18; 4:7; 5:20; 6:7; 10:3-11; 12:9, 12; 13:4, 10; Gal. 3:3-5, 14; Eph. 1:19-20; 3:7, 19-20; 6:10; Phil. 4:9; Col. 1:11; 2:10; 1 Thess. 1:5; 2:13; 2 Thess. 1:11; 2:17; 1 Tim. 4:14; 2 Tim. 1:6-8, 14; 2:21; 3:5; Titus 2:14; Heb. 2:3-4; 6:2; Jas. 2:18; 5:14-16; 2 Pet. 2:4).

Gifts of the Spirit in the Early Church

All the gifts of the Holy Spirit (of 1 Cor. 12:4-11) in the lives of believers are recorded in the early chapters of Acts after the reception of the Holy Spirit baptism, except one; and no doubt that was also manifest many times. *Note the following:*

1. Tongues (2:4; 10:44-48; 19:1-7).

2. Healings (2:43; 3:6; 5:12-16).

3. Miracles (2:43; 4:22; 5:16).

4. Prophecy (2:17-21; 3:19-21; 13:1).

5. Knowledge (2:15-40; 8:19-25).

6. Wisdom (3:12-26; 6:10).

7. Faith (3:6, 16; 5:12-16).

8. Discernment (2:15; 3:4-6; 4:3-11).

Note Other Miraculous Manifestations:

1. Executing judgment (5:1-12; 13:6-12; 1 Cor. 4:18-21; 5:4-5).

2. Miraculous deliverances (Acts 5:19-29; 9:3-7, 31; 12:1-19).

3. Imparting Holy Spirit (8:14-25; 9:17-19; 19:1-7).

4. Immunity from poisons (28:3-6; Mk. 16:17-18; Lk. 10:19).

5. Imparting spiritual gifts (Rom. 1:11; 1 Tim. 4:14; 2 Tim. 1:6).

6. Raising the dead (Acts 9:40; 20:10).

7. Earthquakes to protect believers (Acts 4:31; 16:26).

8. Special miracles to confirm the Word (Acts 19:11-12).

9. Fulness of the Spirit manifest (Rom. 15:18-19, 29; Heb. 2:4).

10 Many kinds of spiritual powers (See under Point VIII, above).

Questions on Lesson Thirty

1. Prove from Scripture that there is a baptism in the Holy Spirit.
2. Who was the first to be baptized in the Spirit? Prove.
3. Was this in fulfillment to prophecy? Prove.
4. Did men in Old Testament days have the Holy Spirit? Prove.
5. List the many spiritual blessings of Old Testament saints.
6. Were men “filled” with the Spirit before the day of Pentecost? Prove.
7. State the many experiences of the disciples before Pentecost.
8. Prove from Scripture that there are different measures of the Spirit.
9. Prove from Scripture that every believer has the Spirit in a measure when saved.
10. State a few of the works of the Holy Spirit.
11. Prove from Scripture when men were first baptized in the Spirit.
12. State fully what the Spirit-baptism is not.
13. State fully what the Spirit-baptism really is.
14. State and illustrate the difference between a “filling” and a “baptism” in the Spirit.
15. Is there any experience as once baptized always baptized in the Spirit?
16. State fully the purpose of the baptism in the Holy Spirit.
17. Prove from Scripture that the Spirit-baptism is only for saved men.

18. Prove from Scripture that the Spirit-baptism does not qualify for the rapture.
19. Will two equal powers be able to accomplish equal works? Explain.
20. If men cannot do the same works as Christ and the apostles is it reasonable to believe that they have the same enduement of power? Why?
21. Explain fully the importance of the baptism in the Spirit.
22. Did Jesus command His disciples to get the enduement of power before going out into the world to preach? Why?
23. Is such a command for modern believers? Prove.
24. Why is there such a need today of the enduement of power?
25. What are the Bible evidences of the Spirit-baptism?
26. Is it reasonable that anyone living in the fullness of God will be able to do anything that others can do who only have a part of that fullness?

Supplement Fifteen

For Lessons Twenty-nine and Thirty

We have thus far studied in some detail about prayer and its answer, the New Testament program for the modern Church, the Christian's power of attorney, the truth about the Holy Spirit, the gifts of the Spirit, faith and how to attain to the known needs of life, the New Testament Church, and the Bible enduement of power for believers. In these discussions we have repeatedly shown that all that God gave to the early Church He desires to give to us today.

All Spiritual Opposition is Satanic

If God is the author of all the Scriptures we have given to prove that the above-mentioned blessings are for us today and that He is pleased with such a program, then His opponent, the devil, must be the author of all criticisms against such doctrines. Anyone who condemns any spiritual experience that is plainly stated in Scripture is a tool of the devil to rob men of the purposes and benefits of that experience.

Christians Should Unite to Fight Satan

Christians, instead of fighting one another, should unite to fight sin, sickness, and the devil and realize that they have a common foe. As long as the devil can get saved men to fight each other he knows that they will not be united to fight him. He agitates men to differ over church creeds, rituals, petty theories in doctrines, and even to condemn each other over spiritual experiences that there should never be a single difference about. The devil's long range program is to keep men from getting power with God over him and his works. As long as he can keep Christians from aggressive warfare against him and from getting power to defeat him he can feel free to carry on his work of sin, sickness, defeat, and poverty in the lives of men.

The Goal of Every Christian

The goal of every believer should be to attain to all the fullness of God until the

full evidences of the Spirit-baptism as in Lesson Thirty are manifested in his life. No person should be satisfied with the measure of the Spirit that he now has, but, it is sad to say, the least blessing from God seems to satisfy the average person.

Do Not Ridicule Experiences of Others

Most all of us have heard slanderous remarks about people who claim divine healing power, who claim to have been healed by the power of God, who claim the baptism in the Spirit, or who claim some other biblical experience. Some persons have so ridiculed all manifestations of the supernatural and miraculous that hundreds of thousands of people in our biggest churches know nothing of the real truth along these lines. Church members are taught to shun any mention of these biblical doctrines and to class all spiritual manifestations of the devil, or as fanaticism. The same members will smoke, chew, play cards, drink, and commit all kinds of sins and their teachers will never rebuke them or cause them to shun these evils. What a sad condition!

Spiritual Gifts are of God

The condition stated above should never be tolerated by any church. When it is, then that church is dead and ceases to be a Christian church. It becomes only a center of amusement and social activity. We have given sufficient Scripture to prove that there is a real baptism in the Spirit, real power in God for believers, and real gifts of the Spirit that should be in every church and every member of every church. Instead of shunning these spiritual experiences and the people who teach them, church members should welcome all good news about these blessings. They should be eager to know all they can about them. Has God given hundreds of Scriptures to make these things clear to us if He meant that we should not have them?

No Excuse for Ignorance or Controversy

There can be no ignorance of these spiritual blessings if men will only read their own Bibles and see for themselves what God says on any subject. Neither can there be any excuse for controversy concerning spiritual experiences if men will be only half honest and open to the Bible truths that are so plainly stated in many Scriptures. A popular excuse among fighters of certain doctrines we have discussed is the failure in Christian living and in demonstrating the power that such experiences are supposed to bring. Such critics seem to forget that some

people in all churches fail to live and demonstrate the Christian life. Shall we class all these churches of the devil because of the failure of some of the members? Shall we condemn certain doctrines embraced by these churches because a few members do not live right? Regardless of the failure of men we must accept plain truths of Scripture as being of God.

All Spiritual Manifestations are Strange

Paul said that the things of the Spirit of God would be foolishness to the natural man (1 Cor. 2:14) and that He would take the foolish things of the world to confound the wise (1 Cor. 1:26-31). Naturally, any manifestation of any one of the nine gifts mentioned in 1 Cor. 12 would be foolishness and very strange to any man who had never seen these gifts in operation. But why reject or criticize something that we know nothing about either scripturally or experimentally? The natural man is not used to any spiritual experience and every one of them will be foolishness to him until he makes up his mind to be open enough to them to investigate the truth from what is written about them. When something is clearly written about any spiritual blessing that should settle it as being biblical and as being of God. We should then bring the natural man under control and refuse to reject the truth.

Christians Cannot Get a Wrong Spirit

Many are fearful that God will permit them to get a wrong spirit if they seek spiritual experiences, but this is a groundless fear, as proven by Lk. 11:7-13. God will not permit any honest person to be deceived and get a wrong spirit if he will but walk uprightly in harmony with the Word of God and ask only those things that are promised by God. Only people who are dishonest and seek to evade truth and live unclean lives need to fear because they are open to demonic deception. The true child of God should walk in simple faith and obedience to all known truth, praying daily, keeping under the blood of Christ, and he will not need to have one thought of getting a wrong spirit.

The One Great Need of the Modern Church

The greatest need of all in any church is to forget petty differences and seek God for the New Testament enduement of power for service to do the works of Christ in delivering men from the power of sin, sickness, failure, and poverty. The Church as a whole may not be willing to do this, but as individuals it must be

done if the full benefits of the gospel are to be realized in personal experience.

The world today is dying for apostolic power and Christian living and the command of one of the last letters of the New Testament is to contend for the faith once delivered to the saints (Jude 3). Instead of doing this, the modern Church as a whole is making war on the few who are earnestly contending for this faith. No preacher today can lead his people into a revival of faith and power in God who fights the experiences that will bring these benefits. Every preacher should encourage anyone in his congregation who hungers and thirsts for righteousness and who has the least desire for deeper experiences in God than those manifested today in the average church. This is the least thing he can do to bring about a New Testament revival in the world today. But when leaders of Christianity begin to oppose and resist the Holy Ghost like Israel of old, and when the least manifestation of the Spirit of God is fought and rejected as being of the devil, it is hard for others to attain to these experiences. No person is required of God to accept such experiences if he does not want them, but every person should encourage others to get them if he does not want them personally.

Ten Questions For Supplement Fifteen. Did You Know:

1. That Melchisedec was an ordinary man? He is called a “man” in Heb. 7:4. He had a “descent” or genealogy but it was not counted (Heb. 7:6). He was an ordinary man who lived in the days of Abraham, as plainly taught in Gen. 14:17-24; Heb. 7:1-11. He was without recorded father or mother, beginning of days and end of life, so that he could be a type of Christ, who really had no beginning or end of days and who was to be a priest after his order forever (Heb. 6:20).
2. That people have appeared to men on Earth after death? Although this is not true of men in general, as proven in Lk. 16:19-31, it has been true of special cases when God willed it, as is clear in the cases of Moses (Mt. 17:3) and of the saints resurrected after Christ was resurrected (Mt. 27:52). Moses could not have been resurrected because Christ had not yet become the first-fruits of all that slept (1 Cor. 15:23). He appeared in his soulish form, as explained in Question 8 below.
3. That there will be male and female in Heaven? This is clear from the fact that every person will receive his own body in the resurrection (1 Cor. 15:35-58). The Scripture in Gal. 3:28 simply means that male and female have the same privileges in the gospel and in Christ. No Scripture teaches

that any person will be de-sexed by the resurrection.

4. That there may be baby bodies in Heaven? The fact that every person will receive his own body in the resurrection proves this (1 Cor. 15:35-58). Paul illustrates the resurrection by small and large grains reproducing their own size and kind, so also is the resurrection of the dead. Nothing in nature continues to grow after death. This is one reason we shall know as we are known (1 Cor. 13:12). On the other hand, all may be resurrected fully mature like any normal seed when it is reproduced and fully grown.
5. That the Bible plainly says that the Earth is round? See Isa. 40:22. When "four corners" are mentioned it means four quarters or directions (Isa. 11:11-12; Mt. 24:31; Rev. 7:1-3).
6. That the devil still has access to Heaven? He will have access to Heaven until the middle of Daniel's Seventieth Week or the last seven years of this age, as proven in Rev. 12:7-12. Then he will be cast out to the Earth and his place will be found no more in Heaven as the accuser of the brethren. (See Supplement Six, Question 6, for proof that all of Rev. 4–22 must be fulfilled after the rapture and during the last seven years of this age.)
7. That Jesus Christ Himself went to Hell? See Ps. 16:10; Acts 2:27-31; Mt. 12:40; Eph. 4:7-11, which proves that He did go to Hell.
8. That souls of men after death wear clothes? Moses wore clothes when he appeared with Christ (Mt. 17:3) and the souls under the altar were given clothes to put on (Rev. 6:9-11). See also the last paragraph of Lesson Four, Point 7.
9. That Judas was one time a saved man? He had the Holy Spirit and power like the other apostles and was a successful preacher and healer like them (Mt. 10:1-20; Mk. 6:7-13). He had his name written in Heaven, as proven by Acts 1:20 with Ps. 69:25-29. He fell from the apostleship by transgression (Acts 1:25). These and other facts that will be given in detail in Lesson Thirty-five prove he was one time a saved man.
10. That Judas was not a devil from the beginning? There is no such statement in the Bible. He was "a devil" or an adversary against Christ toward the latter part of His ministry and this is all the Bible does say about the question (Jn. 6:70). He was not always an adversary for he was once a saved man, as proven above.

31. THE KINGDOM OF HEAVEN AND THE KINGDOM OF GOD AND THE PARABLES

THE KINGDOM OF HEAVEN AND THE KINGDOM OF GOD AND THE PARABLES

THE KINGDOM OF HEAVEN AND KINGDOM OF GOD

We believe the following study is the scriptural teaching of the two terms in the heading above in their relation one to the other.

I. Definitions of the Kingdom of Heaven and Kingdom of God

The Greek word for “kingdom” is basileia, meaning “a realm,” or “a region governed by a king.” In the last few centuries, some countries once known as kingdoms have become republics, for the reason that they no longer have a king and, instead, are governed by the people. There can be no kingdom apart from a king. While it is true that without a king a country remains the same, has the same people, the same cities, the same mountains and rivers, etc., it is no longer a kingdom.

1. THE KINGDOM OF HEAVEN (Mt. 3:2; 4:17; 5:3, 10, 19, 20; 7:21; 8:11; 10:7; 11:11-12; 13:11, 24, 31, 33, 44, 45, 47, 52; 16:19; 18:1, 3, 4, 23; 19:12, 14, 23; 20:1; 22:2; 23:13-14; 25:1). These are all the passages in the Bible where this expression, the kingdom of Heaven, is found. It is noticeable that all these references are found in Matthew. The reason for this fact is that this gospel presents Christ as Jehovah’s King. Mark’s gospel presents Christ as Jehovah’s Servant. Luke presents Christ as Jehovah’s Man, and John presents Christ as Jehovah’s Anointed One, or the Divine One—God manifested in the flesh.

The word “Heaven” in all the above passages is in the plural, and the phrase

“kingdom of Heaven” literally means “the kingdom from the heavens.” It is a dispensational term and refers to the Messiah’s kingdom on the Earth. It is not from or out of this world. The sovereignty comes from Heaven, because the King is from there (Jn. 18:36). It was to this end He was born, and this was the first subject of His ministry (Mt. 3:2; 4:17).

The main subjects of the gospels are four: first, the proclamation of the kingdom (306 verses, Mt. 4:12–7:29; Mk. 1:14-20; Lk. 4:14–5:11; Jn. 1:35–4:54); second, the proclamation of the king (964 verses, Mt. 8:1–16:20; Mk. 1:21–8:30; Lk. 5:12–9:21; Jn. 5:1–6:71); third, the rejection of the king (901 verses, Mt. 16:21–20:34; Mk. 8:31–10:52; Lk. 9:22–18:43; Jn. 7:1–11:53); fourth, the rejection of the kingdom (782 verses, Mt. 21:1–26:35; Mk. 11:1–14:25; Lk. 19:1–22:38; Jn. 11:54–17:26).

And not only was the kingdom rejected, but the further proclamation of it was also rejected (Mt. 22:2-7; Acts 1:6-7; 3:19-26). Thereafter the earthly realization of the kingdom was postponed, and is now in abeyance until the return of the King from glory (Acts 3:20; Rev. 19:11-21). The parables of the kingdom of Heaven set forth below reveal the postponement of the kingdom and what will take place during the time of the present rejection of the King and of the kingdom. Regardless of different beliefs about other doctrines, we know that the literal kingdom has not yet been set up and that it will not be until the second coming of Jesus Christ. Satan is still the ruler of this world system, and he will continue to be until Christ comes to eject him from the Earth and restore dominion to man, as explained in Rev. 19:11-21; 20:1-10; Zech. 14:1-5; Mt. 24:29-31; 25:31-46; 2 Thess. 1:7-10; 2:7-12; Jude 14; Isa. 63:1-5; Dan. 2:44-45; 7:9-14, 18, 27; Lk. 1:32.

The kingdom of Heaven is not now the literal reign of Heaven over the Earth, but is the sphere of profession, or the professing Christian world, as is clear in each of the parables dealt with below. This sphere of profession in the Dispensation of Grace covers that part of the world called Christendom. It now takes in good and bad, or any one who professes to be a child of the future kingdom (Mt. 13).

In the next dispensation, the Millennium, the kingdom of Heaven ceases to be the sphere of profession and becomes the real, literal kingdom of the Son of Man, which was rejected at the beginning of this age. Then it will take in the good and the bad, but Christ will be ruling with a rod of iron to put all enemies

under His feet, whether they profess to be real sons of the kingdom or not (1 Cor. 15:24-28). The kingdom of Heaven is the kingdom foretold by the prophets for the purpose of re-establishing the kingdom of God over the rebellious part of the universe so that God may be all-in-all as in the beginning.

2. THE KINGDOM OF GOD (Mt. 6:33; 12:28; 19:24; 21:31, 43; Mk. 1:14, 15; 4:11, 22, 30; 9:1, 47; 10:14, 15, 23, 24, 25; 12:34; 14:25; 15:43; Lk. 4:43; 6:20; 7:28; 8:1, 10; 9:2, 11, 27, 60, 62; 10:9, 11; 11:20; 12:31; 13:18, 20, 28, 29; 14:15; 16:16; 17:20, 21; 18:16, 17, 24, 25, 29; 19:11; 21:31; 22:31; 22:16, 18; 23:51; Jn. 3:3, 5; Acts 1:3; 8:12; 14:22; 19:8; 20:25; 28:23, 31; Rom. 14:17; 1 Cor. 6:20; 6:9, 10; 15:24, 50; Gal. 5:21; 1 Cor. 4:11; 2 Thess. 1:5; Rev. 12:10).

This term, the kingdom of God, means the sovereignty of God over the universe and includes and embraces the kingdom of Heaven and all other realms in the whole universe. It is moral and universal and has existed from the beginning and will know no end. The kingdom of God existed even before the creation of the Earth. The angels and other spirit-beings were in this kingdom when the Earth was created (Job 38:4-7). The kingdom of Heaven could not have existed then, for there was no Earth for the kingdom from the heavens to rule. The term “kingdom of God” is used 72 times; the “kingdom of Heaven” 33 times. (See also Mt. 13:43; 16:28; Col. 1:13; 2 Pet. 1:11; Rev. 11:15.)

II. The Usage of “the Kingdom of Heaven” and “the Kingdom of God”

There is so much controversy over whether there is a difference between these two kingdoms, or not, that a study of them here will be beneficial. This controversy over the question has come from the fact that both expressions are used in parallel passages. For example, compare Mt. 11:11 with Lk. 7:28 and Mt. 13 with Mk. 8; Lk. 8 and 13.

The usage of the two terms in parallel passages may be explained as follows: The kingdom of Heaven is a lesser term than the kingdom of God. It is the earthly sphere of the universal kingdom of God, and in this respect the terms have almost all things in common. Therefore, in an earthly sense, everything that is or could be spoken of the kingdom of Heaven could be spoken also of the kingdom of God, for the kingdom of Heaven is the earthly sphere of the kingdom of God. On the other hand, there are some statements made of the kingdom of God in this age that could not possibly be spoken of the kingdom of

Heaven. When the two terms are used in parallel passages they refer to this age only, for the kingdom of Heaven during this age has been changed from a literal kingdom to the sphere of profession, because of the rejection of the King who will be the earthly King of the kingdom of Heaven when it is finally set up in the next age.

III. General Contrasts Between the Two Terms

IV. Entrance into the Two Kingdoms

A word of explanation may be necessary to make clear the technical difference in entrance into the two kingdoms. The kingdom of God on Earth now is mainly spiritual and in a sense includes only those who are willingly subject to the will of God. It takes in those who are not willingly subject to God in the same sense that any kingdom includes rebels. God's purpose in establishing the kingdom of Heaven and sending His Son with an expeditionary force from Heaven is to put down rebellion in this earthly part of the universal kingdom of God. After this is done, the kingdom of Heaven is submerged into the kingdom of God, and God becomes supreme over all as before rebellion started in the universe. As in any kingdom, during the rebellion rebels could not be considered a part of the kingdom or subjects of the king they are rebelling against, until they become reconciled or submissive again. When the Messiah puts down all rebellion and every enemy is destroyed, then everyone in the universe, except the rebels who are confined to external Hell, will be willing subjects of God. God becomes all-in-all as before the rebellion. The Son becomes subject to the Father, but continues to reign with the Father forever and ever (Isa. 9:6, 7; Dan. 7:13, 14; Lk. 1:32-35; Rev. 11:15; 1 Cor. 15:24-28).

Both the professed sons and the true sons of God are in the kingdom of Heaven in this age, and these with the rest of the universe are in the universal kingdom of God, but God recognizes only the true sons of God as being in the kingdom of God. This is why one must be born-again in order to become a willing subject of God and a part of His Kingdom (Jn. 3:1-8; Rom. 8:1-13). One does not have to be born-again to be recognized as a part of the kingdom of Heaven in this age, for it is the sphere of profession (Mt. 13), but one must be born-again in order to be a true subject of God and have a part in the kingdom of Heaven in the next age (Mt. 5:3, 5, 10; 18:3).

In conclusion, it may be stated that the kingdom of Heaven is the kingdom that God gives to His Son and the glorified saints. It is the one promised to David which will become universal over all other kingdoms in the Earth. It is called "my kingdom" (Lk. 22:50; Jn. 18:36). It was so recognized by the disciples (Mt. 20:21; Lk. 23:42). It is the kingdom God has prepared for the righteous since the foundation of the world (Mt. 25:34). It is the one that was first announced by John the Baptist (Mt. 3:2-3) and by Christ and the apostles (Mt. 4:17; 10:7) as being "at hand," but it was rejected and is now in abeyance until the return of the King. Then it will be established as a separate kingdom from Heaven for the purpose of re-establishing the kingdom of God on Earth forever.

THE KINGDOM OF HEAVEN PARABLES

The subject of parables is one of the most important subjects of the Bible. A right understanding of them is all-important, because we have so many false teachings based upon a wrong interpretation of them. The average person in Christendom thinks that parables do not mean anything, and many thousands of people are in the habit of denying plain truth by saying, "That is just a parable," as if a parable did away with truth instead of teaching it. *The following is a brief study of parables and their interpretation:*

I. The Definition of Parable

A parable (from the Greek word parobollo, signifying "to throw by the side of for the sake of comparison") is a story in which a comparison is made between some moral, spiritual, or literal truth and some human event or fact of nature. It is a story or comparison taken from real life and from nature to illustrate some truth in another form than the literal statement of the truth. Or, the parable may be for the purpose of concealing truth from uninterested hearers and revealing it to interested ones. It is simply an illustration to make clear and to throw light upon truth by giving an example and a comparison of it.

The more common word for "parable" would be "illustration." If modern readers of the Bible would substitute the word "illustration" for "parable" it would clear up many confusions for them. They know the simple meaning and usage of an illustration, but the devil has so mystified the word "parable" to Bible readers that multitudes think of parables as having a spiritual, supernatural, mystical, and magical meaning beyond human comprehension. Many people actually think that because the word "parable" is in the Bible it does not mean there what it

does outside the Bible. In other words, the average person has been so blinded to the true meaning and purpose of Scripture that he thinks that because a word or a statement is in the Bible it has altogether a different meaning from what it would have if found in another book, or when used by man outside the Bible. This is one of the greatest tricks of the devil to sidetrack men from truth. He gets men to think that because some word is in the Bible it automatically is different in meaning than the same word would be outside the Bible. Christians must wake up to this fallacy if they are to get a simple and correct knowledge of the Bible.

The words in the Bible mean exactly the same as they do in other books. They are not to be spiritualized, interpreted, changed, or otherwise understood differently from their plain, common meaning outside the Bible. Why should people start changing the meaning of words when they are seen in Scripture? Why should they spiritualize and make symbolic and figurative the truths of the Bible that are expressed in plain human words when they would not think of doing this if they found the same expressions outside the Bible? This foolish practice alone is enough to awaken people to the fact that demon-spirits are in existence and that all such practice is propagated by these evil spirits, who seek to make the Bible so mystical and confusing that multitudes will not even try to understand it. If the word “parable” is going to scare the reader of Scripture, or if he is tempted to be confused by this word, let him substitute the word “illustration” and then use plain common sense and understand a parable as simply an example, or a comparison of the truth conveyed.

All parables of the New Testament are simple illustrations and should be understood as such. All of them are interpreted for us that need any interpretation at all. These interpretations form the right basis of a true understanding of all the others. In fact, all parables are either interpreted for us, or the points illustrated are so clearly stated in the parables themselves that there cannot possibly be any misunderstanding of them, if we will be honest enough to accept what the Bible itself says.

The parables of the Old Testament are prophetic sayings of plain truth that are understood in themselves. In Num. 23:7-12, 16-26; 24:1-10, 15-25 we have several parables, which are plain statements of prophecy and blessing concerning Israel. Each of these parables was clearly understood even by the heathen king, Balak. They are so clear in themselves that no statement of interpretation is necessary. In Job 27:1 and 29:1 the complainings of Job are called parables. These are also clear in themselves as to the true meaning. In Ps.

49:4 the song for the sons of Korah is called a parable. In Ps. 78:2 it is foretold of the Messiah opening His mouth to utter parables or truths that had been kept secret from ancient times. The mention of “dark sayings” in this passage does not mean that parables are hard to understand, but that they were hidden previously and are now made clear, as is interpreted in Mt. 13:35. Naturally, things that were kept secret from the foundation of the world could not be understood until they were revealed. Since their revelation they cannot be “dark sayings” and mysteries, for they are clearly explained by the greatest of all teachers.

A few parables are found in the prophets. In Ezek. 17:1-10 the prophet calls his message to Israel a riddle and a parable. The king of Babylon is likened to a great eagle taking the best branches of the cedars of Lebanon, referring to Nebuchadnezzar taking captive the best people of Israel. The king of Egypt is compared to another great eagle in whom Israel trusted for help, but God says that it will do no good. This parable is interpreted in Ezek. 17:11-24; so there cannot be any misunderstanding of the meaning of this parable. In Ezek. 24 there is another prophetic parable which is also explained in the same chapter. In most of the Old Testament places where “parable” is used it could have been translated as “proverb,” for it comes from the Hebrew word mashal and means “a pithy saying,” usually of a metaphorical nature, “an adage,” “byword,” or “proverb.” These, however, are all explained so that they are as clear as the New Testament parables. The idea of riddle or proverb is clear in Prov. 26:7, 9; Ezek. 20:49; Mic. 2:4; Hab. 2:6.

In certain New Testament parables this is also the true sense, as is clear in Mt. 15:11-20; Mk. 3:23-27; 7:14-21; Lk. 5:26-39; 6:39. These are all entirely clear and are either explained in themselves or explained by the context. The parables that we shall study below are the ones that pertain mainly to the course of this age and to Christian living and which are much used in teaching false doctrines.

II. The Nature of Parables

Parables are extended similes, confined, however, to the realm of reality. The stories relate true facts and experiences of human life and nature which make true illustrations and comparisons of the thoughts to be conveyed or illustrated. The parables themselves are not the truths intended to be conveyed, but are mere illustrations of them. The parable or illustration is one thing, and the truth illustrated by it is entirely a different thing. When the parable has served its

purpose in making clear the truth illustrated, it has no further use in teaching doctrine, as we shall see in Point IV below.

III. The Purpose of Parables

1. To set forth moral, spiritual, and eternal truth in attractive form.

2. To stimulate the interest of the hearers (Mt. 13:10-17, 35; 2 Sam. 12:1-14).

3. To administer reproof without giving rise to resentment (2 Sam. 12:1-14; Lk. 7:36-50).

4. To convey the truth to sincere listeners and conceal it from others for the purpose of testing them (Mt. 13:10-17, 34-35).

IV. Rules Governing the Interpretation of Parables

1. Note the occasion when uttered and why uttered.

2. Note the point conveyed or illustrated.

3. Always distinguish between the illustration and the point illustrated.

4. Note the historical background of the parable.

5. Consider the illustration itself and be able to define the meaning of its words.

6. Guard against fanciful interpretations.

7. Do not spiritualize the details of illustrations.

8. Do not base doctrines upon the details of illustrations. They are necessary to make the story to illustrate the truth intended to be conveyed. The story is to be taken as a mere literal illustration of a truth. When the truth illustrated is made clear the illustration has served its purpose and has no further meaning—no more than do details of illustrations outside the Bible.

9. The point made by a Bible illustration is always clear in the parable itself

and in parallel passages on the subject, being evident:

(1) At the beginning (Lk. 18:9; 11:11).

(2) At the close (Mt. 25:13; Lk. 16:9).

(3) At both places (Mt. 18:21-35; 19:27–20:16).

(4) In parallel passages (Lk. 15:3-7 with Mt. 18:11-14).

(5) By the general scope (Lk. 13:6-9; 15:11-32).

(6) By the doctrine illustrated. (The kingdom of Heaven parables should be understood as illustrating different phases of truth concerning the kingdom of Heaven, while others should be understood as illustrating individual experience, etc.)

10. Understand the parables in the light of their context. Any interpretation that is inconsistent with the truth illustrated must be rejected.

V. Summary of the Kingdom of Heaven Parables

The following kingdom of Heaven parables reveal the course of the Dispensation of Grace dealt with in Lesson Nineteen. Each parable brings out a separate phase of truth concerning the course of this age, which is always clear in the parable itself. Many of these parables are interpreted wrongly as we shall see. *The parables and the central truths they illustrate are as follows:*

1. The Sower—Classes of hearers in the kingdom of Heaven (Mt. 13:3-8, 18-23).

2. The Tares and Wheat—Mixture of good and bad in the kingdom of Heaven (Mt. 13:24-30, 36-43).

3. The Mustard Seed—Abnormal growth of the kingdom of Heaven (Mt. 13:31-32).

4. The Leaven—Truth about the kingdom of Heaven corrupted (Mt. 13:33).

5. The Hidden Treasure—Israel in the kingdom of Heaven (Mt. 13:44).

6. The Pearl of Great Price—the Church in the kingdom of Heaven (Mt. 13:45-46).

7. The Dragnet—Separation of the good and bad in the kingdom of Heaven at the end of this age (Mt. 13:47-50).

8. The Scribe—Mixture of old and new truths by the members of the kingdom of Heaven (Mt. 13:52).

9. The Unmerciful Servant—Mercy and forgiveness between the members of the kingdom of Heaven (Mt. 18:21-35).

10. The Laborers in the Vineyard—Selfishness rebuked and humility in service required of members of the kingdom of Heaven (Mt. 19:27–20:16).

11. The Householder—Transfer of the kingdom of God from Israel to the Gentiles (Mt. 21:23-46).

12. The Marriage Feast—Individual preparation for eternity and the necessity of humility in life and conduct (Mt. 22:1-14).

13. The Pounds—Postponement of the kingdom of God (Lk. 19:11-27).

14. The Fir Tree—Nearness of the second coming. (Mt. 24:32-33).

15. The Goodman of the House—Readiness in view of the second coming. (Mt. 24:43-44; Lk. 12:39-40).

16. The Faithful and Evil Servants—Faithfulness in view of the second coming. (Mt. 24:45-51; Lk. 12:42-48).

17. The Ten Virgins—Watchfulness in view of the second coming. (Mt. 25:13).

18. The Talents—Diligence in view of the second coming. (Mt. 25:14-30).

VI. The Kingdom of Heaven Parables Interpreted

1. The Parable of the Sower (Mt. 13:3-8, 18-23)

The parable of the sower and the parable of the tares and wheat are both explained by our Lord, who gives us the true basis for the interpretation of parables. It is important to keep in mind the difference between the illustration and the truth illustrated. If this is done consistently with each parable we shall be safe-guarded against the numerous errors that many have fallen into.

(1) The kingdom of Heaven is “like.”

(2) The sower illustrates the Son of Man (Mt. 13:24, 37).

(3) The seed illustrates the Word of the kingdom (Mt. 13:19).

(4) The four kinds of ground illustrate four classes of people who hear the Word of the kingdom (Mt. 13:19-23). These four classes are determined by the attitude they take concerning the preached Word of the kingdom. This does not divide humanity into four equal classes, nor does it teach that only one-fourth of humanity will be saved, as taught by some.

A. The seed sown on wayside ground being eaten by the fowls illustrates a class of people who hear the Word of the kingdom and refuse to obey it because of indifference and lack of understanding. The devil immediately catches away the Word sown in the heart lest it should germinate and bring forth fruit (2 Cor. 4:4).

B. The seed sown on stony ground, which immediately sprang up because it did not have much depth of Earth, illustrates a class of people who receive the Word with joy. But they are shallow in their experience and the seed, because of lack of preparation in the ground, cannot go deep enough to take root to stand. In time of trouble and persecution, such persons are offended. They stumble and reject the Word as quickly as they receive it (Mt. 18:6; 2 Tim. 3:13).

C. The seed sown on thorny ground, which was choked by the thorns and became unfruitful, illustrates a class of people who hear the Word and permit it to be choked by a love for the world, the cares of life, and the deceitfulness of riches, so that it becomes unfruitful (Rom. 12:1-3; 2 Tim. 4:10; Jas. 4:1-7; 1 Jn. 2:15-17).

D. The seed sown on good ground, which brought forth fruit illustrates a class of people who hear the Word and permit it to have free course and

bring forth fruit, some an hundredfold, some sixtyfold, and some thirtyfold. This class puts forth an effort to understand the Word and to get out of the personal life all the hindrances symbolized by the hard, stony, and thorny ground. The words “hundredfold,” “sixtyfold,” and “thirtyfold” do not teach degrees of Christians, but degrees of fruit-bearing by Christians and that depends upon the quality of ground in which the seed is sown and the effectiveness of care and cultivation (Jn. 15:1-16). There is only one kind of Christian, and that is the “hundred percent” kind represented by the wheat of the next parable. While the ground itself produces degrees of fruit, the wheat itself cannot be part wheat and part tare (Mt. 6:24; 7:13-29; Heb. 12:14; 1 Jn. 3:8-10).

2. The Parable of the Tares and Wheat (Mt. 13:24-30, 36-43)

(1) The kingdom of Heaven is “like” (Mt. 13:24).

(2) The sower illustrates the Son of Man (Mt. 13:24, 37).

(3) The “good seed” illustrates the true children of the kingdom of Heaven. The tares illustrate the professed children of the kingdom who are, in reality, the sons of the devil, who sowed them among the wheat (Mt. 13:25, 38-39). The wheat being in the ground first shows God’s plan concerning the kingdom—that only good shall be in it and that every one who professes to be a child of God should really be one. An enemy sowed tares among the wheat, causing a mixture of good and bad in the same field. Thus the kingdom of Heaven now takes on a new aspect and should rightly be understood as “the sphere of profession, “Christendom,” or “the kingdom of Heaven in mystery.”

The word “tares” (Greek, zizania, which occurs only in Mt. 13:25, 36) is not the same as the darnel of the naturalists, but zewan as known in Palestine today. While growing it looks like wheat, but when full grown the ears are long and the grain is black. Each grain of the zewan must be removed before grinding the wheat, or the bread is bitter and poisonous. Tares show their true color as they ripen. Verse 26 shows that the tares could not be detected until the fruit began to appear (Mt. 7:15-20). The enemy “went his way” in confidence that the seed would grow of its own nature. Should not this be our confidence in the good seed?

(4) The field illustrates the world of men (Mt. 13:38).

(5) The tares and the wheat both grow side by side in the same field, which is the will of the householder, until the harvest (Mt. 13:37-40). Both saved and unsaved who profess to be children of the kingdom will mingle together in this world until the end of the age. A real Christian, to get away from sinners and hypocrites, would have to get out of the world (1 Cor. 5:9-11).

(6) The harvest illustrates the separation of the wicked among the just at the end of this age when the Messiah comes to reign (Mt. 13:39-43; 25:31-46; 1 Thess. 5:1-11; 2 Thess. 1:7-10; Jude 14; Zech. 14:1-21). It does not illustrate the rapture of the Church before His coming as ruler of this world.

(7) The reapers illustrate angels who will separate the wicked from the good when Christ comes (Mt. 13:39-43; 24:31, 51; 25:31-46; 2 Thess. 1:7-10).

The expression of "the end of the world" means "the end of the age." At this time the kingdom of Heaven ceases to be the sphere of profession and becomes the literal kingdom of Heaven, or the reign of the Messiah over all the kingdoms of this world (Rev. 11:15; Dan. 7:13-14, 18).

(8) "Then shall the righteous shine forth in the kingdom of their Father" (Mt. 19:28; 25:31-46; Rev. 5:10; 20:1-10).

3. The Parable of the Mustard Seed (Mt. 13:31, 32; Mk. 4:31)

The popular interpretation is that the Church from a small beginning becomes large enough so that the nations are enveloped and sheltered. But this cannot be the true meaning at all.

(1) The kingdom of Heaven (not the Church) is "like" (Mt. 13:31).

(2) The kingdom of Heaven, like a mustard seed, has a small beginning and grows rapidly to an abnormal size so that it becomes a tree sheltering things that it was not intended to shelter. The mustard seed is mentioned in Mt. 13:31; 17:20; Mk. 4:31; Lk. 13:19; 17:6. In all these passages the minuteness of the seed is referred to, while in the first three the large size of the herb growing from it is mentioned. Several varieties of mustard have notably small seeds and under favorable conditions grow in a few months

into tall herbs—ten to twelve feet high. The rapid growth is always a striking fact. Among the rabbis a grain of mustard was a common expression for anything minute, a meaning which explains our Lord's phrase, "faith as a grain of mustard seed" (Mt. 17:20; Lk. 17:6).

(3) The "birds" are the same that devoured the seeds by the wayside in the parable of the sower. They are demon powers headed by the devil. This parable illustrates rapid and abnormal growth of the kingdom of Heaven from an insignificant beginning to a great place in the Earth, from being poor, little known, and separate from the world to being a great worldly institution, and the habitation of wicked men and demon powers (Mt. 13:4, 19, 32; Rev. 17:1-18; 18:2). This parable emphasizes the truth of the parable of the tares and wheat—that God's purpose was to have only wheat in the field and that the kingdom of Heaven should be made up of only good people, but an enemy sowed tares and changed the true aspect of the kingdom to an abnormal condition of a mixture of good and bad.

4. The Parable of Leaven (Mt. 13:33; Lk. 13:20-21)

The popular interpretation of this parable is that the Church (the woman) takes the gospel (leaven) and introduces it into the world (three measures of meal) till the whole world is converted. This cannot be the true meaning at all, as we shall see.

(1) The kingdom of Heaven (not the Church) is "like" (Mt. 13:33).

(2) Leaven (sour dough) is always used in a bad sense in Scripture, as meal is in a good sense. Therefore the common interpretation of leaven converting the world is the exact opposite of the true interpretation of the leaven corrupting the meal. Note the use of leaven in Scripture:

In the Old Testament leaven is used to portray the evil nature of the sinner (Exodus 12:8, 15-20; 34:25; Lev. 2:11; 6:17; 10:12). These last three passages refer to leaven being forbidden in certain sacrifices. Only in one sacrifice was it used (Lev. 7:12-13) and here it signifies that though the believer has made peace with God through the work of another (Christ), there are still human traits and selfishness in him which must be continually purged by growth in grace.

In the New Testament leaven is used in four ways: first, the leaven of the

Pharisees which was external religion, legalism, and hypocrisy (Mt. 23:14-28; Lk. 12:1); second, the leaven of the Sadducees, which was skepticism as to the supernatural and the teachings of the Scriptures on resurrection, angels, and spirits (Mt. 22:23-39; Acts 23:8); third, the leaven of the Harridans, which was materialism, a mixture of religion and worldliness, a political religion (Mk. 8:15); fourth, the leaven of both Pharisees and Sadducees as to their evil doctrines and practices (Mt. 16:11-12; 23:14, 16, 23-28). See also 1 Cor. 5:6-8; Gal. 3:9 where leaven is contrasted with truth.

(3) A woman is a common symbol of evil in the moral or religious sphere. In a bad ethical sense a woman always symbolizes something wrong or out of place religiously (Zech. 5:7, 8; Rev. 2:20; 17:1-18).

(4) The three measures of meal illustrate Christ as the bread of life and the Word of God (Mt. 4:4; Jn. 6:47-63; Jn. 1:1).

The parable illustrates how the kingdom of Heaven would become like leaven which a woman uses to corrupt Christ and His teachings. Both Christ and the Word of God are being corrupted today by the false church and its teachings. These teachers dominate the realm of profession and use it to deceive people by exalting their own words above the Word of God and their own leaders above Christ; by making the people feel that their church is infallible and that obedience to it and its dogmas is better than obedience to civil governments and by many comparable doctrines contrary to the Bible, thus corrupting the truth through the realm of profession.

5. The Parable of the Hidden Treasure (Mt. 13:44)

The common interpretation is that Christ is the hidden treasure and that man is the sinner, who must give up the world to find Christ. This is not the truth illustrated by this parable, for Christ is not hidden in the field (the world), neither does the sinner buy the world in order to get Christ.

(1) The kingdom of Heaven is “like” (Mt. 13:44).

(2) The treasure illustrates Israel in the kingdom of Heaven, not Christ, who is never called a treasure, as Israel is (Ps. 135:4; Exod. 19:5; Mal. 3:17).

(3) The treasure is hidden or lying in the world in the sense that Israel’s

testimony as witnesses for God is veiled (Rom. 9:1–11:29).

(4) The man is Christ as in all the preceding parables (Mt. 13:34, 37; Jn. 1:11, 12).

(5) The field is the world as in all preceding parables (Mt. 13:38). The treasure was not in the world when the devil took possession of it. When Christ came to seek the treasure it was hidden in the world. Christ found the treasure (Mt. 10:6; 15:24; 23:37-39; Acts 13:46), and with joy upon finding it (Heb. 12:1-3) bought it by purchasing the field (Rom. 8:17-25; 2 Pet. 2:1). The treasure, though found, remains hidden in the field until the man (Christ) takes possession of the field at His second coming. Then the treasure as well as the field will be his (Eph. 1:14; Rom. 11:25-28; Lk. 21:24; Rev. 19-20; Rom. 8:17-25).

(6) Christ "selleth all" and buys the field (Phil. 2:6-8; 2 Cor. 8:9; 1 Pet. 1:18-19; Jn. 11:51).

(7) His joy in giving all for the field is experienced in view of the glorious restoration of all things and the treasure, Israel, exalted and made a blessing to all nations as originally planned (Heb. 12:2; Rom. 11; Lk. 1:32-35; Isa. 9:6-7).

6. The Parable of the Pearl (Mt. 13:45-46)

The common interpretation is that Christ is the pearl of great price and that the sinner gives up all to get Him. *This is the wrong interpretation, as we shall see:*

(1) The kingdom of Heaven, not Christ, is "like" a pearl. Christ is not in the "realm of profession," which should always be understood in connection with things on Earth. The mystery of the kingdom of Heaven here is that of the true Church. The parable of the treasure exemplifies Israel in relation to the kingdom of Heaven. In that parable Israel is pictured with an earthly calling and hid in the world so that it had to be bought in order to get the treasure, but in this parable the pearl is bought without buying the world, for the calling of the Church is heavenly. The sons of God (the wheat) are the true children of the kingdom and make the present Church, but the sons of the devil (the tares), who profess to be children of the kingdom, are also in the "sphere of profession," endeavoring to counteract God's purpose in the kingdom. This parable emphasizes the fact that the Church is not the

kingdom of Heaven. It is only a part of the kingdom of Heaven.

(2) The man illustrates Christ, as in all the preceding parables (Mt. 13:3, 24, 37, 44).

(3) The pearl illustrates the true Church that Christ gave all for in order to buy it and redeem it to Himself (Eph. 5:25-31).

(4) The great price illustrates the treasure of Heaven that God had to give in order to get the human race redeemed from the devil (Jn. 3:16; 6:51; 10:11, 18; 19:30; 1 Cor. 6:20; 1 Pet. 2:24; Rev. 5:6, 9; 12:11).

Pearls are sometimes formed by the introduction of a foreign body, possibly a grain of sand, into the muscular structure of an oyster, which secretes a substance about the sand, layer after layer, until a beautiful pearl is formed. This is a wonderful picture of the gradual formation of the body of Christ (1 Cor. 10:17; 12:12-28; Eph. 2:14-22; 4:11-16; 5:25-31).

7. The Parable of the Dragnet (Mt. 13:47-50)

Christ interprets this parable as he interpreted each of the first two; so there is no possibility of a wrong interpretation.

(1) The kingdom of Heaven is “like” (Mt. 13:47).

(2) The net illustrates the kingdom of Heaven or realm of profession gathering both good and bad from the sea of humanity. The good and bad remain in the net until the end of the age, when they are separated. This parable shows that not all in the kingdom of Heaven will be converted, much less the whole world, as taught by many.

(3) The separation of the evil ones from the good ones takes place at the end of the age, as in the parable of the tares and the wheat (Mt. 13:30, 40, 43, 49, 50). The destiny of both classes in both parables is the same.

The parable of the tares and wheat teaches a mixture of good and bad, as well as the purpose and origin of the bad, while this parable teaches that this mixture will continue until the end and that the enemy who caused the bad would be defeated and that the bad will be cast away. The main truth illustrated by this parable is the universal aspect of the sphere of profession. Wherever the net is

cast it gathers both classes of people regardless of who they are or what they may be in life and conduct.

8. The Parable of the Scribe (Mt. 13:52)

The scribe in this parable is the individual follower of Christ, who is sufficiently instructed in the things of the kingdom of Heaven to have a treasure of knowledge of things both new and old. He is "like" an householder which has treasures both new and old to bring out for the benefit of those in need. This illustrates the mixture of old and new truths in the members of the kingdom of Heaven, which enables them to be ready for all emergencies in instructing others in the things of the kingdom of Heaven. Both old and new truths are good. Both are necessary and helpful if the disciple is to be a workman unto God, needing not to be ashamed, rightly dividing the Word of Truth in the realm of profession.

9. The Parable of the Unmerciful Servant (Mt. 18:21-35)

(1) The kingdom of Heaven is "like" (Mt. 18:23).

(2) This parable deals with the conduct of the members of the kingdom of Heaven in relation to one another. The purpose of the parable is to answer Peter's question of verse 21, "How oft shall my brother sin against me, and I forgive him? till seven times?" Jesus answered, "I say not unto thee, Until seven times: but, Until seventy times seven." Then He gave the illustration of the king and his servant to teach Peter that all members of the kingdom of Heaven must be merciful and forgiving or they would not be forgiven. "Seventy times seven" is 490 times a day, twenty times an hour or once every three minutes that we must forgive those who sin against us and ask our forgiveness. If the disciples said, "Lord, increase our faith," when Christ told them that they would have to forgive their brother seven times a day (Lk. 17:3-5), what might they have said on this occasion when He told them they must forgive 490 times a day?

(3) The story illustrates what God would do if a child of His would not from his heart forgive his brother (Mt. 18:35). This verse is the sole truth being illustrated by the example of this particular king and his servant. Just as this king did not have mercy on his servant whom he had forgiven a debt of 10,000 talents ($19.2 million in silver—$290.85 million in gold), after the same servant would not forgive his fellow servant a debt of one hundred

pence (about $17.00), so God will not have mercy on those in the kingdom of Heaven who will not forgive men from their hearts.

10. The Parable of the Laborers (Mt. 20:1-14)

This parable is a simple oriental story of a householder hiring laborers in his vineyard. The details should not be stressed unduly in this parable any more than in any other, nor should they be used as the basis of doctrines. They are merely the necessary details to make the story to illustrate the truth intended to be conveyed. The "penny" does not mean "salvation," for not all in the kingdom of Heaven are saved, as is proven by the parables of the tares and wheat and the dragnet. Salvation is a free gift, and God does not agree to give us salvation for working for Him, nor does He withhold it from us until we receive rewards for our work (Rom. 5:15-21; Eph. 2:8-9). The different hours do not mean different periods of this dispensation, for all these hours were just the hours of one day in one particular lifetime, as is clear from this parable. Neither could they illustrate certain periods in this age, as the meaning which concerns every single generation could not be applied to certain periods of this age only. The pay-hour could not illustrate the Judgment Seat of Christ, when saints are to be given rewards for their works, for there will be no murmuring and dissention in Heaven at this judgment. Contentious and selfish people will never be at that judgment, much less receive rewards there. These and many other errors are based upon the details of this parable, which are out of harmony with the purpose of this parable and the truth illustrated by it, as well as being out of harmony with many other plain passages on the teaching we have previously discussed.

(1) The kingdom of Heaven is "like" (Mt. 19:30; 20:16).

(2) The occasion of this parable is given in Mt. 19:27-30. It was given to answer Peter's question. "We have forsaken all and followed thee; what shall we have therefore?" (Mt. 19:27). Peter wanted to know how much and what kind of wages anyone would get if he worked for God as the disciples were doing. Jesus then gave this story of a particular householder hiring laborers to work in his vineyard. He went out at dawn to hire laborers. The custom was for laborers to collect at certain places ready for work in the surrounding fields if hired. All hours of the day they would stand around such places, waiting to be hired.

In this particular story the householder hired all the first lot for one penny a day, which was the Roman silver denairus, worth about seventeen cents of our money, but of four to six times the purchasing power. It was the basis of the common transactions of the day, as the dollar is with us. It was a good price for a day's work and more than the daily pay of a Roman soldier. Later he went out at the third hour (9:00 AM), the sixth, the ninth, and the eleventh hours (12:00, 3:00, and 5:00 PM) and finding others idle, agreed to give them what was right. This particular man was good-hearted and gave all a penny, regardless of how long they had worked. The first ones complained because they had worked longer. The goodman of the house frankly told them that he had done no wrong, but had done as he had agreed.

Jesus rebuked Peter for having the wrong motive in service and taught him by this story that God was just and good and would fully reward all service of those who retain the right spirit of humility and have the true motive of service. God wants willing service from all, without thought of wages or rewards (Rom. 14:10-12; 1 Cor. 3:11-15; 9:16-27; 2 Cor. 5:10-12).

(3) The central truth illustrated by the parable is found in Mt. 19:30. It is repeated again at the end of the parable (Mt. 20:16). It is a change of place between the first and the last, yet not a universal change, for "many that are first shall be last." The first ones were first in magnitude and extent of their work, but became last because of the spirit in which it was performed. Spirit and motive only, not calling and nationality, have to do with this change. It is not as is commonly taught that the first (the Jews) shall be last and that the last (the Gentiles) shall be first, but "everyone that exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Mt. 18:3, 4; 23:12; Lk. 14:11; 18:14).

Many are called to God's work, but few retain that temper of spirit, that humility and entire submission to God, which will, in the end, cause them to be rewarded. Often those who are first in time, opportunity, education, and length of preparation, are last in usefulness and success. Time is not the only element in service. An act of swift, intelligent, and brave service has saved whole armies and even nations and has merited a higher reward than a lifetime of ordinary service. The short life and work of Jesus is an outstanding example of this truth. These sayings apply to individual Jews and Gentiles, but never as a whole to either class. (Compare Mt. 19:29.)

11. The Parable of the Householder (Mt. 21:33-46)

The common interpretation is that the vineyard illustrates Israel as in Ps. 80:15; Isa. 5:1-7, but this cannot be, as we shall see. A word does not necessarily refer to the same thing whenever it is mentioned in different passages, as it may be translated from different original words (Compare Gen. 9:20; Lev. 25:3; Jn. 15:1-16).

(1) The householder illustrates God the Father, who sent His Son into the world to redeem mankind (Mt. 21:37; Jn. 3:16; 15:1).

(2) The vineyard illustrates the kingdom of Heaven part of the kingdom of God, which was intrusted to the Jews, planted by God with the rich and fruitful vines of the knowledge of God, His commandments, the institutions of religion, and His revealed Word (Mt. 21:43; Mk. 12:1-9; Lk. 20:9-19; Rom. 3:1-2; 9:1-5).

(3) The hedge illustrates God's watchful care and provision for the protection of the kingdom, so that it would be free from the intrusion of wild beasts which would spoil the vines and destroy the fruit.

(4) The winepress illustrates all the institutions and means of blessing for the human race. Winepresses were hewn out of solid rock. They usually consisted of two or three vats, each a little higher than the other, with troughs from one to the other. The grapes were put in the top vat, which was always the biggest, and two or more persons, with naked feet and legs, would jump up and down, crushing the grapes. The juice flowed into the next vat and from it would be drawn off into the next, or into vessels, leaving the dregs in the vats.

(5) The tower illustrates the place of dwelling where the workers of the vineyard could find rest and recreation and a place to store the fruit. These towers in literal vineyards were sometimes forty to fifty feet high, affording a place for the watchman to see the vineyard and protect it.

(6) The husbandmen illustrate Israel who had charge of the vineyard to render unto the householder the fruit in due season (Mt. 21:45-46). There were two kinds of leases that could be had in the East. The tenant paid a money rent to the proprietor, or else he agreed to give the owner a definite amount of the produce, whether the harvest had been good or bad. Such

leases were given by the year or for life; sometimes the lease was even hereditary, passing from father to son. The latter kind of lease is no doubt referred to in this parable.

(7) The householder going away illustrates the long period that God permitted the nation to be ruled under the guidance of kings and prophets through the law (Acts 13:17-43).

(8) The time of the fruit illustrates the seasons that God expected results from the Jews in extending the kingdom among other nations and doing those things required to bring the knowledge of God to others.

(9) The servants illustrate the Old Testament prophets, priests, and teachers, whom God sent to get the Jews to render to Him the fruit of the kingdom (Mt. 23:37-39; Heb. 11:32-40).

(10) The son of the householder illustrates the Son of God, who was sent to the lost sheep of Israel (Mt. 10:6; 23:37-39; Jn. 1:11; 3:16; Acts 2:22-36).

(11) The maltreatment of the servants and the son illustrates the bitter hatreds and backslidings of Israel against God from the time in Egypt to the crucifixion of Christ. This is plainly recorded in 1 Ki. 18:13; 22:24-27; 2 Ki. 6:31; 21:16; 2 Chron. 24:19-22; 36:16; Jer. 37:1–38:28; Mt. 23:37-39; Acts 7:52; Heb. 11:36; Lk. 4:29; Jn. 8:37, 59; 10:31-39; 19:14-30.

(12) The scheme of the husbandmen to seize the inheritance illustrates the reason for their rejection of the Messiah. They sinned against light. If Jesus was the Messiah and if He was introducing the kingdom of God, the whole spirit of which was different from theirs, then they would lose their places as rulers, as teachers, as men of influence, as well as their authority over the people and their chief business. They were so connected with a system and with wrong ideas, principles, and customs, which must pass away with the reign of the Messiah, that if Christ prevailed they must Fall. They imagined that if they could destroy Christ, they could continue in their possession of the inheritance. They killed that they might possess, but killing was the shortest road to entire loss. Every possible method of leading them to right conduct had been exhausted; so judgment must Fall. They pronounced their own judgment (Mt. 21:40, 41).

(13) The destruction of the husbandmen refers to the cutting off of Israel

and the destruction of their city and nation (Mt. 23:37-39; 24:2; Lk. 21:20-24; Acts 13:44-49; 18:6; Rom. 11:1-33).

(14) The central truths illustrated are stated in Mt. 21:42-44. The Jews at last saw the application of the parable and immediately went out unconsciously to fulfill it. There are three main truths illustrated by this story:

1) The stone which the builders rejected, the same is become the head of the corner (Mt. 21:42; Ps. 118:22, 23; Acts 4:11; 1 Pet. 2:7). The cornerstone on which the superstructure rested was the most important stone in the building. The primary meaning in the Psalm about the rejected stone was taken from the great cornerstone that the builders of Solomon's Temple left out because they did not understand the head architect's plans. Afterward this stone was found to be that on which the completeness of the structure depended—on which the two walls met and were bonded together. The Messiah of these Jews was compared to this stone. Christ warned them not to make the same mistake that the builders of the Temple had made.

2) The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof (Mt. 21:43). This refers to the cutting off of Israel from being the ministers and people of God to carry out God's purpose of evangelizing the world (Acts 13:44-52; 18:6; Rom. 11:1-33). The Gentiles have been the propagators of the gospel throughout this Age of Grace.

3) "Whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder" (Mt. 21:44). This saying means that the individual who humbles himself and falls on the stone for mercy shall receive mercy and shall become broken in heart and spirit (Isa. 57:15; 66:1-2; Ps. 34:18; Mt. 5:3-7), but if he hardens himself against God, he shall receive judgment without mercy. The stone in this verse is the same as in verse 42. It refers to Christ, who is pictured as a stone, in Scripture, in a threefold way:

A. To Israel He is pictured as a stumbling stone and a rock of offence, because He came as a lowly servant instead of a great world-monarch (Isa. 8:14; Rom. 9:32-33; 1 Cor. 1:23; 1 Pet. 2:8).

B. To the Church He is pictured as a foundation stone and the head of the corner (1 Cor. 3:11; Eph. 2:20-22; 1 Pet. 2:4-5).

C. To the nations He is pictured as a smiting stone of destruction (Dan. 2:34, 44-45; Lk. 21:24; Rev. 16:14; 19:11-21).

Israel stumbled over Christ; the Church is built upon Christ; and the nations will be broken by Christ.

12. The Parable of the Marriage Feast (Mt. 22:1-14)

This parable is not to be confused with the parable of the great supper in Lk. 14:16-24. A comparison will show the difference. Neither of these stories is an illustration of the Marriage Supper of the Lamb of Rev. 19:1-10. If they were illustrations of the Marriage Supper they would both say, “the Marriage Supper of the Lamb is like . . .” but that is not the case. These passages are illustrations of the kingdom of Heaven in this age and not of some supper in Heaven at the end of the age.

(1) The kingdom of Heaven is “like” (Mt. 22:2).

(2) The certain king making a marriage (marriage feast) for his son illustrates God, who has made possible the blessings of the kingdom and the gospel to all (Jn. 3:16; Rom. 8:32; 1 Cor. 2:9).

(3) The Jews were the first ones invited, but they would not come (Mt. 10:5-7; 15:21-28; Jn. 1:11-13). The occasion for this parable was the rejection of Christ by the Jews as in the parable under discussion (Mt. 21:42-46).

(4) The servants sent out were Christ, the apostles, the seventy, and the early ministers of the Church. All went first to Israel, but met with no response as far as the nation was concerned. They were persecuted and killed until the city was destroyed and Israel was scattered (Mt. 24:2; Lk. 21:20-24; Acts 2:22-24; 7:54-60; 8:1-8; 13:44-49; Rom. 11).

(5) “All things are ready” illustrates the time for the Jews to accept their Messiah and the time for the fulfillment of the promise made to their fathers concerning the kingdom.

(6) They made light of it (Acts 13:45-49; 18:6; Mt. 23:37-39).

(7) At the rejection of the Jews by God, because they would not accept the invitation to partake of the blessings, God began to invite all kinds of people, as in the parables in Mt. 13.

(8) The man without the wedding garment illustrates the ones in the kingdom of Heaven in this age, or during their lifetime, who fail to prepare for eternity, or for their place in the literal kingdom of Heaven, when it is set up at the return of Christ (Mt. 18:1-4; Jn. 3:3-8; Rev. 19:7, 8). This life is the only time men have to put on that righteousness of the saints in order to get into the real, literal kingdom.

(9) This negligent man was commanded to be put in the same furnace of fire in which the tares, bad fish, and all the wicked were commanded to be put at the end of this age (Mt. 13:37-43, 49-50; 24:51; 25:31-46; Rev. 20:11-15).

(10) The central truth which the story illustrates is stated in verse 14. It is the same truth the parable of the laborers in the vineyard illustrates. “For many are called, but few are chosen,” or “whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted” (Lk. 14:11; 18:14). The difference in the two parables is that the one story illustrates the importance of humility in service, while this one illustrates the importance of preparation in this life to be chosen of God and accepted when we shall see Him.

Jesus was teaching these Jews who desired His life and who rejected Him as their Messiah that they were not worthy of the blessings that He had in store for them, that the Gentiles and individual Jews who accepted the invitation would be blessed with the things that the Jewish nation rejected, and that there must be a preparation made before they would be admitted into the presence of God. The necessary preparation was to put on the wedding garment or change their raiment. It was the custom in the East for royal guests to put on garments provided, else they would be excluded from the feasts. A rejection of the garment provided was taken as an insult and a total disregard for the one who provided the garment. It was an avowal that the guest denied the authority and despised the power of the one providing the raiment. This was exactly true of the Jews who refused the teaching of Christ, which was able to make them wise unto

salvation.

13. The Parable of the Pounds (Lk. 19:11-27)

This parable illustrates the postponement of the kingdom of God, or literally the Kingdom-of-Heaven aspect of the kingdom of God. Jesus offered Himself as the King of the Jews and had announced the kingdom of Heaven was at hand (Mt. 4:17). He was rejected by the Jews; so it became necessary to postpone the kingdom until His second coming (Mt. 11:20-24; 23:37-39; 27:25). The occasion of this parable of the pounds was that some thought Christ would immediately set up His kingdom (Lk. 19:11). He then showed them that He would have to go away and come again before the kingdom would be established.

(1) The nobleman illustrates Christ, who was going into a far country to receive for Himself a kingdom and to return (Lk. 19:12; Dan. 7:13-14).

(2) The nobleman giving pounds to his servants, saying, “Occupy till I come,” illustrates the responsibility Christ places upon His servants until His second coming (Lk. 19:13; Mt. 16:28; 28:19-20).

(3) The subjects of the nobleman rejecting him illustrates the rejection of Christ by the Jews (Lk. 19:14; Mt. 23:37-39; 27:25).

(4) The nobleman returning with power to reign illustrates Christ’s return in glory to set up His kingdom and deal with His enemies (Lk. 19:15, 27; Mt. 24:37-51; 25:31-46).

(5) The judgment of the servants by the nobleman illustrates Christ’s judging and rewarding His servants at the second coming. Some servants are going to have greater authority in the kingdom of Heaven than others, and this will be determined upon the basis of faithfulness and work accomplished for God (Lk. 19:15-19; Mt. 16:28; 25:31-46).

(6) The rejection of the servant that did not gain anything for his lord illustrates the rejection of the wicked and slothful servants, as we shall see in parables 14-18 dealt with in Lesson Forty-four (Lk. 19:20-25; Mt. 24:37-51).

(7) The pound taken from the wicked servant and given to a faithful servant illustrates the law of increase—that which is used increases (Lk. 19:26;

6:38; 2 Cor. 9:6-10).

14. Parables of Matthew 24–25

These are the parables of the fig tree, the goodman of the house, the faithful and evil servants, the ten virgins, and the talents. They will be dealt with in Lesson Forty-four in the exposition of Mt. 24–25.

Questions on Lesson Thirty-one

1. Define the word “kingdom.”
2. Define the terms “kingdom of Heaven” and “kingdom of God.”
3. What are the main subjects of the four gospels?
4. Was the kingdom of Heaven accepted by the Jews?
5. Has the literal kingdom of Christ on Earth been set up? When will it be set up?
6. Who rules the Earth at the present time? Prove.
7. What is the kingdom of Heaven during this age? Prove.
8. Explain the usage of the terms “kingdom of Heaven” and “kingdom of God” in parallel passages?
9. Give at least six definite contrasts between the two kingdoms, proving that they are not the same.
10. Explain entrance into the two kingdoms.
11. Define the word “parable” and what is the more common word for it used today?
12. Should we understand the words in the Bible to mean what they do outside the Bible?
13. Are men free to give their own interpretations of parables?
14. Give a gist of the use of parables in the Old Testament.
15. State the nature of parables.
16. State fully the purpose of parables.
17. Give some rules governing the interpretation of parables.
18. Name at least ten Kingdom-of-Heaven parables and the truths they illustrate.
19. Give the true interpretation of the eight parables of Mt. 13.
20. Give the true interpretation of the parable of the unmerciful servant.
21. Give the true interpretation of the laborers in the vineyard.

22. Give the true interpretation of the parable of the householder.
23. Give the true interpretation of the parable of the marriage feast.
24. Give the true interpretation of the parable of the pounds.
25. State fully why details of parables should not be used as the basis of doctrines.

32. THE OLD AND NEW COVENANTS

THE OLD AND NEW COVENANTS

I. Biblical Proof That the Old Covenant Was Entirely Abolished

1. The whole law of God and Moses, including the Ten Commandments, and all the civil and ceremonial laws based upon the Ten Commandments, were done away with and abolished in Christ on the cross and the New Covenant now takes the place of the old one. This is plainly stated in 2 Cor. 3: “Who hath made us able ministers of the new testament . . . if the ministration of death, written and engraven in stones (the Ten Commandments); was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance which was to be done away. For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that (the Old Covenant) which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that (the Old Covenant) which is done away was glorious, much more that (the New Covenant) which remaineth is glorious . . . not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that (the Old Covenant) which is abolished: But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which is done away in Christ” (2 Cor. 3:6-15; Col. 2:14-17; Eph. 2:15). The word “vail” in this verse 14 is not in the original Greek, so it is not only the vail that is “done away,” but it is the Old Covenant itself which is done away in Christ on the cross.

Some people may need an interpreter to explain this simple passage, but to the common reader it is clear that the Old Covenant has been “done away” and “abolished” entirely and the New Covenant has taken its place. The Ten Commandments were the only part of the law that were written and engraven on tables of stone, so they were done away with on the cross (Exod. 24:12; 31:18; 32:15; 34:1-4, 27-35; Deut. 4:13; 5:22; 10:4). Some people argue that it was only the glory of the Old Covenant that was done away, but what good is an Old

Covenant that has lost its glory? Why contend that we should keep it when we have a better and a New Covenant that is more glorious and which remains in force? Paul argues that the Old Covenant was given in glory, so if its glory is done away the covenant itself is also done away. Leaving out the second “glory” in verse 7 and the second “vail” in verse 14, which are not in the original Greek, we have the fact plainly stated in both verses that it is “the old testament; which is done away in Christ.” In verse 15 the Old Covenant is called “Moses” thus proving that Moses gave the Ten Commandments.

Note the following contrasts between the Old and New Covenants is 2 Cor. 3: the first is “old” and the second is “new”; the first brought “death” and the second brings “life”; the first was “glorious” and the second is “much more glorious”; the first brought “condemnation” and the second brings “righteousness” which frees from condemnation (Rom. 8:1-4); the first was of “the letter” and the second is of “the Spirit”; the first had “no glory” in comparison to the second “by reason of the glory that excelleth”; the first was “done away” and “abolished” and the second “remaineth”; the first came by “Moses” and was “done away in Christ”; the first required a vail to hide the glory because it was “the ministration of death” but the exceeding glory of the second can be looked upon with “open face” because it is “the spirit that giveth life”; and the first brought blindness and bondage while the second brings enlightenment and liberty and changes character by the Spirit of the Lord.

A mere change in administration of the Old Covenant, the failure of either party in keeping it, or the place where it is written does not change the covenant from an old to a new one, nor does such change its glory in any sense. Although some may argue and try to get around this plain Scripture which says three times that the Old Covenant was “done away” and once that it was “abolished” in Christ. Any change in the administration of a contract or the terms of a will would not change the will or contract itself. A will or a contract itself would have to be changed or a new one take the place of the old one if it would be “done away” and “abolished” as is here stated of the Old Covenant.

Why any cult, if its devotees had the slightest degree of honesty and faith that the Bible is the Word of God, would change the Word of God to fit some human theory is more than one can imagine. It would be much easier to accept the plain words of God, and if human theories do not harmonize with them to throw such theories away and stick by God and His Word on all questions.

2. Christ came to “fulfill” the law before He “abolished” it on the cross (Mt. 5:17, 18). The Greek word for “fulfill” is plero, “to satisfy,” “execute,” “finish,” “end,” “make complete,” and “cause to expire.” It is translated “fulfilled” in connection with many prophecies which came to an end when they were fulfilled (Mt. 1:22; 2:15, 17, 23; 4:14; 8:17; 12:17; 13:35; 26:54-56; 27:9, 35; etc.). That the law also ceased to be in force when it was “fulfilled” is clear from Mt. 11:13; Lk. 16:16; 24:27, 44; Gal. 3:19-25. The law was only a shadow of things to come and when these realities came the mere type, picture, or shadow of them was no longer needed (Col. 2:14-17; Heb. 4:1-11; 8:1-6; 9:1-10; 10:1-18).

3. “The law was given by Moses, but grace and truth came by Jesus Christ” (Jn. 1:17). This not only proves that the law was not made known before Moses, but that it was replaced by the New Covenant of grace and truth when Christ came.

4. Law keeping was not required by the apostles: “But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them [Gentile Christians], and to command them to keep the law of Moses. And the apostles and elders came together for to consider of this matter. And when there had been much disputing, Peter rose up, and said . . . 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 . . . Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, after this [the Church Age] I will return, and will build again the tabernacle of David, which is fallen down, and I will build the ruins thereof, and I will set it up . . . Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: But that we write unto them, that they abstain from fornication, and from things strangled, and from blood. For Moses of old time hath in every city them that preach him [his law, the Old Covenant], being read in the synagogues every sabbath. Then pleased it the apostles and elders and the whole Church to send men . . . they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles . . . Forasmuch as we have heard, that certain which went out from us [Jews in the early Church who have been under the law from birth] have troubled you with words, subverting your souls, saying, ye must be circumcised, and keep the law: to whom we gave no such commandment . . . 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 [all fleshly lusts as in Gal. 5:19-21]; from which

if ye keep yourselves, ye shall do well" (Acts 15:5-29).

The apostles here did away with all keeping the law and circumcision and stated in no uncertain terms that Gentiles were not to keep the Law of Moses, which included the old Jewish sabbath. This is the Christian position in all this age. However, if this decision could have been made by some modern teachers it would have been law and sabbath-keeping as the sum total of salvation.

Included in this apostolic decree that Christians are not to keep the law in any detail, was the very sign of law-keeping which was abolished—circumcision. Even those who keep the Jewish sabbath do not practice this, thus proving again their inconsistency in requiring men to keep a law they themselves do not keep (Exod. 12:44-48; Lev. 12:3; Jn. 7:22-23). Circumcision was required as a sign of the covenant that God made with Abraham (Gen. 17:9-14). The New Covenant does not require it (Rom. 4:11; 1 Cor. 7:18; Gal. 2:3; 5:1-5). This change proves that the New Covenant is not the same as the one made with Abraham as taught by some people today. If it is the same covenant circumcision would also be required in the New Testament.

5. Concerning meats and sabbath days: "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it . . . But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ . . . So then every one of us shall give account of himself to God. Let us not therefore judge one another any more" (Rom. 14:1-13; Gal. 4:9-11; Col. 2:14-17). If the Law of Moses, including the fourth commandment, was in force in the New Covenant, the above statements would never have been written by Paul. Each Christian can do as he pleases concerning the sabbath and he is not to be judged by his brother "any more."

6. Christian experiences do not come by the law: "Received ye the Spirit by the works of the law, or by the hearing of faith? . . . the law is not of faith: but, the man that doeth them [things of the law] shall live in them . . . how turn ye again to the weak and beggarly elements, whereunto ye desire to be in bondage?" (Gal. 1:6-9; 2:15-21; 3:1-12, 19-25; 4:1-3, 19-31; 5:1-9, 11-21). Ye observe days, and months, and times, and years [that the law required]. I am afraid of you, lest I have bestowed labour upon you in vain" (Gal. 3:1-12; 4:9-11). Going back to observe sabbaths according to the law is spoken of here as going back into the

bondage of the law. If one does this “he is a debtor to do the whole law” (Gal. 5:3).

7. The law “was added because of transgressions, till the seed [Christ] should come to whom the promise was made . . . But before faith came [that Christ brought in the gospel and the New Covenant, Heb. 12:1, 2], we were kept under the law, shut up unto that faith which should afterwards be revealed . . . Wherefore the law was our schoolmaster to bring us to Christ that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster” (Gal. 3:19-25). Not being “under” law is here explained as being out from under its authority like one who is no longer under a schoolmaster when he graduates from school. The law is not in force and it has no claim or authority over the person under the New Covenant. He is under the obligation to keep the New Covenant laws and commandments, which include new laws that were never part of the Old Covenant, as well as those old laws that God saw fit to make a part of the New Covenant.

8. The law, including the Ten Commandments, has been “cast out”: “Tell me, ye that desire to be under the law, do ye not hear the law. For it is written, that Abraham had two sons . . . he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. which things are an allegory: for these are the two covenants; the one from mount Sinai, which gendereth to bondage, which is Agar (Hagar) . . . 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 . . . Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that is born after the Spirit, even so it is now. Nevertheless what saith the Scripture? Cast out the bondwoman [the first or Old Covenant from Mount Sinai] and her son [those under the law]: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman [the old “ten commandment” covenant and its many laws], but of the free [the New Covenant]. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage [the Old Covenant] . . . For I testify again to every man that is circumcised [no man had any part in the Old Covenant unless he was circumcised], that he is a debtor to do the whole law” (Gal. 4:21-31; 5:1-5, 18).

Modern law keepers never mention this passage, for there is no possible way for them to explain such simple language as the Old Covenant “from Sinai” being

“cast out” with all its sons who are under bondage and death. The Old Covenant of commandments that brought death has no more relationship to people under the New Covenant than Hagar and Ishmael had with Sarah and Isaac. Abraham was the father of both Ishmael and Isaac, but Ishmael had no part in Isaac’s inheritance (Gen. 21:9-21). God was the author of both covenants, but one was designed to bring death and guilt of sin, and the other was designed to bring life and freedom from sin. There can be no keeping of both, for the reasons given in Point 12 below.

9. The law was a covenant of types and shadows and was abolished when the realities of those shadows appeared. “Having abolished in his flesh the enmity [the law of bondage and death], even the law of commandments contained in ordinances . . . blotting out [making void] the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross . . . let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body [or reality of which those things were mere shadows] is of Christ” (Eph. 2:15; Col. 2:14-17).

Followers of Moses today naturally attempt to explain away some of the New Testament passages which state that the old law or covenant has been “abolished,” but the more they attempt such an impossible job the more ridiculous their position becomes. It is like trying to sink a battleship with a blow gun. It cannot be done. In trying to explain away the passages mentioned above they say that “the law of commandments” referred to the ceremonial law, and that “the sabbath days” of Col. 2:14-17 were the ceremonial sabbaths and not the weekly sabbath.

It is strange that they take this position for wherever “commandments” and “sabbath days” are found at every other place in Scripture they argue that they refer to the Ten Commandments and the weekly sabbaths. This only magnifies the inconsistency of their doctrine as well as their plain and open rebellion against the Word of God. If they are the sole representatives of God on Earth as they claim it is strange that they would fight God and His own Word.

Regardless of what Old Covenant disciples say about these passages, it is certain that Paul was not one with them because he did not one time require men to keep any certain day, especially the old fourth commandment sabbath. The Greek word for “sabbath” is in the plural and the word “days” is not in the original

language, so it should read “sabbaths.” It is the same Greek word used of the weekly sabbaths in 59 other places, so it must refer to the weekly sabbath as well as any other sabbath of the Old Covenant.

The weekly sabbath as well as the other sabbaths are part of the ordinances given by God to Moses. The weekly sabbath was the first of eight feasts of the Lord in Lev. 23, “Concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these are my feasts. Six days shall work be done: but on the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the Lord in all your dwellings.” After commanding this weekly “feast” and “holy convocation” the Lord next commanded the seasonal “feasts” and “holy convocations,” which were to be kept “in their seasons” (Lev. 23:2-4). Thus we have a “weekly feast” and “seasonal feasts” and all were to be “holy convocations” and times of rest and holy worship.

In Lev. 23:38, after giving the seven seasonal feasts, which were given after the weekly feast, the Lord said, “These are the feasts of the Lord . . . Besides the sabbaths of the Lord,” referring to the weekly sabbaths, thus proving that the word “sabbaths” includes the weekly sabbath as much as it does all other sabbaths. See also Exod. 31:13-17; Ezek. 20:12, 20, or any place where “sabbaths” is found, and one will have to acknowledge that the weekly sabbath is included in the word “sabbaths” in Col. 2:14-17.

All these “feasts” were to be observed “for ever” (Lev. 23:14, 31, 41), so the theory of some that the weekly sabbath is the only eternal feast is unscriptural. All eight feasts were part of one eternal law that would have continued eternally if man could have kept his part of the contract. Since man could not keep it and there was no provision in it to make a man righteous and capable of keeping it, then it had to be set aside for the New Covenant which does not have faults like the old one, as seen in Points 11 and 12 below. When the old law was “abolished,” the weekly sabbath (the sign of the Old Covenant to commemorate the deliverance from Egypt) was done away, with all other sabbaths and parts of the old law. The fact is, that eternal terms are used profusely in the so-called ceremonial part of the Law of Moses, but not one time are they used in connection with the Ten Commandments of Exod. 20:1-17, Deut. 5:1-21, so it can be proven with more authority that the ceremonial part of the law was external and the Ten Commandments were temporary if we are going to use eternal terms as the basis of proof.

The Greek word for “ordinances” is dogma, “a civil or religious law” (Lk. 2:1; Acts 16:4; 17:7; Eph. 2:15; Col. 2:14). As we have already proven and will see more fully in Point X, below, the Ten Commandments were part of God’s law to Israel, and since the whole law has been abolished, there are no grounds to prove that the law of commandments in Eph. 2:15 refers to all the laws except the Ten Commandments. If such commandments were the basis of the whole law as all men agree, then they would have to be included in the law of commandments that was abolished in Christ on the cross. As we have seen in Point I above, it is the Ten Commandments that are singled out as having been “done away” and “abolished.” As we have seen above, the weekly sabbath is part of the ceremonial law. Therefore, when men admit that the “sabbaths” in Col. 2:14-17 refer to the ceremonial sabbaths they state the truth, but this does not mean that the weekly sabbath is not included in all the old law ceremonial sabbaths.

10. The old law was imperfect and had to be changed. Christ came “after the order of Melchisedec” and not after the Levitical priesthood which could not bring perfection and under which “the people received the law . . . For the priesthood being changed, there is made of necessity a change [abolishment] also of the law . . . For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did . . . By so much was Jesus made a surety of a better testament. . . . For the law maketh men priests which have infirmity; but the word of the oath, which is since the law, maketh the Son, who is consecrated for evermore. . . . But now hath he obtained a more excellent ministry [than Old Covenant priests], by how much also he is the mediator of a better covenant, which is established upon better promises. For if that first covenant [from Sinai, Gal. 4:21-31] had been faultless, then should no place have been sought for the second. But finding fault with them, he saith . . . a new covenant, he hath made the first old [obsolete]. Now that [Old Covenant] which decayeth [is obsolete, discarded] and waxeth old is ready to vanish away [to be abrogated]. Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary . . . Which was a figure for the time then present. . . . Which stood only in meats and drinks, and divers washings, and carnal [human] ordinances, imposed on them until the time of the reformation [setting things right of the new order] . . . for this cause he is the mediator of the new covenant, 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 [the New Covenant was not in force until Christ died]. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept [including the Ten Commandments] to all the people according to all the law, he took the blood of calves and of goats . . . and sprinkled both the book and all the people, Saying, this is the blood of the testament which God hath enjoined unto you . . . For the law having a shadow of good things to come, and not the very image of the things can never . . . make the comers thereunto perfect . . . Then said he, Lo, I come to do thy will, O God. He taketh away [abolishes] the first [Old Covenant], that he may establish the second [New Covenant]" (Heb. 7:11-12, 22, 28; 8:6-13; 9:1, 9, 10, 15-22; 10:1-18).

The word "establish" here means to enact the laws of the New Covenant, while the word as used in Rom. 3:31 means that the righteousness of the Old Covenant is upheld in the New Covenant by fulfilling that righteousness in men, not by the keeping of the old law, but by faith in Christ provided by the New Covenant (Rom. 8:1-4; Gal. 2:15-20; 3:1-14; 5:1-26).

The many passages in Hebrews and in the other points above are clear in themselves that the Old Covenant with the Ten Commandments and all the laws given to Moses were abolished, abrogated and annulled.

II. Contrasts Between the Old and New Covenants

Contrasts between the Old and New Covenants prove that they were two distinct covenants made for different purposes and to be in force at different times:

1. One is called "the first covenant"; the other "the second covenant" (Heb. 8:7; 9:1-18; 10:1-9).

2. The first is called "the old covenant"; the second is called "the new covenant" (Mt. 26:28; 2 Cor. 3; Heb. 8:13).

3. The first covenant was given by Moses; the second by Jesus Christ (Jn. 1:17; Gal. 3:19; Heb. 9:15; Mt. 26:28).

4. One is "the law of Moses"; the other "the law of Christ" (Acts 13:39; Gal. 6:2).

5. One is "the law of sin"; the other is "the law of righteousness" (Rom.

7:7-25; 8:1-4; 9:31).

6. One is the law of “the flesh”; the other is “the law of the Spirit” (Rom. 7:5, 6; 8:1-4; Gal. 5:16-26).

7. One is “not of faith”; the other is “the law of faith” (Gal. 3:12; Rom. 3:27).

8. One is the “yoke of bondage”; the other is “the law of liberty” (Gal. 5:1; Jas. 1:18-25).

9. One is brought to an end by Christ (Rom. 10:4; 2 Cor. 3:14; Heb. 10:9); the other is established by Christ (Heb. 8:6; 9:15; 10:9; 2 Cor. 3:6-18; Mt. 26:28).

10. One brought death; the other brought life (2 Cor. 3:6-18; Rom. 8:1-4; Gal. 3:21; Heb. 9:15; 10:1-18).

11. One makes guilty (Rom. 3:19-20); the other justifies or makes not guilty (Acts 13:39; Rom. 3:21-31; 5:1-11).

12. One is “a shadow of things to come”; the other is the reality (Col. 2:14-17; Heb. 10:1-18).

13. One is “fulfilled” or completed; the other is still in force (Mt. 5:17, 18; 2 Cor. 3:6-18; Heb. 10:9).

14. One demanded righteousness; the other gave righteousness (Lk. 10:28; Rom. 8:1-4; Gal. 3:1-29; 5:1-26).

15. One made nothing perfect; the other made perfect (Heb. 7:19).

16. One was glorious; the other was more glorious (2 Cor. 3).

17. One was powerless to save from sin; the other saves to the uttermost (Heb. 7:11-28; 8:7-13; 9:9-28; 10:1-18).

18. One had many sacrifices; the other had only one (Heb. 9:9-14; 10:14; Rom. 6:6-13).

19. One had a changeable priesthood; the other did not (Heb. 7:23-28; 4:14-16; Rom. 8:34)

20. One remembered sins; the other forgets sin (Heb. 10:3; 8:12; etc.).

21. One had a representative and a seasonal access to God (Heb. 9:7-10); the other had a personal and daily access to God (Heb. 4:14-16; 7:25; 10:19, 20; Eph. 2:18).

22. One had a sinful ministry (Heb. 5:1-4); the other had a sinless ministry (Heb. 7:26-28; 2 Cor. 3; 1 Jn. 3:9).

23. One was given under the Levitical priesthood (Heb. 7:11, 12); the other under the present Melchisedec priesthood (Heb. 6:20; 7:11-21, 24).

24. One had an earthly tabernacle service of animal sacrifices (Heb. 9:1-10); the other had a heavenly tabernacle service of spiritual salvation (Heb. 4:14-16; 7:25; 8:1-5; 9:11-15).

25. One had a sinful mediator (Gal. 3:19); the other had a sinless mediator (1 Tim. 2:5; Heb. 7:26; 1 Pet. 2:22).

26. One had no eternal inheritance (Rom. 4:13); the other had an eternal inheritance (Rom. 8:17; Heb. 9:15; 1 Pet. 1).

27. One was ratified by animal blood (Exod. 29:1-8; Heb. 9:16-22); the other by the blood of Christ (Mt. 26:28).

28. One was a law of works; the other a law of grace (Jn. 1:17; Rom. 3:24-31; Gal. 3:10-12; Eph. 2:8, 9).

29. One brought wrath (Rom. 4:15); the other brought salvation from wrath (Rom. 5:9; Gal. 3:13, 14).

30. One could not redeem; the other could (Gal. 3:10-14; Rom. 8:1-4; Eph. 1:7; Col. 1:14; Heb. 7:25).

31. One could not satisfy God’s demands; the other one did (Gal. 2:21; Heb. 7:22; 8:6; 10:5-18).

32. One made no provision for doing miracles; the other one provided for them (Gal. 3:1-5; 1 Jn. 5:8; Jn. 14:12; Lk. 24:49).

33. Prophecy foretold the abolishing of one and the establishing of the other (Isa. 51:4; Jer. 31:33; Acts 3:22; Heb. 8:7-13; 10:4-18; Rom. 11:25-29).

34. One had a fleshly sign of obedience (Acts 7:8; Rom. 2:25); the other did not (Rom. 4:11; 1 Cor. 7:18).

35. One was too weak to overcome sin; the other gave victory over sin (Rom. 6:1-23; 8:1-4; Eph. 2:8, 9; 1 Jn. 5:1-18).

36. One was made to be changed (Heb. 7:11-22; 8:5, 6; 9:9, 10; 10:1-18; Gal. 3:19-24); the other was made to be unchanged (Heb. 7:22; 8:6; 10:9; 13:20).

III. The Old and New Covenants Illustrated

The scriptures we have studied prove that Christians are not under the law in any sense. No Christian is obligated to keep the Ten Commandments, not one of them, because they are part of the Old Covenant that was “abolished.” However, those commandments and laws of the Old Covenant that were brought into the New Covenant, the Christian is still obligated to keep, not because they were in the Old Covenant, but because they are in the New Covenant. Only men today who persist in being under the law are under it, and they are going to be held accountable for every detail of the law (Gal. 3:10-12; 5:3; Jas. 2:10). If they persist in keeping the old law sabbath, then they are responsible for not being circumcised, for not offering sacrifices and for not doing everything else the law requires.

To the Christian, the question is, does the New Covenant forbid murder, robbery adultery, etc.? If it does, then these things cannot be tolerated under the New Covenant. If the New Covenant commands a sabbath like the Old Covenant did, then the Christian is obligated to keep a certain day, but if such is not commanded in the New Covenant, then the Christian is free from that obligation.

If a contract had been made between two men to be in force up to Jan. 1, 1949, that contract would automatically cease to be in force on that date. After that date no court would recognize any part of the old contract as binding the parties. If the same two men wanted a new contract it would be up to them to make a

new one. If they did not want one detail of the old contract in the new one that would be up to them. Or, if they wanted only parts of the old contract included in the new one, they could make these parts as much in force in the new contract as they were in the old one. Only those parts of the old contract that they agreed to bring into the new contract would be in force in the new contract.

So it is with the Old and New Covenants. Those parts of the Old Covenant that God wanted to be a part of the New Covenant are as much in force under the New Covenant as they were in the old one. Israel promised to obey the Old Covenant when it was proposed by God (Exod. 19:3-8; 24:1-8). Jesus came to make a New Covenant to replace the old one, and it is only when it is accepted by man that the benefits of the New Covenant are enjoyed by man who then becomes a party to it (Mk. 16:16; Jn. 3:16-19; 1 Tim. 2:4; 2 Pet. 3:9; Rev. 22:17). If men do not accept the terms of the New Covenant, then they have to pay the original death penalty incurred by Adam, choosing it in preference to the terms of the new contract (Gen. 2:16-18; Rom. 5:12-21; Mk. 16:16; Heb. 2:3).

IV. What Part of the Old Covenant is Made a Part of the New One?

It is admitted by all denominations that the ceremonial laws are not part of the New Covenant; so it is unnecessary to discuss this point. The big question is whether the whole Ten Commandments are a part of the New Covenant or not. By an honest investigation anyone can soon find nine of the Ten Commandments in the New Covenant, but the fourth commandment, which refers to the sabbath, is nowhere to be found. *New Covenant scriptures on the Ten Commandments are:*

1. Exod. 20:3 with Rom. 5:8; 1 Cor. 13; 1 Jn. 3:1–4:21.

2. Exod. 20:4-6 with Rom. 2:22; 1 Cor. 5:10; 6:9-11; 8:1-10; 10:7, 19-28; 2 Cor. 6:16; Eph. 5:5; 1 Jn. 5:21; Acts 15.

3. Exod. 20:7 with Acts 26:11; Rom. 2:24; Col. 3:8; Titus 3.

4. Exod. 20:8-10 (Not commanded in the New Covenant).

5. Exod. 20:12 with Eph. 6:2-3; Col. 3:20; 2 Tim. 3:2.

6. Exod. 20:13 with Rom. 13:9; 1 Pet. 4:15; 1 Jn. 3:15.

7. Exod. 20:14 with Rom. 2:22; 13:9; 1 Cor. 6:9-11; Gal. 5:19-21; Heb. 13:4; etc.

8. Exod. 20:15 with Rom. 2:21; 13:9; Eph. 4:28.

9. Exod. 20:16 with Rom. 13:9.

10. Exod. 20:17 with Rom. 13:9; 1 Cor. 5:10, 11; 6:9-11; etc.

V. Why is the Fourth Commandment Left Out of the Covenant?

1. Neither God nor Jesus commanded it to be a part of the covenant, for the all-sufficient reason that they did not want it as a part of that covenant. If they had wanted it to be a part of the New Covenant it was in their power to command that it be so, as it was in the Old Covenant. But since they did not require the fourth commandment to be a part of it and since the New Covenant teaches that men are to be persuaded in their own minds as to what day they want to observe, it is the height of folly to follow a practice in any Christian organization that God did not see fit to make a part of the New Covenant (Rom. 14:1-11; Gal. 4:9-11; Col. 2:14-17). *Of all the words of Jesus on Earth there are only four references to the sabbath:*

(1) “The Son of man is Lord even of the Sabbath day” (Mt. 12:8; Mk. 2:28; Lk. 6:1-9). If He is Lord of it and did not see fit to make it a part of the New Covenant, then it certainly is presumptuous of man to make it a part of that covenant.

(2) “The sabbath was made for man, and not man for the sabbath” (Mk. 2:27). Therefore, to be bound so strictly by a day as were the Jews, would bring the bondage of the Old Covenant into the new one. (See the Jewish Talmud for the insensible slavery to a certain day).

(3) “It is lawful to do well on the sabbath days” (Mt. 12:1-12; Mk. 2:23-28; 3:2-4; Lk. 6:1-9; 13:10-16; 14:1-5; Jn. 5:9-18; 7:22, 23; 9:14-16).

(4) “Pray that your flight be not in winter, neither on the sabbath day” (Mt. 24:20). This refers to the last days when Jews will have to flee Judea from the Anti-Christ. Orthodox Jews will not travel more than a mile on the

sabbath (Acts 1:12), so Jesus warns them to pray they will not have to flee on this day in order that they might escape quickly.

Not one of these references commands Christians to keep the old law sabbath, so since it is done away along with the old law, as we have seen in Point I above, why neither God nor Jesus made the fourth commandment a part of the New Covenant can be seen from the points below.

2. The old Jewish sabbath was a particular "sign" and "token" of the Old Covenant between God and Israel: "The Lord God make a covenant with us in Horeb. The Lord made not this covenant with our fathers (not with Adam, Noah, Abraham, or any other man in the past, as some teach He did), but with us, even us, who are all of us here alive this day . . . Neither with you only do I make this covenant and this oath; but with him (of the Gentiles) that standeth here with us this day before the Lord our God, and also with him (coming generations) that is not here this day" (Deut. 5:2, 3; 29:13-15; 1 Chron. 16:17; 2 Chron. 5:10). "My sabbaths shall ye (Israel, and the Gentiles in the nation of Israel) keep: for it is a sign between me and you . . . ye may know that I am the Lord that doth sanctify you (set you apart from all people to God) . . . It is a sign between me and the children of Israel for ever" (Exod. 31:13-18). "I gave them my sabbaths to be a sign between me and them . . . They shall be a sign between me and you" (Ezek. 20:12-20). "Remember (not the seventh day of recreation when God rested, but) that thou wast a servant in the land of Egypt, and the Lord brought thee out thence through a mighty hand . . . Therefore the Lord thy God commanded thee to keep the sabbath day" (Deut. 5:15). "Remember" (Exod. 20:8) refers to the sabbath of Exod. 16:23, which was given before the Ten Commandments, and not the sabbath of Gen. 2:3, which they could not possibly remember because of not having been there.

These numerous passages show the exact purpose of keeping the sabbath between God and Israel. It was to commemorate their deliverance from slavery in Egypt when they had no rest. Only such Gentiles as came out of Egypt with the Israelites and were part of the nation of Israel were commanded to keep this sabbath and the old law (Exod. 12:49; Num. 15:15, 16).

The Old Covenant then was one between God and the nation of Israel and it never was between God and the Gentiles who were not part of Israel. Moses recognized this when he bragged to Israel that they were the only nation on Earth that had the Old Covenant laws (Deut. 4:7-10). David recognized that Israel

alone had such laws and to God they were a special people (2 Sam. 7:23; 1 Chron. 17:21). Paul taught that the Jews had an advantage over the Gentiles because of having the law (Rom. 2:17-29; 3:1, 2, 9-20; 7:1; 9:4, 5; 11:11). Jesus also recognized this when He said He was sent only to the Jews (Mt. 10:5, 6; 15:24; 21:33-46). It is through the Fall of the Jews that salvation is come unto the Gentiles (Rom. 11:11). Paul definitely said "the Gentiles, which have not the law" and thus the Gentiles were made guilty before God by other means than breaking the law (Rom. 1:21-32; 2:12-16; 1 Cor. 9:20, 21). Gentiles were not of the circumcision because they were not under the law (Exod. 12:48; Judg. 14:3; 15:18; Jer. 9:26; Rom. 2:26; 3:30; 4:9; 1 Cor. 7:18; Eph. 2:11; Gal. 2:7-14). Thus the Gentiles were not under either the Abrahamic or Mosaic covenants, which had circumcision.

It was necessary for the New Covenant to be made, so that God could save all men alike. All men had been proven guilty of sin, in Adam and by different means since, so now provision had to be made for those outside the Jewish covenant as well as for the Jews. The New Covenant and the gospel make such provision and now all men can be saved apart from any special covenant between God and Israel (Rom. 3:21-31; 4:13-25; Gal. 2:16-21; 3:1-24). Abraham's promised blessing can benefit all men alike, apart from circumcision which sealed the covenant with Abraham and Moses. Abraham received his blessing before he was circumcised (Rom. 4:9-12). Gentiles and Jews can be blessed through Christ, apart from law keeping (Gal. 3:13-14, 19-29; 5:1-26).

This promise was given to Abraham 430 years before the law (Gal. 3:17-25), and a number of years before he was circumcised (Gen. 17:9-27). This promise was one of "faith" and the law is not of faith (Rom. 4; Gal. 3:6-12). If one keeps these things in mind he can understand some statements of Paul, James, and others to Jews concerning the law that never would have been written to Gentile Christians (Rom. 2:17-29; 3:1, 2; 9:1–11:29; Jas. 1:1; 2:10, 11; etc.).

The Old Covenant was made between God and Israel, and keeping the sabbath was a particular sign or token between God and Israel to commemorate their deliverance from Egypt. There would be no object in making this sabbath a part of the New Covenant, which concerns all nations who never were delivered from Egypt. Thus the sabbath would not have the same meaning to other nations as it would to Israel, hence it was left out of the New Covenant entirely. If all men were to have a sabbath in the New Covenant, it would have to be another day and for a purpose different from the old Jewish sabbath of the Old Covenant.

This is why Christians keep Sunday—to commemorate the resurrection, the beginning of the new creation in Christ. From the standpoint of resting every seventh day and having a day of worship to God, Sunday meets all the requirements of both man and God, and is in keeping with the New Covenant and the early Christian practices as we shall see in Point VI, below.

3. The fourth commandment is the only one of the ten that was a ceremonial law. Its sole purpose was to commemorate the deliverance from Egypt (Deut. 5:15) and be a type or shadow of the rest in Christ and in eternity (Heb. 4:1-11; 10:1; Col. 2:14-17). Since it is the only commandment that had a typical meaning it is only natural that it cease to be a part of the New Covenant, which brings the reality of what it typified (Col. 2:14-17; Heb. 4:1-11). The physical and spiritual benefits of a rest day can be realized on Sunday as well as on a Saturday.

The ceremonial and memorial nature of the fourth commandment is further proven by the fact that it was for a particular people in a certain land, and because it is the only law of the ten that has been broken and can be broken without violating some moral law which affects both God and man. It is impossible to keep the fourth commandment in all lands, as proven in Point IX, below.

4. The sabbath commandment was the only one of the ten that could degenerate into a mere form without affecting the morals of human beings. All others concern moral obligations of man to God. It was the only one that could be omitted without affecting the highest good of all. No other one of the ten but the fourth commandment could be done away with and still leave a moral law that covered every need of man in his relation to both God and other men.

In Rom. 13:7-10 Paul sums up the New Covenant commandments. After listing a few he adds, “If there be any other commandment, it is briefly comprehended (summed up) in this saying, namely, Thou shalt love thy neighbor as thyself.” He did not list the fourth commandment here or elsewhere as being necessary in the New Covenant. If it was half as important as some teach that it is, it certainly would have been listed with other commandments at least one time in the New Covenant. It was of no moral value, and since its religious and physical benefits could be enjoyed as well on any other day, it is no longer necessary in the New Covenant as it was in the Old.

5. It was foretold that the sabbath would be abolished because it had become

something to be abhorred by God. The reason God hated it was because of the sins and hypocrisy of Israel in keeping the sabbath which was a “sign” between Him and Israel. “I will cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts” (Hos. 2:11). “Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them” (Isa. 1:10-15).

6. The prophets not only predicted that God would do away with the old sabbaths of the Old Covenant, but that He would make a New Covenant with Israel when their Messiah would come to Earth to set up His kingdom (Isa. 42:6; 49:8; 59:21; Jer. 31:31-40; 32:37-44; Ezek. 36:24-38). The New Covenant was made at the first advent of Christ, but was not accepted by Israel and will not be until the second advent, as explained in these passages and in Rom. 11:25-29; Heb. 8:8-12; 10:16-18; Mt. 23:37-39.

In Ps. 78:1, 2 it was predicted that the Messiah would open His mouth and utter a “Law” and speak things kept secret from the foundation of the world. This was fulfilled in Mt. 13:35; Jn. 1:17; 12:49, 50; 14:15, 21-24; Acts 1:2. Therefore, the old theory that the New Covenant was made known to Adam, Abraham and all other men, and that it is the same as the Old Covenant, is unscriptural.

Disciples of Moses argue that the New Covenant is the same as the old one, the great difference being that in the Old Covenant the laws were written on stones, whereas in the New Covenant the same laws are written on the heart. It is utterly foolish to argue that the place where a contract is written makes a difference in the contract. Because it was predicted that the New Covenant was to be written on the heart does not make it the same as the Old Covenant. Even the Old Covenant was to be written on the heart (Deut. 4:9; 6:5, 6; 30:6-20; Prov. 3:1-3; 7:3; Ps. 37:31; 50:16; 119:11; Exod. 13:9; Isa. 51:7; Jer. 20:9; Ezek. 3:10). The Old Covenant was to be written on two mountains (Deut. 27); in books for the priests, kings and people (Deut. 17:18, 19; 31:9-11); and on the gates, door posts, hands, and other places (Deut. 6:6-9); but every time it was written on a new place, that did not make it a new covenant. As seen in Point III, the New Covenant was entirely a new contract that took the place of the Old Covenant, so the old Jewish sabbath of the Old Covenant naturally was done away with, for its purpose could not be the same to Christians as it was to Jews.

7. The sabbath of the Old Covenant was not a memorial of the old creation. If it was a memorial of the old creation which was cursed by sin, it is only proper that it be done away with and a new sabbath be instituted as a memorial of the new creation in Christ. It is better to commemorate the present new creation than the old creation that was cursed. The Bible, however, teaches that the Jews were to keep the sabbath as a memorial of the day they were delivered from Egypt (Deut. 5:15), so their sabbath could not possibly be the proper day for all nations to keep because they had no such deliverance. This is why it is not a day to be kept in the New Covenant. Not one Scripture says the old sabbath was a memorial of the old creation.

Because keeping the sabbath was a memorial day of the deliverance from Egypt and a typical practice of the rest in Christ to come, it could be broken and has been broken many times without the committing of moral sin. The day that Israel left Egypt was established as their sabbath (Num. 33:3; Lev. 23:5-11). Israel "marched around Jericho" (Josh. 6); "set up the tabernacle" (Exod. 40:1, 17 with Lev. 23:5-11); "searched out Canaan" (Num. 13:25); "made war" (1 Ki. 20:29; 2 Ki. 3:9; Josh. 6); "circumcised" (Jn. 7:22-23); and did other things on the sabbath and were guiltless. David and priests of old broke it and were guiltless (Mt. 12:2-5). If any other of the Ten Commandments had been broken no man would have been morally guiltless, thus the fourth commandment, being of a memorial and of a typical nature, has no place in the New Covenant where we have the rest of which it was a type and where we could never observe it as the day of deliverance from Egypt.

VI. Did Constantine and the Pope Change the Sabbath?

The disciples of Moses teach that the sabbath was changed from Saturday to Sunday by Constantine, 321 a.d., and by the Catholic Church, 364 a.d. *The following facts from history prove that they are historically wrong:*

1. The *Encyclopedia Britannica* under "Sabbath" and "Sunday" says, "In the early Christian Church Jewish Christians continued to keep the sabbath, like other points of the law . . . On the other hand, Paul from the first days of Gentile Christianity, laid it down definitely that the Jewish sabbath was not binding on Christians. Controversy with Judaizers led in process of time to direct condemnation of those who still kept the Jewish day . . . In 321 a.d. Constantine made the Christian sabbath, Sunday, the rest day for the Roman Empire, but it was observed by Christians for nearly 300 years before it became a law by

Constantine."

This encyclopedia gives a number of dates from Constantine to modern times when rulers have made laws concerning Sunday keeping, but it would be foolish to argue that every time someone made a law like this that he changed the sabbath from Saturday to Sunday, as some claim in the case of Constantine. Constantine merely accepted the Christian sabbath, Sunday, as the day of worship when he embraced the Christian religion. He did not change any day of worship for Christians. He changed the day of worship for pagans in the Roman Empire. The Laodicean Council in 364 a.d. did not change the day of worship for Christians from Saturday to Sunday. It merely confirmed the practice of Christians for 300 years or more, and made a definite decree that Christians should not work on Sunday.

2. The New International Encyclopedia on "Sunday" says, "For some time after the foundation of the Christian Church the converts from Judaism still observed the Jewish sabbath to a greater or lesser extent, at first, it would seem, concurrently with the celebration of the first day; but before the end of the apostolic period, Sunday, known as the Lord's day, had thoroughly established itself as the special day to be sanctified [set apart] by rest from secular labor and by public worship. The hallowing of Sunday appears incontestably as a definite law in the Church by the beginning of the fourth century; and the Emperor Constantine confirmed the custom by a law of the state."

3. The Catholic Encyclopedia on "Sunday" says, "Sunday was the first day of the week according to the Jewish method of reckoning, but for Christians it began to take the place of the Jewish sabbath in apostolic times as the day set apart for public and solemn worship of God." This volume quotes a number of early Christian writings of the first, second, and third centuries to prove that Sunday was kept by Christians from the earliest times.

On pages 440-468 in *Bible Readings for the Home Adventists* give a number of quotations from modern Catholic writers proving that Catholics changed the sabbath from Saturday to Sunday, but this proves nothing. They are mere boasts of modern men in trying to magnify the authority of the Roman Church and its pope. The authoritative Catholic Encyclopedia above does not confirm these recent claims of Catholics, which must be rejected as well as the Adventists' claims, for they are not true to history. There was no Roman pope ruling the whole Christian world for centuries and yet Christians kept Sunday as their

sabbath. On page 223 of the same book Adventists teach that the papacy came to power in 538 a.d., 217 years after Constantine made the law to keep the Christian sabbath in his empire, and 174 years after the Laodicean Council confirmed this ancient practice of Christians, and yet on page 440 of this book they claim the papacy is what changed the sabbath of the Christians from Saturday to Sunday. Consistency would certainly be an invaluable jewel in this case. How could the papacy change the sabbath long before it came into power?

4. The *International Standard Bible Encyclopedia* on "The Lord's Day" says, "The Lord's day in the New Testament occurs only in Rev. 1:10, but in post-apostolic literature we have the following references: the Epistle of Ignatius to the Magnesians, IX, 1, "No longer keeping the sabbath but living according to the Lord's day, on which also our light arose . . . Acts 2:46 represents the special worship as daily. But this could not continue long . . . A choice of a special day must have become necessary, and this day would, of course, have been Sunday . . . Uncircumcised Gentiles, however, were free from ally obligation of sabbath observance . . . No observance of a special day of rest is contained among the 'necessary things' of Acts 15:28, 29 . . . A given day as a matter of divine obligation is denounced by Paul as forsaking Christ (Gal. 4:10), and sabbath-keeping is condemned explicitly in Col. 2:16. As a matter of individual devotion to be sure, a man might do as he pleased (Rom. 14:5, 6), but no general rule as necessary for salvation could be compatible with liberty wherewith Christ has made us free (Gal. 2:1-21; 3:1-14; 5:1-4, 13)."

5. We next quote from the ten volumes called, *The Ante-Nicene Fathers*, the writings of the early Church Fathers down to 325 a.d. and before Constantine and the Catholic Church are supposed to have changed the sabbath from Saturday to Sunday:

> (1) Ignatius, Bishop of Antioch, who lived at the time of the apostles, 30-107 a.d. He, like Polycarp, was a disciple of St. John and one who should know Christian practice among the early Christians as to the sabbath. He wrote, "And after the observance of the sabbath [that the Jews kept], let every friend of Christ keep the Lord's day as a festival, the resurrection day, the queen and chief of all days of the week . . . on which our life sprang up again, and victory over death was obtained in Christ . . . it is absurd to speak of Jesus Christ with the tongue, and to cherish in the mind a Judaism which has come to an end . . . If any man preach the Jewish law unto you, listen not to him. For it is better to hearken to Christian doctrine from a man

who is circumcised, than to a Judaism from one uncircumcised" (Vol. I, Pages 63-82).

(2) In the epistle of Barnabas, ascribed to Paul's companion by Clement, Origen, and others, we read, "He says to them, 'your new moons and your sabbaths I cannot endure' (Isa. 1:13). Ye perceive how He speaks: Your present sabbaths are not acceptable to me . . . I will make a beginning of the eighth day, that is, a beginning of another world. Wherefore, also we keep the eighth day with joyfulness, the day on which Jesus rose again from the dead" (Vol. I, Page 147).

(3) Justin Martyr, a Gentile born near Jacob's well about 110 a.d. writes, "And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read . . . But Sunday is the day on which we hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Saviour on the same day rose from the dead" (Vol. I, Page 186).

In his dialogue with Trypho, a Jew, Justin Martyr says, "Is there any other matter, my friends, in which we are blamed, than this, that we live not according to the law, and are not circumcised in the flesh as your forefathers were, and do not observe the sabbaths as you do . . . Christians would observe the law, if they did not know why it was instituted . . . For we too would observe the fleshly circumcision, and the sabbaths, and in short all feasts, if we did not know for what reason they were enjoined you . . . How is it, Trypho, that we would not observe those rites which do not harm us—I speak of fleshly circumcision, and sabbaths, and feasts? . . . The Gentiles, who have believed in Him, and who have repented of their sins . . . shall receive the inheritance along with the patriarchs . . . even although they neither keep the sabbath, nor are circumcised, nor observe the feasts . . . Christ is useless to those who observe the law . . . The sabbath and sacrifices and offerings and feasts . . . have come to an end in Him who was born of a virgin . . . But if some, through weak-mindedness, wish to observe such institutions as were given to Moses . . . along with their hope in Christ . . . they shall probably be saved" (Vol. I, Pages 199-218).

(4) Tertullian, presbyter of the North-African Church, who was born about 145 a.d., writes, "The Holy Spirit upbraids the Jews for their holydays.

‘Your sabbaths, and new moons, and ceremonies my soul hateth . . . But us [Christians], to whom sabbaths are strange . . . to the heathen each festive day occurs but once annually: you [Christians] have a festive day every eighth day . . . others suppose that the sun is the god of the Christians, because it is a well-known fact that we pray towards the east, or because we make Sunday a day of festivity . . . you who reproach us with the sun and Sunday should consider your own proximity to us. We are not far off from your Saturn and your days of rest . . . It follows, accordingly, that, in so far as the abolition of carnal circumcision and of the old law is demonstrated as having been consummated at its specific times, so also the observance of the sabbath is demonstrated to have been temporary” (Vol. III, Pages 70, 123, 155, 313-314).

(5) In The Teachings of the Twelve Apostles, written about 80 a.d., we read, “But every Lord’s day [Sunday] do ye gather yourselves together, and break bread and give thanksgiving” (Vol. VII, Page 381).

(6) In the Constitutions of the Holy Apostles (2nd century) we read, “Break your fast . . . the first day of the week, which is the Lord’s day . . . After eight days let there be another feast observed with honor, the eighth day itself” (Vol. VII, Page 447).

(7) In The Teachings of the Apostles, written 105 a.d., we read, “The apostles therefore appointed: . . . on the first day of the week let there be service and reading of the Holy Scriptures, and the oblation [Lord’s Supper]: because on the first day of the week our Lord arose upon the world, and ascended to heaven” (Vol. VIII, Page 668).

(8) Irenaeus, 178 a.d., in arguing that the Jewish sabbaths were signs and types and were not to be kept since the reality of which they were shadows has come, says, “The mystery of the Lord’s resurrection may not be celebrated on any other day than the Lord’s day and on this alone should we observe the breaking of the Paschal Feast . . . Pentecost fell on the first day of the week, and was therefore associated with the Lord’s day.”

(9) Clement of Alexandria, 174 a.d., says, “The old seventh day has become nothing more than a working day.”

(10) Theophilus, pastor of Antioch, 162 a.d., says, “Both custom and reason

challenge us that we should honor the Lord's day, seeing on that day it was that our Lord completed His resurrection from the dead."

(11) Origen, about 200 a.d., says, "John the Baptist was born to make ready a people for the Lord, a people for Him at the end of the covenant now grown old, which is the end of the sabbath . . . It is one of the marks of a perfect Christian to keep the Lord's day."

(12) Victorianus, 300 a.d., says, "On the Lord's day we go forth to our bread and giving of thanks. Lest we should appear to observe any sabbath with the Jews, which Christ Himself the Lord of the sabbath in His body abolished" (Section 4, On the Creation).

6. Eusebius, the Father of Church History, who made a history of the time between the birth of Christ and Constantine, and who lived 265-340 a.d., says, "From the beginning Christians assembled on the first day of the week, called by them the Lord's Day, for the purpose of religious worship, to read the Scriptures, to preach and to celebrate the Lord's Supper . . . the first day of the week on which the Saviour obtained the victory over death. Therefore, it has the pre-eminence, first in rank, and is more honorable than the Jewish Sabbath."

Many other ancient testimonies could be given, as well as scores from more modern writers, but these are sufficient to prove that neither Constantine nor the pope or the Roman Catholic Church changed the sabbath from Saturday to Sunday. For Constantine to change the Christian sabbath from Saturday to Sunday, the Christians would have had to keep Saturday up to the time of his decree and this they did not do. No greater falsehood has ever been taught the ignorant masses than this. As we have seen, Constantine merely accepted the Christian sabbath and he did not change the Christian's day of worship at all. Early Christians called the first day the Lord's day to distinguish it from the Jewish sabbath.

The question now is not whether the early Christians were right or wrong, but it is, was it their custom to keep the first day of the week as their sabbath before Constantine? Not one statement has ever been found that contradicted the above testimony of the early Christians, who ascribe Sunday-keeping to reasons other than the one some civil or religious leader changed it. Because the early Christians all confessed that they kept the first day of the week, then they told the truth or were self-confessed liars.

Elder Andrews, the ablest historian the Adventists ever had, says in his History of the Sabbath, Page 308, “The reasons offered by the early fathers for neglecting the observance of the sabbath show conclusively that they have no special light on the subject which we in this later age do not possess.” This is a frank admission of what we are contending for. If it is as clear to us today by the plain Scripture that the old Jewish sabbath was done away with the Law of Moses, and Christians observed the first day as the Lord’s day and as the sabbath, then it is foolish for anybody to reject such simple and true light.

VII. Why Do Christians Keep the First Day of the Week?

1. Because the Lord Jesus Christ finished His redemptive work and completed His victory over death, Hell and the grave at the close of the seventh day sabbath of the old law and rested on the first day. The first day was the day of the greatest victory for God and the universe. It was the great day of triumph over sin, Satan, death, and Hell. It was the day of joy and praise because of the resurrection, which guarantees the salvation and eternal life of all men who believe (1 Cor. 15; Rom. 4:25; 5:10; Jn. 14:19; 1 Pet. 1:3; 3:21).

Why is any day kept? Because of what happened on that day. One remembers a day because of the events of that day. Israel celebrated the sabbath because of their deliverance from Egypt (Deut. 5:15) and because it typified rest that was to come in Christ (Heb. 4:1-11; Col. 2:14-17). They celebrated the Passover because their firstborn escaped death (Exod. 12). Americans celebrate the 4th of July, Nov. 11th, and other days because of what happened on those days. So it is with Christians, who celebrate the first day of the week. It is because of the resurrection of Christ when eternal redemption was obtained.

2. The first day was the day of our Lord’s special manifestations to His own disciples. And it was on the first day that Christ met with His disciples. Exactly one week later, on the second first day of the week, He again met with them (Jn. 20:19, 26). Why did the disciples meet again at the same time and at the same place? Why did Jesus delay His meeting with them for another whole week, passing up the Jewish sabbath? This was no mere accident. The Lord wanted to sanction that day as the one to be observed from that time on.

3. There is no record of Christ giving any recognition to the old seventh day sabbath of the Jews after His resurrection. Hence, His example of recognizing the first day for Christian gatherings should be sufficient, definite, and

conclusive.

4. The first day was the day of the outpouring of the Holy Spirit. Pentecost, according to the testimony of the early Church Fathers, came on the first day (See Point VI, 5, (8) above). Pentecost fell on the 50th day after the Feast of First-fruits, which typified the resurrection. The coming of the Holy Spirit had been foreshadowed and predicted and several chapters had been devoted to it in the Old Testament. His presence in the Church was to be the beginning of a new work among men in a new age (Isa. 28:9-11; Hab. 1:5 with Acts 13:41; 1 Cor. 14:21-22).

Would it not be strange that the Lord remained in the grave all through the Jewish sabbath, and the Holy Spirit stayed in Heaven until another Jewish sabbath was over and then came on the first day of the week, if the Lord had not intended to do away with the old sabbath and institute a new day? Just as Christ honored the first day by His manifestations, so the Holy Spirit honored and set His seal upon the first day by His coming and manifestation on that day. Since the Lord Jesus sanctioned it, the Holy Spirit sanctified it, and the Church has been observing it from the very beginning, there is no need for a special command to keep the first day as a memorial of the resurrection and the descent of the Holy Spirit to begin His glorious ministry among men.

At least 3,000 souls were saved on this eighth first day of the week after the resurrection of Christ, and God has been blessing every Sunday since with the salvation of multitudes, so if it is such a curse to keep Sunday and if it is the mark of the beast as some declare, God would not so bless men on this day. If God blesses only Saturday, no blessing could be possible on any other day. In the early Church God blessed “daily” and He will always continue to do so where men gather on any day in the name of Jesus (Acts 1:12-15; 2:1, 41-47). Thus God’s blessing this day at the beginning of the new order makes it as sanctified and holy as the day that He blessed at the beginning of the old creation, as well as the day that He commanded Israel to keep under the old law as typical of the coming rest and their deliverance from Egypt (Deut. 5:15; Exod. 31:13-18; Col. 2:14-17).

5. The very lack of any warning by Christ or the apostles that Sunday-keeping was to be a mortal sin and the mark of the beast that would damn the soul, is enough proof that they did not teach this theory. If it was such a sin, they surely would have warned Christians not to keep such a day. They warned them many

times against all other sins. Obviously they did not seem to care whether Christians committed this so-called sin or not. In fact, should it have been a sin, they would have committed it by starting out to keep the first day of the week and having religious gatherings on that day.

The whole Church was in ignorance of this so-called sin for eighteen centuries until about 1844 a.d. Some disciples of Moses claimed to get a special revelation that keeping Sunday was the mark of the beast and would damn the soul. As a matter of fact, a revelation or a command from Christ or anyone else was not necessary to make the change of days in this new order, for the change had been in type and prophecy, as we have seen, and when the day came it was blessed by God the Father, God the Son, and God the Holy Spirit. It was no more necessary to receive a command from God to change the sabbath than it was to change the old sacrifices, circumcision, and other Old Testament laws—changes which were so radical to the Jews at that time. Such changes had to come gradually and by the work of the Spirit. The wisdom that brought this about during the necessary transitional period and without arbitrary enforcement, is obvious.

An explicit command to keep the first day would have brought about the same formality and weakness in the New Covenant that was in the Old Covenant. The things of the New Covenant were to be spiritual and not material, external, and ritualistic, as in the old one. It would have brought about a needless issue between the Jews and Christians on a mere formal matter, and would have resulted in more harm than good to the new religion of Jesus and would have destroyed its higher, spiritual purpose. The greater and higher values of the new religion were experienced by multitudes before controversy between the two orders made it necessary to condemn the sabbaths and other rituals of the old law (Acts 15; Gal. 2; 4:9-11; 5:1-5; Col. 2:14-17; Eph. 2:15).

6. The typology of the Old Covenant makes prominent the first day of the week. At least the feasts of the First-fruits and Pentecost were typical of the resurrection and descent of the Holy Spirit, each of which took place on the first day of the week. Other feasts were held on Sunday also. At least, the feasts of Unleavened Bread and Trumpets were held on one and perhaps two Sundays, for they were seven and eight day feasts (Lev. 23:6-14, 34-39), so the old theory of modern law-keepers that no religious service was ever held on the first day of the week is unscriptural.

The regular feasts were on set dates every year and not on certain days of the

week. The Feast of First-fruits, or the harvest of grain, had to be on the 16th of April each year, and the Passover on the 14th, so the sabbaths had to be changed so that they would not Fall on these dates, for they were work days. No work could be done on the sabbath. The year had to be a 365.25-day year like our year in order that the harvest could be reaped at the same time each year. If the year was only 360 days long as some believe the natural seasons would soon be irregular with the feasts, and the grain would rot in the field (Lev. 23:4-14). Hence, the feasts were on set dates and the weekly sabbath was changed each year to a different day for seven years, so that it would never Fall on these work days.

This seasonal sabbath program could only be carried out in one section of the Earth, so it is further proven that Christians in all parts of the Earth could not observe the Old Covenant for seasons are different in various lands. Even Israel was not to observe these feasts and sabbaths out of their own land (Lev. 19:23; 23:10, 22; 25:2; 26:32; Num. 15:2, 18; Deut. 26:1).

7. God honored the first day again by giving John the book of Revelation on “the Lord’s day,” which was the first day of the week, according to the early Church Fathers quoted above (Rev. 1:10).

8. God honored the first day of the week by giving His law on that day. On the 15th day of the third month after leaving Egypt Israel camped at Sinai (Exod. 19:1; Lev. 23:5, 6 with Exod. 12:2-18) and this was on Thursday. Three days later (on Sunday) God gave the law (Exod. 19:1, 3, 11). The Old Covenant was dedicated on Monday (Exod. 24:4-8), and the same day Moses went up in the mount (Exod. 24:9-13) and seven days later (on the next Sunday) God again spoke to Moses (Exod. 24:16). God also honored worship to Him on many Sundays in Israel, as seen in 2 Chron. 7:10; 29:17; Ezra 3:6; Neh. 8:14-18; etc.

9. The early Christians always gathered for worship on the first day of the week. No record is given as to where they met on the sabbath when Christ was in the grave, but the next day we find them gathered with Christ in the midst (Jn. 20:1, 19). Another Jewish sabbath passed and no meeting was held by the Christians, but the next day we find them again gathered with Christ in the midst (Jn. 20:26-29). We find the disciples in public worship two Sundays during the ten days they waited for the Spirit to come (Acts 1:12-15) and many Sundays when they gathered “daily” after that (Acts 2:1-17). In 1 Cor. 11:17; Heb. 10:25; etc., it is clear that later on the early Christians had a set day for public assembly, and in

Acts 20:6-12; 1 Cor. 16:1, 2, it plainly states that the day they gathered was "upon the first day of the week."

Some people contend that no religious gathering was ever held on Sunday and they explain away Jn. 20:19 as the eating of the evening meal in their own apartment, as if the disciples all lived together in one place, but this is an unreasonable way to get around plain truth. In Mt. 8:14; Jn. 19:27; 20:10 we read that the disciples had their own homes, so they would not be living at one place. Regardless of what Adventists say about Acts 20:6-12; 1 Cor. 16:1, 2, the fact remains that it was on "the first day of the week" that Christians were gathered and were to bring their offerings for the poor. Whether it was morning, noon or night, it was still on "the first day of the week," and this should settle the question as far as honest men are concerned. In Acts 20 the purpose of the meeting was "to break bread" and this refers to the Lord's Supper (1 Cor. 10:16; 11:23-34).

The anti-Sunday people argue that Acts 20 refers to late Saturday night and that Paul continued his speech until Sunday morning and then traveled all day Sunday to prove that Sunday was a work day and not the sabbath. They should be ashamed to use such a childish argument, that should a man travel on Sunday it could not be the sabbath, for I know of one of these preachers who travels on the average of 170 miles every Saturday to various appointments, and this is about eighty miles farther than Paul traveled on his sabbath, so if Paul's travelling proves that the day he traveled was a work day and not a sabbath, then the travelling of this preacher, and others like him, proves that Saturday could not possibly be the sabbath. Suppose the disciples did gather on Saturday night, it still proves that it was "on the first day of the week," or Sunday, and not on Saturday the seventh day. Any honest person knows that the first day could not be the seventh day, and if Christians had a religious service on the first day, or Sunday, then the theory that there is not a record of one religious gathering on Sunday is entirely mistaken. It matters not what time of the day a meeting is held it still is on that day and not on another day.

The last scripture (1 Cor. 16:1, 2) tells the churches to take collections on the first day of the week, so that no collections would be taken when Paul arrived. How could the Christians take collections in their churches for the poor except when they were gathered together on this first day? Anti-Sunday people may know of a way to take up collections in "churches" without being gathered together, but others have not learned this secret. They can argue that this means

to lay by at home something for the poor, but nothing is said about home. It is an order for “churches” to do this, and it should be clear to anyone that collections would only be taken in gatherings of the church members.

In The Ante-Nicene Fathers we read that collections were taken up every Lord’s day for the poor, thus fulfilling the command of Paul to the churches. Thus we see from both Scripture and history that the early Christians held religious services on the first day of the week instead of on the old Jewish sabbath. No example is found in history and no command in Scripture states that Christians gathered or should gather on the seventh day, so we conclude that there are many reasons from both the historical and biblical viewpoint to explain why Christians keep Sunday as the sabbath.

VIII. Not One Time Does the Old or New Covenant Say or Teach:

1. That Sunday-keeping is a human institution.

2. That Christians must keep the old Jewish sabbath.

3. That Christians are obligated to keep any certain day.

4. That all who keep Sunday have the mark of the beast.

5. That all who keep Sunday are lost.

6. That Sunday-keeping is a Roman Catholic institution.

7. That Christians never held a religious service on the first day of the week or Sunday.

8. That the Ten Commandments were not done away when the Old Covenant was “abolished” and “done away” in Christ on the cross.

9. That the Lord’s day is the Seventh day or the old Jewish sabbath.

10. That the fourth commandment is part of the New Covenant.

11. That Christians are not to work on Saturday.

12. That the fourth commandment sabbath is not included in the “sabbaths”

that were abolished on the cross as taught in Col. 2:14-17; Gal. 4:9-11; Rom. 14:1-5; Eph. 2:15.

13. That the fourth commandment sabbath was for Gentiles except the few who were part of the nation of Israel (Exod. 12:49).

14. That the fourth commandment sabbath was a sign between God and Gentiles as is stated of God and Israel in Exod. 31:13-17; Deut. 5:12-15; Ezek. 20:12-13.

15. That Saturday is a holy day, the sabbath, a day of rest, a day of worship, or a day sanctified in the New Covenant.

16. That Saturday was the only day the apostles recognized as a day of rest and worship.

17. That Jesus instituted the old Jewish sabbath. The Bible says that God the Father gave the law and spoke in times past to men, (Heb. 1:1, 2; Rom. 1:1-3; Acts 3:21-26; etc.).

18. That men observed the sabbath for about 2,500 years from creation to Exod. 16 at which time God first commanded men to keep a certain day, according to the record.

19. That Sunday cannot be as holy as any other day sanctified or set apart for the worship of God.

20. That Christians are to be bound to a rigid slavery to any day of the week like men were bound under the Old Covenant.

IX. Christians Are Free to Keep Any Day

The New Covenant permits any day to be observed as the day of rest and worship (Rom. 14:5-6; Gal. 4:9-10; Col. 2:14-17). Some Saturday-keepers are in the habit of offering money to anyone who will prove that Sunday is the sabbath. They could offer one million dollars to anyone to prove by the New Testament that God commanded Sunday as the sabbath. We could also offer them the same amount to prove by the New Covenant that God commanded Saturday as the true Christian sabbath. It does not teach either theory.

People who claim to keep the old Jewish sabbath do not keep it as God commanded. All “cooking” (Exod. 16:23); “work” (Exod. 20:8-10); “gathering wood” (Num. 15:32); “travel” (Lev. 23:3); and “making of fires” were forbidden on the sabbath under penalty of death (Exod. 31:15; 35:2-5). All so-called sabbath keepers make or keep fires, travel long distances, and do many things that they were forbidden to do in the Old Covenant. The New Covenant says nothing about how to observe any day, but reveals that if one persists in living under the Old Covenant he is obligated to do all the law (Gal. 3:10-12; 5:1-4; Jas. 2:10). If so-called law-keepers would observe all the law one would be more impressed by them, but when they do not keep it and yet demand all men to keep it or be lost they have failed to make a point. They claim that in Judea no fire was needed to keep people warm, so they use this as an excuse to build fires and do other things forbidden by the law on the sabbath. This is no excuse for a law-breaker. It gets cold in Judea as proven in Mt. 24:15-21; Jn. 18:18.

These admissions only prove that they recognize that the law must have been for a special people in a special land, as it would have been impossible to observe certain demands of the law in all lands. For example, to keep the sabbath as the law says from sunset to sunset would mean in the far north where there are six months day and six months night that the sabbath would be a whole year long every seven years and the year of jubilee would be every 350 years instead of every 50 years as in Judea.

Then, too, if two men would start from the same point and travel around the world, one going east and the other going west, there would be two days difference in their sabbaths at the end of the journey when they met again. Which one would be keeping the true sabbath and still be saved and which one would be lost if keeping every seventh day at the same time over the world is required to be saved?

The word “sabbath” in Scripture means “rest” or “cessation from labor” and was “one day long” (Exod. 20:8-11); “two days long” (Lev. 23:6-8, 15-22); “a year long” (Lev. 25); “seventy years long” (2 Chron. 36:21); “an eternity long” (Heb. 4:9), so it is foolish to demand us to rest for any length of time in order to be saved.

It is true Christ did not command men to keep the first day holy because He came to make the New Covenant without any requirement concerning days. This is also why He did not command man to keep the seventh day holy. He kept the

old Jewish law sabbath in a sensible way because He came to fulfill the law and do away with it, as we have seen in Point I, 2, above. Hence, for people to offer money for proof that Christ kept Sunday or that He commanded men to keep the first day is completely deceptive and a play upon the ignorance of the average person who has little knowledge about the New Covenant teaching on observing certain days.

Scriptures documenting that Christ observed the old law sabbath are no proof of what men are to do in the New Covenant, which was not made until Christ fulfilled the Old Covenant. Even Christ did not observe the old sabbath like the Jews did. He proved that he was Lord of the sabbath and was not bound by it to the exclusion of good works on that day. The word “sabbath” is used 60 times in the New Testament. It is used 50 times before the New Covenant was made, so these passages should not be considered as proof concerning the sabbath of the New Covenant. Of the ten passages where the subject is mentioned in the New Covenant, one (Acts 1:12) is ignored by people who claim that they keep the old sabbath, because it mentions travel on the sabbath as being limited to less than a mile. Since they could not even carry on gospel work on Saturday if they obeyed this, it is best to ignore it and travel all they please with the excuse that they are doing God’s work. Five of the other nine passages refer to Paul going into Jewish synagogues on their sabbath, so that he could preach Christ to them while they were gathered together (Acts 13:14, 42, 44; 17:1, 2; 18:4). This is the same policy of sabbath-keeping preachers or anyone else who desires to contact the people by preaching in various lands. Two of the other four passages refer to “Moses” as the law and “the prophets” being read, not to Christians, but to the Jews in their synagogues on their sabbath days (Acts 13:27; 15:21). One of the other two passages refers to Paul going out of a city to preach to the crowds who gathered by a river (Acts 16:13). The last one definitely says that all “sabbaths” were abolished in Christ on the cross (Col. 2:14-17). See Point V concerning Jesus and the sabbath.

Thus not one passage in the New Covenant on the sabbath records a gathering of Christians on the old Jewish sabbath. Not one commands Christians to gather on this day. The purpose of preaching on the sabbath in all the passages above was to give Paul an opportunity to reach the people wherever they were gathered. There was no Christian congregation in any of these places referred to until Paul preached to the people. Christian congregations were mentioned after this and not one thing was said about Christians gathering to worship as a separate congregation from the Jews on the Jewish sabbath. On the contrary, when

Christians were mentioned any time as being gathered to worship it was on the first day, as we have seen in Point VII, 9, above. In the above passages the preaching was in “the synagogue of the Jews” and not in a Christian church.

Law-keepers make much of Paul preaching in Corinth for 78 successive sabbaths in Acts 18:4, but it does not say that he preached this many sabbaths in the Jewish synagogue during his 18 months there. On the contrary, he preached a few sabbaths (no one knows how many) to the Jews in their synagogue and when they rejected his message he went into the house of Justis where a Christian congregation was started. It was here that he continued while at Corinth and it does not say that the Christians gathered on the same day that the Jews did (Acts 19:4-19). If Paul obeyed his own teachings it would not have been on the Jewish sabbath that Christians gathered, for he taught Gentiles to get as far away from the law as possible, as we have seen in Rom. 14:5-6; Gal. 4:9-10; 5:3-4; Col. 2:14-17.

X. The Law of God and the Law of Moses Are the Same

Some people argue that the Law of Moses was only the ceremonial part of the law; that the law of God was the moral law or the Ten Commandments; and that Moses’ law was written in a book and God’s law was written on two tables of stone.

If this theory be true then we do not have God’s law any more and have not had for over twenty-five centuries since it disappeared with the ark. We do have the Ten Commandments in two books written by Moses, thus proving that they were part of the Mosaic law (Exod. 20; Deut. 5). God said that the whole law of moral and ceremonial laws made “one law” (Exod. 12:49; Lev. 24:22; Num. 15:16, 29).

Every Law of Moses was a commandment, so there were more than Ten Commandments (Exod. 7:2; 19:7, 8; 32:8; Lev. 7:38; 25:1; etc.). The ceremonial laws were given on Sinai as well as the Ten Commandments (Exod. 19:1-23; 24:12-18; 25:40; 26:30; 27:8; 31:18; 32:1-19; 33:6; 34:1-32; Lev. 7:38; 25:1; 26:46; 27:34; Num. 3:1; 15:22-23; 28:6; Heb. 8:5).

The following terms in Scripture are used interchangeably of the same law: “a law” (Deut. 33:2-4; Ps. 78:5); “the law” (194 times in Scripture, Josh. 1:7-8; 8:31-35; 22:5; 2 Ki. 17:13; Mt. 5:17; 7:12; 11:13; 23:23; Jn. 1:17; Heb. 7:11–

10:28); “my [God’s] law” (Ps. 89:30-31; Prov. 3:1; 7:2; Ezek. 22:26; Hos. 8:12-13); “the law of the Lord” (1 Chron. 16:40; Ezra 7:10; Lk. 2:22-39); “the book of the law of God” (Josh. 24:25-26; 2 Chron. 17:6-9; Neh. 8:1-13; 9:3; 10:29); “the book of the law of Moses” (Josh. 8:31; 23:6; 2 Ki. 14:6; 2 Chron. 34:14-19; Neh. 8:1); “the law of God” and “the law of Moses” (Acts 13:39; Rom. 7:22-25; Heb. 10:28); “the law of commandments” and “the handwriting of ordinances’’ (Eph. 2:15; Col. 2:14-17); “the statutes . . . ordinances . . . and the law and commandment, which he [God] wrote for you” (thus God wrote more than the Ten Commandments, Exod. 24:12; 2 Ki. 17:34-37; 2 Chron. 14:4); “the whole law . . . by the hand of Moses” (2 Chron. 33:8; 2 Ki. 17:13; 21:8; Gal. 5:3); “Moses” and “the old testament” (Acts 15:21; 2 Cor. 3:6-15; Heb. 8:6–9:10).

Many other terms are used of the one law of God and of Moses but these are enough to prove there was only one law. The Ten Commandments are spoken of as part of the Law of Moses, as is clear in Mt. 22:36-40; Rom. 2:21-22; 7:7-16; Exodus 20; Deut. 5). That God’s law was written in a book as well as on tables of stone is clear from Josh. 24:25-26. We find many statements such as “the Lord said” and “the Lord spake,” which are used 46 times in Exodus, 36 times in Leviticus, 72 times in Numbers, and 50 times in Deuteronomy, thus proving the ceremonial laws were laws of God as well as were the Ten Commandments.

XI. Could Sunday Worship Be a Part of the New Testament?

People who keep Saturday as the sabbath argue that Sunday-worship was instituted or came just three days too late to be a part of the New Testament. The theory is, to quote from these people, “Everything in the New Testament that was for Christians had to be spoken and written before Christ died, for a will cannot be written after death . . . A covenant is of no force while that which establishes it lives. Observance of the first day as a day of worship came into force three days after the death of Christ, the Testator of the New Testament, and therefore it is three days too late to become a part of the New Testament. The Lord instituted the Lord’s Supper before His death in order that it might be included in the New Testament as a Christian rite. If Jesus had waited until after His death He could not have added it to the New Covenant.”

This theory that nothing that was said or done by the Lord and the apostles after the death of Christ could be a part of the New Testament, and that everything that was a part of the New Covenant had to be spoken and written before Christ ratified the New Covenant by His own death on the cross in order to be a part of

the New Testament is unscriptural. *If this theory were true we would have to believe the following:*

1. That not one word of the New Testament is in force, for none of it was written before the death of Christ and much of it was not spoken before that time.

2. That Christ had no authority, even after he was made alive from the dead, to add to the New Testament. But anyone knows that a man who had died and then come back to life again could change any will he had made and take possession of his own property because he was alive again. The above theory would be all right if Christ had not been resurrected, but since He is alive forevermore He has a right to add to His will as He pleases (Mt. 28:18; Rev. 1:18; Heb. 3:1-6; 4:14-16; 6:20; 7:25-28; 12:2).

3. That all the commandments given by Christ to His apostles after He was resurrected could not be in force as part of the New Testament, but this is contradicted by the fact that most of the New Covenant laws and teachings were given after He was made alive (Acts 1:1-3; Jn. 16:13-15; 1 Cor. 2:10; Eph. 3:1-6; Gal. 1:11-12; etc.)

4. The great commission to preach and all other things commanded by Christ and the Holy Spirit after Christ at the ‘s resurrection are not in force; therefore, Saturday-keepers nor anyone else has a right to preach the New Testament (Mt. 28:18-20; Mk. 16:16-20; Lk. 24:46-53; Jn. 20:21; Acts 11:1-11; etc.).

5. That the decrees ordained by the apostles as well as all their writings are not inspired and in force for Christians (Acts 15:28-29; Gal. 6:11; 2 Tim. 3:16; 2 Pet. 3:2, 15, 16; 1 Jn. 2:1; 1 Cor. 7:10; 14:27; 1 Thess. 4:2; 2 Thess. 3:4; etc.). These and other fallacies we must reject as being unscriptural.

The above theory really destroys the Saturday-sabbath foundation based upon the Ten Commandments written on the two tables of stone, for these stone tables never were ratified except as part of the Old Covenant. They were not present when the Old Covenant was ratified. It was after the ratification of the Old Covenant of Exod. 19:1–24:8 that God wrote a copy of the Ten Commandments upon stones and gave them to Moses (Exod. 24:6-18). These were broken and other stones had to be made and written upon and these were further from the

ratification of the Old Covenant than were the first stones (Exod. 32:19; 34:1-35). Therefore, it is inconsistent to build a whole doctrine upon something that was not ratified in particular as a separate law from the Law of Moses, as some teach. Sunday-worship could be just as much a part of the New Covenant as any other addition made to it after it was ratified by the blood of Christ. Such is not commanded but it was practiced by the early Church, as we have seen above.

Questions on Lesson Thirty-two

1. Give plenty of biblical proof that the Old Covenant including the Ten Commandments was entirely “abolished” and “done away” to make way for the New Covenant.
2. State the contrasts between the two covenants in 2 Cor. 3.
3. Could a change in administration or a change in where a contract is written change the terms of a contract? Why?
4. What is meant by Christ fulfilling the law?
5. How does Jn. 1:17 prove two distinct covenants?
6. What decision did the early Church make concerning the Law of Moses?
7. What is the true New Testament teaching on meats and sabbaths?
8. Do men receive the Spirit by faith or by the works of the law? Prove.
9. Why was the law added and for how long?
10. Prove from Gal. 4:21-31 that the old Law of Moses was done away.
11. What was it that Christ abolished on the cross? Prove.
12. Prove from Scripture that the weekly sabbath was one of the sabbaths of the law that was done away.
13. Explain the word “ordinances” and to what does it refer?
14. Prove from the book of Hebrews that the Old Covenant has been done away and why.
15. State as many contrasts between the Old and New Covenants as you can.
16. What part of the Old Covenant is in force for Christians, if any? Why?
17. Illustrate the difference between the terms of the two covenants.
18. What part of the Ten Commandments is in the New Covenant?
19. Why was the fourth commandment left out of the New Covenant?
20. Did Jesus or the apostles command men to keep the Old Covenant sabbath?
21. What was the old sabbath a sign of and to whom?
22. What one nation on Earth was obligated to obey the Old Covenant?
23. Why was the New Covenant made and with whom?
24. Which one of the Ten Commandments was part of the ceremonial law and

had a typical meaning? What was the old sabbath a type and a memorial of?

25. What was the true nature of all the Ten Commandments except the fourth?
26. Was it predicted that the sabbaths of Israel would be abolished? Where?
27. Was it predicted that a New Covenant would take the place of the old one? When?
28. Prove from Scripture that the old sabbath was not a creation memorial.
29. Prove from history that the pope and Constantine did not change the sabbath.
30. What did Constantine do in connection with the sabbath if he did not change it?
31. Prove from history that early Christians kept Sunday as the day of worship long before Constantine and the pope are supposed to have changed the sabbath.
32. Who was the father of Church history? What day does he say Christians kept as the day of worship and religious assembly?
33. Why do Christians keep Sunday as the sabbath?
34. On which day did Christ appear to His disciples?
35. Did Christ or the apostles ever command the Jewish sabbath to be observed?
36. How did God honor the first day of the week with blessings?
37. Is the first day a prominent day in typology? Explain.
38. Prove from Scripture that early Christians always gathered on the first day.
39. State a number of things not commanded by either covenant.
40. Why is it impossible for all the world to observe the same time as the sabbath?
41. Do Saturday-keepers observe the sabbath according to the law? Why then should they demand others to keep the law? How do they break the law sabbath themselves?
42. What excuses do they give for not strictly observing the law on some points?
43. If the sabbath was to be from sunset to sunset how long would some sabbaths be in certain parts of the Earth?
44. Why did Christ and the apostles observe the Jewish sabbath before the resurrection?
45. Out of sixty passages on the sabbath in the New Testament, are men commanded in any one of them to keep the old sabbath?
46. Is there any record of a purely Christian Church keeping the old sabbath?
47. Why did Paul and others go to Jewish synagogues?
48. Prove from Scripture that the law of God and the Law of Moses were the

same law.

49. What grounds if any do some people have to prove that Sunday-worship was not a part of the New Covenant?
50. Prove from Scripture that everything in the New Covenant did not have to be spoken and written before Christ died in order to be a part of the New Covenant.

Supplement Sixteen

For Lessons Thirty-one and Thirty-two

The Plan of God is Simple

We have been showing the student in all past lessons and supplements that the plan of God for man is very simple to understand. By now you can see how literally clear the Bible is on all subjects. You have no doubt marveled at the utter simplicity of the Word of God when it is taken literally like other books. This Book has been held up to the world as a great mystery, and a book that is supposed to be so spiritual, heavenly, and supernatural that only a few designated men of God by special revelation and inside information can understand it. But while it has been interpreted and changed by men in every way conceivable it is, after all, a very simple, sane, logical, and understandable book. Our eyes are now opening to the deceptions of men and demons who have sought to mystify and confuse the simple believer as to what God simply and clearly says on the many subjects and problems of life concerning now and hereafter.

The Will of God Made Plain

We have seen that the will of God for His children is that they get from Him and His abundant supply all that is needed in this life as well as in the one to come. We have pointed out that God loves His own children infinitely more than we humans love our children; that He will give to His children all the good things of life; that His promises cover every known need of man for body, soul, and spirit for ever; that His work in providing these benefits is already completed; and that all that stands between any man and his total enjoyment of these blessings is his own failure to take the necessary revealed steps in getting them for himself.

No Excuse for Ignorance Possible

There can be no possible excuse for ignorance on your part. You know by now the will and plan of God concerning your spiritual, physical, and material needs.

We have given plenty of Scriptures to prove and to make plain what you need to know, if you desire to understand at all. You have been fully shown what the will of God is and what your responsibility is in getting what you need in life.

No Excuse for Failure to Get What You Want

There is likewise no excuse on your part for failure to get what you want in life. If you understand the simple plan of God for you, and if you believe it, then where is there room for failure to get what is promised? Have you earnestly applied yourself? Have you been convinced that God is true to His Word and that He will not fail to do as He has promised? Have you seen to it that you have given your heart to God and that you are free from sin and bad habits that turn God against men and causes separation between them and God? Have you taken the steps intelligently that we have made clear that one must take in order to attain to the known needs of your life? Do you accept the promises as true merely because they are in the Bible, or do you accept and believe them from the heart as personal words from God to you? Have you made up your mind and set your face like a flint to attain to these benefits in spite of men or demons? Have you fully determined that you are not going to be denied and that you are not going to be hindered from getting the fulfillment of the promises in your life? This is your family and gospel right as a child of God, so be bold to obtain grace so you can find help in time of need (Heb. 4:14-16; 10:19-23).

You Have a Part to Do

Remember that you have a part to do in attaining to the benefits for which Christ died. The plan is simple, the will of God is revealed and made plain, you are not in ignorance of what to do, and you should recognize mentally that there is no excuse for any failure if you will obey the truth. This is all right as far as it goes but there must be the definite action on your part. You must do more than give mental assent to truth. You must act upon it with all your heart, soul, and strength and take the necessary steps before you can experience what you want.

Every Problem of Your Life Can Be Solved

We state again that every financial problem of your life can be solved; every burden of your heart can be rolled away; every physical sickness, disease, and plague you now have can be rebuked and you can be made every whit whole; every mental condition and worry can be quickly cleared up; every spiritual lack

can be supplied; every degree of moral decay can be repaired; every sin can be forgiven; every habit can be broken; every sorrow can be healed; and every need and want of your life can be supplied by faithful conformity to the will of God by His Word. No problem can remain with you long if you will fully seek God and turn your case over to Him.

Nothing Impossible With God

You no doubt believe this already, but you must become fully-conscious of this fact in your own heart. It may help you, if you will realize that God made the sun, moon, stars, planets, and all things in the vast universe. God also made all the vast moral creations of angels and men in the universe and planned that they should conform to His will and look to Him and depend upon Him for needed grace and power for daily life. He has made an abundance for all alike. This we have proven fully in Lesson Ten. We have also seen in Lesson Twelve why the needs of men are not met, so review those two lessons. Check up on your personal needs and see where you are weak, failing, or sinful, and correct this condition in your life at once and you will be surprised at what will happen. You must confess and magnify the greatness of God and really settle the fact that God is capable of meeting every need of your life. When this is firmly established, take the next step—ask and receive and all things will be yours.

All Things Are Possible to Him That Believeth

This is a direct quotation from the eternal and unchanging Word of God (Mk. 9:23). When you fully realize that God is capable and that all things are possible with Him, then in a like manner you should settle that all things are possible with you as you cooperate with God. The man with the lunatic boy in Mk. 9 had no doubt tried every means of help. He had seen his boy suffer untold agony times without number and no parent can see this without becoming desperate to get help if there is any hope of it from any source. He had heard of Jesus and had brought his son to Him. He first sought help from the disciples of Jesus but received none. When Jesus returned from the mountain the man brought the boy to Him and told him of his desperate condition and how the disciples could do nothing. Jesus said, “O faithless generation, how long shall I be with you? how long shall I suffer you? bring him to me.” The man answered, “If thou canst do any thing, have compassion on us, and help us.” Jesus answered him, “If thou canst believe, all things are possible to him that believeth.” The man cried out with tears, “Lord. I believe; help thou mine unbelief.”

This kind of desperation and faith will always be met by God. Jesus healed the boy and presented him to his father. We have the same Jesus today, for He is alive forevermore and has the keys of Hell and of death (Rev. 1:18; Heb. 13:8). If you want benefits from God, you must have faith—simple, unwavering faith that refuses to be denied. If you don't want something enough to see to it that you do not doubt God, and that you do not take no for an answer, then you are not worthy of a favorable answer. This is all God requires of any man, but He does require it of all men alike without exception before He answers (Heb. 11:6; Jas. 1:5-8). If this is God's absolute requirement and He will not deviate from it in the least, then let it be settled with you that unwavering faith must be exercised. Get down to business and see to it that you do not waver, and the answer will be yours.

Don't Lay the Blame on God for Any Failure

Some people constantly maintain that they have all the faith in the world and that they do not waver and yet their prayers are not answered. It is sometimes hard to get such people not to blame God for the failure, and to take the blame to themselves seriously enough to consider that they could be wavering. The first thing to do in such a case is for man to clear God of all blame and take it himself. This will show a degree of honesty as well as intelligence on the part of man by first solving the problem of where the failure really is. If God has said that He will hear without exception if unwavering faith is exercised, then the blame cannot be upon Him.

The New Testament Terms of Blessings Are Clear

People can argue all they want to that God's promises are unconditional, that there is nothing man has to do to get into grace or receive any benefit of grace. In spite of this contention, there are certain conditions for man to meet in order to get the benefits of the promises of God. Not one statement in Scripture says that God's grace and promised benefits on any one point is unconditional. If the benefits are not conditional then all men would be blessed alike regardless of whether they are saints or sinners, or whether they conform to holiness and truth or not. But it is evident that all men are not blessed alike in all things, proving that there are certain things to do to get what God has promised.

We have shown to you in lesson after lesson what steps are necessary to take and what benefits you can receive from God and the best thing for you to do is to

forget the theories of men that cannot be backed up by a definite Scripture. You can see for yourself by reading the promises what you must do, so do not deceive yourself by lightly passing up these conditions. It may only be some minor failure in beginning to question the will of God and His goodness, or whether an answer would be the best for you or not. There are so many arguments of unbelief we have all heard through the years, as we have seen in Lesson Twelve, so we must throw all these questionings, unsound reasonings, and unbelieving theories aside and doggedly persist in simple and unwavering faith until the answer comes.

Ten Questions For Supplement Sixteen. Do You Know:

1. That we have plain revelations in Scripture of eternal conditions on Earth? There are many passages that speak of eternal conditions on the Earth. These will be fully explained in Lessons Forty-nine through Fifty-two, so we will merely list a few references here that speak of eternal things on the Earth. There will be an eternal kingdom (Dan. 2:44-45; 7:13, 14, 18; Isa. 9:6-7; Lk. 1:32, 33; Rev. 11:15); eternal generations of natural people (See Supplement Two, Question 2); and eternal natural conditions as we know them now except the curse and its effects. In other words, the natural conditions that would have continued if man had not fallen will be continued in the New Earth forever (Gen. 8:22; Isa. 65:17; 66:22-24; 2 Pet. 3:13; Rev. 21-22).
2. That ordinary angels do not have wings? They have appeared to man many times without wings else they would have been recognized as angels (Heb. 13:2; Gen. 18; 19; Judg. 13:6-20; Mt. 28:2-5; Acts 1:11). Only Seraphim, Cherubim, and special classes of angels have wings, as seen in Lesson Six.
3. That the theory of evolution cannot be reconciled with the biblical story of creation? The “missing link” between man and beast has never been found and it never will be, because there is no link missing between them. God created man a fully-grown intelligent person in one act, and in one day made both man and land animals as separate creatures. He gave them the law of reproduction—everything after his own kind, and that is the way it has been ever since (Gen. 1:26-31; 2:7-10; 7:14). Man has always been dealt with in all Scripture as the lord of all animals and the one responsible for any curse that is upon other creatures. There is no possible way of believing the Bible and the nonsense of evolution at the same time. Evolution is not a proven fact in any realm. Evolution is really “devilution”

and a deception to discount God and His wonderful works. If any man can conceive of the vast universe as evolving from nothing to the most intelligent man, he must have a warped brain and should be put away from society. The world's greatest scholars never have believed in evolution and they declare it is not even a science—it is only a theory—so let us forget it once and forever and remain faithful to the inspired revelation of God, the Bible. *The following ode to a fly by Rev. Thomas H. Nelson, L. L. B., illustrates how foolish such a theory is:*

"Don't be discouraged, poor little fly, You'll be a chipmunk by and by.

Ages later I can see, You'll be a full-grown chimpanzee.

Next I see with a prophet's ken, You'll take a place in the ranks of men.

And then in the great sweet by and by, We'll be angels—you and I.

Why should I swat you, dear little fly? Prospective chum of my home on high.

This is what Darwin says—not I."

4. That the ten tribes of Israel were never lost any more than the two tribes? All the tribes of Israel were scattered among the nations during the time that ten of them were supposed to have been lost (Lk. 21:24; Rom. 11). Paul, James, and others recognized this fact (Acts 26:7; Jas. 1:1; Rev. 7:1-8; Ezek. 37). All of them were lost spiritually in the same sense that Gentiles are lost (Mt. 10:5-6; 15:24). This theory will be fully discussed in Lesson Thirty-six.
5. That Christ was crucified on Wednesday instead of Friday? This is clear from the fact that He was fully three days and three nights in Hell while His body was in the tomb (Mt. 12:40; Eph. 4:7-11; Ps. 16:10) and that He arose early the first day of the week, which was after sunset Saturday (Mt. 28:1; Mk. 16:1-2; Lk. 24:1-6; Jn. 20:1-10). If he had been buried on Friday before sunset He would have been in the grave only one night and one day and this would make Jesus Himself a liar, for He said He would be there three days and three nights. This proves that He was crucified on Wednesday and was put in the tomb before sunset that day. He remained dead Wednesday night, Thursday, Thursday night, Friday, Friday night, and Saturday. He was resurrected soon after sunset Saturday, for He had been

resurrected before early morning of the first day, Sunday, as explained in the above passages. Therefore, we had better observe a “Good Wednesday” festival instead of a “Good Friday” one.

6. That capital punishment is scriptural? This can be seen by anyone reading Gen. 9:6; Exodus 20:13; 21:12, 23; Rom. 13:1-7. (See Lesson Thirteen.)
7. That God the Father is coming visibly to the Earth at the second coming of Christ? This is plainly stated in Dan. 7:9-14; Zech. 14:5; Titus 2:13. (See Supplement Seven, Question 10.)
8. That there will be planting and harvesting on Earth forever? This is clearly stated in Gen. 8:22 as continuing as long as the Earth abides, and that is forever (Eccl. 1:4; Ps. 104:5).
9. That Syria and Israel will soon make a military alliance? This is clear from the fact that Antichrist will come from Syria (See Supplement Eight, Question 10) and will make a seven-years covenant with Israel (Dan. 9:27). This we shall see fully in Lesson Forty.
10. That the Bible tells why the 144,000 Jews and the great multitude of Rev. 7 will not go up in the rapture of the Church before the future tribulation? The reason is that not one person in these two companies will be saved at the time of the rapture, for only the saved will go at that time (1 Thess. 4:16). See Supplement Six, Questions 6 and 10, and Supplement Seven, Question 2.

33. THE BIBLICAL DOCTRINE OF SALVATION

THE BIBLICAL DOCTRINE OF SALVATION

The word “salvation” is the all-inclusive word of the gospel, taking into it all the redemptive acts and processes. The word is found 163 times—118 times in the Old Testament and 43 times in the New Testament. There are seven Hebrew and Greek words translated “salvation.” They are found 388 times and are also translated by 23 other English words which mean “salvation” or some phase of it. These words are “deliverance,” “deliver,” “delivered,” “deliverers,” “save,” “saved,” “savest,” “saveth,” “saving,” “health,” “help,” “welfare,” “safety,” “victory,” “safe,” “Savior,” “Saviors,” “defend,” “avenged,” “avenging,” “rescue,” “preserved,” and “preservest.”

I. “Salvation” the All-Inclusive Gospel Word

Salvation is the great and all-inclusive word of the gospel, gathering into itself all the redemptive acts and processes such as those expressed in the doctrines of salvation listed below. One can see by these words and by the Scriptures below that salvation teaches full deliverance from dangers, troubles, sin, disease, and poverty. Salvation takes in deliverance from every phase of sin, including inbred sin, or the old man—the devil, as we shall see in these two lessons, Thirty-three and Thirty-four. It would not be a deliverance from all sin if one were still bound by sin and Satan in any form. *The following is a summary of the different words that express the different phases of salva*tion:

1. REPENTANCE—A change of mind, a new mind about God (Mt. 3:2; 4:17; Lk. 13:1-5; 24:47; Acts 2:38; 3:19; 10:43; 2 Cor. 7:9, 10; 1 Jn. 1:9).

2. CONVERSION—A change of direction, a new walk with God (Ps. 19:7; 51:13; Mt. 18:3; Lk. 22:32; Acts 3:19; Jas. 5:19).

3. REGENERATION—A change of nature, a new nature before God (Jn. 3:3-5; Rom. 3:24, 25; 2 Cor. 5:17; Titus 3:5; 2 Pet. 1:4-14).

4. ADOPTION—A change of family, a new relationship with God (Rom. 8:14-23; Gal. 4:5; Eph. 1:4; 3:15; Jn. 1:12; 3:16; 1 Jn. 3:8-10; 5:1-18).

5. WASHING—A change of morals, a new creature before God (1 Cor. 6:9-11; Eph. 4:24; 5:26; Titus 3:5; Rev. 1:5; 7:14; Jn. 15:3; Isa. 1:16-18).

6. REDEMPTION—A change of owners, a new master in God (Rom. 3:24, 25; 6:16-23; 1 Cor 1:30; 3:16; 6:19-20; Gal. 3:13; Eph. 1:7; Col. 1:14, 22; 1 Pet. 1:18-23).

7. PROPITIATION—A change of clothing, a new covering of sins before God (Rom. 3:24, 25; 4:7; 1 Jn. 2:1, 2; Ps. 32:1; 85:2; 1 Pet. 4:8).

8. GRACE—A change of favor, a new standing before God (Jn. 1:16, 17; Rom. 5:1, 2; Eph. 2:1-9; Titus 2:11-14; 2 Pet. 3:18).

9. IMPUTATION—A change of accounts, a new debt to God (Rom. 1:14; 4:1-11, 22-24; Gal. 3:6-14; Jas. 2:23; 2 Cor. 5:17-19).

10. FORGIVENESS—A change of judgment, a new pardon by God (Ps. 103:3; Eph. 1:7; Col. 2:13; 1 Jn. 1:7-9; Lk. 24:47; Acts 10:43).

11. DELIVERANCE—A change of bondage, a new liberty before God (Lk. 4:18; Gal. 5:1, 13; Heb. 10:19; 2 Cor. 3:6-18; Jas. 1:18-25).

12. FAITH—A change of confidence, a new trust in God (Mk. 9:23; 11:22-24; Rom. 1:16-17; 4:1-25; 10:9-17; Heb. 11; 12:1, 2; 2 Pet. 1:5).

13. BLOOD—A change in life, a new life from God (Lev. 17:11; Mt. 26:28; Rom. 5:1-11; 6:1-23; 8:1-13; Eph. 1:7; 1 Jn. 1:7; Rev. 1:5; 5:8-10).

14. FORBEARANCE—A change of attitude, a new patience in God (Eph. 4:2; 2 Tim. 2:24; Rom. 3:24, 25; 5:1-4; 15:4, 5; Col. 3:13; Jas. 1:3, 4).

15. RECONCILIATION—A change of friendship, a new union with God (Rom. 5:10; Eph. 2:14-16; Col. 1:20, 21; 2 Cor. 5:17-20; Heb. 2:17; 1 Cor. 6:17).

16. SUBSTITUTION—A change of victims, a new sacrifice to God (Gen. 22:8, 13; Isa. 53; Heb. 10:5-18; 1 Cor. 5:7; Rom. 12:1, 2; Heb. 13:15).

17. REPRESENTATION—A change of agency, a new representative before God (Rom. 8:26, 27, 34; 1 Tim. 2:5; Heb. 2:18; 4:14-16; 5:5-10; 7:24-28; 9:1-28).

18. NEW BIRTH AND SONSHIP—A change of parents, a new Father in God (Mt. 6:8, 9; Jn. 1:12; 3:1-18; Gal. 4:5, 6; Heb. 12:7; 1 Jn. 3:1-3; 5:1-5, 10-18).

19. HEIRSHIP—A change of fortune, a new inheritance in God (Rom. 8:17; Gal. 3:29; Heb. 1:4; 9:15; Jas. 2:5; 1 Pet. 1:4; Eph. 1:11-18).

20. PRAYER—A change of communication, a new approach to God (Mt. 6:9; 7:7-11; 21:22; Mk. 11:22-24; Jn. 14:12-15; 15:7, 16; 16:23-26; Heb. 10:19-23; 11:6; 1 Jn. 3:22; 5:14-16).

21. ELECTION—A change of office, a new position in God (Mt. 20:16; Eph. 1:4; Rom. 8:33; 1 Pet. 1:2; 1 Thess. 1:4; 2 Pet. 1:10; Jn. 15:16).

22. RIGHTEOUSNESS—A change of acts, a new obedience to God (Rom. 4:1-25; 6:11-22; 8:3; Mt. 6:33; 1 Jn. 2:29; 3:7, 10; 1 Cor. 1:30; Eph. 4:24).

23. CRUCIFIXION—A change of death, a new subjection to God (Rom. 6:3-22; 8:13; Gal. 2:20; 5:24; 6:14; 2 Cor. 5:17; Col. 3:5-10).

24. RESTITUTION—A change of dealings, a new honesty before God (Exod. 22:1-12; Lev. 6:4, 5; 24:21; Prov. 6:31; Lk. 3:8; 19:8).

25. RETRIBUTION—A change of vengeance, a new attitude before God (Mt. 5:39; 7:12; Lk. 6:27-46; 9:51-55; Rom. 12:17-21; Heb. 10:30; 1 Cor. 6).

26. RANSOM—A change from slavery, a new release by God (Job 33:24; Mt. 20:28; 1 Tim. 2:6; Gal. 5:1; 6:1; Rom. 6:3-6, 11-23; 8:1-13).

27. MORTIFICATION—A change of practice, a new conduct before God (Rom. 8:13; Col. 3:1-17; Mk. 11:24; Mt. 5:6; 1 Jn. 4:19).

28. CONSECRATION—A change of devotion, a new offering to God (Rom. 12:1; 2 Cor. 8:5; Acts 6:4; 1 Tim. 4:13-15; Heb. 13:15).

29. ASSURANCE—A change of security, a New Covenant with God (Col. 2:2; 1 Thess. 1:5; Heb. 6:11; 10:19-23; 2 Tim. 3:14; 2 Pet. 1:4-14).

30. HUMILITY—A change of spirit, a new temperament in God (Mt. 18:1-4; Acts 20:19; Col. 3:5-17; 1 Pet. 5:5, 6; Jas. 4:6-11).

31. LOVE—A change of affection, a new devotion to God (Deut. 6:5; Mt. 22:37; Rom. 5:5-8; Jn. 13:34, 35; 1 Cor. 13; 1 Jn. 3:11-18; 4:7-21; Gal. 5:21, 22).

32. JOY—A change in emotion, a new delight in God (Neh. 8:10; Ps. 16:11; 51:12; Lk. 19:37; 24:52; Jn. 15:11; 1 Pet. 1:8, 9; Gal. 5:21, 22).

33. PEACE—A change in mind, a new tranquillity in God (Acts 10:36; Rom. 5:1; 14:17; 15:13; Eph. 2:14-18; Col. 1:20; Gal. 5:21, 22).

34. LONGSUFFERING—A change in forbearance, a new endurance before God (Gal. 5:21, 22; Mk. 4:17; 2 Tim. 2:3; 4:5; Jas. 5:11; Rom. 5:1-8).

35. GENTLENESS—A change in manner, a new behavior before God (Gal. 5:21, 22; 1 Thess. 2:7; 2 Tim. 2:24; Titus 3:2; Jas. 3:17).

36. GOODNESS—A change in virtue, a new holiness in God (Gal. 5:21, 22; Rom. 15:14; Eph. 5:9; Phil. 4:8; 2 Pet. 1:3-14).

37. MEEKNESS—A change of disposition, a new humility before God (Gal. 5:21, 22; Num. 12:3; Ps. 76:9; 149:4; Eph. 4:2; Col. 3:12; 1 Tim. 6:11).

38. TEMPERANCE—A change to moderation, a new sobriety before God (Gal. 5:21, 22; Acts 24:25; 2 Pet. 1:3-14; 1 Cor. 9:25-27; Titus 1:8; 2:2).

39. REVELATION—A change of knowledge, a new doctrine from God (Mt. 11:25; 13:35; 16:17; Deut. 29:29; Rom. 1:17; 1 Cor. 2:10; Eph. 1:17; 3:1-11).

40. CONVICTION—A change in the sense of guilt, a new awakening before God (Jn. 8:9; 16:7-12; Acts 2:37; 18:28; 1 Cor. 14:24; Jas. 2:9).

41. REMISSION—A change of sentence, a new justification by God (Mt. 26:28; Lk. 24:47; Acts 2:38; 10:43; Heb. 9:22).

42. HEALING—A change in health, a new health in God (Ps. 91; 103:3; Mt.

8:17; Isa. 53; Rom. 8:11; 1 Pet. 2:24; 2 Jn. 2; Jas. 5:14-16).

43. SOUNDNESS—A change of condition, a new perfection in God (Prov. 8:14; 14:30; Ps. 91; Col. 2:10; 2 Tim. 1:7; 1 Tim. 1:10; Titus 1:9, 13; 2:1-8).

44. CREATION AND TRANSFORMATION—A change of likeness, a new image before God (2 Cor. 3:18; 5:17; Rom. 12:1, 2; 6:3-22; 8:1-13; 2 Pet. 1:3-14; Col. 3:1-17; Gal. 5:16-26).

45. SANCTIFICATION—A change of service, a new separation unto God (Jn. 10:36; 1 Cor. 6:11; 2 Tim. 2:21; Exod. 13; 30:39; 40:10, 11; Lev. 27:14-27; Jer. 1:5).

46. JUSTIFICATION—A change of state, a new righteousness in God (Rom. 3:20-30; 5:1, 9; 1 Cor. 6:11; Gal. 3:6-14; Acts 13:38, 39).

47. PRESERVATION—A change of assurance, a new security in God (Ps. 37:28; 145:20; 2 Tim. 4:18; Phil. 1:6; 1 Thess. 5:23; Jude 20-24; 1 Pet. 1:5).

48. PROVIDENCE—A change of supply, a new provision in God (Mt. 6:33; Phil 4:18; Mk. 11:22-24; Jn. 15:7, 16; Ps. 84:11).

49. BAPTISM INTO CHRIST—A change of elements, a new burial in God (Eph. 2:1-9; Rom. 6:3-6; 1 Cor. 12:13; Gal. 3:27; 5:24; Col. 2:11-17).

50. RESURRECTION—A change in substance, a new body given by God (1 Cor. 15:21-58; Phil. 3:20, 21; 1 Thess. 4:13-17; 1 Jn. 3:1-3; Jn. 5:28, 29).

51. PREDESTINATION—A change of decree, a new destiny in God (Rom. 8:28-30; Eph. 1:5, 11; 3:10, 11; 1 Pet. 1:2-13; 2 Pet. 1:4-14; 2 Cor. 3:18).

52. FOREKNOWLEDGE—A change in revelation, a new knowledge of God (Rom. 8:29; 11:2; Acts 2:23; 1 Pet. 1:2; Eph. 1:1-17; Mt. 11:25; Deut. 29:29).

53. FOREORDINATION—A change in appointment, a new future in God (Rom. 3:25; Jn. 15:16; 1 Thess. 5:9; 1 Pet. 1:20; Eph. 1:10; 2:7; 3:10, 11).

54. POWER—A change in authority, a new power in God (Lk. 24:49; Jn. 14:12-14; Mk. 16:15-20; Acts 1:8; 1 Cor. 12-14; Eph. 1:19; 3:19, 20; Heb. 2:3, 4; Mk. 11:22-24).

55. GLORIFICATION—A change of realm, a new dominion with God (Rom. 8:17, 30; Acts 3:13; Phil. 3:21; 1 Cor. 15:21-58; Rev. 5:10; 20:1-7).

56. DESTINATION—A change of dwelling, a new home with God (Jn. 14:1-3; Heb. 11:10, 13-16; 13:14; Rev. 3:12; 21:1–22:5).

57. HOLINESS—A change in living, a new conformity to God (Rom. 6:16-23; 8:1-13; 12:1, 2; 11:16; 1 Cor. 3:16-17; 6:19, 20; 2 Cor. 5:17; 7:1; Heb. 12:14; Rev. 20:4-6).

58. LIFE—a change of existence, a new eternal life with God (Jn. 3:16-20, 36; 5:24; 17:2, 3; 1 Jn. 2:24, 25; 5:11, 12; 1 Thess. 4:13-17).

59. MERCY—A change of heart, a new disposition in God (Mt. 5:7; Rom. 12:8-19; Jas. 2:13; Lk. 6:36; Phil. 2:1; Col. 3:12).

60. INSPIRATION—A change of thoughts, a new influence from God (1 Cor. 2:9-14; 2 Tim. 3:15-17; Jn. 14:16, 17, 26; 15:26; 16:7-15; 1 Jn. 2:27).

Not one of the phases of salvation listed above should be understood as a separate work from the salvation of which it is a part. One could not possibly receive salvation and not have every one of the above blessings started in him that has to do with sin. They all have an initial and instantaneous as well as a progressive aspect until they are completed in the eternal future.

Although salvation and all its various phases that deal with sin are received in the initial stages by faith when one truly repents and believes the gospel, the different phases continue in operation in the believer from the time of salvation until he receives and enters into the final stage of salvation at the rapture and resurrection (1 Pet. 1:5-9, 13; Rom. 13:11; Heb. 1:14; Phil. 3:20, 21; 1 Thess. 4:13-17; 5:23; 1 Cor. 15:51-58; 1 Jn. 3:1-3). Salvation, in the general sense of the word, includes even the redemption of all creation at the end of the Millennium (Rom. 8:17-25; Heb. 1:10-12; 12:25-28; 2 Pet. 3:10-13; Rev. 21-22; Isa. 66:22-24). If salvation takes in all creation affected by the Fall, then it is easy to see how it takes in every phase of deliverance for man in the process of redemption from its beginning to its completion.

II. Righteousness of God (Rom. 3:21-23)

The word “righteousness” (Greek, dikaiosune occurs 92 times in the New

Testament and 36 times in Romans. The Greek word dikaioma means “a righteous ordinance, a decree of acquittal,” and is translated “righteousness” (Rom. 2:26; 5:18; 8:4; Rev. 19:8); “ordinance” (Lk. 1:6; Heb. 9:1, 10); “judgment” (Rom. 1:32; Rev. 15:4); and “justification” (Rom. 5:16). *Righteousness in the Bible means:*

1. The perfection of the divine nature, whereby God is most just and holy in Himself, and in all His dealings with His creatures (Jn. 17:25).

2. The clemency, mercy, and goodness of God (Deut. 2:25; Ps. 51:14).

3. The faithfulness of God to His promises (Ps. 31:1; Isa. 42:6; 1 Cor. 10:12-13).

4. “The righteousness of Christ” is the active and passive obedience of Christ, whereby He perfectly fulfilled the law, and propitiated the justice of God so that man could obey God and receive the righteousness which is by faith, and their persons be accepted of God and received to eternal glory (Dan. 9:24; Jer. 23:6; 1 Cor. 1:30).

5. Uprightness and justice in dealing between men (Lk. 1:75).

6. Holiness of life and conversation (1 Cor. 15:34).

7. “The righteousness of God” is that righteousness which has been fully met and maintained in the atoning work of Christ on the cross, by which God is now able to save sinners and still be righteous in doing so (Rom. 1:17; 3:5, 21-22; 10:3). Under the law God required righteousness from man, but the law, instead of giving it to many, only demonstrated that he was destitute of it and needed God’s righteousness, which He now freely gives under Grace. *The following points are different phases of the righteousness of God and help us to understand it:*

(1) His righteousness is revealed in the gospel (Rom. 1:17).

(2) It is not commended by unrighteousness (Rom. 3:5).

(3) It is manifested wholly apart from the law (Rom. 3:21).

(4) It is witnessed by the law and the prophets (Rom. 3:21).

(5) It is imputed by faith apart from works (Rom. 3:22; 4:3, 22).

(6) It is for all who believe (Rom. 3:22).

(7) It is freely given to us through redemption (Rom. 3:24-26).

(8) It is the righteousness of faith because it is apprehended and applied by faith in Christ and His work (Rom. 4:5, 11, 13; 9:30; 10:6).

(9) It is the righteousness of faith because all the righteousness of God, which He required in order to redeem man, was fully met by Christ and now God is righteous in justifying all who believe (Rom. 5:18).

(10) It is the medium of grace unto eternal life by Christ (Rom. 5:21).

(11) It is the controlling factor in the lives of saints (Rom. 6:13, 16, 18-20).

(12) It brings eternal life to all who believe (Rom. 8:10).

(13) It is the righteousness which God required under law but gives under grace (Rom. 8:4; 9:31-32; 10:5-6).

(14) Conditions for receiving righteousness (Rom. 3:22; 4:1-5, 11; 6:13-19; 8:1-10; 10:10). One becomes righteous in God by faith in Christ.

Other than the righteousness of God there is self-righteousness which prides itself in being righteous through self-effort (Rom. 10:3; Phil. 3:3-9; Isa. 64:6; Lk. 18:9-14; Mt. 23).

III. Atonement or At-one-ment (Lev. 17:11)

The words “atonement” and “blood” are used 523 times in the Bible. *The following points reveal the blessings of the blood of Jesus, which come through faith:*

1. Remission of sins (Rom. 3:24, 25; Heb. 9:22; Eph. 1:7; 1 Jn. 1:7).

2. Salvation from wrath (Exod. 12:13, 23; Rom. 5:9-11; 1 Thess. 5:9-10).

3. Deliverance from Hell (Zech. 9:11; Rom. 5:1-11; Rev. 5:8-10).

4. Sanctification (Heb. 2:11; 10:14, 29; 13:12).

5. Justification (Rom. 3:24-30; 5:9-11; Acts 13:38-39; Gal. 2:16-17; Titus 3:4-7).

6. Citizenship (Eph. 2:12, 13; Phil. 3:20-21; Gal. 3:27-29).

7. Peace with God (Rom. 5:1; Col. 1:20).

8. Purging of the conscience (Heb. 9:14).

9. Redemption (Rom. 3:24, 25; Eph. 1:7; Heb. 9:15; 1 Pet. 1:18-23; Rev. 5:8-10).

10. High priestly benefits (Heb. 4:14-16; 9:21; 10:1-18).

11. Access to God (Heb. 10:19; Eph. 2:14-18).

12. Power to become the elect of God (1 Pet. 1:2).

13. Washing from sins (Rev. 1:5; 7:14; 1 Jn. 1:7-9; Eph. 1:7).

14. Atonement for the soul (Lev. 17:11; Rom. 5:11).

15. Life eternal, abundant life (Rom. 5:1-11; Col. 1:20).

16. A New Covenant (Mt. 26:28).

17. The new birth (1 Pet. 1:18-23).

18. Righteousness (Rev. 7:14; 19:8).

19. Overcoming power (Rev. 12:11).

20. Membership in the body of Christ (Acts 20:28).

21. Salvation (Ps. 51; Acts 4:12; Eph. 1:7).

Many Scriptures Proving Unlimited Atonement

The Bible does not teach a limited atonement. By this we mean that it provides

salvation for all human beings alike, and on the same basis. *This is clear from many statements in the Bible itself, as follows:*

1. God told Cain that if he did well and would offer the right sacrifice, he also would be accepted, the same as his brother, Abel (Gen. 4:7). There was no difference between these two or any others when it came to God s requirements for atonement.

2. The sprinkling of blood was required of every Israelite in Egypt who wanted protection—and this was on a voluntary basis (Exod. 12).

3. Every man in Israel, without exception, was under contract with God to offer blood atonement, and this also was on a voluntary basis—from Moses to Christ (Exod. 24:5-8; Lev. 1:2-4; Heb. 9:22). The same was true of any Gentile who became a Jewish proselyte (Exod. 12:49; Lev. 24:22; Num. 15:15-16, 29).

4. Atonement was made for every person and for every sin, disease, and corruption among men, under the law (Lev. 12:6-8; 14:53-57). Proper atonement was always required of any and every man and woman, Jew or Gentile, who chose to follow God. Not once was any person of the human race turned down by God or told that atonement was not for him. In the thirty-nine books of the Old Testament there is not a single statement that even hints of a limited atonement or of an atonement for a special few of the human race, instead of all men.

5. In prophecy and in promise atonement has been referred to as being for all men alike, Jews and Gentiles (Isa. 1:16-20; 11:10; 42:1, 6; 49:6, 22; 60:3-16; 61:9; 62:2; Mal. 1:11).

6. The God who accused the whole race of going astray from Him, said that He had laid on Christ the Messiah, “the iniquity of us all” (Isa. 53:6).

7. This applies to all men alike: “Thou shalt call his name Jesus; for he shall save his people from their sins” (Mt. 1:21). It is clear from God’s promises that “whosoever shall call on the name of the Lord shall be saved” (Acts 2:21). And to prove this refers to all Gentiles as well as Jews, the Scripture says, “Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved” (Rom. 10:9-13). The Gentiles, as well as Jews, must become obedient to

God and His Word to be saved (Rom. 15:9-18); then the Spirit makes all who meet the terms of the gospel to become members of the body of Christ, “whether we be Jews or Gentiles, whether we be bond or free” (1 Cor. 12:13; Gal. 3:27-28), so that Christ can be “all, and in all” (Col. 3:11). Christ became a curse for the Gentiles, as well as for the Jews: “That the blessing of Abraham might come on the Gentiles” (Gal. 3:13-14). Never did God say in one Scripture that such blessings were for a limited elect, chosen, foreordained, or predestinated few of either the Jews or Gentiles.

8. The announcement that “the Son of man is come to seek and to save that which was lost” takes in every Jew and Gentile without exception, for “all we like sheep have gone astray” (Isa. 53:6; Mt. 18:11; Lk. 19:10; 1 Tim. 1:15). “If all have sinned and gone astray,” then all can be found and forgiven by God, if they want to meet His conditions.

9. The Son of man came “to give his life a ransom for many” (Mt. 20:28; 26:28), meaning “that He by the grace of God should taste death for every man” (Heb. 2:9).

10. The command given was: “Go ye, therefore, and teach all nations, baptizing them,” not just a few select ones whom God had chosen and predestinated to be saved—”Teaching them (all of them without exception) to observe all things whatsoever I have commanded you” (Mt. 28:19-20). Is this not a better program than to teach all nations that only a special select few of them are chosen to be saved?

11. “Repent ye and believe the gospel” (Mk. 1:15). If this is not an open invitation and command for all men alike, then it is meaningless.

12. “Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned” (Mk. 16:15-16). If every creature was supposed to hear and have the privilege of believing, then there could be no limited atonement, and no predestined, forced salvation, or rejection of the gospel by God.

13. “To give knowledge of salvation unto his people by the remission of their sins . . . to give light to them (all of them) that sit in darkness” (Lk. 1:77-78). Since all men were in darkness then the light is for all men.

14. “I bring you glad tidings of great joy, which shall be to all people. For unto

you (all people) is born this day a Saviour" (Lk. 1:10-11).

15. "On earth peace, good will toward men"—meaning, all men (Lk. 2:14).

16. "Whosoever shall confess me before men, him shall the Son of man confess before the angels of God: but he that denieth me before men shall be denied before the angels of God" (Lk. 12:8-9). This plainly shows that the responsibility of being accepted or denied of God is left up to the individual's choice, not to the sovereign will of God.

17. "It behoved Christ to suffer . . . that remission of sins should be preached in his name among all nations" (Lk. 24:46-47). Why preach to all nations if all do not have the same opportunity to choose and conform to the gospel, whereby they might hope to be saved?

18. "In him was life; and the life was the light of men (all men, not a limited few) . . . that all men through him might believe . . . That was the true light which lighteth every man that cometh into the world" (Jn. 1:4-9).

19. "Behold the Lamb of God, which taketh away the sin of the world"—the whole world, not just a part of it (Jn. 1:29). This proves that atonement was made for the sins of all men, and all who want to accept Christ as their substitute in paying the eternal death penalty, can be saved. On the other hand, those who reject and refuse to believe on His name will be lost; but this does not mean that Christ died in vain. Nor does it mean that every time a saved man becomes a sinner again Christ has to die again for him to be restored. The sacrifice of Christ abides for all alike in any generation and men can avail themselves of the opportunity to be saved, and can actually partake of such provision at any time, or they can reject the provision, without destroying it or causing it to be necessary for a new provision to be made each time someone should be restored from sin. One must simply appropriate the salvation provided for him, in Christ; and if he does not, he goes without the benefits provided. We are told in Scripture that "we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:10) and "Christ once suffered for sins, the just for the unjust (all the unjust, not only a few), that he might bring us to God" (1 Pet. 3:18).

20. "The Son of man must be lifted up; that whosoever believeth in him should not perish, but have eternal life. For God so loved the world (the whole world

and not a small part of it), that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (Jn. 3:15-21). All the world could come and be saved, for Christ lights every man that comes into the world (Jn. 1:9); but the provision being on a voluntary basis each one must choose of his own accord to conform to the conditions of salvation; and since there are those who love sin and darkness better than light and righteousness, all men will not voluntarily come to the light (Jn. 3:18-21). All the world could be saved, but many will not be saved, because there are certain conditions of salvation to meet which they do not want to meet, as seen in Lessons Thirty-three and Thirty-five.

With further reference to atonement being a provision for everybody, we also have these Scriptures—"He that giveth his life unto the world" (Jn. 6:33); "I will give my flesh for the life of the world" (Jn. 6:51); "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (Jn. 8:13; 9:5; 12:46). And, in Jn. 1:9 we learn that Jesus is the one who "lighteth every man that cometh into the world." Thus all men have full provision in atonement and like privileges in the gospel, though they differ in their acceptance and appropriation thereof.

21. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (Jn. 3:36). Here again, it is clear that everlasting life depends on the choice of the individual, for the provision for eternal life has been made by God, for all people alike. He wills that all men should be saved (1 Tim. 2:4-6; 2 Pet. 3:9; Rev. 22:17); but because some reject, rebel, and refuse to meet the terms they will be lost, while others will be saved because they meet the terms. In His eternal policy regarding free wills, God does not force a single one to be saved, nor does He predestinate any man to be saved against his own will.

22. "Him that cometh to me I will in no wise cast out" (Jn. 6:37). On this basis any and every sinner in the world could come to Christ and be saved.

23. "Lift up your eyes, and look on the fields; for they are white already to harvest . . . he that reapeth gathereth fruit unto life eternal" (Jn. 4:35-36). No farmer, in planting a great field of wheat, would deliberately plan, choose, elect, foreknow, predestinate, and work to bring about the destruction of most of the crop and save for himself only a few of the sheaves, because of his own

sovereign will and power to do so. And so it is with God—He does not exercise sovereignty in such a way regarding human beings.

24. “The good shepherd giveth his life for the sheep,” all the sheep, not just a few of them (Jn. 10:11, 15). In Isa. 53:6 all men are compared to sheep that have gone astray and become lost. Christ came to seek and to save them all (Lk. 15:1-7). If only all would accept Him and hear His voice and follow Him. It is not possible that there would be one lost sheep that the shepherd would not give His life for, or not seek to save and bring back to the fold; and this proves that He died for all to save all.

25. Jesus died for the whole nation of Israel “and not for that nation only but that also he should gather in one the children of God that were scattered abroad,” which means that all Gentiles could be saved as well as the Jews (Jn. 11:49-52). No statement in Scripture says that He did not die for every man of every nation, or that He died for only a few. We read this: But now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ . . . that he might reconcile both (Jews and Gentiles) unto God in one body (Eph. 1:11-22; 3:6). “Who will have all men to be saved, and come to the knowledge of the truth. For there is one mediator between God and man, the man Christ Jesus. Who gave himself a ransom for all” (1 Tim. 2:4-6)—that is, all men, not a few, and men of all nations who would want to meet the terms of salvation. Another Scripture says, “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 2:11-14; 3:4-7). And again, we read that Jesus suffered death “that he by the grace of God should taste death for every man” (Heb. 2:9-18). Therefore, atonement is not limited.

26. “And I, if I be lifted up from the earth, will draw all men unto me” (Jn. 12:32). This shows the purpose of God in allowing Jesus to be crucified: no man was to be excluded, in His plan. “God now commandeth all men every where to repent” (Acts 17:30-31). And, the plan includes “Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned” (Mk. 16:15-16). With orders for every creature to have the gospel preached to him with the privilege of believing if he would, there could then be no limited atonement, and no predestined, forced salvation or rejection of the gospel imposed upon us—any of us.

27. “Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth, and worketh righteousness is accepted of him” (Acts 10:34-35). “He is the propitiation for our sins: and not for ours only, but for the sins of the whole world” (1 Jn. 2:1-2). Again, we see that a limited atonement could not be the plan of God for the sins of the whole world were taken into consideration. In another passage we read: “The Lord is not willing that any should perish, but that all should come to repentance” (2 Pet. 3:9). And, in the final chapter of Revelation there is an invitation so generous that only an unlimited atonement would be adequate. It says: “And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely” (Rev. 22:17).

28. “We have received grace and apostleship among all nations” (Rom. 1:5). Another Scripture says: “to every one that believeth; to the Jew first, and also to the Greek . . . for there is no respect of persons with God” (Rom. 1:16; 2:7-11; Col. 3:25; 1 Pet. 1:17), and another: “by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God” (Rom. 3:22-23). These Scriptures show that all who have sinned can have mercy alike, there being no difference between Jews and Gentiles in the redemptive plan of God.

29. “He that spareth not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things” (Rom. 8:32).

30. “Christ died for our sins” (1 Cor. 15:3; Gal. 1:4). “If one died for all then were all dead. And that he died for all, that they which live unto him which died for them . . . God was in Christ reconciling the world (not part, but all of the world) unto himself” (2 Cor. 5:14-21).

IV. Redemption (Rom. 3:24-25)

The words “redeem,” “redemption,” etc., are used 160 times in the Bible. Not once do we read that it takes two or three works of any kind to redeem. On the contrary, it plainly states in the Bible that Christ redeemed men by “one sacrifice for sins” (Heb. 7:27; 9:28; 10:12, 14); that He “once suffered for sins” to redeem (1 Pet. 3:18); that He “died unto sin once” (Rom. 6:6-10; 1 Cor. 15:3; Gal. 1:4); that He paid only one “price” to redeem from all sin (1 Cor. 6:19-20), and that this was done one time at one place for the one purpose of getting rid of all sin, not only past sins, but also inbred sin (Heb. 7:25; Rom. 6:3-13; 1 Cor. 15:1-5;

Heb. 2:9-18; 5:9; 9:14-28; 10:1-19; 1 Jn. 1:7-9; 3:5-10; 5:1-5, 18).

Christ is our redemption as well as our sanctification and when we receive Him we get both of these phases of salvation (1 Cor. 1:30). At the same time that we receive Christ we are fully reconciled to God and redeemed from the devil and all sin (2 Cor. 5:17; 8:1-13; 1 Jn. 1:7-9; 3:5-10; 5:1-5, 18).

Redemption means “to buy again something that has been sold” (Lev. 25:25), “to deliver from bondage without ransom” (Deut. 7:8), “to deliver sinners from Satan and sin by the blood of Christ” (Lk. 1:68; 1 Tim. 2:6; Titus 2:14; 1 Pet. 1:18-23; Gal. 3:13–4:5), “to deliver from the power and guilt of sin” (Eph. 1:7; 2:1-9; Rom. 8:1-13), “to deliver all creation from the bondage of corruption to the original state” (Rom. 8:18-25; Rev. 21-22), and “to deliver from death” (Rom. 8:23; Lk. 21:28; 1 Cor. 15:51-58).

Redemption of all creation from the bondage of sin will be eternal when completed. Certain phases of redemption take place now through Christ when one believes the gospel (Heb. 9:12; Titus 3:5; Rev. 5:9-10; 1 Cor. 1:30). That is, in Christ men can now be saved from all sin, sickness, and bondage of any kind, of body, soul, and spirit, as we have seen in previous lessons. They can be endued with power to defeat all the works of the devil and they can get the full benefits of the promises that God has given concerning this life. In the resurrection, saved men are redeemed bodily (Rom. 8:21-23; 1 Cor. 15:51-58; Phil. 3:20-21). In the final restitution of all things the whole creation will be redeemed except the rebels of all ages, who will be confined to eternal Hell. It is quite necessary to understand the promises that pertain to life and godliness here and now so that we can have a solid, unshakable faith in that part of redemption that can be received in this life. The other phases of redemption will naturally be experienced later in due time, provided we attain to the benefits of present redemption. But if we fail to accept redemption through Christ now, we will not share in the glories and eternal benefits of the future redemption.

V. Reconciliation (2 Cor. 5:17-21)

The word “reconciliation” means “to restore to favor,” or “for those to make friends again who were at enmity with each other.” God and man were once friends and they communed with each other before the Fall. When sin entered by man’s free choice that friendship was broken and they became enemies. Through the atonement of Christ the basis of friendship was re-established and men are

now free to choose to become friends with God again. Reconciliation then is that act of God whereby men who choose to do so can be made friends of God through the cross of Christ (Eph. 2:16; Col. 1:21; 2 Cor. 5:17-21). *God, Christ, the Holy Spirit and man all have a part in reconciliation as follows:*

1. God the Father is the one offended and He is the one to whom men must go for reconciliation (Eph. 2:11-18; Col. 1:20-21; Acts 17:30-31).

2. Man is the offender by his rebellion against God and he is the one who must become reconciled with God (Rom. 5:1-21; 8:1-13; Col. 1:20-23; 2 Cor. 5:17-21).

3. Christ is the mediator and He is the one who represents both God and man in reconciling them as friends again (1 Tim. 2:4-7; 1 Jn. 2:1-2). Christ is the One who became a friend to man by taking man's place to represent him in making peace with God (Rom. 5:12-21; Rom. 8:34; Heb. 4:14-16). Christ is the one who satisfied the offended party for the wrong done (Col. 1:20; Rom. 3:21-31; Rom. 6; 2 Cor. 5:17-21), and the One who provided the basis whereby the offender can be free from offence, and sin no more (Rom. 6:11-23; 8:1-13; 1 Jn. 1:7-9; 2:29; 3:5-10; 5:1-5, 18; Mt. 1:21).

4. The Holy Spirit is the direct power in the operation of reconciling God and man (Jn. 3:5; 16:7-11; Rom. 8:1-16; Gal. 5:16-26; 1 Cor. 6:11; 12:13).

5. Man, after becoming reconciled to God, becomes a partner with God and an agent of the Holy Spirit in the ministry of reconciliation (2 Cor. 5:14-21; 6:1).

6 The basis of reconciliation is the work of the Mediator between God and man, the man Christ Jesus (Isa. 53; Jn. 3:16; 17:22; Eph. 2:11-18; Col. 1:20-23; Rom. 5:10-21; 2 Cor. 5:17-21; Heb. 2:17; 4:14-16; 1 Pet. 2:24).

7. The effect of reconciliation is that man is born-again and is made a new creature and is again free from sin (Jn. 3:5; 2 Cor. 5:17-21; Eph. 4:22-24; Col. 1:20-22).

VI. Propitiation (Rom. 3:24-25)

This word "propitiation" occurs only in Rom. 3:24-25 and 1 Jn. 2:1-2; 4:10. It comes from two Greek words: First, hilasmos, meaning "atonement" or

“expiator” (1 Jn. 2:1-2; 4:14); second, hilasterion, meaning “an expiatory place or thing,” “an atoning victim,” or “the mercyseat” (Rom. 3:25). This latter word is translated “mercyseat” in Heb. 9:5.

The idea in all these passages is that God is made loving, kind, and forgiving to the sinner by the shedding of blood, and that the sacrificial blood evinced the sinner’s acceptance of the righteous sentence of God’s holy law, so that He could be propitious to the sinner. Thus, God covers, overlooks, and pardons the sinner. Propitiation is the basis on which God sets forth His own righteousness, and yet pardons men without compromising His own justice and righteousness. God can through the propitiation of Christ forgive and be just in justifying every sinner who believes and becomes reconciled to Him through Jesus Christ.

VII. Imputation (Rom. 4:1-25)

Imputation is that act or phase of salvation whereby God accounts the believer righteous in Christ. This happens because Christ bore the sins of the ones who repent and become reconciled to God (Rom. 3:24-31; 4:1-25; Jas. 2:23; Gal. 3:6; 2 Cor. 5:19).

Fallacies taught by some are:

- That God cannot impute sin to the believer.
- That his sins, past, present, and future, are forgiven once and forever without any confession, repentance, and turning from sin to a life of holiness.
- That God cannot see the sins of the saved or that they are not real sins as are the same transgressions if they are committed by sinners.
- That God sees only the penalty that was paid for the sins and He excuses the sinner and counts him as holy as if he had not committed sin.
- That it is no part of the work of God to improve human nature.
- That men can be as filthy as a barnyard and as sinful as Lucifer and still be saved.
- That whatever sins a saved man commits are never held against him, but they are imputed to Christ without any obligation on the part of the believer.

These are some of the most blasphemous and slanderous statements about God and the gospel that could be made. *They demonstrate an utter lack of*

understanding of the gospel as proven in the following points:

1. It is argued that Christ bore the sins of the saved and therefore they cannot be charged to Him again and that even in civil courts a man cannot be charged twice with the same crimes.

This is only a half-truth, as it deals with only past sins that have been forgiven and put away. It could not possibly include future sins until they have been committed, repented of, and have been cleansed by the precious blood of Christ like the past sins were (1 Jn. 1:9). The truth is that Christ has already paid the penalty for the past, present, and future sins of the sinners as well as the saved (Rom. 5:8; Gal. 1:4; 1 Pet. 2:24; 3:18; Heb. 2:9). But this substitutionary work cannot be imparted until the individual accepts it and conforms to the requirements of repentance and faith in the blood of Christ (Jn. 3:16-20; Mk. 16:15; 1 Tim. 4:10).

The very fact that all sinners are not saved proves this. If men can not be damned for sins which Christ atoned for, and if the paying of the penalty was all that was necessary for men to be saved, then naturally all would be saved alike without any confession of sins and faith in the blood of Christ. In this case, all men are saved because Christ paid the penalty for them and we do not need preachers or churches at all to get men saved. Surely, no sane man could believe this and still believe the Bible.

Many thousands of preachers seem to spend their whole effort in getting men saved, and then they convince them that whatever they do after salvation will not be charged to their account. This is where they leave the gospel and reason like children. Naturally, no civil court will charge or punish a man for a crime that has been paid for, but let that same man commit the same crime again and the same court will charge him with the same crime and punish him accordingly. If he pays the penalty for the second crime and is again turned loose and he commits the same crime again on the grounds that he had paid the penalty for that crime, not only once but twice, he will again be punished and it will even go harder with him than it did the first time. No court would be just in releasing a man and giving him unlimited freedom to go out and commit a crime, similar to the one he has already paid for. What kind of a world would we have if this should be the way human governments would treat criminals? It would not be safe to live on Earth, and this we all know very well. No sane, righteous, and just human being would tolerate such a government that would thus deal with

criminals.

Suppose we would do away with all laws in this country, what kind of criminals would we automatically create? What kind of conditions would exist without law and restraint in a few years? It is too horrible to think of such a thing, yet this is the kind of doctrine that whole denominations are advocating. When men teach that a saved man is under no law and restraint and that he has no responsibility concerning sin, they make sinners and criminals of church members. If God will not impute sins to the saved should they commit them, then it is clear that the saved have no law and consequently no rule of conduct concerning sin. And if this be true, Christians are lawless and irresponsible by the direct will and plan of God. On the other hand, if God has any laws that Christians are supposed to obey, then there must be penalties for sin and rewards for obedience and the theory that God will not impute sins to believers is a fallacy and is of the devil. If God has any laws, the saved are obligated to obey those laws or be punished just as much as sinners.

To argue that God does not impute sin to the saved because of a previous pardon from God and because the penalty for sin was paid by Christ is to teach that a Christian can murder, steal, lie, commit adultery, die a drunkard's death, and commit any other sin and he will still be holy and in good standing in the sight of God.

One might as well argue that it would be just and righteous on the part of human governments to give criminals license to commit any and all crimes they desire because they paid a penalty for their crimes once and that they cannot suffer for the same mistakes again if they are committed. For example, such a doctrine of grace to sinning saints is like a governor giving a murderer a free and unmerited pardon for his crime with the stipulation that he is now free to go out and murder all he wants to because he has been pardoned. In a similar way, a criminal, having paid his penalty, would then be free from any law and would have the approval of the government to go out and commit all the crimes that he pleased without any fear of punishment. Could any sane man possibly believe this would be justice and in the best interest of society? Could this kind of a pardon and grace come from a just God? Could men have true respect for God if He permitted some to commit all the sins they wanted to with immunity and then punish others for the same sins in eternal Hell? No man of sound mind could tolerate such injustice in the moral government of God any more than he could tolerate it in human governments. It is not just, holy, righteous, or biblical from

any standpoint to believe this of God's moral government. We have seen in Lesson Twenty-three that this cannot be true of God's moral law and government, and so we should reject such a theory as being of the devil to slander God and His character and government and excuse sin in modern saints.

2. Not one statement in Scripture teaches that God will not impute sins to the believer, with the exception of those past sins that have been confessed to God and that have been forgiven by faith in Christ (Rom. 4:1-8). God will not impute these sins to any believer because they are forgiven. He will not punish a man in Hell for these sins, but if he goes into sin again he will be punished again for his sins just as much as any criminal who repeats his crime. Scriptures that do not impute sins to believers really refer to the past sins that have been confessed and forgiven, as is made clear in themselves (Rom. 3:24-31; 4:1-25; Jas. 2:23; Gal. 3:6; 2 Cor. 5:17-21). Where is there one statement in these Scriptures or in any others where it says future sins are not imputed to believers? There is no such Scripture to be found, so we have to be honest and reject this damnable heresy that is causing souls to be lost.

3. The meaning and usage of the word "impute" disproves the theory of unconditional imputation. It simply means "to charge to one's account." It makes no difference who it is that imputes or charges, whether man (1 Sam. 22:15) or God (Ps. 32:2); it makes no difference what is imputed or charged to one, whether it is a good deed for righteousness (Ps. 106:30-31), or a bad deed for punishment (Lev. 17:4); and it makes no difference whether that which is imputed is something he personally owns or is an act he has done (Ps. 106:30-31; Phl. 18), the meaning of the word "impute" is the same. Charging or imputing something to one does not change the inward state or character of the person to whom it is imputed. For example, if someone is charged with sin it does not make him a sinner. It simply lays sin to his account or to him because he is guilty. When righteousness is imputed to one that does not make him righteous. He is already counted righteous or righteousness could not be imputed to him. That is, righteousness or sins cannot be charged to anyone unless they are righteous or sinful. No blame can be charged to one who is not to blame. When God imputes righteousness it simply means that God counts one a righteous person because he has acted righteously.

The word "impute" in Rom. 4:8 is from the Greek logizomai and is translated "numbered" (Mk. 15:28), "accounted" (Rom. 8:36; Gal. 3:6), "accounting" (Heb. 11:19), "account of" (1 Cor. 4:1), "counted" (Rom. 2:26; 4:3, 5; 9:8),

“count” (Phil. 3:13), “laid to their charge” (2 Tim. 4:16), “reckoned” (Lk. 22:37; Rom. 4:4, 9, 10), “reckon” (Rom. 6:11; 8:18), and “impute” (Rom. 4:6, 8, 11, 22, 23, 24; 2 Cor. 5:19; Jas. 2:23).

It can be seen from these passages that neither God nor man will reckon or count something done that is not already true. No person can be charged with anything who does not have an account. Three great acts of imputation are given special prominence in Scripture, but the act of imputing in each case is the same.

(1) The imputation of Adam’s sin to his posterity (Rom. 5:13). It is not meant in this passage that Adam’s sin was personally the sin of his descendants, but that it was charged to their account, so that they share in its guilt and penalty, as we have seen in Lesson Twenty-three, Point III, 14. If men share the penalty for Adam’s sin, as in Rom. 5:12-21, then they must share his guilt or the judicial obligation to suffer punishment. This is in accord with God’s dealings with men in other instances (Gen. 19:15; Exodus 20:5; Deut. 1:37; 3:26; 1 Cor. 15:21).

(2) The imputation of our sins to Jesus Christ (Rom. 5:12-21; 2 Cor. 5:21; Gal. 3:13; 1 Pet. 2:24; Isa. 53:11). There is no definite statement that our sins are imputed to Christ. However, the passages cited above do say that He became sin and a curse for us and bore our sins in His own body on the tree, that we being dead to sins should live unto righteousness and by whose stripes we are healed. Christ has done this for every man and God has imputed the sins of every man to Christ, but the benefits of this imputation of sins to Christ cannot be received by any person until he repents and accepts Christ as His substitute. Hence, to talk about imputed righteousness for men without being brought to repentance and faith is folly.

(3) The imputation of Christ’s righteousness to believers (Rom. 5:12-21). This is the truth Paul emphasizes in this passage. Just as men are imputed or charged with Adam’s sin and will be sinful forever unless they meet certain conditions of the gospel and are saved, so Christ’s righteousness is imputed to men if they accept Him as their substitute. That is, just as men are condemned on account of Adam’s sin, so they are justified on account of the obedience of Christ if they accept the work of Christ. The thought of the whole passage is that imputed sin and imputed righteousness is the basis of condemnation and justification respectively, as we have seen in Lesson Twenty-three, Point III, 14.

There is no such thing as God forcing man to commit sin or righteousness. Man fully governs all phases of life by voluntary service to God or the devil (Rom. 6:14-23). When we accept Christ, God imputes, charges, or counts us righteous because we have done the right thing in meeting His requirements of reconciliation through Christ by repentance and faith in His blood.

No man is justified, forgiven, or partakes of Christ's righteousness without confession of sins. Not one Scripture says that all future sins of saints are automatically charged to Christ's account and that they have no need to confess them, or that they have no responsibility as a sinner again if they commit sins. Obedience to God is the basis of all justification, and no man can be justified while breaking the law of God. God requires confession of sins and cleansing by the blood before man is free from the sin he is charged with by God (1 Jn. 1:9). Then and then alone does God refuse to impute confessed sins to any man (Rom. 4:3-13, 22-25).

No believer has to sin, but if he does God will charge him with sin (Ezek. 18:4; Rom. 8:12, 13; Gal. 6:7, 8; Gal. 5:19-21; 1 Cor. 6:9-11; Jas. 5:19, 20). If sin is transgression of the law for one then it is transgression for all who break the law. If death is the penalty for sin, then this is true of all who sin regardless of grace and past relationship to God. So an experience in grace in which God sets aside all His laws and does not charge man with sins that he commits is entirely unscriptural.

VIII. Forbearance (Rom. 2:4; 3:25)

This word means "to put up with," "bear with," "hold back," "endure," "forbear," "suffer," "tolerate" and "to restrain self." The Greek word anoche is only found twice and both times it is used of God, as in the above Scriptures. The root word anechomae is used of men in Eph. 4:2; Col. 3:13. Forbearance on the part of God is that tolerance whereby He puts up with the many personal practices of the Old Testament saints until the time of the reformation or the setting right of all things (Heb. 9:10). It is the act of God whereby He winked at the ignorance of people before the coming of Christ (Acts 17:30-31). It is the attribute of God that caused Him to bless men of the Old Testament on credit in view of the debt that was to be paid on the cross, as fully explained in Lesson Eighteen, Point IX. The sins of the first Testament were atoned for by Christ like the sins of men since the cross (Heb. 9:15; Rom. 3:24-25). Forbearance is also

an act of man whereby he tolerates the shortcomings of others and forgives as he has been forgiven (Eph. 4:2, 32; Col. 3:13).

IX. Substitution (Rom. 4:25)

The word "substitution" is not found in Scripture, but the doctrine is repeatedly found from Genesis to Revelation. Every time an animal was offered in the Old Testament it was typical of Christ our substitute, who took our place and died in our stead so that we might go free and live forever in union with God. Paul says that "Christ our Passover is sacrificed for us" (1 Cor. 5:7). Christ tasted death for every man (Heb. 2:9). He was God's Lamb that took away the sin of the world (Jn. 1:29; Rev. 5:6-10; 1 Pet. 2:24; Isa. 53). Men partake of the benefits of the substitutionary work of Christ only as they have faith in Him and accept His atonement for themselves (Rom. 3:24-25; 4:25; 5:1-11).

X. Representation (Rom. 5:12-21)

This word is not found in Scripture, but the doctrine is found throughout the Bible as a phase of salvation. In the above passage Adam is pictured as our natural head and representative in the Fall, and Christ is pictured as our spiritual head and representative in redemption from the Fall. (See Lesson Twenty-three, Point III, 15).

XI. Sonship (Rom. 8:14-21)

The doctrine of "sons of God" is a very prominent one in both Testaments. Angels (Gen. 6:1-4; Job 1:6; 2:1; 38:7) and men are called sons of God (Deut. 32:18; Ps. 82:6; Gal. 4:28-30; 1 Jn. 3:1; etc.). Adam was the only son of God by creation (Lk. 3:38). Adam's sons are adopted into the family of God by the process of redemption. Men never become the sons of God in the same sense that Jesus did, for He is the only begotten Son of God (Jn. 1:14, 18; 3:16-18). The new birth then is not the bringing into existence of a person but merely the cleansing of that individual from sin and renewing him spiritually by faith in the atonement, as we have seen in Supplement Two, Points III, IV, V, and VI.

XII. Adoption (Rom. 8:14-23)

Adoption is the act of God whereby He legally accepts a repenting sinner and makes him a member of His universal family, acknowledging him as a son born

in the family, and giving him all the rights and privileges of a son. An adopted child takes the same name as the rest of the family, shares in the same inheritance, privileges, and daily benefits provided for all, and becomes subject to the responsibilities and paternal care of the one who adopted him. Men are adopted into the family of God by the process of redemption through the Holy Spirit. Adoption is simply the placing of one in a family whereby he will become a son. The word “adoption” is a word used only by Paul and is used of the believer when the question of rights and privileges is concerned (Rom. 8:15, 23; 9:4; Gal. 4:5; Eph. 1:5).

Adoption takes place at the new birth (Jn. 1:12; 3:5; Rom. 8:14-16). The plan to adopt men into the family of God was made before the disruption of the world (Eph. 1:4-5). The legal work of adoption was done on the cross when Christ paid the debt of sin and redeemed men to God by His own blood (Jn. 19:30; Eph. 1:7; 1 Pet. 1:18-23). Now all one has to do to become an adopted son of God is to be willing to be adopted, to accept the work of Christ for him, and to meet the requirements of repentance and faith in the gospel (Jn. 3:16; Rom. 10:9-13).

At the time of adoption one receives “the parental care of the family” (Heb. 12:5-12); “the family name” (Eph. 3:14-15; 1 Jn. 3:1); “the family likeness” (2 Cor. 3:18); “the family service” (Jn. 15:16; 1 Cor. 12); “the family spirit and power” (Rom. 8:14-16; Jn. 1:12); “the family character” (Gal. 5:16-24; Rom. 11:16; Heb. 12:14); “the family supply” (Mt. 6:33; 3 Jn. 2; Phil. 4:19); “the family inheritance” (Rom. 8:17); “the family health” (Rom. 8:11; Mt. 8:17; 3 Jn. 2); “the family gifts and graces” (1 Cor. 12:4-11; Gal. 5:21-24); “the family rights and privileges” (Mt. 21:21-22; Mk. 11:22-24; Jn. 14:12-15; 15:7, 16; 16:23-26); “the family home” (Jn. 14:1-3; Rev. 21); and all the benefits of God for this life as well as the life to come (2 Pet. 1:4-10. See Lesson Twenty-two).

XIII. Heirship (Rom. 8:17-18)

This simply means that the adopted sons of God become heirs of God and joint heirs with Jesus Christ of all blessings that God possesses. What a great truth! Some of these doctrines of the Bible are so far-reaching that they are staggering even to the imagination. Imagine a sinful man becoming freely adopted into the family of God by grace through faith and becoming an heir of God and a joint heir with Jesus Christ to help God administer the affairs of the vast universe forever! It is needless to attempt a list of all things in the vast creations. Time and space could not be given to list even the things on this one planet, the Earth,

much less the innumerable creations of God in the entire celestial cosmos. Even if man would become an heir of this planet only it would be wonderful, but to think that redeemed men will eventually be changed bodily from mortality to immortality and will live with God and be kings and priests under Him forever in all the universe! Just a few Scriptures are all that is necessary to prove that we shall "inherit all things" (Ps 82:8; Prov. 3:25; Mt. 5:5; 19:29; 25:34; 1 Cor. 6:9-10; 15:50; Gal. 5:21; Heb 6:12; 9:15; Eph. 5:5; 1 Pet. 1:4; Rev. 21:7).

XIV. Conversion (Mt. 18:3)

The word "converted" is mentioned fifteen times in Scripture. The Greek word strepho translated "converted" in Mt. 18:3 means "to twist;" that is, "turn around," "reverse," "turn again," "turn one's self about and go in the opposite direction." It is translated "converted" only here. It is translated seventeen times "turn," "turn back again," and "turn one about" (Mt. 5:39; 7:6; 16:23; Lk. 10:23; Jn. 20:14-15; Acts 7:39; 13:46; etc.). It can be seen from these passages that it means, as the army term does, "right about face." The true meaning of conversion as applied to men is that of turning from a life of sin to a life of holiness, living a life which is directly opposite to the one lived before conversion (2 Cor. 5:17).

Paul expressed conversion as follows: "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts 26:18). It is the turning away from sin and all evil to a life of conformity to God and His holiness. Conversion is only for sinners (Ps. 51:13; Mt. 13:15; 18:3; Mk. 4:12; Jn. 12:40; Acts 3:19; 28:27). The Word of God and the Holy Spirit are agents in the work of turning men to God (Ps. 19:7; Jn. 3:5; 1 Pet. 1:18-23). One must believe the gospel from the heart and yield to the Holy Spirit who creates the penitent sinner anew in Christ (Isa. 6:10; Rom. 10:9, 10; Jn. 3:5; Eph. 4:24; 2 Cor. 5:17).

If people are taught the truth, they can expect both cleansing from all sin and physical healing with conversion (Mk. 4:12; Acts 3:19; 28:27; Isa. 6:10; Mt. 13:15). The sin-business is supposed to be done away with at conversion, and if one turns wholeheartedly to God he will be cleansed from all sin (Acts 26:18; 2 Cor. 5:17; 1 Jn. 1:7-9). As one receives Christ he is commanded to walk in Him and if one does conform strictly to his new life he will not sin (Col. 2:6, 7; Gal. 5:24; 1 Jn. 1:7; 2:1, 29; 3:5-10; 5:1-5, 18; Heb. 12:14; Rom. 6:16-23; 8:1-13). If

he ever goes back into sin he has an advocate with God and can be cleansed again (1 Jn. 2:1-2).

The Bible teaches that one can be converted more than once, as proven in Lesson Twenty-three, Points IV, 13, 14. God constantly commanded men to turn again to Him after they turned from Him to a life of sin (Isa. 31:6; Jer. 3:7, 14; 25:5; 26:3; Ezek. 18:21-32; 33:1-20; Jas. 5:19, 20). Conversion is also taught and experienced in the Old Testament, as seen in Lesson Eighteen, Point IX.

XV. Calling and Election (Rom. 8:33)

The doctrine of calling and election has been surrounded with many traditional theories and mysteries down through the centuries, but there is no excuse for this, as the term simply means "chosen." Any person or group of persons selected or chosen of God for any particular purpose is the elect of God. Christ is called "God's elect" (Isa. 42:1; 1 Pet. 2:6). A particular woman in a local church is called an "elect lady" (2 Jn. 1, 13). Israel as a nation is spoken of as "the elect of God" (Isa. 45:4; 65:9, 22; Mt. 24:22-31; Mk. 13:20-27; 1 Pet. 1:2; Rom. 11:7, 28). The Church, made up of both Jews and Gentiles, is called "the elect of God" (Rom. 8:33; Col. 3:12; 1 Thess. 1:4; Titus 1:1). Angels are also called "the elect of God" (1 Thess. 5:21). Anyone called to be saved and chosen for any particular mission is elected of God for that work (Acts 15:7; Jn. 6:70; 13:18; 15:16; Acts 1:2; 9:15). Every person saved is the elect or chosen of God to salvation (Jn. 15:19; 2 Thess. 2:13; Jas. 2:5; Rev. 17:14).

Final Election to Salvation Man's Responsibility

1. We can say with all assurance that any calling and election of God is based upon the free moral agency of those called and chosen. God offers the same mercies and blessings to all alike but all do not accept these benefits alike, therefore, there naturally are different consequences, as we shall see in Lesson Thirty-five.

2. The Bible is very clear that man looks on the outward appearances and God looks on the heart (1 Sam. 16:7; Isa. 55:8, 9). It says that God's ways are always righteous (Ps. 145:17). He is no respecter of persons (Rom. 2:11; Jas. 2:9). His will is for all to be saved (1 Tim. 2:4, 5; 2 Pet. 3:9). God's will and ways are made plain in His Word and all who conform to them are loved on an equal basis according to the degree of obedience. This is how God will be able to judge all

men according to his ways (Jer.17:10; Ezek. 18:30; 33:20; Hos. 12:2; Prov. 24:12; Mt. 16:27; 2 Tim. 4:4; 2 Cor. 10:9, 10; 1 Cor. 3:11-15; Rev. 20:11-15). God repeatedly declares that He demands wholehearted service from every man (Deut. 11:13; Josh. 22:5; 1 Sam. 12:20, 24; Mt. 22:37). God constantly searches the hearts of men and deals with them in order to bring them to righteousness (Ps. 139:23; Jer. 11:20; 17:9, 10; 20:12; Heb. 4:12; Job 33:14-30). Therefore, God does not choose some to be saved and others to be lost and He is not responsible for those who will be lost.

3. There are no direct statements of God choosing to save certain individuals contrary to their own will as some teach from the following Scriptures:

> (1) "As many as were ordained to eternal life believed" (Acts 13:48). The ones who rejected the gospel on this occasion were the Jews, God's own elect who were first offered the gospel, thus proving that after men are chosen to be saved they can reject truth and be lost (Acts 13:45-49). That the Jews were the elect of God and were first chosen to carry the gospel is one of the most clearly stated facts in Scripture (Rom. 1:16; 3:1-6; 9:4, 5; Mt. 10:5; 15:21-28; 21:33-46; Jn. 1:11). Israel rejected the gospel and even killed their own Messiah. They murdered the saints and hardened themselves against God until it was no wonder Paul waxed bold and said, "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles" (Acts 13:46). Paul continued by saying that God had called him to bring the light of the gospel to the Gentiles and unto the ends of the Earth, showing that it is God's purpose to save all that believe in all nations (Acts 10:34, 35). When the Gentiles heard this, many of them were glad and believed the gospel and glorified the Word of the Lord. This is why they were ordained to eternal life.
>
> The Greek word for "ordained" is tasso, meaning "to appoint," "to arrange," "to assign a place." It is translated "ordain" (Acts 13:48; Rom. 13:1), "set" (Lk. 7:8), "appoint" (Acts 22:10; 28:23; Mt. 28:16), "determine" (Acts 15:2), and "addict" (1 Cor. 16:15). Not one statement in all these passages teaches that God or man's will is arbitrary in any plan for others who were appointed. God has ordained that all who believe will receive eternal life. He has ordained that there be human governments but He does not force men to have them or He does not directly impose His will in every detail of human governments (Rom. 13:1-8). The centurion who

was set over 100 men did not have to accept the position (Lk. 7:8). When Jesus appointed or ordained a place where He would meet the disciples He did not force one of them to meet the appointment (Mt. 28:16). When God told Paul of certain things that were appointed for him to do in Damascus there was no force used to make Paul do as God desired (Acts 22:10). In Acts 9:6 it is clear that Paul asked God what to do and the Lord told him that he would be told what to do when he got to Damascus. When the Jews appointed a day to hear Paul in Acts 28:23 there was no power to force either of the parties to keep the appointment. Thus, in no Scripture where tasso is used are we led to believe that any person referred to was forced to do anything contrary to his will.

To teach according to Acts 13:48 that God ordained some to be saved and some to be lost, disregarding all other Scriptures to the contrary, does not show honesty with truth. This verse really means as in other translations, “as many as were set for eternal life believed;” that is, those that set themselves to believe the gospel to get eternal life believed and glorified the Word of the Lord.

(2) Another passage in the Bible used to prove that God elects some to be saved on the basis of His own choice alone regardless of the wills of the free moral agents is Rom. 9:1-24, but this Scripture does not confirm such theory. Any Bible statement must be understood in connection with the subject of the passage. In this Scripture Paul is showing how the Jews, who were chosen of God to evangelize the world and to whom God gave the promises, were failing God in spite of their election and would be cut off because of their rebellion (Rom. 11). God gives an example of Jacob’s being chosen in preference to Esau, but a study of the history of these boys shows why God made the choice. It was not simply because of His will only, or because He was a respecter of persons, but it was because of the nature, traits, and disposition of the boys. Esau was devoid of spiritual things and he freely chose to be this way (Heb. 12:16). Jacob was a man who loved God and had a disposition to choose spiritual things. God saw the difference in the make-up of the two boys before they were born and made His choice on these grounds. God can see and know the types of people from the very beginning. Before Ishmael was born God predicted that he would be a wild man and that his hand would be against all other men (Gen. 16:11-12).

If God could see the different kind of persons that both Jacob and Esau were going to be, then He had plenty of grounds for His choice of Jacob over Esau. When God said He loved Jacob and hated Esau He simply meant that He preferred Jacob to Esau. To hate is a Hebrew and Greek idiom meaning "preference." This is what Jesus meant in Lk. 14:26 when He said that if a man "hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." This simply means that one must prefer Christ to his relatives and his own life and put God first. So it was in the case of Jacob and Esau (Mal. 1:2, 3; Rom. 9:10-13). God preferred Jacob to Esau and this preference was naturally based upon what God could see in them. With God, He can see the innermost traits of each person and He also naturally prefers the ones who desire spiritual things and who choose to do His will. Whether they do His will or not, that is another question. All can do His will if they choose to do so because the means of grace are for all alike (Jn. 3:16-20; Rev. 22:17).

God chose Pharaoh and caused him to become the king of Egypt at the time that He needed someone to resist His will so that He could make His power known, as explained in Lesson Fifteen, Point VIII, 2. God could not have used a man to resist Him if he had been the type who would submit to His will. In this and in all other cases where God has used men to bless others, or made them objects of His wrath, His choice has been made in each case upon the basis of the submission or rebellion of the persons involved. No man is forced to resist the will of God, but those who do resist receive damnation and this is what Paul teaches in Rom. 9. This is why there is no unrighteousness with God. He gives all men the free choice of their actions to submit to His will or rebel against it, and the final responsibility is upon them, not upon God. God will have mercy on whom He will have mercy and He has promised to have mercy upon all who submit to Him. Mercy and compassion are not shown because of men's works, but they come through grace, when men choose and submit to the will of God.

Paul showed Israel that she was resisting God's will like Esau and Pharaoh and she was to be cut off like others who had resisted God's will (Rom. 9:1–11:29). They were God's elect but if they chose to resist God and refused to do His will, God's program had to go forward, even if God had to turn the Jewish calling over to the Gentiles.

(3) Ephesians 1:4-11 is used to prove that God chooses from eternity past

certain people to be saved, but this passage only reveals that God's plan is that all who are to be saved were chosen to be holy and that this purpose of God was made before the disruption of the world. God predestinated that the saved should be holy before God forever, but who and which ones will be saved and be holy is left entirely up to the choice of each individual to conform to the plan of God and enjoy the predestinated blessing of God. The lost were likewise predestinated to be lost but who or which persons will be lost is left entirely up to the choice of the individual who can refuse to the end of life to conform to the plan of God. The plan itself is the thing that is predestined, not the individual conformity of one single person to that plan.

(4) Romans 8:27-30 is also used to prove God's choice is the sole reason some are saved and others are lost, but this passage does not say who or which persons will be saved or lost. It simply states that God knew that some would be saved and some would be lost. What is the reason some are saved and others are lost? Is it solely because of God's choice? No! It is solely because He cannot save all because all will not believe and conform to the gospel. Those who do believe will partake of the predestined blessings. Those who do not believe will partake of the predestined curses of the plan. God foreknew that some would be saved and some would be lost, but who and which ones would believe are not personally included in this foreknowledge. That is left up to the individual. God foreknew and predestined some to be saved and the rest to be lost, but He designated no particular individuals, and this is all the Bible does teach on this question. Thousands of statements in the Bible expressing will-power are used to prove that all may conform if they choose, but since all men are free agents and since all do not choose the same things in life, as is well-known, not only to God but also to man, some will choose to be saved and others will choose to be lost.

4. There are no concrete examples of God saving some men and damning others solely because of His own choice. It is true that no man can be saved except God deals with him (Jn. 6:37, 44) and that God's people are called His own possession (Eph. 1:14), but this does not mean that God does not deal with all men, or that all men who desire cannot become the people of God. The Holy Spirit is faithful to deal with all men as they hear the gospel (Rom. 10:9-17; Jn. 16:7-15). The Bible speaks of Christ being the light that lighteth every man that cometh into the world (Jn. 1:9). No man has been saved or has been forced to

stay saved against his will. Because men are born of God's will and not their own (Jn. 1:13) is no proof that they are saved only because of God's will. It simply means that salvation has not been provided by the will of man, but it is also true that God cannot and will not save one man if he himself does not will it (Jn. 3:16-20; 22:17; 1 Tim. 4:10; Mk. 16:15, 16). It is God's will to save all, but all are not saved, so it must also take the will of man in accepting the gospel for him to be saved.

5. All of God's blessings are conditional and the very nature of the case proves that God does not determine beforehand the acts of free moral agents. The blessing of God upon every person is conditional upon personal faith and conformity to the gospel, not upon predetermined choices of God, as we shall see in Lesson Thirty-five. Meeting gospel conditions such as repentance and faith are not works that purchase salvation but are necessary requirements to be saved if one wants the salvation purchased by the blood of Christ. Choosing to eat a meal prepared by someone does not earn the meal, but it is necessary to eat if one wants the benefits of the food provided for him.

If God should seek to save and keep rebels contrary to their wills He would break His own laws and fail to carry out His own plan. God could not be guilty of such unlawful dealings, so if men are finally lost it is not because God has failed, His plan has failed, the sacrifice of Christ has failed, or that God did not have power to keep them contrary to His plan. If God's promises and covenants were made on the condition that man must fulfill righteousness, then God cannot do otherwise than to cut off all who refuse to conform to His demands. If God failed to hold men to the terms of the contracts He has made with them, He would be a liar and all men with free wills would lose respect for Him. The following are a few of the many passages that plainly teach that God's dealings have always been on the condition of obedience (Exod. 15:26; 19:5, 6; 22:23, 24; 23:30-33; 32:33; Lev. 26:3-46; Deut. 7:12-24; 8:10-20; 11:13-31; 28:1-68; 29:9-28; 30:1-20; Josh. 23:16; 24:20; 1 Sam. 12:14, 15, 24; 1 Ki. 3:12; 9:3-9; 11:38, 39; 2 Ki. 17:7-23; 21:7, 8; Isa. 1:19, 20; Col. 1:23; 1 Cor. 15:1-5; Heb. 3:6, 12-14; 4:11; 6:4-12; Heb. 10:26-39; 2 Pet. 2:20-22; Jn. 15:1-6; etc.)

6. There are many examples of saved men and sons of God being cast off from God because of sin, as we shall see in Lesson Thirty-five.

7. There are no reasonable or scriptural arguments that can be presented to prove that God saves or keeps men contrary to their free choice. Nothing is hard to

understand about election, foreknowledge, or predestination when we realize that it is God's plan itself, and not personal conformity to that plan that has been foreknown and predestinated. God decrees that all who do conform will be saved and all who do not will be lost, and this is the sum and substance of these doctrines. God's decrees were never made to determine the choices of free moral agents as to whether some will be saved or others will be lost. The decrees of God are those parts of His plan to which all must conform in order to be saved and those who refuse will be lost. Men have made the great mistake of making the doctrine of decrees, to which all must conform to be saved, the same as the free acts of men in conforming to those laws. God does not determine our choices and actions but He does decree the basis of the action for free moral agents that will save or damn them accordingly. This does not mean that the initiative of man's salvation is with man. It is with God who chose to make a way of salvation for all men, especially of them that believe and that conform to this plan of their own free choice.

Election deals with all creatures as sinners and therefore must deal with them on the same basis or the plan is faulty and the planner is a respecter of persons and unjust in His dealings. The reason God saves only a few is because only a few choose the way of God, and therefore God is free from the final responsibility of the salvation or damnation of anyone. God cannot say to some that He did them no wrong if He does not deal with them in justice and righteousness on the same basis as others and make them personally responsible as to their destiny. If God offers pardon to all, then all can accept it alike or the offer of pardon is a fraud. If all can accept it, then He is fair to all and the salvation and damnation rests with the individual and not with God. To argue that God offers a pardon to all alike and then to contradict this by saying that He offers it to only a few special ones whom He has chosen to save, does not make logical sense and it is not scriptural. God does not force one to become willing and another to become unwilling to be saved. He deals with all men, seeking to persuade them to be saved. Because some become willing and others do not is no sign that God is responsible for the choice made.

It is a matter of record that there were qualities of character in Abraham, David, and others that caused God to choose them. It was because they became willing to obey God. God tested them to the end of knowing whether they would obey or not. This is very clear from the following passages (Gen. 18:17-19; 22:1, 12; Exod. 4:8-9; Josh. 1:7; 1 Sam. 2:26; 13:13-14; 15:11, 22-28; 16:1-14; 2 Sam. 12:24; 1 Ki. 3:10-14; Lk. 2:52; 4:1-13; Heb. 5:8-9). Common sense alone

teaches us that God could not choose certain people for certain works because they are not of the type that could be used. Even men have this much intelligence. God's continued use of men has always been on the basis of their obedience. Many whom He has used when they were humble were eventually cut off because they became exalted and sinned, as we shall see in Lesson Thirty-five, Point VII.

We have all the reason in the world to believe that God treats all moral beings alike according to like standards of light that they have received. All inequality in moral agents has come through the Fall and rebellion. On several occasions God placed the whole race on an equal footing concerning His plan. This was true of Adam's race in the beginning. It was true at the flood. It was true on other occasions (Rom. 1:17-32). God still deals with all men on the same basis of no difference in Christ if all will accept the truth (1 Cor. 12:12-13; Gal. 3:26-29; Jn. 3:16-20; Rev. 22:17). All men, regardless of their types and dispositions, like the different kinds of ground in Mt. 13:19-23, can become changed in life and conduct by accepting the gospel so that God will use them in His work. One might as well argue that fallow ground cannot be broken, that stony ground cannot have the stones taken out, that the thorny ground must always be thorny, and that all ground cannot be made to produce fruit, as to argue that all men cannot have their lives changed by the gospel to the point of being used of God and saved in the end if they so desire. To sum up the doctrine of election, we may say that the elect of God are the "whosoever will" class who come and take of the water of life freely and the non-elect are the "whosoever will not" class who choose to reject the gospel.

25 Things the Bible Does Not Say About Election, Foreknowledge, and Predestination

1. That God called, chose, elected, foreknew, and predestinated from eternity who are to be saved or lost.

2. That the saved have had their names in the Book of Life from all eternity.

3. That all whom Christ died for are guaranteed eternal life and not one will be lost.

4. That God could have saved every man of Adam's race if He had willed to do so.

5. That non-elect sinners cannot possibly be saved regardless of what they do to be saved.

6. That every sinner is so dead spiritually that he cannot see, hear, understand believe in, confess sins, come to Christ, do any good, or obey the gospel in any degree in themselves without the new birth.

7. That the Holy Spirit will quicken and make alive elect sinners so that they can hear, understand, and obey the gospel, but He will pass all others by and will not enable them to believe and obey.

8. That God's plan of salvation and the atonement was made for a select few who will become the final elect. No provision is made for the majority of sinners and they can never be saved even if they chose to be or cooperated in salvation.

9. That man's free choice does not have one thing to do with his salvation or damnation in any degree.

10. That God's call, election, and salvation are not based upon any faith tendency to obey, trait, power, or any possibility of any act, or attitude on the part of the sinner.

11. That all men have a general outward call to salvation, but it is not possible for the majority of sinners to accept and obey the call, for they are not chosen, elected, or predestinated to eternal life.

12. The few men who are the elect-sinners not only receive the general outward call, but they receive a special inward call by the Holy Spirit, which He never gives to the other sinners—a call that designates them as the special elect and that guarantees their final salvation.

13. That it is not man, but God that determined from all eternity which persons would be saved or lost.

14. Salvation is wholly a work of God from the beginning to the end, and in no sense, or in any degree can a sinner contribute to his own salvation in attitude, will, choice, faith, yieldedness, consecration, surrender, obedience, repentance, confession of sin and guilt, meeting conditions, or in coming to Christ, or accepting salvation.

15. Salvation is not and cannot be a mutual arrangement, or a mutual cooperation between God and man.

16. That the elect is so controlled by God that one cannot possibly reject or refuse salvation or disobey God in any detail.

17. That the elect do not have any responsibility at all to keep themselves in grace, obey the gospel, or be faithful to the end to be saved.

18. That no sinner is free to obey God, and he cannot meet any of the gospel requirements until he is born-again and made alive by the Holy Spirit.

19. That God's choice to save a man is the only choice made in salvation, for man is incapable of making choices, and even if he could make them they would be of no value in affecting his salvation one way or the other.

20. No man of the elect-sinners can possibly resist the special inward call of the Holy Spirit to be saved, for grace is invincible and irresistible on the part of the elect sinners.

21. That the Holy Spirit is not limited in His work of applying salvation to any man whom He chooses, nor is He dependent upon man's co-operation for success in applying salvation processes.

22. That man is a helpless slave to God from the time the Holy Spirit chooses and applies salvation to him.

23. That all acts and events, both small and great, come about as a result of God's election and eternal decrees, and nothing can happen in time or in eternity, in the heavens or on the earth, without God's direct control and purpose.

24. That Christ did not die for every sinner, but only for a special few who are the objects of God's sovereign will and grace.

25. God does not leave it up to sinners, or their co-operation as to whether Christ's work will be effective and eternal in them or not.

XVI. Foreknowledge (Rom. 8:28-30)

The word “foreknowledge” simply means “the prescience of God” or the knowing beforehand certain events that will happen. If we are to take the Bible for what it says about God we will have to recognize that God gets to know certain things concerning free moral agents just as they get to know some things about each other. This is plainly stated in Gen. 3:8; 6:6, 7; 11:5-8; 18:18-21; 22:12; Exod. 2:24, 25; Ps. 1:6; Jer. 17:10. God knows His plan from the beginning to the end, and certain passages used to teach foreknowledge from all eternity in connection with detailed events in the lives of free wills really refer to His general plan only, not to free moral acts of those particular men, as we have seen under election, above (Isa. 42:9; 45:11; 46:9; 48:6; Dan. 2:28, 29; Acts 15:18; Mt. 13:35; 24:36; Rev. 21-22; etc.).

XVII. Foreordination and Predestination (Rom. 8:27-30)

The words “foreordain” and “predestinate” come from the same Greek word, prooridzo, meaning “to determine beforehand.” It is translated “determined before” (Acts 4:28), “predestinated” (Rom. 8:29, 30; Eph. 1:5, 11), and “ordained” (1 Cor. 2:7). In these passages we find that God predestinated Christ to die for the world (Acts 4:28); that some (it is not stated who or which ones) would be saved by believing on Jesus as their Savior (Rom. 8:29, 30); that those who would freely choose to be saved were predestinated to be holy and to be children of God through Christ (Eph. 1:5); that these children of God have a predestinated inheritance according to the eternal purpose (Eph. 1:11); that they were predestined to be enlightened with wisdom kept secret from of old (1 Cor. 2:7); but no statement is made that God’s predestined plan and purpose includes the free acts of free moral agents nor does it name those who will conform to the plan.

This means that God’s law is the thing that is predestinated and not the individual conformity to it. All Scripture is clear that men are absolutely free to choose for themselves whether they conform to the predestined plan or not (Jn. 3:16-20; Rev. 22:17; etc.). Those that do conform will enjoy forever the predestined blessings, and those who do not will suffer eternally the predestined judgments of the plan. This, and this alone, is all that the Bible teaches concerning predestination in connection with free moral agents, as we have seen under election, above.

XVIII. Sovereignty of God (Rom. 9:1-24)

By “sovereignty” we mean that God is supreme in power and that He has absolute dominion over all creations. Some teach that because God is sovereign that He chooses to lord it over all men as He pleases regardless of any just rights they might have and that He wills to save some and damn others solely because of His own choice, but as we have seen, God is not that kind of being. As far as power is concerned He could destroy free moral agents regardless of their sin or holiness, but He cannot do this and be just and holy Himself. Therefore, since His character is absolutely holy and just and impeachable, He will not use His power except for the highest good of all creation. He does not even desire to misuse His power for He is righteous in all His ways.

God’s sovereignty is real but He does not choose to use it to hurt anyone. He gives all free moral agents the freedom to choose between right and wrong in all matters and He holds them responsible for their choice. He is Creator and Lord of all but He is kind, merciful, just, loving, good, and compassionate towards all, and He does not will that any should perish, but that all should come to repentance (2 Pet. 3:8; 1 Tim. 2:4-5). The following passages teach the sovereignty of God, but not one of them teaches that He misuses His authority in any realm. He is consecrated to the highest good of all and obligates Himself to bless all men alike that come to Him through Jesus Christ. Note the sovereignty of God is stated in Gen. 14:18-20; 24:3; Exod. 9:29; 15:18; Deut. 4:29; 10:14; 1 Chron. 29:11-12; Ps. 89:11; Dan. 2:20-21; 1 Tim. 6:15; Rev. 4:11; 11:15.

XIX. Glorification (Rom. 8:17-25)

1. DEFINITION AND USAGE.

(1) Glorification is used of man being made glorious in this life with all the glorious gifts and graces of God, which are a foretaste of the glory that shall be revealed. When applied to man it always means “the impartation of glory from God.” In this sense it is a present experience as in Rom. 8:30.

(2) Glorification is used of man giving glory to God. When applied to God it is not the adding of anything to His essential glory, for He is perfect and complete in glory. It means to ascribe to Him the glory that is due Him (Rev. 4:11; Rom. 4:20; Lk. 23:47; 1 Pet. 4:16; Mt. 5:16; 1 Cor. 6:20).

(3) It is used of Christ glorifying the Father by His obedience in the redemptive work, thus bringing eternal glory to God in the reconciliation of

the “whole creation” back to God (Jn. 13:32; 14:13).

(4) It is also used of the Father glorifying the Son because of Christ’s obedience in all the redemptive work (Jn. 17:1-5; 12:16-32; Acts 3:13).

(5) It is used of the Holy Spirit glorifying Christ (Jn. 16:14).

(6) It is used of God glorifying Himself because of His love, mercy, justice, holiness, etc., to mankind through redemption (Jn. 12:28; 13:32).

(7) It is used of man glorifying the Father through our lives of fruit-bearing for Him (Jn. 15:8; Gal. 1:24).

(8) Glorification in Rom. 8:17-25 will take place at the final redemption of redeemed humanity who will have a part in the first resurrection (Phil. 3:20-21; 1 Cor. 15:51-58; 1 Thess. 4:13-17), and of all creation, who are to have a part in the glorious liberty of the sons of God, and who will also be completely redeemed from this present state of bondage and corruption (2 Pet. 3:10-13; Heb. 1:10-12; 12:25-28; Rev. 21-22).

2. THE SUBJECTS, TIME, AND BLESSINGS OF GLORIFICATION (Rom. 8:17-25).

(1) The saints are to be the subjects of this glorification at the time they are resurrected and translated to be like Christ (Rom. 8:17, 18; 1 Thess. 4:14-17; Phil. 3:20, 21; 1 Cor. 15:51-58; Col. 3:4).

(2) The saints are to be glorified with Christ because of being identified with Him here in His life and sufferings. They are to be manifested with Christ in all His glory. (Rom. 8:17-18; Phil. 3:20-21; Col. 3:4). This glory is not to be compared with the sufferings in this present life (Rom. 8:17, 18).

(3) It will take place at the revelation of the sons of God with Christ to set up the eternal kingdom on Earth (Rom. 8:19; Rev. 11:15; 19:11-21; Dan. 2:44-45; 7:18-27).

(4) The whole creation is waiting anxiously to share in this coming glory (Rom. 8:19-21; Heb. 1:10-12; 12:25-28; 2 Pet. 3:10-13; Rev. 21-22).

(5) During this present time of waiting the “whole creation” unites with the

saints in groaning for the full glorification of the saints at the resurrection (Rom. 8:22, 23; 1 Cor. 2:9; Phil. 3:20, 21; Col. 3:4; 1 Jn. 3:1-3).

(6) In glorification, resurrected saints and even natural men on Earth will attain to the glory that Adam and Eve came short of at the time of the Fall. Before the Fall, man was to have dominion over all creation including the sun, moon, stars, and all the works of God's hands (Gen. 1:26, 27; Ps. 8:3-9; 19:1-4). The Fall does not alter God's plan in the least; it merely delays His original purpose until the final restitution of all things.

Questions on Lesson Thirty-three

1. Define the word "salvation" and state all that it includes.
2. Name and define as many of the phases of salvation as you can.
3. Should any phase of salvation be separated as a special work from the salvation of which it is a part? Why?
4. What phases of salvation have their initial beginning when one is saved from sin?
5. When will the final stages of salvation be completed? Prove.
6. Define "righteousness" and state its usage in Scripture.
7. Name the blessings of the blood of Jesus Christ?
8. Define "redemption" and state how men are redeemed.
9. Explain the present and final stages and blessings of redemption.
10. Define and explain fully the doctrine of reconciliation.
11. Define and explain fully the doctrine of propitiation.
12. Define and explain fully the doctrine of imputation.
13. State the false theories of imputation.
14. Can human courts punish a man twice for the same crimes? Can they punish him for crimes repeated after he has paid the penalty?
15. Can Christians continue to sin and not have such sins imputed to them? Why?
16. Does salvation do away with all of God's laws and man's responsibility to sin?
17. Can human governments give a man a pardon to clear him of all future crimes? Why?
18. Can God impute unconfessed sins to Christ? Why?
19. Can Christ's righteousness be imputed to men without their meeting certain conditions?

20. Define and explain the doctrine of substitution, representation, sonship, adoption, heirship, and conversion. Can one be converted more than once? Prove.
21. Can people expect and receive healing at conversion?
22. Define and explain the doctrines of calling and election.
23. Name the different people elected of God in Scripture.
24. Give several arguments proving that final election is man's responsibility.
25. Explain Acts 13:48; Rom. 8:27-30; 9:1-24 and Eph. 1:4-11 and prove that they do not teach that God chooses some people to be saved and others to be lost.
26. Are there any examples of God's arbitrary choice in damning some and saving others?
27. Prove from Scripture that all of God's blessings are conditional.
28. Upon what basis does God choose men to be saved and to work for Him?
29. Can all men conform to the will of God if they so desire?
30. Define and explain the doctrine of foreknowledge.
31. Define and explain the doctrines of foreordination and predestination.
32. Define and explain the doctrine of the sovereignty of God?
33. Define and explain the doctrine of glorification.
34. When will resurrected saints be glorified?
35. Who will share in the coming glory of the resurrected saints?

34. THE TRUTH ABOUT SANCTIFICATION AND JUSTIFICATION

THE TRUTH ABOUT SANCTIFICATION AND JUSTIFICATION

I. Scriptural Usage and Definition of Sanctification

The doctrine of sanctification is one of the subjects of the Bible that is much misunderstood. The whole Christian world is more or less divided on the subject, and for that reason every thinking Christian should search the Scriptures and be open-minded to every statement in the Bible which throws any light on the subject. We invite the reader to lay aside prejudice and preconceived ideas on one side or the other, and for the sake of truth, to investigate earnestly and honestly the following facts gathered from an examination of over 25,000 separate statements in Scripture:

1. The Fact and Usage of the Doctrine of Sanctification

There is such a doctrine as sanctification taught in Scripture. The word itself is found only five times in Scripture, but “sanctified” is found 62 times; “sanctify,” 70 times and “sanctifieth,” four times. Altogether these words are found 141 times in the Bible, 110 times in the Old Testament, and 31 times in the New Testament. This doctrine is mentioned about four times more in the Old Testament than in the New Testament. Other words in Scripture pertaining to sanctification, such as “holy,” “holiness,” “clean,” “pure,” etc., are also used more in the Old Testament than in the New Testament.

2. The Different Material or Inanimate Things Sanctified

The various things sanctified in both Testaments prove that sanctification cannot be limited to dealing with sin in man. Such things as “the seventh day” (Gen. 2:3); “the tabernacle and its furniture” (Exod. 29:43–30:29; Lev. 8:10-15); “the priest’s garments” (Lev. 8:30); “houses, fields and other property” (Lev. 27:9-29); “bread” (1 Sam. 21:5); “the temple of Solomon and its furniture” (2 Chron. 7:16-29; 29:17-19); “the gates of Jerusalem” (Neh. 3:1); “Mt. Sinai” (Exod. 19:23); “the offerings” (Exod. 29:27); “God’s name” (Isa. 29:23; Ezek. 36:23); “daily food” (1 Tim. 4:5); and “Herod’s temple” (Mt. 23:17) were all spoken of as being sanctified. The idea in all these passages is not that of removing the “old man” or sin, but that of the setting apart or separation of these things for sacred purposes.

3. Examples of Persons Sanctified

The different persons sanctified in both Testaments further prove that sanctification was not so much to take out of them an “old man” or sin, but to “set apart to a sacred purpose or work;” “to hallow;” “to hold as sacred;” and “to consecrate to accomplish the divine will.” If cleansing from sin was necessary in any person sanctified, it was merely an accessory to the main purpose of setting apart to accomplish the divine will.

“Israel as a nation” (Exod. 19:14-15); “individuals and families” (1 Sam. 16:5); “heathen soldiers” (Isa. 13:3, 17); “prophets” (Jer. 1:5); “priests” (Lev. 8:30); “the first-born of Israel” (Exod. 13:2; Num. 8:17; Deut. 15:19); “unsaved companions” (1 Cor. 7:14); “Christ and the disciples” (Jn. 10:36; 17:17-19); and “God the Father” (Lev. 10:3; Num. 20:13; Isa. 5:16; Ezek. 20:41; 28:22, 25; 36:23; 38:16; 39:27) are all spoken of as being sanctified.

The heathen soldiers never did have cleansing from sin, as far as we know, but they were set apart as God’s instrument of chastening on Babylon. Jeremiah was sanctified before he was born in sin. Both Christ and God the Father were sanctified, yet they did not have sin in them. Thus we see that persons can be sanctified without the thought of sin being involved. John the Baptist was sanctified before he was born for he was filled with the Spirit from birth (Lk. 1:15). One must be sanctified before being filled with the Spirit (Jn. 14:17).

4. Various Ways Sanctification is Used in Scripture:

The various ways that sanctification is used in both Testaments prove that the

meaning is not that of cleansing from sin, or taking the “old man” out of one.

Sanctification is Associated With God the Father

(1) It is used of God in setting apart inanimate things from a profane or secular to a sacred and divine use, as seen in Point 3, above.

(2) It is used of God in setting apart men to execute His vengeance upon Babylon, and this was done without any reference to cleansing from sin (Isa. 13:3, 17).

(3) It is used of God in setting apart men from a sinful life to a life of holiness and divine service. (See Point II, below.)

(4) It is used of God to manifest His glory and vindicate Himself (Ezek. 36:23).

(5) It is used of God making food holy for natural use (1 Tim. 4:4, 5; Rom. 14:1-23; Col. 2:14-17).

(6) It is used of God in consecrating His Son to fulfill a mission in the world and to die for all men in order to redeem them (Jn. 10:36).

(7) It is used of God in manifesting His will concerning sin (1 Thess. 4:3, 4).

(8) It is used of God in manifesting His choice (2 Thess. 2:13; 1 Pet. 1:2).

(9) It is used of God as an agent in sanctification (Jude 1).

(10) It is used of God as the source of sanctification (Jn. 10:36; 17:17-19; 1 Thess. 5:23; 1 Cor. 1:30).

Sanctification is Associated With Jesus Christ

(1) Christ sanctified Himself (Jn. 17:17-19).

(2) Christ, and not some experience, is our sanctification (1 Cor. 1:30).

(3) Christ sanctifies the Church with the Word (Eph. 5:25, 26).

(4) Christ sanctifies sinners by His own blood (Heb. 9:13-15; 10:10-14; 13:12).

(5) Christ was sanctified by God (Jn. 10:36).

Sanctification is Associated With the Holy Spirit

(1) He sanctifies sinners by the blood (1 Pet. 1:2, 18-23; Heb. 10:29).

(2) He sanctifies sinners by the Word (Jn. 3:5; 15:3; 1 Pet. 1:23; Jas. 1:18-25; 2 Thess. 2:13).

(3) He sanctifies men by the name of Jesus (1 Cor. 6:9-11).

(4) He sanctifies by His own power (Rom. 8:1-13; Jn. 3:5).

Sanctification is Associated With Man

(1) Man can sanctify himself; that is, set himself apart from sin to God (Lev. 11:44; 20:7, 8; 2 Cor. 7:1; Jas. 4:8-10).

(2) Man can set himself apart to see Gods works (Exod. 19:9-22; Josh. 3:5).

(3) Man can sanctify God and His name; that is, hold them in reverence and as sacred (Isa. 29:23; Ezek. 36:23; Mt. 6:9; 22:37; 1 Pet. 3:15).

(4) Man can keep himself sanctified by divine means (1 Thess. 4:3, 4).

5. The Two-Fold Meaning of Sanctification:

The Hebrew and Greek words for “sanctification” mean “to make or pronounce clean or holy, morally, physically, and ceremonially,” “to consecrate, dedicate, hallow,” “to purify,” “to set apart from a profane or secular use to a sacred or holy use,” “to separate from carnal and natural to spiritual purposes,” and “to venerate or reverence.”

(1) Separation from an evil, profane or secular purpose to a sacred purpose; to make or to be holy, reverent, sacred, separated, pure, hallowed; to prepare for spiritual and sacred use, to cleanse from sin and uncleanness and make free from manifestations and uses of the natural and carnal life; to

make holy anything consecrated to God; the state of being holy and consecrated to God; and the devotion of a person or thing to a particular, spiritual exercise and use.

(2) Separation, dedication or consecration unto God. This includes any person or material thing that can be given entirely over to God for sacred and spiritual use, anything set apart for service unto God. Thus, the two-fold meaning of sanctification in one statement is any person or thing separated from a profane or secular use, and consecrated unto God to be used wholly for divine and spiritual use, whether sin is involved or not.

6. The Threefold Moral Sanctification of Man

(1) Past or instantaneous sanctification. This refers to the initial, definite act of making a person holy. Both God and man have parts in this act. Man must first consecrate or sanctify himself to God, and then God makes him holy by the various means of the gospel, as we shall see.

(2) Present or progressive sanctification. This refers to the state of being sanctified, of growth to maturity, and of conformity to the image of Christ in all the principles of holiness that have been imparted in the initial act of making holy. The work of sanctification by God or man could not end with one act of being made holy, for if the person is made holy and does not continue in this state, he could not be considered as sanctified. There must be the state of holiness as well as the act of making holy. If there is a definite act of making holy, there must also be a definite process to keep holy.

This is required in all forms of life. Neglect a species of birds after developing them to a fine breed and see if they will not revert back to their original state. Neglect a garden after planting it and ridding it of all weeds and see if it will not revert back to a desolate state. So it is with the spiritual life of man. Neglect keeping the man holy who has been made holy and endued with the principles of holiness, and see if he will not revert back to a sinful life again. After a man has been sanctified, he must keep himself sanctified, hence the need of a daily procedure to keep holy that which has been made holy. Both God and man have a part in this, as we shall see.

(3) Future or complete sanctification. This refers to the final act and process

> of being made holy forever in body, soul and spirit, and preserved blameless forever. It is plainly evident that no man that has been made holy here is made absolutely and eternally holy by one act. There must be the process of keeping holy until one is made “whole” in body, soul, and spirit at the rapture and the resurrection and entrance into the eternal state.

The six points mentioned above make clear the meaning, time, place, extent, process, standing, purpose, and use of a person or a thing sanctified or separated from a profane to a sacred use. Every scripture in both Testaments is in perfect harmony with the facts stated in these points.

We conclude, therefore, that sanctification cannot be limited to dealing with sin in a person, but a holy man can sanctify himself more and more and anything he possesses can also be sanctified to God for His use. The main idea of sanctification is the setting apart of any person or thing from a profane and a secular use to a spiritual and holy use, and sin may or may not be involved in sanctification. If the person to be sanctified is sinful, then, and then only, could sin be involved. However, in the case of houses, fields, and material things, a holy person who has been saved from sin, or in the case of Christ and God, there could be no sin involved and no “old man” taken out when they are spoken of as being sanctified. In the case of God the Father, sanctification simply means “to reverence.” In the case of Christ it means “to set apart for God’s service.”

II. When Were Men in the Old Testament Sanctified?

1. Men were sanctified when they were separated from the womb: “Sanctify unto me all the firstborn . . . both man and beast: it is mine . . . thou shalt set apart [sanctify] unto the Lord all that openeth the matrix” (Exod. 13:2, 12).

2. Men were chosen to be set apart for the service of God before birth: “Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee to be a prophet unto the nations” (Jer. 1:5).

3. When they made preparation to worship God: “Go unto the people, and sanctify them today and tomorrow . . . be ready against the third day for the third day the Lord will come down in the midst of the people” (Exod. 19:10, 11, 14, 15, 22).

4. When they were set apart for the ministry (they were sanctified before, as in Point 3 above): “Thou shalt anoint them [Aaron and sons by Moses], and consecrate them, and sanctify them, that they may minister unto me in the priests’ office” (Exod. 28:41).

5. When they ate flesh and bread wherewith the atonement was made: “Aaron and his sons shall eat those things wherewith the atonement was made, to consecrate and to sanctify them” (thus they were sanctified daily, Exod. 29:32, 33).

6. When they were “anointed” and had “the blood” applied: “Moses took the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron . . . and upon his sons . . . and sanctified them” (Lev. 8:30; Heb. 9:21, 22). There was never a time element between two applications of the blood upon any person or thing that was being sanctified.

7. When they were made holy: “Sanctify yourselves, and ye shall be holy; for I am holy” (Lev. 11:44; 20:7, 8). This proves that Old Testament saints were morally sanctified and that they were holy like God (See Lesson Eighteen, Point IX).

8. When they were to see miracles: “Sanctify yourselves: for tomorrow the Lord will do wonders among you” (Josh. 3:5).

9. When they had sinned: “Sanctify yourselves against tomorrow . . . there is an accursed thing in the midst of thee” (Josh. 7:13). Sanctification had to take place every time men sinned, so there is no such thing as “once sanctified, always sanctified.”

10. When a new priest was consecrated: “The men . . . sanctified Eleazar his son to keep the ark of the Lord” (1 Sam. 7:1).

11. When sacrifices were offered: “I am come to sacrifice to the Lord . . . sanctify yourselves and come with me to the sacrifice. And he [Samuel] sanctified Jesse and his sons, and called them to the sacrifice” (1 Sam. 16:2, 5).

12. When the ark was brought back to Jerusalem: “The priests and the Levites sanctified themselves to bring up the ark of the Lord” (1 Chron. 15:12-15).

13. When a revival of religion was needed: “And they gathered their brethren

and sanctified themselves" (2 Chron. 29:5, 15-19, 34; 30:3, 15-17, 24; 31:18; 35:6).

14. When there was fear that men had sinned: "Job sent and sanctified them. . . . for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually" (Job 1:5).

It is clear from all the above statements that sanctification is not only one or two acts, but it is a constant separation from sinful and profane uses to holy uses.

III. When Does Sanctification Begin According to the New Testament?

Sanctification began in God's plan in eternity past (Eph. 1:4), but in the experience of each man, if sanctification means separation from a life of sin to a life of holiness, then it naturally begins, from man's viewpoint, when he turns to God to be made holy, and from God's viewpoint when He makes the sinner holy. One must be made holy before he can continue in holiness throughout his life. *The sanctification of a man begins with the following experiences:*

1. When one gets salvation: "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (2 Thess. 2:13). What could be more clear as to when a man is sanctified? A man then cannot be saved or get salvation except it comes "through sanctification of the Spirit" and this is when one believes the truth. Zacharias, by the Holy Ghost, said that men would serve God "in holiness and righteousness" from the time they are "redeemed," get "salvation," have "remission of sins," and are "saved" (Lk. 1:67-77). The word "salvation" is the all-inclusive word of the gospel, as we have seen in Lesson Thirty-three, Point I, especially the last three paragraphs after Point 60. Sanctification is thus a part of salvation and should never be understood as a separate work of grace apart from it. Christ is our salvation (Lk. 2:30) and sanctification (1 Cor. 1:30), and one cannot have Christ without having both. It is just as scriptural to take any other phase of salvation and number it and make it a separate work of grace from salvation, as to do this with the part of salvation called sanctification.

2. When one receives Christ who is his sanctification (1 Cor. 1:30; Jn. 1:12; 1 Jn. 2:29; 3:5-10; 5:1-5, 18). Sanctification is a result of receiving a person more than getting an experience separate from that person.

3. When one is born-again. “Every one that doeth righteousness is born of him . . . he that doeth righteousness is righteous, even as he is righteous . . . Whosoever is born of God doth not commit sin . . . he cannot sin, because he is born of God . . . everyone that loveth is born of God, and knoweth God . . . Whosoever believeth that Jesus is the Christ is born of God . . . Whatsoever is born of God overcometh the world . . . he sinneth not; but he that is begotten of God keepeth himself, and that wicked one [the old man, the devil] toucheth him not” (1 Jn. 2:29; 3:7-10; 4:7, 17; 5:1-5, 18).

If the above benefits start at the new birth then they could not begin some months or years after the new birth. If one had to wait until some indefinite time after the new birth to begin to act in righteousness, cease from sin, love, know God, overcome the world, and keep himself from that wicked one (so the old man cannot touch him), then he would be a sinner until this point after being born-again and the new birth would mean nothing to him.

Peter also taught that every one born-again is “holy”: “Be ye holy; for I am holy. . . . Forasmuch as ye know ye were not redeemed with corruptible things . . . but with the precious blood of Christ . . . Seeing ye have purified your souls in obeying the truth . . . see that ye love one another with a pure heart fervently: Being born again . . . by the word of God” (1 Pet. 1:15-23). One is made holy, redeemed, purified, and loves with a pure heart when born-again, or this Scripture is untrue. Heart-purity comes at the new birth and redemption, so it could not come some time later. It is by the blood and by the Word of God that we are born-again. This is how we are sanctified (Eph. 5:26; Heb. 13:12), so sanctification and the new birth takes place at the same time and by the same means.

A number of holiness groups believe that men are made holy at the new birth, and yet they constantly contradict themselves by maintaining that men are not made holy until they are sanctified sometime after the new birth. If the above Scriptures are true and man is made holy in the new birth (to the extent that he does not commit sin), then he is holy to the fullest extent of living free from the old man, the devil, and this is all that ever needs to be done. This is all that God required of Adam before he fell. The reason he does not commit sin is because he is not “of the devil” (1 Jn. 3:8), and he “keepeth himself, and that wicked one toucheth him not.” Therefore, he could not have an old man (1 Jn. 5:18). We have seen in Lesson Twenty-three, that the old man is the spirit and nature of the devil in men, so if the “born-again one” is free from the devil to the extent that

he is not touched by him, then he is as free from the old man as he will ever be. All he has to do is to stay free from the old man as Paul commanded in Col. 2:6-7 and walk in the light as John taught in 1 Jn. 1:7; 2:1, 3-6, 9-11, 29; 3:3-10, 20-24; 4:17; 5:1-5, 18. Every man in Christ is a new creature (2 Cor. 5:17) and is holy and free from sin and he must walk in the Spirit to remain free (Rom. 6:14-23; 8:1-13; Gal. 5:16-26; Col. 3:5-17). If he stays free (which he may do at all times) he never yields to the old man any more than any other man who claims freedom from sin by other experiences.

Mr. John Wesley, the founder of "the second-work theory," taught that sanctification begins at the new birth. We quote Page 109, in "Sermons," Vol. 1 of The Works of Rev. John Wesley, "We allow that the state of the justified person is inexpressibly great and glorious. He is born again . . . he is a child of God, a member of Christ, an heir of the kingdom . . . peace keepeth his heart and mind in Christ Jesus. His very body is the temple of the Holy Ghost . . . He is created anew in Christ Jesus; he is washed, he is sanctified. His heart is purified by faith. He is cleansed from all corruption that is in the world; the love of God is shed abroad in his heart by the Holy Ghost which is given him. As long as he walketh in love (which he may always do), he worships God in spirit and in truth. He keepeth the commandments of God, and doeth those things that are pleasing in his sight; so exercising himself as to have a conscience void of offence towards God and towards man; and he has power both over outward and inward sin, even from the moment he is justified."

What could be clearer as to when sanctification begins? Any other idea is entirely out of harmony with the Bible. Whatever Mr. Wesley taught after outlining his early convictions above, he never came any closer to biblical truth than in these statements. We are not contending that sanctification ends at the new birth, but we must be honest with God and His Word and teach that it begins with the new birth. Men will constantly need deeper works of grace in their lives as they conform to truth and walk in the light. This is just as much true of men who claim a special second work of grace as it is of those who do not claim this experience. To limit sanctification to one, two, or even three works of grace is missing the mark and it demonstrates ignorance of the whole truth and limits one to a shallow and stationary experience in God.

After all, even those who so limit sanctification are constantly deepening in grace and power if they are normal Christians. Limiting the constant work of sanctification to some theory of man is only an error of the mortal mind.

Christian development in the lives of these people is a constant rebuke and testimony against such a theory.

4. When one becomes God's "elect": "Elect . . . through sanctification of the Spirit [the new birth by the Spirit], unto obedience and sprinkling of the blood of Jesus Christ . . . which according to his abundant mercy hath begotten us again unto a lively hope" (1 Pet. 1:2-4; Eph. 1:7; Rom. 8:33; Col. 3:12).

5. When one is made "righteous, even as he is righteous"—at the new birth (1 Jn. 2:29; 3:7-10; 5:1-5, 18; 2 Cor. 5:17; Eph. 4:24; Gal. 5:24; Rom. 8).

6. When one "is created in righteousness and true holiness"—when one gets in Christ (2 Cor. 5:17; Eph. 4:24; Gal. 5:24).

7. When one "puts off" the old man and "puts on" the new man, "which after God is created in righteousness and true holiness" (Eph. 2:8-10; 4:22-24; Rom. 6:3-23; 8:1-16; 2 Cor. 5:17; Gal. 5:24).

8. When one becomes "dead to sin" and is "raised up from the dead" to start walking "in newness of life" (Rom. 6:2-22; Eph. 2:1-10). This takes place when one is "saved" and "created in Christ" (Eph. 4:22-24; 2 Cor. 5:17-18).

9. When one is "baptized into Jesus Christ" and into his body (Rom. 6:2-7; 1 Cor. 12:13; Gal. 3:27-29). This takes place when we become the "children of God by faith in Jesus Christ" (Gal. 3:26-29. See the Three Baptisms on the chart, in the Age of Grace).

10. When one ceases to live longer in sin (Rom. 6:2-7; 8:1-13). This takes place at the new birth (1 Jn. 2:29; 3:7-10; 5:1-5, 18; 2 Cor. 5:1).

11. When one truly reckons the "old man" dead and the "new man" alive through Jesus Christ (Rom. 6:6-22). This takes place when one is created in Christ (Eph. 4:22-24; 2 Cor. 5:17; 1 Jn. 5:1-5, 18).

12. When one refuses to let "sin reign in the mortal body" (Rom. 6:12-22). One does this at the new birth (1 Jn. 3:5-10; 5:1-5, 18; Eph. 4:24; 2 Cor. 5:17).

13. When one quits yielding his members as instruments of unrighteousness unto sin, and this is at the new birth (Rom. 6:11-22; 1 Jn. 3:8-10; 5:1-18).

14. When one recognizes he is free from one master (the old man, the devil) and is a servant to righteousness and the new master—God (Rom. 6:14-22). Paul here states that acts of obedience indicate what master is being served (Rom. 6:16), that a change in acts of obedience indicates a change in masters (Rom. 6:17-18), that the one served indicates the nature of obedience (Rom. 6:19-20), and that the nature of obedience indicates the wages received (Rom. 6:21-23). One cannot serve God and Satan at the same time, but one can serve both, one at a time (Mt. 6:24). Hence the old man or the devil is not in a saved man (1 Jn. 5:18).

15. When one is made free from the law of sin and death (Rom. 8:1-4, 12-13; Gal. 5:16-26). Paul illustrates freedom from sin by the marriage of a man and a woman who are bound to each other until the death of one or the other. Only on the death of one is the other one left free to marry again (Rom. 7:1-6). By the same token, when the believer becomes free from sin by the crucifixion and death of the old man, he is then free to marry Christ and enter the new relationship with God under the New Covenant. To claim that the old man is not destroyed until sometime after the new birth is to compare both Christ and man to adulterers, which would mean they have been illegally married before the old man is dead. Men are freed from sin at the new birth, so this is the time when they are sanctified and are free to marry Christ. If the old man is not destroyed at the new birth when one marries Christ, then Christ marries one who is still married to the devil and who has the devil in him and who is still unclean and lives in sin. This cannot be, for “the temple of God is holy” and “he that is joined to the Lord is one spirit” (1 Cor. 3:16-17; 6:17-20; Rom. 11:16).

16. When one receives the spirit of adoption (Rom. 8:1-17). This is at redemption and forgiveness of sins (Gal. 4:4-7; Eph. 1:7). Every adopted son is holy according to Eph. 1:4-5; Heb. 12:5-15; Rom. 11:16.

17. When one becomes an heir to the kingdom of God (1 Cor. 6:9-11). This is so when one is made righteous according to this Scripture and Rom. 8:1-17; 1 Jn. 2:29; 3:7-10; 5:1-18.

18. When one turns “from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins, and an inheritance among them that are sanctified by faith that is in me” (Acts 26:18). Paul here is telling Agrippa what Christ had said to him. If Christ can be depended upon as knowing what He says, then it is clear that men are sanctified by faith in Christ at the time

they turn to God and have their sins remitted, and become heirs of God. One has just as much right to argue that "forgiveness of sins" is a separate experience from the new birth and occurs some time after it, as to argue that being "sanctified by faith" is after the new birth, because "forgiveness of sins," "an inheritance" and "sanctified by faith" are all spoken of in this same verse as the result of turning to God and light from Satan and darkness.

19. When one is accepted of God (Rom. 15:16). Do men have to wait months or years after the new birth before being accepted by God?

20. When one gets into Christ (1 Cor. 1:2). This is when one becomes a new creature in Christ (2 Cor. 5:17; Eph. 4:24; Gal. 5:24; Rom. 8:1-7).

21. When one becomes Christ's: "they that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24). One cannot belong to Christ until he has done this. But one no longer has the old man when he has done this (1 Jn. 3:7-10; 5:1-5, 18).

22. When one is washed from all sin before justification (1 Cor. 6:9-11). Here Paul gives the true order of these phases of salvation: "but ye are washed, but ye are sanctified, but ye are justified" (For proof of this see Points IV, V and VIII, below).

23. When one becomes "one" with Christ: "he that sanctifieth and they who are sanctified are all of one: for this cause he is not ashamed to call them brethren" (Heb. 2:11). According to this all "brethren" are sanctified. One becomes "one" with Christ when he gets "in Christ" (1 Cor. 6:17-20; 2 Cor. 5:17).

24. When one accepts Jesus as an "offering" for sin (Heb. 10:4-18). Here Paul definitely states that "it is not possible that the blood of bulls and goats should take away sins (Verse 4), that God prepared Christ as the "sacrifice for sins" to make a New Covenant (Verses 5-9, 12), that "He taketh away the first (covenant), that he may establish the second (covenant). By the which will (second covenant) we are sanctified through the offering of the body of Jesus Christ once for all" (Verses 9-10), that "by one offering he hath perfected forever them that are sanctified" (Verse 14), that the New Covenant (because of the blood of Christ) would enable God to put His laws in the hearts and minds of men and to remember their sins and iniquities no more (Verses 16-17); and that after remission of sins there is no more offering for sin—that is, if inbred sin is

not cleansed when other sins are, then there is no more offering to get rid of it, so it would have to stay (Verse 18). What could be clearer than the fact that sanctification takes place when the blood of the New Covenant takes away sins, remits sins, and cleanses from all sins, and there needs to be no more offering for sin, inbred or otherwise? The blood of the New Covenant was "shed for many for the remission of sins" (Mt. 26:28) and this is what sanctifies (Heb. 10:29; 13:12).

25. When one is perfect as far as the sin-business is concerned (Heb. 10:10-14. See Point 24, above).

26. When one accepts the blood of the New Covenant (Heb. 10:29; 13:12). All sins are "remitted" (Mt. 26:28); "forgiven" (Eph. 1:7); "washed" (Rev. 1:5); and "cleansed" (1 Jn. 1:7-9) by faith in the blood when men accept it (Rom. 3:24-25).

27. When one comes to God. He is then saved "to the uttermost" and this must include salvation from the old man (Heb. 7:25; 1 Jn. 5:18).

28. When sins are remitted (Heb. 10:17-18. See Point 24, above).

29. When one believes that Jesus is the Christ (1 Jn. 5:1-5). Sin is then finished forever unless sin is committed again (1 Jn. 2:1-3, 29; 3:7-10; 5:18; Col. 2:6-7; Rom. 8:1-13).

30. When one is redeemed (Lk. 1:68-77. See Point 1, above).

31. When one believes the truth (2 Thess. 2:13. See Point 1, above).

32. When one gets victory over fornication: "For this is the will of God, even your sanctification, that ye should abstain from fornication" (1 Thess. 4:3-4; Gal. 5:24).

33. When one gets an experience of salvation that will qualify him to "see the Lord" (Heb. 12:14). This is at the new birth (Jn. 3:1-8; 1 Jn. 2:29; 3:7-10; 5:1-5, 18; 1 Pet. 1:14-23). If sanctification does not begin for several days or even years after the new birth and since "without holiness [sanctification] no man shall see the Lord," then all who die between the new birth and this second experience will be lost.

34. When one becomes “the temple of God” (1 Cor. 3:16-17; 6:17-20). This is when one becomes Christ’s (Rom. 8:9-11; 2 Cor. 5:17; Gal. 4:24).

35. When one becomes a member of the body of Christ (1 Cor. 12:13; Eph. 5:25-27). This is when one gets into Christ (Rom. 8:9-10; Gal. 3:26-29; 2 Cor. 5:17; 1 Cor. 6:17).

36. When one is reconciled to God (2 Cor. 5:17-21). This is when the blood is applied and peace with God is made (Col. 1:20-23). Peace is a result of justification and justification is after sanctification as we shall see in Points IV, V and VIII, below.

37. When one gets “saved,” is “granted repentance unto life,” and is “purified by faith” in the gospel (Acts 11:14-18; 15:7-11). Here we have concrete examples of a household being saved, sanctified, and baptized in the Spirit the first time they ever heard the gospel. The angel said, “Who will tell thee words, whereby thou and all thy house shall be saved” (Acts 11:14). After Peter had testified that God, Himself, had saved and baptized the Gentiles in the Spirit, the apostles said, “Then hath God also to the Gentiles granted repentance unto life” (Acts 11:14-18). Later, Peter said, “God made choice among us, that the Gentiles by my mouth should hear the word of the gospel and believe . . . purifying their hearts by faith” (Acts 15:7-11).

If Cornelius and other Gentiles were saved, sanctified, justified, and baptized in the Spirit at one time, then there need be no time element between the blessings of God to any one else. If we accept these statements of the angel, Peter, and the other apostles, that the Gentiles were not saved before Peter preached the gospel to them, then this should settle forever the argument as to when sanctification begins. It disproves forever the claim that there must be a time between sanctification and justification. Those who reject the testimony of the angels and apostles above hold to the theory that Cornelius was already saved because of Luke’s record of him in Acts 10:1-4, but not one statement in this passage says he was saved.

> (1) The word “devout” simply means “religiously pious.” It is used of unsaved people in Acts 2:5, 38; 10:7; 13:50; 17:4, 17, so it does not prove that Cornelius was saved.
>
> (2) The fact that he “feared God” does not prove that he was saved, as other

sinners also feared God (1 Sam. 12:18; 2 Ki. 17:32-33, 41; Jonah 1:16).

(3) Because he “prayed to God always” does not prove that he was saved, for other sinners prayed often and gave alms (Mt. 6:1-7; Lk. 1:10; 18:9-14). That his prayer was heard does not prove that he was saved, for God has heard the prayers of other sinners (2 Chron. 33:1-20; Ps. 51; Judg. 11:30; Lk. 18:9-14).

38. When one believes in the heart and confesses with the mouth that God has raised Jesus from the dead: “For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation (Rom. 1:16; 10:9-10). When one is righteous he is holy and he is as righteous as Christ when born-again (1 Jn. 3:7). Salvation comes through sanctification and belief of the truth (2 Thess. 2:13), so one is sanctified when he believes unto righteousness and unto salvation.

39. When one has his conscience purged from dead works to serve the Living God (Heb. 9:13-15). This is at the new birth (2 Cor. 5:17; Rom. 8:1-13; 1 Jn. 5:1-18).

40. When one is brought to obedience at the new birth and salvation (1 Pet. 1:2; Rom. 6:14-23; 8:1-13; 1 Jn. 3:9; 5:1-18).

41. When one purges himself of the affairs of this life; that is, consecrates himself to give them up so that God can cleanse him of them (2 Tim. 2:4, 21). This is at the new birth (2 Cor. 5:17; Eph. 4:24; 1 Jn. 2:29; 3:9; 5:1-5, 18).

42. When one becomes a son of God (Rom. 8:1-17; Jn. 1:12; 1 Pet. 1:4-10; 1 Jn. 2:29; 3:7-10; 5:1-5, 18; 1 Pet. 1:14-23). It is unthinkable, much less biblical, to believe that a man can become a child of God, be a partaker of the divine nature, be freed from sin and Satan, and be made a new creature, recreated in righteousness and true holiness (Eph. 4:24; 2 Cor. 5:17), and still be unholy, unsanctified, and impure in heart and life. This would be admitting that God, Himself, was unholy and by regeneration could produce only an unholy child.

43. When one gets into the olive tree. Every “branch” in it is “holy” (Rom. 11:16). This means getting into Christ, as in 2 Cor. 5:17; Rom. 8:1-16; Eph. 4:24.

44. When one is a fit candidate for water-baptism, which is a symbol of the

crucifixion of the old man (Rom. 6:3-6; Col. 2:12-14; 1 Pet. 3:21. See Point VIII, 13, for proof).

45. When one becomes a “lively stone” in the “holy” temple of the Lord at the new birth (1 Pet. 2:5-10). Verse 5 says that every stone is holy. Ephesians 2:19-22 says the whole building is holy. Ephesians 5:26-27 says the whole Church is holy. Romans 11:16 says every branch in the olive tree is holy, so all are holy when saved or they will not see the Lord or have part in the first resurrection (Heb. 12:14; Rev. 20:4-6).

46. When one is called to glory and virtue (holiness, 2 Pet. 1:3-10; 2 Tim. 1:9; 1 Pet. 1:2-4, 14-23; Rom. 8:1-28). Everyone saved at all is created holy (Eph. 4:24).

47. When one comes out from among the ungodly people and unclean things of sin at the new birth (2 Cor. 6:14-18). Then God dwells in him and everyone God dwells in is holy (1 Cor. 3:16-17).

48. When one becomes a “brother” in Christ at the new birth. Every brother is holy (Rom. 11:16; 12:1-2; Eph. 1:4; 4:24). This is why Christ is not ashamed to call them “brethren” (Heb. 2:11-13; 3:1).

49. When one partakes of the heavenly calling (Heb. 3:1) and certainly this is the moment one is made a new creature in Christ (2 Cor. 5:17; Eph. 4:24).

50. When one is made fit for the first resurrection (Rev. 20:4-6). It is at the new birth that men are made fit for Heaven (Jn. 3:5; 1 Jn. 3:7-10; 5:1-18). Thus it is very clear that the new birth means more than some holiness groups teach.

IV. When Are Men Justified?

The words “justify,” “justification,” etc., are used 64 times in the Bible and not once is it stated that justification comes before sanctification, either in the initial act of making holy or in the process of sanctification and justification throughout life. Not once does the Bible state there is a time element between these two phases of salvation. Just the opposite is taught in Scripture. *Men are justified:*

1. When they are washed and sanctified: “Such were some of you; but ye are washed, but ye are sanctified, but ye are justified . . . by the Spirit of our God” (1 Cor. 6:9-11). If there is any time between sanctification and justification, it is the

same length of time between a judge in court saying “not guilty” and the man being automatically justified in the eyes of the law again. Justification comes immediately after washing and sanctification, and at the same time.

2. When they repent: “God be merciful to me a sinner. I tell you that man went down to his house justified” (Lk. 18:13, 14).

3. When they believe: “By him all that believe are justified [made not guilty] from all things [including inbred sin], from which ye could not be justified by the law of Moses” (Acts 13:38, 39).

4. When they are redeemed by faith in the blood: “Being justified freely by His grace through the redemption that is in Christ Jesus . . . through faith in His blood, to declare His righteousness for the remission of sins” (Rom. 3:24-30; 5:1; Gal. 2:16, 17; 3:24).

5. When they get into grace: “Being justified by His grace” (Titus 3:4-7); “By whom also we have access by faith into this grace” (Rom. 5:1-2; 3:24, 25; Titus 2:11-14).

6. When they accept the call to holiness: “Whom he called, them he also justified” (Rom. 8:30).

7. When they are regenerated, saved and renewed: “He saved us by the washing of regeneration, and renewing of the Holy Ghost . . . being justified by His grace” (Titus 3:4-7).

8. When they are brought to Christ: “The law was our schoolmaster to bring us unto Christ, that we might be justified by faith” (Gal. 3:24).

9. When they are reconciled: “Being now justified by his blood, we shall be saved from wrath through him. 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. 5:9-11; 2 Cor. 5:17-19; Col. 1:20-23).

10. When they have all sins blotted out and remitted: “I am he that blotteth out thy transgressions . . . thy sins . . . that thou mayest be justified” (Isa. 43:25, 26; Acts 13:38, 39; 1 Cor. 6:9-11).

Justification is spoken of as the last phase of salvation that makes holy in the

initial stage of sanctification, that makes clear before God, and that clears the record of everything God has against us (Rom. 3:24-30; 5:1-11; Acts 13:38, 39; 1 Cor. 6:9-11). It is spoken of as the final settlement of differences between men (Job 11:2; 13:18; 27:5; 32:2; 33:32; Prov. 17:15; Isa. 5:23; Lk. 10:29; 16:15). It is used of men justifying God; that is, clearing God of all blame (Ps. 51:4; Lk. 7:29; Rom. 3:26). It is used of people who justify themselves when they think they are not guilty (Jer. 3:11; Ezek. 16:51, 52; Job 9:20; 13:18; 32:2; Lk. 16:15). Thus justification of man by God simply means that when God washes and sanctifies a sinner, He declares him not guilty (1 Cor. 6:9-11; Acts 13:38, 39). God could not declare any man not guilty who has not been sanctified and cleansed from all sin, including inbred sin. As long as the old man or the spirit of the devil is in a man he is still guilty and condemned.

V. Proof That Sanctification Comes Before Justification

1. Paul definitely states that a man is washed and sanctified before he is justified as proven above in Point IV, 1. Are we to agree that the Holy Spirit speaking here through Paul made a big blunder in putting sanctification before justification? (1 Cor. 6:11). Does not God know the true order of His own work?

2. Justification naturally follows sanctification, even if there is a fraction of a second between them, for sanctification is the setting apart of a man to be made holy by God and justification is the act of declaring the man holy after he is sanctified. Sanctification is a change of service from Satan to God (Acts 26:18), while justification is a change of state from sin to holiness, and a new standing before God. Sanctification in the initial stage is that of separation and cleansing the sinner who sanctifies and separates himself from sin and turns to God. Justification, in the initial act, is that of declaring a sinner righteous. Sanctification makes the sinner not guilty, and justification declares him not guilty. Sanctification is more the act of a man being made righteous and holy by separation unto God, and justification is more the act of acceptance of a man as being holy and a full citizen of Heaven.

God cannot justify a man until He has sanctified and cleansed him of all sin. He could not legally declare a man not guilty who is still guilty of the least sin, much less should he have the old man, the biggest part of sin, in him. God cannot tolerate half-heartedness in choice and service. He requires our all in obeying the moral law. He accepts nothing as virtue but entire obedience to His law, as we have seen in Lesson Twenty-three. Any act contrary to His law is sin,

and inbred sin is no exception. He could not justify a man who is not free from inbred sin and who is not perfectly holy as far as the sin-question is concerned. He cannot justify a sinner who renders only partial obedience. He would be disqualified as the Moral Governor if he upheld and justified a man who still had inbred sin or any other sin in him. The law must be repealed that condemns inbred sin, before God can justify one who is still condemned by being under the control of this sin, which is the very devil himself working in the children of disobedience (Eph. 2:1-3). God could not justify a man who is still bound by the devil and who is still a slave to sin and Satan. One is still in this state who has not been made free from the law of sin and death and who has not had the old man crucified and destroyed from dominating his life as in Rom. 6, 7, and 8. If the sinner comes to God to be cleansed from all sin and has consecrated to the limit to get rid of all sin, and God does not do His part, then He is responsible for sin remaining in man. God would then become a party to man continuing in sin, and this cannot be. God cleanses from all sin when he saves, sanctifies and justifies a man (1 Jn. 1:7-9; 3:7-10; 5:1-18; 2 Cor. 5:17).

In civil courts, a transgressor of the law cannot be justified again in the eyes of the law until he has paid the full penalty or has been declared not guilty. Getting rid of all that the law has against a man is the first thing, then he is automatically justified. So with a sinner, getting rid of all that God has against him is the first thing, and this is what we call sanctification. Declaring one holy and just in the sight of God is the next thing, and this we call justification. When one is in this justified state it is as if God had never had anything against him. He is as clear before the moral law as one who has been made clear before civil law.

To argue that the old man is still in the justified man is to say that God does not hold a man guilty of having the old man or the devil in him. If he is “not guilty” in this case then there is no inbred sin to cleanse by a further work of grace. If he does have inbred sin during the days, months, or years between the two works of grace, then he could not possibly be justified until the last work of grace that cleanses from sin. If he could be justified while having inbred sin or the devil in him, then he is not held responsible for this as God does not hold it against him, and therefore, there is no need of ever getting rid of it. Hence, there is no need of ever getting a special work of grace to get rid of the biggest part of sin in the believer, or to get rid of something God never holds against him.

In the continued aspect of redemption, sanctification is the constant perfecting of life and conduct as one continues to separate himself to a life of holiness.

Justification is the continued imputation of God's righteousness as the believer walks in the light and in the sanctified and justified state. Sanctification is the continued citizenship in God's kingdom through continuous consecration to complete obedience to the law and will of God, while continued justification is the state of acquittal of all condemnation and the declaration of full citizenship. Continued sanctification means keeping the life and conduct holy, while justification has to do with man's continuous standing before God in life and conduct. Continued sanctification is the process of keeping holy (after the initial act of making holy), while continued justification is the process of declaring one to be righteous who stays holy (after he is justified in the initial act of acquittal). If there is any time element between sanctification and justification it is the same length of time as when a judge in court says not guilty and the defendant is automatically at that moment justified again in the eyes of the law as if he had never broken the law.

A man is justified when he "is washed and sanctified" (1 Cor. 6:11); "repents" (Lk. 18:13-14); "believes" (Acts 13:38, 39); "is redeemed by faith in the blood" (Rom. 3:24-30; 5:1; Gal. 2:16, 17; 3:24); "gets into grace" (Titus 2:11-14; 3:4-7; Rom. 5:1, 2; 3:24, 25); "accepts the call to holiness" (Rom. 8:30; 1 Thess. 4:3-7); "is renewed, saved and regenerated" (Titus 3:4-7); "is brought to Christ" (Gal. 3:24); "is reconciled" (Rom. 5:9-11; 2 Cor. 5:17-19; Col. 1:20-23); and "when all sins are blotted out and remitted" (Isa. 43:25, 26; Acts 13:38, 39; 1 Cor. 6:9-11).

3. Justification is spoken of as being the last phase of salvation that makes holy in the initial stage of redemption, that makes clear before God, and that clears the record of everything God had against us (Rom. 3:24-30; 5:1-11; Acts 13:38, 39; 1 Cor. 6:9-11).

4. Justification is spoken of as the final settlement of differences between men (Job 11:2; 13:18; 27:5; 32:2; 33:32; Prov. 17:15; Isa. 5:23; Lk. 10:29; 16:15). In the case of a sinner and God, the settlement of differences is completed in sanctification, and the result of this settlement is justification.

5. Justification is spoken of as men justifying God; that is, clearing God of all guilt and blame (Ps. 51:4; Lk. 7:29; Rom. 3:26). So it is, when a sinner is justified he is cleared of all guilt by being made holy by God.

6. Justification is used of people who try to justify themselves and think they are

not guilty (Jer. 3:11; Ezek. 16:51, 52; Job 9:20; 13:18; 32:2; Lk. 16:15). Justification is the state of one who is not guilty of sin in any degree in his life, because he has been sanctified by the blood, the Word, and the Spirit of God in redemption (1 Cor. 6:9-11; Acts 13:38, 39; 2 Cor. 5:17).

VI. To What Extent is a Sinner Sanctified in the Initial Act of Making Holy?

The following points and Scriptures prove that a man is sanctified and made holy in salvation to the extent:

1. That all sins are remitted (Mt. 26:28; Lk. 24:47; Acts 2:38; 10:43; Rom. 3:24, 25).

2. That all sins are forgiven (Eph. 1:7; Col. 1:14; 1 Jn. 1:9; 2:12).

3. That he is saved from all sin (Mt. 1:21; Rom. 3:25; Acts 3:19).

4. That he is washed, sanctified and justified from all lusts and works of the flesh and of the mind (1 Cor. 6:9-11; Rom. 9:1-13; Gal. 5:16-26; Eph. 2:1-10; Rev. 1:5).

5. That he is fully reconciled to God from wicked works (2 Cor. 1:14-21; Rom. 5:1-11; Col. 1:14-21).

6. That he is fully purged from his old sins (Heb. 1:3; 9:22; 10:1-18; 2 Pet. 1:9).

7. That his conscience is fully purged from dead works to serve the Living God (Heb. 9:14; 10:1-18; Acts 15:7-11).

8. That all sin (including inbred sin or the old man) is put away and taken away (Jn. 1:29; Heb. 9:26; 1 Jn. 1:7).

9. That he is a new creature in Christ with all old things gone and now all things are of God (2 Cor. 5:17; Gal. 5:24).

10. That he is justified from all things (Acts 13:38, 39).

11. That he is purified in the heart by faith and has been granted repentance

unto life (Acts 11:14-18; 15:7-11).

12. That he has no more condemnation as long as he walks in the Spirit and ceases to walk in the flesh (Rom. 8:1-13; Jn. 3:16-21; 5:24; 1 Jn. 3:21-23).

13. That he has salvation (Rom. 1:16; 10:9-10; 2 Thess. 2:13).

14. That he is fully saved (Mt. 1:21; Rom. 10:9-10; Eph. 2:1-9; Heb. 7:25).

15. That he is genuinely converted (Mt. 18:3; Acts 3:19).

16. That he is fully regenerated, adopted into God's family and made an heir of God (Rom. 8:1-18; Titus 3:5-7).

17. That he is dead indeed unto sin and fully alive unto God (Rom. 6:6-23; 7:1-6; 1 Pet. 2:24; 1 Jn. 5:1-5, 10-18; Gal. 2:20).

18. That he is righteous, even as he is righteous (1 Jn. 3:7) and this means perfect freedom from sin and Satan (1 Jn. 2:6, 15-17, 29; 3:4-10; 4:17; 5:1-5, 10-18; Jn. 17:14-16; Rom. 8:1-13; Gal. 5:16-24; Col. 3:5-17).

19. That he has the fruit of the Spirit and is filled with the Spirit in a measure as listed in Lesson Eighteen, Point IX.

20. That the flesh with the affections and lusts has been crucified (Gal. 5:24; Rom. 6:3-23; 8:1-13).

21. That he is as clean and free from the old man or inbred sin and sins as the blood can ever make him at that moment and that if he stays this way by means of redemption and daily walk in the light he will remain clean and free (Rom. 6:3-22; 8:1-13; 2 Cor. 5:17; Col. 2:6-7; 1 Jn. 1:7-9; 3:4-10; 5:1-5, 10-18).

22. That he is spiritually alive and as holy as the blood can make him from the sins that damn the soul (Eph. 2:1-9; Rom. 6:1-23; 8:1-13; 1 Jn. 1:7-9; 3:4-10; 5:1-18).

23. That he has the blessings described in Point III, above.

24. That he is a fit candidate for the enduement of power for service to God

and man, as taught in Lesson Thirty.

25. That he is ready to continue in holiness and righteousness in the experimental aspect of progressive sanctification, as in the passages referred to in Point VII, below.

The life of conforming to the revealed will of God as one walks in the light is not the same as being cleansed from all sin and delivered from the old man or Satan. If one walks in the light daily, then he is not breaking the law or transgressing the will of God and consequently has no sin to confess daily. It is only when, if ever, sin is committed that it needs to be confessed. If Lucifer and the angels and Adam had remained holy and had walked in the ways of God on every occasion, then they would not have become sinners. They would have continued absolutely holy to this day. So with the newborn soul, if he continues daily in holiness no sin will ever be committed (Rom. 6:1-23; 8:1-13; 1 Jn. 2:29; 3:4-10; 5:1-18).

VII. Biblical Proof of Present or Progressive Sanctification

We have seen that holiness begins when a sinner is sanctified and made holy by a definite and an instantaneous work of grace in salvation. Since he is made holy in the new birth it needs only to be shown here the progressive aspect of a holy walk in God from the new birth throughout life. Space will not permit a lengthy discussion of the progressive and complete aspects of sanctification. The Scriptures are so clear in themselves that references only will be given. Our main purpose has been to show that real freedom from sin and holiness begins at the new birth and not some months or years after salvation. If one who professes to be saved continues in sins and bad habits, we have to conclude that he did not really get born-again or become a new creature. If he later gets victory over his sins by going to God in prayer, we cannot say that he was saved when he professed, and that he was later sanctified by another work of grace.

The truth is that when one becomes a new creature old things will pass away, and one is not saved or sanctified until then or Scriptures are untrue (2 Cor. 5:17; Gal. 5:24; Eph. 4:24; 1 Jn. 1:7-9; 2:29; 3:5-10; 5:1-5, 18). Any number of times a man professes to get saved or sanctified it is a falsehood if it does not really happen. But when it happens it will be as the above Scriptures teach and not as certain theories of men teach. The one who gets such an experience is both saved and sanctified regardless of what men may say. *Note the following plain*

Scriptures on continued and progressive holiness throughout life:

1. Statements of Jesus on progressive sanctification (Lk. 9:23; Jn. 8:31-34; 13:23-26; 15:2; 16:13-16; 17:17-19; Rev. 2:7, 10, 11, 17, 25-28; 3:3, 5, 11, 12, 21).

2. Statements of Luke on progressive sanctification (Acts 13:43; 14:22; 15:41; 16:5; 18:26).

3. Statements of Paul on progressive sanctification (Rom. 1:11, 17; 2:7; 4:12; 5:3-4; 6:3-22; 7:4-6; 8:1-13; 11:20-22; 12:1-21; 14:19; 16:25, 26; 1 Cor. 1:7-10; 9:27; 11:31-34; 15:58; 16:13; 2 Cor. 3:18; 4:16; 5:9; 7:1; 10:4-6; 13:11; Gal. 5:1, 13, 16, 24-26; Eph. 2:19-22; 3:16-21; 4:1-3, 12-32; 5:1-18; 6:1-18; Phil. 1:6, 9, 25, 27; 2:12-15; 3:7-15; 4:8-9; Col. 1:9-11, 23-29; 2:3, 6-9; 3:1-17; 4:12; 1 Thess. 2:2-13; 3:1-12; 5:11-23; 2 Thess. 1:3-5; 2:13-17; 3:3; 1 Tim. 1:18; 4:12-16; 5:21, 22; 6:12-14; 2 Tim. 1:13-14; 2:4, 19-26; Titus 2:7-14; Heb. 3:6, 12-14; 4:11; 5:11-14; 6:1, 2, 11, 12; 10:23, 35-39; 12:1, 2; 13:20-21).

4. Statements of James on progressive sanctification (Jas. 1:3, 4, 12, 22-27; 2:14-26; 3:2; 4:4-10; 5:1-12).

5. Statements of Peter on progressive sanctification (1 Pet. 1:5, 9, 12-16; 2:1-2, 11, 12; 3:8-12; 4:1-4, 15, 19; 5:5-10; 2 Pet. 1:4-10; 3:14-18).

6. Statements of John and Jude on progressive sanctification (1 Jn. 1:6-7; 2:1-6, 24-29; 3:1-3, 6-10; 5:1-5, 18; 2 Jn. 1, 6, 8; 3 Jn. 4, 11; Jude 20-24).

Not one of the above attainments and requirements are completely finished in the believer once and forever until complete sanctification is experienced, as in the Scriptures in Point X, below. One must walk in holiness after he is made holy. One or two acts of grace will never keep a man holy forever; otherwise it would be the same as “once in grace always in grace.” There are hundreds of warnings and admonitions in both Testaments for one to stay holy after one has been made holy (as we shall see in Lesson Thirty-five, Point VI). Every man should have a normal growth in grace and knowledge to the perfected state. He is perfectly holy in every stage of his growth to maturity in Christ. The Bible teaches growing perfection, that is, a normal Christian walking in all the light is perfect in every stage of his growth in grace; and complete perfection after one has reached full growth (Phil. 3:10-16; Heb. 5:11-14; 13:21; 1 Cor. 2:6; 3:1-3;

Jas. 1:4, 22-27; 3:2, 17-18; 2 Pet. 1:4-10; 3:18; Mt. 5:48; Eph. 4:13; Col. 1:28; 4:12; 2 Tim. 2:21; 3:15-17, etc.). Man must quit the sin business in all of his growth in grace, as we have repeatedly seen.

In this state of progression to full conformity to Christ a believer, because of lack of knowledge, may act contrary to what Christ Himself would do. He may manifest faults and make mistakes, but if he is truly obedient to the light he has, failure will be discovered and put out of his life. Such faults and mistakes would become sinful to the point of damning the soul if light were refused and conformity to truth rejected. In such case one would soon revert to the sinful life and become a rebel again (Rom. 8:12-13; Gal. 6:7-8; Jas. 5:19-20; 1 Jn. 1:7). When we refer to faults and mistakes in growth in knowledge, we do not refer to the sins that damn the soul listed in Mk. 7:19-21; Rom. 1:29-32; 1 Cor. 6:9-11; Gal. 5:19-21; Col. 3:5-10. These must never be indulged in again or one is of the devil again (1 Jn. 3:8-10; Eph. 2:1-3; Jn. 8:41, 44; Rom. 6:14-22; 8:1-13; Gal. 6:7, 8). We refer only to the human traits of the natural man that have been used throughout life in self-gratification. Certain habits have been formed and there is a lack of experience, refinement, and godliness that needs to be eliminated so one can conform to true God-likeness. It takes time and patient dealing on the part of God and patient yielding on the part of man for him to get wholly conformed to the image of Christ and act on all occasions as God would act under the same circumstances. The believer must learn to obey. Even Christ learned obedience by the things which He suffered (Heb. 4:14-16; 5:8, 9).

A new believer may do many things a more mature one would not, and yet do so without committing sin. Each must walk according to the light he has received. A person new in a country or society must learn to conform to the laws governing that realm. He may be excused in breaking laws and customs until he learns, but when he does learn the standards of the country he is inexcusable and is punished for violation of them. Likewise, a new believer must learn to adjust his ways to the new life and learn to conform to spiritual laws of which he has been in ignorance all his life.

Some mistakes in learning will be made, but these are not the same as committing the sins that will damn the soul as found in Rom. 1:29-32; Mk. 7:19-21; Gal. 5:19-21; 1 Cor. 6:9-11. When one commits these sins he dies spiritually and will be lost if they are continued in until death (Rom. 8:12-13; Gal. 6:7-8; Ezek. 18:4; Jas. 5:19-20).

Many preachers do not know the difference in the mistakes in the natural and normal adjustments of human living to the new life and the definite sins that will damn the soul. Many others do not know the difference between temptations to sin and actual breaking of the law. Many holiness groups are in ignorance of the difference between having the old man in them and having temptations. They conclude that because a man is tempted he still has the old man, the devil, in him and that he was never sanctified. It is believed by them that when one gets sanctified, that he never will be bothered with the old man again. This is one of the greatest errors in Christendom today. It matters not how many works of grace one gets, he will always be tempted to go back into sin. One can get to the place in Christ where he is so taken up with spiritual things and he is so victorious over the flesh, the world, and the devil that they will not have any appeal to him, but even in this state temptations will be present and the devil will constantly try to overthrow him and cause him to Fall from this spiritual life.

Adam and Eve were tempted before the Fall and Christ was tempted without ever having the old man or sin in Him. It would have been very foolish of these sinless persons to conclude by the temptations that they had an old man in them. Temptations are from an outside source appealing to created faculties and they are never sin in themselves. No sin is committed until temptation is yielded to, sin is completed, and the law of God is broken (Jas. 1:13-16). One is as free as he can be to exercise every created faculty of his being within the bounds of the law. It is only when these faculties are used in breaking the law that sin is committed. One can satisfy every appetite, passion, and desire of his being short of breaking the law. The exercise of normal and natural powers is not sin unless the law is broken. For example, God has provided lawful and natural marriage relations between men and women to enable them to carry out creative purposes, but unlawful relationship is adultery and fornication. God has provided that men satisfy their appetites in eating and drinking, but to satisfy themselves with forbidden drinks and harmful things to the body is sin. And so it goes with all kinds of acts called sins. The same practices can be indulged in as far as God’s law permits, but when such acts go beyond what God specifies then they sin. Let no man think that it is sin to satisfy his normal appetites and desires as God permits, or that temptations to commit these acts contrary to the law of God is sinful. Temptations are not sin until actual transgression of the law is finished (Jas. 1:13-16).

Certain religious people constantly pray for God to dehumanize them and take from them the very faculties that God created and purposed to be in every man.

No man needs to be uncreated, but all need to be recreated in Christ so that self-control can be reestablished in daily living (Gal. 5:22-23). Even Paul had to keep his body under subjection and no man could say that he was unsanctified (1 Cor. 9:27). Peter, Paul and others got in sharp contentions after they were sanctified and otherwise failed God on a few occasions, thus proving that all men must be constantly alert lest Satan cause them to make the wrong move and bring reproach on the gospel (Gal. 2:11-16; Acts 5:1-11; 6:1-5; 11:2-3; 15:35-41).

There is no experience of grace that will annihilate the old man, the devil, or any of his demons and keep them from seeking to overthrow the children of God, so men who claim a special sanctification must learn sooner or later that they must walk and live in the Spirit or they will again fulfill the lust of the flesh (Gal. 5:16-24). It is not the question of being unsanctified or of having the old man in one when temptations come, but it is a demonstration that the devil is still alive and seeking whom he may devour (1 Pet. 5:8-9).

VIII. Sanctification Does Not Begin After Justification

Some teachers speak of sanctification subsequent to justification, but the only way to understand this statement is in connection with progressive sanctification throughout life after one has been sanctified and justified in the initial definite act of making holy at the new birth, as proven in Point III, above. To believe that sanctification begins with a special second work of grace some days, weeks, months, or years after salvation, at which time the old man, the devil, is taken out of the believer and holiness begins in him is unscriptural and illogical, *as proven by the following arguments:*

1. No such doctrine as holiness beginning after justification is mentioned in Scripture.

2. As explained in Point III above, holiness begins at the new birth.

3. No blessing of God is ever numbered in Scripture. Paul does mention a second benefit or grace in 2 Cor. 1:15, but this refers to the benefit of his second ministry to Corinth, and in this sense the same people enjoyed a third benefit by his third visit in ministering the grace of God to them (2 Cor. 13:1). The Corinthians were already sanctified and justified when Paul wrote the first letter to them (1 Cor. 1:2; 6:9-11), so he could not be referring to a second work of grace to sanctify them when he mentioned the second benefit.

4. Sanctification is not once mentioned in Scripture in connection with the words “second,” “work,” or “grace,” so the theory that sanctification begins sometime after salvation by a special second work of grace is purely a human doctrine. If such a thing is mentioned in Scripture, where?

5. The above theory is purely of human origin and is a recent manufacture based upon the teachings of John Wesley. In the first place, no such theory was ever held by Wesley as sanctification beginning with a work of grace sometime after salvation. Mr. Wesley taught that sanctification began with the new birth and when a man was justified. This fact he is consistent about in all of his writings. We now quote Page 385 of the same volume quoted in Point III, 3, above, “How naturally do those who experience such a change (referring to the sanctification in the new birth) imagine that all sin is gone; that it is utterly rooted out of the heart . . . But it is seldom long before they are undeceived, finding sin was only suspended, not destroyed. Temptations return, and sin revives; showing that it was but stunned, not dead. They now feel two principles in themselves, plainly contrary to each other; the flesh lusting against the Spirit; nature opposing the grace of God.”

In spite of this argument leading up to the conclusion that a special work of grace was necessary to get rid of revived sin in the nature, Wesley still maintained that sanctification began with the new birth. To quote him again on Page 406 of the same volume, “When we are born again, then our sanctification, our inward and outward holiness, begins; and thenceforward we are gradually to grow up in him who is our head.” In the same book he taught that holiness begins in the new birth and gradually expands until by one all-surrendering act or faith in Christ, it reaches an instantaneous completion. He called this “perfect love” and “Christian perfection.” Wesley taught that in this experience the power of sin is broken so that inbred sin does not dominate the believer any more.

This is the same as we have stated above that one can get to the place in Christ where temptations will not have the appeal to him like they will in a less spiritual state. But this does not mean that the old man, the devil, is dead or that he never bothers one again. Mr. Wesley was true to the Bible in all of his teachings until he began to conceive that sin is only temporarily stunned in a new believer and that there remains sin in the heart and that every believer must go through a long struggle with two natures in him fighting against each other until the evil nature is finally killed by a full surrender to God.

The truth is that sin is dead, not merely stunned in the believer at the new birth, and it can always be so if one walks in Christ as he has received Him (Col. 2:6-7). One must constantly reckon himself dead to sin, not only for a period in his life, but for all his life (Rom. 6:6-23). One must always walk after the things of the Spirit and mortify the deeds of the body to live (Rom. 8:1-13). One must walk and live in the Spirit and the more he does this the more he has victory and the less he will feel temptations (Gal. 5:16-26). One is created in righteousness and true holiness and he must keep this way in life and conduct (Eph. 4:24; Gal. 5:24). There is no statement in Scripture that says that the old man is stunned and then later he is killed by a special work of grace. All these fallacies come from a misunderstanding of what the old man really is.

As we have seen in Lesson Twenty-three, the old man is nothing more or less than the spirit and nature of the devil working in men of disobedience and this old man that dominated every man before the new birth is destroyed from working in the believer by the power of God at the born-again, new creature experience, as proven in 2 Cor. 5:17; Gal. 5:24; 1 Jn. 5:18. The wicked one does not touch the born-again one if he keeps himself from the devil and his works. The devil is never destroyed in the sense of annihilation. He is still alive after the believer is delivered from him. But he constantly seeks to devour the child of God and this is where the temptations come from that make some people think that they still have the old man in them. They do not have the devil in their lives unless they permit him to again dominate them by going back to the old life. Sin is not brought back from being stunned but it is made alive again by yieldedness to the devil.

After all, when the Bible speaks of death to sin it means separation from sin and when one is in sin he is dead to God and righteousness. When one leaves God and goes back into sin again he becomes dead to God. When one leaves the devil to serve God he is dead to sin and the devil. Death in Scripture, regardless of what death is referred to, means “separation,” as we have already made clear in Lesson Nine, Point VII, 7, so when we speak of the old man being dead or of men being dead to sin and the old man we simply mean that we have been separated from sin and the old man. Both sin and the old man are still in existence but as far as the believer is concerned he must reckon himself dead to them. Regardless of how many works of grace one may have, he will always have to reckon himself dead to sin, and its power in his life will remain broken (Rom. 6:6-23; 8:1-13).

6. Sanctification beginning after justification was never taught by one writer of the Old Testament. They use “sanctify” with its various endings 110 times, and use other words describing redemption many hundreds of times, and not once do they even hint that sanctification is a separate work of grace from salvation and comes after the new birth. Not one writer of the Old Testament testified to such an experience, but they repeatedly spoke of being saved, getting salvation, etc. Not once is this doctrine referred to in promise, prophecy, covenant, or history.

7. In the teachings and ministry of Jesus we do not find a trace of such doctrine as holiness beginning after justification. Never did He tell a person whom He forgave and cleansed from sin that he needed another work of grace to complete the work. If such were to be taught it would have been made clear by Jesus so that His disciples could follow His example. He forgave many and cast out all demons from their lives and no second work was necessary to get rid of demons and the old man, the devil. He merely told them to “sin no more” and such would not have been possible if the devil was left in control (Mt. 8:28-34; 9:1-8; Lk. 7:36-50; 8:2; Jn. 1:1-14; 8:1-11; 9:1-41; Lk. 19:9; 18:9-14; 23:43; Jn. 4:7-41, 49-53; 7:31; 8:30-31; 11:45; 12:11, 42).

Jesus mentioned sanctification of the temple (Mt. 23:17-19), of Himself by God (Jn. 10:36), of Himself by Himself (Jn. 17:19), and of the disciples to be set apart for the full ministry as He was, and of their continued sanctification by the Word as they receipted knowledge (Jn. 17:17-19; 20:21). But apart from these references Jesus never mentioned the subject in any of His sermons and conversations on redemption and the Christian life, as recorded in four Gospels. Thus it is no wonder that the disciples said so little about sanctification and never once taught it as a separate experience after salvation.

8. Peter, in starting the gospel program in Acts, did not mention sanctification as beginning after salvation. He did require men to repent, be baptized, be converted, turn from their iniquities, have their sins blotted out, get salvation, be saved, work righteousness, and believe the gospel, but he did not once mention sanctification in any sense, much less as a necessary special work beginning after the above experiences (Acts 2:38; 3:16-19, 26; 4:10-12; 5:31; 8:22; 10:34, 35, 43; 11:14-18; 15:7-11). Even in his two books, he mentioned man’s sanctification only once and then he made it clear that it takes place when one becomes God’s elect and is begotten again (1 Pet. 1:2-9. See Point III, 3, 4, above).

If Peter could preach several sermons, give answers to men on what they must do to be saved, defend himself in several court trials, and write two books without mentioning sanctification as a work beginning sometime after the new birth, then it will not be too far wrong for us to follow his teaching. Thousands were saved, converted, baptized in water and in the Holy Spirit under such preaching mentioned above, and the same experiences take place today without reference to a special work of sanctification sometime after salvation.

9. Sanctification as a work of grace beginning after justification was not required of the business elders (Acts 6:3-7). It was not part of Philip's message to Samaria or to the eunuch (Acts 8:1-40). He preached Christ, and when one gets Christ he gets sanctification, for Christ is our sanctification (1 Cor. 1:30).

10. Paul, in the book of Acts, did not mention sanctification as beginning after justification. He only mentioned sanctification twice in all his sermons (Acts 20:32; 26:18). The first passage does not say when men are sanctified, but the second one does. It takes place when "men turn from darkness to light, and from the power of Satan unto God" and when they "receive forgiveness of sins" at the new birth (See Point III, 18, above).

Paul mentioned salvation, forgiveness, conversion, justification, repentance, and other phases of salvation many times in Acts, but never did he say that sanctification took place after these experiences (Acts 13:23, 26, 38, 39, 46, 47; 15:3; 16:30-34; 17:30; 20:20, 21; 26:17, 18, 22; 28:25-28). These passages show what men must do to be saved from sin and Satan. Not once is anyone told to seek for a special work of grace after these experiences. Not once did he refer to such an experience in any of his many testimonies as recorded in the New Testament (Acts 9:17, 18; 22:1-21; 23:1-10; 24:10-22; 26:1-32; Rom. 1:5; 6:1-23; 8:1-13; 1 Cor. 15:1-10; Col. 1:11-24; 2:1-20; Phil. 3:1-21; 1 Tim. 1:9-16). What a contrast in these testimonies and those of some modern saints who cannot testify unless they stress being sanctified so many days, months or years after salvation!

11. What men were told to do in order to be redeemed is not only clear as set forth in the above points, but what men actually did do to be saved is plainly recorded in the gospels and in the book of Acts. They "believed" (Jn. 3:16; 4:33; Acts 4:4; 8:12, 13, 37; 9:42; 11:21; 13:12, 38, 39, 47, 48; 16:34; 17:4, 12, 34; 18:8; 19:18; 28:24); "turned to God" (Acts 9:25; 11:21; 15:19; 26:18); "heard, attended to, and received the Word" (Acts 2:41; 4:4; 16:14); "confessed, showed

their deeds" (Acts 19:18); and "believed the gospel" (Acts 8:12, 37; 15:15; etc.). Not one time are we told that any man sought for or received sanctification sometime after salvation.

12. At the first general assembly of Christians the controversy was not over how to get sanctified, but how to get saved (Acts 15:1-6). After much disputing Peter showed them how the Gentiles were saved and baptized in the Spirit at one time (See Point III, 37, above). This conference concluded that this was all that was required of men (Acts 11:14-18; 15:7-11, 24). In Paul's report at this conference nothing is said about so many saved and a less number sanctified as in modern reports. The report was concerning the "conversion of the Gentiles" (Acts 15:3, 4, 12). They knew all saved and converted men were also sanctified and justified (Acts 26:18; 1 Cor. 6:9-11; 2 Cor. 5:17; 1 Jn. 3:7-10; 5:1-5, 18; 1 Pet. 1:14-23). Who could imagine a modern holiness gathering to discuss what man must do to be saved with sanctification being totally ignored, as at this conference?

13. In Acts 2:38, 41; 8:4-13, 35-39; 9:17, 18; 10:48; 16:15, 31-34; 19:1-7; 22:16 where men are spoken of as being saved and baptized in water, nothing is said about another separate experience of sanctification beginning after salvation, either before or after such baptisms. Men are fit candidates for water baptism only when all sin is cleansed and they are sanctified and justified. Baptism is merely an outward form of an inward work and of a good conscience after the filth of the flesh is cleansed by the blood (1 Pet. 3:21; Col. 2:11-13; Heb. 1:3).

Water baptism is a symbol of the death, burial and resurrection of Jesus to newness of life, and it testifies that the old man is crucified and dead and the believer is free from sin and Satan (1 Pet. 3:21. See Lesson Twenty-nine, Point VIII, 1). To be baptized before this experience is realized is to testify to an untruth. Men were baptized at repentance and remission of sins by faith in the blood, or when they were saved, as in the case of the disciples of John and Christ (Mt. 3; Jn. 4:1-2) and the many who were baptized in Acts as in the above passages. This is proof that the old man is destroyed at the time of the new birth. There was no time element such as a number of days, weeks, months, or years in any of the cases above between their new birth and water baptism. If sanctification was the Spirit-baptism, or if it was a special work of grace after salvation that destroyed an old man that was not destroyed at the new birth, then it would be wrong to get baptized in water before such an experience. The only ones in the New Testament that were baptized after the Holy Spirit baptism were Paul and the Gentiles. All others were baptized in water before such baptism,

thus proving that the old man is crucified before the Spirit-baptism, or baptism in water would be testifying to something that was not true. All holiness people baptize men whom they claim are merely saved and justified but not sanctified. In doing this, they either recognize that the old man is crucified before sanctification or they do not understand the symbolism of water baptism. If they do understand what water baptism is for, and if they continue to baptize before men are sanctified, it is a false testimony and a willful transgression of truth.

John the Baptist (Mt. 3:11), Jesus (Acts 1:4, 5), Peter (Acts 2:38), and Paul (Acts 19:1-7) all taught that the Holy Spirit baptism and not sanctification was the next experience after salvation (See Point 17, (6), below).

14. Paul, in all his fourteen epistles, did not mention sanctification as a special work of grace beginning after salvation. He repeatedly stated that it was by salvation that men were delivered from sin and the old man or Satan (See Point III, 1, 2, 4, 6-28, 32-36, 38, 39, 41, 42-44, 48-50).

Paul used the word “sanctification” four out of five times it is used in Scripture. He said that Christ was our sanctification (1 Cor. 1:30), that it is experienced when men get victory over the flesh (1 Thess. 4:3, 4), that men get salvation through sanctification (2 Thess. 2:13), and that without holiness (sanctification) no man shall see the Lord (Heb. 12:14). He used the word “sanctified” thirteen out of sixteen times it is used in the New Testament. Nine of these times he explained that it takes place at the new birth, as seen in Point III, 17-20, 22-26. The other four passages refer to the sanctification of food (1 Tim. 4:5), unsaved companions (1 Cor. 7:14), and sanctified saints (Acts 20:32). He used the words “sanctify” and “sanctifieth” five out of ten times in the New Testament. Twice he used them referring to the new birth when men are made “one” with Christ (Heb. 2:11; 13:12). Once of progressive sanctification as men walk in the light (Eph. 5:26; 1 Jn. 1:7) and once of complete sanctification at the rapture (1 Thess. 5:23). Once he spoke of ceremonial cleansing (Heb. 9:13). Thus twenty-two times out of thirty-one in the New Testament where these words are used, Paul uses them, and not once did he speak of a special work of grace or a sanctification that begins sometime after the new birth. This leaves the subject to be referred to only nine times by all other New Testament writers in Acts and thirteen other books. But not one time did any one of them say that sanctification begins after salvation. Old Testament writers use these words 110 times in thirty-nine books and none of them said it began after salvation.

15. The other apostles in the General Epistles and Revelation taught that sanctification takes place at salvation, conversion, the new birth, remission of sins and at being saved (Jas. 1:18-25; 2:23; 5:14-16; 1 Pet. 1:2-4, 18-23; 2 Pet 1:4; 1 Jn. 1:7-9; 3:4-10, 14; 4:10; 5:1-5, 10-18; Rev. 1:5; 5:9; 7:14; 12:11; 22:14, 17). In all these eight books of four writers the word "sanctification" is used once and then as taking place at the new birth (1 Pet. 1:2-4. See Point III, 4), "sanctified" is used only once as being the work of God the Father (Jude 1), and "sanctify" is used only once and this refers to sanctifying God in the heart (1 Pet. 3:15). These writers were not good second-work men to ignore the doctrine so completely.

On the other hand, they used "born" (1 Pet. 1:23; 1 Jn. 2:29; 3:9; 4:7; 5:1-5, 18); "begat" and "begotten" (Jas. 1:18-25; 1 Pet. 1:3; 1 Jn. 5:1, 18); "save" and "saved" (Jas. 1:21; 2:14; 4:12; 5:15, 20; 1 Pet. 4:18; Jude 23); "salvation" (1 Pet. 1:5, 9, 10; 2 Pet. 3:15; Jude 3); "redeemed" (1 Pet. 1:18; Rev. 5:9; 14:3, 4); "convert" and "converteth" (Jas. 5:19, 20); "repent" and "repented" (2 Pet. 3:9; Rev. 2:5, 16, 21, 22; 3:3, 19; 9:20, 21; 16:9-11); "washed" (2 Pet. 2:20-22; Rev. 1:5; 7:14); "forgive" (1 Jn. 1:9; 2:12); "purged" and "purified" (2 Pet. 1:9; 1 Pet. 1:22; 1 Jn. 3:3; Jas. 4:8); "cleanse" (Jas. 4:8; 1 Jn. 1:7-9); "justified" (Jas. 2:21-25); and other terms teaching cleansing from sin at the new birth (1 Jn. 2:29; 3:8-10; 5:1-5, 18). Not once do they say that there was a time element between any of these ideas for they are parts of the one salvation, as seen in the previous lesson.

16. There is no old man left in a born-again man to be taken out by a special work of grace after salvation, hence the very foundation of such a doctrine is groundless (See Point III, 1-50, above).

17. The few passages used to teach a special work of grace starting holiness after the new birth do not prove the truth of such a doctrine:

> (1) Christ's prayer for the disciples to be sanctified by the Word does not prove that they had not been sanctified as far as sin is concerned (Jn. 17:17-19). As we have seen in Lesson Eighteen, Point IX, the disciples were fully cleansed from sin and the old man, the devil, and were already sanctified from sin, so the sanctification Christ was praying for referred to continued holiness by the Word, as they received new light; and to a full consecration to the ministry as in His own case (1 Jn. 1:7; Jn. 17:18; 20:21). It was the same kind of sanctification that Christ had, for He said, "And for their sakes

I sanctify myself that they also might be sanctified through the truth" (Jn. 17:19). If in His case "sanctification" meant "to take out the old man," then in their case sanctification also was to take out the old man, but if He did not have an old man to be taken out, then it was not necessary for them to have an old man to be taken out either, in order for them to be sanctified on this occasion.

(2) That sanctification is only for the Church and not for sinners is an argument based upon Eph. 5:26, which does not prove the doctrine. That Christ gave Himself to sanctify only the saints and that God gave His Son to save only sinners is unscriptural to say the least. The Bible teaches that Christ gave Himself to save and sanctify sinners (Gal. 1:4; Mt. 1:21; 1 Cor. 15:3; Heb. 2:17; 9:25-28; 10:4-18; 1 Pet. 2:24; 3:18; 1 Jn. 3:5-8; 4:10. See Point III, 24, above.) Both saints and sinners have to sanctify themselves to God and both must be sanctified by God to be holy and to be kept holy. Both have to walk in the light as it is received. Both 1 Jn. 1:7 and Eph. 5:25-26 refer to being born-again and sanctified by the Word (1 Pet. 1:14-23; Jas. 1:18) and more particularly to progressive sanctification throughout life, as we shall see below.

(3) Paul prayed for saints to be sanctified wholly (1 Thess. 5:23). This is used to prove a special work of grace starting holiness after salvation, but if it does, this work of grace takes place at the rapture and not at some altar of prayer in this life. The Greek word for "unto" should have been translated "at" as in 1 Thess. 2:19; 3:13 and a hundred other places. It is "at the coming of our Lord Jesus Christ" that saints (already sanctified men as far as sin is concerned) are to be sanctified "wholly" in body, soul and spirit to be "preserved blameless" forever (1 Thess. 3:13; 5:23). These saints were already sanctified from sin and the old man as proven in 1 Thess. 4:3-7.

(4) 2 Tim. 2:21 and Heb. 10:14 are used to prove a second work of grace starting holiness after salvation, but both refer to the new birth as proven in Point III, 24, 25, 41. Nothing in either passage says that man is not sanctified at the new birth.

(5) A distinction is made between becoming a "son of God" and "purification" based upon a wrong interpretation of 1 Jn. 3:1-3; Jn. 15:2, but nothing is said in either passage of a work of grace to take out the old man sometime after the new birth. Both refer to progressive sanctification

after one is made holy, as we shall see below. If we would accept the theory that “every man” of 1 Jn. 3:1-3 was not yet sanctified, then sanctification never takes place until the end of life when “we shall be like him; for we shall see him as he is” and that is at the rapture (Phil. 3:20, 21). As to Jn. 15:2, the disciples were already sanctified as far as the old man was concerned, as proven in Lesson Eighteen, Point IX.

(6) Such passages as Rom. 15:16; 2 Thess. 2:13; 1 Pet. 1:2 are used to prove that sanctification is the baptism in the Spirit. However, an examination of these passages shows that they refer to the work of the Spirit as an agent in salvation at the new birth and not to the baptism in the Spirit or to a work of grace sometime after the new birth, as we shall see. Those who believe this theory teach that the apostles and others were saved but received the Spirit-baptism later and this is the second work of grace and sanctification.

THE SPIRIT BAPTISM IS NOT SANCTIFICATION BECAUSE:

A. It would make the Spirit-baptism part of salvation. Sanctification is part of salvation, as seen in Point III, 1. The Spirit-baptism was first received by Christ (Mt. 3:16, 17; 20:20-22; Jn. 3:34) and by men on Pentecost (Jn. 7:37-39; Acts 1:4-8; 2:1-16). All Old Testament saints, including the disciples, were sanctified before this, as proven in Lesson Eighteen, Point IX.

B. John the Baptist was the first to preach the Spirit-baptism (Mt. 3:11; Jn. 1:31-34), but sanctification was mentioned and experienced 110 times in the Old Testament before John preached.

C. Jesus said the Spirit-baptism could not be given until He was glorified (Jn. 7:37-39), and He always referred to it as a future experience for the disciples (Jn. 14:16-17, 26; 15:26; Acts 1:4-8). He recognized that they were sanctified when He promised the Spirit-baptism, as proven in Lesson Eighteen, Point IX.

D. The apostles taught that Christ, not the Spirit-baptism was our sanctification and salvation (Lk. 2:30; 1 Cor. 1:30). They taught that the Spirit was only one of the sanctifying agents in redemption (Rom. 15:16; 1 Cor. 6:11; 2 Thess. 2:13; 1 Pet. 1:2). The words “by” and “through” in these

passages prove the agency of the Spirit, but they do not say, nor does any passage say, that He, Himself, is our sanctification when we are filled or baptized in the Spirit.

E. Men are sanctified “by” the Word of God (Eph. 5:26; Jn. 17:17-19), “by” faith (Acts 26:18), “by” the Father (Jude 1), “by” the Holy Ghost (Rom. 15:16), and “with” the Word (Eph. 5:26; 1 Pet. 1:22) and the blood (Heb. 13:12); however, these are all agencies by which men are sanctified, and not that these agents are the sanctification.

These agencies sanctify men upon the basis of the work of Christ, who is our sanctification (1 Cor. 1:30). When one receives Christ, he receives sanctification, and not when he receives the Spirit-baptism, which may come sometime later. God cannot sanctify a soul on the basis of a Spirit anointing, for then there would have been no need of Calvary, but He can on the basis of the work of Christ on the cross.

F. The baptism in the Spirit is not a cleansing from sin, for the world (sinners) cannot receive it (Jn. 14:17; Lk. 11:13; Acts 2:38, 39). It is solely for the enduement of power for service upon one who is already sanctified to enable him to do the works of Christ. This was the purpose of the Spirit-baptism in the case of Christ (Isa. 11:2; 42:1-7; 61:1-2; Lk. 4:18-21; Acts 10:38; Jn. 3:34). He promised the same power to all followers who would tarry until they received the Spirit-baptism (Lk. 24:49; Jn. 14:12; Mk. 16:15-20; Acts 1:4-8). The works of Christ and of the apostles as recorded in the Scriptures are evidences of the Spirit-baptism, and not some invisible work of grace to cleanse from sin which takes place at the new birth. Early believers did exercise this power thus proving they had the fullness of God, which is the Spirit-baptism, as seen in Lesson Thirty.

If this power was what accompanied the Spirit-baptism in the early Church, then it will come today when anyone literally tarries until he is endued with power as Christ commanded (Lk. 24:49; Jn. 14:12; Acts 1:4-8). No man ever had, or ever will have the fullness of God without being able to do these things. Men have to be sanctified before they can receive the fullness of God.

That there is a difference between being “filled” and being baptized in the Spirit, between a “measure” of the Spirit and the Spirit “without measure”

is clear from the fact that Christ was the first to receive the Spirit "without measure" (Jn. 3:34). But men in all Old Testament days had the Spirit by measure, as proven in Lesson Thirty. To accept a mere "filling" of the Spirit, which all believers receive at salvation (Rom. 8:9, 14-16; Gal. 4:4-7; 2 Tim. 1:7), as the Spirit-baptism, demonstrates lack of knowledge concerning the fullness of God.

G. To believe that sanctification is the Spirit-baptism to take out the old man is to accuse Jesus of having an old man to be taken out by His baptism in the Spirit. It robs the Old Testament saints and the disciples before Pentecost of sanctification and makes the testimony of Jesus and the many Scriptures false that are given in Lesson Eighteen, Point IX. It would have us believe that sanctification is the enduement of power for service. If this be true, then every sanctified person has the same power that Christ had.

H. If this theory were true, we would have to believe and teach that until we can do the works of Christ we are not sanctified.

We would also have to believe that the tabernacle and its furniture and all other material things that were sanctified, as listed in Point I, above, were baptized in the Spirit and had an old man taken out; that Christ (Jn. 10:36), God's name (Isa. 29:23), and God, Himself (1 Pet. 3:15) were baptized in the Spirit and had an old man taken out, for they were sanctified; that men could baptize each other in the Spirit, for they sanctified each other (1 Sam. 16:5; Job 1:5); that men can baptize themselves in the Spirit and take out the old man in them, for they sanctified themselves (Lev. 11:44; 20:7; Isa. 66:17); that both God and Christ took an old man out of themselves, for they sanctified themselves (Ezek. 38:23; Jn. 17:19); that Jesus is our baptism in the Spirit, for He is sanctification (1 Cor. 1:30); that men are baptized in the Spirit before they are justified (1 Cor. 6:11); that salvation comes through the Spirit-baptism (2 Thess. 2:13); that food has an old man to take out, for it is sanctified by prayer (1 Tim. 4:5); and that the whole Church is baptized in the Spirit for it is sanctified (Eph. 5:26). These facts prove that sanctification is not the same as the baptism in the Spirit.

(7) A distinction is made between "regeneration" and "renewing of the Holy Ghost" (Titus 3:5) and between "forgive us" and "cleanse us" (1 Jn. 1:9) with a claim that the former refers to the first work of grace and the latter to a second work of grace after the new birth.

Two works of grace are not required in the understanding of the language here. The word “and” is merely a connective, joining two expressions, which refer to the same work. If separate works are to be understood by each statement here, then to be consistent, separate works should be understood elsewhere. Try this with Gal. 3:17 where “the covenant” and “the promise” made to Abraham refer to the same thing. On the same basis, in Col. 2:7 we have three statements which we would have to make three works of grace. In Isa. 1:16-18 and Ps. 51 we have seven and fourteen statements and if we follow this line of reasoning we would have to make seven and fourteen works of grace. The truth is that all these separate expressions refer to the same work of redemption and all take place at the same time.

In Titus 3:5 it is definitely stated that we are “saved” by two things—washing of regeneration and renewing of the Holy Ghost. It is at the new birth that we are renewed by the Spirit (Jn. 3:3-5; Eph. 2:10; 4:24; 2 Cor. 5:17). In 1 Jn. 1:9 both the so-called works of grace are the result of our doing one thing: “If we confess our sins.” Therefore, if we do not have plain Scriptures stating two works of grace to cleanse from sin, then we had better forget the idea. It is at the new birth that men are cleansed “from all unrighteousness,” for everyone born of God is “righteous, even as he is righteous” (1 Jn. 2:29; 3:6-10; 5:1-5, 18).

(8) Much is made of the two-fold nature of sin; that is, outward sin or actual sins and inbred sin. But we have seen in Point III, above, that both are taken care of in the one work of grace at the new birth. According to Gen. 3:6; 1 Jn. 2:15 we could argue that sin is three-fold and needs three works of grace to fully cleanse from all sin because three phases of sin are referred to. This would really be more logical and scriptural than the two-work theory.

(9) Much is made of the failure of the disciples before Pentecost, to prove that the old man was still in them and that they were not sanctified, but on the same grounds we could prove he still was in them after Pentecost, for failures are recorded then as before Pentecost. In fact, more serious failures and less excusable ones are recorded after Pentecost (Acts 5:1-11; 6:1; 9:26; 10:14; 11:2, 3, 18; 15:1-6, 36-41; 1 Cor. 1:10-13; 3:1-4; 4:18-21; 5:1-3; 6:1-8; 8:9-12; 11:17-22; 2 Cor. 2:2; Gal. 1:6; 2:6-14; 4:10-11; 5:4; Heb. 5:1-14; etc.) These and other passages prove failures among sanctified people, even among the apostles. Saints can yield to Satan again after they are sanctified

as much as before, but if they do, it does not prove that they were not one time sanctified (Rom. 6:16-22; 8:1-13; Gal. 6:7, 8). It only proves they have again yielded to the devil.

(10) The theory of two works of grace to fully cleanse from sin is based upon a wrong interpretation of typology, which is the source of many false doctrines that cannot be proven by plain Scriptures. The two altars and two doors of the tabernacle are taken as proof of two works of grace, but one might as well teach three works for there were three doors to the tabernacle. Paul explained why there was a most holy place and it was not to teach two works of grace, but because the way into the holiest was not yet manifest (Heb. 9:8-10, 23, 24; 10:19-23). Blood was not placed upon the altars for two different works of grace. One time only the blood was applied and that was when they were sanctified and dedicated (Lev. 8:30; Heb. 9:19-22; Exod. 24:6-8). If this is all the proof of a second work of grace, we have no grounds at all for such a doctrine.

18. Besides the fact that there is no second work of grace mentioned in Scripture, there are no distinct evidences stated in Scripture to prove that holiness begins some days, weeks, months or years after salvation. The following evidences are usually taken as proof of this experience but an honest study of Scriptures reveals them to be no proof.

(1) The most commonly accepted evidence of a special work of grace that makes holy sometime after salvation is “joy.” It is held that the disciples were sanctified when they received “great joy” (Lk. 24:50-52). On this basis one could prove that they were sanctified on several occasions before this, even before the cross (Lk. 10:17-20; 13:17; 19:6, 37; Jn. 15:11), as well as after it (Lk. 24:49-52; Acts 5:41; 15:3; 1 Pet. 1:6, 8). On the same basis, the wise men, the shepherds and angels were sanctified when Jesus was born (Mt. 2:10; Lk. 2:10), sinners get it when they receive the Word (Mt. 13:20; Lk. 8:13), angels get it every time a sinner repents (Lk. 15:7, 10), converts are the sanctification of preachers at the rapture (1 Thess. 2:19-20), and men in both Testaments were sanctified every time they had anything happen to them that caused great joy.

(2) Blessings of various kinds are taken as proof that holiness starts sometime after salvation. Some people accept peace, others accept good feelings, and still others accept the Gospel mentally without a change of

heart, and continue seeking until they get born-again. They accept the mental reception of the gospel as the first work of grace and the real experience as the second work of grace. This is why some say “I did not know when I was saved, but I do know when I was sanctified.” These people were deceived in thinking they were saved and when they did get saved they accepted it as a second work of grace. This reduces their conception of the new birth to a bare nothing.

There is no question but what others get the real new birth and because they are taught they must get a second work of grace before they are sanctified, they seek God and after some time get another blessing. They call this blessing sanctification but to call it that does not prove that they were not sanctified when they were born-again. The fact is, if they continue to seek God they will get many other blessings as they walk in the light. What shall we call the many blessings after the first two? It is unscriptural to name and number the many blessings of God.

(3) Possibly the greatest source of proof to new converts that they have the old man taken out by a special work of grace is the word of the preachers and workers who are praying with seekers. They tell the new seeker when he is sanctified. They do it upon the slightest pretense. If the seeker is blessed in any sense he is told that he has the special work of grace. The truth is that joy, peace, good feelings, and blessings of various kinds come with the new birth (2 Cor. 5:17; Gal. 5:21, 22; 1 Pet. 1:8, 22; 2 Pet. 1:4-10).

19. Over 25,000 times the words “sanctification,” “justification,” “redemption,” “blood,” “holy,” “faith,” “grace,” “salvation,” and other words describing redemptive acts and processes are found in Scripture. We have personally examined all these references to find out the truth about sanctification. Not one time do we find one clear reference that sanctification is a separate work of grace from salvation and that holiness begins some days, weeks, months, or years after the new birth.

IX. Not One Time Does the Bible Say:

1. That sanctification is a second work of grace (2 Thess. 2:13; Eph. 4:24).

2. That any blessing of God’s grace is numbered (Jn. 1:16-17; Rom. 1:17).

3. That men are not sanctified when born-again (1 Jn. 2:29; 3:5-10; 5:1-5, 8).

4. That sanctification and holiness begins after the new birth (2 Cor. 5:17; Eph. 4:24).

5. That the old man is taken out sometime after salvation (1 Jn. 5:18).

6. That a saved and justified man is not sanctified (1 Cor. 6:11).

7. That sanctification is for saved men and not for sinners (Acts 26:18; 2 Thess. 2:13).

8. That sanctification is to be sought as a special work of grace after salvation.

9. That anyone ever sought sanctification as a special work of grace after salvation.

10. That anyone ever testified to such an experience (1 Tim. 1:10-16).

11. That the old man is still in a saved and justified man (1 Jn. 5:18).

12. That God saves a man from everything but the old man (2 Cor. 5:17; Eph 4:24).

13. That inbred sin is not cleansed when all other sins are purged (1 Jn. 1:7-9).

14. That it takes two works of grace to fully cleanse from all sin (1 Jn. 3:5-10; 5:1-18).

15. That any born-again child of God is unholy (1 Jn. 2:29; 3:5-10; 5:1-5, 18).

16. That God dwells in both holy and unholy people (1 Cor. 3:16-17; Rom. 8:1-13).

17. That the old man, the devil, is still in control of a saved man (1 Jn. 5:18).

18. That a saved man still carries about the body of sin or the old man, the devil.

19. That everything is new in the new creature except the old man (2 Cor. 5:17; Eph. 4:24).

20. That a saved man is still sinful, sold under sin (1 Jn. 3:5-10; 5:1-5, 18).

21. That a saved man is not dead to sin and free from the old man, the devil (1 Jn. 5:18).

22. That a saved man cannot reckon the old man as dead (Rom. 6:1-23; 8:1-13).

23. That the new birth makes no difference between a saved man and a sinner as far as inbred sin or the devil is concerned (1 Jn. 3:5-10; 5:1-5, 18).

24. That the blood of Christ has nothing to do with regeneration, or the new birth; that it is not powerful enough to cleanse from all sin at one time; and that it takes two applications of it to forgive sins and cleanse from sin (Eph. 1:7; Heb. 9:22; 1 Jn. 1:7).

25. That full cleansing from sin and freedom from the devil comes in two distinct experiences with a time element between them (1 Cor. 6:11; Eph. 4:24; 1 Jn. 5:18).

26. That God is limited in cleansing from sin in the new birth, but is unlimited in cleansing in a special work of grace after justification (Mt. 19:26; Mk. 9:23).

27. That the Spirit-baptism is sanctification and the experience that cleanses from the old man, the devil, or that a man is not sanctified until this baptism (Jn. 15:3).

28. That sanctification comes after justification (1 Cor. 6:11).

29. That one can be in Christ and still be unsanctified (1 Cor. 1:30; 2 Cor. 5:17).

30. That saved men will never see God. The Bible does say that without

holiness no man shall see God (Heb. 12:14; Rev. 20:4-6), so if saved men are not holy and they die before they get the second work of grace they will be lost.

31. That men before the cross were not morally sanctified (Lesson Eighteen, Point IX).

32. That washing, purging, cleansing, sanctifying, and justifying a sinner does not take place at one time in salvation (1 Cor. 6:11; Rom. 1:16; Heb. 7:25).

33. That sanctification is not a part of salvation (2 Thess. 2:13).

34. That sins only are forgiven at the new birth, and sin, or the old man, the devil, is taken out later at sanctification (1 Jn. 3:5-10; 5:18).

35. That God can beget an unsanctified and unholy child (Eph. 4:24).

36. That a man can be as righteous as Christ in the new birth and still be unsanctified (1 Jn. 2:29; 3:7-10; 5:1-5, 18; Eph. 4:24; 2 Cor. 5:17; Gal. 5:24).

37. That every born-again man keeps himself from the old man, the devil, and still has the devil in him (1 Jn. 3:8-10; 5:18; Acts 26:18; Eph. 4:24).

38. That it takes two works of grace to kill the old man (Rom. 6:1-23; 8:1-13).

39. That a man cannot possibly get sanctified at the new birth regardless of his faith and consecration to God (Mk. 9:23; 1 Jn. 1:7-9; 2:29; 3:5-10; 5:1-18).

40. That there are two classes of Christians—a sanctified and an unsanctified group, a holy and an unholy group (1 Jn. 3:1-10; 5:18; Eph. 4:24; 2 Cor. 5:17).

X. Biblical Proof of Future or Complete Sanctification

The following scriptures prove that men will be made absolutely and eternally perfect and whole in body, soul, and spirit, and preserved blameless forever in

holiness before God at the rapture and the resurrection (1 Thess. 3:13; 5:23):

1. Statements of Jesus on complete sanctification (Mt. 10:22; 19:27-29; 25:46; Lk. 21:36; Jn. 4:36; 6:27; 12:25; 14:1-3; Mk. 10:29, 30).

2. Statements of Paul on future or complete sanctification (Rom. 2:7-10; 5:21; 6:22, 23; 8:17, 18, 23-25; 13:11; 1 Cor. 1:7, 8; 15:1-6, 51-58; 2 Cor. 4:16-18; 5:9; Gal. 6:8; Eph. 1:4, 13, 14; 4:13-16; 5:26, 27; Phil. 1:6; 3:7-14, 20, 21; Col. 3:4; 1 Thess. 1:10; 2:19; 3:13; 4:13-17; 5:23; Heb. 3:6; 6:1-12, 18, 19; 10:23, 35-39).

3. Statements of Peter on future or complete sanctification (1 Pet. 1:3-9, 13; 4:13; 5:10; 2 Pet. 3:14).

4. Statements of James, John, and Jude on future or complete sanctification (Jas. 5:7; 1 Jn. 3:1-3; Jude 24).

We conclude that sanctification begins with the new birth when a man consecrates himself to God, that it continues throughout life until the end or until the rapture, then he is eternally made blameless before God (1 Thess. 3:13; 5:23). We further conclude that men can get many works of grace and deeper experiences after they are sanctified, depending upon the degree of consecration according to the need and the light received, and that it is not biblical to name and number certain consecrations and stages of human experience in getting complete victory over sin.

Questions on Lesson Thirty-four

1. Discuss the fact and usage of sanctification in Scripture.
2. Name the different material and inanimate things that have been sanctified.
3. Name nations and individuals that have been sanctified.
4. Does sanctification always involve an old man? Prove.
5. Explain how sanctification is used of God, Christ, the Holy Spirit, and man.
6. Explain the twofold meaning of “sanctification.”
7. Explain the threefold moral sanctification of men.
8. Prove when men in the Old Testament were sanctified.
9. Prove when men in the New Testament were sanctified.
10. Does a man get sanctified when he receives salvation? Prove.

11. Can a person receive Christ without being sanctified? Prove.
12. Is a man sanctified when he is born-again? Prove.
13. When does holiness begin? Prove.
14. Did John Wesley teach sanctification begins at the new birth?
15. Does sanctification end at the new birth and salvation?
16. When one becomes God's elect is he sanctified? Prove.
17. When is a man made righteous? Prove. Is he then sanctified?
18. When one is created anew in Christ is he created holy or unholy? Prove.
19. When does one put off the old man and put on the new man? Prove.
20. When is one made dead to sin? Is he then sanctified? Prove.
21. When is one baptized into Christ? Can this be done and a man continue unholy?
22. When does one cease to live in sin? Prove. Can a holy man be free from sin and still be unsanctified and unholy?
23. Can a man who is created in righteousness and true holiness be unsanctified?
24. When is a man free from the old man according to Points 10-15?
25. When is a man adopted by God? Does God adopt children? Prove.
26. When do men become heirs of the kingdom? Can unholy people be heirs of God?
27. When do Acts 26:18 and Rom. 15:16 teach sanctification begins?
28. When does one get into Christ? Are unholy people in Christ? Prove.
29. When does one become Christ's? Do unholy people belong to Christ? Can one belong to Christ and still be living in the lusts of the flesh? Prove.
30. When is one washed and sanctified according to 1 Cor. 6:11?
31. When does one become "one" with Christ? Are unholy people one with Christ?
32. When does one accept Christ as his sin offering? Can one do this and still be unholy?
33. When are men sanctified according to Heb. 7:25; 10:10-18; 10:29; 13:12; 1 Jn. 5:1-5, 18; Lk. 1:68-77; 1 Thess. 4:3-4; 2 Thess. 2:13?
34. Can one see God without holiness? Prove. If saved men are not sanctified until a special work of grace what will happen to them if they die and if they will not see God?
35. When does one become the temple of God? Does God dwell in unholy temples?
36. When does one become a part of the body of Christ? Are unholy people in His body?
37. When is one reconciled to God? Does God reconcile unholy people to

Himself?

38. Prove from Scripture that Cornelius was not saved before Peter preached to Him.
39. Explain the words “devout,” “feared God,” and “prayed always” in connection with sinners.
40. When does one believe unto righteousness? Can one do this and still be unholy?
41. When does one have his conscience purged? Is he then unholy?
42. When is one brought to obedience and purged from the affairs of this life?
43. How can one partake of the divine nature and still be unholy?
44. Can a perfectly holy God beget an unholy child?
45. Are there branches in Christ that are unholy according to Rom. 11:16?
46. When is one a fit candidate for water-baptism? Should unholy people be baptized?
47. Prove from Points 45-50 when men are sanctified.
48. When are men justified? Does God justify unholy people?
49. Give the various ways justification is used in Scripture.
50. Prove from Scripture that sanctification comes before justification.
51. To what extent is a sinner made holy in the initial act of sanctification?
52. Give biblical proof for present or progressive sanctification.
53. Explain the duties and life of a believer after he becomes sanctified.
54. Are mistakes sins that will damn the soul? What will damn the soul?
55. Are temptations sin? When do they become sin? Prove.
56. Can holy persons be tempted and live free from sin?
57. To what extent can saved men exercise their created faculties?
58. Does sanctification dehumanize men?
59. Could “sanctification subsequent to justification” mean the beginning of holiness sometime after salvation? What way should such an expression be understood?
60. Is any blessing of grace numbered in Scripture? Explain 2 Cor. 1:15.
61. Explain John Wesley’s doctrine of sanctification.
62. How can one live in constant victory over sin after the new birth?
63. Do temptations prove that the old man is in the believer? Explain.
64. Did the Old Testament writers, Jesus Christ, or the apostles teach that sanctification begins some days, weeks, months, or years after the new birth? What did they teach?
65. Did Christ or the apostles ever tell anyone who was forgiven of sins to come back later to get rid of the old man, the devil? What were men told?
66. What was it that Peter required of men in order for them to be saved.

67. What did Paul demand of men in order for them to be saved?
68. What did men do in the gospels and Acts to get saved?
69. Explain water baptism. Was anyone ever told to seek for sanctification as a special work of grace after salvation and baptism to take out the old man? Did anyone ever testify in Scripture of receiving such an experience? Where?
70. Name many other terms that are used in the epistles more often than sanctification?
71. What is the old man? Is he left in the born-again one? Prove.
72. Explain Jn. 17:17-19. Does this prove the disciples had an old man to take out?
73. Prove from Scripture that sanctification is for sinners and not only for saints.
74. When will men be wholly sanctified in body, soul, and spirit? Prove.
75. Explain 2 Tim. 2:21; Heb. 10:14; 1 Jn. 5:1-3; Jn. 15:2; Rom. 15:16; Titus 3:5; 1 Jn. 1:9 and show that they do not refer to two distinct works of grace.
76. Give several reasons why there is a vast difference between sanctification and the baptism in the Holy Spirit.
77. Do the failures of the disciples before Pentecost prove that the disciples still had the old man in them and that they were not sanctified?
78. Prove from Scripture that they were sanctified before Pentecost.
79. Did the disciples fail in any way after Pentecost? Do such failures prove that they had not been sanctified? What do they prove?
80. Should doctrines be based upon man-made interpretations of types? Why?
81. Discuss what evidences men use to prove a special sanctification sometime after salvation. Do these evidences prove such a theory? Why?
82. Name as many facts as you can from Point IX and what do they prove about sanctification?
83. Give biblical proof of future or complete sanctification. When does it take place?
84. Can men get deeper experiences as they continue in grace?
85. Could not sanctification be as much a truth if it began at the new birth as if it began sometime after salvation? Could it not begin at the new birth and continue in ever deepening degrees as one walks in the light?

Supplement Seventeen

For Lessons Thirty-three and Thirty-four

In these last two lessons we have fully discussed the doctrines of salvation and its various phases. We have seen that it is the all-inclusive word of the gospel and takes care of every human need in this life as well as in the life to come. We must rightly understand salvation and how to obtain full deliverance from sin, sickness, poverty, want, and failure in life by the means of grace that God has provided.

1. Salvation From Sin

It should certainly be clear that salvation from sin is taught in Scripture. The following passages prove that God wants every Christian to be free from sin: "Thou shalt call his name JESUS: for he shall save his people from their sins (Mt. 1:21), "sin no more, lest a worse thing come upon thee" (Jn. 5:14; 8:11), "Whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever" (Jn. 8:34-36), "Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein? . . . Knowing this, that our old man was crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin . . . Likewise reckon ye also yourselves to be dead unto sin . . . Let not sin reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you . . . 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? . . . Being then made free from sin, ye became servants of righteousness . . . When ye were the servants of sin ye were free from righteousness . . . But now being made free from sin, and become servants of righteousness, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Rom. 6:1-23), "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin

and death" (Rom. 8:1-3), "And they that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24), "The blood of Jesus Christ his Son cleanseth us from all sin" (1 Jn. 1:7, 9).

2. Salvation From Fleshly Lusts and Bad Habits

It is taught by many that the body sins every day but the soul is free from sin, however, according to the above passages the body must be holy as much as the soul and spirit. Note the following passages that definitely mention the body as being free from sin: "That ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind" (Rom. 12:1-2), "Let not sin therefore reign in your mortal body" (Rom. 6:11-23), "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" (Rom. 8:12-13), "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (1 Cor. 3:16-17; 6:19-20), "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1), "Putting off the body of the sins of the flesh by the circumcision of Christ" (Col. 2:11-12; 3:5-17), "That every one of you should know how to possess his vessel [body] in sanctification and honour" (1 Thess. 4:3-7; 2 Tim. 2:19-22).

3. Salvation From Sickness and Disease

Healing of the body and perfect health is part of salvation, as can be seen in Lesson Thirty-three, Point 1, 42, and Lesson Fourteen. Jesus died on the cross that all men might be set free from sin and disease and there is no excuse why one person should go without these benefits (Mt. 8:16-17; 1 Pet. 2:24; Jas. 1:5-8).

4. Salvation From Poverty and Want

In salvation there are such doctrines as grace, faith, prayer, providence, power, and others that guarantee to man freedom from poverty and want. Review Lesson Ten and note in Points III, 1, 2, 3, and 4 that God has provided every benefit for the needs of man for the body, soul, and spirit. Whatever you need from God that is good for you is promised, as you can see in these points. If you

will believe these promises and ask God in faith without doubting that what you ask is granted, it will be yours. God does not and cannot lie, so when He has made such clear and abundant promises that all things ye shall ask in prayer believing ye shall receive, He means exactly that. If you want to doubt Him that is your sin and loss. He will not grant you the answer when you do this, so be satisfied to go without those things which you need and want if you do not intend to believe from the heart that your prayers are answered. You will go without them whether you want to or not if you doubt. Wouldn't it be best to wait and not pray until you firmly believe that God is true, He means what He says, and you will have what He has promised? Then when you pray let it be settled that you already have by faith what you have asked for. If you will maintain this kind of faith and doubt not in your heart it shall be done, according to Mt. 21:21-22; Mk. 9:23; 11:22-24; Jn. 15:7; Jas. 1:5-8; Heb. 11:6.

5. Salvation From Failure in Life

There is no possible failure in life concerning answers to prayer and getting the fulfillment of what God has promised. That is, there can be no failure if you make up your mind that you are not going to fail. This means that you are willing to follow the laws of faith, healing, and prosperity to the letter without any doubt as to the outcome. This means that you get your eyes off the benefits and get them on God in Christ and simply have unwavering faith. This means that regardless of what might happen to make you think that God has not heard your prayers that you still believe and are faithful to obey the laws of these benefits, and that you are doggedly taking every step necessary to attain to the end you are seeking.

One can have salvation from failure as well as deliverance from sin and sickness. Review all the supplements and concentrate on eliminating any sins or deficiencies that may hinder your progress in getting what you want from God. The question of getting salvation from sin is more or less understood by many churches. The question of salvation from sickness is understood less, and salvation from poverty and failure is still less understood. For this reason we have to constantly emphasize that God has provided for every known need of the human race both now and in all eternity.

In Lesson Twelve we have shown why the needs of men are not fully realized. If one wants all the benefits that others fail to get from God, let him profit by the failures of others and not make the same mistakes that others have made. In

Supplement Two, we have given you the key that unlocks the promises of God. But each one must see to it that he obtains this key and that he uses it right. After all, certain benefits of God can only be received by those who are truly born-again and obedient to the gospel.

6. Hindrances to Personal Salvation

As we have seen in Lesson Six, the hindrances to man's personal attainments in God are the devil, his demons, and fallen angels. These powers must be recognized and dealt with on an intelligent basis, but not as errors of the mortal mind. The true child of God must overcome these powers and become a master of himself through Jesus Christ, the Holy Spirit, the Word of God, and the precious blood of Christ. These powers are real and they must be dealt with as such. Not only should the devil and his demons be recognized as real spirit-beings, but their power, purpose, and tactics of warfare must be fully understood before successful conflict can be waged against them.

These demon powers will wage unceasing war against the saints to defeat them in every way possible. They must be cast out in order to get victory over them, and that they must be resisted daily in order to keep the victory over them (Rom. 6:11-12; Eph. 4:27; 6:10-18; Jas. 4:7; 1 Pet. 5:8-9). See Supplements Three, Four, Six, Seven, and Nine for the secrets of how to get the victory over sin, sickness, and poverty.

7. Take All Problems to God

You must learn to take all your own problems to God regardless of their nature. He not only saves from sin, delivers from sickness, and helps in a few problems of life, but He is interested in your every problem. Take each one to God in simple faith, believing that He hears you and you will be amazed how He will help you. The only requirements are: first, believe God to be a personal being, not some abstract, impersonal force; second, believe in Jesus Christ as the Son of God and accept Him as your Saviour and become born-again by the Holy Spirit; third, take the promises of God that cover your needs and go to God in prayer and ask Him in the name of Jesus Christ to grant you the answer upon the authority of what He has promised; fourth, ask in faith, nothing wavering (Jn. 14:12-15; 15:7, 16; 16:23-26; Jas. 1:5-8; Heb. 11:6).

Ten Questions For Supplement Seventeen. Do You Know:

1. That the oil of Mt. 25:1-13 does not symbolize the Holy Spirit? As we have seen in Lesson Thirty-one under “The Kingdom of Heaven Parables,” a parable is an illustration and the details of Bible illustrations are not to be given separate meanings from the plain literal statements themselves, and no doctrine should be based upon the details of parables. Details are necessary to make a story to illustrate a point, but after the truth illustrated is made clear, the details as well as the whole story has served its purpose. The oil in the parable of the ten virgins simply means, as is stated, oil in lamps for the purpose of giving light. There are plenty of Scriptures about the Holy Spirit that we should use as the basis of doctrine, so that we will not have to take literal lamp oil as proof of anything concerning the question. (The ten virgins will be dealt with fully in Lesson Forty-four.)
2. That there will be day and night in the New Earth forever? The Bible plainly says that day and night will continue as long as the Earth remains (Gen. 8:22) and that is forever (Eccl. 1:4; Ps. 104:5). When the Bible says that there shall be no night there it refers to the Holy City, which has no need of the sun or moon to shine in it (Rev. 21:23-26). The sun, moon, and stars will shine forever on the New Earth outside the city (Ps. 72:5, 17-19; 89:4, 29-37; Gen. 1:14-18; 8:22).
3. That the serpent in the Garden of Eden was not the personal devil? He was one of the beasts of the field which the Lord God had made and was merely a tool of the devil to cause the fall of man (Gen. 3:1). The serpent was cursed to go upon its belly all the days of its life but Satan does not do this. The ordinary snake does go on its belly now and will continue to do so even in the Millennium (Gen. 3:14; Isa. 65:25). There is no statement in Scripture that says the serpent was the personal devil. (See Lesson Nine, Point VIII, 1.)
4. That the present Earth is eternal? This is plainly stated in Eccl. 1:4; Ps. 104:5. When Peter said that the Earth shall be burned up he referred to the renovation of it by fire at the end of the Millennium, as we shall see in Lesson Fifty.
5. That every man does not have a set time to die? Many statements in Scripture disprove this theory. Paul said of the Corinthians that many had died because they had not rightly discerned the Lord’s Supper (1 Cor. 11:27-31). Children are promised long lives if they will keep the Fifth Commandment (Exod. 20:12; Eph. 6:2). Men are promised long lives if they will obey God (Ps. 91). God made it a law that men who break the law

should die for it, not because that was God's set time or way for them to die, but because of disobedience (Gen. 9:6; Exod. 21:12-36; Rom. 13:1-8). Men who commit suicide take their own lives before the time they would die naturally. Many have died in plagues when they could have lived if they had obeyed God (1 Cor. 10:1-18). Men die in many other ways that are not according to God's plan and before the time they should, as can be seen every day.

6. That the New Testament does not command men to keep any particular sabbath? On the contrary it teaches that men can choose which day if any that he wants to keep unto the Lord (Rom. 14:5-6; Gal. 4:9-10; Col. 2:14-17). (See Lesson Thirty-two.)
7. That there will be the greatest spiritual revival in the last days that ever has been on this Earth? This will be during the Tribulation after the rapture, as proven in Acts 2:16-21; Rev. 7:1-14; 12:17; 15:2-4. This will be discussed in Lesson Forty.
8. That the soul of no man will ever be resurrected from the dead or out of the grave? This is because the souls of men do not go into the graves at death. Only the bodies go into the graves at physical death and they are the only things that will be resurrected out of the graves at the resurrection (Jn. 5:28-29; 1 Cor. 15:35-58). Only the bodies die at physical death (Jas. 2:26) and therefore they are the only parts of men that will be resurrected. The souls of men are immortal and cannot be resurrected from physical death (1 Pet. 3:4). However, they can be resurrected from death in trespasses and sins (Eph. 2:1-9). This will be discussed fully in Lesson Thirty-seven.
9. That there are animals in Heaven just like we have on Earth? This is clear from the fact that Paul said the invisible things are clearly seen by the visible (Rom. 1:20) and from many references stating that there are horses in Heaven (2 Ki. 2:11-12; 6:13-17; Zech. 1:8-11; 6:1-8; Rev. 19:11-21). If there are some animals definitely mentioned as being in Heaven and if other invisible things are clearly seen by the visible things on Earth, then there must be other kinds of animals in Heaven. We shall list many of the heavenly things in Lesson Forty-two.
10. That there will not be one sick person on Earth after the second coming of Christ? All people will be healed in the Millennium as proven in Isa. 30:26; 32:1-5; 33:24; 35:1-10.

35. THE TRUTH ABOUT ETERNAL SECURITY

THE TRUTH ABOUT ETERNAL SECURITY

Under the guise of honoring the finished work of Christ on the cross, some teachers lead many to believe that once a person is in grace, he will always be in grace, regardless of how much he sins thereafter. Such teachings masquerade under various names, and are believed by a great many people because they seem plausible; and furthermore they are sometimes championed by Bible scholars of national or worldwide reputation. Regrettably, for too many people the teaching of eternal security becomes eternal insecurity for they lapse into a sinning-saint religion, which will truly bring them disappointments on Judgment Day. Some people accept the arguments because of ignorance of the full scope of Scriptures on the subject, while there are no doubt others who, being willfully blind, praise it because they want an excuse to sin. That there is a true sense in which every believer can have “everlasting life,” and be “eternally secure” cannot be denied—for they are possible whenever God’s conditions are met. *The following points will be discussed in this lesson:*

I. What is the Question Involved in the Teaching of Unconditional Security?

II. Is Man a Free Moral Agent?

III. What Is Eternal Life?

IV. Can Eternal Life Be Lost?

V. Examples in the Bible of Eternal Life Being Lost.

VI. Is Eternal Life an Unconditional Possession Now?

VII. What Are the Conditions for Keeping Eternal Life?

VIII. Real Bible Assurance and True Eternal Security.

I. What is the Question Involved in the Teaching of Unconditional Security?

The foremost question involved in the doctrine of the Christian's eternal security is: On whom does the responsibility rest to bring about this coveted state? To this we may add: finder what conditions, if any, may it be obtained? Are there "any strings attached" as we would commonly say? Could it be unconditional—or is there a possibility that somewhere in the Bible, we are able to find conditions that belong to the doctrine as well as the blessings of security forever?

The Bible does teach conditional eternal security, which is the only kind of security a sane man can expect and a just God can tolerate and promise. But to teach an unconditional eternal security and maintain this position in the face of overwhelming scriptural authority to the contrary is to make God the most unjust tyrant of the universe. To do so, one must manufacture and maintain many other false doctrines to support the sinking-sand foundation of the main false doctrine. One must twist, contort, misinterpret, misapply, take from, and add to many Scriptures to support such teaching.

Every Bible doctrine should be measured by plain facts of Scripture and by plain principles and true examples of life; not by erroneously interpreting a few texts in total disregard of other Scriptures on the same subject. It is vital for one to get God's thought on the subject as a whole as expressed in all Scripture. The devil has always used Scripture to cloak his teachings, and he can wrest it and twist it until whatever he teaches appears to be quite scriptural. Just because a theory has a few passages that seem to sustain it is no proof that it is scriptural. Any doctrine that is opposed to the true principles of life, or to one plain Scripture, rightly divided, is bound to be wrong.

Teachers of unconditional security, like teachers of other false doctrines, do away with all Scriptures that are not in harmony with their pet theory. Their usual procedure is to explain all Scriptures that plainly contradict such teaching as referring only to the Jews and not to Christians, or as referring to some past age and not to the one in which we live, and to quickly divert attention from

other Scriptures written to Christians as of no importance on the question. On the other hand, Scriptures written to both Jews and Gentiles that can be twisted to harmonize with this theory are emphasized beyond all true meaning under the guise of accepting just what the Bible says.

God has so constructed the Bible that no particular passage contains all the truth on any one subject and no passage contradicts another, whether it is on the same subject or not (Isa. 28:9-13). All Scriptures on a subject must be gathered and harmonized with themselves and with all Scriptures on other subjects, before the whole truth can be fully understood. No "Scripture is of any private interpretation"; that is, no Scripture should be isolated from all others and understood by itself as being the whole truth on a subject in total disregard to all other passages on the same subject (2 Pet. 1:19). Two or three plain passages are required to establish any single truth, and if there are more than this number on a subject all must bear testimony to the same thing and none of them must contradict themselves or any other passages on any other subject (Num. 35:30; Deut. 17:6; 19:15; Mt. 18:16; 2 Cor. 13:1).

We are told to "rightly divide the word of truth" (2 Tim. 2:15) and to compare "spiritual things with spiritual" (1 Cor. 2:13). When this is done to the very few passages that are used to teach unconditional security, they will be found to be in perfect harmony with the many hundreds of passages that plainly teach conditional security. On the other hand, these many hundreds of passages cannot possibly be harmonized with the wrong interpretations of the few that are used to teach unconditional security. To teach unconditional security is to leave an irreparable breach between two sets of Scriptures, but to teach conditional security is to have perfect harmony between all Scriptures. If every Christian would be willing to believe all Scriptures on the subject and be just as zealous to defend all truth then there would be no division over the question of true Bible security.

The truth is that the Bible does teach a true, just, and lasting security for all believers who will put forth an honest effort to remain secure in Christ. Any man can have true, biblical security if they will meet a few simple conditions of God which are clearly stated, conditions that every man can meet by the means of grace provided in the gospel.

II. Is Man a Free Moral Agent?

This is the first question to settle, for if man is not a free moral agent then God can be held entirely responsible for all sin, rebellion, sickness, and all the effects of sin, as well as for the damnation of men and angels, as unconditional security men teach.

One of these teachers says, “No man is an absolutely free moral agent, for he is either led away by the devil against his will or he is a servant of Christ. I do not simply choose to keep myself in a place where I am secure. God has chosen me and I am secure in His choice.” Another says, “Ownership means lordship. That which is owned has no right of will contrary to the will of the owner . . . Adam was the only true free moral agent. When he sinned he lost free moral agency. No man ever wills to be born in the human race, and equally powerless is he to will to separate himself from the human race . . . Yet it is argued that man can separate himself from God . . . It was not his own will to be born-again, but the will of God (Jn. 1:13) . . . Man has as little to do with that as he had to do with his physical birth. As it is impossible for man to separate himself from the human race, so it is equally impossible for him, by a free act, to separate himself from God’s kingdom. There is no such thing as free moral agency in the kingdom of God . . . To say that a man can will to go away from God and be lost is to make the sovereign grace of God subject to the will of man.”

These statements simply mean that man has no power to choose to serve God and consequently no responsibility in any sense in serving God or Satan or in being saved or lost, that it is up to God to choose each one or not, that those God sees fit to choose are secure by His own choice and not by man having anything to do with it, that God is a respecter of persons in not choosing some and in not making all men secure and in saving all men alike, that God is responsible for the sins and damnation of the lost as well as for the security of the few pets some say He delights in choosing, that some men can never be saved due to the fact God has not chosen them to be saved and to be as secure as the others, and that God is responsible for all the sins and sufferings and curses of the universe.

If Adam was responsible for his Fall from grace or favor with God, if he chose to Fall from his former state, if grace and divine nature did not keep him saved and holy, and if God left it up to the free will of man in the beginning, then it is the same with all men today. There is no passage that proves man is not a free moral agent all the days of his life, whether he is saved or unsaved.

Man is absolutely a free moral agent and serves the devil or God as he freely

chooses. If man wants to turn to God from the devil he is always free to do so, and if he wants to turn from God to the devil he is always free to do so. Neither master can force man to obey him if man does not freely choose to do so. Man has the free choice until death, of serving either.

Man is ethically obligated by his moral make-up to serve righteousness, live holy, and consecrate himself to the same end that God is consecrated—the highest good of all. Man is not forced to live holy. He is free to consecrate to the end that the devil is consecrated—a life of self-gratification. He is free to choose either end and to use the means of attaining to the end he chooses. He is not forced to choose either end or the means of attaining to that end.

A saved man has the same power of choice as he had before salvation. His desires are changed in salvation, but he can permit the same old desires to take hold of him again. The flesh can gain ascendancy over him once more and he can choose to live in the old sins yet again. If he chooses to sin again he incurs the same death penalty and will be damned as much as if he had never been saved (Ezek. 18:4; Rom. 6:14-23; 8:1-13; Gal. 6:7-8; Jas. 5:19-20).

In matters outside the moral realm in which man has no choice, as the case where man is not free to choose to be born, such has nothing to do with free moral agency which every man has when he is born. He is, as he grows up, free to choose his own destiny by the choice of the life he lives in serving God or Satan. It is only when man becomes a free moral agent that he is held responsible.

To say that a man has no will power when he chooses to go back into sin and becomes overpowered by sin and Satan is to state a falsehood. This does not prove he is not a free moral agent. It proves man is a free agent or he could not have chosen to sin again. When man chooses to yield to sin again, Satan can make him a captive and can more or less dominate his life, depending on how much the man submits to him. Man can completely submit to demons and become a total slave to them. He can at any moment turn to God by his own free will and defeat the same spirit-rebels by the help of God. If he had no power to choose to live right and turn to God, then we might argue he is not a free agent in the moral realm. Because the Allies overcame the Axis nations in the last World War is no proof that the Axis did not have will power. We were stronger than they were and we were helped by God in their defeat. Their resistance as well as their choice in making war and in choosing to surrender proves they had will

power.

If man can resist sin at all it proves will power on his part. If he is exercising will in the least degree concerning moral things it proves he is a free moral agent. To be a servant of Christ does not do away with will power. It proves that the man does have such power or he could not have chosen to turn from Satan and sin. To believe as the above men do would make God an unjust tyrant holding slaves in greater bondage than Satan ever did. It is Satan who tries to enslave men and control their choices. God always gives them freedom of action to serve Him. When they voluntarily turn to God then He delivers them from Satan and sin and permits perfect freedom of action as to whether they will continue to serve Him or go back into sin. It is true men are spoken of as servants to God, but it is a voluntary service. There is nothing arbitrary about it on God's part.

No freedom of choice to come into existence and no freedom of choice to become nothing again is naturally true, for man is an eternal creature and cannot will to cease to exist. This does not disprove free moral agency for man, who is always free to choose the highest good for himself and others or to choose selfish ends contrary to the highest good.

If we admit actions have certain effects we should also admit that these actions are free moral actions. If man had no free actions concerning moral living and God alone had the choice in man's actions, then He would be responsible for all evil and its effects. God would be responsible for sin and could not justly judge man for his actions. He would also be responsible for death, the penalty for sin, and could not rightly execute the sentence of the broken law.

Adam or no other man ever lost the power of choice in the moral realm as long as sanity remained. To lose power to be what man was before the Fall does not do away with man's power of choice. This is simply the result of the Fall and of a wrong choice. Man is still free to choose God and righteousness and come back to the original state where the effects of the moral Fall are erased. Man can be redeemed from the effects of the moral Fall and again do right from free choice. Being overpowered by sin was a willing action to begin with or Adam never would have fallen, unless God can be blamed for it. Since the Fall, it is a willing co-operation with Satan to the same end, to gratify self, for one does not have to serve sin and Satan even one day, if he does not choose to do so.

If man never wills to be saved he will never be saved. This is why some are

saved and some are not. It is God's will that all be saved and come to the knowledge of the truth (1 Tim. 2:4; 2 Pet. 3:9). If God's will is done all will be saved, but God will not and cannot save man until he chooses to be saved and calls upon God. God's plan is to "whosoever will" and God will not operate contrary to His own Word. However, man is not saved by his own choice alone, for there is no saving power in a mere choice. Then, too, salvation cannot be given by God without man's choice (Mk. 16:15; Jn. 3:15-20; 4:13-22; 14:6; Rom. 1:16; Heb. 7:25; 1 Jn. 1:9; 5:1; Rev. 22:17). Neither can man continue to be saved apart from his free choice (Isa. 59:2; Rom. 8:1-13; 2 Tim. 2:12; 1 Cor. 15:2; 1 Thess. 3:8; Heb. 10:26-29; 2 Pet. 2:20-21; etc.).

This power of choice on man's part to get saved and keep saved does not make will power more sovereign than God's own power or grace. It simply means that God, as an intelligent being, having made His plan, which includes free wills for men, granting them the sovereignty of their own wills as to whether they want to be saved or stay saved by grace or not, will not break His own law and act contrary to His revealed plan and save or keep men saved contrary to their own choice. If this is God's plan, then for God to arbitrarily force men to be saved or stay saved contrary to their wills would be the most unjust action to take and would make God break His own laws.

To teach that man has nothing to do in the new birth and that it is entirely up to the choice of God is to make God false according to His own Word. Man must make a choice in his spiritual birth, because he is in existence with power to make a free choice, but in the natural birth he was not in existence with power of choice to decide whether he wanted to be born or not. God has told us that anyone who is a respecter of persons is a sinner (Jas. 2:9), and therefore if it is left up to God alone to save some and damn some as He sees fit, then He would be a sinner Himself. But God is no respecter of persons (Rom. 2:6-16). If a man cannot exercise will power in the kingdom of God, and if he cannot sin after being saved, then many Scriptures are false, as we shall see in Point IV, below.

Man is a subject of moral law and moral government and is under moral obligation to obey the moral governor of all free wills according to prescribed law. He is subject to the penalties for disobedience and rewards for obedience. If he has no free moral choice to render obedience or disobedience and meet his own moral obligation, his own existence is an act of injustice and abortion on the part of the Creator. That man has intellect, reason, sensibility, and powers of knowledge and choice cannot be doubted as long as man is sane.

The freedom of the will of man in moral action has been denied in theory by those who believe in unconditional security, but it has never been disproved and never will be. Those very ones who deny free will have admitted it in their arguments while trying to disprove it. The fact that they freely choose to deny such a plain fact as free action in man proves they have it and are exercising it. The fact that others who are more logical and do not choose to believe their vain arguments, but are honest enough to admit plain everyday facts also proves that all men have free wills to do as they please.

No man can deny the fact of free action in daily life without incurring the charge of insanity, for he knows in his own daily life that he has freedom of action to do right or wrong, or to be saved or lost according to God's law. By the necessity of his own nature he himself knows that he is a free agent in the moral realm. If he can hide this fact from himself, or argue himself out of this fact, he can likewise deceive himself about his very existence. He may, in speculation and for the sake of argument deny either fact, but the truth remains that he knows both. That he is and that he is free to choose his own destiny and moral actions in every stage of his life until eternity, are facts well-known by virtue of his own creation and experience in life.

He not only has the power of choice but he has a natural created faculty that dictates to him what choice he should make concerning every moral action of free will. To deny the will is to deny the conscience and by so doing he can soon make himself believe he is not responsible for sin and its effects, even though he may sin every day. However, it will take more than a false doctrine of unconditional security to make him immune from sin and its effects.

Possession of the will and conscience makes man subject to the moral obligation to keep moral law and obey moral government. Every normal man recognizes these powers in himself and in all other men. This assumption is irresistible and universal and cannot logically be called into question, and would not be unless it is for some selfish purpose to prove a point or to excuse one's self in living in sin, contrary to Scripture. Regardless of why it is called into question man's free will still remains an established fact of man's constitutional make-up. The affirmation by millions of men of sound mind that they are responsible for their acts among men and before God, shows beyond contradiction that all men regard themselves, and others, as subjects of moral obligation.

Moral obligation, made possible by the free will and the conscience, extends to

the ultimate acts of the will concerning moral law. Man is free to choose obedience to the moral law, although he may be overpowered by sin and Satan in some acts because he wills not to serve God and live spiritually alive enough to resist the effects of a moral Fall. Nevertheless, in these matters he is always free to reject Satan and turn to God to be free from the effects and responsibility of these sinful acts, or he is free to continue to submit to such bondage by his own free will. He has a Helper in God and a deliverance in salvation if he chooses such, but as long as he chooses to remain in rebellion against God he has no claim on such help. Man is absolutely free to choose the end in life to which God is consecrated—the highest good of all, or he is free to choose the end to which Satan and all rebels are consecrated—a life of self-gratification contrary to the highest good of the universe and all societies therein. Man can choose his own end and the means of securing that end. He is free to relinquish, at any moment, his choice of an end as well as the means to that end. He is free to refuse known necessary conditions and means to an end or he is free to accept them. He can always choose holiness as an end and also the means of attaining to that end, or he can choose sin and the means to secure that end. He can choose any object or any means to an end, or refuse both as he pleases. He has absolute preference and choice in all matters pertaining to moral law and moral obligation and can choose the means to obey moral law and live up to moral obligations, or he can reject them. No choice can be made without the mind having a reason for that choice, and in this sense free will extends to the ultimate intention of the mind.

Such freedom of the will and conscience is recognized in young children who justify themselves in their acts in childhood. Grown people also exercise such freedom and make excuses to justify many acts. In many actions some are honest enough to admit wrong although in some acts they are justified by right and voluntary decisions. Courts of justice have always assumed that man is free to choose and they judge him on the basis of the ultimate intention of the will. Only lunatics are regarded as not being responsible for their acts, thus proving the universality of belief in free moral agency as the first truth of reason, as well as of revelation.

The Bible throughout recognizes the freedom of the will and conscience. Moral obligation then extends to everything about us, over which the will has direct or indirect control. Our muscles, intellect, senses, and appetites are all controlled by the will. If one cannot directly do as he wills concerning moral law, then he can choose the means of grace that will enable him to obey the letter of the law. Hence, he is a free moral agent in the highest sense of the term.

The moral action is a voluntary action and moral obligation respects the ultimate intention only. Involuntary acts are not moral actions. Choices concerning the well-being of God and the universe constitute moral obligation and this God demands in His moral law. He cannot excuse breaking this law because He has provided all necessary means to obey it, if man wills to use them. This is why man is as responsible for his sins after he is saved as before. God requires both in the law and in the gospel that free moral agents choose the same end to which He is consecrated, consequently, all obligation consists of the choice to the same end. Virtue consists of consecration to this end, and vice consists of consecration to the wrong end, self-gratification.

The so-called sovereign grace and the will of God are not the basis of moral obligation and free action. The moral law legislates over voluntary action only. It is our moral obligation to will the best good of all regardless of the will of God or of grace, for it is the law of our creative make-up. Whether God commanded it or not we would by nature be obligated to will, choose, and secure the highest good for ourselves and others. God's will merely reveals to us the rule of action and choice but it never forces the choice in right action. This must be a free choice of man himself. The will of God as expressed in His law, is the rule for all free wills. This law defines the rule of moral action, and the reason to conform to it is the highest good of the universe. If God should command us to do that which our reason tells us is unwise and not for the good of all, it would be impossible for us to feel obligated to obey Him. Thus reason does not regard His law as the foundation of moral obligation, but only as proof that what He commands is wise and best for all and that it is commanded for that reason.

The moral law makes known to free wills what is right and wrong but the whole thing is a farce if man has no choice in whether he should do right or wrong. Any theory concerning moral action that destroys the free moral agency of man is completely illogical, impractical, unnatural, factitious, and unscriptural and must be rejected. All this fallacy of self-indulgence with a dream of Heaven and irresponsibility here and hereafter is a religion of Satan to damn souls and it should be treated as such. To teach it means that we make God the one committing the sins in both saints and sinners and the one responsible for some to be lost and others to be saved.

The Bible never teaches that God saves and keeps any man contrary to his will. Any action that man is responsible for in exercising his own created will power, should he make the wrong choice, does not make God responsible, nor lessen

God's power, will, purpose, or change God's attitude or plan to help man, should he change to the right choice and accept God's way and help.

God is limited in blessing man, should he rebel against Him. If He were not then He would be obligated to force all men to be saved alike. If one is lost it only proves failure on the part of man, not God. It is God's will that all men should be saved, but the question of who will be saved depends on the individual, who must meet the conditions of salvation and of keeping saved (1 Tim. 2:4; 2 Pet. 3:9; Jn. 3:15-20, 36; Rev. 22:17). A saved man no longer belongs to God if he rebels and lives and dies in sin, as we shall see in Point IV, below.

The following statements prove both saints and sinners have the power of free choice and that God holds them responsible for wrong use of this faculty: "Choose you this day whom ye shall serve" (Josh. 24:15), "did not choose the fear of the Lord" (Prov. 1:29-33), "I have chosen the way of truth" (Ps. 119:30, 173), "They have chosen their own ways" (Isa. 66:3), "he will hold to the one, and despise the other" (Mt. 6:24), "I will follow thee" (Mt. 8:19), "If any man will come after me" (Mt. 16:24, 25), "Whosoever will do the will of God" (Mk. 3:35; 16:16), "ye shall not come to me, that ye might have life" (Jn. 5:40), "If any man will do his will, he shall know of the doctrine" (Jn. 7:17; 9:31), "If any man serve me, him will my Father honour" (Jn. 12:26), "hath power over his own will" (1 Cor. 7:37), "If I do this thing willingly" (1 Cor. 9:17), "not by constraint, but willingly" (1 Pet. 5:2), "whosoever will" (Rev. 22:17).

These and literally hundreds of like passages in the Bible prove free moral agency. The words "choice," "will," etc. are used over 4,000 times in Scripture. Other words expressing power of choice in all phases of life are used thousands of times, so to deny free moral agency of all men, saved or unsaved, is the rankest ignorance of all and willful blindness to plain facts.

III. What is Eternal Life?

Eternal life is not the physical life of the body for we have this life only as long as the soul and spirit remain in the body. Death in Scripture means separation from the purpose for which a creature was created. Physical death is the separation of the inner man from the body. When this takes place one loses physical life (Jas. 2:26). Eternal life is not the natural immortality or consciousness of the soul and spirit, for both the saved and unsaved exist forever and are fully conscious after physical death (Lk. 16:19-31; Mt. 10:28; 17:3; Lk.

20:38; 23:43; Phil. 1:21-23; 2 Cor. 5:8; Rev. 6:9-11; Heb. 12:23; 1 Pet. 3:4; Jn. 11:24-25; 14:19). The soul exists and is conscious even though it is dead (Eph. 2:1-10; Mt. 8:22; 1 Tim. 5:6). Spiritual death is the separation of the inner man from God because of sin (Isa. 59:2; Eph. 2). Eternal life therefore could not be the natural eternal life or consciousness of the inner man either in or out of the body. Eternal life could not be the eternal existence or consciousness of eternal souls in eternal Hell, for only the righteous have eternal life by abiding in Christ (Jn. 3:15-18, 36; 5:24; 15:1-7; 1 Jn. 2:24, 25; 5:11). Eternal death is the eternal "separation" from God (Mt. 10:28; 25:41, 46; Rev. 2:11; 14:9-11; 20:11-15; 21:8; Isa. 66:22-24). Eternal life is the opposite of eternal death—eternal union with God (Jn. 17:3; 1 Jn. 2:24-25; 5:11-12; 1 Cor. 6:17).

It was Adam in his sinless spiritual state of life who was told "in the day that thou eatest thereof thou shalt surely die" (Gen. 2:17; 3:1-19). The Greek word for "life" is zoe and it is used in connection with "eternal" thirty times and "everlasting" fourteen times. One writer tries to prove that believers receive zoe life and that this is not the kind of life Adam had, but 1 Cor. 15:45 states that Adam had zoe (living) soul.

Others argue that Adam's life was natural and forfeitable, not spiritual and eternal as is that of the believer today, but the word translated "living" is zoe and is used of Adam in the above passage. It is translated "living" in connection with God: "the living [zoe] God" (Mt. 16:16; 22:32; 26:63); "living [zoe] water . . . springing up into everlasting life" (Jn. 4:10, 14); "living [zoe] bread" that gives eternal life (Jn. 6:51, 54); "living [zoe] waters" referring to the Holy Spirit (Jn. 7:37-39); and "living [zoe] way" that leads to life (Heb. 10:20). Do God and all these things have natural and forfeitable life? If so, then that was what Adam had.

Eternal life was given to Adam upon condition that he would remain in union with God and not sin, and it was said that if he did sin he would die or be separated from God and lose that life (Gen. 2:17). Sin was the only thing that could and did take his eternal life away (Rom. 5:12-21; 1 Cor. 15:21, 22). Since Adam could have lived forever if he had not sinned, then he had eternal life. If he had eternal life he lost it by sin. If he could lose it by sin, then all other men who regain it can also lose it again by sin. What kind of life was it that he lost the day he sinned if it was not eternal life? According to Lesson Nine, Point VIII, 4, the penalty for sin was eternal death, thus he had to lose the opposite of eternal death, or eternal life.

It could not be merely natural life that he lost the day he sinned, for he lived 248,652 literal days after that day (Gen. 5:5). If Adam's body did not die the day he sinned, then it must have been his soul that died and was cut off from living forever. Adam's soul lost eternal life the day he sinned. Since it could not be natural life he lost it must be spiritual and eternal life, which was cancelled by eternal death.

Adam's soul did not lose its own life or consciousness, or it would have ceased to function. The soul is the life of the body and the body cannot function without the soul and its life. It is certain Adam did not lose physical life for his body continued to function 930 years, therefore, it must have been spiritual and eternal life that he lost. Man's natural life exists of itself separate and apart from God, for sinners continue to exist separate and apart from God (Isa. 59:2; Eph. 2). Spiritual and eternal life cannot be given to man until he is resurrected from sins and united to God's Spirit (1 Cor. 6:17; 12:12, 23; Rom. 8:9; Eph. 2:1-9). This proves that spiritual and eternal life are something apart from man's natural life.

If eternal life were a part of a man it could not be lost without his losing himself also. But as long as a thing is not a part of one it can be lost. The fact that eternal life is God's life which is given to a person as something separate and apart from himself proves it can be lost. For if it is only in God that men have eternal life, then to be separated from Him is to lose that life. Since only sin separates from God (Isa. 59:2) and causes death (Gen. 2:17; Ezek. 18:4), only sin can cause one to lose this life (Rom. 8:12, 13).

Eternal life is the opposite of eternal death. Since eternal death is eternal separation from God, as proven in Lesson Nine, Point VIII, 4, eternal life is eternal union with God by the cancellation of the eternal death penalty. It is God's life and it is never our life if we are not dwelling in God. It is ours only when we get into Christ and it is ours only as long as we abide in Him (1 Jn. 2:24; 5:11, 12). It is therefore something separate and apart from us and is imparted to us only when we are saved and as long as we are saved. Christ is our life and we have it as long as we have Him (Col. 2:6, 7; 3:4; Jn. 15:1-7). We are free from the death penalty as long as we live holy and free from sin. When we again go back into sin we incur the death penalty, we die again, and we lose the eternal life that is only in Christ. This will be proven by many Scriptures in Point IV, below. If this separation from sin is only temporary the life with God will be only temporary, but if sin never again separates, then there will always be life with God and never again death through sin. The fact is that saved men can and

do go back into sin that separates from God, proving eternal life can be lost.

When the soul sins, it dies, or it is separated from God, and it forfeits the life of God by this sin, hence, it loses the eternal life it could have had if it had remained holy and in union with God. The sinful soul apart from God continues to function, but it is “dead” or “separated” from God whose life the soul enjoyed as long as it remained in union with Him. If it never becomes united with God again it remains forever dead and separated from God and the life which is eternal in God. This is why the soul suffers eternal death or separation from God (Mk. 9:45; Isa. 66:22-24; Rev. 14:9-12; 19:20; 20:10-15; 21:8). The continued life in Hell is not called eternal life for the same reason the sinning soul is considered dead while on Earth (Mt. 8:22; Eph. 2:1-9; 1 Tim. 5:6). It is not true normal life in harmony with God. It is only existing out of union with God contrary to the created purpose.

Men are considered dead to sin and Satan when they are separated from them and are in union with God (Rom. 6:2, 7-13; 8:10; 1 Pet. 2:24), and they are also considered dead to God when they are separated from God and in union with sin and Satan (Rom. 6:1-23; Eph. 2:1-9; Col. 2:13; Isa. 59:2). Faith is even spoken of as being dead when separated from works (Jas. 2:17-26).

If the soul loses its own life when it sins, then it would cease to exist, for to be separated from its own life means cessation of existence, and this the Bible never teaches by death, as seen in the above passages. In this case, there would be no need of a resurrection, judgment, or an eternal Hell.

The soul is not the physical blood, for the blood cannot sin of itself like the soul. The soul lives when the blood is gone and the body has decayed. If the blood were the soul then every time any blood is lost, part of the soul would be lost. When one loses his soul he loses himself, not merely the blood (Lk. 9:25 with Mk. 8:36). Sin proceeds from the inner man, not from part of the body (1 Cor. 6:18; Mk. 7:19-21).

When God said to Adam, “Ye shall surely die,” he meant it and when He says to saved men today that the soul that sinneth it shall die, He means it. This applies to all men who sin and saved men today are no exception. Both Adam and Eve believed the first teacher of unconditional eternal security, the devil, and lost eternal life. So it is today with all who sin and believe the modern lie of the devil that sinning-saints cannot be lost.

Eternal life does not make us members of the deity, for we would then be equal with God. If we were members of the Godhead we could not sin, because God cannot sin; we could not make mistakes, because God cannot make mistakes. We would be absolutely and eternally holy and would have all the qualities of deity. We know this is not true of human beings who are in Christ, so they cannot be members of the deity. If they are not members of the Godhead when they receive eternal life, then eternal life is not their own life, and therefore, it remains God's life as long as they are in union with God. They are in union with God until sin again separates from Him (Isa. 59:2; Rom. 8:12, 13; Ezek. 18:4; Jas. 5:19, 20; Gal. 5:19-21; 6:7, 8).

Jesus is the only begotten Son of God who has all the qualities of deity and who is a part of the Godhead. He has self-existent life by virtue of being a member of the deity (Jn. 5:26; 1 Jn. 5:7, 8; Jn. 3:16). Men are merely adopted sons and live as long as the penalty death is not passed upon them because of sin after they get into Christ.

If this is true, then the teaching about security that men in Christ cannot die again regardless of how much they sin is completely false. Similarly, the idea is false that one can lose fellowship but not relationship. What good is relationship if one goes to eternal Hell and suffers the penalty for sin that he would have suffered had he never been saved? As we shall see in Point IV below one can lose eternal life and be lost. In Point VII below we shall see that eternal life is given us upon the condition that we remain in Christ by living free from sin and rebellion against God. We shall see in Point V below that eternal life has been lost and that Lucifer, many angels, demons, and men who were at one time in God's grace or favor are going to spend eternity in eternal Hell regardless of sonship, fellowship, and relationship with God. When fellowship is lost, relationship means nothing. All angels are called "sons of God" (Job 1:6; 2:1; 38:7). Fallen angels are still "sons of God" but many of them are in Hell today (2 Pet. 2:4; Jude 6, 7) and all of them will finally go to Hell regardless of sonship (Mt. 25:41). Not one passage in Scripture ever hints that a man may lose fellowship because of sin and still retain relationship with God and eternal life in Heaven.

Why do not men who teach this doctrine give simple Scriptures that prove their point; that is, furnish Scriptures that do not need to be twisted in order to get the desired meaning? Why don't they give some concrete examples in Scripture where men have lost fellowship and died out of fellowship and have gone to

Heaven? Such Scriptures and examples cannot be found and this is the reason they do not quote them. Why would God want to take free moral agents to Heaven who chose to be out of fellowship with Him? Why would God have fellowship with creatures in Heaven that He cannot fellowship with on Earth? Surely they have committed sin, or they would not be out of fellowship. Where is there one statement that God is under obligation to take such men to Heaven when they die out of fellowship? Where is there any Scripture that He is obligated to bring them back into fellowship before they die?

Let's take a closer look at this. Suppose a man is suddenly killed before he has a chance to regain fellowship, as has been true of many. Is God obligated to fellowship with him just because he dies? Would not God be broad enough to fellowship with men while they are alive in sin if He has to do it when they die in sin? It is inconceivable that God will fill Heaven with such creatures who are out of fellowship with Him. If He will not fellowship with them on Earth He will not do it in Heaven and there is no Scripture that obligates Him to ever do so.

IV. Can Eternal Life Be Lost?

Those who believe in unconditional security say, "A believer can never be lost. If anyone is lost he was never saved . . . Eternal life would not be eternal if it could be lost. Would salvation be salvation if it could be lost? If a single saved man is ever lost, God has failed . . . Christ is insufficient to keep them saved and God is unfaithful to them . . . Once in grace always in grace and once a son always a son is perfectly scriptural." These statements from prominent men in religious circles in America are some of the most unwise and unscriptural ones of any that we have ever read. They are the basis of a theory that violates the laws of God, nature, and logic. As a mental proposition such theory assumes an unsound position and is a disgrace to the art of human reasoning. Just because a man is once saved from sin and Hell is no sign that he cannot go back into sin and be lost again and finally go to Hell. No Scripture has yet been found that says he cannot lose eternal life and no one will ever be able to produce a Scripture that says such a thing, so it will take more than statements of men to prove this claim.

A man saved from a certain kind of death may again become the victim of the kind of death he was once delivered from. A man pulled out of a lake and saved from death can again Fall into the same lake and be rescued again and again and then finally be drowned. A man lost in the woods and who has been found can go back into the woods and be lost and found any number of times. One might as

well argue that because a man was lost in the woods and died without being found, that he was never out of the woods in the first place, as to argue that a man who is finally lost in Hell was never once saved. One might as well argue that a man was never a man if he was ever lost, as to argue that salvation is not salvation if it could be lost. One might as well argue that an eternal diamond was not eternal should it be lost as to argue that eternal life is not eternal should it ever be lost. Such reasoning is not logical from any standpoint.

One may as well argue that once a child of the devil, always a child of the devil; once a sinner, always a sinner; once alive, always alive; once saved from drowning, always saved from drowning; once full of food, always full of food; or some other illogical principle, as to argue once saved, always saved or once a child of God, always a child of God or once in grace always in grace. Such an argument is out of harmony with all creation and every principle of life. In every phase of life there are certain conditions to meet to maintain that phase of life. Neglect eating food and the body will die; neglect a garden, a home, or anything in the natural realm and it will Fall into decay and ruin.

Nothing in nature ever attains through life processes a state of being from which it can never Fall. Plant and animal life acted upon from above or quickened by the elements under favorable conditions, must be kept alive by the same elements or they will soon die. Let unfavorable conditions arise and the very elements that caused the life to be quickened and sustained will cause it to die. All natural life is dependent upon proper and proportionate air, rain, sunshine, and normal conditions to keep it alive.

So it is with the soul, let it be quickened from above and go back into sin, which causes death, and it will die again. It is not a question of taking the man out of the human family, or of the soul ceasing to be a soul should it go back into sin and be lost but it is a question of the continued life of the soul by continuous quickening from above to keep it from dying again. The law is, “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” (Rom. 8:13) and “the soul that sinneth it shall die” (Ezek. 18:4, 19-24; 33:12-20).

Suppose that “once a son, always a son” is true, that would not do away with the fact that a son can die and go to Hell because of sin, as we shall see in the many examples in Point V, below. However, human beings are not sons of God in the sense that Jesus is. He is the “only begotten Son” (Jn. 1:14; 3:16-18), hence our

new birth is not in the sense of sonship like His. Men are only “adopted” sons from another family (Rom. 8:14-17; Gal. 4:5-7). They are not even “created” sons as were Adam and other beings in the universe (Lk. 3:38; Job 1:6; 2:1; 38:7). They are merely the offspring of Adam and belong to his family, and can never become sons of God except by “adoption.” They were not only born sons of man, but spiritually they were born in sin and sons of the devil. Jesus said of sinners: “ye are of your father the devil” (Jn. 8:41-44; Mt. 13:38). Others call sinners children of the devil (Acts 13:10; 26:18; Eph. 2:1-3; 1 Jn. 3:8-10).

Hence, if the argument of analogy with the human race be true, and if “once a son, always a son” could not be altered, as is argued, then it would disprove “once in grace, always in grace,” for all men are born sons of the devil out of grace, and they could never become sons of God in grace. For “once a son of the devil and out of grace” would make a man “always a son of the devil and out of grace” and no man could ever change sonships or get into grace. No man could be unborn of the devil and become a son of God. This is just as true in connection with the devil as it would be of God.

If men were born sons of the devil and if “once a son, always a son” cannot be altered, then this would mean a sinner could never be saved. It would mean that one must always be a child of the devil and could not by any means ever be a child of God. Men ought to thank God that such a theory is false. Therefore, being a son then does not prove that one cannot be adopted into another family, or that he cannot be cut off and be disinherited and punished in eternal banishment from all family rights and privileges. What is the advantage of being a son if one is disfellowshipped to the point of being cut off to die and to be sent to Hell. If the relationship holds good and is unalterable in one case, then it certainly must be in the other case also.

Thus, “once a son of the devil, always a son of the devil” makes conversion impossible and the death of Christ of no effect. In fact, it makes His death not necessary at all. It nullifies the whole plan of redemption. Thus the strongest argument of the “once in grace” believer would destroy itself if it were true. So there could be no such thing said of a man as “once a son of God, always a son of God” or “once in grace, always in grace” for no man can ever establish claims of birthright in God or claim grace as a heritage.

In every place where there is a father and a son, there is a household (Eph. 2:19-22). In God’s household Christ is a “son” and also in that “house are we, if we

hold fast the confidence and the rejoicing of the hope firm unto the end" (Heb. 3:6, 12-14). We do not have to stay in God's house any more than we would be forced to stay in any home into which we had been adopted after we became of age. There are, however, conditions we have to meet to stay in God's house just as there are rules with which we must conform in order to stay in any home into which we have been adopted. These conditions would naturally be that one must be obedient and submissive to the head of the house. The conditions that must be met to remain in God's house will be fully stated in Point VII, below.

There is, therefore, no such thing as being "once a spiritual son, always a spiritual son" unless one remains spiritual and in Christ. One can lose spiritual sonship with the devil and become a spiritual son of God and one can likewise lose spiritual sonship with God and become again a spiritual son of the devil and be lost in eternal Hell. Backsliders can be renewed again, as proven in Lesson Twenty-three, Point V, 11. There is also no such thing as "once in grace, always in grace," unless one stays in grace by obedience to the gospel, as we have already proven in Lesson Nineteen, Point I, 1, 2, 3, 4, 5 and 6. That one can Fall from grace is plainly stated in many Scriptures that are listed in Lesson Nineteen, point I, and in the many Scriptures given in points below.

As we have seen, eternal life is given to man when he gets into Christ and it is his as long as he remains in Christ. He loses it when he is cut off from Christ. Since God has said that man will lose eternal life when he sins, and since He has made abundant provision for man that he does not have to sin, then if he sins God is obligated to cut man off from eternal life to remain true to His Word. God is not to blame. He has not failed. Christ has been all sufficient even though man fails and sins and is finally lost. It is not that the failure is in God or Christ but it is in the man who does not have to sin but who chooses to sin and incur the penalty of the broken law. To lay the blame upon God, Christ, the Holy Spirit, or upon God's plan, power, purpose, attitude, and will, as being faulty is the height of ignorance. The blame is entirely upon man who fails to let God keep him from sin and who chooses sin and earthly pleasures in preference to God or he would not have repudiated God. God has said that sin separates and kills and this will happen in every case or God is untrue (Isa. 59:2; Ezek. 18:4; Rom. 8:12-13). This will automatically explain Rom. 8:35-39; Jn. 10:27-29 and all other passages men misinterpret in teaching unconditional security. Paul did not say in Rom. 8:35-39 that sin would not separate from God, but both God and Paul did say elsewhere that it would, so let us be sensible about the question (Isa. 59:2; Rom. 8:12-15; Gal. 5:19-21; 6:7-8). No man has to sin and be lost and he cannot

be saved when he sins.

Eternal Life Can Be Lost as Proven by the Following Scriptures:

1. “In the day that thou eatest thereof thou shalt surely die” (Gen. 2:17). Adam surely died; he fell from God’s grace or favor; and he lost the eternal life he possessed and could have kept forever, if he had not sinned (Rom. 5:12-21).

2. Moses said, “If thou wilt forgive their sin—; and if not, blot me I pray thee out of thy book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.” (Exod. 32:32-33; Deut. 9:7-29; 11:13-25).

3. “Defile not yourselves in any of these things (that I cast out the nations for) . . . ye shall not commit any of these abominations . . . whosoever shall commit any of these things shall be cut off” (Lev. 18:24-30).

4. “If ye shall not hearken unto me, and will not do all these commandments . . . ye break my covenant: I also will do this to you . . . ye shall perish” (Lev. 26:13-39). Many times God said Israel would perish if she sinned (Deut. 8:19-20; 11:26-28; 15:4-6; 28:21-22; 30:15-20).

5. “Keep the commandments . . . your eyes have seen what the Lord did because of Baal-peor . . . God destroyed them from among you (24,000 once born-again men were killed for adultery in one day—Num. 25:1-8). . . But ye that did cleave unto the Lord are alive every one of you this day” (Deut. 4:1-4).

6. “Take heed unto yourselves, lest ye forget the covenant of the Lord . . . God is a consuming fire, even a jealous God . . . When thou shalt beget children. . . remain long in the land, and corrupt yourselves . . . do evil in the sight of the Lord, to provoke him to anger . . . ye shall utterly perish . . . be utterly destroyed” (Deut. 4:23-31).

7. “When God shall give you great and goodly cities, and houses full of good things . . . when thou shalt have eaten and be full; Then beware lest thou forget the Lord . . . Ye shall not go after other gods . . . lest the anger of the Lord be kindled against thee, and destroy thee from off the earth. Ye shall not tempt the Lord . . . do that which is right and good in the sight of the Lord; that it may be well with thee” (Deut. 6:10-19).

8. “All the commandments. . . shall ye observe and do, that ye may live” (Deut. 8:1-6).

9. “If thou do at all forget the Lord, walk after other gods, and serve them . . . I testify against you this day that ye shall utterly perish; because ye would not be obedient” (Deut. 8:19-20).

10. “If thou shalt . . . do all his commandments . . . all these blessings shall come upon you (21 different blessings, Deut. 29:1-14). But it shall come to pass if thou wilt not . . . observe to do all his commandments . . . that all these curses (122 curses, Deut. 28:15-68) shall come upon thee . . . till thou be destroyed, because ye did not keep the commandments . . . because thou servedst not the Lord . . . until thou be destroyed . . . as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to naught; and ye shall be plucked from off the land (Deut. 28:1-68).

11. God said that any man who turns his heart away from Him and says “I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst (go head-long into sin): the Lord will not spare him . . . then the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven” (Deut. 29:18-28).

12. “The Lord said to Moses, Behold, thou shalt sleep with thy fathers; and this (born-again) people will rise up, and go a whoring after other gods . . . and will forsake me, and break my covenant . . . then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured” (Deut. 30:16-20).

13. Moses wrote this song: “They have corrupted themselves . . . They sacrificed to devils, not to God . . . Of the Rock that begat thee . . . thou art unmindful, and hast forgotten God . . . when the Lord saw it, he abhorred them, because of the provoking of his sons and daughters . . . They have moved me to jealousy . . . provoked me to anger . . . a fire is kindled in mine anger, and shall burn unto the lowest hell . . . l will heap mischiefs (calamities) upon them” (Deut. 32:1-44). According to this Scripture born-again men who are sons and daughters of God can backslide, Fall from grace, forget God, provoke Him to anger, and cause Him to abhor them and destroy them in the lowest hell.

14. “The anger of the Lord was kindled against the children of Israel . . . The Lord said, Israel hath sinned . . . neither will I be with you any more, except ye destroy the accursed from among you” (Josh. 7:1, 10-12).

15. “If ye do in any wise go back . . . then shall the anger of the Lord be kindled against you, and ye shall perish quickly” (Josh. 23:12-16).

16. “If ye forsake the Lord . . . and serve other gods, then he will turn and do you hurt, and consume you, after that he hath done you good” (Josh. 24:2-20).

17. “Israel served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua . . . (then) Israel did evil in the sight of the Lord, and served Balaam: and forsook the Lord . . . and followed other gods . . . And the anger of the Lord was hot against Israel . . . God sold them into the hands of their enemies . . . when the Lord raised up judges, then the Lord was with the judge and delivered them out of the hands of their enemies all the days of the judge because of their groanings . . . when the judge was dead, they returned and corrupted themselves more than their fathers, in following other gods to serve them; they ceased not from their own doings, nor from their stubborn way. And the anger of the Lord was hot against Israel . . . because that this people transgressed my covenant, and have not hearkened unto my voice” (Judg. 2:1-23; 3:1-4). This sinning and repenting went on for more than 450 years. During that time Israel experienced eight servitudes to other nations lasting 8 to 40 years each, while in a backslidden state; and between times they served God and were in His grace and favor.

As in the period of the judges, Israel “did evil in the sight of the Lord” many times during the period of the kings, and God destroyed them (1 Ki. 14:22; 15:26, 34; 16:7; 2 Ki. 17:1-17; 2 Chron. 36). Furthermore, the prophets speak of Israel as being cut off, consumed, destroyed, and rejected of God because of sins; and so, eternal life can be lost through sin, and by sin only (Isa. 5:24-25; 28:7-8, 13-22; 63:10; 64:5-7; Jer. 2:5-37; 3:1-25; 4:1-31; 5:1-31; 6:1-30; 7:1-34; 9:13-16; 12:14-17; 14:7-16; Jer. 15:1-7; 16:11-18; 17:4-13; 18:7-17; 19:4-7; 21:8-14; 22:9; 23:1-40; 25:5-9; 26:3-6; 29:19-23, 32; 32:26-36; 35:15-17; 26:7; Lam. 1:8-9; 2:7; 5:22; Ezek. 13:1-23; 14:6-11; 20:7-13; 22:28-31).

18. “Let me alone that my wrath may wax hot against them and that I may consume them” (Exod. 32:10, 12; 33:3, 5; Num. 16:21, 45; Deut. 7:16, 22; Jer. 8:13). God did consume many of the elect of Israel because of sin (Num. 11:1;

14:35; 16:26, 35; 32:13; Deut. 2:15-16; Josh. 5:6). God vowed that He would consume all who would forsake Him and live in sin (Isa. 1:28; 64:7; Jer. 5:3; 9:16; 14:15; Ezek. 5:12; 22:31). Paul said that we must "have grace to serve God acceptably with reverence and godly fear: for our God is a consuming fire" (Heb. 12:28-29).

19. "Is it a light thing for Judah to commit these abominations . . . to provoke me to anger . . . I also will deal with them in fury; my eye will not spare, neither will I have pity" (Ezek. 8:17-18).

20. "If ye forget my commandments . . . then I will pluck them up by the roots" (2 Chron. 7:19-20); "if they will not obey, I will utterly pluck up and destroy" (Jer. 12:14-17; 18:7-17; 22:24-26; 31:28-30; 45:4; Ezek. 17:9). In the N. T. we learn that God will not pluck up the one who "Hears the voice of Christ and follows Him." See Jn. 10:27-29.

21. "When a righteous man [Jew or Gentile, under law or under grace] doth turn from righteousness, and commit iniquity . . . he shall die . . . Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live . . . When the righteous turneth away from his righteousness, and committeth iniquity . . . All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die . . . for his iniquity that he hath done shall he die" (Ezek. 3:20, 21; 18:24-32).

22. "The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not Fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth . . . he shall die for it . . . When the righteous turneth from his righteousness, and committeth iniquity, he shall even die thereby" (Ezek. 33:12-20). Such simple language does not need interpretation. These passages are God's own words and they prove a righteous man dies again when he sins and he will be lost if he dies in has sins.

23. "Whosoever hath sinned against me, him will I blot out of my book" (Exod. 32: 30-35). God said this and He means it. Again we read, "Let them be blotted out of the book of the living, and not be written with the righteous" (Ps. 69:28). This is a prophecy of Judas, as proven by a comparison of Acts 1:20 and Ps. 69:25-29. In Revelation we read, "He that overcometh, the same shall be clothed

in white raiment; and I will not blot out his name out of the book of life" (Rev. 3:5). This passage teaches that if men did not overcome, their names would be blotted out.

24. "Not every one that saith, Lord, Lord shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Mt. 7:21). If one ceases to do the will of God he loses eternal life and will not enter the kingdom of God unless he comes back to repentance and godliness again.

25. "He that endureth to the end shall be saved" (Mt. 10:22). It is possible not to endure to the end, or this Scripture is meaningless.

26. "Because iniquity shall abound, the love of many shall wax cold" (Mt. 24:12). When love waxes cold one has lost Christ and eternal life and will be spued out (Rev. 2:4-5; 3:15-16). One who has lost love has lost God, and if one has lost God he has lost grace as stated in 1 Jn. 4:8, 12, 16, 21; Gal. 1:6-8; 5:4; Heb. 12:15.

27. "When ye (disciples) stand praying, forgive, if ye have ought against any . . . But if you do not forgive, neither will your Father in heaven forgive your trespasses" (Mk. 11:25-26; Mt. 18:21-35). Even this then, will cut off eternal life.

28. "If any man defile the temple of God (the body), him shall God destroy" (1 Cor. 3:16-17; 6:19-20; Heb. 12:15). Regarding things that defile we read: "Out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, deceit, lasciviousness, a evil eye, blasphemy, pride, foolishness. All these evil things come from within, and defile the man" (Mk. 7:21-23).

29. "They hear, receive the word with joy . . . which for a while believe, and in the time of temptation Fall away" (Lk. 8:13).

30. "The Lord of that servant will come in a day when he looketh not for him . . . and will cut him in sunder, and will appoint him his portion with the unbelievers" (Lk. 12:46; Rev. 21:8; 22:15).

31. "From that time many of his disciples went back, and walked no more with him" (Jn. 6:66).

32. “If ye continue in my word, then are ye my disciples indeed” (Jn. 8:31). If you do not continue, the opposite is true: you are not His disciple and do not have eternal life.

33. “Whosoever committeth sin is the servant of sin. And the servant abideth not for ever (does not have eternal life): but the Son (who does not commit sin) abideth for ever (has eternal life). If the Son therefore shall make you free, ye shall be free indeed” (Jn. 8:34-36).

34. “If a man keep my saying, he shall never see death” (Jn. 8:31; 14:15, 21-24; 15:9-14). If one does not keep His saying, the result of course, will be death.

35. “My sheep hear my voice, and I know them, and they follow me: And I give unto them (that follow me) eternal life; and they (that follow me) shall never perish, neither shall any man pluck them (that follow me) out of my hands. My Father, which gave them me, is greater than all; and no man is able to pluck them (that follow me) out of my Father’s hand” (Jn. 10:27-29). This gives eternal security and eternal life to all who follow Christ, and nothing to them that do not follow Him and do not hear His voice, that is, obey it, and heed what He says. To claim the benefits promised means nothing if we do not literally and daily hear His voice and follow Him. Note that the passage simply states that no “man,” that is, no other human can pluck a person out of the hand of God; but, if a person sins, God, Himself has the right and can pluck and truly does pluck such a sinning person out of His own hand, for He is Holy and cannot tolerate sin, as we have seen in point 20, above.

36. “Every branch in me [being in Christ makes one a new creature and a holy branch, 2 Cor. 5:17; Rom. 11:16] that beareth not fruit he taketh away [not taketh to Heaven or be laid on the shelf] . . . he is cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burned” (Jn. 15:1, 2, 6). To teach from this passage that all men are “in Christ” is to teach that all men are “clean” for to the same men He said, “ye are the branches . . . Now ye are clean through the word which I have spoken unto you” (Jn. 15:3, 5). The same ones that were “branches” and were “in Christ” also had Christ in them (Jn. 15:4-7). This statement could never be made of sinners, for Paul said, “Christ is in you, except ye be reprobates” (2 Cor. 13:5) and “if Christ be in you the body is dead because of sin; but the Spirit is life because of righteousness” (Rom. 8:9, 10).

To teach, as ultra-graceists do, that “in me” means the universal sense of being in Christ and “taketh away” means taken to Heaven is to teach that all men are saved, that God is pruning all men, that all men are “clean” by the Word, that God is the “Father” and “husbandman” of all men, and that all men will be taken to Heaven. If these things are true then these teachers ought to quit worrying about the security of any one, for all are saved, and if all are saved and no saved man can be lost, then all have eternal life and will go to Heaven. If this is true, then we do not need churches or preachers and we should get rid of both.

The more these men twist and deny Scripture to prove some unscriptural doctrine, the more they become inconsistent with themselves and the Bible. If Jn. 15 does refer only to saved men, then it is certain that they can get out of Christ, be cut off and be burned, and if this does not mean the loss of the soul it means nothing. If the branches can be cut off, then it proves holy people can be cut off and be burned, for Rom. 11:16 says, “If the root be holy, so are the branches.” If holy men can be lost through sin then saved men can be lost, and once saved, always saved is false.

37. “If any man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burned” (Jn. 15:6). This much is certain: the branches that wither and become fruitless were once in the vine, otherwise they would not be branches of the vine. The responsibility of staying in the vine (Christ), lies with the branches who can bear more or less fruit as they obey God and yield to Him to bring forth fruit. Thus, one can become out of Christ by his refusal to obey God and bring forth fruit.

38. “Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. Those that thou gavest me I have kept, and none of them (that thou hast given me, and that I have given eternal life to) is lost, but the son of perdition” (Jn. 17:2, 12). Here Christ acknowledges that power had been given Him to give eternal life to every man whom God had given Him, and Judas is recognized among those who had been given Him; therefore, Judas as well as the others had been given eternal life. It just so happened that Judas was the only one among this particular group whom Christ did not keep, and who was lost. Judas, at one time, had an apostleship but lost it, and by transgression fell (Acts 1:20, 25) If he fell from the ministry and the apostleship by transgression, then it should be clear that he was a truly saved man before this transgression. This will be proven fully in point V, 23, below.

39. “When they knew God, they glorified him not as God . . . their foolish heart was darkened . . . they became fools . . . God gave them up to uncleanness . . . God gave them up unto vile affections . . . God gave them up to a reprobate mind . . . Being filled with all unrighteousness . . . they are worthy of death” (Rom. 1:21-32; 2:1-5).

40. “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 . . . the end of those things [committing sins] is death . . . For the wages of sin is death” (Rom. 6:16-23).

41. “Through their Fall salvation is come to the Gentiles . . . if the Fall of them be the riches of the world . . . how much more their fulness? . . . For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? . . . because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear. For if God spared not the natural branches (elect Israel when they sinned), take heed lest he also spare not thee. Behold the goodness and severity of God: on them which fell, severity, but toward thee, goodness, if thou continue in his goodness: otherwise thou also shall be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again . . . so all Israel shall be saved” again (Rom. 11:11-32).

42. “All our fathers . . . did eat the same spiritual meat, and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ (proving they were born-again, Deut. 32:15-19). But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent that we should not lust after evil things as they also lusted. Neither let us tempt Christ as some of them also tempted, and were destroyed of serpents. Neither murmur ye as some of them . . . and were destroyed of the destroyer. Now all these things happened unto them for ensamples . . for our admonition . . . Wherefore let him that thinketh he standeth take heed lest he Fall” (1 Cor. 10:1-13).

43. “The gospel . . . by which ye are saved, if ye keep in memory what I preached unto you, unless you have believed in vain” (1 Cor. 15:1-8).

44. “I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ” (2 Cor.

11:1-3; Col. 2:8-19).

45. “I marvel that ye are so soon removed from Him (Christ) that called you into the grace of Christ unto another gospel” (Gal. 1:6-7).

46. “If I build again the things which I destroyed (gave up for Christ), I make myself a transgressor,” that is, I will revert back to the old life of sin and be lost again (Gal. 2:18).

47. “I do not frustrate (set aside, render useless) the grace of God” for the law program; for, “then Christ is dead in vain” (Gal. 2:21).

48. “My little children of whom I travail in birth again (as I did once before) until Christ be formed in you” (Gal. 4:19).

49. “Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage” (Gal. 5:1).

50. “Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace” (Gal. 5:4). For a person to be “fallen from grace” by any means or for any cause, he would need to be in grace first, in order to Fall from it.

51. “If a man be overtaken in a fault (sin), ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted” (Gal. 6:1)—and go back in sin.

52. “There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit” (Rom. 8:1). Some argue that these words are interpolated and they try to prove there is no condition to meet in order to be free from condemnation. Suppose they are not in the original in this verse, nevertheless they are not interpolated in Rom. 8:4, thus proving the same condition of no condemnation in Christ Jesus as in Rom. 8:1. What benefit is such an argument, since Paul says in 1 Cor. 6:9-11; Gal. 5:10, 20 that anyone living after the flesh cannot inherit the kingdom of God? If one has to walk after the Spirit to be saved, as in Gal. 5:16-26, he has to do this to be free from condemnation. Paul continued in Rom. 8 by saying, “Therefore, brethren [saved men], 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” (Rom. 8:12-13). Saved men then will die again spiritually

and eternally if they go back into sin (Gal. 5:19-21; Rom. 1:29-32).

53. “I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself be a castaway” (1 Cor. 9:27). One writer says of this verse, “castaway means a cracked pot put on the shelf.” So Paul says in effect, “I do not want to be a cracked pot!”

We have often wondered what to call backsliders and now we know what to call them. We can call them cracked pots. However, the meaning of Paul goes beyond being a mere cracked pot laid aside. He says, “if ye live after the flesh ye shall die” and that ye “shall not inherit the kingdom of God,” so why argue that God will take such men to Heaven when God said He would not? (Rom. 8:13; Gal. 5:19-21; 1 Cor. 6:9-11; Ezek. 18:4, 24-26; 33:16-20; etc.).

The Greek word *adokimos*, translated “castaway” in 1 Cor. 9:27, might have been lost to some men for centuries, but it has been in the Bible all this time. Its meaning is made very clear in the passages where it is used. It is used and translated “reprobate” in Rom. 1:28; 2 Cor. 13:5-7 (three times); 2 Tim. 3:8; Titus 1:16 and “rejected” in Heb. 6:8. It can be seen by these passages that the word has a deeper meaning than merely being disapproved in the sense of losing a crown as one writer says, or being a cracked pot laid on the shelf as another one says.

Paul did not say that I am afraid that my works should be “castaway” but that “I myself be a castaway.” Suppose we make mere cracked pots laid on the shelf of all the people in these passages, or interpret the word “castaway” to mean that works were going to be unrewarded. We would have to understand that the reprobates of Rom. 1:29-32 will be saved. How could such men be saved and their works only be lost who are reprobate in mind and “filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenantbreakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death”?

The pots have too many cracks in them for a child of God even to want to be on the shelf with them, much less go to Heaven with them. Such reprobates are not only cracked pots but they are “broken cisterns, that can hold no water” (Jer.

2:13). They are clouds without water and trees, twice dead, plucked up try the roots (Jude 12-13). How could the “reprobates” (cracked pots or castaways) of 2 Cor. 13:5-7 be saved and go to Heaven when Paul said, “Christ is in you, except ye be reprobates”? If Christ is not in cracked pots or a person castaway, then it is clear that Paul feared losing his own soul, and in this respect he would not make a good modern ultra-grace man at all.

How could the “reprobates” or cracked pots of 2 Tim. 3:8 and Titus 1:16 be saved and go to Heaven when Paul said they “resist the truth: men of corrupt minds, reprobate concerning the truth . . . They profess to know God; but in works deny Him, being abominable, and disobedient, and unto every good work reprobate”? Paul said of them, “But they will proceed no further.”

Did Paul mean by the word “reprobate” that it was time for them to be laid on the shelf until God took them to Heaven? How could they be saved and go to Heaven when Paul classed them as “rejected” in Heb. 6:8? He spoke of them as bearing thorns and briers and whose end is to be burned. Is God going to burn all cracked pots and all who are laid on the shelf and take them to Heaven also? That voice from the silent centuries does not speak the truth, so we had better reject it and believe the present thundering voice of God which says, “if ye live after the flesh, ye shall die,” not be laid on the shelf until God takes you to Heaven (Rom. 8:12-13).

When Paul was afraid of being a “castaway” he literally meant he was afraid of losing his soul in Hell with all other reprobates and rejected men. When he told us what he had to do lest he should lose his soul, he wanted us to know that true security is in bringing the body under subjection as in Rom. 8:13 and in living right instead of living in sin every day, as advocated by those who believe in unconditional security (Gal. 5:16-24; Rom. 8:1-13; 1 Cor. 6:9-11; 2 Cor. 5:17; 7:1; 10:4, 5; Gal. 2:20; 6:14; Phil. 3:7-14; 2 Tim. 4:7, 8; Heb. 12:14). Note in these passages that Paul not only lived a holy life, but he showed the way that all others should live in the same manner. He was not a believer in unconditional security. He taught conditional security, which is the only true security in Scripture.

54. “For now we [Christians] live, if [on condition that] ye stand fast in the Lord” (1 Thess. 3:8). This clearly states the condition of continued eternal life.

55. Do not choose a new convert as a deacon, “lest being lifted up with pride he

Fall into the condemnation of the devil," that is, Fall by pride as Satan did (1 Tim. 3:6; Ezek. 28:11-17). Beyond doubt: if deacons are saved men, then saved men can Fall as Satan did and be lost.

56. "Many shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (1 Tim. 4:1).

57. "He has denied the faith, and is worse than an infidel" (1 Tim. 5:8).

58. "They have erred from the faith" (1 Tim. 6:9-10, 21; Jas. 5:19-20).

59. "Who concerning the truth have erred . . . and overthrow the faith of some" (2 Tim. 2:17-18).

60. "In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil" (2 Tim. 2:25-26).

61. "Give the more earnest heed to the things we have heard, lest at any time we should let them slip . . . How shall we escape, if we neglect so great salvation" (Heb. 2:1-4).

62. "But with whom was he grieved . . . whose carcasses fell in the wilderness? And to whom he sware that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief" (Heb. 3:17-19). "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it" (Heb. 4:1-2). "Let us labour therefore to enter into that rest, lest any man Fall after the same example of unbelief" (Heb. 4:11).

63. "Looking diligently lest any man fail of the grace of God (Fall from the grace of God); lest any root of bitterness springing up trouble you, and thereby many be defiled" (Heb. 12:15). Thus, not only can man Fall from grace and fail of grace so that he does not have it, but he can be destroyed because he is defiled (1 Cor. 3:16-17).

64. "Every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sins and sin, when it is finished, bringeth forth death (Jas. 1:13-16).

65. “If ye have respect of persons ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law and offend in one point, he is guilty of all” (Jas. 2:9-13) Can a saved man ever fail in one point? Then he is guilty of all and must confess or be lost.

66. “Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins” (Jas. 5:19-20). This is written to saved men, to brethren, who can err from the truth, become sinners again, and die spiritually (lose eternal life), because of sin. If one does this he needs conversion again; and if he is so converted again, then he is saved from the error of his way, he is saved again from death, and his sins are hidden again by being blotted out and forgiven. These facts truly make the possibility of backsliding and having a new birth again very clear.

67. “For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never Fall” (2 Pet. 1:4-10). And only, “if ye do these things, ye shall never Fall”— not to do these things can result in a Fall.

68. “Which have forsaken the right way, and are gone astray, following the way of Balaam” (2 Pet. 2:15-18).

69. “If we deny him, he also will deny us” (2 Tim. 2:12). This is a plain lie if God will not damn saved men should they sin and deny Him.

70. “Beware lest ye also, being led away with the error of the wicked, Fall from your own stedfastness. But grow in grace, and in knowledge of our Lord Jesus Christ” (2 Pet. 3:17-18).

71. “These things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous” (1 Jn. 2:1-2). Saved men can sin and be lost if, when they sin, they do not use their advocate.

72. “When they [saved women] have begun to wax wanton against Christ, they will marry; having damnation, because they cast off their first faith” (1 Tim. 5:11, 12, 15; 6:19, 20, 2l; 2 Tim. 2:17, 18; 4:10). These Scriptures are also lies if

they do not mean what they say. They say that saved people can be damned if they destroy their faith.

73. “Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him” (1 Jn. 3:15). What about these backsliders or cracked pots who hate their brothers? Do they have eternal life? Who is right, God or man?

74. “Whosoever committeth sin is of the devil,” not of God, regardless of past salvation (1 Jn. 3:8).

75. “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 . . . the end of those things [committing sins] is death . . . For the wages of sin is death” (Rom. 6:16-23).

76. “He that soweth to the flesh shall of the flesh reap corruption” and not eternal life (Gal. 6:7, 8). This means saved men can be lost if they sow to the flesh.

77. “Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God” (1 Cor. 6:9-11; Gal. 5:19-21; Rom. 1:29-32). Those who believe in unconditional security admit that saved men, even preachers, have failed God and have gone back to a life of sin in the flesh. Then how do they expect to see such men go to Heaven if they die in this state? They had better “be not deceived” and quit such unscriptural teaching.

78. “Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men” (Mt. 5:13-14).

79. “We ought to give the more earnest heed to the things which we have heard [the gospel], lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; How shall we escape, if we neglect so great salvation?” (Heb. 2:1-3). No person can neglect something that he does not have. Paul here warns saints that every sin will be judged by God and that it is possible to let the

truth and salvation slip away. This certainly shows sinning-saints will come before God in judgment as well as sinners.

80. “Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth . . . hath both the Father and the Son” (2 Jn. 9, 10). Those that do not abide have neither the Father nor the Son, so will be lost unless they repent.

81. “Know ye not that ye are the temple of God . . . If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are” (1 Cor. 3:16-18; 6:9-11, 19, 20). This passage applies only to Christians, as sinners do not have the Holy Spirit (Rom. 8:9). This is an untruth if God would not do what He said through Paul. Some did defile themselves and they lost eternal life (Titus 1:15; Heb. 12:12-15; Rev. 3:4, 5; 21:27).

82. The statements of 2 Pet. 2:20-21 prove that men can sin and be lost. One writer says, “one really not born-again may follow a little while outwardly, but they are like dogs who turn to their own vomit again . . . If a dog had ever been regenerated and become a sheep, if the sow had ever been changed and become a lamb, neither would have gone back to the filth . . . A dog is always a dog, and a sow is always a sow. One saved can never be lost.”

This argument is illogical and unscriptural. In the first place, the writer should know that no man is ever turned into another kind of creature, as a dog, a sheep, or a lamb by the new birth. Unsaved men are compared to sheep as well as are saved men (Isa. 53:6; Lk. 15:1-10). A literal sheep can never be a man and a man can never become a sheep by the new birth, much less a dog or a sow. The new birth does not make him either, nor does backsliding.

Peter is merely comparing a backslider to a dog going to his vomit again and a sow to her mire again, to show that a saved man can go back into sin again and be worse than in the beginning. He never dreamed men would ever get so illogical as to think that he taught that a dog or a sow could ever be anything else, but he did expect men to have sense enough to understand a simple illustration or comparison of a saved man going back into sin again.

To say 2 Pet. 2:20, 21 refers to false teachers who have never been saved is to deny plain facts in this passage. There certainly is nothing in this passage or any other to support such an argument. Just the opposite is plainly stated here. *The*

ones to whom Peter refers, as well as their followers, had at one time encountered real experiences and were once saved, as proven by the following facts:

> (1) "Which have forsaken the right way, and are gone astray" (2 Pet. 2:15, 16). The Greek word for "forsaken" is *kataleipo*, meaning "to abandon," "forsake" and "leave behind." It refers to leaving something of which one is a part such as a wife (Mt. 19:5; Eph. 5:31), a city (Mt. 4:13), a country (Heb. 11:27), etc. Forsaking the way of righteousness would then mean leaving something of which one had been a part. One could not leave the right way if he had not been in the right way. This is too obvious to deny. The phrase "gone astray" further proves this. This phrase is always used of something that has been in the right way at one time and then departed from it (Exod. 23:4; Deut. 22:1; Ps. 119:67, 176; Prov. 28:10; Ezek. 44:10-15; 48:11; Mt. 18:12-13; 2 Pet. 2:15).
>
> (2) These false teachers mentioned by Peter had forsaken the right way, and had gone astray. They allured through the lusts of the flesh other saved men that had "clean escaped from them that live in error." (If those they allured by lusts were clean escaped from living in error, then they were once saved men.)
>
> (3) "For if after they have escaped the pollutions of the world through the knowledge of the Lord Jesus Christ, they are again entangled therein, and overcome, the latter end is worse than the beginning. For it had been better for them not to have known the way of righteousness than, after they have known it, to turn from the holy commandment delivered unto them . . . Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found in him in peace, without spot, and blameless . . . beware, lest ye also, being led away with the error of the wicked, Fall from your own stedfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Pet. 2:20-22; 3:14-18).

It matters not whether they were false prophets of the Jews or Gentiles, the fact remains that the ones referred to had once escaped through the knowledge of Jesus. They had known the way of righteousness, had received the holy commandment and had turned away from it later. Their latter end was worse than the beginning. It had been better for them not to have known the way of righteousness. Peter used their backslidings to warn men who were still saved

that they had better “be diligent,” “be without spot, and blameless” and “beware” lest they also Fall into sin again and be lost (2 Pet. 3:14-18; 1:5-10).

The fact that “angels” were given here as an example, showing the punishment of those who turn back into sin, is enough to prove that the ones referred to were once holy and had lived free from sin and bondage as did the angels at one time (2 Pet. 2:4). If one can prove that the angels were not at one time holy just because they sinned and are in Hell, then he can also prove that these false prophets and the ones they cause to backslide were not once holy and saved men. If one can prove that the fallen angels could not sin and that those who did sin are still holy and fit for Heaven, then he can prove the same thing of men who were once saved and who go back into sin. If one can prove that all men were not righteous in Adam and that the Fall does not make them sinners and lost men, then he can also prove that men who regain righteousness and Fall into sin will not become sinners and be lost again (Rom. 5:12-21).

Peter himself proves that escape from the pollutions of the world through the knowledge of Jesus means to be saved. In the first chapter of 2 Peter he said, “According as his divine power hath given us all things that pertain to life and godliness, through the knowledge of him . . . having escaped the corruption that is in the world through lust.” Then he laid down the program for those that have escaped. They were to give “all diligence” and “add” Christian graces to their life daily. He added, “But he that lacketh these things is blind . . . and hath forgotten that he was purged from his old sins. . . . for if ye do these things, ye shall never Fall” (2 Pet. 1:4-10). It is unbiblical to teach that men can escape the sins of this world and still not be saved.

The Greek word for “knowledge” in 2 Pet. 2:20 is *epignoses* and means “to acknowledge,” “own,” “accept,” “profess,” “endorse” and “recognize” (Eph. 1:17; 4:13; Col. 3:10). These false prophets and those who had “clean escaped” from error and went back into bondage again had once acknowledged, owned, endorsed, professed, accepted and recognized the Lord and by these means escaped the pollutions of the world.

The word “entangled” proves that men can go back into sin and be lost: “Stand fast in the liberty wherewith Christ hath made us free and be not entangled again with the yoke of bondage [referring to the sins of the flesh] . . . they that do such things shall not inherit the kingdom of God” (Gal. 5:1, 16-21, 24). Both Paul and Peter say that a man can be “entangled again” after being saved and they must

become untangled again or be lost.

The Greek word for “pollutions” is miasma and is from the root word miaino, which means “to dye with another color,” “to stain,” “to defile,” “soil” and “contaminate.” If men escape the dye and stain of the world through the knowledge of Jesus and become “entangled again” in it, God will not take them to Heaven in such defilement. If one cannot be saved again and be cleansed from this defilement, as these teachers of false security say, then he will be eternally lost.

This Greek word is translated “defile” in Titus 1:15; Heb. 12:14, 15; Jude 8, and “uncleanness” in 2 Pet. 2:10, so “pollutions” means “the sins of the flesh.” If those referred to escaped without Jesus and His knowledge, then there is another way to be saved from sin other than by the gospel, but this the Bible does not teach. If they did escape, as is plainly stated here, then it had to be by Jesus thus proving they were once saved.

If they were once saved and became entangled again, they were sinners again, and it is understandable how the “latter end is worse than the beginning” and how “it had been better not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them (2 Pet. 2:20-22).

They were lost and going to Hell in the beginning (before they were saved) and their latter end in Hell will be worse due to greater light and inexcusable failure in becoming entangled again when they could have been kept in salvation by the power of God which they previously had experienced. All men are worse after they backslide than before. If not, then all men had better backslide in order to better themselves.

83. Hebrews 4:4-6; 10:26-29 refer to apostates; to men who were once saved, but had become apostates and beyond redemption again. Whether they be all Jews or a mixture of Jews and Gentiles whom Paul is writing about, that is not worth arguing about. For the sake of argument, grant that they were all Jews. These passages still prove that a saved man can sin and be lost, as proven by the following:

> (1) They were “once enlightened” (Heb. 6:4). This could not refer to all men as sinners being mentally enlightened with gospel truth, for they would

still be enlightened. “Once” implies past enlightenment and refers to the saving knowledge of the gospel. Thayer’s Greek Lexicon says it refers to “those who have been made Christians.” Paul wrote to saved men in other places using the same word: “The eyes of your understanding being enlightened” (Eph. 1:18), “after ye were illuminated [enlightened], ye endured a great fight of afflictions” (Heb. 10:32).

The word “enlightened” is used of conversion in Ps. 19:7, 8; Lk. 11:34-36. Sinners and lost men are spoken of as being “darkened” from gospel light (2 Cor. 4:4; Eph. 4:18; 5:8; Col. 1:13; 1 Thess. 5:5; 1 Pet. 2:9; 1 Jn. 1:6; 2:8-11). Saints are called “children of light” (Eph. 5:8; Col. 1:12; 1 Thess. 5:5) and only saved men are spoken of as being in the light (Mt. 5:14-16; Lk. 16:8; Jn. 3:20, 21; 8:12; 12:36; Rom. 13:12; Eph. 5:14; Col. 1:12; 1 Jn. 1:7; 2:9, 10). Thus it is illogical to argue that being “once enlightened” refers to men who were never saved.

(2) They had “tasted of the heavenly gift . . . the good word of God, and the powers of the world to come” (Heb. 6:4, 5). The Greek word for “tasted” is geuomai, literally, “to eat food,” but used here figuratively “to experience.” It is used in other Scriptures of the experience of “death” (Mt. 16:28; Jn. 8:52; Heb. 2:9) and to experience “the Lord” (1 Pet. 2:3). The taste “of the heavenly gift” means to experience Jesus Christ. To taste “the good word of God” is to be saved, as proven in the following passages (Mt. 13:20-23; Lk. 8:13-15; Jn. 15:3; Acts 2:41; 4:4; 8:14; 11:1; 17:11; Rom. 10:9, 10; Eph. 5:26; Jas. 1:18-25; 1 Pet. 1:18-23).

Not one Scripture ever says that an unsaved man receives the Word of God and remains unsaved and continues in sin. To taste “the powers of the world to come” means to experience “eternal life.” Every time such a statement is found it refers to eternal life (Mk. 10:30; Lk. 18:30; 20:35). This is proof that “those” Paul was speaking about had experienced Christ, the Word of God, and eternal life. Even “once in grace” men admit “those” referred to are lost, so if they had once experienced these things and will be lost, then other saved men can sin and be lost.

(3) They had been “made partakers of the Holy Ghost” (Heb. 6:4). No sinner is ever made a partaker of the Holy Ghost (Rom. 8:9-16). When men argue that this refers to sinners it only proves their utter lack of understanding of the simplest gospel truths. The Greek word for “partakers”

is metochos and means “a participant or sharer with,” “an associate with,” “fellow,” and “partner.” It is almost blasphemy to accuse the Holy Ghost of being a partner, sharer, participant and associate with ungodly, Christ-rejecting Jews, as those who believe in false security teach.

This Greek word is translated “partakers of the heavenly calling” (Heb. 3:1), “partakers of Christ” (Heb. 3:12-14), “partakers of the Holy Ghost” (Heb. 4:4), “partakers” of chastening which is given only to sons of God (Heb. 12:8)—thus proving these men had really experienced the Holy Ghost.

Jesus said the world (sinners) cannot receive the Holy Ghost (Jn. 14:17). Paul said that sinners do not have the Holy Ghost (Rom. 8:9, 14-16; 1 Cor. 12:3, 12, 13; 2 Cor. 1:22; 5:5). Jude said of sinners that they did not have the Spirit (Jude 19). Thus, these men Paul refers to in Heb. 6 had once experienced the Holy Ghost and had become lost, and the same will always be true of apostates, and even ordinary backsliders if they die in their sins.

(4) They (who had all the above experiences) were in danger of falling away or becoming apostates, and “If they shall Fall away [apostatize], to renew them again unto repentance [it is impossible, Heb. 6:4] seeing they crucify to themselves the Son of God afresh, and put him to an open shame . . . that which beareth thorns and briers is rejected [Greek, adokimos, “castaway,” “reprobate,” as in Point 2, above] . . . whose end is to be burned. But, beloved, we are persuaded better things of you” (Heb. 6:6-9). No man could apostatize or Fall away from something he was not in; no man could be “renewed again” if he had not been renewed once; no man could have the above experiences without being saved; and no man could lose those experiences and reject them as untrue without being eternally lost.

The Greek word for “Fall away” is parapipto, meaning “to apostatize,” “desert,” or “throw overboard all faith in the experiences of the gospel and deny them.” Here men are warned not to do this, proving such is possible, and if they do apostatize it is impossible to renew them again to repentance because of rejecting the only sacrifice that could renew them to repentance and save the soul. If such will be “rejected,” “castaway” and “burned” then saved men can again become lost and go to Hell because of sin.

(5) Men can “sin willfully” and “despise” the gospel and their former experiences (Heb. 10:26-31). Such will receive “judgment and fiery indignation, which shall devour the adversaries,” which is considered a “much sorer punishment” than destruction “without mercy” under the Law of Moses. The Greek word for “despised” is athleteo, meaning “to set aside,” “disesteem,” “violate,” “cast off,” “disannul,” “frustrate,” “reject” and “bring to nought.” When a man did this under the law, there was no mercy shown. Paul here warns men under grace and who had been saved that if this happens to them and they “despised” the gospel they will receive a worse judgment and punishment than men did under the law.

Atheteo is translated “reject” (Mk. 6:26; Lk. 7:30; Jn. 12:48), “cast off” (1 Tim. 5:12), “despise” (Lk. 10:16; 1 Thess. 4:8; Heb. 10:28; Jude 8), “bring to nothing” (1 Cor. 1:19), “disannul” (Gal. 3:15), and “frustrate” (Gal. 2:21). To “sin willfully” then means to throw overboard all gospel faith as seen above in Heb. 6:4-9. The people referred to here in Heb. 10:26-31 had the following experiences:

A. They had “received the knowledge of the truth,” which is the same as “tasting the good word of God,” as in Point (2) above, so they must have been saved (Heb. 10:26).

B. They had been “sanctified” by “the blood of the covenant” (Heb. 10:29). Mere ceremonial sanctification or the kind in 1 Cor. 7:14 cannot be done by the blood of Jesus. This refers to personal holiness by the blood, as proven in Heb. 13:12, 20; 1 Jn. 1:7; Eph. 1:7; Rev. 1:5. So the statement “hath counted the blood of the covenant, wherewith HE WAS SANCTIFIED [not could have been, but WAS SANCTIFIED], an unholy thing, and hath done despite unto [blasphemed] the Spirit of grace” proves that a saved, sanctified and holy man can backslide and be lost. “For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord will judge his people.” If God said He would recompense and judge His people who sin, then it is true and unconditional security is false.

84. It is definitely stated in 1 Jn. 2:24, 25 that it is entirely left up to us to let eternal life abide in us and that it does as long as we continue in the Son and in the Father. The Person that was from the beginning referred to in these verses is Christ who is our eternal life (1 Jn. 1:1, 2; Jn. 17:2, 3). It would be foolish to ask

men to “Let that abide in” them if it were impossible for them to do otherwise.

85. “Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul” (Heb. 10:38, 39). If any man could not draw back and go to perdition this is a waste of words like the many hundreds of other passages that state a man dies when he sins.

86. If we hold fast to the end “we are of God’s house” (Heb. 3:6); “we become partakers of Christ eternally” (Heb. 3:11-14); “we enter into eternal rest” (Heb. 6:19; 4:1-11); “we will not Fall as did others” (Heb. 4:11); “we shall inherit the promises” (Heb. 6:11, 12; 10:23, 35, 36); and “be saved eternally” (Heb. 10:38, 39; 12:14, 15; 1 Pet. 1:5, 9, 13; 2 Pet. 1:3-10; 3:17, 18; Jude 20-24); but if we do not hold fast to the end we shall be lost. These passages are lies if there are no conditions to meet to be saved in the end.

87. “The soul that sinned it shall die” (Ezek. 18:4). Both the righteous and wicked are referred to in Ezek. 3:18-21; 18:4-32; 33:11-20, SO if both classes are addressed as dying when sin is committed, it is foolish to contradict God. The same thing was said to Adam (Gen. 2:17), SO if he died when he sinned, then the righteous today will also die for committing sin. It simply means that any man who sins will be sent to Hell, for eternal Hell is the death penalty.

88. Jude speaks of some who were “twice dead” (Jude 12). Men are born dead in sins, so to die a second time would have to be after the new birth. This proves men can die more than once and therefore they can be made alive more than once, as proven in Lesson Twenty-three, Point IV, 14.

89. “I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do thy first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent” (Rev. 2:4-5). See also Rev. 2:16, 20-23; 3:3-4.

90. “Be thou faithful unto death, and I will give thee a crown of life” (Rev. 2:10).

91. “He that overcometh . . . I will not blot out his name out of the book of life” (Rev. 3:5; 22:18-19; Exod. 32:32-33; Ps. 69:28). If one does not overcome we can expect then, that his name will be blotted out of the Book of Life.

These many scriptures above plainly say that saved men when they sin will die

and be lost. Are we going to believe these and many other scriptural facts or believe the false theory of unconditional security so we can still live in sin? If the above passages do not refer to the saved then they do not mean what they say, for sinners could not: be called “brethren,” be “in the Lord,” “in Christ,” be “just,” and be the ones Christian letters were written to. Sinners could not “wax wanton against Christ” or “cast off their first faith.” They could not again go after Satan unless they had first turned to God (Acts 26:18).

V. Examples of Eternal Life Being Lost

In the Bible we not only have many passages plainly stating that eternal life can be lost and that the saved who sin will die and be damned, but we have many concrete cases of men and angels who once had eternal life and were in grace and favor with God, and who sinned and will be damned in Hell forever, regardless of their sonship and past union with God in grace.

1. Lucifer, better known as Satan and the devil, and over one-third of God’s holy angels sinned and are to be dammed in a Hell especially prepared for them (Mt. 24:41). It would be folly for any one to argue that they were not once holy and sinless and in God’s favor or grace. Angels are definitely called “sons of God” (Gen. 6:1-4; Job 1:6; 2:1; 38:7). These sons of God in Job could not be men, for they were present when God laid the foundations of the Earth long before man was created (Job 38:4-7). If these “sons of God” fell and are to be damned then the childish argument of some that if a man is once a son he cannot be lost or else salvation is not salvation and eternal life is not eternal life, is proven to be a false theory. If God will damn some of creation who were in grace and who are called “sons,” then He will also damn others if they sin, else God is unjust and a respecter of persons.

Lucifer is spoken of as being “perfect in thy ways from the day that thou wast created, till iniquity was found in thee” (Ezek. 28:11-17). We read in Isaiah that Lucifer led an invasion into Heaven to dethrone God but was defeated and cast back to the Earth (Isa. 14:12-14; Lk. 10:18). This rebellion of Lucifer and the Earth he ruled over, together with the angels of God who followed Lucifer, caused the judgment on the Earth before Adam (Gen. 1:2; Jer. 4:23-26; 2 Pet. 3:4-8). Although Rev. 12:3-9 refers to the future tribulation when Satan will be cast down to the Earth it does tell how many angels of God originally fell with Lucifer. (See Lesson Seven.)

2. Demons—disembodied spirits who were one time in God's favor or grace, and as sinless in the beginning as all other creatures created by God. That they sinned and are doomed to eternal Hell is clear by their own admission (Mt. 8:29; Lk. 4:33-34; 8:31). Many are now in the abyss (Rev. 9).

3. Abaddon—Apollyon—the king of the bottomless pit who leads the demon locusts of Rev. 9:1-11. Like the angels and demons mentioned above, he was once in grace or favor with God from which he fell, or he would not be confined to the abyss, and thus doomed.

4. Demon-locusts—another kind of creatures, once sinless and perfect who fell from grace and favor with God and are now confined to the abyss in torment. Their bodies are described and their intelligence is referred to as being capable of tormenting certain men, and not others (Rev. 9:3-6).

5. Demon-horsemen—intelligent creatures, 200 million in number who will take orders and be led by four angels to slay one-third of men at a certain hour of a certain day (Rev. 9:12-21). They, too are now confined to the abyss in torment because of their sins which caused them to lose favor with God.

6. Four angels—a special group, though perfect to begin with, now bound in the river Euphrates, being punished by God, for sin (Rev. 9:13-16). What particular sins were committed by all the creatures mentioned above, is not stated in each case; nevertheless, the cause of their Fall from grace or favor with God is the same—sin, transgression of the law of God, rebellion, and refusal to obey Him and consecrate themselves to the best good of being and of the universe. See studies about spirit-beings in Lessons Four and Six.

7. Pre-Adamites—the inhabitants of the Earth before the days of Adam over whom Lucifer ruled until the Earth was first hooded and all life existing upon it, was totally destroyed (Gen. 1:2, 27; Isa. 14:12-14; Jer. 4:23-26; Ezek. 28:11-17; Mt. 13:35; 2 Pet. 3:5-6; etc.). They are called "nations" (Isa. 14:1-14); "man" (Jer. 4:23-26); and they were subject to drowning which proves that they were mortal creatures the same as present man (2 Pet. 3:5-6). At one time they were in God's favor or grace, but being totally destroyed proves that they fell from His favor or grace which could only be through sin.

8. Adam and Eve and the whole race were once in God's favor or grace, but they sinned and died because of sin (Gen. 2:17; 3:1-19; Rom. 5:12-21). Adam is

called “the son of God” in Lk. 3:38, so here is another concrete example of a “son of God” falling from grace and losing eternal life by sin. Those who fell into sin in Adam must be born-again to regain favor with God and live again. If they died once because of sin and can live again, then if they Fall again they can once more be brought back to life by the gospel. If it can happen once it can happen again and again if it becomes necessary, as proven in Lesson Twenty-three, Point IV, 14.

9. The Antediluvians—human beings who lived between the time of Adam’s creation and Noah’s flood. “When they knew God, they glorified him not as God.” They did not want to retain God in their knowledge, so they sinned, changing the glory of God into images; and God gave them up (Rom. 1:21-32). As stated in Rom. 1:32 they became “worthy of death.” Paul told elect Israel in his day, that if they committed the same sins as the Antediluvians they too would receive like judgment of God (Rom. 2:1-5).

10. The Postdiluvians—persons living in the time between Noah and Abraham, a period of 427 years. The Bible says that “Noah found grace in the eyes of the Lord” (Gen. 6:8); therefore the whole race (Noah and his household) was again in God’s grace and favor. They had a new contract of righteousness with God (Gen. 9:1-18), but before the period came to an end had gone into idolatry and other sins, to such an extent that they had to be cut off (Gen. 11:1-9; Josh. 24:14-15).

11. Abraham’s descendants—many who went into sin during the 430 years of the period between Abraham and Moses. They lacked faith in God (Exod. 2:11-14; 14:1-9), and were in rebellion in the land of Egypt when God called Moses to lead them out. At the time of Moses they received the born-again experience and were healed bodily until there was not a feeble person in all their tribes (Deut. 32:18-19; Exod. 15:26; 23:25; Ps. 105:37; 107:20). After that they went into idolatry and other sins at Sinai and in the wilderness, until God pronounced them “a stiffnecked people” who had “corrupted themselves” and He wanted to “consume them” (Exod. 32:7-10). At this time He vowed, “Whosoever hath sinned against me, him will I blot out of my book.” See Exod. 32:32-33.

12. Aaron and all Israel as sinners regained God’s favor and were blessed spiritually and physically (Exod. 29:43, 44; 31:13; Lev. 11:44, 45; 20:8, 15, 23; 22:9; Exod. 15:26; 33:12-17). Moses testified that they were begotten of God (Deut. 32:18). They had their names written in Heaven (Exod. 32:32, 33). When

they sinned God said, “Whosoever hath sinned against me, him will I blot out of my book” (Exod. 32:33). God would have destroyed them in a moment in their sin if it had not been for the intercession of Moses (Exod. 32:9-14; Deut. 9:20). He did later destroy the ones who afterwards did not believe (Jude 5).

Israel is spoken of as having been “redeemed” by God (Exod. 15:13; Deut. 9:26; 15:15; 21:8; 2 Sam. 7:23; Ps. 71:23; 77:15; 106:10; 107:2; Isa. 29:22), as having had the gospel (Gal. 3:6-14; Heb. 4:2), and as having had every transgression they committed punished (Heb. 2:1-4; 1 Cor. 10:1-18). The whole redeemed nation were destroyed because of sin and unbelief; that is, the old generation (Jude 5; Heb. 4:11). See Lesson Eighteen, Point IX for the many spiritual blessings of Israel before they were cut off because of sin and unbelief. This proves they were in grace and were saved but were finally lost. If the many thousands were destroyed in plagues in the wilderness, as stated in 1 Cor. 10:1-18, then their souls were also lost.

13. Nadab and Abihu, priests and holy men of God, were cut off because of sin (Lev. 10:1-20; Num. 3:4). The past favor or grace of God did not save them in the day of their sin. God soon proved to them that “once in grace, always in grace” was not true when sin is committed.

14. Korah, Dathan, Abiram, priests and holy men of God, as well as 250 princes and many common people in the redeemed nation of Israel, were in God’s favor or grace, but were cut off in the day of rebellion (Num. 16).

15. Saul, who was in God’s favor or grace and who had the Holy Spirit, lost that favor and was destroyed because of sin (1 Chron. 10:13-14). He committed suicide and must be lost, for no murderer has eternal life (1 Sam. 28:7-25; 31:1-6; 1 Jn. 3:15; Gal. 5:19-21). To argue that he was never a saved man is to demonstrate ignorance of Bible truth. “God gave him another heart . . . and the Spirit of God came upon him, and he prophesied” (1 Sam. 10:9-13). If this was not an experience of the saved man then it was nothing. It is also recorded how the Spirit of God left him when he sinned (1 Sam. 16:12-23). He went into spiritualism and God said He would cut off the man who did this (Lev. 19:31; 20:6; Deut. 18:11). He was a very humble and godly man to begin with, but he did not end this way (1 Sam. 10:21-24).

No one who believes in unconditional security could claim a better spiritual experience than Saul had, for they boldly testify they live in sin every day and at

least Saul and every sinner could claim this much of a Christian experience. If Saul had the Holy Spirit he also had life, for all eternal life comes by the Spirit (Jn. 6:63; Rom. 8:10-13; 2 Cor. 3:6; Gal. 6:7, 8; Rev. 11:11). If the Spirit left Saul, then he lost the eternal life he had by the Spirit. It is impossible to have the Spirit and not have eternal life, according to the above passages. Saul then had eternal life and lost it by sin.

16. The nation of Israel—multitudes who failed in the 1,700 year period between Moses and Christ, known as The Law. In this time Israel had many revivals and backslidings, many restorations to grace and many falls from grace, and those who died in sin and rebellion were lost, as individuals. See the following Scriptures: Num. 11:1-9; 16:22-27, 46-50; 21:4-9, 23-34; 25:1-13; Deut. 30:1-10; 32:19-35; Josh. 7:1-26; Judg. 2:1-23; 3:5-7; 8:23-24; 10:6-16; 1 Sam. 2:35-36; 3:11-14; 1 Ki. 9:3-9; 11:1-8, 30-39; 2 Ki. 14:22-24; 17:1-20; 21:19-26; 2 Chron. 12:13-14; 14:1-11; 15:2-16; 17:1-6; 19:3-11; 20:13-34; 21:6-20; 23:1-21; 24:1-27; 25:1-28; 26:1-21; 27:2; 28:1-26; 33:1-25; 34:1–35:7; 36:1-23; Mt. 23:1-39; Lk. 21:20-24; 1 Cor. 10:1-13; Rom. 11:11-22.

17. Balaam—a true prophet of the Lord until he sinned and rebelled against the Lord, falling from His grace and favor. He schemed to get his reward and was killed by the sword of Israel (Num. 22:22-35; 23:4-5, 12, 16; 24:4, 16; 31:16; 2 Pet. 2:15; Jude 11; Rev. 2:14).

18. Achan—a man in the days of Joshua whose sin was so great that God refused to bless the nation of Israel further until the sin was judged. If he had been a sinner before this God would have punished him before this; therefore, we know that he was in God’s grace until he broke the law and was executed (Josh. 7:11-15, 22-26).

19. Jeroboam—a man in God’s grace who was promised the ten tribes to reign over; and his house was to endure forever. All this was on the basis of: “if thou wilt hearken to all that I command thee, and wilt walk in my ways, and do that which is right in my sight . . . as David did” (1 Ki. 11:30-39). Instead of doing this, Jeroboam made golden calves as gods and set up a rival worship to Jehovah. He went into the depths of sin, being afraid he would lose his kingdom over Israel (1 Ki. 12:16-33). Because of his sin he fell from grace and favor, and God cursed him and cut off his whole family and kingdom (1 Ki. 13:2-3; 14:7-16; 15:30, 34; 16:1-4, 19, 26, 31; 21:22; 22:52; 2 Ki. 3:3; 9:9; 10:29, 31; 13:2-13; 17:21-22; 23:15; 25:1-30; 2 Chron. 13:1-20). Jeroboam never did regain

grace and favor with God.

20. Amaziah—a king of Judah who turned to God and did that which was right for awhile. He thus regained grace and favor with God who blessed him (2 Chron. 25:1-12). After that he found new gods in Edom and fell from grace by worshipping them (2 Chron. 25:14-16). For this apostasy God cursed him and he died out of grace (2 Chron. 25:20-28).

21. Many disciples of Jesus went back into sin and were lost for they followed Him "no more" (Jn. 6:66). To argue that these people were not saved does not disprove the plain fact that they were "disciples" and had eternal life up to the time they went back (Heb. 10:26-39).

If they went back, then they had something to go back from. They had something that caused them to follow Jesus in His persecutions. They were like the class in Lk. 8:13 who "received the word with joy: and . . . for a while believe, and in time of temptation Fall away." To believe in Christ for a moment brings eternal life and makes one a son of God (Jn. 1:12; 1 Jn. 5:1). Even advocates of false security teach that one act of faith all that a man must ever do to be saved eternally. So they, above all, should believe that these disciples who believed for a while had eternal life at one time. Jesus said the unprofitable servant would be cast into Hell (Mt. 24:45-51; 25:14-46; Rev. 3:14, 15). Of course, if choose to believe modern teachers we cannot believe the Bible in its entirety, so we have to make our own choice of whom to believe.

22. The apostle Judas is an outstanding example of a man who was once saved and then lost because of sin. The Scripture states that Judas was to be a man who was a "familiar friend" of Christ who ate of His bread, which is an idiom of close friendship (Ps. 41:9). He was not an enemy of Christ, but an equal in grace, a guide, and a sweet acquaintance (Ps. 55:12-13). He was to have his habitation desolate and be blotted out of the book of the living (Ps. 69:25-28 with Acts 1:20), and he was to have "another take his place" in the Christian ministry and in the kingship over one of the tribes of Israel (Ps. 109:8). These passages were fulfilled in Judas according to Mt. 26:24; Jn. 13:18; Acts 1:16-25.

In Mt. 10 we have the facts recorded that Judas as one of the "twelve disciples" received power over demons, sicknesses and diseases and was called to preach the gospel. Of these twelve (Judas included) it is said that Christ gave them power and sent them forth, and commanded them to preach and heal the sick.

Christ said to Judas and all the twelve, “freely ye have received, freely give . . . I send you forth as sheep . . . it shall not be ye that speak, but the Spirit of your Father which speaketh in you” (Mt. 10:1-20).

These statements prove that Judas was once chosen as a genuine apostle. He was once a true believer, a saved man, one divinely empowered for service and equal in every sense to the others, a called preacher, a destroyer of Satan’s works, an obedient man, a sheep, a man filled with the Spirit, and one who had God as his “Father.”

In Mk. 6:7-13 we read that the twelve (Judas included) went “forth two by two . . . and preached that men should repent. And they (Judas included) cast out many devils, and anointed with oil many that were sick, and healed them.”

This proves that Judas was a divinely efficient man, a successful preacher who was endued with power to heal. If he was not a saved man and could have performed all these miracles as a sinner, then it would seem that modern Christians who claim to be saved (regardless of how they live), should be able to do as much as Judas. It is unreasonable to accuse Jesus of choosing an unsaved man to preach repentance and holiness, heal the sick, cast out devils, and represent the kingdom of God among men. Such men would rather hold on to this sinning-saint heresy than to cease accusing Jesus of such an unholy precedent whereby they make God’s Word a lie. The only proof some men give to prove Judas was never saved is their own belief that Judas was not a saved man at one time because he was finally lost. They do not give one Scripture that proves he was never saved, but they cite Jn. 6:64-70 which passage does not say that Judas had at all times been a devil and unsaved. In this Scripture Jesus was speaking of “some” of His disciples that believed not. “For Jesus knew from the beginning who they were that believed not, and who should betray him.” The first part of this statement refers to the “some” that did not believe and does not include Judas, for after these had left Jesus, Judas was still with the twelve whom Jesus asked, “Will ye also go away?” Only the last part of this statement refers to Judas. Jesus not only knew who did not believe, but He also knew who would betray Him. He did not say that Judas did not believe or that he was a devil from the beginning and therefore was not a saved man.

Judas did believe as proven in the facts above concerning his power and success in casting out devils and healing the sick. One cannot do these things unless he does believe. Even those who believe in unconditional security cannot do these

things after their one act of faith, which they contend is all that is necessary to be saved. Judas had to repent, believe, and be baptized in water to become a disciple, especially to be chosen as an apostle to do miracles.

The Holy Spirit through Luke records that Judas "by transgression fell" (Acts 1:15-25) and if men would be as anxious to believe the Holy Spirit as they are to believe men, and if they would be as anxious to believe all Scriptures as they claim to believe some, they would show some consistency and honesty regarding the whole Word of God. Judas not only had a moral Fall, but sin caused it.

Judas was not always a "devil" and a "thief." He became both after he had been saved for some time. His weakness was the love of money and this caused his Fall (Jn. 12:6; Lk. 22:5; Mt. 26:14-16). He would have been better off if he had been truthful with the disciples from the beginning, admitted that money was his weakness, and refused to be their treasurer. He had seen Christ escape the mob many times and he no doubt thought that the Lord would escape again and he himself would be $19.20 to the good.

The Greek word *diabolos* translated "devil" in Jn. 6:70 is also used of men. It literally means "adversary." Any human or spirit-adversary of Christ is a devil. It is translated "false accusers" (2 Tim. 3:3; Titus 2:3), "slanderers" (1 Tim. 3:11), and "devil" elsewhere. It teaches that Judas became an adversary, accuser, and slanderer of Christ. He was not a devil from the beginning as many teach. No such statement is found in the Bible of Judas, or anyone else. Even Satan was not a devil from the beginning. He was a sinless angel (Ezek. 28:11-17).

It was not until the end of Christ's ministry that Judas began to pilfer and grow cold in his love for Him. It was not until the last supper that the devil entered into him, that is, became united with him in the same crime. It was two days before the Passover that he put it into the heart of Judas to go to the enemies of Jesus to betray Him into their hands (Mt. 26:1-5, 14-16; Jn. 13:2). It was at this time that he openly broke with Christ and sought opportunity to betray Him.

Judas was sorry afterwards for his betrayal (Mt. 27:3-5). He could have been forgiven as much as any of the others who cursed Christ, denied His name, and fled like cowards in the test. But being of a disposition to do so, he brooded over his Fall and yielded to temptation to commit suicide.

Judas then is a specific example of a New Testament man who was once saved

and in God's favor or grace, but who lost this favor and went to Hell because of sin (Mt. 25:24; Acts 1:16-25). Jesus, Himself, acknowledged to the Father that of those whom the Father had given Him, Judas was the only one whom He had lost (Jn. 17:12). Christ could not have lost Judas if He had never had him to lose. Jesus further testified that to every one (including Judas) that the Father had given Him, He had given eternal life (Jn. 17:2). Judas had this eternal life as much as the others but he became "lost" later and "by transgression fell" (Acts 1:25).

23. Ananias and Sapphira were both killed by the power of God because of covetousness and lying to the Holy Ghost (Acts 5:1-14). That they were once saved is clear from Acts 4:32–5:1, for Ananias and his wife were classed with "the multitude of them that believed" and "were of one heart and one soul . . . as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet . . . But a certain man [of those who believed and were of one heart and one soul] named Ananias, with Sapphira his wife, sold a possession." If these two were believers that had been saved and were in the church, then it cannot be disputed with any degree of honesty that they were once saved and then lost. To deny they were once saved is to deny truth and it is not worth the price one has to pay.

24. Many Galatians who were saved and had "received the Spirit," who had "begun in the Spirit," who were "redeemed and justified by faith," and who were "sons" of God by being made free from sin (Gal. 3:2-4; 3:13, 24; 4:4-7; 5:1-26), fell "from grace" and Christ became "of no effect" unto them (Gal. 5:4, 5). They were "removed from him" and "from grace," so once in grace, always in grace is not biblical unless one stays in grace (Gal. 1:6; 3:1-5; 5:1-9). They were plainly told that to go back under the law and into sins of the flesh, meant to "frustrate [cause to fail, nullify, make void] the grace of God" and that in such case they were not in grace and would reap corruption (Gal. 2:21; 5:1-9; 6:7, 8). They were told that if they built again the things of sin that were "once destroyed" they were transgressors and sinners (Gal. 2:17-18). They were taught that true eternal security was by walking in the Spirit and not fulfilling the works of the flesh (Gal. 5:16-26; 6:7, 8). Paul did not tell them that if they ever got in grace their responsibility as to sin was over. He accused them of falling from grace (Gal. 5:4), so such must be possible.

25. Many other men who were formerly saved have gone back into sin and have been lost. This fact is clear from such statements as: "some having put away

concerning the faith have made shipwreck . . . he hath denied the faith. . . . when they begin to wax wanton against Christ, they will marry; having damnation, because they have cast off their first faith . . . and turned aside after Satan . . . But they that will be rich Fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition . . . they have erred from the faith . . . and overthrown the faith of some . . . If God will peradventure give them repentance . . . that they may recover themselves out of the snare of the devil" (1 Tim. 1:19, 20; 5:8; 5:11-15, 20; 6:1, 10, 21; 2 Tim. 2:8-16).

Each one of the statements above would disprove the doctrine of "once in grace and faith, always in grace and faith" and "once saved, always saved," but here in 1 and 2 Timothy are many such statements in only two small books of the Bible. Teachers of false security go to any length in trying to explain away these simple passages because they so clearly contradict their theory. Some of them go so far as to deliberately mistranslate the Greek and quote self-made translations of men to prove that such simple statements do not mean what they say. For example, they mistranslate "they have cast off their first faith" to "they have broken their former promises" as if this proves a person cannot be lost. The Greek word pistin from pistis is never translated "promises" out of the hundreds of times it is used in the New Testament. It is translated "faith" 222 times and is referred to as the saving faith in Christ in Rom. 1:5, 16, 17; 3:25; 4:5-20; 5:1, 2; 10:17; Gal. 2:20; 3:24-29; Eph. 2:9; 4:5; etc. Thus, the "faith" that they "made shipwreck" of, "denied," "cast off," "erred from," and did "overthrow" is the true saving faith and has no reference to some promise that the people made themselves. They could not cast off, deny, and make shipwreck of this saving faith if they had not once had it. They could not get into the snare of the devil again unless they had once been delivered from him. They could not again be taken captive by the devil if they had always been his captives. They could not have "turned aside" again after Satan, if they had not been following Christ. They could not have erred from the faith through the hurtful lusts that "drowned in destruction and perdition" if they had not been once in the faith and free from such lusts. They could not have their faith overthrown if they had none to overthrow.

Other translations of the Bible such as Moffatt, the Concordant Version, the Centenary Translation, Weymouth, etc., use stronger terms than does the King James Version, such as: "repudiated," "gone astray from," "failed," "thrusting away," "disowned," "strayed away from," "swerve from," "cast aside,' "led astray from," "overthrowing the faith," etc. If any of these things happen to one's

saving faith he will no longer be saved, and will longer have the new life, which is only kept in him by faith (Gal. 2:20; Heb. 10:38-39; Gal. 3:11; Rom. 11:20).

Advocates of unconditional security argue that the word “damnation” does not mean the loss of the soul, but means that one is condemned. The Greek word krima is translated “judgment to come” (Acts 24:25), “eternal judgment” (Heb. 6:2), and in many other places it is used of the future judgment of God, at which time men will be sent to Hell. It is translated “avenge” (Rev. 18:20), “condemnation” (1 Tim. 3:6; Jude 4), “damnation” (Mt. 23:14; Mk. 12:40; Lk. 20:47; Rom. 3:8; 13:2; 1 Tim. 5:12), and “to be condemned” (Lk. 24:40). One can see by these Scriptures that it means “the loss of the soul” as in 1 Tim. 5:12. Changing the word “damnation” to “condemnation” does not change the final result, for all that are condemned will be sent to damnation and eternal Hell (Jn. 3:17-19; Rom. 5:16-18; 8:1; Jude 4; 2 Pet. 2:6; Rev. 20:11-15; Mt. 25:41, 46).

26. “Demas hath forsaken me, having loved this present world” (2 Tim. 4:10). He was a preacher according to Col. 4:14; Phl. 24. He could no longer be a child of God and have the love of God in him when he loved the world, for “if any man love the world, the love of the Father is not in him,” for God is love and He could not be in the life when love was not there (1 Jn. 3:15; 4:8, 16).

27. Many in the seven churches in Rev. 2–3 who were fallen from grace were required to repent and do their first works or else be cart off in sin and be lost. Jesus was not a good “once in grace” man or a defender of unconditional security according to His own words to these churches. He kept rebuking, warning, and commanding Christians to meet certain conditions if they were to be saved, as we shall see in Point VII, 8 and 9, below.

28. The church at Ephesus—a church that enjoyed God’s favor and grace at one time or it could not have fallen as indicated when Christ said, “I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent” (Rev. 2:4-5). One losing his first love loses God, as is clear from 1 Jn. 4:7-8 which shows that if one does not have love he does not have God, for God is love. Any one who does not have God or love does not have grace. Having fallen from all of this, the church at Ephesus was ordered to repent and do its first works or have the candlestick removed, which means that the whole church would be removed, for the candlestick represents the church (Rev. 1:20). The

church, completely destroyed for centuries, apparently did not do the first works again. As the case is, with any other backslider, the latter end is worse than the beginning (Lk. 11:24-26; 2 Pet. 2:20-22). Christ demanded other churches to "repent" of idolatry, fornication and adultery (Rev. 2:14-15, 19-24; 3:19), and urged them to be on fire for God again, or be spued out of "my mouth" (Rev. 3:15-16).

Thus we have many plain scriptures stating that eternal life can be lost and many concrete examples of men who have lost eternal life through sin.

VI. Is Eternal Life an Eternal Unconditional Possession Now?

One advocate of unconditional security writes, "We base eternal security upon the fact that the sacrifice of Christ abides . . . upon the perseverance of the Holy Spirit . . . He will not begin a work in us that He does not finish . . . upon the fact that the believer now possesses eternal life."

This argument is really worthless in view of the many plain scriptures teaching that men are going to be lost regardless of what Christ did on the cross (Heb. 6:4-6; 10:26-29; Mk. 16:15; etc.), regardless of the persistent work of the Holy Spirit to save men (Mt. 12:31, 32; Acts 5:3, 32; 7:51; 1 Cor. 3:16, 17; Heb. 10:26-29), and regardless of the work God begins in all who believe, as we shall see.

Because the sacrifice of Christ is eternal and the Holy Spirit is tireless in His efforts to save men is no proof that the believer is saved eternally without meeting certain conditions. God has revealed in His plan that Christ's sacrifice is eternal and that the work of the Spirit will be carried out, but He has also revealed that the saved man can be lost again and go to Hell if he goes back into sin and dies in sin, as proven in Points IV and V, above. The sacrifice of Christ abides and the Holy Spirit works whether anyone is ever saved or not.

God will work only according to His plan, and that is based upon helping man according to man's will and cooperation. This is one of the clearest facts in the Bible. The cry of believers in false security is, "Is God's plan a failure? Is not the power of God sufficient to keep one saved even while sinning? Is Christ insufficient to save a man eternally regardless of sin? Can God be a God of love and be Almighty and still allow a saved man to be lost?"

Raising these questions seems conclusive to some people who do not understand the first principles of life and of the plan of God. But when one recognizes that God created man to be a free moral agent, he can see that God cannot save man against his will, and that the only thing that stands between God and man is sin and failure to cooperate with God in His plan.

There is no room for argument about the fact that God has not kept man from sin. If God can keep man from sin against his will after he is saved, then He could and would have done it before the Fall. We also know that God does not forcibly keep men saved should they choose to go back into sin. Therefore we have to conclude that God is not responsible should man sin and be lost.

No man could believe that it was God's will for man to sin, and that He would have permitted it if man was a mere machine and not a free moral agent. But since man is a free agent and God cannot keep him from sin against his own will, then He cannot prevent him from being lost through sin against his will. This fact demands that God cannot save man without man's free choice in cooperation with God. Therefore, salvation is conditional, and if it is conditional then the teaching of unconditional eternal security is false and the doctrine of conditional eternal security is true.

Unconditional security does not deal with sin in man, either in theory or in experience. Thus it ignores the greatest enemy of God, because sin is the whole reason for man's Fall and separation from God. The advocates of unconditional security teach that a man can still sin and remain saved, which, if true, would mean that the atonement does nothing to change either the condition of the person or his attitude toward God. This position would make the atonement accomplish nothing, for the sinner is just as sinful after salvation as he was before the atonement was made. What good is redemption if it does not stop sin? If man can sin and still be in harmony with God, then sin does not cause him to be out of harmony with God to begin with. Such teaching makes salvation and the atonement pure nonsense. On the other hand, if sin separates from God, the one sinning must stop by being saved from it before he can be in union with God.

We know that when a man is really born-again a real change takes place in his life, a change which saves from all sin (2 Cor. 5:17; 1 Jn. 1:7-9). He must give up sin and take a different attitude toward sin and God. Salvation deals with the sin question, or it is worthless. It deals with sin, not in theory but in experience,

for we know that when a person backslides he goes back into sin and loses that change that the new birth wrought in his life. What made the change in his life? It certainly would have to be the life of God. If men lose this change in their lives when they backslide then they lose the life of God. It should be evident to any sound mind that will face facts of experience, as well as of plain Scripture, that saved men who sin lose the life of God, which is eternal.

The only way men try to get around these plain facts is to argue that it is the body that sins and not the soul and spirit, and this is the position that advocates of false security hold. But this position does not help them out of their dilemma. They still have the same principle to face. If it is only the body that sins, it is bound to be the body that sinned before salvation because the actions and results of sin are the same as before. If the body could sin after salvation and continue to be saved, then man could not have become unsaved to begin with, so redemption is worthless. The Bible teaches that it is the soul that sins, as proven in Point IV, above. There can be no such thing as the soul being saved and living free from sin while the body continues to live in sin. The following Scriptures prove that one must be holy and sinless in body as well as in soul and spirit (Rom. 6:6-23; 8:10-13; 1 Cor. 3:16-17; 6:13-20; 9:27; 2 Cor. 5:17; 7:1; 10:4-7; Phil. 1:20; Col. 2:11-12; Jas. 3:2-6). Note how holiness of “body” is emphasized in these passages. Note also how freedom from the works of “the flesh” is demanded of men in the following Scriptures if one is to be finally saved (Rom. 8:1-13; 13:14; 2 Cor. 7:1; 10:2-7; Gal. 5:13-24; 6:7-8; Eph. 2:1-10; Col. 2:11-12; 3:5-17; 1 Jn. 2:15-17; Jude 23).

Eternal life is not absolutely and eternally the possession of one until the next life, for one can make a failure before then and be lost just as Adam did in the beginning. That eternal life is not an eternal possession until the end of a life of holiness is clear from the following statements of both Christ and the apostles: “he shall receive an hundredfold now in this time . . . and in the world to come eternal life” (Mk. 10:29, 30); . . . he shall “receive manifold more in this present time, and in the world to come life everlasting” (Lk. 18:29-30); he “shall receive an hundredfold, and shall inherit everlasting life” (Mt. 19:28, 29); “who by patient continuance in well doing seek for glory . . . and immortality, eternal life” (Rom. 2:7); “the end of those things [sins committed] is death. But now being made free from sin, and become the servants of God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life” (Rom. 6:21-23); “even so might grace reign through righteousness [not daily sin] unto eternal life” (Rom. 5:21); “he that soweth to

the Spirit shall of the Spirit reap life everlasting" (Gal. 6:7, 8); "believe on him to everlasting life" (1 Tim. 1:16); "having the promise of the life that now is, and of that which is to come" (1 Tim. 4:8); "fight the good fight of faith, lay hold on eternal life . . . that they may lay hold on eternal life" (1 Tim. 6:12, 19); "In hope of eternal life . . . according to the hope of eternal life" (Titus 1:2; 3:7); "who are kept by the power of God through faith unto salvation ready to be revealed in the last time . . . Receiving the end of your faith, even the salvation of your souls . . . hope to the end for the grace that is to be brought to you at the revelation of Jesus Christ" (1 Pet. 1:5, 9, 13); "heirs together of the grace of life" (1 Pet. 3:7); "this is the promise that he hath given us, even eternal life" (1 Jn. 2:25); "keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 20-24); "many of them that sleep . . . shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:2); "all that are in the graves shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (Jn. 5:28, 29); "these shall go into eternal punishment: but the righteous into eternal life" (Mt. 25:46); "narrow is the way, which leadeth unto life" (Mt. 7:13, 14); "enter into life" (Mt. 18:8, 9; 19:17); "and they shall inherit everlasting life" (Mt. 19:29; Mk. 10:17; Lk. 10:25; 18:18; Heb. 6:12; 9:15; 1 Pet. 1:4-9, 13).

Thus, if eternal life is an inheritance for the next life; if it is something for which we must seek; if it is a reward for a life of holiness; if eternal life is the "wage" to be received at the end of life, as "death" is the "wage" of sinners at the end of life; if we "reap" it as the harvest of a life of sowing to the Spirit; if one must lay hold of it; if eternal life is a hope; if it is the end of our faith; if we look earnestly for it; if we enter into it at the resurrection; if it takes doing good to attain to it; and if the narrow way leads to it, as in all the above passages, then the believer has it now and can keep it only on condition of remaining in Christ during his period of probation.

Jesus did not say that He would give eternal life to those who did not follow or who ceased to follow Him. Neither did He offer eternal life to those who followed Him just through one act of faith, or for a while, but it was to be a "daily" cross bearing to the end (Lk. 9:23-26). A believer has eternal life now and can keep it forever if he will follow Jesus "daily" until he enters the next life and into the eternal state and receives life as an eternal possession, as explained in the above passages.

While the life itself is eternal, one does not have it eternally until he inherits it as an eternal possession when his period of probation is over and he has proven himself worthy of it. Any eternal thing can be lost even though it is in itself eternal. A diamond is an eternal piece of material, yet it can be lost. One might as well argue that a diamond is not eternal if it can be lost, or that one did not have a diamond if he ever lost it, as to argue that eternal life could not be eternal if one ever lost it.

Even those who believe in unconditional security should be able to understand the difference between an eternal thing and the eternal possession by a man of an eternal thing. Anything that is eternal is eternal at all times, whether a man possesses it or not. Thus possession of something eternal is not the factor that makes it eternal, nor does losing this possession cause it to cease being eternal. There is no Scripture anywhere in the Bible that states that man possesses the eternal life of God unconditionally and can never lose it, or that if he did lose it the life would cease to be eternal. This kind of argument is too childish to have any weight as proof of a doctrine.

Paul said, “For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it” (Rom. 8:24, 25). If eternal life is a hope as stated in Titus 1:2; 3:7, then we do not see it or have it as an eternal possession until it is inherited eternally at the end of a life, faithful to God and His Word. All such passages as Jn. 3:16, 36; 5:24; 6:47, 54; 10:28, 29 used to teach that eternal life is now an eternal possession must be understood in harmony with it being a hope that is not yet seen. It is now a possession, but on the condition that one will continue to be faithful to the end as we shall see in many passages in Point VII, below. There is no question but what eternal life is really ours now, but there is also no question but what it can be lost by sin at any time before the end of life if one chooses to go back into sin (Rom. 12:13; Ezek. 18:4; Gal. 6:7-8; etc.). If one had unconditional eternal life he could not inherit it as an eternal possession in the next life. He would not have to seek it, he could not receive it as a gift at the end of a life of holiness, he could not reap it at the same time others reap corruption, he could not have it as a promise in the world to come, he would not have to lay hold of it or fight the fight of faith for it, he could not receive it at the end of a life of faith, he could not look for it, he could not awaken to it in the next life, and he would not have to walk the narrow road leading to it, as plainly stated in all the above Scriptures.

The sinner gets eternal death as wages at the end of life. He has death now on condition of remaining dead by rejecting Christ unto the end of life. He can escape death any day he accepts life in Christ. So it is with the Christian. He has life now on condition of remaining in Christ and he will get eternal life as a gift at the end of life. He can die again any day he rejects Christ.

Suppose a man gave another the largest eternal diamond in the world and plainly stated that it would become his forever at a certain time when specific conditions were met. Suppose these conditions were plainly stated many times in different parts of a contract. Then in another part of the same contract it says, “My friend will hear me, for I know him, and he will follow me: and I give unto him this eternal diamond: and he shall never lose it, neither shall any man be able to take it from him.” One would be foolish to claim that this man did not have any conditions to meet in order to keep the diamond. All conditions as in the different parts of the contract must be met in order to get the diamond as an eternal possession. One would thus fail to get eternal life if he took the promise of it and ignored the conditions and failed to qualify for it.

The Scriptures stating that man does get eternal life now do not say that there are no conditions to meet in order to “inherit” it as an eternal possession later. The illustration given above showed that certain conditions would naturally have to be met if a man wanted to keep the diamond. The diamond is under no obligation to be kept, and the giver is under no obligation to keep it for the one who received it. Any failure on the part of the one who received it would not be the fault of the diamond or the giver. Then, too, it does not cease to be eternal if the man should lose it. In the same way, neither is God responsible or at fault if man fails to keep eternal life by the means of the gospel and by co-operation with God, as we will make clear in the next point.

VII. Conditions for Keeping Eternal Life

Defenders of unconditional security believe a saved man can never commit sins that will incur the death penalty, for they say, “the sins of the believers materially differ from the sins of unbelievers—they are not real sins . . . God will not and cannot impute sin to the saved . . . a true child of God cannot be condemned for his sins . . . He is able to keep us saved who may be sinning . . . my future sins are put away for all eternity . . . It is questionable that any Christian has ever died with all sins confessed.” These are some of the most blasphemous statements from men of great influence in the Christian churches that we have

ever read. *That there are conditions for getting saved and keeping salvation and eternal life is clear from the following:*

1. The following passages prove that one must continue in the grace of God to be saved: “Keep the charge of the Lord thy God; to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies . . . that the Lord may continue his word” (1 Ki. 2:3, 4). This is just one of many like passages in the Old Testament (Lev. 26; Deut. 28; etc.). There are also many Scriptures of a similar nature in the New Testament: “By patient continuing in well doing, seek for . . . eternal life” (Rom. 2:7); “If ye continue in my word then are ye my disciples indeed” (Jn. 8:31); “If thou continue in his goodness: otherwise thou shalt be cut off” (Rom. 11:20-24); “To present you holy . . . in his sight. If thou continue in the faith grounded and settled, and be not moved away from the hope of the gospel” [which is the hope of eternal life, Col. 1:22, 23; Titus 1:2; 3:7; Rom. 8:24, 25]; “Whoso looketh into the perfect law of liberty and continueth therein . . . this man shall be blessed in his deed” (Jas. 1:25); “Continue ye in my love. If ye keep my commandments, ye shall abide in my love” (Jn. 15:9, 10); “persuaded them to continue in the grace of God” (Acts 13:43); “exhorting them to continue in the faith” (Acts 14:22); “continue in prayer” (Col. 4:2); and “continue in them [doctrines of grace]: for in doing this thou shalt both save thyself and them that hear thee” (1 Tim. 4:11-16); “Let that therefore abide in you which ye have heard from the beginning [Christ is our eternal life, as proven in 1 Jn. 1:1, 2]. If that . . . shall remain in you, ye shall continue in the Son, and in the Father. And this is the promise that he hath promised us, even eternal life” (1 Jn. 2:24, 25).

No words could be more clear to prove that one must continue in grace and faith, and permit eternal life to continue in him or else he will be lost. The word “let” in this passage teaches that eternal life will not continue in one, if he does not want it to. God cursed men when they did not “continue” in His covenants (Gal. 3:13; Heb. 8:9; Lev. 26; Deut. 28; Acts 1:25; Rom. 11; Heb. 2:3; 4:1-11; 6:4-9; 10:26-39).

It is sheer nonsense to talk about unconditional promises and covenants. There is not one jot or tittle in Scripture that teaches such a thing. Just because God does not repeat all conditions in every promise is no proof that some promises are unconditional. In every contract the terms and conditions are set forth in some special part of the contract. The terms of contract do not have to be repeated over and over every time some promise is made. The very fact that we have a New

Covenant with God proves there are terms and conditions which we must meet in order to reap the promised benefits. It is common knowledge that a contract would serve no purpose if it did not have terms and conditions. It is also a well-known fact that laws without penalties are of no value. God's contracts always have been conditional and His laws have always had penalties and to argue to the contrary is to demonstrate ignorance of truth and willful rebellion against God and His Word.

2. Statements that have the word "faith" in them prove it must be continued in and obeyed to the end to be saved: "exhorting them to continue in the faith" (Acts 14:22); "for the obedience to the faith among all nations" (Rom. 1:5; 16:26); "the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him" (Rom. 1:17; Gal. 3:11; Heb. 10:38, 39); "make the faith of God without effect" (Rom. 3:3); "Because of unbelief they were broken off, and thou standest by faith" (Rom. 11:20-24); "Watch ye, stand fast in the faith" (1 Cor. 16:13); "for by faith ye stand" (2 Cor. 1:24); "That Christ may dwell in your hearts by faith" (Eph. 3:17); "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel" (Col. 1:23); "Holding faith" (1 Tim. 1:19); "some shall depart from the faith" (1 Tim. 4:1); "reprobate concerning the faith" (2 Tim. 3:8); "through faith and patience inherit the promises" (Heb. 3:6, 12-14; 4:11; 6:11, 12; 10:23-39); "receiving the end of your faith, even the salvation of your souls" (1 Pet. 1:5, 9, 13).

3. Statements that contain "unbelief " prove men can be lost because of it after they have been saved: "Because of unbelief they were broken off, and thou standest by faith . . . take heed lest he also spare not thee . . . they also if they abide not still in unbelief, shall be grafted in again" (Rom. 11:20-24); "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God" (Heb. 3:12-19; 6:6, 11).

4. Statements with "Fall" and "fell" prove that saved men can sin again and be lost: "For a while believe [this brings the new birth, Jn. 1:12; 1 Jn. 5:1], and in time of temptation Fall away" (Lk. 8:13); "Through their Fall salvation is come unto the Gentiles" (Rom. 11:11-24); "let him that thinketh he standeth take heed lest he Fall" (1 Cor. 10:13); "lest being lifted up in pride he [a bishop, and surely New Testament bishops were saved] Fall into the condemnation of the devil" (like the sinless angel, Lucifer, fell and became the devil, 1 Tim. 3:6); "they that would be rich Fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition" (the saved are no

exception, 1 Tim. 6:9, 10); “lest any man Fall after the same example of unbelief” (Heb. 6:11); “If they Fall away” (apostatize, they cannot be renewed to repentance, Heb. 6:4-6); “if ye do these things [add Christian graces to experience and be diligent to make salvation sure] ye shall never Fall” (2 Pet. 1:5-10); “beware lest ye Fall from your own steadfastness” (2 Pet. 3:17); “Ye are fallen from grace” (Gal. 5:4); “to his own master he [saved man] standeth or falleth” (Rom. 14:4); “unto him that is able to keep you from falling” (Jude 20-24); “on them that fell, severity” (Rom. 11:22); “from which [the apostleship] Judas by transgression fell” (Acts 1:25); “except there come a great falling away first” (2 Thess. 2:3); “Remember from whence thou art fallen and repent and do thy first works, or else” (Rev. 2:5, 6).

5. The words “fail” and “cast off” as used of saved men prove they can be lost: “when ye fail” (Lk. 16:9); “that thy faith fail not” (Lk. 22:32); “lest any man fail of the grace of God” (Heb. 12:12-15); “because of unbelief they were broken off . . . if thou continue in his goodness; otherwise thou shalt be cut off” (Rom. 11:20-24).

6. Statements that use the words “endure” and “end” prove that men must endure to the end to be saved (Mt. 10:22); “the end of those things [sins of the flesh] is death” (Rom. 6:21-23), “If we hold fast the hope until the end” (Heb. 3:6, 12-14; 6:11, 12; 1 Pet. 1:5, 9, 13; Rev. 2:7, 11, 17, 26; 3:5, 12, 21; Heb. 10:23, 35-39).

7. The word “if” is used 1,522 times in the Bible and implies conditions to meet throughout Scripture to be finally saved. All of God’s covenants and promises are based upon conditions in both Testaments (Gen. 4:7; Exod. 15:26; Lev. 26; Deut. 4:29, 30; 6:25; 7:12; 8:19; 11:13, 22, 27, 28; 15:5; 28:1-58; 30:10; Josh. 24:20; Mt. 16:24; Lk. 9:23-25; Jn. 7:17; 8:24; 12:26, 47; 14:15, 23; 15:9, 10; Rom. 8:9-17; 10:9, 10; 1 Jn. 1:7-9; Heb. 6:4-9; 10:26; 2 Pet. 2:20-22; 1 Jn. 2:15-17). The word “lest” implies the same condition as “if” and is used many times warning saved men to stay saved or be lost (2 Cor. 2:11; 11:2-4; Rom. 11:20-24; 1 Cor. 10:12; Gal. 2:2; 4:11; 6:1; Col. 2:4, 8; 1 Thess. 3:5; Heb. 2:1-3; 3:12-13; 4:1, 11; 12:3, 13-16). Some of the most disputed passages of this kind are Heb. 6:4-6; 10:26-29; 2 Pet. 2:20-22, which we have already considered in Points III, 26 and 27, above.

8. Statements of Jesus before the cross prove that we must meet certain conditions to keep saved: “Sin no more lest a worse thing come upon thee” (Jn. 5:14); “If ye continue in my word, then are ye my disciples indeed . . .

whosoever committeth sin is the servant of sin" (Jn. 8:31, 34); "from that day many of his disciples went back, and walked no more with him . . . will ye also go away?" (Jn. 6:66, 67); "Every branch in me that beareth not fruit he taketh away [not taken to Heaven or laid on a shelf as advocates of unconditional security teach]. He is cast forth AS a branch, and is withered; and men gather them and cast them into the fire, and they are burned" (Jn. 15:1-6); "Those that thou gavest me I have kept, and none of them is lost, but the son of perdition" (Jn. 17:12). If Judas was given to Jesus by God then Judas had eternal life according to Jesus in the same prayer: "that he should give eternal life to as many as thou hast given him" (Jn. 17:2, 3). Judas could not have been lost if he had never been given to Christ and if Christ had never had him to lose.

9. Statements of Jesus after the cross to saved men in the churches prove that men had to meet certain conditions or be lost. Statements were made to the various churches as follows: To Ephesus, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do thy first works; or else I will . . . remove thy candlestick out of its place, except thou repent" (Rev. 2:4-5); To Smyrna: "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10); To Pergamos: "Thou holdest fast my name, and hast not denied the faith . . . But I have a few things against thee . . . Repent; or I will come unto thee and will fight against thee" (Rev. 2:13-16); To Thyatira: "I have a few things against thee, because thou sufferest that woman Jezebel . . . to teach and to seduce my servants to commit fornication, and eat things sacrificed to idols. And I gave her space to repent of her fornication and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds . . . I will give everyone of you according to your works . . . Hold fast till I come" (Rev. 2:20-25); To Sardis: "Thou hast a name that thou livest, and art dead. Be watchful and strengthen the things that remain, that are ready to die: for I have not found thy works perfect before God . . . hold fast and repent. Thou hast a few names even in Sardis which have not defiled their garments; and they [only they] shall walk with me in white: for they are worthy" (Rev. 3:1-4); To Philadelphia: "Hold that fast which thou hast, that no man take thy crown" (Rev. 3:11); To Laodicea: "Thou art neither cold nor hot, . . . So then because thou art neither cold nor hot, I will spue thee out of my mouth . . . be zealous therefore, and repent" (Rev. 3:15-19).

Every one of these statements was made years after the so-called "super-grace" was supposed to have been given by Paul, under which, according to defenders

of false security, no man needs to or can repent, confess sins, lose eternal life, be lost or have his name blotted out of the Book of Life. They believe future sins may be taken care of without meeting certain conditions (so they say), but these poor souls in the early churches were required to meet all these conditions or be lost. They had to be faithful to the end and meet certain conditions to be saved.

Modern saints may think they cannot fall (and if some do they believe they were really not saved to begin with), but Christ accused the early saints of falling and required them to repent and do their first works again or be removed.

The modern saints may not be able to deny the faith after one act of faith, but the early ones were accused of doing so. They may say they cannot die in sin again, but early saints were told they would die if they did not get more spiritual strength. They may not be able to defile their garments of righteousness and be lost by sin, but the early ones were told that only those who do not defile their garments will walk with Christ in white raiment (the righteousness of the saints, Rev. 19:8). Modern saints also may think they will not lose their crown of life, but the early ones were told that some men could take their crown. They may not be able to be spued out of the mouth of Christ, but early ones could be. They may not have to keep clean and live right to be Christians, but the early ones were required to do so. The sin-business had to be put out of their lives.

Where was Paul's super-grace in the day of Christ's dealings with the churches? Why was not the sacrifice of Christ abiding then? Why did not the Holy Spirit keep these saints perfect so they would not be guilty of all these accusations, if He is supposed to be responsible for all acts of saints who have no free moral agency to act for themselves? We can logically ask these and other questions of those who argue for unconditional security. Why did God permit early saints to get into so many troubles if He was responsible for their personal acts? Why did Christ require them to repent if repentance is an error, as some teach today? Why would repentance be required after one is saved and not also at the time he is saved?

It will be noted that at the end of each of the seven letters to the churches that Christ promised rewards only to those who overcome. Not one thing was promised to the ones who would not overcome, except to be hurt of the second death which is the Lake of Fire. They would not be able to eat of the Tree of Life, their names would be blotted out of the Book of Life, and they would not be able to enjoy Heaven and the other blessings promised to those who

overcome (Rev. 2:7, 11, 17, 26-28; 3:5, 12, 21). To every church Jesus laid down certain conditions and gave certain warnings of failure. If being hurt of the second death, having names blotted out of the Book of Life, etc., does not constitute being lost, then we do not know what "being lost" means.

The eternal life referred to in Jn. 10:27-29 is given exclusively to those who continue to follow Christ and only for as long as they follow Him: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." Nothing is here promised to those who do not follow, and if one follows he naturally will meet the above conditions. If one hears Jesus he will obey and meet the conditions of eternal life laid down by Him, and this IS eternal security and all the security one needs. All these things certainly imply continued faith, obedience, and faithful living if they mean anything.

10. The theory that only one act of faith is all that is necessary for a person to be saved eternally is contradicted by many Scriptures: "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them that draw back unto perdition [destruction]; but believe [continue to believe] to the saving of the soul" (Heb. 10:38, 39); "Whose house are we, if we hold fast the confidence and the rejoicing of the hope [of eternal life, 1 Tim. 1:16; 6:12, 19; Titus 1:2; 3:7; 1 Jn. 2:25; Jude 20-24] unto the end . . . Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But 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 steadfast unto the end" (Heb. 3:6, 12-14); "So we see that they could not enter in because of unbelief [they had one act of faith but failed later]. Let us [saved men] therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. Let us labour therefore to enter into that rest, lest any man Fall after the same example of unbelief" (Heb. 3:19; 4:1, 11)"We desire that everyone of you do shew the same diligence to the full assurance of hope unto the end. That ye be not slothful, but followers of them who through faith and patience inherit the promises . . . so after he had patiently endured, he received the promise . . . we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul" (Heb. 6:11, 12, 15, 18, 19); "Let us hold fast the profession of our faith without wavering; for he is faithful that promised . . . cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have

done the will of God, ye might receive the promise" (Heb. 10:23, 35-39; 11:1).

Many other words such as: "abide," "continue," "remain," "let," "lest," "beware," "be diligent," "repent," "cast off," "deny," "sin willfully," "hold fast," "except," "whosoever will," "take heed," "be not," "mortify," "sow," "abstain from," "follow," "yield," "forsake," "gone astray," etc. are used in Scriptures many thousands of times. These words imply that there are conditions and a power of free choice on the part of the saved or they mean nothing.

If man is not a free moral agent, but is a mere machine and a slave to God and cannot get out of grace and cannot Fall and be lost, then the above statements are some of the most deceiving and untrue of the whole Bible.

What Born Again Men did to God in Becoming Backsliders:

1. They provoked God to anger more than 77 times over a period of 1,800 years (Exod. 4:14; 32:22; Num. 11:1, 10; 12:9; 22:22; 24:10; 25:3-4; 32:1-4; Deut. 4:25; 6:15; 7:4; 9:18-19; 13:17; 29:20-28; 31:17, 29; 32:16-22; Josh. 7:1, 26; 23:16; Judg. 2:12, 14, 20; 3:8; 10:7; 2 Sam. 24:1; 1 Ki. 14:9, 15; 15:30; 16:2-13, 26; 22:53; 2 Ki. 13:3; 17:11-17; 21:6-15; 22:17; 23:10, 26; 24:20; 1 Chron. 13:10; 2 Chron. 25:15; 28:25; 33:6; 34:25; Neh. 4:5; Ps. 78:58; 106:20; Isa. 5:25; 13:9, 13; 65:3; Jer. 4:8, 26; 7:18-20; 8:19; 11:9; 12:14; Zeph. 2:2-3; 3:8; Zech. 10:3).

2. They forgot God who "begat" them, so He vowed they would burn in the lowest hell (Deut. 32:18-32). In this passage they are called "sons and daughters;" they were therefore born-again believers. Ten times or more God accused them of forgetting Him (Isa. 17:10; Jer. 2:32; 3:21; 13:25; 18:15; 23:27; Ezek. 22:12; 23:35; Hos. 8:14; 13:6).

3. Born-again Israel "forgot the Lord and served Balaam and totem pole gods (Judg. 3:7; 1 Sam. 12:9; Ps. 78:11; 106:13, 21; Hos. 2:13).

4. They "forsook God" over 8 times (Deut. 32:15-19; Judg. 2:12-13; 10:6; 1 Ki. 9:9; 2 Ki. 21:22; 2 Chron. 7:22; 12:1; Isa. 58:2).

5. They tempted God (Deut. 6:16; Num. 14:22; Ps. 78:18, 41, 56; 95:9; 106:14; Acts 5:1-9; 1 Cor. 10:9).

6. They repeatedly forsook the Lord, and made Him jealous to the point of

destroying them (Judg. 2:11-15; Deut. 32:16-21; 1 Ki. 14:22; Ps. 78:58; 79:5; Isa. 42:13; Ezek. 8:3-5; 16:38, 42; 23:25; 36:5-6; Zeph. 1:18; 3:8; 1 Cor. 10:22).

7. Born-again Israel, falling from grace, did evil in the sight of the Lord repeatedly, until His anger waxed hot to destroy them many times (Judg. 3:5-30; 4:1-5; 8:27-35; 10:1-16; 11:1-12; 1 Sam. 2:30-31; 3:12-14).

8. They broke God's covenant, refused to walk in His law, provoked and tempted Him, spake against Him and believed Him not, and trusted not in His salvation so that He slew many (Ps. 78:6-8, 10, 17-22, 31-42, 56, 66).

9. They soon forgat His works, forgat God their Saviour (which proves they were once saved), causing Him to abhor them so that He brought them low for their sins (Ps. 106:13-46).

10. They deeply revolted against God (Isa. 31:1, 6).

11. They vexed His Holy Spirit, so that He turned to be their enemy and fought them, hiding His face from them, and consuming them (Isa. 63:10; 64:5-7).

12. They ignored God and provoked Him continually to His face, so that He recompensed them by the sword (Isa. 65:1-14).

13. Born-again Israel provoked God to repentings on many occasions until He said at last that He was tired of repenting (Jer. 15:6; 18:8; 26:3, 13; Hos. 11:8; Exod. 32:14; Deut. 32:36; Judg. 2:18; 1 Sam. 15:35; 2 Sam. 24:16; 1 Chron. 21:15; Ps. 90:13; 106:45; 135:14; Amos 7:3, 6). Between repentings, when they would repent and turn back to Him, God would forgive Israel and bring them back into His grace again. This—repenting and turning back to Him—He would always demand before grace would be restored (Ezek. 14:6; 18:30; Mt. 3:2; 4:17; Mk. 1:15; 6:12; Lk. 13:1-5). This is what Christ demanded of believers who, through backsliding, fell from grace (Rev. 2:5, 16, 21-22; 3:3, 19).

14. Going far away from God by walking in vanity, supporting false prophets, they changed God's glory to shame, and turned their back on Him, so that He destroyed them (Jer. 2:5-37; 3:1-25).

15. They caused God to be full of fury by rejecting His words, falling from grace and viewing His provision as a stumblingblock; and so, they were destroyed (Jer. 6:1-30; Ezek 3:20; 14:3-7; Rom. 11:9; 1 Cor. 1:23).

16. They not only served other gods, but turned their back to God, set up abominations in the temple to defile it, built high places of idolatry and committed sex crimes, and sacrificed their sons and daughters in the fire to idols (Jer. 32:26-36; Ezek. 16:1-55).

17. Both Israel and Gentiles of the church insulted and rejected God by refusing to remain in Christ (Jn. 15:1-6; 1 Jn. 2:23-24).

18. Many grew cold in their love for God (Mt. 24:12; Rev. 2:5; 3:15-16).

What God Has Vowed to Do to Backsliders:

1. In the day thou eatest thereof thou shalt surely die (Gen. 2:17; Rom. 5:12-21).

2. That my wrath may wax hot, and that I may consume them in a moment (Exod. 32:7-10).

3. Whosoever hath sinned against me, him will I blot out of my book . . . I will visit their sin upon them (Exod. 32:32-34; Ps. 69:28; Rev. 3:5; 22:18-19).

4. I will by no means clear the guilty (without repentance, Exod. 34:7).

5. You will be spued out of my mouth (Lev. 18:28; 20:22; Rev. 3:16).

6. Whosoever shall commit any of these abominations shall be cut off (Lev. 18:29).

7. I will appoint you all these curses (122 curses, Lev. 26:14-15; Deut. 28:15-68).

8. I will set my face against you (Lev. 26:17).

9. I will punish you seven times more for your sins (Lev. 26:18, 21, 24, 28).

10. I will break the pride of your power (Lev. 26:19).

11. I will make your heaven iron and your earth brass (Lev. 26:19; Deut. 28:23).

12. I will walk contrary to you in fury (Lev 26:22, 28). . . Pour out my fury (Ezek. 20:8, 13).

13. I will send famine, sword, and war (Lev. 26:26, 31; Deut. 28:30-44).

14. I will send pestilence until you are consumed (Lev. 26:25; Deut. 28:21).

15. I will abhor you (Lev. 26:30; Deut. 28:19-26). . . reject you (Hos. 4:6).

16. YOU shall utterly perish (Lev. 26:38; Deut. 4:26; 8:19-20; 11:13-17; 28:22).

17. I will send utter destruction (Deut. 4:26; 6:15; 7:4).

18. I will curse your blessings (Mal. 2:2).

19. I will pour out my wrath (Deut. 11:16-20).

20. I will send poverty . . . hunger, thirst, nakedness, and want (Deut. 28:48-52).

21. Rejoice to pluck you up and destroy you, as God has rejoiced to do you good (Deut. 28:63-68; 2 Chron. 7:19-22; Jer. 12:14-17; 22:24; 31:28).

22. The Lord will root them out in anger (Deut. 29:22-28); forsake them in anger (Deut. 13:17; Jer. 23:39).

23. I will hide my face from them, and they shall be devoured (Deut. 31:17, 18, 20).

24. Many evils and troubles shall come upon them (Deut. 31:17-21).

25. I will heap mischiefs upon them, and bitter destruction until their memory will cease among men . . . I will devour with bitter destruction (Deut. 32:24).

26. If you do in any wise go back into sin God will curse you until you quickly perish (Josh. 23:12-16) . . . If you forsake the Lord, then he will turn to do you hurt and consume you, after that he has done you good (Josh. 24:20). See also 1 Ki. 9:6-9; 2 Ki. 17 and 25.

27. I will cast you out of my sight (1 Ki. 9:7; 2 Chron. 7:20; Jer. 7:15; 15:1) . . . Out of my presence (2 Ki. 24:20; Jer. 23:39).

28. YOU will be consumed (1 Sam. 12:24-25; Isa. 1:28; 64:7; 66:17; Jer. 5:3; 9:16; 14:12; 16:4; 26:35; 49:37).

29. Send unquenchable wrath (2 Chron. 34:25; Col. 3:5-10).

30. Pluck up by the roots (2 Chron. 21:12-15) . . . Utterly pluck them up and destroy them (Jer. 12:17).

31. Forsake (2 Chron. 24:20) . . . cast down (2 Chron. 25:8; Jer. 6:15) . . . cast you out (Jer. 16:13) . . . turn my back upon them (Jer. 18:7-17) . . . utterly forget them (Jer. 23:39).

32. I will destroy them (Ps. 106:23; Jer. 12:17; 15:7; 23:39) . . . and devour them (Isa. 1:19-20; 24:20).

33. I will lay a stumbling block before them (Jer. 6:21; Ezek 3:20).

34. I will bring evil upon them . . . consume them . . . pour their wickedness upon them . . . recompense their sin double (Jer. 11:11; 14:12, 16, 18; 21:14).

35. I will feed with wormwood and gall (Jer. 23:15).

36. God will cast them away (Hos. 9:17; Rom. 11:15; 1 Cor. 9:27).

37. YOU shall die (Rom. 8:12-13; Ezek. 18:4-24; 33:7-17).

38. If a man defile the temple of God, him shall God destroy (1 Cor. 3:16-17; 10:1-13; Mk. 7:19-21; Jude 6-7).

39. He that sows to the flesh shall of the flesh reap corruption (Gal. 6:7-8).

40. Shall not inherit the kingdom of God (1 Cor. 6:9-10; Gal. 5:19-21; Eph. 5:5-7; Col. 3:5-14).

41. The wrath of God cometh on the children of disobedience (Col. 3:5-7).

42. They shall utterly perish in their own corruption . . . the latter end worse with them than the beginning (2 Pet. 2:12, 19-22).

What backsliders must do in order to be saved once again, in order to be in grace again, is stated in many places in Scripture, as in Psalms 51:10; 80:3, 7, 19; 85:6-8; Isaiah 55:6; Jeremiah 3:1, 3, 5; 25:5; 26:13; 35:15; Micah 6:8; Zechariah 1:3-4; Hosea 10:12; Amos 5:4-14; Acts 2:38; 3:19; Luke 13:1-5; Galatians 4:19; 6:1; 1 John 1:9; 2:1-2; Revelation 2:5, 16, 21-22; 3:3, 19.

Things Men Can Do Resulting in Being Saved or Lost:

1. Repent and believe the gospel (Mk. 1:15; 16:16; Lk. 13:1-5; Jn. 3:16; Acts 2:38; 3:19; Rom. 1:16; 10:9-10; 1 Jn. 1:9).

2. Accept the gospel of their own free will (Jn. 1:11-12; 3:16-18; Rom. 1:16; 1 Tim. 2:4; 2 Pet. 3:9; Rev. 22:17).

3. Follow Christ (Mt. 16:24; Mk. 8:34; Lk. 9:23; Jn. 10:27; 12:26; 1 Pet. 2:21).

4. Stumble at the Word of God (1 Pet. 2:8).

5. Cast off their first faith (1 Tim. 5:12).

6. Cast away confidence in Christ (Heb. 10:35).

7. Fall from grace (Gal. 1:6-8; 5:4; Heb. 12:15; Jer. 16:13); Fall from their own stedfastness (2 Pet. 3:14-18).

8. Fail of the grace of God (Heb. 12:15).

9. Become entangled again in the affairs of this life (2 Tim. 2:4); and in the sins of the flesh (2 Pet. 2:20-22).

10. Become worse after knowing God and then backsliding (Jer. 7:26;

16:12; Mt. 12:43-45; Lk. 11:26; Jn. 5:14; 2 Pet. 2:20-22).

11. Turn from God and be lost (Deut. 28:18-28; Gal. 1:6-8; 5:4; 2 Pet. 2:20-22; Heb. 6:4-9; 10:26-38).

12. Go astray after being born-again (Prov. 28:10; Ezek. 14:11; Mt. 18:12-13; 1 Pet. 2:25; 2 Pet. 2:15).

13. Leave their first love and be removed from Christ (Gal. 1:6-8; Rev. 2:5-6, 16, 21-22; 3:3, 19).

14. Wax cold because of iniquity (Mt. 24:12).

15. Forget they were ever purged from their old sins (2 Pet. 1:4-10).

16. Err from the faith (1 Tim. 6:10, 21; Jas. 5:19-20). Err from the truth (Jas. 5:19-20).

17. Make shipwreck of faith (1 Tim 1:19).

18. Neglect salvation and fail to escape wrath (Heb. 2:1-3).

19. Be renewed after backsliding (Ps. 51:10; Gal. 6:1; Jas. 5:19-20). If not an apostate (Heb. 6:4-9; 10:26-38).

20. Depart from the faith (1 Tim. 4:1); depart from God and from God's Word (2 Sam. 22:22, 23; Isa. 59:13; Hos. 1:2).

21. Depart from iniquity by turning to God (2 Tim. 2:19).

22. Depart from following God (2 Chron. 34:33; Ps. 18:21; 119:102).

23. Depart out of the way (Mal. 2:8); depart from God in the heart (Jer. 17:5; Heb. 3:12).

24. Let the Word of God depart from the heart (Deut. 4:9; Heb. 2:1-4).

25. Commit sin until the Holy Spirit departs (1 Sam. 16:14).

26. Refuse to obey God and rebel (Isa. 1:20); refuse to hear His Word (Jer. 13:10); refuse to keep God's commandments (Exod. 16:28; Neh. 9:16-17);

refuse to return after backsliding (Jer. 5:3; 8:5; Hos. 11:5).

27. By patient continuance seek for eternal life (Rom. 2:7).

28. Continue or discontinue following God (1 Sam. 12:14-16); in the Word (Jn. 8:31); the love of Christ (Jn. 15:9); in grace (Acts 13:43; Gal. 1:6-8; 5:4; Heb. 12:15), in faith (Acts 14:22; Col. 1:23; 1 Tim. 1:19; 2:15; 4:1; 5:12; 6:10, 21); in God's goodness (Rom. 11:22); and in the truth (1 Tim. 4:16).

29. Let eternal life continue in them (1 Jn. 2:24-25) or have it cancelled by sin (Ezek. 3:17-21; 18:4-24; 33:17-23; Rom. 6:14-23; 8:12-13; Gal. 5:7-8).

30. Lightly esteem God after their salvation (Deut. 32:15-20).

31. Allow themselves to be corrupted again after escaping corruption (Exod. 32:7; Deut. 4:15, 25; 9:12; 31:29; 32:5; Eph. 4:29; 2 Pet. 1:4; 2:12, 19-22). Corrupted from the simplicity in Christ (2 Cor. 11:3).

32. Be drawn away of their own lusts to die again and be lost (Jas. 1:13-15; 5:19-20).

33. Draw back unto perdition instead of progressing with salvation (Heb. 10:38-39).

34. Turn their back on God (Jer. 2:27).

35. Slide back with a perpetual backsliding (Jer. 8:5); and like a backsliding heifer (Hos. 4:16).

36. Look back and be unfit for the kingdom of God (Lk. 9:62).

37. Go back and walk no more with Christ (Jn. 6:66).

38. Backslide and be filled with their own ways (Prov. 14:14).

38. Play the harlot again (Jer. 3:6); commit adultery (Jer. 3:8) and not inherit the kingdom of God (1 Cor. 6:9-11; Gal. 5:19-21; Rev. 22:15).

40. Return (to be converted again) to God (Jer. 3:12, 22).

41. Be bent on backsliding (Hos. 11:7); be healed of backsliding if they will return to God (Jer. 3:22; Hos. 14:4); increase their own backsliding (Jer. 5:6); have many backslidings (Jer. 14:7); go backward, or forward as they choose (Jer. 7:24).

42. Forsake God's covenant at will (Deut. 28:25; Josh. 24:15-22); forsake the commandments of God (1 Ki. 18:18); forsake the right way (2 Pet. 2:15); and forsake God (Deut. 32:15; Judg. 10:10-13; 12:10; 1 Ki. 11:33; 2 Ki. 22:17; 2 Chron. 12:5; Isa. 1:4; Jer. 2:12).

43. Sin until God will not have mercy or give grace again (Deut. 29:20; Jer. 13:14; Ezek. 5:11; 7:4-9; 8:18; 9:10; 24:14; Rom. 11:20-21; 2 Pet. 2:4-6; Jude 6-7).

44. Endure to the end if they want to (Mt. 10:22; Jas. 1:12; 5:11).

45. Be moved away from the hope of the gospel (Col. 1:23).

46. Live and walk in the Spirit if they choose to do so (Gal 5:16-26); or sow to the flesh and reap corruption instead of everlasting life (Gal. 6:7-8).

47. Become a castaway or reprobate without Christ in them (1 Cor. 9:27; 2 Cor. 13:1-5).

48. Become haters of God and full of sin (Rom. 1:21-32).

49. Backslide to the point of despising and abhorring God (Lev. 26:15).

50. Walk contrary to God (Lev. 26:21-23).

51. Refuse to go on with God (Deut. 28:58-63; Rom. 6:16-23; 8:12-13).

52. Provoke God to wrath (Deut. 32:15-20).

53. Turn their hearts away from God (Deut. 30:17-20); turn again to the things of the world and sin (Gal. 4:9; 1 Jn. 2:15-17); turn away their ears from the truth (2 Tim. 4:1-4); turn aside after Satan again (1 Tim. 5:15); and turn from their righteousness and die in sin again (Ezek. 3:20; 18:24-26; 33:12-18; Rom. 8:12-13; Gal. 5:10-21; 6:7-8).

54. Endure for a time, then Fall away and be lost (Mk. 4:17-19; Lk. 8:13).

55. Remember and profit by Lot's wife, Lucifer, angels, demons, and men who have fallen from grace never to regain it again (Lk. 17:32; point V, above).

56. Abide in Christ it they want to, or not abide in Him, and be burned (Jn. 15:1-6; 1 Jn. 2:24-25).

57. Be bewitched not to obey the gospel (Gal. 3:1; 5:1-7).

58. Deny God and be denied by Him (2 Tim. 2:12).

59. Love this present world again and be lost (2 Tim. 4:10; 1 Jn. 2:15-17).

60. Have an evil heart of unbelief in departing from God (Heb. 3:12).

61. Be hardened through deceitfulness of sin (Heb. 3:12).

62. Be defiled again and be lost (Heb. 12:15; 1 Cor. 3:16-17).

63. Become blind and forget they were once purged from sin (2 Pet. 1:9).

64. Repent and do their first works over again if they are backslidden (Rev. 2:5, 16, 21-22; 3:3, 19; Lev. 26:40-42; Deut. 4:29-30; 30:1-10; 1 Ki. 8:33-34; 2 Chron. 30:9; Isa. 1:18-20; Jer. 3:4-22; 4:1-2, 14; 6:16; Hos. 14:4; Mal. 3:7; Mt. 23:37).

65. Hate a man and lose eternal life (1 Jn. 3:15).

66. Sin again and become a servant of sin again, and not a son forever (Jn. 8:32-36).

67. Serve the right master to be saved, and the wrong one to be lost (Mt. 6:24; Rom. 6:16-23; 8:12-13; Gal. 6:7-8).

68. Live after the flesh and die spiritually again, after being born-again (Rom. 1:29-32; 6:16-23; 8:12-13; Gal. 5:19-21; 6:7-8; Jas. 5:19-20).

69. Commit sin and be of the devil again, after being saved (1 Jn. 3:8-10).

70. Be deceived into thinking they can inherit the kingdom of God and remain saved while living in the sins that damn the soul (Rom. 1:21-32; 6:16-23; 8:12-13; 1 Cor. 6:9-11; Gal. 5:19-21; 6:7-8; 1 Jn. 3:8-10; Ezek. 3, 18, and 33).

71. Continue to hold fast to the end (Heb. 3:6, 11-14; 4:11-12; Mt. 10:22).

72. Be led away with the error of Satan (2 Pet. 3:14-18).

73. Become apostates and past any hope of salvation (Heb. 6:4-9; 10:26-39).

74. Be sanctified by the blood of Christ, then trample it under their feet (Heb. 1:26-29).

75. Become unbelievers again (Lk. 8:13; Heb. 3:12; 4:11; 1 Tim. 4:1; 5:12; 6:10, 21; Jas. 5:19-20).

76. Build again the things that were once destroyed in order to be saved (Gal. 2:18).

77. Labour for eternal life (Jn. 6:27; Lk. 9:23; Heb. 4:11).

78. Forget God after knowing Him as Saviour (Deut. 8:11-14; 32:18; Prov. 2:17; Ezek. 23:35).

79. Frustrate the grace of God in their lives (Gal. 2:21).

80. Be moved away from the hope of the gospel (Col. 1:23).

81. Be beguiled to turn away from Christ (Col. 2:18-19).

82. Deny the faith that was once accepted (1 Tim. 5:8).

83. Wax wanton against Christ (1 Tim. 5:11-12).

84. Harden their hearts against God and be cut off (Deut. 15:7; 1 Sam. 6:6; Ps. 95:8; Heb. 3:8-15; 4:7).

85. Be deceived by sin and Satan (Heb. 3:13; Rev. 12:9).

86. Refuse to keep under the body and thereby become a castaway (1 Cor. 9:27). A castaway is a reprobate (2 Cor. 13:1-5).

87. Serve sin again, therefore being of the devil again (Jn. 8:31-34; Rom. 6:16-23; 8:12-13; Jas. 5:19-20; 1 Jn. 3:8).

88. Wither like a branch to be cut off and burned (Jn. 15:1-6). No branch could wither if it was never a branch in the vine.

89. Remain in God's house, and be a partaker of Christ, by holding firm and steadfast to the end (Heb. 3:6, 12-14).

90. Let the truth slip from them after having it (Heb. 2:1).

91. Show diligence to the end, not neglecting salvation, so as to escape punishment and not be lost (Heb. 2:3; 6:11).

92. Labor to enter into eternal rest (Heb. 4:11; Jn. 6:27).

93. Fall away and be lost (Heb. 6:4-9); Fall through unbelief as did many others (Heb. 4:11; 6:6; 1 Cor. 10:1-13; Jude 5).

94. Become slothful and fail to inherit eternal life and fail to inherit the promises (Heb. 6:12).

95. Lay hold on eternal life (Heb. 6:18-19; 1 Tim. 6:12, 19; 1 Jn. 2:24-25).

96. Hold to God or Satan as they choose (Mt. 6:24; Lk. 16:13); hold fast to deceit and refuse to return to God (Jer. 8:5); hold the truth down in unrighteousness and be lost (Rom. 1:18-32); hold fast that which is good (1 Thess. 5:21); hold fast the profession of faith or let it go (Heb. 4:14; 10:23); hold fast, and repent (Rev. 3:3); hold fast their crowns lest others get them (Rev. 3:11); and hold fast unto the end to be saved (Rev. 2:25).

97. Stand fast or give in to Satan (2 Thess. 2:15; 1 Tim. 1:13).

98. Sin willfully after they have received the knowledge of the truth and have been sanctified by the blood of Jesus Christ (Heb. 10:26-29).

99. Lay aside every weight, and the sin that so easily besets them (Heb.

12:1).

100. Make straight paths for their feet or be turned out of the way (Heb. 12:13).

101. Look diligently so as not to fail of the grace of God, permit bitterness that will damn the soul, or become a fornicator as Esau (Heb. 12:15-16).

102. Refuse God and incur His wrath to destruction (Heb. 12:25).

103. Draw back from God and go to perdition, or have grace again to serve Him (Heb. 10:38-39; 12:28-29).

104. Flee for refuge and lay hold of hope (Heb. 6:18; Titus 1:2; 3:7; Rom. 8:24-25).

105. Follow peace and holiness or partake of sin and be lost (Heb. 12:14).

106. Gird up the lions of the mind and wait for salvation (1 Pet. 1:13).

107. Fashion themselves to their former lusts again, and be lost (1 Pet. 1:14).

108. Lay aside all malice and sin, or live in them, and be lost (1 Pet. 2:1; 2 Pet. 3:17).

109. Sin and die spiritually again, or live free from sin, and have eternal life (Exod. 32:32-33; Ezek. 3:17-20; 18:4, 24; 33:13-16; Rom. 1:21-32; 6:16-23; 8:1-13; 1 Cor. 6:9-11; Gal. 5:19-21; 6:7-8; Col. 3:5-10; Jas. 5:19-20).

110. Transgress the doctrine of Christ and be lost (2 Jn. 9-10).

111. Walk after the flesh and be lost, or live in the Spirit and be saved (Rom. 8:1-13; Gal. 5:16-26; 6:7-8).

112. Put off the old man and be saved eternally, or refuse to do so and be lost (Eph. 4:22-32; Col. 3:5-10; 1 Jn. 3:8).

113. Enter the straight gate and walk the narrow way (Mt. 7:13-14).

114. Forsake all for Christ (Mt. 19:29; Lk. 18:28-30); and follow Him daily

all through life (Mt. 16:24; Lk. 19:23; Jn. 10:27; 12:26).

115. Do the will of God daily (Mt. 7:21; 12:50; Mk. 3:35).

116. Sin no more (Jn. 5:14; 8:31-36; Heb. 12:14; 1 Jn. 1:7-9; 2:29; 3:6-10; 5:1-4, 18).

117. Keep the N.T. commandments (1 Cor. 7:19; Jas. 2:10; 1 Jn. 2:3; 3:22; 5:2-3; Rev. 14:12; 22:7, 14).

118. Remain converted or born-again, by remaining in Christ and in grace (Jn. 15:1-6; Col. 1:23; 2:6-7; Heb. 2:1-4; 6:1-3; 2 Pet. 1:4-10; 3:17-18; Acts 11:23; 13:43; 14:22).

119. Use the weapons of spiritual warfare to overcome sin (2 Cor. 10:4-5; Eph. 6:10-18).

120. Repent and do first works if they lose their first love (Rev. 2:4-5, 16; 3:3-5, 19).

Things the Bible Does Not Say About Salvation and Eternal Life

1. There are no conditions that man must meet to get saved or to stay saved.

2. Salvation is the work of God alone, and should a saved man be lost God is solely responsible.

3. There is no human element in salvation.

4. A man cannot be punished for the sins Christ died on the cross to forgive.

5. God forgives at one time all the sins of the believer, past, present, and future.

6. It is not necessary to live right, or to be faithful to the end to be saved.

7. No believer will ever be cut off from God by sin.

8. A saved man cannot commit sin, and even if he could he would not be lost.

9. Confession of sin, repentance, seeking God, or praying to be saved are not necessary to be saved, and preaching such is not preaching the gospel.

10. No man can repent of all his sins, for he cannot remember them all.

11. There is no Scripture that requires repentance or confession of sins as a condition of salvation.

12. Israel was commanded to repent, confess sins, pray and seek the Lord, but the same commands were not give to the Gentiles since the crucifixion.

13. Under no circumstance can true faith be destroyed, shipwrecked, cast off, or departed from.

14. God cannot and does not see the sins of the saved, for they are not real sins.

15. It is not a part of the work of the Holy Spirit or salvation to improve human nature.

16. A born-again man can be as filthy as a barnyard in body, and still be saved and be holy in spirit.

17. It is impossible for any man to really repent.

18. One chosen, elected, and predestinated to be saved is just as much saved before salvation as afterward or saved while living in sin as much as he would be if saved from his sins.

19. The promises and covenants of God with man are unconditional.

20. Man is not a free moral agent and cannot choose of his own will to be saved and to live right.

21. A man loses free moral agency when he is born-again. He becomes an irresponsible slave to God.

22. Saved men are still saved while they are committing sin.

23. The death penalty is forever cancelled for the saved regardless of death

penalty sins committed after salvation.

24. God will always cause backsliders to return to Himself if they were really saved.

25. If a person who was once saved becomes lost in the end, this would prove that he never was saved.

26. God's Word is untrue if He ever fails to save eternally any man who backslides.

27. God is the only one responsible for the salvation and damnation of all men.

28. Redemption is faulty and deficient if any "once saved" man is lost because of his sins.

29. Sin can never reign over the saved man again.

30. God's grace would cease to be sovereign if a saved man is ever lost.

31. A saved man does not die spiritually when he sins.

32. God will never damn one of His sons.

33. Eternal life would not be eternal if it were ever lost.

34. Eternal life is unforfeitable life or it would not be eternal.

35. No man will ever have his name blotted out of the Book of Life.

36. There is no example of any one ever falling from grace who was ever in grace.

37. One may backslide and lose fellowship, but not relationship.

38. A believer will never come into condemnation or be judged for his sins.

39. No man can choose to be saved or choose to stay saved.

40. Adam was the only real free moral agent.

41. A man cannot separate himself from God any more than he can separate from the human race.

42. If a saved man could will to go away or could go away from God, he would be more powerful than God.

43. No divine act of God in salvation can be lost by any human act of sin.

44. God is able to keep one saved even while living in sin.

45. If sin could overcome God then sin is more powerful than God.

46. One does not have to continue in faith to be finally saved.

47. If a man could be born-again or be converted more than once Christ would have to die for him more than once.

48. God will not begin a work in one that He cannot finish.

49. The soul and spirit can be holy and the body sinful and corrupt.

50. For a saved man to be lost it would mean the death of the life God gave him.

51. It dishonors the blood of Christ to teach one can be forgiven of past sins only, and should he commit sin again he must be converted again.

52. When one is born-again his responsibility for committing sins is over for all eternity.

53. One is not perfect only as long as he is faithful to God.

54. We do not choose to be saved, we are saved by His choice.

55. Confession of sin is for sinners and not for saints who sin.

56. All future sins of believers are charged to Jesus Christ, not to the one who commits them.

57. We can sin against, grieve, resist, and quench the Holy Spirit, but we cannot drive Him away. One can never lose the Holy Spirit or salvation.

58. Sin is inseparable from man in this life. It is unchanged and unchangeable in a saved man.

59. Eternal life does not depend upon our faithfulness or unfaithfulness to God and His Word.

60. If a believer could sin and perish then he would suffer for the sins Christ suffered for. For God to punish two persons for the sins of one man would make Him an unjust tyrant.

61. The unsaved are not damned for the sins which Christ has borne, how much less could a child of God be condemned for his sins.

62. The new creation can never be lost, because the head of the new creation can never fail.

63. God will not damn a saved man when he sins.

64. Adam was never given eternal life. This is why he could sin and be lost.

65. Eternal life would not be a free gift if God would take it back again because of sin.

66. A saved man can never be disinherited in the kingdom of God.

67. No saved man needs to hold fast to the end, or keep all the commandments to be saved.

68. Eternal life is not a hope or a forfeitable possession now.

69. There can be no real assurance of salvation and no true eternal security unless they are absolutely and eternally unconditional.

70. God will never forsake a saved man, even if the saved man forsakes Him.

71. Man can never get out of Christ. He will not allow it.

72. Eternal life is not a life to come or an inheritance in the next life.

73. It is questionable that any man has ever died with all his sins confessed.

74. God does not accept or reject a man on the basis of obedience to the gospel.

75. Grace is an unconditional work of God and is not governed by personal faith and conduct or by the free will, and it does not demand or recognize personal responsibility as to sin and salvation.

One can find hundreds of plain scriptures that contradict the above-statements in the many points above in Lessons Nineteen, Twenty-three, Twenty-four, Thirty-three, and Thirty-five.

There is Literally No Such Thing Taught or Even Hinted in the Bible As:

1. An unconditional covenant with God.

2. An unconditional promise from God.

3. An unconditional eternal salvation by God.

4. An unconditional eternal security in God.

5. An unconditional eternal life in grace.

6. An unconditional assurance from God.

7. An unconditional eternal grace in God.

8. An unconditional unforfeitable eternal life.

9. An unconditional life of sowing and reaping.

10. An unconditional election and predestination.

11. An unconditional guarantee of relationship to God.

All these blessings are promised and guaranteed by God on the basis of man meeting a few simple conditions that any person can meet, so there is no excuse to rebel against God or be lost in eternal Hell. Conditional eternal security is abundantly assured every person who will believe and conform to the gospel.

10 WAYS A SAVED MAN CAN BE LOST:

1. By committing any death penalty sin (Ezek. 3:17-21; 18:4-29; 33:7-20; Mk. 7:19-23; Rom. 1:21-32; 3:1-5; 1 Cor. 6:9-11; Gal. 5:19-21; 6:7-8; Col. 3:5-10).

2. By being removed from Christ (Gal. 1:6-8; 5:4; Jn. 15:1-8; 2 Cor. 13:1-5).

3. By falling from grace (Gal. 1:6-8; 5:4; 2 Cor. 7:1).

4. By provoking God to anger and tempting Him (1 Cor. 10:1-13; Heb. 3:16).

5. By refusing to hear and obey Christ and follow Him (Jn. 10:27-29).

6. Refusing to deny self and take up His cross daily (Lk. 9:23).

7. By failing to do the things that guarantee one never to Fall (2 Pet. 1:1-10).

8. By refusing to walk in the light (1 Jn. 1:7; Eph. 5:15; 2 Cor. 7:1).

9. By refusing to make things right with God when sin is committed (1 Jn. 1:9; 2:1-2; Jas. 5:19-20; Rev. 2:5, 16, 20-25; 3:5, 15-19).

10. By refusing to keep the body under subjection (Rom. 6:16-23; 8:12-13; 1 Cor. 3:16-17; 6:19-20; 2 Cor. 7:1; Gal. 5:19-21; Eph. 4:24; Col. 3:5-10).

VIII. Real Bible Assurance and True Eternal Security

The believer can be assured “that he now has eternal life” (1 Jn. 5:13; Jn. 3:16, 36; 10:27-29); “that he can keep it eternally by remaining in Christ” (Jn. 15:1-6; 1 Jn. 2:24-25; Col. 1:23; 2:6-7); “that it is given by Christ (Jn. 10:10, 28) and God” (Rom. 6:23); “that it is by believing in Christ” (Jn. 3:16; 1 Jn. 5:11) and on Him” (Jn. 3:36; 6:47; 1 Jn. 5:13); “that one need never perish” (Jn. 10:27-29); “that Christ is our eternal life” (Jn. 17:3; Col. 3:4; 1 Jn. 1:1, 2; 2:24-25; 5:11-13); “that we have redemption” (Eph 1:7; 1 Pet 1:18-23; Heb. 9:12); “that we are righteous” (1 Cor 1:30; 1 Jn. 3:7); “that we are reconciled to God” (Col 1:21; 2 Cor. 5:17-21; Rom. 5:10); and “that we have passed from death to life” (1 Jn.

3:14; Eph 2:1-9).

The Bible also gives us the assurance that we have “peace” (Rom. 5:1; Eph 2:14; Col. 1:20); “atonement” (Rom. 5:11); “an inheritance” (Eph. 1:11, 18; 1 Pet 1:4); “hope” (Heb. 6:19; 1 Pet. 1:3; Titus 1:3; 3:7); “access to God” (Rom. 5:2; Eph. 2:18; 3:12); “liberty” (Gal. 5:1); “a good conscience” (Acts 24:16; 1 Tim. 3:9; 1 Pet. 3:16); “an unction” (1 Jn. 2:27); “an advocate” (1 Jn. 2:1); “a high priest” (Heb. 4:14-16; 7:25; 9:24); “the mind of Christ” (1 Cor. 2:16; 2 Tim. 1:7); “confidence” (1 Jn. 5:14); and “salvation” (Acts 4:12; Rom. 1:16).

As believers we can know that we are “forgiven” (1 Jn. 1:9); “justified” (Acts 13:39; Rom. 5:1); “sanctified” (1 Cor. 6:11); “born-again” (Jn. 3:1-8; 1 Jn. 5:1, 18); and that “we are saved and Christ abides in us and we in Him” (Mt. 1:21; Jn. 15:1-7; 2 Cor. 5:17; Rom. 8:9, 10), but all these things are based upon conditions. Otherwise, if it is on an unconditional basis that we experience and keep all these blessings, and if it is solely God’s choice and man has nothing to do with it, God would be obligated to bless all men alike. In this case no man could lose his soul, but this is not true. Conditional eternal assurance is the only kind in Scripture and the only kind of assurance we can know. The unconditional kind cannot be known, because it could not be real assurance. Anyone who wants unconditional security so that he can do as he pleases and still be saved is not right at heart. There is no possible righteous motive in such an attitude. If the purpose is not to give one an excuse to continue in sin, then what is the purpose? If one’s purpose is to have assurance that he can be saved eternally (which is the purpose of the conditional security teaching), he can have this kind of security. That is the principle we contend for and what the Bible teaches, so there need not be the slightest doubt that one can continue eternally saved by means of grace that is provided in the Gospel through Jesus Christ.

Questions on Lesson Thirty-five

1. State fully the question involved in the teaching of unconditional eternal security.
2. Does the Bible teach conditional eternal security?
3. Upon what principles should every Bible doctrine be based?
4. How do men get around certain scriptures that condemn unconditional security?
5. Is it possible to prove any doctrine from one Scripture? Why?

6. How many Scriptures are required to prove any doctrine?
7. What should be done if two or three Scriptures can be interpreted to teach a doctrine that is in conflict with other Scriptures?
8. Should we teach any theory that is in conflict with the perfect harmony of all Scripture?
9. What false doctrines do we have to contend for in order to teach unconditional security?
10. Define eternal life. Whose life is it? Do we get it until we get in God? Does it make us self-existent? Is it our life apart from God? Why?
11. Does eternal life make us a part of God? Why?
12. Can a person lose fellowship and not relationship?
13. Has God ever sent any of His sons to Hell? Is He yet going to do so? Then what good is relationship when fellowship is lost?
14. Can any plain Scripture or concrete example be given to prove that fellowship with God can be lost and that God will still take the disfellowshipped ones to Heaven?
15. Can one Scripture be given that says God is under obligation to take rebels to Heaven or that He is obligated to save them before they die?
16. Prove by a number of plain Scriptures that eternal life can be lost and that the saved die again when they commit sin.
17. Is there one plain passage stating that a saved man cannot go back into sin and be lost? Is there one that says a saved man is still saved while he is sinning? Where?
18. Illustrate how a man can be saved from certain deaths and then finally die that way.
19. Is there such a thing as “once a spiritual son, always a spiritual son”? Prove.
20. Is it logical to argue that a man never was a man if he ever becomes finally lost?
21. Is it sensible to argue this about eternal life? Why?
22. Is there anything in nature that attains to a certain state through any natural process from which it cannot Fall and die?
23. Can the soul attain to a certain state of life from which it cannot Fall and die?
24. Do men become sons of God in the same sense that Jesus did? Why?
25. Can our spiritual sonship be the same as natural sonship in every respect? Explain
26. Are all men born sons of the devil spiritually? Prove.
27. If all men are spiritual sons of the devil and if “once a son, always a son” is true, then how could men become children of God?

28. Is it just as much true and logical to teach “once a child of the devil, always a child of the devil” as to argue “once a child of God, always a child of God”?
29. If men can become unborn of the devil and become born of God, is it not just as possible to become unborn of God and become a child of the devil again by a reversal of the same process? Is there any Scripture that says this cannot be done? Where?
30. If relationship to God holds true when a man is disfellowshipped, why wouldn’t the same be true of relationship and fellowship with the devil? That is, if man can never lose relationship with God but he can lose fellowship, why couldn’t this also be true of the devil? If this is true in either case then a person could never become a child of God by relationship, hence, he could never lose such relationship.
31. Are men forced to stay saved and in God’s house any more than they are forced to stay children of the devil? Prove.
32. Is any man forced to be lost? Cannot every person stay in Christ and be saved forever if he so desires and if he meets certain conditions?
33. Will the so-called saved who commit the sins of Gal. 5:19-21 be saved and inherit the kingdom of God in spite of their sins? Prove.
34. What does Paul mean by “castaway”? Explain fully.
35. Give certain conditions one must meet to be finally saved, as stated in Points 1-10 of Point IV.
36. Does “taketh away” in Jn. 15 mean taken to Heaven? Prove.
37. Prove with two or more plain scriptures that a man can fall from grace.
38. If a man falls from grace is he still saved and in Christ? Prove.
39. What is it that men will reap if they sow to the flesh? Does this mean that only sinners will reap or does it also mean those who were once saved?
40. Will the saved inherit the kingdom of God if they become unrighteous? Prove.
41. Can the just draw back unto perdition? Prove.
42. Upon what conditions in Point 17 are men finally saved?
43. Will saved men who commit sins die again? If they die again are they still saved?
44. Did God say to Adam that He would die if he sinned? Did God mean that Adam would still be saved and that he could never be lost because he was a son, as plainly stated of him in Lk. 3:38?
45. Who contradicted God’s Word and told Adam that he would not die? Did he tell the truth or did God? Did Adam die? Will saved men die today when God says they will? or will modern contradicters of the Word of God prove

to be true?

46. Did Adam lose eternal life? Would he have lived eternally if he had not sinned? If he would have lived eternally had he not sinned, then what kind of life did he lose?
47. Was eternal life given to Adam on condition that he would not sin? Is it given to the saved today on the same condition? Did Adam have to sin? Do modern saints have to sin? Would not Adam have remained eternally secure if he had not sinned? Will not saints remain eternally secure if they do not sin? Is this not true security? What caused Adam to lose eternal life? What will cause men today to lose eternal life?
48. What was the penalty for sin? Could God be truthful if it were true that men could not die when they sin?
49. Who was the first teacher of unconditional security? Prove.
50. Does the soul still function when it loses eternal life? Explain death in Scripture.
51. What happens to a righteous man when he sins, according to Points 19-23?
52. Prove from Scripture that names can be, and have been, blotted out of the Book of Life.
53. Prove from Scripture that God will destroy saved men who defile their bodies?
54. Give a full explanation of 2 Pet. 2:20-21. How does it prove that men can be saved and go back into sin and be lost?
55. Explain fully Heb. 4:4-6; 10:26-29. How do these passages prove that saved men can go back into sin and be lost?
56. Is it possible to lose eternal life according to 1 Jn. 2:24-25; Lk. 8:13?
57. Give at least five concrete examples of angels as sons of God and other saved men who were once in God’s favor and who lost eternal life and will be damned forever.
58. Give at least five concrete examples of saved men in the New Testament who were lost.
59. Prove from Scripture that Judas was a saved man and that he had his name in the Book of Life.
60. Prove from Scripture that eternal life is not an eternal possession now and will not be until the end of a life of holiness.
61. Do we have to accuse God with injustice and failure should man choose to be lost?
62. Upon what basis does God work with men to save them?
63. If eternal life is ever lost is it still eternal? Illustrate.
64. Is eternal life a hope? Do we have it now? Upon what condition can we

keep it?

65. State fully the conditions of keeping eternal life after we get it now.
66. Give several plain scriptures proving men have to continue to the end to be saved.
67. Prove that the promises and covenants of God are conditional.
68. Prove from statements about faith that we have to be faithful to the end to be saved.
69. Prove from a statement of Scripture that saved men can Fall into sin and be lost.
70. Prove from other scriptures that men must endure to the end to be saved.
71. Give some statements both before and after the cross which prove saved men can be lost.
72. Did Paul teach a grace from which men can never Fall and be lost? Prove.
73. To whom is the eternal life given in Jn. 10:27-29?
74. Prove from Scripture that faith must be continued in throughout life.
75. Give scriptures proving real Bible and conditional eternal assurance.

36. FIFTEEN GREAT COVENANTS OF SCRIPTURE AND BRITISH-ISRAELISM

FIFTEEN GREAT COVENANTS OF SCRIPTURE AND

BRITISH-ISRAELISM

A covenant is an agreement entered into by two or more persons. The fifteen covenants listed below are contracts entered into between God and man, which reveal the relationship of these persons to each other. Where certain conditions are not stated they are certainly implied and understood between the parties themselves. *The fifteen covenants are:*

I. The Solaric Covenant (Gen. 1:14-18)

This covenant was made between God and man, promising him eternal seasons of fruitfulness and that he would continue forever in a natural state. These blessings were to continue as long as the solar system endures. In this connection definite promises were made to Noah, David and others as seen in Gen. 8:22; Jer. 31:35-37; 33:19-26; Ps. 89:34-37.

II. The Edenic Covenant (Gen. 1:26–3:24)

This covenant was made with Adam and Eve before the Fall and was conditional upon man remaining true to God (Gen. 2:17). *The articles of the covenant were for man to:*

1. Replenish the Earth (Gen. 1:28).

2. Subdue the Earth and rule the works of God (Gen. 1:28; Ps. 8).

3. Till the ground and be a caretaker of the Garden (Gen. 2:15).

4. Abstain from the Tree of Knowledge (Gen. 2:17).

5. Understand that the punishment for disobedience was death (Gen. 2:17).

III. The Adamic Covenant (Gen. 3:14-19)

This agreement was made with Adam and Eve after the fall and before the expulsion from the Garden. It ushered in the Age of Conscience. *The covenant consisted of two parts:*

1. The five-fold curse.

(1) On the serpent (Gen. 3:14, 15; Isa. 65:25).

(2) On Satan (Gen. 3:15; Jn. 12:31; Col. 2:14-17; Heb. 2:14-18).

(3) On the woman (Gen. 3:16; 1 Cor. 11:3; 14:34; 1 Tim. 2:11-15).

(4) On the man (Gen. 3:17-19; Ps. 90:9, 10; Rom. 5:12-21).

(5) On the ground (Gen. 3:17-19; Rom. 8:18-23).

2. The Promise (Gen. 3:15). This included complete redemption and the removal of the curse (Rev. 22:3; Rom. 8:18-23).

IV. The Cainic Covenant (Gen. 4:11-15)

This contract was made with Cain and gave him the promise that he would be protected and avenged in case anyone found him and killed him.

V. The Noahic Covenant (Gen. 8:20–9:29)

This covenant was made with Noah and the beasts of the field after the flood and ushered in the Age of Human Government. *The terms of the covenant were:*

1. That God would not curse the ground and living creatures any more “while the earth remaineth” (Gen. 8:22; 9:12, 16).

2. That man should replenish the Earth forever (Gen. 9:1, 12, 16).

3. That man should rule the Earth (Gen. 9:2, 3).

4. That animals should be eaten, but not the blood (Gen. 9:3, 4).

5. That there should be capital punishment for murderers (Gen. 9:5, 6; Num. 35).

6. That the rainbow should be a sign of the covenant (Gen. 9:12-17).

7. That the covenant would be eternal (Gen. 9:12, 16).

VI. The Abrahamic Covenant (Gen. 12:1-13)

This covenant was made with Abraham after the confusion of tongues when God saw that it was impossible to deal with the whole race. It ushered in the Age of Promise (Gen. 13:14-18; 15:1-21; 17:4-8; 22:15-18; 26:1-5; 28:3, 10-15). The covenant consisted of two parts:

1. The sevenfold promise:

(1) “I will make of thee a great nation” (Gen. 12:1-3; 13:16; 17:18-20; 24:34, 35; Gal. 3).

(2) “Make thy name great” (Gen. 12:1-3; Exod. 2:24, 25; 6:3-8).

(3) “Thou shalt be a blessing” (Gen. 12:1-3; Gal. 3:13, 14).

(4) “I will bless them that bless thee” (Gen. 12:1-3; Mt. 25:31-46).

(5) “I will bless thee” (Gen. 13:14-18; 15:18-21; Gal. 3).

(6) “I will curse them that curse thee” (Zech. 14; Mt. 25:31-46).

(7) “In thee shall all the nations of the world be blessed” (Deut. 28:8-14; Isa. 60:3-5; 66:18-21; Gal. 3:16; Jn. 8:56-58).

2. The sign of the covenant: circumcision (Gen. 17:1-21; Isa. 24:5).

VII. The Hagaric Covenant (Gen. 16:7-14)

This covenant was made with Hagar and with Ishmael, Abraham's son, for many generations. *It was in three parts:*

1. Commands:

(1) Return and submit to Sarah (Gen. 16:9).

(2) Call her son Ishmael, meaning God shall hear (Gen. 16:11).

2. Promises:

(1) Multiply her seed beyond number (Gen. 16:10; 17:20).

(2) Blessings on Ishmael to become a great nation (Gen. 17:20; 21:17-18).

(3) Ishmael to beget twelve princes like Jacob (Gen. 17:20; 25:12-18).

3. Prophetic revelation:

(1) Ishmael to be a wild man (Gen. 16:12).

(2) His hand to be against every man (Gen. 16:12).

(3) Every man's hand will be against him (Gen. 16:12).

(4) He shall dwell in the presence of his brethren (Gen. 16:12).

VIII. The Sarahic Covenant (Gen. 17:15-19; 18:9-15)

This covenant was made with Sarah, promising certain blessings to her and her offspring, Isaac, for many generations. *The covenant was in two parts:*

1. Commands:

(1) Change her name from Sarai to Sarah, meaning "princess" (Gen. 17:15).

(2) Call her son Isaac (Gen. 17:19).

2. Promises:

(1) Bless Sarah with a son (Gen. 17:16-19; 19:10-15).

(2) Make her a mother of nations (Gen. 17:16).

(3) Make her a mother of many kings (Gen. 17:16).

(4) Continue the Abrahamic Covenant with Isaac (Gen. 17:19).

(5) Continue the Abrahamic Covenant with Isaac's seed forever (Gen. 17:19).

IX. The Healing Covenant (Exod. 15:26; 23:25)

This covenant was made with Israel and all who desired to (chose to) come under the covenant of God as given to Moses. This covenant is in two parts:

1. Commands:

(1) Diligently hearken to God's voice (Exod. 15:26; Lev. 26:14-15).

(2) Do that which is right in His sight (Exod. 15:26).

(3) Give ear to His commandments (Exod. 15:26).

(4) Keep all His statutes (Exod. 15:26; Lev. 26:3; 14-15).

(5) Serve the Lord (Exod. 23:25).

2. Promises:

(1) I will put none of the diseases upon thee (Exod. 15:26).

(2) I am the Lord that healeth thee (Exod. 15:26).

(3) I will take away sickness from the midst of thee (Exod. 23:25).

(4) This covenant was made a part of the New Covenant, for Christ "took our infirmities and bare our sicknesses" (Isa. 53; Mt. 8:17; 1 Pet. 2:24).

X. The Palestinian Covenant (Deut. 27:1–30:20)

This covenant was made with Israel through Moses and was conditioned upon the obedience of Israel (Deut. 11:8-32; 27:1–30:20; Lev. 26:1-46). *It has seven parts:*

1. Dispersion for disobedience (Deut. 30:1; 28:63-68).

2. Repentance while in dispersion (Deut. 30:2; Zech. 12:10-14).

3. The return of the Lord (Deut. 30:3; Acts 15:14-17; Zech. 14).

4. Restoration in the land (Deut. 30:5; Isa. 11:1-12; Mt. 24:31; Ezek. 37).

5. National conversion (Deut. 30:6; Rom. 11:26, 27; Zech. 12:10-13; Isa. 66).

6. Judgment of Israel's oppressors (Deut. 30:7; Mt. 25:31-46; Zech. 14).

7. National prosperity (Deut. 30:9-10; Rom. 11).

XI. The Covenant of Levi (Num. 25:10-14)

This covenant was given through Moses to Phinehas, the son of Levi, who was jealous for the Lord and executed judgment upon rebels (Num. 25:1-9). *It consisted of two great promises:*

1. A covenant of peace and blessing to Levi's house (Num. 25:12).

2. An everlasting priesthood (Num. 25:13).

XII. The Covenant of Salt (Lev. 2:13; Num. 18:19)

This covenant was made with Israel concerning the sacrifices they were to offer forever. See usage of "salt" in Mk. 9:49, 50; Col. 4:6. In Palestine and surrounding countries salt was used in making covenants and if two persons ate food with salt in it, though they were the worst of enemies they became friends. The Arab expression is, "There is salt between us," or "He has eaten of my salt," which means partaking of the hospitality which cemented friendship. Covenants were generally confirmed at sacrificial meals and salt was always present. This covenant of salt pictured the everlasting friendship between God and His people (Num. 18:19).

XIII. The Davidic Covenant (2 Sam. 7:1-17)

This covenant was made with David and his house through Nathan the prophet and was conditioned upon obedience as were all other covenants. *It is an everlasting covenant and contains seven blessings:*

1. A Davidic house forever (2 Sam. 7:13-16; Ps. 89:20-37; Lk. 1:32-35).

2. A Davidic throne forever (2 Sam. 7:12-16; Isa. 9:6, 7; Lk. 1:32-35).

3. A Davidic kingdom forever (2 Sam. 7:12-16; Isa. 9:6, 7; Lk. 1:32-35).

4. A sure land for Israel forever (2 Sam. 7:10; Gen. 17).

5. No more affliction from the nations forever (2 Sam. 7:10; Deut. 28:1–30:10).

6. The fatherly care of God forever (2 Sam. 7:14; 2 Cor. 6:15-18).

7. An eternal covenant (2 Sam. 7:10-16; Isa. 9:6, 7; Lk. 1:32, 33).

XIV. and XV. The Old and New Covenants

The Old and New Covenants and law and grace have been dealt with in Lesson Thirty-two.

XVI. Jaw-breakers for Anglo-Saxons

In taking up this subject our sincere desire is to help many of God's people to see the truth of the Bible concerning the Anglo-Saxon theory, which teaches:

1. That the ten tribes of Israel of the Northern Kingdom lost their identity for centuries and that the British and Anglo-Saxons are the ten lost tribes.

2. That the king of England is the true descendant and legal heir to the throne of David over the ten lost tribes, but not over the Jews.

3. That all the promises made to Israel are, or will be fulfilled in the English speaking race, not in the Jews.

4. That there is a vital distinction between Israel and the Jews and that each has a different destiny.

5. That the terms “Israel,” “Judah,” “Jews,” “house of Israel” and “house of Judah” are never used interchangeably in Scripture.

6. That because Anglo-Saxons are so great and powerful they must be the ten lost tribes of the house of Israel.

7. That the Israel of Isaiah, Jeremiah, and all the prophets, the Gospels, Acts, and the Epistles had no tribe of Judah in it.

8. That the Jews descended from the tribe of Judah only.

9. That Jesus Christ and no apostle was a Jew.

The Following Points Prove Anglo-Saxonism to Be Unscriptural:

1. Judah was one of the twelve sons of Abraham, through Isaac, and Jacob, and therefore was of the same stock and race of people as were all Israelites (Gen. 29:28-35; 30:1-24).

2. Judah was chosen as the ruling tribe of the twelve (Gen. 49:8-10; 2 Sam. 7; 1 Ki. 12:16-19; Mic. 5:1, 2; etc.).

3. Balaam, who was called by Balak to curse the twelve tribes of Israel as they came out of Egypt, said of all Israel, “The people shall dwell alone, and shall not be reckoned among the nations” (Num. 23:7-12). Anglo-Saxons through the centuries have not dwelled alone, or separate from the nations, but have ever been reckoned among the nations.

4. Israel out of the Promised Land was never to receive the blessings of the covenants (Gen. 28:15; Deut. 5:16; 11:9; 25:19; 28:8, 11; 31:13; etc.). The tribes of Israel are today scattered among the nations because of a curse (Lev. 26:32-39; Deut. 28:63-65; Jer. 4:23-27). Prophecy states that the same promised land will again be given back to them in the Millennium and all twelve tribes will again become one nation in that land at that time (Isa. 11:10-15; Ezek. 20:33-35; 37:1-28; 43:7; 47:13–48:35; Mt. 24:31; Rom. 11:25-29; Rev. 7:1-7). If Anglo-Saxons are Israel this would require the people of England, America, Ireland, Scotland, Sweden and other countries

to vacate their lands and all go back to Palestine.

5. Israel out of the land was to be few in number (Deut. 4:26-27; 28:63-68). Were not these promises spoken to the whole twelve tribes? It has been and still is being fulfilled with the Jews, so why would the same thing not apply to the ten tribes who disobeyed and who were to be cursed? If Jews fulfill this prophecy and Anglo-Saxons do not, then who of the two classes of people are of the Israel stock upon whom this curse was pronounced?

6. The penalty of "uncircumcision" was "excision" (Gen. 17:10–34:15, 24; Exod. 12:48). Every man who was not circumcised was to be "cut off" from the covenants and promises. This condition was a sign in the flesh for an everlasting covenant. If Anglo-Saxons are the ones reaping the benefits of the Old Covenant then why are they not circumcised? If the penalty was to be "cut off" then Anglo-Saxons who have not been circumcised have been "cut off" regardless of how much they claim to be the sole claimants of the benefits. If they are under the New Covenant and do not have to be circumcised, then they cannot be under the Old Covenant at the same time and receive the blessings of that covenant. If they are under the New Covenant they have no more privileges than the other nations, for all men of all nations alike partake of the blessings of the New Covenant (Jn. 3:3-5, 14-18; 3:36; 5:24; Acts 10:11-24, 34, 35; 11:5-18; 13:44-52; 15:7-11; Rom. 1:16; 2:9-11; 10:9-13; 1 Cor. 12:13; Gal. 3:28; Col. 3:11).

7. The godly of the ten tribes remained true to David at the division of the kingdom (1 Ki. 12:17-23; 2 Chron. 11:5-17; 10:17; 15:9; 16:1-6; 30:1-11; etc.). The ungodly were cut off and lost their place in the fulfillment of the covenants (2 Ki. 17:7-23) until they come back to repentance at the second coming of Christ (Rom. 11:25-29; Acts 15:13-18; Mt. 23:37-39).

8. The ten tribes continually came back to Judah and to the worship of the true God and were made a part of the Southern Kingdom, and therefore, they could be called Jews just as much as Benjamites and others (1 Chron. 9:3; 2 Chron. 10:17; 11:3-17; 15:9; 16:1; 19:8; 23:2; 29:24; 30:1-25; 31:6; 35:17, 18). These passages prove that Israelites out of all the ten tribes came back to Judah when Jeroboam made idols to worship and all these of the twelve tribes were called Jews. It must be remembered that the ten tribes forsook the Northern Kingdom "in abundance" and dwelt in the cities of Judah and were not taken captive with the ten tribes to Assyria but were

taken to Babylon with the Southern Kingdom. Thus, we have the twelve tribes still in the kingdom of Judah as stated in these passages.

9. Captives from Babylon are called “all Israel” (Ezra 2:2, 59, 70; 3:1; 6:21; 7:10-13; 8:25; 9:1; 10:1-5, 10, 25; Neh. 2:10; 7:7, 61, 73; 8:17; 10:33; 11:3; 12:47). Thus the Jews after the captivities are still representative of “all Israel.”

10. “All Israel” was permitted to return from Babylon for they were taken captive to Babylon together as explained in the above passages (Ezra 1:3-5; 1 Chron. 9:1-3; Ezra 2:2, 59, 70; 3:1; 6:16, 17, 21; 7:7-10).

11. The Southern Kingdom after the captivity of the ten tribes is called “Israel” (2 Chron. 31:1-6, 8, 20; 34:6, 7, 9, 33; 35:3, 17, 18, 25).

12. Other tribes besides Judah were called “Jews” during the captivities (Esther 2:5; 3:4-6; 5:13; 6:10; 8:7-17; 9:1-32; 10:1-3). Were these multitudes of Jews in all the 120 provinces of Persia of the tribe of Judah only?

13. Other nations became “Jews” during the captivities (Esther 8:17). The word “Jews” then does not refer to nationality or to the tribe of Judah only, as British-Israelism teaches. If other nations could become Jews, why could not other tribes of Israel be called Jews, who were not of the tribe of Judah by birth?

14. Men of other tribes are called Jews. Jesus was a Jew of the tribe of Judah (Jn. 4:9; Rev. 5:6; Heb. 7:14). The apostles were Jews (Acts 10:28; Gal. 2:11-15). Paul was a Benjamite and was called a Jew (Acts 21:39; 22:3; Phil. 3). Men of all the tribes of Israel as well as Gentile proselytes are called Jews in Acts 2:5. This proves that the term “Jew” does not mean only those born of the tribe of Judah. It also proves that Christ and the apostles were Jews.

15. In the Palestinian Covenant God said that the covenant was to be in force with “all the men of Israel” (Deut. 29:9-12). It was also for the Gentiles within their borders. This proves that Judah is just as much the chosen people of God as the ten tribes. All the curses were to come on the ten tribes as well as on the two tribes (Deut. 29:18-30). This is also the direct opposite of Anglo-Israel teaching, which states that the curses have

been fulfilled with the Jews only. The whole twelve tribes were to be scattered among the nations in the same way and all were to remember the broken covenant while among the nations and return together. “Then the Lord thy God will turn thy captivity, and have compassion on thee, and will return thee from all nations, whither the Lord thy God hath scattered thee . . . bring thee into the land which thy fathers possessed . . . and multiply thee above thy fathers” (Deut. 30:1-20; Isa. 11:10-12; Jer. 31-32; Ezek. 37).

16. The word “Israel” is used 160 times of the whole twelve tribes before 1 Ki. 12 when the kingdom was divided. This was the “Israel” that David reigned over and which was promised an everlasting kingdom. Judah has just as much right to this fulfillment as the ten tribes, and in fact more, for Judah was the ruling tribe and was ever to be (Gen. 49:8-10).

17. The following terms are used of the same captives from Babylon who were representative of all Israel: “fathers of Judah and Benjamin” (Ezra 1:5); “fathers of Israel” (Ezra 4:3; 8:29); “elders of the Jews” (Ezra 5:5; 6:7, 8, 14); and “children of Israel” (Ezra 6:21; 7:7, 10, 13, 28; 9:1; 10:5). All tribal distinctions broke down after the captivities, as there was not enough of each tribe to return to possess all the original twelve plots of land given to them. They kept their tribal distinction in race, but not so much in place. In Ezra alone the Bible speaks of the returned captives as “Jews” eight times, “Israel” forty times, and “Judah” fifteen times. In Nehemiah “Jews” is used ten times, “Israel” twenty-two times, and “Judah” twenty-eight times.

18. Anglo-Saxonism teaches that the Israel of the prophets and the New Testament had no tribe of Judah in it. The following points from Isaiah to Malachi prove that the terms “house of Israel,” “house of David,” “house of Judah,” “house of Jacob,” Jews,” “Judah,” and “Israel” are used interchangeably throughout. Even if this were true in one instance then the whole foundation of the Anglo Saxon theory is destroyed.

In the prophetic books the terms “Jews” and “Judah” are used 528 times and “Israel” only 487 times. The term “God of Israel” is used about 104 times and in nearly every case it refers to Judah. In many of these 487 times the word “Israel” refers to Judah, as we shall see.

Nearly all the prophets from Isaiah to Malachi were written to Judah and

Jerusalem. This is true of “Isaiah” (1:1; 2:1; 3:1); “Jeremiah” (1:1-3, 15-19); “Lamentations” (1:3-8, 17); “Ezekiel” (1:1-2; 4:1); “Joel” (2:1, 23; 3:1); “Zephaniah” (1:1, 12; 2:7); “Haggai” (1:1; 2:2); “Zechariah” (1:1, 12-21; 2:2); and “Malachi” (1:1; 2:11; 3:4). Daniel was a prophet of Judah living in captivity to Babylon and his prophecies primarily concern his own people in the latter days (1:1; 2:25-28; 7:13-14, 18-27; 8:23-25; 9:2, 20-27; 11:40-45; 12:1-13). Hosea and Amos were prophets in the Northern Kingdom of Israel and Micah was a prophet in Judah at the same period and all three prophesied concerning the whole house of Israel, which was at that time divided into two kingdoms (Hos. 1:1-11; 2:1; 3:4-5; 4:15; 6:4; 11:12; Amos 1:1-2; 3:1; 6:1; 9:11-15; Mic. 1:1, 5-16; 3:8-12; 5:1-2). Obadiah, Nahum, and Jonah were Jewish prophets to heathen nations round about. Obadiah prophesied of Edom and Judah. Jonah and Nahum prophesied of the Fall of Nineveh. Habakkuk was a prophet in Judah who foretold the captivities of the Jews and of how God would do a great spiritual work among the heathen during the dispersion of the Jews (Hab. 1:5; Acts 13:41).

19. In Isaiah, Judah is called “Israel” about 93 times (1:1, 3; 4:2-3; etc.). Zion or the Jews are called God’s chosen people (Isa. 51:16; 65:9). They are to be blessed forever (Isa. 11:10-12; 65:18-19; 66:7-24; Ezek. 37; Rom. 11:25-29). The kingdom of Judah and of David was to be cut off because of sin until the Messiah comes and then it will be restored forever (Isa. 9:6-7; Jer. 21:24-30; 32:37-44; 35:7-26; 60:4-5; Ezek. 11:17-35; Rom. 11:25-29; Lk. 1:32-33; Rev. 11:15; 19:11-21; Zech. 14).

20. Jeremiah was written to Judah 133 years after the ten tribes were taken captive. He refers to the Jews in Jerusalem before and during the Babylonian exile as Israel 120 times (Jer. 1:1-3; 2:2-4; 4:1-3; 5:1, 15, 20; 6:1-9; 10:1, 22; 18:6, 11-16; 19:1-13; 29:22-23; etc.). Judah is called Israel because she was the only kingdom of Israel in existence at that time. Both the children of Israel and the children of Judah are referred to as being the one nation of the Jews who were to be punished by Babylon thus proving that the Jews were representative of all Israel (Jer. 32:26-36). After the captivity, Jeremiah said that all Israel would be gathered together again at Jerusalem (Jer. 31:31-40; 32:37-44; 33:14-26). Thus the Jews that returned from Babylon were of all Israel. The ones that are returning today are also of all Israel (Ezek. 36:16-38; 37:1-28; Rom. 11:25-29; Acts 15:13-18; Heb. 8:10-13). Jeremiah speaks of the Israelites of all the tribes under Zedekiah as being “Jews” and “Hebrews” (Jer. 34:8-15). The term “Hebrews” is used

of all Israel before the division of the kingdom about 25 times (Gen. 40:15; Exod. 1:15-19; 1 Sam. 4:6-9; etc.) and about 15 times of the same people after the Babylonian captivity. Jews and Hebrews are the same people in the New Testament (Lk. 23:38; Acts 6:1; 2 Cor. 11:22; Phil. 3:5). Both Israel and Judah are spoken of as being oppressed at the same time in Babylon, so they must be the same people (Jer. 50:17-20). Also both were to return from Babylon together (Jer. 50:33-34; 51:5-6). The captives that returned under Ezra and Nehemiah were not the only ones that returned, for Israel was a great nation in 70 a.d. when Jerusalem was destroyed. At that time, in Jerusalem alone, one million Jews were killed and 97,000 taken captive by the Romans.

21. In Ezekiel the Jews under Zedekiah were called the children of Israel, a rebellious nation, and the House of Israel about 82 times (Ezek. 2:3; 3:1-17; 4:13-17; 5:4-10; 6:2-11; 7:2-27; 8:1-18; 9:4-9; 11:1-16; 12:6-28; 13:2-9; 14:1-21; 17:2-24; 18:2-32; 19:1-14; 20:1-44; 21:1-32; 22:1-22; 33:1-20; 34:1-10; etc.). In Ezek. 37 it is stated that the two nations of Israel will become one nation again. Since the modern Jews are the only ones who are fulfilling this prophecy by returning to Palestine they must be the Israel that is referred to. Not one Anglo-Saxon is fulfilling this and the many other Scriptures by going back to Palestine.

In Ezek. 40–48 we have nine chapters predicting in detail the final restoration of the Jews, or all Israel to the land of promise. They say that the borders of the land run from Hamath on the north to the Indian Ocean on the south and from the Mediterranean Sea on the west to the Euphrates on the east. This land obviously does not include America and Britain (Ezek. 47:13–48:35; Gen. 15:18-21; 17:8; Deut. 11:24). Judah is mentioned as one of these tribes that will be restored so she is part of Israel (Ezek. 47:13–48:35; Rev. 7:1-8). Judah also is classed with the names of the other tribes on the twelve gates of the New Jerusalem as an eternal witness that Judah is part of Israel (Rev. 21:12).

22. Nebuchadnezzar, Daniel and others in the book of Daniel did not believe in the British-Israel theory for they all spoke of the same people as being “Jews,” “the children of Israel,” and “the children of Judah” (Dan. 1:1-3, 6; 2:25; 3:8, 12; 5:13; 6:13; 9:7; 11:12, 15-27; 12:1).

23. Hosea predicted that the children of Israel were to abide many days

without a king, prince, and sacrifices. “Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days” (Hos. 3:1-5). Since the Assyrian and Babylonian captivities, no tribe of Israel has had a king and none of them will have until Christ comes (Zech. 14; Joel 3; Rev. 11:15; 19:11-21; 20:1-10; Lk. 1:32-33; Isa. 9:6-7; Dan. 7:13-14, 18, 27). Since Anglo-Saxons have had kings all through the centuries they cannot be the Israel of the prophets, or we would have to believe that the prophecies are lies.

24. Amos speaks of “the whole family” of Israel, which God brought out of Egypt as including Judah and Zion (Amos 1:2; 2:4; 3:1; 6:1). He speaks of God rebuilding David’s house after the Church Age (Amos 9:11-15; Acts 15:13-18; Rom. 11:25-29; Isa. 11:10-11; Ezek. 37:1-28). Micah predicted the same final restoration of all Israel and that the capital of the united tribes would be in Jerusalem forever (Mic. 2:12; 4:1-13). The Eternal King was to come from Judah (Mic. 5:1-15).

25. Zephaniah speaks of Judah as “the remnant of Israel” (1:4; 2:7; 3:13-20). Zechariah also refers to “the house of Israel” and “the house of Judah” as being the same people who were to be scattered among the nations and then later gathered back to Judea as one nation under the Messiah when Christ comes (Zech. 8:13-15, 20-23; 10:3-12; 12:2-14; 13:1-13; 14:1-21).

26. The New Testament reveals the same story of the Jews being called Israel. The word “Israel” is used 79 times and “Jews” 202 times of the same people without a distinction being made between the terms, as the British-Israel teachers do. Only one time are both houses of Israel distinguished from each other, and this is in a quotation from Jer. 31 and 33, written at the time Israel was divided. It is there predicted that the two parts of Israel will become one nation again in Judea in the last days (Heb. 8:8-10; Rom. 11:25-29; Acts 15:13-18; Ezek. 37). The same people in the New Testament are called Jews, Hebrews, and Israelites, as is clear from the points below.

27. Christ was born to be King of the Jews, so if the ten tribes are not Jews then they are to have no part in the kingdom of Israel (Jn. 4:22; Lk. 1:32-33; 3:23-38; Mic. 5:1-2; Jn. 19:14-22). Christ was brought up “in the land of Israel” which was the land of the Jews (Mt. 2:20-21). He believed Jews to be Israel for He refers to them as such (Mt. 8:10-13; 9:33). Christ said that He was not sent but to the lost sheep of the house of Israel (Mt. 10:5-6;

15:24), but He only ministered to the Jews, so they must be Israel (Mt. 4:23; 10:23; 23:37; Jn. 1:11; 2:18; 3:1; 4:22; 6:4, 41-52; 7:1-15, 35; 8:22, 57; 10:19-23; 11:8-54; 12:9-11; 13:33; 19:12-39; 19:1-40; 20:19).

28. John the Baptist also went to the Jews only (Mt. 3:1-12; Mk. 1:1-8; Jn. 1:19), but an angel and the Holy Ghost predicted that He would minister to Israel, so the two terms must refer to the same people (Lk. 1:15-17, 68-80). Shall we believe that the divine messengers believed that the Jews were not Israel as some teach?

29. The disciples were commanded to go only to the lost sheep of the house of Israel (Mt. 10:6). Shall we believe that they went to some lost tribes outside of the land of the Jews? They went to Jews only whose cities were called “the cities of Israel” (Mt. 10:23). Even after the day of Pentecost they went only to Jews until God rebuked Peter and led him to the Gentiles (Acts 11:19). The Jews they ministered to are called “men of Israel” (Acts 3:12; 4:8, 10, 27, 31, 35; 9:22-25; 10:28, 36, 39; 11:1-18; 12:1-4; 13:5, 16-47; 14:1-5, 19; 15:1-31; 16:20; 21:27-28). Not once in all the New Testament are we told of a separate race of people from the Jews and Gentiles called Israel.

30. These same men of Israel are called men of Judah and Jews (Acts 2:10, 14; 10:22, 39; 11:19; etc). By looking up the various words in a complete concordance one can see the utter folly of all the claims of British-Israel teachers. No mention of an Israel separate from Jews and Gentiles is found in any Scripture.

31. Other New Testament characters were totally ignorant of the distinction made between Jews and Israel for repeatedly they class them as one people (Lk. 1:25, 32; Jn. 1:19, 31, 47; etc.). Nicodemus was master in Israel and ruler of the Jews (Jn. 3:1, 10). Israel crucified Christ (Acts 2:22-24, 36; 3:12-26; 4:8-12, 27). Abraham, Isaac, and Jacob were the fathers of the Jews (Acts 3:12-13, 25; 4:1-8; 7:1, 44-54; 13:17). Many other facts in the Acts and the Gospels disprove British-Israelism.

32. In the Epistles there are also many facts which disprove this theory. The gospel was to the Jews first, then to the Gentiles, but no mention is ever made of an Israel separate from these two classes (Rom. 1:16; 2:9-10; 3:9; 9:24; 10:2; 1 Cor. 1:22-24; 10:32; 12:13; Gal. 2:14; 3:28; Col. 3:11). When

the Jews, or Israel failed to accept the gospel it was given to the Gentiles (Mt. 21:23-45; Acts 9:15; 11:18; 13:42-49; 14:1-5, 27; 15:3, 7-18, 19-35; 17:21-28; 22:21; 24:9, 18, 27; 25:2-9, 15; 26:2-28; 8:17-24; Rom. 11; etc.).

33. Paul and others called themselves Israelites and Jews and they were not from the tribe of Judah, proving that the Jews did not come from the tribe of Judah only (Acts 16:20; 21:39; 22:3; Rom. 9:3-5, 24; 10:1; 11:1-29; 2 Cor. 11:22; Phil. 3:4-6).

34. New Testament writers teach that the Jews scattered abroad were the twelve tribes (Acts 26:4-7; Jas. 1:1; 1 Pet. 1:1). At least, these references prove that the ten tribes were not lost as to national identity. These writers refer to the Jews as having the covenants and promises, so the British-Israel theory that such belongs to the American and British people is false (Rom. 2:7-29; 3:1-9; 9:3-5; 10:12; 11:1-29).

35. God definitely predicted that no man of David's line after Coniah (Jeconiah) would ever reign again on the throne of David (Jer. 22:29-30). British-Israelism teaches that the king of England is the direct descendant of David ruling on his throne over Israel and that the Jews have no part in David's kingdom. Coniah was in the royal line from David to Christ (Mt. 1:1-18). Joseph, the foster father of Jesus, was the legal heir to the throne of David, but since God had said that no man of the royal line after Coniah would ever sit on David's throne it was not possible for Joseph or his natural seed to inherit the throne. Mary's genealogy in Lk. 3 was through Nathan, the son of David, who was not of the royal line. But since Jesus was the firstborn of Mary, that made Jesus the legal heir to the throne of David.

Jesus will reign over the house of Jacob and upon the throne of David forever (Isa. 9:6-7; Lk. 1:32-33). This will be fulfilled because of His relationship to David through Mary and the prophecy in Jeremiah will be literally fulfilled in that no man of the royal line will ever reign on the throne of David after Coniah. To teach that the British king is the royal descendant of David upon the throne of David over Israel is to teach a fallacy. If he is the direct descendant of the royal line upon David's throne then Jeremiah is a false prophet.

The theory is that Zedekiah's daughter, Tamar, went to Ireland and married the Irish king and the kingly line of David was preserved through her, but this is only supposition. It is contrary to the Bible and is based upon an unsound principle. In all Bible genealogies no woman is mentioned as preserving a race or a particular line of any race. The Jews reckoned only by males. On this basis, Joseph, the natural son of Jacob, is also called the son of Heli, who was the natural father of Mary, and is in the register of his wife's family (Lk. 3). Since Jesus Christ is the legal heir to the throne of David and He had no offspring, the line of kings ended with him. Thus if David is ever going to have a man on his throne forever it must be Jesus Christ. The so-called Irish and Scottish kings of Anglo-Saxonism are not of the Royal line of David and therefore could not possibly fulfill Scripture.

Jesus plainly told the disciples that the time for the restoration of the kingdom to Israel was not due then (Acts 1:4-8). The time will not come until the second coming of Christ (Rom. 11:25-29; Rev. 11:15; 19:11-21; Zech. 14).

Therefore, in view of the proof given above we have to conclude that the whole Anglo-Saxon Theory is unscriptural, unhistorical, illogical, and untrue. It has no practical or spiritual value. History proves that the seed of Abraham and the Anglo-Saxon peoples are different races from every standpoint. There is not the slightest resemblance in nationality, language, history, manners, customs, religion, and characteristics between the two races of people. There is not the slightest proof that the ten tribes of Israel settled in England. On the other hand, there are many traces of the short Roman occupation. No history of England gives the slightest references to the ten tribes landing in England.

British-Israelism does not seek to save the souls of men from sin. It is a latter-day delusion that leads to division and strife among Christians. It does not claim to be a separate religion and yet it is one of the most clanish of all teachings and discourages fellowship with others who do not believe it. It confuses the whole prophetic part of the Scriptures and seeks to appropriate the Millennial blessings for the British Empire. It fosters national pride and nationalizes God's blessings, assuming that the British Empire must become the universal kingdom of God over the world, thus robbing Jesus Christ of His future work on Earth. It obscures Christian destiny which is linked to no particular race, place, or class of people. It makes trust in

nationality better than the blood of Christ. It demands mental acceptance of its teachings instead of personal holiness. It robs the Jewish people of their promises and eternal blessings. It diverts the stewardship of earnest souls who would otherwise give their time and money to the salvation of souls. In the fifteen booklets we have on the subject there is not one appeal to get lost souls saved. There are many references of blessings upon the Anglo-Saxons because of nationality, not because of getting right with God. It drives non-Anglo-Saxons away from the gospel. It seeks to satisfy the hearts of sinning Anglo-Saxons without a personal knowledge of Jesus Christ. It esteems national blessings as the special work of God among a certain class and carnalizes and degrades the privileges of others in Christ.

Questions on Lesson Thirty-six

1. Define *covenant*. How many covenants has God made with man? Are they conditional?
2. Name and discuss briefly the covenants God has made with man.
3. State the nine main points of the Anglo-Saxon theory.
4. Was Judah of the stock of Israel? Prove.
5. Which tribe of Israel became the ruling tribe?
6. Do Anglo-Saxons fulfill Num. 23:7-12? Why?
7. Was Israel promised blessings out of the land of promise?
8. Do Anglo-Saxons fulfill Deut. 4:26-27; 28:63-68? Why?
9. What was the penalty of uncircumcision? are Anglo-Saxons circumcised when they claim the blessings of the Old Covenant in place of the Jews?
10. Was the kingdom of David representative of the godly of all Israel?
11. Were the captives from Babylon called all Israel?
12. Was Judah called Israel after the captivity of the ten tribes? Prove.
13. Were any tribes other than Judah called Jews? Prove.
14. Was “all Israel” permitted to return from captivity to Babylon? Prove.
15. Was the Southern Kingdom after the destruction of the Northern Kingdom called Israel?
16. How many times is the word “Israel” used of the whole twelve tribes? Does this not prove that Judah is as much Israel as the other tribes?
17. What terms are used interchangeably in Ezra? What does this prove?
18. Prove from Scripture that the Israel of the prophets had a tribe of Judah in it.
19. Prove that the Old Testament is mainly a Jewish book.

20. How does Isaiah prove that Jews are Israel? Jeremiah? Ezekiel? Daniel?
21. How do the minor prophets prove that Jews are Israel?
22. How does the New Testament prove that Jews are Israel?
23. State some facts concerning Christ, John the Baptist, and the disciples that prove that Jews are Israel.
24. Prove from the book of Acts that Jews are Israel.
25. State a number of facts in the Epistles proving Jews are Israel?
26. Prove that Jesus, Paul, Peter, and other early Christians were Jews.
27. Prove from the New Testament that the whole twelve tribes were not lost as to nationality. In what sense were the tribes of Israel lost?
28. Explain the fulfillment of Jer. 22:29-30.
29. Why could not the British kings be the direct descendants of David?
30. When will Jesus reign on the throne of David forever? Prove.
31. Give several other reasons why the British could not be Israel.
32. Give a summary of the wrong principles and purposes of British-Israelism.

Supplement Eighteen

For Lessons Thirty-five and Thirty-six

In the last four lessons we have dealt fully with the great doctrines of salvation and the true security of the believer. We have also studied the contracts made by God with men and we have seen that there are certain conditions that men must meet in order to receive the manifold blessings of God. Some people object to what we are teaching concerning these blessings on the grounds that God has not given them to men all through this age. They wonder why God desires to give men these blessings today more than He has in the past. Others argue that God knows what men have need of, and if it is His will to bless them He will do so without them putting forth the effort to get these benefits. Still others argue that if it is God's will to give them these blessings He will do so, but since He has not done so, then it must not be the will of God. These arguments are excuses of unbelief and prove nothing as far as God's will is concerned in these matters.

God Promised to Pour Out His Spirit in the Last Days

God always keeps His Word and this is one of the greatest reasons of the present revival of faith and power among Christians. On the day of Pentecost Peter said, "But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: and your sons and daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy. And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved" (Acts 2:14-21).

God and Satan in a Final Contest

Not only did God inspire Peter to predict the revival in the last days, but He also inspired others to predict that satanic powers would be increasingly active in the last days (Mt. 24:24; 1 Tim. 4; 2 Tim. 3; 2 Thess. 2:1-12; Rev. 13:1-18; 16:13-

16). As these powers increase God's power will also increase to counteract these demon powers and prove to men that God is the true God (Dan. 12:3; Jas. 5:7; Rev. 11:3-7; 12:11; Acts 2:14-21). The gifts of the Holy Spirit will be exercised in all fullness and God will again prove Himself to be more powerful than Satan (1 Cor 12:1-11).

God Knows What We Have Need Of

There is no argument about this, but to use this fact as an excuse for unbelief and to permit it to hinder us from getting what God has promised is inexcusable. Knowing what we have need of will not cause Him to abundantly bless each person and meet their needs. There must be faith and conformity to the conditions God has laid down before one can receive these benefits. The requirement of God is clear: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Mt. 6:33).

If one wants something bad enough he will put forth the necessary effort to get it. And the man who refuses to obey God and do what God requires is not worthy of the answer to prayer. If one wants to be saved from sin and bad habits he will repent of his sins and refuse to live in sin. He will turn to God to serve Him with his whole heart. Then and then alone, will God deliver him. If one wants to be healed he will believe the fact that healing is in the atonement, and he will accept Christ as His healer and have faith that he is healed when he prays. If one wants prosperity or some help in material things or in some business problem he will take his need to God in prayer and commit all of it to God and believe that God will bring him out of His trouble. Whatever a person wants from God that is promised in the Bible, if he wants it bad enough, he will get down to business and conform to the laws of God that will enable him to attain to his desire.

Don't Play With Religion

There is too much playing around with religion by the average person. Men will use good sense in every realm to make a success of life except in religion. When it comes to using plain common sense in religious matters most men will throw away their chances of making a success. If they made a living in the same manner that they carry on their religious life, the majority would starve to death. Some men will faithfully carry out the most intricate details of any phase of life that will enable them to be a success. But many times the same men will not take

time to learn how to make a success of their religious life and they will not obey the simplest laws of answered prayer, yet they wonder why their prayers are not answered. They seem to think that any hit and miss program is all right in religion. They are quick to become reconciled if prayer is not answered. In fact, they are resigned to failure before they pray. If deliverance from sin or sickness is desired they are satisfied with the outcome regardless of whether they get what they want or not. They take the same attitude in business problems. They ignore divine laws and seek every means of success other than God. Failure, or a set back, in answers to prayer is generally expected in the first place, and it is taken for granted that it cannot be otherwise. Some person can come along and suggest that it might not be the will of God for them to get what they desire and immediately they are reconciled to this idea as a settled unalterable fact. The least hindrance to answered prayer brings surrender on their part of ever getting an answer.

This is simply playing with religion. The devil himself stands by and laughs at the helplessness of man and is highly pleased at the progress he makes in keeping men from putting forth sufficient effort to get what they want from God. He sidetracks them so easily that he knows just what to do and how long it will take to turn them aside from their purpose. He even gets men to blame God for the failure, or he gets them to abandon their purpose if the answer is not forthcoming the moment they pray. Some men are foolish enough to listen to him. They cooperate with satanic powers and are more satisfied to live in defeat than in being bold and determined to get what is rightfully theirs in Christ.

God is Not Responsible for Suffering and Failure

As we have seen before, Satan and demons and sin cause the troubles in the fallen world. We would have had no failure, no sickness, and no suffering if man had not sinned and given his dominion over to the devil. This is enough proof that God is not the one responsible for such conditions in the human race. Yet the average Christian will blame God for his troubles. Preachers write books and preach sermons on how God wills and causes sufferings. On my desk as I write there is a book by a preacher entitled “Why Do Christians Suffer?” In this book the author spends all of his time trying to show that God is the author of sufferings and that He sends them upon men. This is only part of the truth. God has made laws and when men break those laws they have to pay the penalties. God is responsible for making the laws and penalties, but He is not responsible for man breaking the laws and He is not the One who executes the laws. Satan,

fallen angels, and demons execute the penalties for sin in the race, as we have seen in Lesson Fourteen, Point VI.

The truth is that if God's will were obeyed by all there would be no reaping for wrong sowing. There would be no sin, sickness, or death, and no suffering of any kind. This will be the condition on Earth when God rules here (Rev. 21:1-7). This would be the condition now if God ruled here, so it is clear that the rule of others on Earth who are in rebellion against God has caused the sin and suffering on every hand.

The preacher referred to above gives many Scriptures to prove that God sends suffering, but he does not make it clear in what sense God sends it. It is because men sin and disobey that certain sufferings are permitted to come upon them. They have to reap what they sow, therefore, God is not directly the cause of this suffering. Men and demons are the cause. All sufferings that do not come as a result of personal sin are either the works of the devil (Acts 10:38; Lk. 13:14-16; Jn. 10:10) or the works of wicked men and demons who make war on Christians and cause them to go through certain kinds of sufferings. Neither of these causes are from God. Just because they are tolerated by God because of the present curse is no proof that God wills or sends such sufferings.

Just because Paul said that he was appointed to suffer for the gospel is no proof that God sends or wills the sufferings. God knew that Paul would have to be persecuted for the gospel because it was new to men and contrary to their beliefs. Therefore, it was natural for this new religion to go through certain conflicts and those who preached it would naturally suffer certain persecutions. Today, in certain Christian lands, Paul would not have gone through such sufferings because Christianity is the prevailing and accepted religion. So no Christian today should use Paul's experience to excuse his unbelief and give in to attacks of the devil. Even Paul's suffering in 1 Thess. 3:3 was not caused by physical disease or sin, which Christ bore on the cross to take away from him, so there can be no comparison between Paul and modern men who are suffering needlessly with pains and sicknesses because they refuse to accept the benefits for which Jesus died.

When Peter said (1 Pet. 2:21) that men were called to suffer he could not mean that men were called to bear the sins and sicknesses which Christ bore on the cross (1 Pet. 2:24). The suffering he refers to is the suffering which Christ went through for righteousness' sake and which every Christian is supposed to bear

and this is spoken of as revilings and persecutions for doing well (1 Pet. 2:20-23). Christians are not called to live in sin and suffer sicknesses and failures in life, for freedom from these ills is what Christ died to deliver them from, as we have seen before. Tribulations, persecutions, trials, and other hardships may be experienced by Christians at certain periods in some lands due to wars against Christianity and all saints are called to suffer during these times. This is what caused the sufferings in the early Church. Local persecutions for well doing may be experienced by Christians in any land, and temptations and wars with demons will be experienced in all places where there are saved men and these are the things they are called to go through. But to use these kinds of sufferings as an excuse to tolerate sin, sickness, bad habits, financial failures and poverty in America and other lands where Christianity is the prevailing religion is one of the biggest blunders of Christendom today. It would only be if atheism gains the upper hand that men would begin to persecute Christians again, that real Christians would have to go through the Tribulation mentioned in Jn. 16:33; Acts 14:22; 1 Thess. 3:4; Phil. 1:29.

Such Scriptures as Isa. 54:7-8; Num. 13:33–14:5; Jer. 29:10; Deut. 28:1-64; 33:39 and other passages revealing sufferings in Israel cannot be applied to Christians who obey God. These sufferings would not have been true even of Israel if she had obeyed God. God permitted Israel to go through these sufferings because of sin. He predicted they would suffer if they disobeyed Him for then He could not protect them from the devil. Therefore, for Christians to use such passages to prove that it is God's will for them to be defeated in life, to suffer sickness, sin, poverty, and other calamities shows either ignorance or rebellion against God's Word. There is really no excuse for such slander of God, or for such ignorance of truth if men will only be sensible and study the facts. It was not God's will for Israel to suffer these defeats. He showed them the way out if they would have listened. So it is today, it is not God's will for Christians to suffer such defeats, if they will but only take His plan and cooperate with Him.

May God save us and help us from such modern fallacy that God gets glory out of seeing His children in trouble. He does not like to see them suffering defeat, living in sin, dying with all kinds of diseases, full of despair and unbelief, and given over to the ravages of fallen angels and demons. The above Scriptures specifically state the reason God permitted men to suffer defeats and plagues of all kinds and they cannot be used to prove that it is God's direct will that men should suffer the things for which Christ died to deliver them from. God always tells men that it is because of sin that they are punished and this will always be

the case (Ezra 9:13; Ps. 103:10; Deut. 28; Lev. 26; Gal. 6:7-8; Heb. 10:26-29; 2 Pet. 2:20-22).

If you will obey the Lord and follow the teaching we are giving you, there will be no failure to get from God what He has promised. You can get anything you want in life. This we have proven in Lesson Ten and in other lessons on prayer and faith, so do not let modern theories of unbelief rob you of these wonderful blessings in Christ. In future supplements we shall go more fully into proof along these lines. Until then, we will continue to pray for you and with you for the fullness of the gospel of Christ in your experience and in the lives of your fellow students.

Ten Questions For Supplement Eighteen. Do You Know:

1. That it is possible for every Christian on Earth today to experience the power of God to do the works of Christ? This we have abundantly proven in Lessons Twenty, Twenty-two, Twenty-six, Twenty-eight, and Thirty. One cannot believe the many plain Scriptures that prove this and still believe the above-mentioned unbelieving theories of men. The two doctrines cannot be reconciled, so to be honest we have to stand with the Bible that all things that Christ did by the anointing of the Spirit believers can also do, as stated in Jn. 14:12-15; 15:7, 16; 16:23-26; Mt. 28:20; Mk. 16:15-20; 1 Cor. 12:1-11; etc.
2. That the great American desert will soon be like the Garden of Eden? Many Scriptures teach that the desert shall blossom like a rose and waters shall spring forth in the desert during the Millennium (Isa. 35:1-8; 43:19). After that the whole Earth will be made new, like a beautiful garden (Isa. 65:17; 66:22-24; 2 Pet. 3:13; Rev. 21-22).
3. That more men will be called to the ministry during the last seven years of this age than in any seven years in human history? During the future tribulation in the last seven years of this age, there will be the greatest revival that has ever been witnessed. When the Church is raptured people will then know that they are in the last few years of this age and multitudes will turn to God and start preaching the gospel. This is predicted in Acts 2:14-21; Rev. 6:9-11; 7:1-17; 12:11, 17; 15:2-4; 20:4-6. There will be 144,000 Jews who will get saved and become servants of God (Rev. 7:1-8; 14:1-5). It is doubtful that there are this many Jews whom have become preachers so far in all of this age. Then a multitude of Gentiles of all nations

will be destroyed because of their preaching (Rev. 7:9-17; 15:2-4; 20:4-6). Not one of these Jews or Gentiles just mentioned will be saved at the time of the rapture or they would have been caught up to meet the Lord in the air (1 Thess. 4:16). Hence, they not only will be witnesses of God after the rapture but after it they will become saved.

4. That all future saints will not be changed from mortality to immortality by being resurrected? All future saints will never be resurrected due to the fact that it is God's plan to permit earthly saints in the Millennium and the New Earth to continue eternally as natural earthly people as Adam and the whole race would have lived if man had not fallen. After the resurrection from the dead is past, people will continue to be born forever, as we have proven in Supplement Two, Question Two. These people will never have part in the resurrection because they will never die. They will eat of the Tree of Life and live forever as Adam could have done in the beginning (Rev. 22:1-5).
5. That no man can be saved and not know it? Paul said that if any man be in Christ he is a new creature, old things are passed away and all things are new (2 Cor. 5: 17), and that everyone who belongs to Christ has crucified the flesh with the affections and lusts (Gal. 5:24). Can this be true of a person and he not know it? Such could not possibly happen so that a person would be ignorant of this kind of transformation. If this were true, then those who do not know that they have become new creatures are not in Christ regardless of their profession.
6. That the devil never enters bodily into anyone? He is an angel with a spirit-body, as proven in Lesson Six, Point X, so it would be impossible for him to get his body inside of a human body. If he would leave his body he would be dead (Jas. 2:26) and such the Bible does not teach of angels. The only sense Satan enters into anyone is by being in union with him, as explained in Lesson Four, Point I, 4.
7. That it is not God's direct will for any man to be a sinner or die of a disease? If God had his perfect will done on Earth as it is done in Heaven, there would have been no sin or sickness at all. When God's will is finally done on Earth as it is in Heaven there will again be no such things as death and sin (Rev. 21:1-7). Since this is true, it cannot be the highest will of God for men to suffer sickness and die in sin today (1 Pet. 2:24; 3 Jn. 2).
8. That Noah did not preach 120 years while building the ark? The fact is that he did not take this long to build the ark, as proven in Supplement One, Question 4, so certainly he could not have preached only during this time. It is not stated how long he preached. No doubt he preached during several hundred years for he was righteous in his generation of 600 years before the

flood and 350 years after the flood with the exception of getting drunk one time.

9. That the devil, the beast, and the false prophet are three separate and distinct persons? That the beast is the devil incarnate and that there are only two persons referred to by these terms is unscriptural. This is clear from the fact that the dragon, a symbol of Satan, is always seen as a separate person from the beast and the false prophet (Rev. 12:7-17; 13:1-18; 16:13-16; 19:19-21; 20:10). If all three are separate persons seen in these passages, then Satan is never incarnate in the beast and there must be three distinct persons.
10. That angels will be judged by human beings? This is plainly stated by Paul in 1 Cor. 6:3. This refers no doubt to the time of the judgment of angels (2 Pet. 2:4; Jude 6-7) and to the position of glorified saints in the eternal kingdom as heirs of God and joint-heirs with Christ of the vast creations (Rom. 8:17-18; Rev. 5:9-10; 21:7). This does not mean that saints will take the positions held from ages past by faithful angels, but that men will rule over the fallen angels. They may even be in higher positions than the good angels. That remains to be seen.

37. WHERE ARE DEAD?

WHERE ARE THE DEAD?

PART IV: GOD'S FUTURE DEALINGS WITH MAN (LESSONS 37–52)

In this lesson we shall consider the various doctrines of the dead under six main headings: Physical Death, Spiritual Death, Immortality, the Intermediate State, the Five Departments in the Underworld of Departed Spirits, and Eternal Death.

I. Spiritual Death (Eph. 2:1-10)

1. *What is spiritual death?* It is simply the separation of man from God because of sin. "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isa. 59:2). "And you hath he quickened [made alive, resurrected] who were dead in trespasses and sins . . . even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. 2:1-10).

Adam's penalty was death the day he sinned. This could not refer to physical death, for he lived 930 years after that day. It could only refer to spiritual and eternal death because of being cut off from God by sin. Adam's soul lost life the day he sinned. He did not lose natural life that day or his soul would have ceased to function. Man's natural life exists of itself separate and apart from God, for sinners continue to exist separate from God. Spiritual and eternal life cannot be given until man is resurrected from death in trespasses and sins and united to God (1 Cor. 6:17; Rom. 8:9-16; Eph. 2). For a more detailed study of spiritual death see Lesson Thirty-five, Point V, 18.

2. *Resurrection from spiritual death.* In Eph. 2 we are told of being quickened and raised up from death in trespasses and sins. The Greek word for "quickened" is zoopoieo and means "to resurrect," "make alive," and "quicken." It is translated "made alive" in 1 Cor. 15:22, referring to the physical resurrection of

all men. It is translated “give life” in 2 Cor. 3:6; Gal. 3:21 and “quicken” in Jn. 5:21; 6:63; Rom. 4:16; 8:11; 1 Cor. 15:36, 45; 1 Tim. 6:13; 1 Pet. 3:18. Sinners are all considered spiritually dead even while they are physically alive (Eph. 2:1-10; Col. 2:12-13; 1 Tim. 5:6; Jude 12). When they are saved from sin and united to God again they are spiritually resurrected to walk in newness of life.

II. The Doctrine of Immortality

The words describing the eternal existence or a never dying condition of the soul and body are dealt with below. *They are used of both God and man as follows:*

1. *Immortal*. This word comes from the Greek word *aphthartos*, meaning “undecaying,” “not corruptible,” “immortal.” The word “immortal” is found only once in Scripture and is used of God (1 Tim. 1:17). This same Greek word is translated “not corruptible” in speaking of “the hidden man of the heart” and of the “spirit” of man in 1 Pet. 3:4, thus proving beyond doubt that the inner man is immortal (See also Ps. 22:26). It is translated “incorruptible” in referring to the eternal inheritance, and the crown that believers are to receive at the end of this life (1 Cor. 9:25; 1 Pet. 1:4). It is translated “incorruptible,” referring to the Word of God (1 Pet. 1:23) and of the resurrected bodies of saints (1 Cor. 15:52).

Thus, we can conclude that God, the Word of God, the soul and spirit of man, the future crown, the inheritance of saints, and the resurrected bodies of believers are all immortal and incorruptible. One can argue that the soul and spirit of man are not immortal, but if Peter said the hidden man of the heart or the spirit is not corruptible, that settles it for honest hearts. We have just as much right to argue that God is not immortal as to argue that the souls and spirits of human beings are not immortal. The same Greek word is used of both God and man and if it means “immortal” in one case, it does in the other. The Greek word literally means “undecaying in essence or continuance,” “not corruptible,” “immortal,” “incorruptible,” and “uncorruptible” and whatever this word is used with, that person or thing is immortal.

2. *Immortality*. This word is a translation of two Greek words, meaning the same as the Greek word in Point 1 above as follows:

> (1) *Aphtharsia* means “incorruptibility,” “unending existence,” “immortality,” “incorruption,” “sincerity.” It is translated “incorruption,” referring to the resurrected bodies of saints in 1 Cor. 15:42, 50, 53, 54. It is

translated “immortality,” referring to the life that saints get through the gospel (Rom. 2:7; 2 Tim. 1:10), “sincerity,” referring to the uncorruptness of the love of men to Christ (Eph. 6:24), and “incorruptness,” referring to immortality of the life that saints are to demonstrate before men (Titus 2:7).

(2) *Athanasia*, meaning “deathlessness” and “immortality.” It is used of God being immortal in body and of the bodies of the saints in the resurrection (1 Cor. 15:53-54; 1 Tim. 6:16). Twice this word is used of man’s future immortal body (1 Cor. 15:53-54) and once of God being the only immortal one (1 Tim. 6:16). This does not mean that He is the only one who has immortality of body, but that He is the Source and Giver of all such life to others. Angels have immortal bodies. Christ and the saints that have been resurrected with Him received immortal bodies (Mt. 27:52-53; 1 Cor. 15:20-23; Phil. 3:20-21; Rev. 1:18). All men will be raised from the dead to live conscious lives forever, both the righteous and the wicked, as we shall see in Point IV, below.

3. *Incorruption*. This word is from the Greek *aphtharsia* in Point 2, (I), above. It is used four times of the resurrected bodies of men (1 Cor. 15:42, 50, 53, 54).

4. *Incorruptible*. This word is from the Greek *aphthartos* in Point 1, above. It is used of “the resurrected bodies of men” (1 Cor. 15:52); “an incorruptible crown” (1 Cor. 9:25); “an incorruptible inheritance” (1 Pet. 1:4); and of “the incorruptible Word of God” (1 Pet. 1:23).

III. Biblical Proof of the Immorality of the Soul and Spirit

The Bible is very clear that the inner man made up of the soul and spirit is now immortal and will continue in a state of consciousness between death and resurrection and forever after the resurrection of the dead. *The following proves this beyond doubt:*

1. Plain statements in Scripture prove the immortality of the soul. Peter said that the inner man or the spirit of man is not corruptible: “But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a quiet spirit, which is in the sight of God of great price” (1 Pet. 3:4). In 1 Pet. 4:6 it is again stated by the apostle that all the dead live according to God in the spirit, proving that the inner man of everybody continues in consciousness like God. We have to believe this or else believe that God is unconscious. If men after

death continue to live according to God in their spirits, then they continue to be conscious like God.

David said of Christ, “For thou will not leave my soul in hell neither wilt thou suffer thine Holy One to see corruption” (Ps. 16:9-10). We know that the soul and spirit of Christ was alive and conscious while His body was in the grave. This is proven by the fact that He went and preached to the spirits in prison during that time, as we have seen in Lesson Eleven, Point VII, 6, (9). Also this is clear from the fact that Christ’s soul went into the lower parts and into the heart of the Earth (Mt. 12:40; Eph. 4:7-11) and His body was put in the grave on the surface of the Earth (Mt. 27:57-66). Certainly His grave was not in the center and in lower parts of the Earth. David said in Ps. 22:26 that the hearts of the saved “shall live forever.” The word for “heart” in this passage is used many times of the feelings, the will, and the mind and it refers to the inner man in this case.

The apostles made many statements proving men continue to live after death: “Who died for us, that, whether we wake [live in the body] or sleep [die or leave the body, Jas. 2:26], we shall live together with him” (1 Thess. 5:10). This plainly says that the saints who die physically will live together with Christ. This is in perfect harmony with 2 Cor. 5:6-9, “Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord . . . We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that whether present or absent, we may be accepted of him.” This proves that the inner man leaves the body at physical death and goes to be with the Lord who is not the God of the dead (the physical body, Jas. 2:26) but of the living (Mt. 22:23-33).

This same truth is clearly stated in Phil. 1:21-23, “For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: Nevertheless to abide in the flesh is more needful for you.” What gain would there be in physical death if the soul and spirit were dormant and lifeless and unconscious in the grave? How could the soul remain in the body in the grave and still depart from the body to be with Christ? Is Christ in the grave? Is the grave the place saints are to go in order to be with Him at physical death? How could this be far better if the soul is not conscious? How could the grave and total extinction of consciousness after death be far better than to remain in the flesh to win souls for Christ and to help the

saints live right? How could the inner man be absent from the body at death if it remained in the body and both went into the grave to be dormant until the resurrection?

Paul speaks of the outward man only as perishing and the inward man being renewed day by day and that the things that are seen [including the body] are temporal and the things that are not seen [including the soul and spirit] are eternal (2 Cor. 4:16-18). This certainly shows the difference between the outer man and the inner man and that one is temporary and the other is eternal. This shows the ever increasing law of death for the body until the soul separates from it at physical death and the ever increasing life of the soul which is eternal.

Paul in 1 Tim. 4:8 refers to a life after this one. This surely speaks of the life after the resurrection, for he makes it clear in other writings that the inner man leaves the body and goes to be with Christ, as we have seen above. He taught that men who continue in Christ until death had eternal life because they did not give up this life for sin (1 Cor. 15:2; Rom. 8:12-13; 1 Thess. 3:8; Gal. 6:7-8). He warns men that they have to fight the good fight of faith and lay hold on eternal life to be saved (1 Tim. 6:12; Titus 3:7). If it is possible to have eternal life, then there will be no period of cessation of life between death and resurrection except as to the body. The real saved person will continue to have eternal life after death or many Scriptures would be untrue (Jn. 3:16, 36; 5:24; 6:39-58; 10:27-29; 11:25-26; 14:19). John said that he that doeth the will of God abideth forever (1 Jn. 2:17). Others confirm the same thing, as we shall see below.

2. Only the body lies and sleeps in the dust until the resurrection. Physical death is the separation of the inner man from the outer man (Jas. 2:26). The body then is spoken of as going back to the dust again and as being asleep (Gen. 3:19; Mt. 9:24; Jn. 11:11; 1 Cor. 11:30; 15:6, 18, 20, 51; 1 Thess. 4:13-17). The spirit of a righteous man goes to Heaven (2 Cor. 5:6-9; Phil. 1:21-23; Heb. 12:23; Rev. 6:9-11). The spirit of the wicked man goes to Hell (Lk. 16:19-31; Isa. 14:9-15; Prov. 15:24; Ezek. 26:20; 31:14-18; 32:18-27).

3. Promises that the path of the just shines brighter until the perfect day prove the immortality of the soul (Prov. 4:18; Dan. 12:2-3). If there is to be a period of extinction of life these and other passages could not be true for there would not be constant glory into eternity.

4. Jesus said that God was not the God of the dead but of the living “for all live

unto him" (Lk. 20:38). All do not live physically unto Him so it must be that all live in their spirits unto him, as stated in 1 Pet. 3:4; 4:6. Jesus said of Himself, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die" (Jn. 11:25-26). This could not mean that they would never die physically for it is appointed unto men once to die and after this the judgment (Heb. 9:27). The above promise of never dying must refer to the life of the soul, thus proving that the soul is immortal. Jesus further taught the immortality of the soul when He stated that the soul cannot be killed by man like the body (Mt. 10:28). If the soul cannot be killed with the body, then the soul is immortal.

5. The existence of demons or disembodied spirits proves life after death. The demons are the spirits of the pre-Adamite races or of some persons other than Adam's race, for they are loose and cannot fully manifest themselves except they take possession of the bodies of men or beasts, as seen in Lesson Six. They are not the souls and spirits of human beings for they are confined either to Heaven or Hell at death. Therefore, since demons exist and continue alive after they leave their own bodies, then it proves that the souls and spirits of human beings can also continue in consciousness after death.

6. Souls are conscious after death, proving their immortality. Many statements that they continue to live after death are given in Point 1, above. Many concrete examples of souls being conscious after death are given in Scripture. The following are a few examples:

> (1) In Mt. 17:3 we have the case of Moses appearing with Christ, wearing clothes, talking with Christ, and being recognized by the disciples as the one who gave the law. He could not have been in his earthly body at that time for it had died and been in corruption for about 1,700 years (Deut. 34). He could not have had a glorified resurrected body at that time, for Christ had not yet become the first-fruits of all who had died (1 Cor. 15:23; Acts 3:26; Col. 1:18). Therefore, he had to have his spiritual body, as we have explained in Lesson Four, Point II, 1, and the last paragraph in Point II, 7.
>
> (2) The story of the rich man and Lazarus proves the consciousness of souls after death. Both were in a state of consciousness but they were in two separate places and states of being (Lk. 16:19-31). Some teach this is a parable, but it is not stated to be one and we have just as much right to teach that the statement in Lk. 16:18 about marriage and divorce is a parable as to

say that Lk. 16:19-31 is a parable. As we have seen in Lesson Thirty-one, there is a particular truth stated in connection with each New Testament parable. If there is no special point stated that a story illustrates, then it is not a parable but a historical record. So in Lk. 16:19-31, there is no particular point or points illustrated by this story so it must be a real happening in the lives of two beggars, showing the true condition of life after death by the actual experience of two men from two different stations in life. One begged for a living during his life but was righteous enough to be saved in the end of life and go to a place of comfort to await the resurrection of the body. The other begged in the next life because he was ungodly and unmerciful. He died in his sins and went to Hell, or a place of torment, to await the resurrection of the body and to be judged and cast into the eternal Hell. Even if this true happening was used by Jesus as a parable it would still be the actual experiences of two men who lived, died, and went to two different places after death. Jesus did not use lies to illustrate truths as do some men today. However, since there are no points illustrated by this historical record of two experiences of life here and hereafter we should not try to prove the story is a parable.

Jesus said “There was” and if these men did not live and these things did not happen to them, then He told a lie just like others who speak falsehoods. Since He knew no sin, neither was guile found in His mouth, we have all the right in the world to believe that He was relating the true experiences of two men. This story plainly reveals consciousness after death. The poor beggar was in comfort where there was water and other comforts, and the rich beggar was in torment in literal fire. He had a tongue, eyes, speech, compassion, feelings, memory, and other faculties that prove he had his soul (the feelings) and his spirit (that which knows) in Hell. Lazarus also had his own form and other soul and spirit realities that caused him to be recognized by the rich man as the one who was laid at his gate full of sores during his life on Earth.

Nothing is clearer in Scripture than the realities of full consciousness after death, some are in comfort and others in torment. As we have explained in Lesson Four, Point II, 7, the soul after leaving the body is just as real as the outer man and can wear clothes, feel, think, speak, remember, and act and be seen just as much as it did while in the body.

(3) Christ was conscious the three days his body was in the grave, as proven

in Point I above. The penitent thief also was conscious and went with Christ into Paradise into the heart of the Earth (Lk. 23:43). Stephen prayed for Christ to receive his spirit when he died. Christ did not receive the body of Stephen for the disciples buried it (Acts 7:59; 8:2).

(4) The spirits of just men are spoken of as being in Heaven (Heb. 12:23). John saw under the altar in Heaven the souls of the first tribulation martyrs (Rev. 6:9-11). They had been given robes to wear and were fully conscious, as is clear in this passage. They were told to rest yet for a little season until the other tribulation saints are killed as they themselves had been, then vengeance would be taken on those who had killed them on Earth.

These should be enough examples to prove that the souls and spirits of men after leaving the bodies are fully conscious and that they are immortal.

7. The nature of souls prove them to be immortal. They are real spiritual bodies, as we have proven in Lesson Four, Point II, 1, and 7. Souls and spirits are spiritual parts of men and as such they are not subject to mortal decay as is the body. They are as spiritual as God, angels, and demons and are just as eternal. (See Lesson Six for a study of spirits.)

8. The intermediate state or the places where souls go between death and resurrection prove the immortality of the inner man, as we shall see in Point V, below.

9. The doctrine of eternal life in Scripture proves the immortality of the soul. Eternal life is to know God and Jesus Christ (Jn. 17:3). Scientists claim that perfect correspondence would be perfect life and that if there were no changes in the environment but such as the organism had adapted changes to meet, and if it could never fail in the efficiency with which it met them, there would be eternal knowledge and therefore eternal life. This is similar to the claim of Jesus, that eternal life was to know or to experience God and Jesus Christ whom He had sent. It is entirely possible for every man to know and to experience God and His Son, to have perfect correspondence with them, and to have absolute power to make the necessary changes in adapting the spiritual life to the eternal life of God in Christ. This is true immortality and true eternal life. The soul and spirit now are being changed into the same image of Christ from glory to glory and from faith to faith by the Holy Spirit (2 Cor. 3:18; Rom. 1:16-17).

The claim of Christianity and the Bible is that there are certain organisms that possess eternal life. All men who believe in Christ and are made new creatures by the new birth possess eternal life, according to Jn. 3:16, 36; 5:24; 6:39-58; 10:27-29; 11:25-26; 14:19; 1 Jn. 2:24-25; 1 Tim. 6:12. They have passed from death unto life (1 Jn. 3:14-15). This life is in Jesus Christ (1 Jn. 5:11-13). This Christian conception of eternal life is in perfect harmony with science, as defined above. Both the Bible and science unfold the principle according to which life is high or low, long or short. They both define the condition under which an organism will never die and they show why they live and why they die. The condition of perpetual and perfect life is perfect correspondence to the eternal God. Conditions necessary to have eternal life do not exist in the natural world, but in the spiritual, for that which is spiritual is eternal (2 Cor. 4:18).

It is a well-known fact that there are degrees of life; that is, some lives have more and fuller correspondence with environment than others. For example, an amoebae, a gelatinous piece of matter, can only communicate with the smallest era of environment. An insect in virtue of its more complex structure, corresponds with a wider area and environment. It has more life than an amoebae because it is a higher animal. Fish, birds, reptiles, and beasts have more and longer lives than does an insect because they are higher type animals and because they have a wider correspondence with creation as a whole.

Man is more varied in his make-up and is capable of correspondence and association with all parts of creation and is even capable of knowing the Creator and of being in perfect harmony with Him eternally. He is the highest type of creature and life than all the rest of creation under him. He is capable of perfect and eternal correspondence with the eternal Creator. Thus the law of life varies with the degree of correspondence or relationship to other parts of creation and with the Creator. This law of life according to the degree of correspondence to God and His creation holds true to the minutest form of life to the highest type of living things. Life becomes fuller, richer, and more sensitive and responsive from the lowest to the highest form of life, depending upon relationship to God and His creation.

When creatures are taken out of their native environment they die. For example, a fish taken out of water will die. A bird fallen into the water will soon die because it is not a water animal. A fish if put back in the water will revive and a bird taken out of the water will live again. Higher forms of life can maintain life longer than the lower forms due to the powers of adaptation and the increased

powers to master their environment. There are even higher powers over which they have no control and when they are overcome by these powers they must die. Man was given dominion over all creation and had he remained master of all things he would have continued to live forever. Satan, evil spirits, and sin, got the mastery over him and he had to die. Christ came to bring complete mastery over these powers and to annul death so that men can live forever again. Where there is perfect correspondence with the eternal God, man has everlasting life. Eternal correspondence and relationship with the eternal God brings eternal life. When man passes beyond the finite and the material where his life does not depend upon these things he enters into the infinite, spiritual, and the eternal. Because of this correspondence with the spiritual and the eternal he can live forever. Such a life in the spiritual world possesses the elements of eternity, provided that this spiritual life is maintained and not broken by sin.

To know and to experience God eternally is eternal life. To know and experience Him for a time is only temporary life. If anything arises that causes life to be cut off from God, then life ceases and death results. To know God is to conform to Him, and to conform to Him is perfect environment, and perfect, uninterrupted environment is eternal life. Eternal life is not prolonged existence or indefinite continuance of being, for all the wicked have this, but it is to know and to experience God and share with Him in the eternal and infinite environment. This life is only in God's Son and hence those out of Christ do not possess eternal life even though they exist forever (1 Jn. 5:11-12). Thus everlasting life has nothing to do with everlasting existence. True life consists of true and perfect environment and blessing for which man was created. When man fails in the purpose for which he was created, he is not truly living and it is not normal. Man was created to live in perfect harmony with God in perfect environment and he would have lived this way if sin had not separated him from this created purpose. In Christ, man is restored to this state and he may continue this way forever or he may commit sin and once again be cut off from this perfect environment and lose eternal life.

Since eternal life consists in knowing God, the more one knows Him the more he truly lives. This is why knowledge is stressed in many Scriptures as being essential to higher and better living in the spiritual world. When man knew only good he was not sinful. When he got to know evil he became a sinner (Gen. 2:17). Men must know the truth before it can set them free from sin, sickness, and poverty (Jn. 8:32; Rom. 6:14-23). We now know in part and we have life in part, but when we shall know as we are known we shall have perfect, full, and

complete life (1 Cor. 13:9-12). Men who know God keep His commandments (1 Jn. 2:3-5). The saved are commanded to increase in the knowledge of God in order to have increased life (Phil. 1:9; Col. 1:9-10; 3:10; 2 Pet. 1:1-8; 3:18). No man can live in or enjoy a realm of which he has no knowledge. In the next age the knowledge of the Lord will cover the Earth as the waters cover the sea (Isa. 11:9).

According to our knowledge we can conform to the will of God. Of all creatures on Earth, man is capable of full consciousness with God and knowledge of His will and life, hence he is the only creature that attains to real and lasting life in Christ. It is the spiritual life that is eternal because it knows God and lives eternally with Him. Christ came to give life—real, literal, spiritual, and eternal life and one has this life when he has Christ and he loses it when he loses Christ by sin, as proven in Lesson Thirty-five, Point IV. The truth is that if one is to inherit eternal life he must cultivate correspondence with the Eternal. If he ceases to do this then he reverts back to death (Rom. 8:12-13; Jas. 5:19-20; Ezek. 18:4). When one rejects the knowledge of God and goes back into sin contrary to that knowledge, he again becomes ignorant of God (Rom. 1:18-32). One must walk in the light to stay in the light and to have his path get brighter and when he turns his back on the light he goes again into darkness (1 Jn. 1:7). Eternal life demands eternal environment and this life cannot be maintained otherwise.

10. Many other proofs of the immortality of the soul will be given in other arguments below concerning the state of the dead and the future immortality of the body.

IV. Biblical Proof of the Future Immortality of the Body

The following arguments prove the future immortality of the body. The inner man is now immortal, as we have seen above, but the body is mortal and will go back to dust again until the resurrection when it will be raised to deathlessness and will continue in a state of comfort and bliss or in a state of torment forever.

1. The doctrine of immortality of the body has never been disproved. We have more facts and statements to prove the future immortality of the body than we have to prove what life is, what odor is, or what ether is. Many problems of life cannot be answered nearly as definitely as the immortality of man. It is a law of logic that an assumed believable faith not discredited or disproved has a right to

be. For example, if I believe in God and immortality and you do not, which has a better right to exist, my faith or your unbelief. You cannot prove there is no God and no immortality, but I can prove both. Faith in God and immortality is native to the soul. It has a right to be and to grow in the human conscience because it is true. It comes from God, from His Word, and from nature so it must be a reality.

The belief in immortality of the body has a right to be just as much as the little flower, the insect, or anything that exists has a right to exist. Immortality grows in the human heart and is firmly imbedded in people of all nations in all lands. This could not be so if it had no right to be. Nature has a right to exist because it was created to exist and since belief in immortality exists in all moral creatures and since there are many thousands of actual demonstrations and illustrations of it in nature it must be true.

The longing of the soul for continued life in the body proves there is life in the future that beckons it. The yearning of the soul for immortality of the body proves that it will be immortal or there would be no constant yearning for it. No faculty of the soul can long for something that is not in existence or that is not possible to have. This passion for a longer as well as a future life was created in man by God and it is a foretaste or a prophecy of that which shall satisfy man in due time. Nature makes nothing in vain and God did not create anything without a purpose so as to conform to its environment.

2. Universal belief of man proves that he will get immortality of the body. If such belief is natural to man and part of his creative make-up, it must be true or God would not have created it as part of man. Even the ungodly expect continued existence forever and they look forward with dread to the judgment and the future life. Relics found in graves of past ages prove that men expected a future life. Indians expected a happy hunting ground and they buried arrowheads and vessels with the dead. The Greeks put a silver obolus in the mouth of the dead to pay passage to the next life. The Egyptians furnished the corpse with the Book of the Dead, the prayer he is to offer, and the chart of the journey to the unseen world. The Gauls loaned money on the grounds that it was to be paid back in the next world. The Norsemen buried the horse and armour for the dead to ride in triumph in the next world. Judaism had its Paradise, and Christianity and the Bible plainly teach a future life of both the righteous and the wicked. The Hindu expects innumerable incarnations until he reaches the highest form of life, which he looks forward to. Other peoples of all lands and ages have had their tokens of faith in a future life, so it is not a recent and local idea in the

hearts of men.

3. Testimonies of the dying saved and unsaved prove life after death. Many thousands of testimonies at the time of death demonstrate faith in a future and eternal existence. The righteous have been shown the glories of the world to come, and the wicked have seen Hell and experienced the torment of the damned in the dying hour.

Testimonies of Dying Infidels and Wicked Men

(1) *Sir Francis Newport* was trained in early life to understand the great truths of the Gospel, and while in early manhood it was hoped that he would become an ornament and a blessing to his family and the nation, the result was far otherwise. He fell into company that corrupted his principles and morals. He became an avowed infidel, and a life of dissipation brought on a disease that was incurable. When he felt he must die . . . he exclaimed as follows: “Whence this war in my heart? What argument is there now to assist me against matters of fact? Do I assert that there is no Hell, when I feel one in my bosom? Am I certain that there is no after retribution when I feel present judgment? . . Wretch that I am, whither shall I flee from this breast?”

An infidel companion tried to dispel his thoughts, to whom he replied, “That there is a God I know, because I continually feel the effects of His wrath; that there is a Hell I am equally certain, having received an earnest of my inheritance there already in my breast; that there is a natural conscience I now feel with horror and amazement, being continually upbraided by it with my impieties, and all my iniquities, and all my sins brought to my remembrance . . . O that I was to lie upon the fire that never is quenched a thousand years, to purchase the favour of God, and be reunited to Him again! But it is a fruitless wish. Millions of millions of years will bring me no nearer to the end of my torments than one poor hour. O eternity, eternity! Who can discover the abyss of eternity? Who can paraphrase upon these words—forever and ever?”

As his mental distress and bodily disease were hurrying him into eternity he was asked if he would have prayers offered in his behalf. He turned his face and exclaimed, “Tigers and monsters! are ye also become devils to torment me? Would you give me prospect of Heaven to make my Hell more

intolerable?”

Soon after, his voice was failing, and uttering a groan of inexpressible horror, he cried out, “Oh, the insufferable pangs of Hell!” and died at once, dropping into the very woe of which God gave him such an earnest, to be a constant warning to multitudes of careless sinners.

(2) The infidel, *Voltaire*, feeling the stroke that he realized must terminate in death, was overpowered with remorse. He at once sent for the priest and wanted to be reconciled with the Church. His infidel flatterers hastened to his chamber to prevent his recantation, but it was only to witness his ignominy and their own. He cursed them to their faces; and, as his distress was increased by their presence, he repeatedly and loudly exclaimed, “Begone! It is you who have brought me to my present condition. Leave me I say, begone!”

Hoping to allay his anguish by a written recantation, he had it prepared, signed it and saw it witnessed, but it was all unavailing. For two months he was tortured with such an agony as led him at times to gnash his teeth in impotent rage against God and man. At other times in plaintive accents, he would plead, “O Christ! O Lord Jesus!” Then turning his face he would cry out, “I must die—abandoned of God and of men!”

As his end drew near, his condition became so frightful that his infidel associates were afraid to approach his bedside. Still they guarded the door, that others might not know how awfully an infidel was compelled to die. Even his nurse repeatedly said, “For all the wealth of Europe I would never see another infidel die. It was a scene of horror that lies beyond all exaggeration.”

(3) *Thomas Paine* was born at Thedford, England, in 1737. He is widely known by his connection with the American and French Revolutions and by his infidel writings.

During the session of the French Convention, Paine composed his infidel work Age of Reason, by which his name has gained an unenviable notoriety, and after the alteration of political circumstances in France he returned to America and there dragged out a miserable existence, indebted in his last illness for acts of charity to disciples of the very religion that he

had opposed.

Bishop Fenwick says: “A short time before Paine died I was sent for by him. A decent elderly looking woman showed us into the parlor. ‘Gentlemen,’ said the lady, ‘I really wish you may succeed with Mr. Paine, for he is laboring under great distress of mind, ever since he was told by his physician that he cannot possibly live and must die shortly. He is truly to be pitied. His cries, when left alone, are heart-rending. “O Lord, help me!” he will exclaim during his paroxysms of distress; “God help me! Jesus Christ, help me!”—repeating these expressions in a tone of voice that would alarm the house. Sometimes he will say, “O, God! What have I done to suffer so much?” Then shortly after, “but there is no God”; and then again, “Yet, if there be, what would become of me hereafter?” Thus he will continue for some time, then suddenly he will scream as if in terror and agony, and call for me by my name. On one occasion I inquired what he wanted. “Stay with me,” he replied, “for God’s sake! for I cannot bear to be left alone.” Then said he, when I told him I could not always be in the room, “Send even a child to stay with me, for it is hell to be left alone.” I never saw a more unhappy, a more forsaken man.’ “

Among the last utterances that fell upon the ears of the attendants of this dying infidel, and which have been recorded in history, were the words, “My God, my God, why hast thou forsaken me?”

(4) *David Hume*, the deistic philosopher and historian, was born at Edinburgh in 1711. In 1762 he published his work, Natural Religion. Much of his time was spent in France, where he found many kindred spirits as vile and depraved as himself. He died in Edinburgh in 1776, aged 65 years.

The following account was published in Edinburgh where he died. About the end of 1776, a few months after the historian’s death, a respectable looking woman, dressed in black, got into the Haddington stage-coach while passing through Edinburgh. The conversation among the passengers, which had been interrupted for a few minutes, was speedily resumed, which the lady soon found to be regarding the state of mind that persons were in at the prospect of death. A reference was made in defense of infidels, to the death of Hume as not only happy and tranquil, but mingled with gaiety and humor. To this the lady said, “Sir, you know nothing about it; I could tell you another tale. Sir, I was Mr. Hume’s housekeeper for many years, I was

with him in his last moments; and the mourning I now wear is a present from his relatives for my attention to him on his death bed; and happy would I have been if I could have borne my testimony to the mistaken opinion that has gone abroad of his peaceful and composed end. I have, sir, never till this hour, opened my mouth on this subject but I think it a pity the world should be kept in the dark on so interesting a topic. It is true, sir, that when Mr. Hume's friends were with him, he was cheerful and seemed quite unconcerned about his approaching fate; nay, frequently spoke of it to them in a jocular and playful way; but when he was alone, the scene was very different; he was anything but composed, his mental agitation was so great at times as to occasion his whole bed to shake. And he would not allow the candles to be put out during the night, nor would he be left alone for a minute, as I had always to ring the bell for one of the servants to be in the room before he would allow me to leave it. He struggled hard to appear composed, even before me, but to one who attended his bedside for so many days and nights, and witnessed his disturbed workings—who frequently heard his involuntary breathings of remorse and frightful startings, it was no difficult matter to determine that all was not right within. This continued and increased until he became insensible. I hope to God I shall never witness a similar scene."

(5) The infidel *Altamont's* frightful death has been recorded by Dr. Young as follows: "The sad evening before the death of the noble youth, I was with him. No one was present but his physician and an intimate friend whom he loved and whom he had ruined. At my coming in he said, 'You and the physician are come too late. I have neither life nor hope. You both aim at miracles. You would raise the dead! . . . I have been too strong for omnipotence! I have plucked down ruin!' I said, 'The blessed Redeemer—.' 'Hold! hold! you wound me! That is the rock on which I split—I denied His name!'

"Soon after, I proposed prayer—'Pray, you that can. I never prayed. I cannot pray— nor need I. Is not Heaven on my side already? It closes with my conscience. Its severest strokes but second my own.' Observing that his friend was much touched at this, even to tears, with a most affectionate look, Altamont said: 'Keep those tears for thyself; I have undone thee—dost thou weep for me? That is cruel. What can pain me more?'

"Here his friend, too much affected, would have left him. 'No stay—that

thou mayest hope: therefore hear me. How madly I have talked! How madly thou hast listened and believed. But look on my present state, as a full answer to thee and to myself. This body is all weakness and pain; but my soul, as if stung up by torment to greater strength and spirit, is full powerful to reason, full mighty to offer. And that which thus triumphs within the jaws of immortality is, doubtless, immortal. And as for a deity, nothing less than an Almighty could inflict what I feel.

" 'I have not long to speak, my much injured friend; my soul, as my body, lies in ruins, in scattered fragments of broken thought. Remorse for the past throws my thought on the future. Worse dread of the future strikes it back on the past. I turn and turn and find no ray. Didst thou feel half the mountain that is on me, thou wouldst struggle with the martyr for his sake, and bless Heaven for the flames; that is not an everlasting flame; that is not an unquenchable fire.'

"With what an eye of distraction, what a face of despair, he cried out, 'My principles have poisoned my friend; my extravagances have beggared my boys; my unkindness has murdered my wife! And is there another Hell? Oh! Thou blasphemed, yet indulgent, Lord God, Hell itself is a refuge, if it hid me from Thy frown!'

"Soon after his understanding failed, his terrified imagination uttered horrors not to be repeated, or ever forgotten."

(6) *The daughter of Ethan Allen*, the noted infidel, said to him in her dying hour, "You will bury me, father, by the side of my mother, for that was her dying request. But, father, you and mother did not agree on religion. Mother often spoke to me of the blessed Savior who died for us all. She used to pray for both you and me, that the Savior might be our friend, and that we might all see Him as our Savior, when He sits enthroned in His glory. I don't feel that I can go alone through the dark valley of the shadow of death. Now, tell me, father, whom shall I follow, you or mother? Shall I reject Christ, as you have taught me, or shall I accept Him, as He was my mother's friend in the hour of her great sorrow?"

There was an honest heart beneath that rough exterior. Though tears nearly choked his utterance, the old soldier said:

"My child, cling to your mother's Savior; she was right. I'll try to follow you to that blessed abode."

(7) The atheist, *Thomas Hobbes*, said in his dying hour, "I am about to take a leap in the dark. I shall be glad to find a hole to creep out of the world at."

(8) *Sir John Mason*, privy-counselor to four kings and queens, said in his dying hour, "I have lived to see five sovereigns, and have been privy-counselor to four of them. I have seen the most remarkable things in foreign parts, and have been present at most state transactions for the last thirty years; and I have learned from the experience of so many years that seriousness is the greatest wisdom, temperance the best physic, and a good conscience the best estate. And were I to live again, I would change the court for a cloister, my privy-counselor's bustle for a hermit's retirement, and the whole life I have lived in the palace for an hour's enjoyment of God in the chapel. All things now forsake me, except my God, my duty and my prayers."

Testimonies of the Dying Saved Men

When we consider the above testimonies of the dying infidels we can say like Balaam of old, "Let me die the death of the righteous, and let my last end be like his!" (Num. 23:10). *The following are a few testimonies of the glorious death of the righteous:*

(1) Characters of the Bible many times died giving prophecies and seeing visions. Of Abraham, Isaac, and Jacob we read they were gathered to their fathers in peace. Jacob, David, and others prophesied in their dying hours (Gen. 49; 1 Ki. 2). Moses spoke the whole book of Deuteronomy on his dying day (Deut. 1:3; 31:2; 32:48-52; 34:1-12). Joshua admonished Israel on his death bed (Josh. 24). Stephen saw a vision of God and Christ and fell asleep (Acts 7:56-60). The dying words of men in the New Testament reveal the same glorious triumph in death. Concerning Stephen we read, "But he, being full of the Holy Ghost, looked steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God . . . And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said

this, he fell asleep" (Acts 7:54-60).

The Apostle Paul said, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give to me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:6-8).

The Apostle Peter said, "Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me" (2 Pet. 1:13-14).

In contrast to the way saved men in Scripture have died, some of the wicked in the Bible have died horrible deaths (Num. 16:30; 1 Sam. 25:38; Jer. 16:3, 4; Ezek. 28:8-10; Amos 9:10; Lk. 12:20; Acts 5:1-10; Acts 12:20-24).

(2) Frances E. Willard said, "I have crept in with Mother and it is the same beautiful world and the same people . . . How beautiful it is to be with God."

(3) Augustus M. Toplady, author of the old hymn, "Rock of Ages," said, "O, what delights! Who can fathom the joys of the third heaven? What a bright sunshine has been spread around me! I have not words to express it. I know it cannot be long now till my Savior will come for me, for surely no mortal man can live," and bursting into a flood of tears as he continued, "after glories that God has manifested to my soul. All is light, light, light—the brightness of His own glory. O come, Lord Jesus, come; come quickly."

(4) Matthew Henry, the Great Commentator, said, "You have been used to take notice of the sayings of dying men—this is mine: That a life spent in the service of God, and communion with Him, is the most comfortable and pleasant life that one can live in the present world."

(5) The last words of John Wesley were, "The best of all is, God is with us . . . We thank Thee, O Lord, for these and all Thy mercies, bless the Church and king, grant us truth and peace, through Jesus Christ our Lord . . . The clouds drop fatness. The Lord is with us; the God of Jacob is our refuge."

(6) Testimonies of other dying saints are: “I shall soon be with Jesus. Perhaps I am too anxious. Can this be death? Why, it’s better than living! Tell them I die happy in Jesus.” “Rest, happiness and peace forever.” “It is sweet to die.” “Oh! how beautiful. The opening heavens around me shine.” “Glory to God, I see the heavens open before me.” “What shall I say? Christ is altogether lovely; His glorious angels are come for me.” “My mansion is all ready.” “Now I go home into paradise.” “How bright the room; how full of angels.” “They sing! The angels sing!” “Is this dying? No, it is sweet living.” “I am not afraid to look death in the face.” “I have done with darkness forever.” “I see Jesus.” “I will soon be gone, but do not weep for me. I am going home to glory.” “I have no desire to recover—I would rather depart and be with Christ.” “Eternity rolls up before me like a sea of glory, and so near.” “The sun is setting, mine is rising. I go from this bed to a crown. Farewell.”

4. Natural laws demand immortality of the body. In nature there are literally hundreds of thousands of creations that prophesy and proclaim a resurrection and a future life. Paul said, “the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse” (Rom. 1:20). If the invisible things are clearly seen by the visible things this means that immortality and the invisible life are clearly illustrated in nature. In the Fall, nature seems to die and pass through the grave of winter. Nature is not dead. She only sleeps until the resurrection in the spring when nearly 100,000 plants rise again from growing seeds. Each seed contains the doctrine of the resurrection and future life. Paul proved this again when He used the seeds to illustrate the fact and method of the resurrection of the dead bodies of men who sleep until the springtime of the future life when the dead will come forth to new and everlasting life in bodies that will never die again (1 Cor. 15:35-58).

Each seed contains its own individuality and peculiar nature. In the resurrection of seeds, everyone reproduces after his own kind. A seed may lie for thousands of years and never reproduce. It may be marred beyond recognition but if sown it will in its resurrection reproduce perfect grains just like the one that is sown and dies. Paul said, “So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption” (1 Cor. 15:35-58). No seed reproduces or is resurrected to bring forth fruit until it dies (Jn. 12:24). The bad and poisonous seeds reproduce the same as the good. So in the resurrection of men, “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" (Jn. 5:28-29).

The difference between seeds and men is this, seeds were created to reproduce themselves eternally for the sustaining of life on this planet, while men were made to live forever without death provided they had not sinned. It is only appointed unto men once to die and after this a resurrection to judgment and eternal life or damnation (Heb. 9:27; Rev. 20:11-15). The life germs in seeds are eternal and continue to multiply forever. How much more eternal and continuous is the life of God's highest creation—man.

5. Death is a blunder and an abortion if there is no immortality of the body. There is no need to argue that death is real. The fact that men die proves it. God appointed death because of sin (Heb. 9:27). The vindication of God as a Perfect Worker and a Just Judge requires life after death. The present life is too brief to finish life's work or to receive justice and meet opportunities that come. Men merely begin their life's work and have to leave it largely undone. Thousands die in infancy before starting in life. What incompleteness and what a waste of life if death ends all! Without life after death, the present life is a mockery, an incompleteness, and an infinite series of abortions. But with the wonderful hope of immortality to enter fully into life's work and eternal plans, all the riddles of existence can be explained. With Paul we can say, "If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. 15:19).

Justice demands that all men live again that they might receive the things done in the body, whether they be good or bad (Mt. 10:41-42; 16:27; 19:28-30; Rom. 14:10; 1 Cor. 3:11-15; 2 Cor. 5:9-10; Heb. 9:27; Rev. 20:11-15). Mere extinction of being would not be justice nor would it be the proper penalty, nor would it permit degrees of punishment corresponding to degrees of guilt as taught in Scripture (Mt. 10:15; 11:22; 12:41; 16:27; 23:14; Mk. 6:11; 12:40; Lk. 10:14; 11:31-32; 20:47; etc.). If punishment was extinction of being then all will be punished alike and this is contrary to these Scriptures which state that there are degrees of punishment according to deeds done. Degrees of guilt demand immortality of the body as well as of the soul of the wicked, just as obedience to God demands life for the saints to enjoy the fruits of their works. If death ends all, then the conscience and the Bible has told more lies than they have ever accused men of telling. The conscience and religion are both a cheat and a farce if men will not meet justice after death. If man is not to be immortal, God is not just.

6. Spiritual laws prove immortality of the body. The soul and spirit are the parts of man which know, reason, and make one conscious of the things about him. By the faculties of the soul and spirit, man knows there is immortality. Everything this side of the brute creation longs for and wants to know about immortality. Man is the only creature that has faculties capable of God-consciousness, prayer, rational speech, reason, self-consciousness and spiritual correspondence with the Eternal God. Any creature less than man has none of these faculties. Right here is the line of demarcation between man and beast. There is something in man that makes him different from every other creature. This is proven by the Bible as well as by observation and experience. Things are true not altogether because they are referred to in the Bible, but it gives us greater faith and grounds for that faith when they are in the Bible. And it certainly should add to our faith in the Bible when we find it is always in perfect harmony with all facts of nature.

If the universe exists only for itself, it is abnormal and a deviation from the common rule of all creation as demonstrated in nature. If it exists for anything less than itself, it is a waste. If it exists for anything greater than itself, what is that something? The answer is that it exists to glorify God by carrying out the purpose for which it was created. Man was given dominion on this planet to rule it for God forever. He was created to be an eternal creature in order to rule forever for God. Man’s Fall and continued sin does not do away with God’s eternal plan. It only postpones the operation of the plan until the restitution of all things. Then man will become eternal in body and will rule forever, as we shall see in Lesson Forty-nine through Fifty-two.

Why is it that man of all creation is a religious creature? Why is it that religion can make something out of the lowest man in the depths of sin and depravity? It is because there is something in man that beasts do not have, and that something is God-likeness in soul and spirit. Man has spiritual faculties, reason, and consciousness that causes him to know that he is immortal and will live forever in union with God or in banishment from God because of rebellion.

This belief and consciousness of immortality in man has made him great and has raised him from the lowest cannibalism and paganism to the highest attainments in civilization. Such faith has accomplished this time and time again as is recorded in the pages of history. It has created the finest literature, the best arts, and the most beautiful pictures in the world. It has inspired men to attain to the highest achievements in life. For this faith Christ came and conquered death, Hell, and the grave and brought life and immortality to light for the body so that

it could live again and exist forever with the immortal soul and spirit as God originally intended (Jn. 11:25-26; 14:19; Col. 2:14-16; 2 Tim. 1:10; Heb. 2:14-15; 1 Cor. 15).

Reason alone finds in man himself the basis for faith in immortality. Such faith is native to him and it is as infallible in guiding man into future and eternal living as nature guides the animals by inherent instinct. Nature never makes a blunder and there is not an instance where nature has deceived her children. Nature therefore does not make blunders or misguide man when it constantly affirms to him that his soul and spirit are immortal and his body is going to be raised to immortality. Man is not a creature limited to the body as is clearly demonstrated by the inner man leaving the body at physical death. It continues on and on into all eternity.

Man's spiritual life is eternal, guided by spiritual laws that reveal and declare to him that he will meet his thoughts, acts, and deeds again and give account to God for his stewardship. The brute reaches its limit of thinking but man's thoughts know no bounds. He reaches out into eternity and communes with God and fellowships eternal beings. Man has thoughts, opinions, motives, ideas, attractions, feelings, hungerings, and other mystic powers that constantly testify of faith in immortality. If one of man's faculties becomes warped and says it does not believe in immortality and the other faculties affirm that there is, on which side is the greatest weight of evidence? If a few men become depraved and unreasonable enough to deny immortality and the rest do believe in it, where is the weight of evidence?

Because frost kills the swelling buds is no proof that the trees will not bloom again, so if man does die that is no proof that he is extinct. He will live again in the resurrection bodily and continue to live in soul and spirit after the inner man leaves the body. This cannot be disproved, and it has been proven in manifold ways so it must be true. Immortality is not a Christian dogma just because Christ brought life and immortality to light through the gospel. Peoples of all nations have demonstrated their faith in the universal, reasonable, and natural belief in a future life. This proves that all men have that hope within their breasts.

If it is true that man survives death and will have to live in two worlds, it certainly will pay all sane men to prepare to live in the next life. If men will obey their own conscience in this matter their lives will be purged of unlawful passions, motives, and plans. Their lives will become godly, reverent, tender,

kind, patient, loving, merciful, and hopeful. Their future will be assured if they will conform to the gospel and live for the future.

Reason cannot tolerate any thought but a future life where all inequalities and injustice will be made right. For example, the ungodly steal, cheat, and get gain by every conceivable means and live off of the labour and ignorance of the poor. The brewer lives off the society which he has damned by his product. Thousands of poor wash women are robbed and forced to support him. The painted wreck of a mistress lives in pleasure and sin and the virtuous girl toils in the sweatshop and denies herself of pleasures because she has a hope of the future. Life is so inequitable and changeable. The wicked take advantage of the righteous and thousands cry for help and yet they refuse to break God's laws to get revenge.

It cannot be that death ends all. Reason and justice cry out against such a theory. Such is contrary to all truth. If death ends all, then folly and crime are chargeable to the Maker of the universe. There is bound to be another life where justice will be meted out to all alike and where all things will continue in perfection and sinlessness. Therefore, immortality is reasonable and natural and in accord with spiritual and natural laws.

7. The brevity of life demands immortality of the body. Life is too short for the development of the capacity with which man is endowed. The works of man outlive him and if he should live no more, then his works would be greater than what he is and this is unreasonable to believe. Everything in creation and nature is contrary to this idea. Does the life of the flowers cease to exist in the future because they died for the winter? Shall the leaves outlive the tree or prove that the tree is forever dead because they Fall? Shall seeds be powerless to reproduce if death comes to the trees? Shall the works of man's hands be more eternal than he is himself? That would be a creative blunder and a moral monstrosity. The brevity of life demands that man live again to correspond with his own creative make-up

8. Man's greatness demands immortality of the body. Elephants live hundreds of years, trees thousands of years, and other parts of creation lower than man exist eternally. Shall we accuse God of creating and running a world out of balance? Shall we accuse Him of creating the highest type of creation to live lesser than the lower? Shall we accuse Him of making the moral and spiritual creations to live infinitely less than the brute, vegetable, and mineral creations? This, too, would be a blunder and a moral monstrosity. It would condemn the Creator and

insult man. This cannot be. There must be another life for all men, and this the Bible teaches throughout. Man must live forever because of his greatness (1 Cor. 15:19-23; Jn. 11:24-25; 14:19). Man would have lived forever had he not sinned. He will live again forever in the resurrection of the dead.

9. The universal human desire demands immortality of the body. The desire for a future life is in every man and it must be satisfied. Even the lowest of rebels against God long for a better and longer life. God has made hungers in the human breast and also each has a corresponding satisfaction such as: water for thirst; food for hunger; friends for social nature; home for homesickness; God for spiritual hunger; and immortality for the desire for future life. We accept justice and believe in it because of universal conscience. Why not accept the belief in immortality because of universal hunger for it? Where did this faith come from if not of God? If you should find a dog yearning for eternal life, thinking about it, and reasoning how to get it, you would say that the dog has a higher nature and a spiritual faculty that you never dreamed it had. Take away the yearning and the spiritual faculties of men and he will be like a dog and will end like one.

No man of sound mind will reason that he is not of a higher nature than a dog and that he is not capable of higher and spiritual things of which the dog is incapable. After all the reasonings and arguments of men who seek to hide their sins by denying conscience and immortality, we still have the immortal soul left and the conscience to dictate to us the illogic and insanity of such reasoning. Man himself is left and man is a fact. He is an eternal creature, created of God, leaving his body only for a time until the day of reckoning because of his sin and rebellion. Thus, the desire for immortality not only demands it, but guarantees it.

10. Moral nature in man demands immortality of the body. No man can explain the origin of moral nature and moral obligation apart from the truth of immortality. Moral nature demands a set of laws and a future reward or punishment for obedience or disobedience respectively. History records that nations whom have believed in immortality have moved onward and upward and those that have denied it have moved backward and downward. The increase of intelligence has brought human greatness as well as other improvements. However, it is not intellectual development alone that causes greatness, but it is this in conjunction with moral development in the lives of the common man. Egypt, Greece, and other empires prove this. When they reached the highest peak of their intellectual development, and failed to develop the morals, they

fell. Paul states this to be a fact in Rom. 1:16-32. We must not only have mentality, but morality, if any nation is long to endure. Our moral nature affirms in a thousand ways that there is a future life and we must obey the conscience and this nature, or we will go back into darkness.

11. The universal natural desire to worship proves immortality of the body. Man is a worshipper by nature. Why is there a universal desire to worship and seek God and peace for the soul if there is no future life. Nature causes the birds to know when to go North and South and when to mate. The ant knows how to build its home and the bee knows how to make its cell. Everything in nature knows beyond a doubt what to do by nature. All creation simply obeys its natural instincts except man. Man is capable of rebellion and has a power of free choice and he has become unnatural and abnormal in many ways due to sin. But in spite of this, his natural instinct makes him a worshipful creature and he worships something even if it is not the true God that he longs for. Does this natural desire to worship lie to man and prove to him that there is no true God and eternal life? Is man the only creature that nature has fooled? Why do not the animals worship and long for eternal life? This proves that immortality is not in their hearts like it is in man. If man will conform to his natural instinct to hope for a future life he will purify himself even as God is pure (1 Jn. 3:1-3; 2 Cor. 7:1; Heb. 12:14-15; Gal. 5:24; 2 Cor. 5:17-21).

12. Man’s constitution demands immortality of the body. Man was created to live forever in body, soul, and spirit. Sin is the only thing that has hindered this original plan. Jesus came to restore man to his original position and greatness. Souls of all men must continue in consciousness between death and resurrection in order to be given bodies in the resurrection (1 Cor. 15:35-58). Man thus is constituted to live forever in soul and spirit and he is promised immortality of the body. Man’s creation in the image and likeness of God demands eternal existence. The eternal purpose of God for eternal man demands eternal existence. Sinners forfeit their part in the eternal plan and it is taken away from them because they refuse to have a part in it (Mt. 25:29, 31-45; Prov. 1:22-33). Even these wicked men will exist eternally as a monument of God’s wrath and as an example to all coming eternal generations (Isa. 66:22-24; Rev. 14:9-11; 20:10-15; 21:8).

13. The scriptures throughout teach the immortality of the bodies of all men. Many Bible writers expressed faith in the future resurrection, retribution, and life beyond the grave (Job 19:25-27; Ps. 16:9-11; Ezek. 37:1-14; Dan. 12:2, 3, 13).

That all heathen nations believed in life after death is proven from the fact that God commanded Israel not to seek communication with the dead as did the heathen (Lev. 19:28, 31; 20:27; Deut. 18:10-12; 1 Sam. 28:7-19; 1 Chron. 10:13, 14; Isa. 8:19; 29:4). Jesus and the New Testament writers made many references to life after death (Mt. 6:20; 10:28; 12:32; 13:50; 18:8, 9; 19:27-30; 22:23-33; 23:15; 25:31-46; Mk. 9:42-48; Lk. 16:19-31; 23:43; Jn. 11:24-26; 12:24, 48; Acts 1:3; 2:25-36; 3:26; 4:2, 10, 33; 5:31; 7:59; 10:40-42; 13:34-37; 17:31, 32; 23:8; 24:15, 21; 26:8; 1 Cor. 15; 1 Thess. 4:13-16; Phil. 3:20, 21; Col. 3:4; Heb. 11:8-19, 35-40; 12:23; Rev. 20:4-15).

These are just a few of many references teaching a life after death, both for the wicked in eternal Hell and for the righteous in eternal bliss. Jesus and others promised that all men would be resurrected, some to everlasting life, and some to everlasting shame and contempt (Jn. 5:28, 29; Dan. 12:2, 3; 1 Cor. 15:21, 22; Rev. 20:11-15, etc.) Jesus and Paul illustrated the resurrection by a grain of wheat or some other grain that continues to exist when the bodies decay and that the life germs reproduce other bodies just like the ones sown (Jn. 12:24; 1 Cor. 15:35-58). No natural life in any grain can cease to exist and thus fail to produce new bodies and so it is also with the resurrection of the dead. The inner man of each person that dies continues to exist, else there would be nothing to enter the resurrected bodies. Christ and others raised the dead to life, demonstrating that men can and will live again (1 Ki. 17:17-24; 2 Ki. 4:18-37; Mt. 9:18-25; Lk. 7:11-18; Jn. 11; Acts 9:36-43; 20:6-12).

The greatest proof of immortality is found in the resurrection of Jesus Christ and His life after death, a work accomplished by His own power. This demonstrated that Jesus was still alive after His death to resurrect His own body (Jn. 2:19, 21; 10:17, 18). By coming back from the dead, He proved that death was not annihilation. His resurrection and immortality is a guarantee of the resurrection and immortality of all men (1 Cor. 15:1-58; 2 Cor. 5:1-8; Phil. 1:21-23; Jn. 11:23-27; 12:24; 14:19). Many saints were resurrected from the dead after the resurrection of Christ (Mt. 27:52-53). Christ has abolished death and has brought life and immortality to light through the gospel (2 Tim. 1:10).

In all the above passages on the resurrection it is clear that the body only will be resurrected from the dead and will receive immortality. The inner man is already immortal as we have seen in points above. It is only the body that is mortal, sees corruption, and goes back into dust again (Gen. 2:7; 3:19; Eccl. 3:19-21). It is only the body that sleeps and knows nothing in the grave. All passages used by

some to teach the doctrine of soul-sleep really refer to the body that lies dormant and knows nothing in the grave until the resurrection, as we shall see in Lesson Forty-two.

14. Philo, Josephus, and other secular writers throughout the ages expressed faith in the future life. For example, see Josephus, Antiquities, XVIII: 1:3 and Wars of the Jews, 11:8, 11-14). Thus there is abundant proof inside and outside of the Bible that there will be a future life for the just and the unjust.

V. Physical Death and the Intermediate State

Russelism says, “Death is a period of absolute non-existence.” Adventism also teaches that the dead are unconscious in the grave and that the soul sleeps at the time of physical death. Both of these false religions teach the total extinction of the wicked in eternity. The Bible does not teach soul-sleep, unconsciousness of souls after death, total extinction of being, or a second chance for the wicked, *as we shall see in the points below:*

1. The material and spiritual natures of man are clearly distinguished in Scripture: “And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul” (Gen. 2:7). Here it is clear that the soul was not formed out of the dust. It was the body only that was formed and the soul was breathed into the newly formed body and man became a living person. Just as the body was dead before the soul and spirit were put within it, so the body dies again when the inner man leaves it (Jas. 2:26). Many Scriptures distinguish between the inner man and the body according to the following Scriptures:

“The spirit of man is the candle of the Lord, searching all the inward parts of the belly” (Prov. 20:27). “But his flesh upon him shall have pain, and his soul within him shall mourn” (Job 14:22). “But there is a spirit in man: and the inspiration of the Almighty giveth them understanding” (Job 32:8). “The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him” (Zech. 12:1). “And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell” (Mt. 10:28). “Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me . . . And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass

from me: nevertheless not as I will, but as thou wilt . . . And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? . . . Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak" (Mt. 26:38-41). "And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices (Mk. 12:33). "Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour" (Jn. 12:27). "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). "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:20). "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord" (2 Cor. 5:8). "And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) . . . How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter" (2 Cor. 3-4). "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23). "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12). "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him" (Heb. 10:38). "For to me to live is Christ, and to die is gain . . . But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not . . . For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: Nevertheless to abide in the flesh is more needful for you" (Phil. 1:21-24). "For as the body without the spirit is dead, so faith without works is dead also" (Jas. 2:26). "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: . . . And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? . . . And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled" (Rev. 6:9-11).

2. At physical death the soul leaves the body: "For as the body without the spirit is dead, so faith without works is dead also" (Jas. 2:26). "And he cried unto the Lord, and said, O Lord my God, hast thou also brought evil upon the widow with

whom I sojourn, by slaying her son? . . . And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived" (1 Ki. 17:20-22). "But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? (Job 14:10). "But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead?

And they said, He is dead . . . Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat . . . Then said his servants unto him, What thing is this that thou hast done? Thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread . . . And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? . . . But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me" (2 Sam. 12:19-23). "While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master . . . But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole . . . And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden . . . And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth . . . And they laughed him to scorn, knowing that she was dead . . . And he put them all out, and took her by the hand, and called, saying, Maid, arise . . . And her spirit came again, and she arose straightway: and he commanded to give her meat . . . And her parents were astonished: but he charged them that they should tell no man what was done" (Lk. 8:49-56). "And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried" (Lk. 16:22). "And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise . . . And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour . . . And the sun was darkened, and the veil of the temple was rent in the midst . . . And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost" (Lk. 23:43-46). "Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband" (Acts

5:10). “We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord” (2 Cor. 5:8). “For to me to live is Christ, and to die is gain . . . But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not . . . For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you” (Phil. 1:21-24). “And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see . . . And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth . . . And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: . . . And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? . . . And white robes were given onto every one of them: and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled” (Rev. 6:7-11). “Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; . . . Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me . . . Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance” (2 Pet. 1:13-15). These passages speak of the soul leaving the body at physical death and of its being carried by angels into Paradise. If the body without the spirit is dead (Jas. 2:26), if the soul and spirit depart from the body and are then absent from the body and present with the Lord (Gen. 35:18; 2 Cor. 5:8; Phil. 1:21-23), and if men give up the ghost at death and the body remains, then it is clear that physical death is the separation of the inner man from the body, and that the soul and spirit do not go into the grave with the body (Gen. 25:8; 35:29; 49:33; 2 Pet. 1:13-15).

3. The inner man is fully conscious between death and resurrection, as proven by the following passages: “And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell” (Mt. 10:28). “And, behold, there appeared unto them Moses and Elias talking with him.” Moses’ body was in corruption, but not his inner man (Mt. 17:3; Deut. 34). “There was a certain rich man, which was clothed in purple and fine linen and fared sumptuously every day: . . . And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, . . . And desiring to be fed with the crumbs which fell from the rich man’s table: moreover the dogs

came and licked his sores . . . And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; . . . And in hell he lift up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom . . . And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame . . . But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented . . . And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot neither can they pass to us, that would come from thence . . . Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: . . . For I have five brethren; that he may testify unto them, lest they also come into this place of torment . . . Abraham saith unto him, They have Moses and the prophets; let them hear them . . . And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Lk. 16:19-31). "For he is not a God of the dead, but of the living: for all live unto him" (Lk. 20:38). "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: . . . And whosoever liveth and believeth in me shall never die. Believest thou this?" (Jn. 11:25-26). "Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption in the grave (Acts 2:27). "Of whom the whole family in heaven and earth is named" (Eph. 3:15). "Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men (Now that he ascended what is it but that he also descended first into the lower parts of the earth? . . . He that descended is the same also that ascended up far above all heavens, that he might fill all things)" (Eph. 4:8-10). "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord" (2 Cor. 5:8). "It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord . . . I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven . . . And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) . . . How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter" (2 Cor. 12:1-4). "For to me to live is Christ, and to die is gain . . . But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not, . . . For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better" (Phil. 1:21-24). "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same;

that through death he might destroy him that had the power of death, that is, the devil; . . . And deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:14-15). "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven and to God the Judge of all, and to the spirits of just men made perfect" (Heb. 12:22-23). "And when he had opened the fifth seal I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: . . . And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? . . . And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled" (Rev. 6:9-11). Concrete examples of consciousness of the dead are given in a number of passages, as we have seen in Point III, 6, above.

4. The spirit and soul are not the breath for they are distinguished in Scripture. Try to substitute the word "breath" for "soul" and "spirit" in these passages and see how utterly foolish such an idea is. For example, "If he gather unto himself his [breath] spirit and his breath" (Job 34:14-15); "The law of the Lord is perfect, converting the [breath] soul" (Ps. 19:7); "And he gave them their request; but sent leanness into their [breath] soul" (Ps. 106:15); "And I will say to my [breath] soul, [Breath] Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry" (Lk. 12:19); "For the Sadducees say there is no resurrection, neither angel, nor [breath] spirit: but the Pharisees confess both" (Acts 23:8-9); "Circumcision is that of the heart, in the [breath] spirit, and not in the letter" (Rom. 2:29); "The word of God is quicker than any two-edged sword . . . dividing asunder the [breath] soul and [breath] spirit, and of the joints and marrow" (Heb. 4:12); "I saw under the altar the [breaths] souls of them that were slain for the word of God" (Rev. 6:9-11).

Try any place where the words "soul" and "spirit" are found and see if the word "breath" can be substituted in place of these words. It cannot be done and make sense, as can be seen in 1 Cor. 2:11; 15:5; 6:20; 2 Cor. 7:1; Gal. 6:15; 1 Thess. 5:23; Mt. 10:28; Jas. 5:19-20; 2 Pet. 2:8; Heb.10:38-39). Try this also in the many Scriptures where the words "soul" and "spirit" are found as listed in Lesson Six, Point IX, 2 and 3.

5. The souls of the wicked are dead while they are in the bodies and while they

still live. “But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die” (Gen. 2:17). “But Jesus said unto him, Follow me; and let the dead bury their dead” (Mt. 8:22). “It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found” (Lk. 15:32). “And you hath he quickened, who were dead in trespasses and sins; . . . Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: . . . Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others . . . But God, who is rich in mercy, for his great love wherewith he loved us, . . . Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) . . . And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: . . . That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus . . . For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: . . . Not of works, lest any man should boast . . . For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them” (Eph. 2:1-10). “But she that liveth in pleasure is dead while she liveth” (1 Tim. 5:6). “And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead” (Rev. 3:1).

The souls of the righteous still live and are conscious after they leave the bodies at physical death (Jn. 3:16; 5:24; 6:47, 53, 63; 11:25-26; 14:19). In fact, the souls of both the wicked and the righteous continue in consciousness after death, as proven in Point III, above.

6. Resurrection of the dead always refers to the bodies of men and never to the souls. The bodies only sleep and never the souls, as we shall prove in Lesson Forty-two.

7. The souls of the righteous at physical death before the resurrection of Christ were held captive by the devil in Paradise in the lower parts of the Earth (Heb. 2:14-15; Eph. 4:7-11). Both the righteous and the wicked were in the same underworld of departed spirits with a great gulf between the two departments (Lk. 16:19-31). This is why the penitent thief went with Christ into Paradise the day of the crucifixion (Lk. 23:43). This Paradise was located in the lower parts

of the Earth or the heart of the Earth (Mt. 12:40; Eph. 4:7-11). Christ descended into Hell and liberated all these righteous souls and took them to Heaven with Him when He ascended on High (Eph. 4:7-11; Ps. 16:10; Acts 2:25-36). Now when a righteous person dies his body goes back to dust again and he himself goes to be with Christ in Heaven (2 Cor. 5:8; Eph. 3:14-15; Phil. 1:21-23; Heb. 12:23; Rev. 6:9-11). At the rapture these righteous souls in Heaven will come back with Christ and enter new bodies (1 Thess. 4:13-16; 1 Cor. 15:23, 35-58; Phil. 3:20-21). The wicked dead will remain dead until the Millennium is over and then they will be resurrected and judged and then sent to eternal Hell (Rev. 20:4-15).

8. The souls of the wicked dead at physical death go into Hell or the torment part of the underworld of departed spirits, and are in a conscious state of torment until the end of the Millennium when their bodies will be resurrected, and they will come out of Hell to enter their bodies, be judged, and be cast into the Lake of Fire forever (Lk. 16:19-31; 2 Pet. 2:9; Rev. 20:11-15). This state of the wicked dead is not purgatorial in any sense. There is no such thing as purgatory mentioned in Scripture. Men will be resurrected either righteous or wicked as the case may be and this is determined by how they have lived and died here on Earth (Rev. 22:11). The righteous are in a state of bliss and the wicked are in a state of torment in the intermediate state. The perfect and eternal bliss and rewards for the righteous will not be given until the resurrection of their bodies and at the Judgment Seat of Christ. The utter misery and complete punishment of the wicked according to their deeds will not begin until their resurrection and judgment. Both classes will be punished and rewarded according to the deeds done in the body, as we shall prove in the next lesson when we study the judgments.

VI. Five Departments in the Underworld of Departed Spirits

There are five distinct prisons in the underworld of departed spirits. *Not one of these places is the same as the grave, as proven by the following points:*

1. *Tartarus* (1 Pet. 3:19; 2 Pet. 2:4; Jude 6-7). This prison is the special one for the fallen angels that sinned both before and after the flood, as discussed in Lesson Eleven, Point XTII, 6. No human beings or demons ever go into this department that we have any record of in Scripture. It is the first prison on the chart and is under the Dispensations of Conscience and Human Government. In these passages it is clear that there is a real Hell which is not the grave, and that

spirits are confined in chains until the judgment. Are we going to be foolish enough to believe that Hell is the grave and that angels are dormant, unconscious, and extinct in the grave? Are we going to believe that unconscious spirits have to be chained in the grave to keep them there until the judgment?

2. *Paradise* (Lk. 16:19-31; 23:43). This is the second prison on the chart and is under the dispensations of Promise and Law. We have pictured comfort, water, etc. in this prison because the rich man saw Lazarus afar off in comfort and bliss and asked him to dip his finger in water and cool his tongue (Lk. 16:19-31). It was the abode of the righteous souls and spirits after leaving the bodies at physical death. All the righteous went into this prison and were held captive by the devil against their wills (Heb. 2:14-15; Eph. 4:7-11). The devil had the power of death and of the underworld before Christ conquered him (Col. 2:14-17; Heb. 2:14-15; Rev. 1:18). It was into this prison that the penitent thief and Christ went the day they died (Lk. 23:43). That it is located in the heart and lower parts of the Earth is clear from Mt. 12:40; Eph. 4:7-11. Christ not only went into this prison but He also went into Tartarus and preached to the angels. In fact, He conquered death, Hell, and the grave during His crucifixion and during the three days He was in the underworld. He captured all the righteous souls that were in Paradise and took them to Heaven when He ascended on High (Eph. 4:7-11). He now has the keys of Hell and of death (Rev. 1:18).

But ever since Christ liberated the righteous from Paradise, all the righteous souls that leave their bodies go immediately to Heaven and are not held captive by the devil against their will (2 Cor. 5:8; Phil. 1:21-26; Heb. 12:23; Rev. 6:9-11). This place is now empty unless the present Hell has been enlarged to take in what was formerly Paradise. Many Bible teachers believe this and use Isa. 5:14, but there is nothing in this passage or in any other one that proves such a theory. If this Hell has enlarged itself to take in Paradise, the waters and comforts of the place would have to be destroyed. It may be that it will be left as a monument of the bliss that the righteous were in even when they were held captive by the devil. Be that as it may, we shall find out in due time what will happen to this place. One thing is clear, and that is, that the righteous no longer go there and this is the main fact we need to know about this place.

3. *Hell* (Mt. 16:18; Lk. 16:19-31). This prison is the third one pictured on our chart and it can be located under the Dispensation of Grace. This was the torment department in the unseen world and was, still is and will yet be the abode of all the wicked souls and spirits of men from Abel to the end of the

Millennium. Then at this time all the wicked will be liberated out of this prison and will be given immortal bodies and be judged before being cast into the Lake of Fire forever (Rev. 20:11-15; 21:8).

The Greek word *Hades* in the above verses literally means "the unseen world," or "the world of departed spirits." It is the equivalent of the Hebrew word *Sheol*, and is never used to denote the grave, the Abyss, Tartarus, or the eternal lake of fire where the wicked will be tormented forever and ever. Wicked souls and spirits are now in a conscious state of torment (Lk. 16:19-31). This temporary place of torment before the judgment and the eternal Hell might be compared to the city or county jail where prisoners are kept until their trial. The only difference between the punishments in the present and future prisons is the degrees of torment that is meted out to them at the judgment according to the deeds done in the body. That there will be degrees of punishment will be made clear under Point 5, below. Thus, human souls went into two different prisons in the underworld before Christ conquered death, Hell, and the grave. There was a great gulf between the two prisons (Lk. 16:26).

Sheol is Translated by Three English Words:

(1) *Hell*, thirty-one times (Deut. 32:22; 2 Sam. 22:6; Job 11:8; 26:6; Ps. 9:17; 16:10; 18:5; 55:15; 86:13; 139:8; Prov. 5:5; 7:27; 9:18; 15:11, 24; 23:14; 27:20; Isa. 5:14; 14:9, 15; 28:15, 18; 57:9; Ezek. 31:16, 17; 32:21, 27; Amos 9:2; Jonah 2:2; Hab. 2:5).

Jonah cried out of Hell (Jonah 2:2). Jonah evidently died and went to Hell the three days and three nights his body was in the belly of the whale. Jesus taught this in Mt. 12:40, "For as [just like] Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Jesus was dead this long and if Jonah was not dead this long the comparison could not have been a true one. Nothing is ever said of Jonah being preserved alive in the whale. If he had been, that would not have been a true sign of the death, burial, and resurrection of Christ. Jonah testifies that he swooned or became unconscious while the waters and sea weeds covered his head and that God brought him out of corruption and out of Sheol (Jonah 2:5-7).

(2) *Grave*, thirty-one times (Gen. 37:35; 42:38; 44:29, 31; 1 Sam. 2:6; 1 Ki. 2:6, 9; Job 7:9; 14:13; 21:13; 24:19; 33:22; Ps. 6:5; 30:3; 31:17; 49:14, 15;

88:3; 89:48; 141:7; Prov. 1:12; 30:16; Eccl. 9:10; Song 8:6; Isa. 14:11; 38:10, 18; Ezek. 31:15; Hos. 13:14). Sheol-Hades should have been translated "Hell" in every place, as can be seen in the above Scriptures.

(3) *Pit,* three times (Num. 16:30, 33; Job 17:14). These first two verses speak of men going down alive into Sheol-Hades and the last one speaks of having bars.

Hades is Translated in Two Different Ways:

The Hebrew Old Testament word *Sheol,* translated *hell, grave,* and *pit* is the equivalent of the Greek New Testament word *Hades,* translated as follows:

(1) *Hell,* ten times. Hades-Sheol is spoken of as being down under the Earth and is contrasted with the height of Heaven (Mt. 11:23; Lk. 10:15). Gates of Hades-Sheol are mentioned by Christ (Mt. 16:18). Christ further teaches that Hades-Sheol is a real place for departed spirits who remain in full consciousness (Lk. 16:19-31). The soul of Christ is spoken of as going into Hades-Sheol (Acts 2:27, 31). This passage is quoted from Ps. 16:10 thus proving that Hades and Sheol is the same place. Christ taught that He had "the keys of hell and of death" (Rev. 1:18).

Both hell and death must be real powers or Christ would not teach that they could not prevail against the Church, or that He had authority over them. In Rev. 6, 7, 8 both death and Hell are symbolized by horses and riders. In Rev. 20:11-15 they are pictured as giving up the dead which were in them. Death holds the bodies of the wicked dead and Hell holds their souls. Hell and death will deliver up the wicked dead that are in them and they will be cast into the Lake of Fire (Rev. 20:11-15). There must be a distinct difference between death and Hell or they would not be spoken of as separate powers. Death is associated with the grave and with the bodies of men (1 Cor. 15:35-58; Jas. 2:26) and Hell with the souls of men, as we shall see below.

(2) *Grave,* one time. *Hades-Sheol* is translated *grave* in 1 Cor. 15:55 but here it is clear that it is a different power from death which holds the bodies of men. This passage literally should have been translated, "O death, where is thy sting? O hell, where is thy victory?" Hell has no victory because Jesus not only predicted that Hell would not prevail against the Church but

He literally conquered death and Hell and He now has the keys of both (Heb. 2:14, 15; Rev. 1:18).

Sheol-Hades is Not the Grave

The Hebrew and Greek words for *grave* prove that hell is not the same place that the bodies of men go at death.

(1) The Hebrew word for "grave" is *queber* and is translated six different ways in the Bible, as follows:

A. Grave (Gen. 35:20; 50:5; Num. 19:16, 18; 2 Sam. 3:32; 19:37; 1 Ki. 13:30; 14:13; 2 Ki. 22:20; 2 Chron. 34:28; Job 3:22; 5:26; 10:19; 21:32; Ps. 88:5, 11; Isa. 14:19; 53:9; Ezek. 32:23, 24; Nah. 1:14).

B. Graves (Exod. 14:11; 2 Ki. 23:6; 2 Chron. 34:4; Job 17:1; Isa. 65:4; Jer. 8:1; 26:23; Ezek. 32:22, 23, 25; 37:12, 13; 39:11).

C. Burial (2 Chron. 26:23; Eccl. 6:3; Isa. 14:20; Jer. 22:19).

D. Buryingplace (Gen. 23:4, 9, 20; 47:30; 49:30; 50:13; Judg. 16:31).

E. Sepulchre (Gen. 23:6; Deut. 34:6; Judg. 8:32; 1 Sam. 10:2; 2 Sam. 2:32; 4:12; 17:23; 21:14; 1 Ki. 13:22, 31; 2 Ki. 9:28; 13:21; 21:26; 23:17, 30; Ps. 5:8; Isa. 22:16; Jer. 5:16.

F. Sepulchres (Gen. 23:6; 2 Ki. 23:16; 2 Chron. 16:14; 21:20; 24:25; 28:27; 32:33; 35:24; Neh. 2:3, 5; 3:16).

(2) The Greek word for "grave" is mnemeion and is translated six different ways in the Bible as follows:

A. Grave (Jn. 11:17, 31, 38; 12:17).

B. Graves (Mt. 27:52, 53; Lk. 11:22; Jn. 5:28; Rev. 11:9).

C. Tomb (Mt. 27:60; Mk. 6:29).

D. Tombs (Mt. 8:28; Mk. 5:2-5; Lk. 8:27).

E. Sepulchre (Mt. 27:60; 28:8; Mk. 15:46; 16:2-8; Lk. 23:53, 55; 24:1, 2, 9, 12, 22, 24; Jn. 19:41, 42; 20:1-11; Acts 2:29; 7:16; 13:29).

F. Sepulchres (Mt. 23:29; Lk. 11:47, 48).

It can be seen from reading these passages that there is a vast difference between the grave and Sheol-Hades. The grave is the place for the body and Sheol-Hades is the place for the inner man after it leaves the body. The soul is confined there in a prison in the unseen world until the resurrection. (Rev. 20:11-15).

Sheol-Hades and *Queber-Mnemeion* Contrasted in Scripture

Sheol-Hades (Hell) Queber-Mnemeion (the Grave)

1. Never the place of the body. 1. Never the place of the soul.

2. Never in the plural. 2. Plural 38 times, singular 74 times.

3. Never located on the Earth. 3. Mentioned as located on Earth 73 times.

4. Body never goes to Hell. 4. Body mentioned going there 75 times.

5. Individual's Sheol never mentioned. 5. Individual graves, mentioned 79 times.

6. Man never puts anyone into Sheol. 6. Man puts bodies into graves 40 times.

7. Man never digs or makes one. 7. Man digs and makes graves 51 times.

8. Man never touches one on Earth. 8. Man touches graves on Earth 51 times.

9. Man never sees one on the Earth. 9. Man sees graves 51 times.

10. God puts men into Sheol (Num. 16:30 10. Man always puts men into graves except

33; 1 Sam. 2:6; Ezek. 31:16; Lk. 16). in the case of Moses (Deut. 34; Jude 9).

11. A place of wrath (Deut. 32:22). 11. No wrath in the grave.

12. A place of sorrow (Ps. 18:5; 116:3). 12. No sorrow in the grave.

13. A deep place (Job 11:8; Amos 9:2; 13. Graves are made on the face or surface

Mt. 12:40; Eph. 4:9). of the Earth.

14. Men go into it in a moment (Job 21:13; 14. The dead do not go into graves in a mo-

Ps. 55:15; Lk. 16:19-31). ment. Burials take time and human effort.

15. A place naked before God, not before 15. Graves are made by men and are the only

man (Job 26:6; Prov. 15:11; Amos 9:2; places for the dead that are naked to them.

Ps. 139:8).

16. A place for the wicked only (Ps. 9:17; 16. Graves are for the bodies of both the

Job 24:19; Prov. 5:5; 7:27; 9:18; righteous and the wicked (Jn. 5:28-29).

Isa. 14:15).

17. A place for the soul (Ps. 16:10; 30:3; 17. Graves are for the bodies only and never

86:13; 89:48; Acts 2:24-36; Prov. 23:14; the souls of men (Jn. 5:28-29).

Lk. 16:19-31).

18. A place where men are conscious of 18. In the grave the body knows no conscious-

God (Ps. 139:8; Lk. 16:19-31; ness of God or man.

Isa. 14:9-20; Rev. 14:9-11).

19. A place where souls are alive 19. There is no life in the body in the grave

(Num. 16:30, 33; Ps. 55:15; for physical death is the separation of

Prov. 1:12; Lk. 16:19-31). the inner man from the body (Jas. 2:26).

20. Chastening can help men to be godly 20. All chastening and godliness will not

and escape Hell (Prov. 23:14; Ps. 9:17; help men escape the grave (Heb. 9:27).

Heb. 2:3).

21. Sheol is never full or satisfied 21. Graves become full and there is nothing

(Prov. 27:20; 30:16; Hab. 2:5). in the graves that crave satisfaction.

22. Sheol is a cruel place (Cant. 8:6). 22. No cruelty is mentioned in graves.

23. Hell has enlarged itself (Isa. 5:14). 23. Graves do not enlarge themselves.

24. A place where newcomers stir up its 24. Newcomers to graves do not stir up the

inhabitants (Isa. 14:9-15; Ezek. 32:21). dead in them.

25. A place of gates and bars (Job 17:16; 25. There are no bars, gates, or keys to the

Isa. 38:10; Mt. 16:18; Rev. 1:18). graves that men dig and fill up again.

26. A place of debasement (Isa. 57:9). 26. No debasement is spoken of the grave.

27. A place of power (Hos. 13:14; 27. No power is spoken of the grave except

1 Cor. 15:55; Rev. 1:18; Mt. 16:18; in 1 Cor. 15:55 and grave here is Hades.

Jas. 3:6; Ps. 49:15).

28. A place of prayer (Jonah 2:2; 28. No prayer is offered in the grave.

Lk. 16:19-31).

29. Lowest Sheol contrasted with the 29. No such contrast is ever made between

height of Heaven (Job 11:8; Amos 9:2; the grave on the face of the Earth and Deut. 32:33; Ps. 86:13). Heaven.

30. Conversations in Sheol (Isa. 14:9; 30. No conversations in the grave are ever

Ezek. 32:21; Lk. 16:9-31). mentioned in any Scripture.

31. Men go down into Sheol at death 31. No man descending into the grave at

(Isa. 5:14; Gen. 37:35; Eph. 4:7-11; death is recorded in Scripture.

Ps. 31:16-17; Ezek. 32:27).

32. Fire in Sheol-Hades (Deut. 32:22; 32. No fire is mentioned in graves, or men

Lk. 16:19-31; Song 8:6; Mt. 5:22-30; would not put loved ones in them.

18:9; Mk. 9:43-49).

33. Pains in Sheol-Hades (Ps. 18:5; 116:3; 33. No pains are ever mentioned in the graves

Lk. 16:19-31). in any Scripture.

34. Sheol-Hades is located in “the lower parts 34. The grave could never be spoken of as

of the earth” (Ps. 63:9; Eph. 4:7-11), “the being in the lower parts of the Earth

heart of the earth” (Mt. 12:40), “the nether and no terms such as “lowest hell”

parts of the earth” (Ezek. 31:14-18; (Ps. 86:13), “depths of hell” (Prov. 9:

32:18-27), and “beneath” the Earth like a 18), “I cast him down to hell” (Ezek.

pit (Prov. 15:24; Isa. 14:9-15; Ezek. 31:14- 31:14-18), or “descend into the pit”

18; 32:18-27). (Ezek. 26:20; Isa. 5:14) could ever be used in speaking of the grave.

35. Sheol-Hades delivers up the dead that are in it and they will be put into the lake of fire forever (Rev. 20:11-15). This passage proves that the dead are in both Hell and the grave.

35. Death (the grave, the place of the body) and Hell (the place of the soul) will deliver up the dead that are in them (Rev. 20:11-15). This distinguishes between the two places and shows that Hades is not the grave.

36. The soul of Christ went into Sheol-Hades (Ps. 16:10; Acts 2:24-34) and His body was put into the tomb of Joseph (Mt. 27:57-61). Christ went into the lower parts of the Earth (Mt. 12:40; Eph. 4:7-11). God ceased to live during the time of His physical death?

36. Shall we believe that Joseph made a tomb in Hell in the lower parts of the Earth where Christ's soul and body both went for three days and three nights? Shall we believe that Christ as God ceased to live during the time of His physical death?

37. Christ preached to angels and liberated the righteous from Sheol when He went there (1 Pet. 3:19; Eph. 4:7-11; Heb. 2:14-15).

37. If the soul is dormant in the grave at death how could Christ have preached, and conquered death, Hell, and the grave?

38. Christ took all righteous souls captive when He ascended out of Hades

38. If the souls are dormant until the resurrection and the resurrection is yet

(Eph. 4:7-11; Heb. 2:14-15). future, what was it that Christ led captive?

(Eph. 4:7-11).

39. Jacob said, “I will go down into the 39. How could Jacob and David go to their

grave [sheol] unto my son [Joseph] sons in the same place if this does

mourning” (Gen. 37:35) and David said not refer to the souls going into the

that he would go to his son at death same place? Neither Jacob nor David

(2 Sam. 12:23). This further proves were buried in the same grave with

that all the righteous went into the same their sons, so they must have spoken

place at death, for both expressed the faith of their souls going into the same

that they would go to meet their sons in the place. Jacob at that time believed that

same place and this place had to be the place Joseph had been devoured by wild ani-

of the soul and not of the body. mals and was not buried at all (Gen.

37:33), so he could not have believed

that he was going down into a grave to

meet Joseph.

40. There is torment, feelings, pain, suffering, 40. There is no such revelation in any

memory, and full consciousness in Scripture of feelings, memory, and

Hades (Lk. 16:19-31; Deut. 32:22). consciousness of any kind in the grave.

41. There was a great gulf dividing the 41. There is no such gulf between the

righteous and the wicked in Sheol- righteous and the wicked in grave- Hades (Lk. 16:26). yards for sometimes they are buried

side by side.

42. The two compartments in Sheol- 42. There are no such compartments of

Hades were different; one was a place comfort and torment mentioned in any

of comfort and the other a place of Scripture as being in the graves of the

torment (Lk. 16:19-31). righteous and of the wicked.

43. Lazarus was carried by the angels into 43. Angels do not take the bodies of the

a place of comfort and the rich man righteous and put them into graves nor

was taken to a place of torment at death do the wicked see the bodies of the

(Lk. 16:19-31). righteous in other graves as is true of

Sheol-Hades in Lk. 16:19-31.

44. A change took place in the abode of 44. No changes are made in the graves of

the righteous when Christ took all of the righteous and the wicked. Both

them to Heaven when He ascended on continue to die and the bodies of all

High (Eph. 4:7-11). Now Christians no continue to go back to dust again, so

longer go into Hades. They go to Heaven there must be two separate places for

to be with Christ (2 Cor. 5:8; Phil. 1:21-23). the souls and bodies for these facts to

be true.

45. The gates of Hades cannot prevail 45. The power of death and of the grave

against the Church in this age (Mt. 16:18). still prevail against the Church for

They did prevail against saints in the Old all saints die in this age as they did in

Testament days for all were held captive Old Testament days, so there must be a

against their will by the devil (Heb. 2: distinction between Hell and the grave

14-15; Eph. 4:7-11). in order for these facts to be true.

Thus, it is abundantly clear that *Sheol-Hades* is not the grave, that the souls of all the dead went into *Sheol-Hades* before the resurrection of Christ, and that at His resurrection and ascension into Heaven He took all the righteous souls out of Sheol-Hades. Also it is clear that the wicked will continue to go into the underworld of spirits until the end of the Millennium at which time they will be brought out of Hell and be judged and then they will be cast into the Lake of Fire forever, and that the righteous now go to Heaven to wait the resurrection of their bodies to live forever with God. The present Hell is only a temporary place until the resurrection of the wicked dead at the end of the Millennium (Rev. 20). The future and eternal Hell is the Lake of Fire, as discussed below in point V.

There are three passages spoken by a backslider (Eccl. 9:10) and two men in great distress (Ps. 6:5; Isa. 38:18) which seem to teach that there is no consciousness in Sheol, but these must be understood as the words of men expressing the cessation of human activity at the time of death. Not one of these men claim by their statements that they are stating true conditions in Hell.

Just because these references are found in Scripture some argue that Sheol must mean the grave, but this is not the intended thought at all. It is clear from the above that Sheol is not the place of the body. There is consciousness, fire, pains, sorrows, prayer, conversations, life, memory, torment, feelings, comfort, and many other conditions in Sheol that are not mentioned in connection with the many Scriptures above concerning the grave. In the passages above concerning the grave there is not one reference to such conditions. Therefore, we must be sensible and understand that there are two different places. Sheol-Hades is the place of the soul after death and Queber-Mnemeion is the place of the body.

If men who claim to believe the Bible would be honest enough to investigate the truth for the sake of finding truth and find out what the Bible really does teach, they would soon discover the truth. But so many men are dishonest and seek to

prove the errors of certain creeds and doctrines of men that they have been taught. They are the ones that will be judged for willful rejection of plain truth, which they could have learned by themselves if they had been honest with the Word of God.

Let us not do away with the many truths in the Bible revealing the true state and conditions of Sheol by what Solomon said while in a backslidden condition. Many things he said in Ecclesiastes are not truth and are out of harmony with the words of God in other Scriptures. Understand what Solomon and David said, as we have explained above and all Scriptures will harmonize.

4. The Bottomless Pit or Abyss. This is the fourth department in the underworld. It is the abode or prison of demons and certain angelic beings. No human being ever goes to the Abyss. The Old Testament equivalent is Abaddon and is translated “destruction” in Job 26:5, 6; 28:22; 31:12; Ps. 88:11; Prov.15:11; 27:30. In the New Testament the Greek word is abussos, and means Abyss, “an immeasurable depth.” It is a very deep chasm in the lower parts of the Earth. It is translated “deep” (Lk. 8:26-31; Rom.10:7) and “bottomless pit” (Rev. 9:1-3, 11; 11:7; 17:8; 20:1-10). These Scriptures are further proofs that there are prisons in the lower parts of the Earth for departed spirits and they are not and could not be the same as the grave on the Earth.

5. The Lake of Fire. This department is the eternal Hell and perdition of wicked men, demons, fallen angels and all rebellious creatures who have ever rebelled against God. It is called the Gehenna of Fire and is always translated “Hell” (Mt. 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Mk. 9:43-45, 47; Lk. 12:5; Jas. 3:6). This department is also called “the second death, which is the Lake of Fire” (Rev. 2:11; 20:6, 14). This final Hell is prepared for the devil and his angels (Mt. 25:41-46) and for all other rebels, and is eternal in duration (Rev. 14:9-14; 20:10-15; Isa. 66:22-24; Mt. 25:46). We have no record of anyone being in the Lake of Fire at present. The beast and the false prophet will be the first to be cast into it. This will take place before the Millennium (Rev. 19:20). They will still be there 1,000 years later when the devil and other rebels will be cast into it (Rev. 20:10-15). If they are there for 1,000 years in torment and have not been annihilated, why should any other man have hopes of being annihilated within a few moments after getting there? This is a concrete example of what is plainly stated in all the above-mentioned passages.

That there will be degrees of punishment in Hell as far as remorse and the

torment of the conscience are concerned is clear from Mt. 10:15; 11:22; 12:41; 23:14; Mk. 6:11; 12:40; Lk. 10:14; 11:31, 32; 20:47. These degrees of punishment will be because of the kind of sins committed by one that were not committed by another. No man will be punished or could have remorse over something that he did not do. The same is true in the case of the saints. One will be given a greater reward than another according to the deeds committed in the body. Heaven, as far as a place is concerned, will be alike to all but there will be different rewards for the righteous, as we shall see in the next lesson.

VII. Eternal Death and Punishment of the Wicked

The final abode of the righteous will be discussed in Lesson Forty-two, so we shall confine our remarks to the final state of the wicked. *Those who go to Heaven will be eternally redeemed and blessed in body, soul, and spirit, and those who go to Hell will be punished forever in body, soul, and spirit, as proven in the following points:*

1. *Gehenna* is called the Lake of Fire and the second death seven times (Rev. 2:11; 19:20; 20:11-15; 21:8). Jesus speaks of gehenna fire several times (Mt. 5:22; 18:9; Mk. 9:43). The fire is called everlasting fire that never shall be quenched (Mk. 9:43-48; Mt. 18:8; 25:41, 46). It is called a furnace of fire where there is weeping, wailing, and gnashing of teeth (Mt. 8:12; 13:42, 50; 22:13; 24:51; 25:30; Lk. 13:18). It is a place of fire and brimstone (Rev. 14:9-11; 21:8). It is a place into which the body as well as the soul and spirit will be cast forever (Mt. 5:29; 10:28; 13:41-42; 18:9; Mk. 9:43; Lk. 12:5; Rev. 21:8). It is a place of damnation (Mt. 23:33) where the worm does not die (Mk. 9:43-48; Isa. 66:22-24). It is a place of real, literal fire and brimstone (Mt. 5:22; 18:9; 13:41-42; 25:41, 46; Mk. 9:42-48; Rev. 14:9-11; 19:20; 20:11-15; 21:8; Isa. 66:22-24).

Men can argue that the word “fire” is used in a figurative sense in some passages and therefore the fire in Hell is not literal, but such plain literal language as used in the passages above prove that real, literal fire is meant. We have just as much right to do away with the literal bodies, hands, feet, eyes, brimstone, and other literal things mentioned in the above passages as to do away with the literal fire. If these things are not figurative, then the fire is not figurative. The language is too literal for anyone to try to make the fire mean anything other than literal fire. Suppose we try to make the fire figurative, what is it figurative of? In all figurative language the literal truth conveyed is always clear but there is no other truth conveyed in the passages on Hell but real, literal torment in fire, as clearly

stated by Jesus when he spoke of the rich man in the fire (Lk. 16:9-31). Just because fire is used in a few places in a figurative sense is no proof that the fire of Hell is figurative or that any place we want to make it figurative we have that authority. The law of biblical interpretation is to take the Bible literally when it is at all possible, and when the language cannot be literal we know it is figurative. Since it is possible for literal fire to be in Hell and since there is nothing to even suggest that it is not literal we had better believe that the fire is as literal as it is in all other literal passages describing other places.

Men who make the fire of Hell figurative can never be sure just what is meant by such figurative language, so if men want mystery and indefinite speculations instead of plain literal truth that is their responsibility. Of the 542 times the word "fire" is used in Scripture it is used in a figurative sense only a very few times, and these references are always clear as to the meaning. But in such plain, literal, descriptive passages of places and things as in the above passages on Hell, there is no doubt that the meaning is literal. To emphasize that the fire of Hell is literal, it is described as a lake of fire, smoke and brimstone (Rev. 14:9-11; 19:20; 20:10; 21:8). Real smoke is pictured as coming out of the Abyss that darkens the sun when the demons are liberated under the fifth trumpet (Rev. 9:2). Where there is this much smoke there is bound to be some fire. Hell is also called a furnace of fire and this naturally would mean literal fire (Mt. 13:42, 50; 25:41, 46). Nothing is to be gained by denying that there is real fire in Hell. Unbelief in a literal Hell damns many thousands of souls yearly, but faith in a Bible Hell saves thousands yearly so the truth of such a doctrine is worth everything to men. Faith in a hell itself does not save but it does cause men to turn to God and to true saving faith in Christ that will save the soul.

2. *Eternal death* simply means *eternal separation from God in the Lake of Fire.* It is called "the second death," which is the Lake of Fire (Rev. 2:11; 19:20; 20:10-15; 21:8). The second death simply means the second and eternal separation from God in the Lake of Fire. There is nothing mysterious about it, as some make believe. Adventists, Jehovah Witnesses, and a few other cults teach that all the wicked will be annihilated, or put entirely out of existence, but the Bible does not teach this theory. Scriptures given by these cults to prove annihilation are passages where the words "destroy," "perish," "destruction," and "consume" are found, but none of these words in Scripture mean "annihilation."

The word "destroy" in Mt. 10:28, "destroy both body and soul in hell," is from the Greek word apollumi, meaning "to destroy in the sense of, to kill the body"

(Mt. 2:13; 12:14), “to punish by torment” (Mt. 8:29; Mk. 1:24), “to cut off spiritual life” (Rom. 14:15), “to lose something” (Mt. 10:42; Lk. 15:4, 8), “to mar” (Mk. 2:22), and “to be lost in Hell” (Jn. 17:12; 18:9; 2 Cor. 4:3). The word “perish” is from the same Greek word and it never means “annihilation,” as can be seen in the above passages and in Mt. 5:29-30; 8:25; 9:17. The Greek apollumi means “to ruin or render unfit for intended use,” as is clear in the Scriptures above.

If the word “annihilation” is substituted for either “destroy” or “destruction” in Gen. 6:7; 9:11; Job 19:10; 21:17; Ps. 78:45; 91:6; Jer. 17:18; 1 Cor. 5:5; etc. one can then see how utterly foolish is such an idea. If “destruction” meant “annihilation” the devil and all his works would be annihilated according to Heb. 2:14; 1 Jn. 3:8.

The word “consume” in Ps. 37:20, used by these cults to teach annihilation of the wicked, does not mean cessation of existence any more than the same word does in Gen. 41:30; Job 7:9; 19:27; 33:21; Ps. 6:7; 31:9-10; 39:10. “Consume” is from the Hebrew kalah and is the equivalent of the Greek apollumi mentioned above. It simply means “to mar” or “ruin” or “render unfit for the intended purposes for which a person or thing was created.”

The words “burned up” in Mal. 4:1 are used to teach annihilation of the wicked in Hell, but, in the first place, this passage refers to the Battle of Armageddon and not to Hell, as is clear from a study of the whole chapter and from statements in Ezek. 38:17-21; 2 Thess. 1:7-10. In the second place, it is said that the Earth and the works that are therein shall be burned up (2 Pet. 3:10-13), but all that will happen is the purification of the Earth by fire. It will be changed and delivered from the bondage of corruption into the glorious liberty of the children of God (Rom. 8:20-23; Heb. 1:10; 12:25-28). The Earth abideth forever and it cannot be annihilated (Eccl. 1:4; Ps. 104:5). Thus “burned up” does not mean “annihilation.” In fact, fire cannot annihilate anything. Material things may be changed from one form to another but never annihilated. Complete cessation of existence cannot possibly be the meaning of “perish,” “destroy,” “consume,” and “burn up.”

3. The Bible does not teach the final restoration of rebels to God, as taught by some. What is meant in Acts 3:21; Rom. 5:18; Col. 1:13-20 is that all who will conform to God’s plan will be reconciled and that all the creation with the exception of the rebels will be restored to the original perfect state. The “all

things" does not include Satan, demons, fallen angels, and wicked unredeemed men, as is clear in Ps. 9:17; Mt. 25:41, 46; Rev. 14:9-11; 20:10-15; 21:8; etc. The word "all" in these passages must be understood in a limited sense, just as it is in many places in Scripture (Mt. 3:5-6; 17:11; Lk. 2:1; Rom. 1:8; Dan. 2:38-40; Col. 1:23). The context always shows to what extent "all" is limited to a part. The word is seldom if ever used in the absolute sense as including everything in existence. As an illustration, in Acts 3:21 it means all the creation that submits to the plan of God. It excludes the rebels who will be punished forever in Hell. The "all" of Rom. 5:18 includes all men if all will believe and be saved, but some will not accept salvation, so they cannot partake of the benefits of redemption (Jn. 3:16; 1 Tim. 2:4-5; 2 Pet. 3:9). The "all" of Col. 1:20 includes all that will become reconciled to God through Jesus Christ, as we have seen in Lessons Thirty-three and Thirty-four. So the doctrine that all rebels will be finally saved is unsound and all men can see that it is false if they will take all the Scriptures on the subject and be honest in reading them. Likewise, we can do away with the idea that there are two sets of Scriptures that cannot be reconciled, one set teaching everlasting punishment, and the other set teaching the final restitution of all rebels. No man is compelled to reject Scriptures on either side because all passages can be harmonized if the least honest effort is made to do so. The simple truth is that God's plan is to reconcile all who conform to His will and to punish all who do not, and this will automatically harmonize all Scriptures.

4. Rebels against God will be punished forever and ever and this is one of the clearest and simplest doctrines of Scripture. We have seen in the points above that the soul is immortal and the body becomes immortal in the resurrection, and that both the righteous and the wicked will live again forever in bliss or in torment. The final Hell is a place of endless punishment. If there is a Heaven there is a Hell, and if one is eternal the other one must be, for the same eternal terms are used of both. All souls and bodies will spend eternity at some place. Shall the wicked be loose with the righteous to constantly stir up rebellion? Shall Christ have died in vain to save men from eternal Hell if there be no such place? Would God reveal such a future for the wicked in order to deceive men or scare them into accepting Him? Many Scriptures plainly teach everlasting punishment and we cannot teach otherwise. Note the following passages on eternal punishment:

> (1) The prophets predicted and pictured eternal punishment (Ps. 9:17; Isa. 66:22-24; Dan. 12:2). Some argue that "forever" means "an age" or "period of time." This may be true of temporary things, but never of endless things.

In other words, eternal terms when used of God's plan literally mean "perpetual" and "everlasting." The Hebrew word olam translated "everlasting" in Dan. 12:2 literally means "eternity," "time without end," "time out of mind," "everlasting," "perpetual," "forever," and "always." It is the equivalent of the Greek aionios which is used of the "everlasting God" (Rom. 16:26; 1 Tim. 6:16; Rev. 15:7), "everlasting life" (Jn. 3:16, and 43 other places), "eternal salvation" (Heb. 5:9), "eternal Spirit" (Heb. 9:14), "eternal redemption" (Heb. 9:12), "eternal punishment" (Mk. 3:29; Heb. 6:2; Jude 7) "everlasting punishment" (Mt. 18:8; 25:41, 46; 1 Thess. 1:9; Rev. 14:6), "everlasting destruction" (2 Thess. 1:9), and "eternal fire" (Jude 7).

In these passages it is clear that not only is life eternal but punishment and Hell are also eternal. Common logic forces us to believe in everlasting punishment of the wicked. Non-existence would not be punishment, for where there is no being to punish, no punishment can be inflicted. Everlasting punishment teaches perpetual suffering, and this presupposes perpetual existence. The persons punished forever must continue forever. To annihilate such persons would do away with everlasting destruction (ruin) and punishment, for there would be no beings to punish forever. God only can destroy (mar) the soul in Hell (Mt. 10:28), hence Hell is not extinction of being at all.

In Isa. 66:22-24 we have a clear passage of the existence of Hell and of people on the New Earth being able to look into Hell forever to see those in punishment: "They [all flesh on the New Earth] shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." This proves that there is a Hell in the New Earth long after the Hell of false cults ceases to exist. This passage is quoted by Jesus in Mk. 9:42-48, proving it refers to a Hell in the New Earth, and the Lake of Fire where all rebels will be cast after the Great White Throne Judgment (Rev. 2:11; 19:20; 20:10-15; 21:8). Men are called worms in Job 25:6; Ps. 22:6; Isa. 41:14, and in Isa. 14:11 worms are spoken of being in Sheol. The worms of Hell evidently refer to the souls of men that will never die or become dormant. If these are revelations of God concerning Hell, then it is a fact regardless of how much ungodly men rebel against it. At any rate, there is eternal torment and fire pictured in Hell by Isaiah and men on the New Earth will be able to behold it as a monument of God's wrath

against sin and as an example to coming generations forever (Isa. 66:22-24; Rev. 14:9-11; 21:8).

(2) In Mt. 25:41, 46 Jesus taught that Hell was prepared for the devil and his angels and that punishment in Hell was as long as the life of the righteous. The Greek aionios is translated “everlasting” and “eternal” in verse 46: “And these [the wicked] shall go away into everlasting [aionios] punishment, but the righteous into life [aionios] eternal.” Thus the punishment of the wicked is exactly as long as the life of the righteous. If the punishment of the wicked is age-long, then the life of the righteous is also that long. If we are not going to admit this, then we will have to admit that God, the Spirit, redemption, etc. are also to exist only for an age or period of time. However, aionios is never translated “age” in any Scripture. It always means “eternal.” A lady in Amarillo, Texas, some years ago got up in my church and said, “Bless God! Just as sure as there is an eternal bliss, there is an eternal blister.” This is one way of saying what the Bible plainly teaches on eternal Hell.

(3) In Rev. 14:9-11; 20:10-15 it is stated that men and the devil will be tormented day and night forever and ever in fire and brimstone and that the smoke of their torment ascends up forever. See the same term forever and ever as used of God thus proving the term expresses eternity (Rev. 4:9-10; 5:14; 10:6; 15:7; 22:5).

(4) Other passages plainly expressing eternal punishment are Mt. 18:8; Mk. 3:29; 9:42-48; 2 Thes.1:7-9; Jude 6-7, 13; Ps. 52:5; 92:7. Thus it is clear that endless punishment is taught in Scripture for men who persist in going to Hell. Such men are not children of God. They are children of the devil and if they choose to go to Hell with the devil and his angels God is not to blame for their choice or destiny. God will not suffer one of His children to go to Hell but He cannot be responsible for the devil’s children who choose their own destiny by the life they live. God takes no pleasure in the death of the wicked (Ezek. 33:11), but He has promised to segregate them from the eternal society if they reject His plan, and He is obligated to preserve society and to finally rid the Earth of all rebellion (1 Cor. 15:24-28). No man needs to go to Hell if he will accept Jesus and conform to the plan of God (Jn. 3:16, 36; 5:24; Rom. 1:16; 10:9-10; 1 Jn. 1:7-9).

Questions on Lesson Thirty-seven

1. What is spiritual death? Explain spiritual resurrection from the dead.
2. Discuss the doctrine of immortality by four English words in Scripture.
3. Give several plain passages teaching the immortality of the soul.
4. Does the soul sleep at death? What does? Prove.
5. Give other proof from Scripture for the immortality of the soul.
6. Give some examples in Scripture of life after death.
7. Prove that the story of the rich man and Lazarus is not a parable.
8. Prove from the nature of souls that they are immortal.
9. How does the doctrine of eternal life prove immortality of the soul?
10. Discuss the teachings of both the Bible and science concerning eternal life.
11. Give several arguments from Scripture proving future immortality of the body.
12. Give several arguments not from Scripture proving future immortality of the body.
13. How do testimonies of dying men prove immortality?
14. How do the following prove immortality—Death? Nature? Spiritual laws? Brevity of life? Man's greatness? Universal human desire? Moral nature? Religious nature?
15. Quote Russelism and Adventism on death and the intermediate state.
16. Prove from Scripture that man has material and spiritual natures.
17. Define physical death and prove your definition from Scripture.
18. Prove from Scripture that the inner man is conscious between death and resurrection.
19. Prove that there is a difference between the breath and the soul and spirit.
20. Prove from Scripture that the souls of the wicked are dead even while they are alive.
21. What does resurrection of the dead always refer to?
22. Prove from Scripture that righteous souls were held captive by the devil after death.
23. Where do the souls of the wicked dead go until the resurrection? Prove.
24. Name and define the five departments in the underworld of departed spirits?
25. Where were angels held in prison and why?
26. Where was the Paradise of Lk. 23:43 located? Prove.
27. What happened to the righteous in Paradise when Christ went to Heaven? Prove.
28. Did Jonah die and go to Hell while in the belly of the whale? Prove.

29. How are Sheol and Hades translated? Prove these two terms refer to the same place.
30. What are the Hebrew and Greek words for “grave”?
31. Give as many of the contrasts between Hell and the grave as you can.
32. Prove from Scripture that there is consciousness in Sheol-Hades.
33. Prove from Scripture that there is fire and pains in Sheol-Hades.
34. Prove from Scripture where Sheol-Hades is located?
35. When will Sheol-Hades be emptied into the Lake of Fire? Prove.
36. Prove from Scripture that Christ went to Hell and explain what He went for.
37. Prove that the righteous go to Heaven and the wicked go to Hell at death.
38. Discuss the bottomless pit and the Lake of Fire.
39. Which of the five departments in the underworld is the eternal Hell? Prove.
40. Prove from Scripture that there will be degrees of torment.
41. Discuss fully the Gehenna of the New Testament. Is the fire literal? Prove.
42. Define “eternal death” and “the second death.”
43. Prove that the words “destroy,” “perish,” and “consume” do not mean “annihilation.”
44. Prove that the words “burned up” do not mean “annihilation.”
45. Discuss and disprove the doctrine of the restoration of rebels to God.
46. Prove from Scripture that rebels in Hell will be punished forever and ever.
47. Prove from Scripture that men on the New Earth will see into eternal Hell.
48. Will God damn any of His children in eternal Hell? Why do people go there?

38. THE SEVEN JUDGMENTS OF SCRIPTURE

THE SEVEN JUDGMENTS OF SCRIPTURE

The Scriptures do not teach that there is a general judgment of all the righteous and wicked at the same time and place. There will be angels and different classes of men to be judged and each class will be judged separately and at different times. There has been and will be seven judgments for angels and men. We shall study them under the following headings: those judged, the time of the judgment, the place of the judgment, the basis of the judgment, and the result of the judgment. *The seven judgments are as follows:*

I. The Judgment of the Believer's Sin (Jn. 12:31-32)

1. Subject: The believer as to sin (Rom. 6:10; Heb. 9:25-28).

2. Time: On the cross (Jn. 3:14; 1 Pet. 2:24; Jn. 17:4).

3. Place: Calvary (Lk. 23:33; Jn. 19:17-24).

4. Basis: Christ's perfect work (Jn. 3:16; 5:24; Rom. 6:8).

5. Result: Death to Christ, justification to believers (Rom. 4:1-25; 5:1-11, 15-21; 8:1-16). This judgment deals with the believer as a sinner.

II. The Believer's Judgment of Himself (1 Cor. 11:31, 32)

1. Subjects: Believers walking in the light (1 Jn. 1:7).

2. Time: During this life (Eph. 4:22-32; Col. 3:5-17).

3. Place: In his own life (Rom. 8:1-16; Heb. 12:5-11).

4. Basis: Obedience to God and His Word (Jas. 1:22-25).

5. Result: Chastisement or approval from God (Heb. 12:5-11). This judgment deals with the believer as a son during his earthly pilgrimage.

III. The Judgment of the Believer's Works (Rom. 14:10; 2 Cor. 5:10)

1. Subjects: Believers (Gal. 6:8; Eph. 6:8; Col. 3:24; Rom. 14; 2 Cor. 5:10).

2. Time: Between the rapture and the second advent (Lk. 14:14).

3. Place: In Heaven (1 Cor. 9:24-27; Rom. 14:10; 2 Cor. 5:10).

4. Basis: Works, both good and bad (1 Cor. 3:11-15; 2 Cor. 5:10; Rom. 14; Col. 3; Mt. 16:27; Rom. 2:6; 2 Tim. 4:14; Rev. 2:23; 22:12). *Believers will be judged concerning:*

(1) Doctrines (Rom. 2:14-16; Rom. 14).

(2) Conduct to others (Mt. 18; Rom. 14).

(3) Carnal traits (Col. 3; Rom. 1-2; 8:1-13; 14:1-23).

(4) Words (Mt. 12:32-37; Rom. 14).

(5) Things that affect others: slander, quarrels, idle words, foolishness, joking, debts, broken promises, wrong dealings, etc. (Rom. 1:29-32; 1 Cor. 6:9-11; Gal. 5:19-21; Col. 3; Eph. 4:1-32; 5:1-33; Rom. 12:1-21; 14:1-23).

(6) Things that affect themselves: neglected opportunities, talents wasted, loose living, lack of spirituality, etc. (Rom. 2:14-16; Heb. 2:1-4; Gal. 5:1-26; 6:1-10; Col. 3).

(7) Things that affect God: refusal to walk in the light, disobedience, rejection, failure to cooperate and yield to the Spirit, etc. (1 Cor. 12; Rom. 12; Eph. 4:1-32; 5:1-33).

5. Result: Reward or loss of reward, but never the loss of the soul for those wrong doings providing they have been forgiven (1 Cor. 3:11-15). This

judgment deals with the believer as a servant (Rom. 14; 2 Cor. 5:10, 11; 1 Cor. 3:11-15).

6. Illustration: Analysis of the zeal of a candidate for a crown in glory.

The following analysis was taken from the experience of a prominent Christian worker who was successful above the ordinary minister. His church was crowded, souls were being saved and everything was going along fine. One day he went home after a successful Sunday at church and fell asleep in a parlor chair. An angel appeared to him and asked him, “How is your zeal?” He was proud of his zeal and answered, “Fine!” The angel then asked him for his zeal and he pulled it out of his bosom and gave it to him. The angel put it in a crucible and put a fire under it until it melted. He then poured it out on the hearth and it formed strata. *He then broke it in pieces and put each piece on scales and weighed it and gave the following analysis to the minister:*

TOTAL WEIGHT 100 POUNDS. Of this analysis there proves to be:

(1) Bigotry 11 parts

(2) Personal ambition 22 parts

(3) Love of praise 19 parts

(4) Pride of denomination 15 parts

(5) Love of authority 12 parts

(6) Pride of talents 14 parts

(7) Love of God 4 parts

(8) Love of man 3 parts

This Christian worker said his anger arose and he began to deny the truth of this analysis, but the angel walked toward the door, stopped and looked back with pity in his eyes and said, “May God save you,” and walked out the door. When the minister awoke the conviction seized his heart and he got down and prayed more to be saved from himself than he had ever prayed to be saved from Hell. He prayed until the refining fire of the Spirit purged him of self and thereafter he

was a greater success than ever. This refining process is no doubt the greatest need of the modern church (Rom. 6; 12; Gal. 5; Col. 3; Eph. 4 and 5).

IV. The Judgment of Israel (Ezek. 20:33-44)

1. Subjects: The living Jews (Zech. 12:10-13).

2. Time: During the Tribulation (Jer. 30:3-11; Mt. 24:15-22; Dan. 9:27).

3. Place: Palestine, Edom and Moab (Zech. 12:4-13; 13:1; 14:1-21; Dan.11:40-45; Isa.16:1-5; Ezek. 20:33-44; Hos. 2:14-17; Mt. 24:15-31; Rev. 12).

4. Basis: Obedience to God and His Word (Jas. 1:22-25).

5. Result: Conversion of Israel as a nation at the second coming of Christ (Rom. 11:25-29; Zech. 12:10–13:1; Ezek. 22:19-22; Jer. 30:3-11; Isa. 66:7, 8; Mt. 23:37-39).

V. The Judgment of the Nations (Mt. 25:31-46)

1. Subjects: Gentile nations (Mt. 25:32).

2. Time: At the revelation of Christ before the Millennium (Mt. 25:31-46).

3. Place: Palestine (Zech.14; Mt. 25:31; Rev. 19:11-21).

4. Basis: Their treatment of Christ's brethren—the Jews (Mt. 25:31-46).

5. Result: Some saved to go into the Millennium and some destroyed (Mt. 25:34, 41, 46; Zech. 14; Mt. 13:41-50; 24:51; Isa. 53; Joel 3).

A study of Mt. 25:31-46 with Rev. 20:11-15 will reveal that this judgment is entirely different from the Great White Throne Judgment of Point VII, below. *A few points of contrast are as follows:*

Judgment of the Nations	**Great White Throne Judgment**
1. Living nations (Mt. 25:31-46).	1. Wicked dead resurrected (Rev. 20:11-15).

2. Before the Millennium (Mt. 25:41-46). 2. After the Millennium (Rev. 20:1-15).

3. Christ the judge (Mt. 25:31). 3. God the judge (Rev. 20:11-15).

4. On Earth (Mt. 25:31-46; Zech. 14). 4. In Heaven (Rev. 20:11-15).

5. Two classes (Mt. 25:31-46). 5. One class (Rev. 20:11-15).

6. Some saved (Mt. 25:34; Zech. 14:16). 6. None saved (Rev. 20:4-15).

7. Some destroyed (Mt. 25:41, 46). 7. All destroyed (Rev. 20:4-15).

8. No resurrection (Mt. 25:32; Zech. 14). 8. A resurrection (Rev. 20:4-15).

9. No books opened (Mt. 25:31-46). 9. Books opened (Rev. 20:11-15).

10. Basis: sins, especially one sin— 10. Basis: sins of all the ages recorded in persecution of Israel (Mt. 25:31-46). the books (Rev. 20:11-15).

11. One generation (Mt. 25:31-46). 11. All generations (Rev. 20:11-15; Acts 17:31).

12. Gentiles only (Mt. 25:32). 12. Jews and Gentiles (Rev. 20:11-15; Acts 17:31).

13. Angels help in this judgment 13. No angels mentioned at this judgment. (Mt. 13:42-50; 24:31; 25:31).

VI. The Judgment of Angels (2 Pet. 2:4; Jude 6-7)

1. Subjects: Fallen angels (2 Pet. 2:4; Jude 6-7).

2. Time: After the Millennium (2 Pet. 2:4; Jude 6-7; Rev. 20:7-15).

3. Place: In Heaven (Rev. 20:12).

4. Basis: Sins (2 Pet. 2:4; Jude 6-7).

5. Result: Eternal damnation in the Lake of Fire (Rev. 20:10; Mt. 25:41).

Satan and demons will perhaps be judged at the same time (Eph. 6:12; Mk. 8:28; Lk. 8:31).

VII. The Great White Throne Judgment (Rev. 20:11-15)

“And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, smell and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the Lake of Fire. This is the second death. And whosoever was not found written in the book of life was cast into the Lake of Fire” (Rev. 20:11-15).

This passage will be fulfilled after the Millennium and the revolt of Saran, for immediately after these events (Rev. 20:1-10) John saw a great white throne occupied by God, from whose face the Earth and Heaven fled away. This is no doubt the same throne seen throughout the book of Revelation. However, here is the only place that a description of the throne is given. God, the occupant of the throne, is described previously, but the throne itself is not (Rev. 4:2-3, 9-11; 5:1-14; 6:16; 7:7-9; 14:1-5; 19:4; 21:5; 22:1-5).

The Greek for “face” is prosopon, meaning “the countenance, aspect, appearance, surface, front view, outward appearance, face, and person.” It is used nine times in Revelation and is the only word translated as “face,” in the singular and plural. It shows that God has a real body and an outward appearance, as is proven in the passages in which it is used (Rev. 4:7; 6: 16; 7:11; 9:7; 10:1; 11:16; 12:14; 22:4). This fact is further proven by its usage in the rest of the New Testament where it appears forty-eight times, and always refers to bodily presence, actual faces, or external appearance. The Earth and Heaven fleeing away will be dealt with in Lesson Fifty.

The fact that Christ and His throne are not mentioned here does not necessarily

imply that they will be absent. Both Christ and the Father will be present and have a part in the final judgment. *In its varied aspects, this judgment may be understood from the following facts in Scripture:*

1. The Judges

(1) God the Father is spoken of as the judge of all men (Heb. 12:23-24; 13:4; Rev. 6:10; Acts 17:30, 31; Rom. 2:12-16).

(2) God the Son is also spoken of as the judge of the world (Jn. 5:19-27; Acts 10:42; 17:30, 31; 2 Tim. 4:8; Rev.19:11).

(3) Both the Father and the Son will be judges (Acts 17:31; Rom. 2:16).

(4) God the Father will judge by His Son (Acts 17:31; Rom. 2:16).

(5) God the Father will decree; the Son will execute (Jn. 5:22-27; Rom.1:32; 2:5).

(6) The saints will have part in this judgment (1 Cor. 6:2-3; Rev. 3:21).

2. The Subjects Judged

(1) Wicked men of the whole human race except the beast, false prophet, the goat nations, tares, etc., will be the subjects judged (Acts 17:31; Rom.3:6; Rev. 20:11-15). That those judged at the judgment of the nations will not be judged at the final judgment seems clear from Mt. 13:30, 39-43, 49, 50; 24:51; 25:30, 41, 46; Rev. 14:9-11; 19:20, 21; 20:10. These already will have had sentence pronounced upon them a thousand years before the final judgment, so it would not be necessary to judge them again. The ones judged at this judgment will be the wicked dead of all ages, whereas those judged at the judgment of the nations will be the living nations on Earth at the return of Christ to set up His eternal Kingdom.

(2) The angels “that sinned” and “are now bound” in Tartarus will also be loosed from their long confinement in chains and be judged at this judgment (2 Pet. 2:4; Jude 6, 7).

3. The Time of the Judgment

The time of this judgment will be after the Millennium and after the doom of Satan in the Lake of Fire is realized (Rev. 20:7-15). It is called “the day of judgment” and so there must be a definite time set for it (Mt. 10:15; 11:24; 12:36; Acts 17:31; 2 Pet. 2:4; Jude 6, 7).

4. The Place of the Judgment

The judgment is to be before the great white throne of God, which will still be in Heaven, for it is not to come down to the Earth until after the renovation of the Earth by fire and after the New Heaven and the New Earth are completed (Rev. 21:1-5). This seems to be proven further by 2 Pet. 3:7 where it states that the renovation of the Earth takes place during the final judgment. It seems to be pictured also in Rev. 20:11 at the same time of the final judgment.

5. The Purpose of the Judgment

(1) To give every man a fair trial before his condemnation and punishment (Acts 17:31).

(2) To judge the “secrets of men” (Rom. 2:16).

(3) To judge all idle words (Mt. 12:36).

To judge all the works, thoughts, actions and sins of man (1 Tim. 5:24; 1 Pet. 1:17; Rev. 20:12, 13; 22:12; Rom. 2:5-6).

6. The Basis of Judgment

(1) The law of conscience (Rom. 2:12-16; Heb. 10:27).

(2) The law of memory (Lk. 16:25).

(3) The Law of Moses (Rom. 2:12-16; Rev. 20:11-15).

(4) The law of character (Heb. 3:8-10, 15; Eph. 4:19).

(5) The gospel (Rom. 2:12-16; Jn. 12:47, 48; Rev. 20:11-15).

(6) All acts and words (Mt. 12:36; Lk. 12:2-9; Jn. 3:18).

(7) The Book of Life (Rev. 20:11-15).

A man who passes through this judgment will have no excuse or criticism of the sentence passed regardless of what the decision will be, for in a sense he will be his own judge. The actual manifestation of his failure to live up to his conscience, the law, or the gospel, the fact that his sins and misdeeds are like mountains before him, in his conscience and in his character, and the absence of his name in the Book of Life, will automatically condemn him.

The "books" mentioned in Rev. 20:12 do not refer to the records of men written in books and kept by a recording angel, for we have no knowledge of such in Scripture, but they contain the Word of God which is to judge man in the day of judgment, as seen above. The Book of Life is mentioned in Exod. 32:32-33; Ps. 69:25-29; Dan. 12:1; Lk. 10:20; Phil. 4:3; Rev. 3:5; 13:8; 17:8; 20:12, 15; 21:27; 22:19, and has reference to the book in which the name of every man who is to enter into eternal life is recorded. This book alone will be sufficient to condemn a man. It will show such hypocrites as mentioned in Mt. 7:21-23 that their names are not written therein.

It is not clear from Rev. 20:11-15 what will be the basis of judgment for the angels in Tartarus, but they probably know upon what basis their judgment is to be as well as does man. It seems clear that only "the dead are judged out of those things which are written in the books," and that they are judged "according to their works." It is also clear that it will be an individual judgment, for it is recorded that "every man" will be judged according to his works.

The dead who are dealt with here could not include the angels, for the former are the occupants of "death and hell." This proves that Hades, the present and temporary Hell, is different from the Lake of Fire or eternal Hell. The sinner is placed in Hades to await his committal to the Lake of Fire, even as the criminal is placed in a jail before he is tried and sentenced to the penitentiary. The sinner is guilty while in Hades, although he is not formally condemned before the final judgment. Therefore, he suffers fire in Hades as well as in the Lake of Fire (Lk. 16:19-31), just like a man suffers confinement in jail before he goes to the penitentiary.

7. The Nature of the Judgment

It will be one of justice and righteousness to every man (Ps. 9:8; Mt.7:2; 2 Tim. 1:5; 1 Pet. 2:23). It will not be a spiritual, invisible, endless process of meting out to men as they sow, but it will be an outward and visible trial and judgment

occurring at a particular time and place (Heb. 9:27; 2 Pet. 2:4-9; 3:7-10; Rev. 20:11-15).

8. The Result of the Judgment

(1) If a person's name is not written in the Book of Life, he will be cast into the Lake of Fire. Hades is the present abiding place for the souls of the wicked dead. It never means the grave where the body of man goes. It is a place of consciousness, where men are in torment until the resurrection, as we have seen in Lesson Thirty-seven. All human beings in Hades and in death, the angels in Tartarus, the demons in the Abyss and every rebel against God will be cast into the Lake of Fire to be punished forever and forever (Rev. 2:11; 14:9-11; 20:10-15; 21:8; Mk. 9:42-48; Mt. 18:9; 24:51; 25:41, 46; Isa. 66:22-24).

(2) The degrees of punishment will be the result of this judgment, as degrees of reward will be the result of the judgment of the saints at the Judgment Seat of Christ (Mt. 7:2; 10:15; 11:22-24; 12:41-45; 23:12-14; Mk. 6:11; Lk. 10:14; 11:31, 32; Rev. 20:11-15). Hell, as far as the torment of fire is concerned, will be alike for all the lost, as much as Heaven, as far as bliss and comfort are concerned, will be alike for all the redeemed. The degrees of punishment will come through the torment of the conscience and the inward self over the deeds committed, which will eat more deeply into the innermost being as the ages come and go into the eternal future. This is just the opposite of the rewards for the saints, which will be ever increasing in glory and splendor as the ages come and go into all eternity.

9. The Length of the Judgment

The judgment passed upon each individual will be eternal. The same terms that are used in describing the eternity of God are used in describing the eternity of Hell, so if one is eternal, the other one must be (Isa. 66:22-24; Mt. 5:22, 29, 30; 10:28; 13:42, 50; 18:9; 23:15, 33; 24:51; 25:30, 41-46; Mk. 9:42-48; Lk. 12:5; Heb. 6:2; 10:26-31; Rev. 14:9-11; 19:20; 20:10-15; 21:8). See Lesson Nine, Point VIII, 4 and Lesson Thirty-seven for arguments why man's punishment must be eternal.

Questions on Lesson Thirty-eight

1. Do the Scriptures teach a general resurrection and judgment?
2. Name the seven judgments and give a brief study of each.
3. Discuss the judgment of the believer's sin.
4. Discuss the believer's judgment of himself.
5. Discuss the judgment of the believer's works.
6. Give an illustration of the result of a believer's judgment of his works.
7. Discuss the judgment of Israel.
8. Discuss the judgment of the nations.
9. Give a number of contrasts between the judgment of the nations and the Great White Throne Judgment.
10. Discuss the judgment of the angels.
11. Discuss fully the Great White Throne Judgment.
12. Prove from Scripture that God has a real face like other persons.
13. How can God the Father and the Son both be judges?
14. Who else will help in this judgment? Prove.
15. Who will be judged at this judgment? Prove.
16. Prove from Scripture the time and place of this judgment.
17. Discuss the purpose and basis of this judgment.
18. State the nature of this judgment.
19. Explain fully the result and length of this judgment.
20. Prove from Scripture that there will be degrees of punishment for the wicked.

Supplement Nineteen

For Lessons Thirty-seven and Thirty-eight

In these last two lessons we have seen that man is an immortal soul and spirit and that his body will be resurrected to immortality. Man is the greatest of all of God's earthly creations, and is the only creature made in the image and likeness of God. This fact alone is sufficient to prove that God naturally loves man and makes abundant provision for him in this life as well as in the next life. This is especially true since He provides for the lesser creations, as can be seen on every hand.

Man and Evil Spirits Are Responsible

Of all the earthly creatures, man is the only one responsible for his present state of sin and bondage, poverty and want, and pain and disease. Man has voluntarily submitted his domain to the devil and evil spirit forces and he and they are responsible for these conditions. God is not responsible for them in any sense and such conditions would not curse the human race today if God could get every man to obey Him. These conditions should not be in the life of any child of God, and they will not be, when believers come to know the truth that will make them free. Why would God will such conditions in the lives of His own children whom He has so dearly purchased by the death of His own Son?

Sin and Demons Hinder Man's Blessings

The Bible is very clear that sin and demon powers are the hindrances to man in getting the blessings of God: "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly" (Jn. 10:10). Faith cometh by hearing and hearing by the Word of God (Rom. 10:17), but faith is many times hindered because the devil takes the word of faith out of the heart and mind lest it should germinate and bring forth fruit (Mt. 13:19; 2 Cor. 4:3-4). The Bible is also clear that man himself permits the devil to do this, for otherwise it could not be done (Mt. 13:15; Jas.

4:7; 1 Pet. 5:8-9; 2 Cor. 4:3-4).

God's Abundant Promises and Provision

There is no reasonable excuse for the unbelief in Christendom concerning this truth. Paul said, "He that spared not His own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8:32). The Psalmist said, "They that seek the Lord shall not want any good thing" and "No good thing will he withhold from them that walk uprightly" (Ps. 34:10; 84:11). Jesus said, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him" (Mt. 7:7-11). Many other promises plainly state that the believer can ask what he will and it shall be done (Mk. 9:23; 11:22-24; Jn. 14:12-15; 15:7, 16; 16:23-26).

God is Always True to His Word

It would seem that every Christian would have faith enough in God because of His promises, to tackle their own problems and resist the devil and get from God the many benefits that they need so much in life. But many times instead of believing God they will believe the devil, and instead of holding to the fact that God's promises are true they argue against them and seek every excuse under the sun to disbelieve them. Instead of fighting the demons who seek to rob them of the many blessings of God, they cooperate with them in destroying faith in God. Meanwhile, they claim they love God with their whole heart and that the devil has nothing to do with their failures in life. They generally lay any blame on God should they fail to get what is promised in the gospel. They are quick to accept the idea that it is not the will of God to give them these blessings if there is the least delay or hindrance in getting them. It never seems to dawn on them that such opposition could be of the devil and not of God. Even if they mentally acknowledge this opposition as satanic they do not put forth the least effort to defeat the powers of darkness. They seem satisfied to do without these things. They had rather do without them than to fight a little for them. On the other hand, they will fight a good fight of unbelief and maintain a consistent faith that such blessings may not be the will of God and thus hinder the answer to their prayers. And even when they hear many plain, simple, scriptural statements from the Word of God stating that they can have the benefits of the promises, many of them are still hard to convince that these things are true.

One Thing God Requires of Everyone

Every person professing to believe in God will agree that everyone should lay aside all arguments of unbelief and have faith that God will do what He has promised and that He will answer prayer. Yet in spite of the mental acknowledgement of this fact it seems so hard to get many of the same people to put forth the necessary effort to believe what God has promised. It is a fact that God will always do what He has promised and it is also a fact that He requires every person to have faith that He will do what they ask of Him. God demands the same act of unwavering faith from everyone alike. He is no respecter of persons and He has made it very clear what each one must do in order to get what he desires. The one thing that God requires is faith—unwavering faith (Heb. 11:5; Jas. 1:4-8).

No Efficacy in Human Works or Good Deeds

There is a prevailing idea among people in general, even among the best of Christians, that one must become good enough for God to hear, or that long service to God merits an answer to prayer. Many pride themselves in the fact that they have been Christians many years and that they have to their credit numerous Christian accomplishments and they seem to think that God owes them answers to prayer because of this. Many times an old Christian is puzzled because God answers the cry of sinners and heals them or otherwise answers their prayers when they come to God, whereas his own prayers go unanswered.

The reason is simple. The sinner knows he has no human merits or goodness to offer as a basis for claiming the benefits of the gospel. He comes to God as a sinner, unworthy, undone and helpless and in simple, child-like faith surrenders himself to God and throws himself upon the mercy of God and asks for those things for which Jesus died to give him. He is immediately heard by God and he goes away with what he has asked for. On the other hand, some believer who has served God for years comes to God asking and pleading for some answer to prayer and he goes away unanswered. This seems unfair to him and to others who know how good such people have lived. But in such cases it must be remembered that God does not and will not answer because of human merit, good works, clean living, a perfect character, or a wonderful reputation. God will answer solely upon the basis of a man realizing his human nothingness and unworthiness, and because he expresses simple, child-like faith in God through Jesus Christ.

Man Must Learn His Lesson

Man must learn the lesson sooner or later that he is unworthy of God's blessings, that he cannot possibly merit any favor with God in himself, and that only by repentance and absolute dependence upon the merits of the work of Christ for man is he blessed. This is the sum total of the Christian religion as far as getting things from God is concerned. Men, Christian men, can pray and beg and ask and seek God for something on any other basis and they will never be heard. Do not fail to get this truth. This is the cornerstone of prayer and its answer.

When the Pharisee prayed and bragged on himself he was not heard by God, but when the publican smote upon his breast and said, "God be merciful to me a sinner" he went down to his house justified (Lk. 18:9-14). Long Christian service, winning souls, godly living, a good character, a perfect reputation, or the most wonderful stave of human living will never be the basis of answered prayer. Let this lesson be learned once and forever and it will save many heartaches and anxieties in Christian life. No man will ever get good enough for God to answer any prayer and no man will ever get bad enough for God to turn him down if he comes to God in faith and repentance through the gospel.

It is Simple to Believe God

So many say that it is hard to believe God, or that it is hard to have enough faith to get an answer to prayer, but this is a lie and a slander against God and His character. Why should it be hard to believe a God that has always been faithful to every man that has ever lived? Why would it be hard to trust in a God that has never failed anyone? Why should anyone tolerate such theories and express them in words and acts when there is no foundation for such lies?

We take the word of each other without proof. Children believe their parents. Most men will believe the word of those over them in any realm except in religion. Many will not believe the preacher who declares that God will answer prayer, that God is true, that He never will fail anyone, and that He is under obligation to meet every need of man according to His promises. Children will not doubt their parents, and men will seldom doubt those that are over them, but when it comes to believing the preacher concerning the gospel that is another question.

It is Always God's Will to Help Men

How could God be hindered except by unbelief? How could He fail to do as He has promised and still keep the respect of His own creation? How could He fail those for whom Christ died? How could He will to see them suffer defeat, poverty, want, pain, sickness, sin, and unhappiness? No normal earthly father would lower himself to get pleasure out of seeing his own children suffer these things if he could help them. How much more will God help His own children whom He sent Jesus to die for? How much more is it the will of God for His children to be happy in life, to be victorious over sin and evil, to have freedom from sickness and pain, and from poverty and want? God can help His children out of such conditions. He is not helpless like human parents. God has promised to help His children, but only upon the one condition of faith, so it is up to each person to get from God those things that belong to him by virtue of being partakers of the gospel redemption through Jesus Christ.

There is No Excuse for Children of God to be Defeated

This is as true as can be. God is stronger than the devil, fallen angels, men, and all demon forces. The devil is already a defeated foe. Demons have no power over Christians if they will use the means of grace God has provided for them. Speaking of saved men, the Bible says, “Greater is he that is in you, than he that is in the world” and if Christians would believe and use the power of God that comes through the Holy Spirit there could not possibly be any defeat (1 Jn. 4:4). The promises of God are so abundant and all-inclusive that every believer can get what he wants in life, not only what he needs, so there cannot possibly be an excuse for one person to be sick, sinful, helpless, and defeated in life if he will cooperate with God and fight against the devil (Mk. 9:23; 11:22-24).

The Proper Action to Take

If men could only realize that these facts are true, then they would become stirred up to attain to the benefits for which Christ died. But as long as they are in ignorance and unbelief they will not become concerned enough to get rid of sins and sicknesses through Christ. The thing to do is to quit complaining if there is any defeat in life. If these benefits promised by God are not desired sincerely, then quit laying the blame on God for such defeats. Lay the blame on the devil and the enemies of God who seek to hinder man from getting what God wants him to have. If men want the devil to get glory and have right of way in their lives, then this is what will happen, but if they want God to receive glory from their lives and have the right of way in them, then let them accept the truth that

will make them free.

Men not only do not need to be sick and sinful, but they do not need to be in want all their days, for God has made full provision for them to get what they want in material things and all other blessings of life that are good. This we have seen in Lesson Ten and other lessons.

All you need to do in order to get what you want and need in life is to follow the instructions we have repeatedly given in past supplements and in the lessons themselves. Do not fail to follow instructions to the letter. Above all, never doubt that you are on the right track and that you are going to receive what God has promised. It matters not what your needs are, or how impossible it seems to you. God is true to you and will fulfill His will in you if you will fulfill His will by having faith and humility.

God is Not Responsible

God is responsible for providing all good things for you. He is responsible for making so many unlimited promises concerning every known need of the human race, here and now. He will meet His part of the responsibility, in giving you all the benefits of the promises, but He is not responsible for your attitude toward these blessings. He is not responsible for your reception of these wonderful truths. You are the only one that is robbing yourself of these fortunes of grace. You are the one that is holding back the flood-gates of blessing in your life. God has done His part and you must do your part if you want the good things which you are freely promised. God cannot remain just and righteous to you if He broke His laws to give you these good things of life contrary to the conditions He has given in connection with the promises.

The conditions are clear. God’s Word has gone out of His mouth. He cannot and will not lie. He will do for every man what He has promised all believers. He cannot fail to do His part, so if there is any failure of any man getting what is promised and what others are receiving, the responsibility is on the individual and not on God. Let the people who want what God has promised do as He requires, that is, have faith in God, nothing wavering, as is plainly stated in Mt. 21:21-22; Mk. 11:22-24; Heb. 11:6; Jas. 1:5-8.

If this is the hindrance, then let it be corrected by a definite refusal to question the will of God, the promises of God, the love of God, and the faithfulness of

God. Let there be a dogged faith maintained. Let the stubbornness that can be and perhaps is manifested in other things be used in connection with faith. Simply reject unbelief and doubts and believe God and the answer will materialize.

Ten Questions For Supplement Nineteen. Do You Know:

1. That one-third of God's own angels rebelled against Him when Lucifer rebelled? This is clearly taught in Rev. 12:1-12. In this passage the great red dragon (the devil, as explained in verse 9) is seen drawing one-third of the stars of the heavens down to the Earth. These stars are called "his angels" in the same passage. Since God originally created them they were His angels. So if they are now the angels of the devil then they rebelled with him in the original rebellion, as we have seen in Lesson Seven.
2. That there are other kingdoms on other planets? It is plainly stated in Col. 1:15-18 that God through Christ created thrones, dominions, principalities, and powers, both visible and invisible, that are in Heaven and in Earth. These dominions and principalities are not all located on Earth for it is stated that some are in Heaven. The word "Heaven" should be understood as the whole of the heavens, which are inhabited as proven in Supplement One, Question 7. There must be life on all the habitable worlds and if this be true then they are organized into dominions and kingdoms as we understand it on this planet.
3. That a day never means a year and a year never means a day in prophecy? This theory is purely of human origin based upon the fact that God punished men forty years according to the number of days the spies searched Canaan (Num. 13:25; 14:34) and according to the number of days Ezekiel lay upon his side (Ezek. 4:1-13). Men have used this as a basis of changing a day to a year or a year to a day in Scripture as their fancy led them. This has led to innumerable fallacies concerning Bible dates and prophetic truths. There is no basis for such a theory, for in the above cases a day always means a day and a year always means a year. And so it is in all Scripture. Forty days will always be forty days and not forty years, and forty years will always be forty years and not forty days. To deviate from these facts is to follow foolish reasoning concerning Bible interpretation.
4. That this age cannot end any day as some teach? There are many prophecies to be fulfilled yet and a number of years to come to pass before this age ends. There will be at least seven years that Antichrist will be here

before the age ends (Dan. 9:27; Rev. 13:5). How many more years there will be before he comes is not clear, so it is impossible for this age to end any day, as taught by many Bible teachers. Many Scriptures will be given to prove this in the next two lessons.

5. That the Church does not have to go through the Tribulation to be purified? There is no such statement in Scripture. If there was, then it would be necessary for all the dead saints to be resurrected and live in the Tribulation in order to go through the same process of cleansing and this no one teaches. It is the blood that cleanses from sin and not a period of tribulation and this will always be the case (Eph. 1:7; 1 Jn. 1:7; Rev. 1:5). The Church is ready and always has been ready, for all the true believers in Christ are new creatures in Christ and as long as they stay in Christ they are ready. Those out of Christ are never ready and there is no statement in Scripture that Christ cannot come back for those that are ready until certain ones who are not saved get ready. On the contrary, all in Christ are ready at all times and will be raptured together at the proper time (1 Thess. 4:13-17; 1 Cor. 15:23; Eph. 5:27).
6. That a literal earthly kingdom will continue on this planet forever? This is proven from the following Scriptures (Dan. 2:44-45; 7:9-14, 18; Isa. 9:6-7; Lk. 1:32-33; Rev. 1:5; 5:10; 11:15; 22:5-6; Zech. 14; etc.).
7. That the Earth will not be desolate during the Millennium? There is not one statement in Scripture to support such a theory. On the contrary, Rev. 20 speaks of the saints reigning on the Earth over natural men and at the end of the Millennium many people will rebel against the government and will be destroyed by fire. At the second coming of Christ, before the Millennium, the kingdom will be set up and it will continue forever (Mt. 13:42-43; 25:31-46; Rev. 19:11-21; 20:1-15; Zech. 14; Dan. 2:44-45; 7:9-14, 18; Heb. 12:25-28). People will go up to Jerusalem to worship year by year in the Millennium (Isa. 2:1-4; Zech. 14:16-21), so there will be plenty of people on Earth during that time.
8. That the next form of government on Earth will be a theocracy? This means government by God through Jesus Christ and the saints as taught in Dan. 2:44-45; 7:13-14, 18; Zech. 14; Mt. 25:31-46; Lk. 1:32-33; Rev. 11:15; 20:1-10; 22:5-6.
9. That Jerusalem will soon be the world’s center of law and religion? This will be in the Millennium and eternal ages when Christ reigns in Jerusalem. Then the law and the Word of the Lord shall go out from Jerusalem to the ends of the Earth (Isa. 2:1-4; Mic. 4; Zech. 14; Joel 3; Ezek. 43:7; Jer. 17:25).

10. That over one billion people who have never heard of Jesus Christ will be evangelized in less than one hundred years? There is no question but what we are in the very last days of this age and we will be in the Millennium in less than one hundred years. It will be then that the knowledge of the Lord will fill the Earth as the waters cover the sea (Isa. 2:1-4; 11:9). This means that when Jesus comes the billion or more people who have never heard the gospel will hear and be evangelized.

39. THE BOOK OF DANIEL

THE BOOK OF DANIEL

Before taking up a study of this book, let us first list the 110 prophetic future wonders to come from 1949 into eternity and consider a few fundamental principles of interpretation of prophecy that will help us to understand our future studies. We do not claim infallibility in ourselves, but we do claim that every simple statement and event in prophecy that God has given us is infallible. We claim for God and by His authority that the Bible gives predictions of things to come that are 100 percent correct, not 80 percent correct as is claimed by some modern prophets of current events. The following 110 future prophetic wonders are plainly stated and as nearly as possible we shall deal with them in the proper order of fulfillment.

110 Prophetic Wonders From 1949 Into Eternity

1. Israel firmly established as a nation in Palestine. This is now in process of fulfillment, as we have already explained in Lesson Eighteen, Points V and VI.

2. The revision of the Roman Empire into ten separate kingdoms ruled by ten kings which is the result of the first tri-continent war (Dan. 7:7, 8, 19-25). This will mean the defeat of Communism and Russia, for in the formation of the ten kingdoms Russia must give up her control of Austria, Hungary, Romania, Bulgaria, Albania, and all parts of the old Roman Empire. Thus we can say with definite authority that Russia and Communism will never rule the world.

3. The rapture of the Church—the end of the Church Age (1 Thess. 4:13-17; 5:9; 2 Thess. 2:7, 8; 1 Cor. 15:23, 51-58; Phil. 3:20, 21; Rev. 4:1; etc.). It is not clear whether the rapture of the Church will come before the formation of ten kingdoms inside the old Roman Empire or not. The rapture could take place today without any prophecy being fulfilled and without any sign that the end of the age is coming to pass. The revision of Rome and the rapture are due to happen at any time. At what time each one will be fulfilled, no one knows as yet. The rapture will take place in a moment, whereas it will take longer for Rome to be revised following the war that will cause the ten kingdoms to be formed.

4. A world revival or spiritual awakening (Acts 2:16-21; Jas. 5:7; Rev. 7:9-17; 12:12, 17; 15:2-4). There may be a great spiritual awakening before the rapture,

but this is not definite for nothing needs to happen before the rapture, in order to fulfill it. If there is no religious revival before the rapture we know from the above passages there will be one after the rapture and during the future tribulation days when God is showing wonders in Heaven and in Earth, even up to the great and dreadful day of the Lord itself (Acts 2:16-21). We hope and pray that there will be a revival in our day before the rapture, but to definitely teach that it is so, is to teach that the rapture cannot come any day and before such a revival and no one has any authority to say this. True believers are always ready for the rapture so a religious revival does not have to come to get the Church ready, as is taught by some men. Therefore, if we have no definite Scripture to prove an event will happen, we are not going to make such a prediction.

5. The rise of the Antichrist (Dan. 7:7-8, 19-25; 8:8-9, 20-25; 9:27; 11:35-45; 2 Thess. 2:1-12; Rev. 6:1-2). By this we mean the coming of the Antichrist out of one of the ten kingdoms at the beginning of Daniel's Seventieth Week (Dan. 9:27). This Week as well as the rise of the Antichrist must take place after the rapture and after the ten kingdoms are formed (Dan. 7:23-24; 2 Thess. 2:7-8).

6. The seven-years covenant between Antichrist and the new nation of Israel (Dan. 9:27). This seven years of the covenant will be the last seven years of this Age of Grace in which we now live. This seven years will be the Tribulation period, as seen in Lesson Forty.

7. The building of the Jewish temple at Jerusalem (Dan. 9:27; Mt. 24:15; Rev. 11:1-2). This event will be discussed in Lesson Forty-One. Whether the temple will be built before the seven-years covenant is not clear, but it must be built by the middle of the Week. It is at this time that the Antichrist breaks his seven-years covenant with Israel and does away with their worship in the temple. He then sets himself up in the temple declaring himself to be God (Dan. 9:27; 11:45; Mt. 24:15; 2 Thess. 2:3-4; Rev. 11:1-2; 13:1-18).

8. The Revival of the Grecian Empire—the second tri-continent war (Dan. 7:23-24; 8:8-9, 23-24; 11:35-45; Rev. 13:1-7; 17:8-17). After the ten kingdoms are formed inside the old Roman Empire by the first tri-continent war and after the ten kingdoms (which is the seventh kingdom of Rev. 17:9-12) exist "a short space" the Antichrist comes out of one of these ten kingdoms and overthrows three others of the ten and forms the eighth and last kingdom symbolized by the leopard of Rev. 13 and 17. It will take Antichrist the first 3½ years of the seven-years covenant with Israel to overthrow these three kingdoms and to get power

over the other six and form the eighth kingdom which will rule for the last 3½ years of this age. This will be explained more fully later in our study of Daniel in this lesson.

9. The rise of Syria to be a world power (Dan. 8:8-9, 20-25; 11:35-45). We shall see in our study of Daniel below that Antichrist will come from Syria and will make it a world power.

10. Military alliance between Russia, Germany, and many other countries of Europe and Asia outside of the Roman Empire territory (Dan. 11:44; Ezek. 38; 39). While the Antichrist will be rising to power over the ten kingdoms of the old Roman Empire, the countries of the north and east of these ten kingdoms will be preparing for a death struggle with Antichrist and the ten kingdoms.

11. The fall of Russia, Germany, etc.—the third tri-continent war (Dan. 11:44; Ezek. 38; 39). In the middle of Daniel's Seventieth Week when the Antichrist comes to power over the ten kingdoms, war will be declared against him by the countries of the north and east of the old Roman Empire. This war will continue through most of the last 3½ years of the Week. Antichrist will conquer Russia and her allies in the north and east and he then will become the chief prince of Meshech and Tubal (Ezek. 38; 39). He will then lead these newly conquered countries, together with the ten kingdoms, along with many other nations whom he has not yet conquered but who will cooperate with him through the ministry of the three unclean spirits of Rev. 16:13-16, and make war against Jerusalem to totally destroy the Jews and to stop Christ from setting up His kingdom (Ezek. 38; 39; Zech. 14; Joel 3; Rev. 19:11-21). This will result in the second defeat of Russia and Communism at the end of this age. After this, Russia will be defeated by Jesus Christ at Armageddon, for she will be one of major powers under the Antichrist in that battle. We can say with scriptural authority that Russia will be defeated in wars three times between now and the Millennium, once in the formation of the ten kingdoms, once by the Antichrist, and once by Jesus Christ at His second advent.

12. The Judgment Seat of Christ—the judgment of the raptured saints in Heaven during Daniel's Seventieth Week (Rom. 14:10-11; 2 Cor. 5:9-10; 1 Cor. 3:11-15). (See Lesson Thirty-Eight, Point III).

13. The heavenly tabernacle—scenes in Heaven after the rapture (Rev. 4:1–5:14). In this passage we have different scenes in Heaven that will happen just as

John saw them centuries ago. These will be discussed in Lesson Forty-One.

14. The first seal—the rise of the Antichrist (Rev. 6:1-2). This event begins the fulfillment of the prophecies of Rev. 6:1–19:21, which are to be fulfilled during Daniel's Seventieth Week. The following points reveal the order of the events as to the time of fulfillment from the beginning of the Week to its end. These events will be discussed in the future lessons and in my book Revelation Expounded.

15. The second seal—war (Rev. 6:3-4). These last two events are the same as those set forth in Points 5 and 8, above.

16. The third seal—famine (Rev. 6:5-6). This will be the natural result of the wars caused by the rise of the Antichrist to get power over the ten kingdoms.

17. The fourth seal—death and Hell (Rev. 6:7-8). This will be the natural result of the wars, famines, and pestilences of the previous seals.

18. The fifth seal—the lesser tribulation martyrs (Rev. 6:9-11). These will be the first martyrs of the Tribulation period after the rapture of the Church.

19. The sixth seal—the wrath of God begins (Rev. 6:12-17). God's wrath begins at this point in the first 3½ years of the Week and continues through the Week and ends when the seven vials are poured out and Christ comes at the end of the Tribulation (Mt. 24:29-31; Rev. 19:11-21).

20. The sealing of the 144,000 Jews (Rev. 7:1-8). They are sealed for their own protection from the trumpet judgments which follow immediately up to the middle of the Week (Rev. 7:1-3; 9:4).

21. The vision of the great multitude of tribulation saints (Rev. 7:9-17). The martyrs of the fifth seal and all their brethren of the whole tribulation period who are to be killed are included in this company (Rev. 14:13; 15:2-4; 20:4-6).

22. The seventh seal—silence in Heaven for half an hour (Rev. 8:1).

23. The seven trumpet angels and the priestly angel (Rev. 8:2-6).

24. The first trumpet—hail, fire, and blood (Rev. 8:7).

25. The second trumpet—one-third of the sea turned to blood (Rev. 8:8-9).

26. The third trumpet—drinking waters poisoned (Rev. 8:10-11).

27. The fourth trumpet—one-third of the planets affected (Rev. 8:13).

28. The messenger angel—three woes upon men announced (Rev. 8:13).

29. The fifth trumpet—the first woe, men tormented five months (Rev. 9:1-12).

30. The sixth trumpet—the second woe, one-third of men killed (Rev. 9:13-21).

31. The mighty angel—announcement of no delay in completion of the mystery of God and John's further commission and receiving of the rest of the Revelation (Rev. 10:1-11).

32. Seven-years covenant between Antichrist and Israel broken (Dan. 9:27; Mt. 24:15; Rev. 11:1-2). In the order of the future prophetic wonders, this brings us down to the middle of Daniel's Seventieth Week when Antichrist breaks his covenant with Israel and enters Palestine (Dan. 9:27; 11:40-45). The following events will come immediately thereafter.

33. Jerusalem falls and the Jewish temple will be seized as the capital building of the Antichrist (Rev. 11:1-2; Dan. 9:27; 11:40-45; 2 Thess. 2:3-4; Mt. 24:15).

34. The two witnesses will appear on Earth (Rev. 11:3-13). They will protect Israel and turn her to God and withstand the Antichrist the last 3½ years of this age.

35. The great tribulation begins (Dan. 9:27; 12:1-7; Mt. 24:15-31; Rev. 7:9-17; 12:1-17; 13:1-18; 14:9-11; 15:2-4; 20:4-6).

36. The seventh trumpet—the third woe or the casting out of Satan (Rev. 11:15-19; 12:7-12).

37. The 144,000 Jews are translated (Rev. 12:5; 14:1-5; Dan. 12:1; Isa. 66:7-8). These Jews will be protected through the trumpet judgments until the middle of the Week. They will be caught up to Heaven as the manchild in Rev. 12:5 and they will be in Heaven in Rev. 14:1-5, as we shall prove in Lesson Forty-Five.

38. War in Heaven (Rev. 12:7-12). Satan and his angels will be cast down to the Earth to be among men for the last 3½ years, causing the third woe of Rev. 8:13;

11:15-19; 12:12.

39. Israel flees to the countries of Edom and Moab for the last 3½ years (Rev. 12:6, 13-17; Isa. 16:1-5; Ezek. 20:33-39; Dan. 11:40-45; Hos. 2:14-16; Mt. 24:15-21). These Scriptures name the very place to which Israel will flee for protection, where the Arabs will protect Israel from the Antichrist. This we shall discuss fully in Lesson Forty-Five.

40. The Earth opens and swallows the armies of the Antichrist who follow fleeing Israel (Rev. 12:13-16).

41. The remnant of Israel is protected from the Antichrist (Rev. 12:17). This will be done by the two witnesses (Rev. 11:3-13) and the new wars of the north and east (Dan. 11:44). Antichrist will be too busy in his new wars to concentrate upon the destruction of Israel. After he conquers the countries of the north and east he will then seek to destroy Israel, but the Lord Jesus Christ appears in Heaven and delivers them when they are about to be destroyed (Zech. 14; Joel 3; Rev. 19:11-21).

42. The rise of the beast out of the sea (Rev. 13:1-10). This symbolizes the Antichrist being given power over the ten kingdoms of the old Roman Empire to continue for the last 3½ years (Rev. 13:1-7, 18; 17:8-17).

43. The rise of the beast out of the Earth (Rev. 13:11-18). This represents the rise of another man, the false prophet, who will exercise the power of the Antichrist, who precedes him (Rev. 16:13-16; 19:20; 20:10).

44. The setting up of the abomination of desolation spoken of by Daniel the prophet (Rev. 13:11-18; Dan. 9:27; 12:7; Mt. 24:15). This simply means that the Antichrist will do away with the Jewish worship in their temple and establish his own worship. He will be worshipped as God in the temple (Dan. 11:45; 12:7; Rev. 13:11-18; 2 Thess. 2:3-4).

45. The making of a living image of the Antichrist (Rev. 13:11-18).

46. The increase of satanic powers (Rev. 13:1-18; Mt. 24:24; 2 Thess. 2:8-12).

47. The branding of the beast worshippers (Rev. 13:16-18; 14:9-11; 15:2-4; 20:4-6).

48. The destruction of Mystical Babylon (Rev. 17:16-18. See Lesson Forty-one).

49. The Jewish choir in Heaven—the 144,000 Jews in Heaven (Rev. 14:1-5).

50. The first messenger angel—preaching the everlasting gospel (Rev. 14:6-7).

51. The second messenger angel—the Fall of Literal Babylon announced (Rev. 14:8; 16:17-21; 18:1-24; Isa. 13-14; Jer. 50-51).

52. The third messenger angel—the doom of beast worshippers (Rev. 14:9-11).

53. The announcement—the blessed dead, those by Antichrist (Rev. 14:13).

54. The harvest and the vintage—Armageddon symbolized (Rev. 14:14-20).

55. The seven angels, the sea of glass, and the temple in Heaven (Rev. 15:1–16:1).

56. The first vial—boils upon men (Rev. 16:2).

57. The second vial—the sea to blood (Rev. 16:3).

58. The third vial—rivers to blood (Rev. 16:4-7).

59. The fourth vial—the great heat that scorches men (Rev. 16:8-9).

60. The fifth vial—the dense darkness upon the kingdom of the beast (Rev. 16:10-11).

61. The sixth vial—the river Euphrates dried up (Rev. 16:12).

62. The three unclean spirits—the gathering of nations to Armageddon (Rev. 16:13-16).

63. The seventh vial—a great earthquake and hail (Rev. 16:17-21).

64. The destruction of Literal Babylon (Rev. 16:17-21; 18:1-24).

65. Translation of the Tribulation saints (Rev. 7:9-17; 15:2-4; 20:4-6).

66. The defeat, death, and translation of the two witnesses (Rev. 11:7-13).

67. Worship in Heaven by all the redeemed and holy angels (Rev. 19:1-6).

68. The marriage of the Lamb and the Marriage Supper (Rev. 19:7-10).

69. The first coming of God the Father to the Earth (Dan. 7:9-14; Titus 2:13; Zech. 14:5). God the Father will come to the Earth at the second coming of Jesus Christ. He will give the Earth kingdoms to the Son to rule and to put down all rebellion (1 Cor. 15:24-28; Dan. 7:13-14).

70. The second advent of Jesus Christ to the Earth (Rev. 19:11-21; Jude 14; 2 Thess. 1:7-10; Mt. 24:29-31; Zech. 14; Isa. 63:1-7; Dan. 7:13-14).

71. The Mount of Olives splits into two parts. It will then pass away, making a very great valley and raising the Dead sea (Zech. 14:1-5; Ezek. 47).

72. The Battle of Armageddon—the defeat of Antichrist (Rev. 19:11-21; Joel 3; Zech. 14; Ezek. 38; 39; 2 Thess. 1:7-10; Mal. 4:1-4).

73. Judgment of the beast and the false prophet (Rev. 19:20; 20:10).

74. Expulsion of Satan from the Earth (Rev. 20:1-7).

75. Salvation of a nation in a day (Isa. 66:7-8; Rom. 11:25-28).

76. The end of “the times of the Gentiles” (Lk. 21:24; Rom. 11:25-29; Zech. 14).

77. The judgment of the living nations at the second coming of Christ (Mt. 25:31-46).

78. The final and complete regathering of Israel as an eternal nation under the Messiah (Isa. 11:10-12; Jer. 31; 32; Mt. 24:29-31; Rom. 11:26-29; Lk. 1:32-33).

79. Jerusalem rebuilt as the world capital of the kingdom of Heaven (Ezek. 48; Isa. 2:1-4; Mic. 4; Zech. 14:1-21).

80. The Millennial and eternal temple built (Ezek. 43:7; Zech. 6:12-15).

81. Millennial and eternal worship established (Isa. 2:1-4; Ezek. 40-48; Zech. 14).

82. The establishment of the kingdom of Heaven (Dan. 12:7-13; Zech. 14; Rev.

20:1-10; Isa. 2:1-4; Mic. 4; Ezek. 43:7; Mt. 25:31-46).

83. Restoration of normal light as before the Fall (Isa. 24:21-23; 25:7; 30:26; 60:18-22). The day light will be increased seven-fold and the night will be as light as our present day.

84. Restoration of fertility to barren lands (Isa. 35; 55:12-13; Ezek. 36:8-12).

85. The nature of the animals changed (Isa. 11:6-8; 65:20-25).

86. The whole Earth evangelized (Isa. 2:2-4; 11:9; Zech. 8:22-23).

87. Great outpouring of the Holy Spirit (Joel 2:28-32; Isa. 32:5; Ezek. 36:25-27).

88. Universal physical healing (Isa. 32:1-5; 33:24; 35:3-6).

89. New form of government—a theocracy (Isa. 9:6-7; Dan. 7:13-14; Zech. 14; Mt. 25:31-46; Lk. 1:32-33; Rev. 1:5-6; 5:10; 11:15; 20:1-10).

90. New eternal laws (Isa. 2:2-4; Mic. 4:2; Ezek. 40:1–48:35).

91. Proper division of the Earth (Ezek. 47:13-23; 48:1-35; Isa. 60:21).

92. The Millennial river created and the Dead Sea healed (Ezek. 47; Zech. 14:8).

93. New and universal religion (Mal. 1:11; Zech. 14:16-21; Isa. 2:1-4; Joel 2:28-32; Jer. 31:31-36; Ezek. 40:1–48:35).

94. Universal peace (Isa. 2:1-4; 9:6-7; Mic. 4:3-4).

95. Universal prosperity (Isa. 2:1-4; 65:24; Mic. 4:1-5).

96. Human life lengthened (Isa. 65:20-25; Zech. 8:4; Lk. 1:33).

97. The glory of God continually manifest (Isa. 4:4-6; Ezek. 43:1-7).

98. New financial system for the universal government and for world religion (Gen. 14:20; Mal. 3:7-12; Prov. 3:9-10; Heb. 6:20; 7:1-11; 1 Cor. 9).

99. Universal justice for all (Isa. 9:6-7; 11:3-5; 57:15; 65:20; 66:1-2).

100. The loosing of Satan and the last rebellion (Rev. 20:7-10).

101. The second resurrection and the Great White Throne Judgment (Rev. 20:11-15).

102. The renovation of the atmospheric heavens and of the Earth (2 Pet. 3:10-13).

103. The new Heaven and the New Earth (Isa. 65:17; 66:22-24; 2 Pet. 3:10-13; Rev. 21-22). These will be the old ones renovated and changed, not annihilated (Heb. 1:10-12; 12:25-28; Rom. 8:21-23; Eccl. 1:4; Ps. 104:5).

104. The second coming of God the Father to the Earth (Rev. 21:1-7). The New Jerusalem, God's capital city of the universe, and the Bride, the Lamb's wife, moved from Heaven to the New Earth to be among men forever (Rev. 21:1-27; 22:1-5).

105. Eternal generations of natural peoples (Gen. 8:22; 9:12; 2 Sam. 7; Isa. 9:6-7; 51:8; 59:21; Ezek. 37:24-28; Dan. 2:44-45; 7:13-14, 18; Lk. 1:31-35; Deut. 7:9; 1 Chron. 16:15; Ps. 105:8; Jer. 31:35-36; 32:38-40; Rev. 11:15).

106. No more curse (Rev. 21:1-8; 22:1-7). Everything on Earth will be as it would have been if man had not fallen. There will be on Earth perfect eternal natural conditions, peoples, animals, planting and harvesting, marriages, childbirth, worship, natural life, covenants with God, laws, government, feasts, pleasures, food, raiment, and innumerable eternal natural blessings, as we shall see in Lesson Fifty-one.

107. The river of life for all peoples (Rev. 22:1-5).

108. Trees of life for all peoples (Rev. 21:1-5).

109. An eternal kingdom—the kingdom of God firmly established forever (Heb. 12:25-28; Dan. 2:44-45; 7:13-14, 18; Isa. 9:6-7; Lk. 1:32-35; Rev. 11:15; 22:4-6).

110. God all-in-all as before rebellion started in the universe by Satan and Adam (1 Cor. 15:24-28; Rev. 21:1-8; 22:1-7; Isa. 66:22-24).

How to Interpret Prophecy

Before taking up a study of prophecy let us first learn how to interpret it. Thousands of preachers and teachers of the Bible constantly make the statement that prophecy is hard to understand. It is true that it is hard to understand if one has to harmonize all the many foolish speculations and interpretations of men on the subject. *But thank God it is not hard to understand if one will follow the few common-sense rules below:*

(1) Give the same meaning to the words of prophecy that are given to words of history; that is, give the same meaning to the words of the entire Bible that are given to the same words outside the Bible. There is a common theory that just because a word is found in prophecy or because it is in the Bible, it automatically has a mystical meaning and cannot be taken literally. This theory is entirely wrong. For example, the word "year" is generally taken to mean a day and a day to mean a year just because it is prophecy. This is entirely wrong, as we have seen in Lesson Fifteen, Point VIII.

(2) Do not change the literal to a spiritual or symbolic meaning. One modern writer in his book of lectures on Revelation is a fair example of the modern trend of changing words and statements from the literal meaning to any meaning that suits one's fancy. He interprets the word "earthquake" of the sixth seal (Rev. 6:12-17) to be the breaking up of society instead of a literal earthquake, the sun darkened to be a type of Christ rejected and God dethroned, the moon turned to blood to be the destruction of derived authority, the stars falling to be the downfall and apostasy of religious leaders in the ecclesiastical heavens (whatever they are), and the heavens departing as a scroll to be that all organized Christianity will be destroyed.

This same writer says concerning the trumpet judgments, that they are not literal. The grass of the first trumpet (Rev. 8:7) means the common people and the trees mean the dignity of man, so instead of the grass and one-third of the trees being literally burned, as is plainly stated, all common men and one-third of the dignity of man will be burned.

Instead of a third of the sea being turned to blood, one-third of the creatures dying, and one-third of the ships being destroyed in the second trumpet (Rev. 8:8, 9), the burning mountain causing this, he says, means spiritual Babylon cast into the sea of nations and destroyed by the people.

Instead of the drinking waters being made bitter by a star falling from Heaven

causing the death of many men as in the third trumpet (Rev. 8:10, 11), he says, the star falling from Heaven means the pope of Rome or some religious dignitary. But how could the pope Fall from Heaven into the waters and poison them? How will he ever get to Heaven to Fall from Heaven in the Tribulation? How could he poison the drinking waters if he did Fall in them?

The darkening of a third of the sun, moon, and stars as in the fourth trumpet (Rev. 8:12), he says, means spiritual darkness instead of the literal darkening of part of the Earth.

This writer explains the fifth trumpet (Rev. 9:1-12) as follows, “the star that falls from Heaven with the key to the Abyss is the pope or the apostate religious leader of the third trumpet. (This would make the pope Fall from Heaven twice, once under the third trumpet and once again under the fifth trumpet.) The key is the system that opens the Abyss. The smoke of the pit is the blotting out of the true light in man’s spiritual sky by demon powers, when false religions are dominant after the Holy Spirit is taken out of the world. The locusts are not literal but they symbolize these false religions spreading like locusts. The torment of the stings of these creatures is the torment that these religions will bring. The faces of men that these creatures have signify intelligence and reason (but since they are not real creatures how are they to exercise these faculties?). Their hair like women represents an unholy life and the iron breastplates mean that the conscience is destroyed. The grass and the trees are not symbolical as they are in the first trumpet. The five months these creatures torment men are not literal and it is not explained what they mean. Thus nothing in Revelation is literal if we believe this method of interpretation.

The sixth trumpet (Rev. 9:13-21), he says, is not literal, but the 200 million creatures refer to Asiatic hordes that overran Europe and Palestine through many centuries. This writer says the two witnesses are not two men, but are symbolical of the witnessing Jewish remnant. He also says the manchild is Christ; the woman is Israel; the sun is the glory of the New Testaments; the moon the glory of the Old Testament; the twelve stars the twelve tribes; the 1,260 days of Rev. 12:6 mean the first part of Daniel’s Seventieth Week when the woman flees, or Israel is scattered among the nations; the “times” of Rev. 12:14 refer to the last half of the Week; and the water the dragon casts out of his mouth is evil teaching but Israel will escape these teachings and be the only testimony for God.

He says the beast of Rev. 13 is the Revived Roman Empire, the seven heads are

seven nulls on which the city of Rome is built, the head wounded to death is imperial Rome Revived, but how could one of these literal hills be imperial Rome to be revived if it is part of the ground on which Rome is built?

He says the seven vials (Rev. 16:2-21) are not literal except the fourth and fifth ones, but who is he to decide for us that these are the only judgments of the seals, trumpets, and vials that are literal? He explains the sores of the first vial as a spiritual plague, the second and third vials are the drying up of the source of life (whatever that means), and are not the sea and rivers literally turned to blood as it reads. The sixth vial is the destruction of the Turkish Empire instead of the literal drying up of the river Euphrates, but why not give this river the same meaning as in Gen. 2:14; 15:18; Jer. 13:4-7; 46:2-10; 51:63; Rev. 9:14, and see how ridiculous it would be? He says that the "earthquake" of the seventh vial that destroys the city of Babylon and many cities of the nations is not literal. It means the destruction of every religious institution and civilization as we now know it today.

This method of interpretation of Revelation really should be called how 'not' to interpret prophecy, for it does away with the literal meaning of God's own revelation and substitutes man's theories instead. If these ideas are really what God wanted revealed as going to happen, could not God have made this clear when He gave the Revelation instead of giving us what He did reveal? Would He have to wait until this man lived to finally get to us what He was really intending to convey?

(3) Do not seek to find hidden meanings to the words of Scripture, or add to Scripture. Be satisfied with what God has seen fit to reveal and never read between the lines or add to Scripture in order to understand it. For example, men of recent years have chosen about thirty-five men in past history and some that are still alive and have transliterated their names into Greek to see if their names equal "666" and to see if they could possibly be the Antichrist. When the name of any man equals this number men conclude that that man must be the Antichrist referred to in Rev. 13:18. Forget it! This is all foolish speculation and proves nothing concerning the mark or the name of the Antichrist, as we shall see.

Others find the United States in prophecy by taking the letters U. S. A. out of the name Jer-USA-lem. If this is the only way we can find the United States in prophecy, it would be best to leave her out. The fact is that the United States is

not once mentioned in prophecy anywhere. Isaiah 18 refers to the inhabitants of the Sudan “which is beyond the rivers of Ethiopia” and it does not refer to the United States. The white horse rider of Rev. 6 and the false prophet of Rev. 13:11-18; 19:20; 20:10, do not refer to the United States, as we shall see in future lessons.

Still others find the mark of the beast in the faces on the American dime, in keeping Sunday as the sabbath, in union cards, in social security numbers, in rationing, and many other theories that are ridiculous. These and many other foolish theories are constantly preached to the ignorant masses who take them up and scatter such ideas worldwide while truth is getting on its boots. The more a man pronounces foolish and sensational theories and the more he finds so-called hidden meanings to Scriptures, the more intelligent he is heralded by men who should know better. The devil stands back and laughs at such foolish speculation and distortion of God’s Word, for he knows that such silly interpretations disgust intelligent men and cause many to discard prophecy and become skeptical about the real truth when they do hear.

(4) Believe that prophecy can be understood just as it is without any changes or additions and that it is simply a record of things to happen at some time after its utterance. Prophecy should be understood to be as literal as history is. After all, history is simply a record of what has happened and prophecy is a record of what is going to happen. Both kinds of records are in the same everyday human language and both should be understood on the same basis. God expects us to understand both just as they are written, and He will judge us for not using our common intelligence to understand both as they are plainly written.

(5) Forget the idea that prophecy must be fulfilled before it can be understood. If prophecy must be fulfilled before it can be understood, then it has failed in its purpose of revealing to man beforehand what is to happen. Many authors apologize for their uncertainty concerning the things they write about and declare we cannot hope to fully understand prophecies until their final fulfillment. Such men had better not write at all than to be uncertain about what they are writing. If one has a definite “thus saith the Lord” for what he says, he does not need to apologize.

What we mean to emphasize by this point is that all true prophecy is clear in itself as to what is to happen, and it is just as clear before it happens as it is after it is fulfilled. Take the subject of modern inventions as being a fulfillment of

prophecy. Men never dreamed of an automobile and never interpreted Nah. 2:3, 4 in connection with one until they were invented. Men never dreamed of airplanes, radios, locomotives, or any single invention and never interpreted any Scripture as definitely predicting them until after they were invented. After we got them, students of prophecy soon claimed they found them in prophecy. Prior to 1945 Bible students never dreamed of atom bombs as being a subject of prophecy, but immediately after they were dropped in that year, not only did Japan wake up but prophetic sensationalists arose from their long slumber and ignorance and found them in prophecy. Thus, in such a short time nearly everyone in Christendom (if sensationalists are believed), knows that the atom bomb is a fulfillment of several prophecies and they also know now just how several other prophecies are going to be fulfilled. The world is coming to an end, and many other prophecies will be fulfilled by the atom bomb, so these men say.

The sooner that we all have our speculative, sensational, prophetic "appendix" removed, the better off all of us will be, and the sooner the good name of prophecy will be restored, and men will again respect true prophecy as stated by God. The fact is that no single invention is mentioned in particular in the Bible. The so-called automobile in Nah. 2:3, 4 refers to horse-drawn chariots of the king of Nineveh and those of Nebuchadnezzar in actual combat in the streets of Nineveh over the possession of the Assyrian Empire. This fact is made clear in Nah. 2:1-4, 13; 3:1-3, where we have mention of "the whip . . . rattling of the wheels, and of the prancing horses" and "the horsemen." The so-called locomotive of Job 41 is "king over all the children of pride," according to the last verse. The phrase "as birds flying" in Isa. 31:5 does not refer to the airplane but to the second coming of Christ as is proven in the passage itself. It states that "as birds flying" God, not airplanes, will come down to fight for Israel and at that time every man shall cast away his idols forever, and we all know that this did not happen in 1917 when General Allenby took Jerusalem from the Turks. This prophecy will be fulfilled when the armies of Heaven come with Jesus "as birds flying" as in Zech. 14:1-5; 2 Thess. 1:7-10; Jude 14; Rev. 19:11-21; etc. And so it goes with any single invention that men have found in prophecy. The context proves that the subject of the passage is not some modern invention. Daniel 12:4 is the only verse in the entire Bible that covers inventions of today. One can use this verse and preach on inventions and not be so sensational and foolish in preaching on prophecy by using passages that do not refer to inventions.

(6) Do not interpret God's own interpretation of any symbol or prophecy or

change God's meaning from that which is plainly and obviously clear. God always interprets His own symbols as can be plainly seen in Dan. 2:38-44; 7:17, 23-26; 8:20-23; 9:20-27; 11:2-45; 12:1-13; Rev. 1:20; 12:9; 13:18; 17:8-18; etc. Plain literal prophecy needs no interpretation as it is simply history written before it happens. If God uses a word, a figure of speech, or any other form of human expression in a different way from what is commonly understood, we have a right to expect Him to make due explanation. Otherwise take His Word as it is commonly used and understood. When there is no explanation of a symbol or a figure of speech it is to be taken for granted that it is not only clear in itself, but it is clear from its usage elsewhere in Scripture, and especially when it is harmonized with all other Scriptures on the same subject.

(7) Give only one meaning to a passage, the plain literal meaning, unless it is made clear that a double meaning should be understood. In order to understand certain prophecies there are two laws in prophecy that should be understood.

A. The law of double reference. In some passages two distinct persons are referred to, the visible person addressed and the invisible person who is using the visible one as a tool, as we have already explained in Lesson Seven, Point IV and Lesson Nine, Point VIII, 2.

B. The law of prophetic perspective. This law is that of recording future events as if they were continuous and successive, but the fact is that there may be thousands of years between the events. For example, in Isa. 61:1-3, as recorded in Lk. 4:17-20, Christ stopped His reading in the prophecy at the words "the acceptable year of the Lord." He closed the book and said, "This day is this Scripture fulfilled in your ears." If He had continued reading the prophecy and had said, "and the day of vengeance of our God," and had said this was fulfilled that day His statement would have been untrue, for "the day of vengeance" has not yet come. There has been already about two thousand years since "the acceptable year of the Lord." The day of vengeance has not yet come, and will not come until the Tribulation of the future. Both events are in one verse in the prophecy and have only a comma between them, which would indicate that since both events were given together they would follow each other in succession, but they did not.

In other words, the prophets see things in the same vision as one would look at a distant range of mountain peaks where the valleys between them are not seen.

One must learn to take each separate event in prophecy and collect together all that is said about it in all the Bible and see when it will be fulfilled in connection with the other events. This is rightly dividing the Word of Truth (2 Tim. 2:15).

(8) The key to the interpretation of many prophecies is to regard the prophet primarily as a preacher of righteousness. A prophet was not only a foreteller but a forthteller. He was a speaker for God, to rebuke, to instruct, and to correct people in his day, as well as to foretell future events. He had powers of insight and foresight and he was more than a foreteller of future events. He was inspired to see conditions about him and the purposes of God in these things. The present was only a moment in the divine plan which was working toward the end of establishing the kingdom of God again on Earth and ridding the Earth of all rebellion. Hence, the prophet was a teacher, a social reformer, and a statesman, as well as a herald of the future kingdom. Many of his utterances were really sermons preached as the occasion demanded. This is especially true of Isaiah, Jeremiah, Ezekiel, and the Minor Prophets, although in their books there are many prophecies of the future. Daniel and John were mainly prophets for foretelling future events, although in their books there is the element of forthtelling as seen in Dan. 2, 4, 5, 6; etc., and Rev. 2, 3.

(9) One main thing to keep in mind in all prophecy is the history of the writer and his times and the circumstances under which he wrote. One must understand the exact position of the writer as to the age in which he lived and the purpose of his predictions and the people to whom he wrote and the subject of his message. With a knowledge of the historical background, the manners and customs of the age and of people to whom he wrote, the peculiar idioms and human expressions of his times, and the purpose he had in view, there cannot possibly be any misunderstanding of one thing about which any one of them writes.

A Gist of the Book of Daniel

The Book of Daniel was written by the person whose name it bears, as is clear from Dan. 1:6, 8, 21; 2:46-48; 4:19; 5:29; 6:2; 7:1-2, 28; 8:1; 9:2; 10:1; 12:4-13; Mt. 24:15. Daniel was a contemporary of Jeremiah and Ezekiel. He was a godly man and is mentioned along with Noah and Job for his uprightness (Ezek. 14:19-20). He was a man of great wisdom and understanding in visions and dreams (Ezek. 28:3; Dan. 1:17). He belonged to the royal family of Judah and became a eunuch fulfilling Isaiah’s prediction spoken about 100 years before that Hezekiah’s seed would serve the king of Babylon (Isa. 39:1-8; Dan. 1). He was

trained for palace service and did serve as prime minister during the seventy years captivity to Babylon and even in the reign of Darius the Mede (Dan. 1:21; 6:1-3; 9:1-2).

Daniel was one of the greatest prophets of all time. In many respects his prophecy is the most comprehensive and consecutive of world history from his day to the second coming of Christ. He saw even into the eternal future when God's kingdom will be over all the Earth forever (Dan. 2:44-45; 7:13-14, 18; Zech. 14:9). Daniel gave the first definite chronological prophecy of the first coming of Christ (Dan. 9:24-27) and of the events immediately preceding the second advent (Dan. 2:44-45; 7:7-14, 17-26; 8:20-25; 9:24-27; 11:35-45; 12:1-13). Without the book of Daniel, many other prophecies would not be clear. It is a foundation upon which many prophecies rest. It is a commentary on "the times of the Gentiles" and an introduction to all the New Testament prophecies. Daniel does not cover the whole length of "the times of the Gentiles," as can be seen in Lesson Fifteen, but it does cover that part from Daniel's day to their end. Daniel predicted the whole course of the empires of Babylon, Medo-Persia, Greece, Rome, Revised Rome, and Revived Grecia, as we shall see. He also predicted the eternal Kingdom of the God of Heaven succeeding these empires.

The Book of Daniel is in four clearly defined divisions:

I. The Personal History of Daniel (from the third year of Jehoiakim, king of Judah, to the first year of Cirrus, the Persian, Dan. 1:1-21).

II. The Visions of Nebuchadnezzar (Dan. 2:1–4:37).

III. The Personal History of Daniel (from Belshazzar, king of Babylon, to Darius, king of Medo-Persia, Dan. 5:1–6:28).

IV. The Visions of Daniel (Dan. 7:1–12:13).

There are twelve chapters, and 357 verses in Daniel. There are 215 verses of history, 78 verses of fulfilled prophecy, and 64 verses of unfulfilled prophecy. These unfulfilled prophecies concern the revision of the old Roman Empire, the revival of the old Grecian Empire, the rise of the Antichrist and the great tribulation, the last three wars before the second coming of Christ, and other latter day events that we shall study in the exposition of the book of Daniel. We shall study only briefly the historical parts of Daniel, but we shall go more fully into the prophetic parts mentioned above in the four divisions, as follows:

I. The Personal History of Daniel (Dan. 1:1-21)

The simple history of Daniel and the three Hebrew children recorded in Dan. 1 is very clear in itself, as can be seen by reading the chapter with the following outline:

1. The time of Daniel's captivity (Dan. 1:1-2; 2 Chron. 36:5-8; Jer. 25).

2. Daniel and companions chosen (Dan. 1:3-6). This fulfilled Isa. 39:1-8.

3. Change of their names (Dan. 1:7). Daniel means "God my judge." His name was changed to Belteshazzar, meaning "prince of Bel." The name Hananiah means "gift of the Lord." It was changed to Shadrach, meaning "command of Aku," the moon god. The name Mishael means "who is what God is." It was changed to Meshach, meaning "who is what Aku is." The name Azariah means "whom Jehovah helps." It was changed to Abednego, meaning "servant of Nego," or Nebo, the Babylonian god of science and literature.

4. Daniel's purpose not to be defiled with the king's meat (Dan. 1:8).

5. Daniel's favor with the prince of the eunuchs (Dan. 1:9).

6. The fear of the prince of eunuchs (Dan. 1:10).

7. Daniel's request to be tested by being fed with pulse for ten days (Dan. 1:11-14). Pulse means vegetable foods and fruits so as not to be defiled with meat killed with blood contrary to the Law of Moses (Lev. 3:17; 7:26; 17:10-14; 19:26) and offered to idols (Exod. 34:15; 1 Cor. 10:20; Acts 15:29).

8. The mental and physical result of the test (Dan. 1:15-16).

9. God's gift of wisdom and knowledge (Dan. 1:17).

10. Result of God's gift and three years' training (Dan. 1:18-21). The magicians were supposed to have power to expel demons by incantations. The astrologers were the prophets of Babylon who were supposed to be able to know the will of the gods and predict the future by the stars. The sorcerers were those that pretended communication with the dead the same as the witches of Exod. 22:18; Deut. 18:10. The Chaldeans were a sect that made natural science and divinations their study. These classes of Dan. 2:2 abounded in Babylon. They all

sought the same end by different means. Hence in Dan. 2 they were all called to help solve the mystery of the king. Daniel and the three Hebrew children were found to be ten times better than all these men.

II. The Visions of Nebuchadnezzar (Dan. 2:1–4:37)

1. THE VISION OR DREAM OF THE GREAT METALLIC IMAGE (Dan. 2). In this chapter we have the prophetic future of the world, from Daniel's day to the eternal future when God will reign forever. This dream concerns the latter days in particular (Dan. 2:28, 44-45). Daniel 2 is in four parts as follows:

(1) The details leading up to the dream (Dan. 2:1-30).

A. Nebuchadnezzar's dreams and sleeplessness (Dan. 2:1).

B. The wise men of Babylon called (Dan. 2:2-3).

C. The king's demand of the wise men (Dan. 2:4-9). They professed to be able to reveal secrets so the king demands that they live up to their profession.

D. The inability of the wise men (Dan. 2:10-11). Their confession of inability was an acknowledgement that they had no communication with the supernatural.

E. The king's resentment and sentence of death upon the wise men (Dan. 2:12-13). The king saw that he and his people had been made a victim of deception so he determined to destroy them, including Daniel and his companions who had not been called with the others.

F. Daniel is sought and he promises to reveal the secret (Dan. 2:14-16).

G. United prayer to God for the secret (Dan. 2:17-18).

H. The secret revealed to Daniel and he praises God (Dan. 2:19-23).

I. Daniel requests the king to spare the wise men (Dan. 2:24-26).

J. Testimony of God as the source of the secret (Dan. 2:27-28a).

K. The occasion and purpose of the dream (Dan. 2:28b-30).

(2) The dream revealed, a great metallic image in five parts (Dan. 2:21-35).

A. The image's head was of fine gold (Dan. 2:32).

B. His breast and his arms were of silver (Dan. 2:32).

C. His belly and thighs were of brass (Dan. 2:32).

D. His legs were of iron (Dan. 2:33).

E. His feet and toes were a mixture of iron and clay (Dan. 2:33).

F. A stone smote the image on the feet and broke all the metals in pieces and it became a great mountain and filled the whole Earth (Dan. 2:34-35).

(3) The interpretation of the dream (Dan. 2:36-45). The great image made of five different materials represents five great world empires: Babylon, Medo-Persia, Greece, Rome, and Revised Rome made up of ten kingdoms in the last days.

A. THE HEAD OF GOLD (Dan. 2:32, 35, 38)

The head of gold portion of the great image represents the first of the five kingdoms of this vision, Babylon, Nebuchadnezzar's own kingdom (Dan. 2:37, 38; Jer. 15:4; 24:9; 25:11, 12; 29:18). The successive kingdoms are brought into view only as they come into the fulfillment of God's plan in punishing Israel. They all existed before they were used to punish Israel and each in turn, after punishing Israel and fulfilling the will of God, was absorbed in the succeeding kingdom. Babylon conquered Israel in the first year of Nebuchadnezzar's reign, about 616 b.c., and continued in power for seventy more years (Jer. 25; Dan. 9:2).

Nebuchadnezzar reigned for forty-three years and was succeeded by Evil-Merodach who reigned for two years, Neriglissar for four years, and then Nabonidus and Belshazzar reigned jointly until Babylon was overthrown (Dan. 5). This empire oppressed Israel from 616 b.c. to 546 b.c.

B. THE BREAST AND ARMS OF SILVER (Dan. 2:32, 35, 39)

This part of the great image symbolizes the Medo-Persian kingdom which succeeded Babylon at the end of the seventy years' captivity of the Jews (Dan. 2:39; 5:1-31; 8:20; 9:1; 10:1; 11:1-3; 2 Chron. 36:22; Ezra 1:1-3). The two arms symbolize the two nations making the dual kingdom, the Medes and the Persians. This kingdom was inferior to the Babylonian Empire as silver is to gold. It was not inferior in power for it overthrew Babylon, but it was inferior in form of government, wealth, luxury, and glory (Isa. 13:19). In Babylon the king was the absolute power (Dan. 5:19), but in Medo-Persia law was superior to the king who could not alter a law even for the best good of his subjects (Dan. 6:1, 14). Similarly, in the third and fourth kingdoms, the forms of government were inferior and they were inferior in wealth and glory to each preceding one. Babylon took Israel captive (Jer. 25) and Medo-Persia liberated them (Isa. 44:28; 45:1-5; Ezra 1:1-4; 6:1-14) and these are the principal events in Scripture concerning these two kingdoms. Medo-Persia continued until Alexander the Great who founded the old Grecian Empire, 334 b.c.

C. THE BELLY AND THE THIGHS OF BRASS (Dan. 2:32, 35, 39)

This part of the great image symbolizes the third or Grecian Empire under Alexander the Great which also dominated Israel in "the times of the Gentiles" (Dan. 2:39; 8:20-21; 11:1-34). This third empire became the greatest in territory of the three kingdoms studied so far. Alexander started from Greece and Macedon and conquered all the territories of the other two kingdoms and even conquered part of India. The Grecian Empire began to decay with the death of Alexander. His vast territory was divided into four parts, as we shall see when we study Dan. 8, below.

D. THE LEGS OF IRON (Dan. 2:33-35, 40)

This part of the great image symbolizes the old Roman Empire which followed Greece in the domination of Israel (Dan. 2:40; 7:23-24; 9:26; Lk. 2:1; Jn. 11:48; Mt. 24:1-2; Lk. 20:20-24; Acts 16:21; 22:25-29). This kingdom was to be stronger than all the preceding kingdoms as iron is stronger than gold, silver, and brass. This kingdom is called the fourth but it is not necessarily the last of the Gentile world kingdoms to persecute Israel in "the times of the Gentiles." There will yet be two kingdoms that will reign over Israel before the coming of their Messiah to deliver them and set up the kingdom of God in the Earth forever. The two legs of iron represent the eastern and western divisions of the old Roman Empire about 364 a.d. (See the great image on your chart over the Dispensation

of Law.)

E. THE FEET AND TOES OF IRON AND CLAY (Dan. 2:33-35, 44)

This part of the image represents the future revised Roman Empire (Dan. 2:31-43; 7:23-25; Rev. 17:12-17). This was to be the last part of the image and was to be destroyed by the stone from Heaven. This Revised Rome will be dealt with more fully in the next chapter. This kingdom was to be a divided one, partly strong and partly weak, as symbolized by the two materials of the feet and toes. The clay represents the rule by the masses and the iron the rule by kings. These two forms of government will not mix even as iron and clay will not mix. The final outcome will be that the iron will again become predominant. Kings will again rule inside the Roman Empire territory. Ten kingdoms will be formed therein and be ruled by ten kings. These ten kingdoms represented by the ten toes will exist in the last days before the coming of Christ and will be destroyed at His coming. They will be ruled by ten kings during the first 3½ years of the Seventieth Week, then by the Antichrist the last 3½ years (Dan. 2:44, 45; 7:7-14; 7:17-25; Rev. 13:1-18; 17:8-17; 2 Thess. 2:1-12). The ten kingdoms will form what is known to Bible students as the Revised Roman Empire dealt with in Point IV, below.

F. THE STONE THAT SMOTE THE IMAGE (Dan. 2:34-35, 44-45)

This stone symbolizes the kingdom of Heaven headed by the Lord Jesus Christ who will, at His second coming, destroy the kingdoms of this world. “And in the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever . . . Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure” (Dan. 2:35, 44, 45; 7:13-27; Mt. 24:29-31; 25:31-46; Zech. 14:1-21; 2 Thess. 1:7-11; 2:4-8; Jude 14; Rev. 11:15; 19:11–20:7). Christ Himself is called a “stone” in Ps. 118:22; Mt. 21:44; Eph. 2:19-22; 1 Pet. 2:6-8. The phrase “without hands” is an expression always emphasizing the absence of all human instrumentality and the act of God alone (Dan. 2:45; 8:25; Job 34:20; Lam. 4:6). Thus, Nebuchadnezzar had revealed unto him what would come to pass from his day down to the time that the God of Heaven sets up a kingdom in the world at the second coming of

Jesus Christ. The head of gold, the breast and arms of silver, the belly and thighs of brass, and the legs of iron are already history. We are living at a time represented on the image as near the feet and ankles. We can expect the last form of the Roman Empire to be made up of ten separate kingdoms. In the days of these ten kingdoms the God of Heaven will set up His kingdom and it will continue forever.

(4) The effect of the revelation of the king's secret (Dan. 2:46-49). God was accepted as the true God and Daniel and his three companions were exalted over all the rulers and wise men of Babylon.

2. NEBUCHADNEZZAR'S VISION OF THE ANGEL (Dan. 3:1-30)

In Dan. 3 we have the historical record of the fiery trial of the three Hebrew companions of Daniel. Where Daniel was at this time is not known. The main points are:

(1) Events leading up to the vision (Dan. 3:1-23).

A. The great idol god (12½ x 125 feet) made and set up (Dan. 3:1).

B. The gathering to the dedication of the idol God (Dan. 3:2-3).

C. The command to worship the idol and the penalty stated (Dan. 3:4-7).

D. The three Hebrew children refuse to worship the idol and are accused (Dan 3:8-12).

E. Nebuchadnezzar's rage; he commands the Hebrews to worship his idol (Dan. 3:13-15).

F. They reject the command to worship the image (Dan. 3:16-18).

G. The Hebrew children cast into the fiery furnace (Dan. 3:19-23).

(2) The vision of the angel (Dan. 3:24-25). The statement, "the form of the fourth is like the Son of God" literally should have read, "like a son of God." Nebuchadnezzar was used to the worship of all kinds of gods and offspring of the gods, so this is the way he expressed the vision of the angel. He no doubt learned that this person seen in the furnace was an angel from

the three Hebrews when they came out of the furnace (Dan. 3:28).

(3) The effect of the vision upon Nebuchadnezzar (Dan. 3:26-30). God is again accepted as the greatest of all gods and a decree is made that men must not speak against the true God. The Hebrew children are restored to their position over the affairs of Babylon.

3. NEBUCHADNEZZAR'S VISION OF HIS DETHRONEMENT (Dan. 4:1-37)

In this chapter we have the self-exaltation, dethronement, insanity, and the restoration of Nebuchadnezzar to his kingdom.

(1) The king's proclamation exalting the God of Heaven (Dan. 4:1-3).

(2) The announcement of his new dream (Dan. 4:4-5).

(3) The new dream's interpretation requested of the wise men, but they again failed to give the meaning of the dream as they had failed in Dan. 2 some forty years before (Dan. 4:6-7).

(4) The tree vision recited to Daniel (Dan. 4:8-18).

(5) The vision interpreted (Dan. 4:19-26). Nebuchadnezzar was to become insane for seven years until he was humbled to know that God rules in the kingdoms of men.

(6) Daniel's advice to the king to humble himself (Dan. 4:27).

(7) Daniel's advice rejected and the king exalts himself (Dan. 4:28-30).

(8) The dream fulfilled (Dan. 4:31-33). Nebuchadnezzar was stricken with a mental disease called Lycanthropy in which a man images himself to be a wolf or some other animal.

(9) Nebuchadnezzar healed and restored to his kingdom extols God (Dan. 4:34-37).

III. The Personal History of Daniel (Dan. 5:1–6:28)

In this third section of Daniel we have the personal history of the prophet continued in the reigns of Belshazzar, king of Babylon, and Darius, king of the Medes.

1. DANIEL'S PERSONAL HISTORY UNDER BELSHAZZAR (Dan. 5)

In this chapter we have the drunken feast of Belshazzar and the end of the Babylonian Empire which had ruled Assyria, Phoenicia, Judea, Arabia, and Egypt. Belshazzar was the son of Nabonidus and was made co-regent while his father was fighting the Medes and Persians in some part of the empire. This is why he could only make Daniel the third ruler in the kingdom (Dan. 5:29). The phrases "his father" and "thy father Nebuchadnezzar" are clear when we understand that there is no word in Chaldee or Hebrew for "grandfather" and that "father" is used of an ancestor in Scripture (Rom. 9:10; 1 Ki. 15:11-13; 2 Ki. 15:1-2 with 2 Ki. 15:11-13 and Jer. 27:7).

The following is an outline of Daniel 5:

(1) Belshazzar's feast and idolatry (Dan. 5:1-4).

(2) The supernatural handwriting on the wall (Dan. 5:5).

(3) The effect of the miracle on Belshazzar (Dan. 5:6).

(4) The wise men fail to interpret the writing (Dan. 5:7-9).

(5) The queen advises the king of Daniel's wisdom (Dan. 5:10-12).

(6) Daniel brought in and promised rewards to interpret the writing (Dan. 5:13-16).

(7) Belshazzar rebuked for his pride and idolatry (Dan. 5:17-25).

(8) The handwriting interpreted and Daniel is exalted (Dan. 5:26-29).

(9) The handwriting prophecy fulfilled; the Fall of Babylon (Dan. 5:30-31).

2. DANIEL'S PERSONAL HISTORY UNDER DARIUS (Dan. 6)

In this chapter we have the record of Daniel continuing as prime minister under

the Medes and Persians after the fall of Babylon.

The outline of the chapter is as follows:

(1) Daniel made prime minister under Darius the Mede (Dan. 6:1-3).

(2) Ancient politics; the plot against Daniel (Dan. 6:4-9).

(3) Daniel steadfast in his worship of the true God (Dan. 6:10).

(4) Daniel accused to the king as a lawbreaker (Dan. 6:11-13).

(5) The king seeks to deliver Daniel but is powerless (Dan. 6:14-15).

(6) Daniel cast into the den of lions (Dan. 6:16-17; Heb. 11:33).

(7) The king spends a sleepless night in fasting for Daniel (Dan. 6:18-20).

(8) Daniel delivered from the lions by an angel (Dan. 6:21-22).

(9) Daniel delivered and his enemies are cast to the lions (Dan. 6:23-24).

(10) The decree of Darius that all nations honor the true God (Dan. 6:25-28).

IV. The Visions of Daniel (Dan. 7:1–12:13)

In this section of Daniel we have the prophetic visions of Daniel concerning world events from his day to the second coming of Christ and the eternal kingdom of the God of Heaven. These visions are all interpreted by God to the prophet and are plainly recorded so there can be no misunderstanding as to any detail. *The visions are as follows:*

1. The Vision of the Four Beasts (Dan. 7:1-27)

In Dan. 2 God shows the Gentile world kingdoms to Nebuchadnezzar from the human standpoint, as a great and beautiful metallic image. In Dan. 7 God shows Daniel the same kingdoms from the standpoint of ferocious wild beasts. The beasts are symbols of kingdoms as is clearly stated in Dan. 7:17. “These great beasts, which are four, are four kings, which shall arise out of the earth.” All

scriptural language is to be taken literally when it is at all possible, or unless there is some clearly stated reason that the language is not to be taken literally. Even all the figurative language is to be interpreted by that which is literal. That the language in the visions of Dan. 7 and 8 are symbolic is clear from the fact that both of these chapters are interpreted for us in detail by an angel from Heaven. Man's interpretation is no more necessary than it is in understanding Dan. 2 concerning the metals of the image. All anyone has to do is to accept God's own interpretation and every symbol in these chapters will be clear.

Winds in symbolic passages denote wars, strife, and judgments from God (Jer. 25:32-33; Rev. 7:1-3 with 8:7-13; Dan.7:1-3). Seas represent peoples (Rev. 17:15). Beasts represent kingdoms and rulers (Dan. 7:17, 23-24; 8:20-23; Rev. 13:1-18; 17:8-17). Heads represent kingdoms (Dan. 7:6; 8:20-23; Rev. 17:8-17), and horns represent kings or rulers of kingdoms (Dan. 7:23-24; Rev. 17:12-17). The vision itself is recorded in Dan. 7:1-14 and the interpretation is given in Dan. 7:15-28.

(1) THE LION (Dan. 7:4, 12, 17)

The lion symbolizes Babylon, the same as the head of gold on the image of Dan. 2:38-46. This is clear from the fact that the four beasts symbolize four kingdoms from Daniel's day on to the eternal kingdom of God (Dan. 7:17-25). The vision was seen during the reign of Belshazzar, king of Babylon, and the first beast would naturally represent this kingdom that was in existence when Daniel saw the vision, just as this was true of the first kingdom represented by the metals of the image in Dan. 2:38-46. The wings on the lion symbolize the swiftness of the conquests of the Chaldeans as stated in Hab. 1:6-8; Ezek. 17:1-24. These wings were plucked and the lion stood on its feet as a man, which represents that Babylon no longer was strong as a lion that could rush upon its prey like an eagle and devour it. A man's heart—weak and faint—took the place of a lion's strength. Such was the case of Babylon at the end when she was given over to wealth and luxury as seen in Dan. 5. Babylon is also pictured as a lion in Jer. 4:7; 50:17, 43, 44. Since the first beast represents Babylon, the other three naturally represent Medo-Persia, Greece, and Rome that succeeded Babylon. (See Point II, 1, (3), A, above.)

(2) THE BEAR (Dan. 7:5, 12, 17)

The bear symbolizes Medo-Persia the same as the silver in the image of Dan. 2.

It raised itself up on one side representing the greater military strength and influence of the Persians. The three ribs in its mouth represent the Medo-Persian conquests of Lydia, Babylonia, and Egypt. This kingdom of Medo-Persia is mentioned in Dan. 5:24-31; 6:1-28; 7:5, 17; 8:1-4, 20; 10:1-20; 11:1-2; Isa. 13:17-22; 21:2; 2 Ki. 17:6; 18:11; Esther 2:6. (See Point II, 1, (3), B, above.)

(3) THE LEOPARD (Dan. 7:6, 12, 17)

The leopard symbolizes Grecia the same as the brass in the image of Dan. 2. It had four wings of a fowl representing the swiftness of the conquests of Alexander, therein being similar to the lion in Point (1), above. It also had four heads, which represent the four divisions of the empire after the death of Alexander, as we shall see in Point 2, below. This kingdom is mentioned in Dan. 2:32, 35, 39, 45; 7:6, 17; 8:5-25; 10:20; 11:3-45; Zech. 8:13.

(4) THE NON-DESCRIPT BEAST (Dan. 7:7-8, 17-27)

This beast symbolizes Rome the same as the iron in the image of Dan. 2. It had great iron teeth and was very strong for it broke in pieces all the beasts that were before it. It had ten horns and later on another little horn, making eleven altogether (Dan. 7:23-24). This little horn had eyes like the eyes of a man and spake very great things (Dan. 7:8, 19-24). The beast itself symbolizes the old Roman Empire (Dan 7:7-8, 23-24; Rom. 11:48). The ten horns and the “little horn” symbolize different truths as seen below.

(5) THE TEN HORNS (Dan. 7:8, 20, 24)

The ten horns symbolize ten kingdoms out of the territory of the old Roman Empire that shall arise in the last days and be in existence at the time of the second coming of Christ. The ten horns will make the fifth kingdom dealt with in this chapter. They correspond to the ten toes on the image of Dan. 2 and the ten horns on the beast and dragon in Rev. 12:3; 13:1-4; 17:8-17, for they all exist at the same time and are destroyed the same way and by the same person.

No Revived Roman Empire Taught in Scripture

According to the above scriptures there will be ten kingdoms formed inside the old Roman Empire instead of one empire. Therefore, it is misleading to teach that the Roman Empire will be revived as one vast empire ruled by the Antichrist. We can call these ten kingdoms the Revised Roman Empire for it will

be the present twenty-three states inside the Roman Empire territory brought down to ten kingdoms ruled by ten kings. Then and then only can the Antichrist come, as we shall see in the next point. That these ten kingdoms are yet in the future is proven in Rev. 17:12-17. In this passage the ten kings fight against Christ at His second advent, so they must be latter day kings instead of ten barbarous tribes that overran the Roman Empire in the third, fourth, and fifth centuries, as some teach.

(6) THE LITTLE HORN (Dan. 7:8, 20-27)

Daniel 7:24 states that, “The ten horns out of this kingdom [the fourth, Rome] are ten kings that shall arise: and another shall arise after them; and he shall be diverse from the first [the ten], and he shall subdue three kings [of the ten].” This will give him four of the ten kings. The other six of the ten will agree to give their power to this “little horn” and he will form the eighth kingdom of Rev. 17:8-17.

It is clear that this “little horn” arises “after” the ten horns and not “before” them and that he does not have a thing to do with causing the rise of the ten. He does not revise the Roman Empire and is not on the scene of action until after the ten kingdoms are fully formed. These facts exclude the possibility of Stalin, the pope, or any man now prominent in world affairs from being the Antichrist of the future.

The sensational writings of men that some present or historical man will be the future Antichrist is unscriptural, and cause much confusion. The ten horns are the last form of the old Roman Empire and are within the same territory. They were first seen on the beast before Daniel saw the “little hornet come up out of the ten. Daniel said, “As I considered the horns, and, behold, there came up among them another little horn” (Dan. 7:8). This “little horn” is yet in the future and is the same as the “beast” in Rev. 13 as proven in the following:

A. Both are conquerors (Dan. 7:8, 20-24; Rev. 6:1-2).

B. Both speak blasphemies (Dan. 7:8, 20-26; Rev. 13:5).

C. Both prevail against saints (Dan. 7:21-25; Rev. 13:7).

D. Both control the ten horns (Dan. 7:20-25; Rev. 13:1; 17:12-14).

E. Both change the times and laws (Dan. 7:11, 21-27; Rev. 13:17).

F. Both are slain and given to the burning flame by the same person and at the same time (Dan. 2:44-45; 7:9-11, 18, 25-27; Rev. 19:11-21).

G. Both reign over the ten horns “until the Ancient of days came . . . and the saints possessed the kingdom” (Dan. 2:44-45; 7:8-11, 18, 21-22, 25-27; Rev. 17:12-14; 19:11-21).

H. Both are destroyed at the second coming of Christ (Dan. 2:44-45; 7:9-14; Rev. 19:11-21).

I. Both continue for the same length of time (Dan. 7:25; Rev. 11:2-3; 12:6, 14; 13:5; 19:11-21).

J. Immediately following both, the kingdom of Heaven is set up (Dan. 2:44-45; 9:14, 21-27; Lk. 1:32-35; Isa. 9:6-7; Rev. 19:11-21; 20:1-6).

K. Both come out of the ten kingdoms and subdue three others (Dan. 7:7-8, 23-24; 8:8-9, 20-24; Rev. 6:1-2; 13:1-5; 17:12-17).

L. Both rise “after” the ten horns (Dan. 7:7-8, 23-24; 8:23; Rev. 13:1-7; 17:12-17).

M. Both are kings of fierce countenance (Dan. 7:8-25; 8:23; Rev. 13:1-18; 17:12-17; 2 Thess. 2:8-12).

N. Both cause craft to prosper (Dan. 7:8, 20-26; 8:25; 2 Thess. 2:4-12; Rev. 13:1-18).

O. Both exalt themselves (Dan. 7:8, 20-26; 8:25; 2 Thess. 2:4-12; Rev. 13:1-18).

P. Both fight against Christ at His coming (Dan. 7:20-25; 8:25; Rev. 17:12-17; 19:11-21; 2 Thess. 2:8-12).

Q. Both shall be destroyed “without hand” (Dan. 2:44, 45; 7:9-11, 22-27; 8:25; Rev. 19:11-21; 2 Thess. 2:8-12).

R. Both do according to their own will for the same length of time (Dan.

7:25; 8:24; 11:36; 2 Thess. 2:8-12; Rev. 13:5-7).

S. Both will be alive at the second coming of Christ (Dan. 7:11; 8:22-25; 9:27; 11:40-45; 2 Thess. 2:8-12; Rev. 19:19-21).

T. Both will cause the great tribulation (Dan. 7:21-27; 8:23-25; 9:27; 11:40-45; 12:1, 7; Mt. 24:15-31; 2 Thess. 2:1-12; Rev. 7:14; 13:1-18; 14:9-11; 15:2-4; 20:4-6).

U. Both will do away with the Jewish sacrifices in Jerusalem (Dan. 7:25; 8:24; 9:27; 11:35-45; 12:7; Mt. 24:15).

V. Both will reign from the Jewish temple in Jerusalem (Dan. 8:9-14; 9:27; 11:45; 12:7; 2 Thess. 2:4; Rev. 11:1-2; 13:1-18).

W. Both will disregard the God of their fathers (Dan. 7:11; 9:25; 8:22-25; 9:27; 11:38-39; Jn. 5:43).

X. Both will honor Satan and get their power from him (Dan. 8:24; 11:35-45; 2 Thess. 2:8-12; Rev. 13:1-4).

2. The Vision of the Ram and the He-Goat (Dan. 8)

This vision deals with only two of the kingdoms symbolized in the metals on the image of Dan. 2 and by the four beasts of Dan. 7—the Medo-Persian and the Grecian. The purpose of this vision is to narrow down the place of the coming of the "little horn" or the Antichrist, geographically, from the ten kingdoms to four of the kingdoms, and reveal that his kingdom will be the Revived Grecian Empire instead of the Revised Roman Empire. The Antichrist is seen in this chapter as coming out of one of the four Grecian divisions, so we can eliminate entirely the other six of the Revised Roman Empire as being the countries from which he will come. In Dan. 7 he is seen coming out of the ten kingdoms of the Revised Roman Empire. He uses the kingdom he comes out of, to overthrow three others which are the other three divisions of Greece. Thus he revives the Grecian Empire by coming out of one of its divisions and overthrowing the other three. The six kingdoms of the Revised Roman Empire which were never a part of the Grecian Empire will submit to him, and his kingdom will then become the eighth of Rev. 17:8-17, which immediately succeeds the seventh or Revised Rome, but which is destroyed by Christ at His coming. The Antichrist arises at the beginning of the Seventieth Week of Daniel and in 3½ years conquers and

gains control of all the ten kingdoms which he will rule for the last 3½ years of the Seventieth Week. All the kings will continue to rule under him, but as subordinate kings during this short period.

The vision of the ram and the he-goat is given in Dan. 8:1-18 and interpreted in Dan. 8:19-27. Such expressions as "at the time of the end shall be the vision . . . the last end of the indignation . . . the end shall be . . . the latter time of their kingdom . . . stand up against the Prince of princes . . . broken without hand" prove that the vision concerns the last days just before the coming of Christ to Earth.

(1) THE RAM (Dan. 8:1-4, 20)

The ram symbolizes the Medo-Persian Empire the same as the silver in the image of Dan. 2 and the bear of Dan. 7. It had two horns corresponding to the two arms on the image of Dan. 2 and represents the two leaders of the Empire, Darius the Median, and Cyrus the Persian. The ram did according to its own will for a period but at the height of his power an he-goat came from the west and destroyed the ram, representing the conquests of Medo-Persia by Greece.

(2) THE HE-GOAT (Dan. 8:5-26)

The he-goat symbolizes the Grecian Empire the same as the brass in the image of Dan. 2 and the leopard in Dan. 7. He came from the face of the west and touched not the ground as he went, representing the swiftness of Alexander's conquests. The he-goat had a notable horn between the eyes, representing the first king or Alexander the Great. The notable horn was broken (Alexander died) and in its place there came up four notable ones (horns) toward the four winds of Heaven, representing the division of the Grecian Empire into four parts.

(3) THE FOUR DIVISIONS OF GREECE

Daniel predicted that the third or the Grecian Empire would be divided into four parts (Dan. 8:8, 9, 21-23; 11:4). *This was fulfilled after the death of Alexander the Great when four of his generals seized upon his empire as follows:*

A. Cassander took Greece and Macedon.

B. Lysimachus took Asia Minor or present Turkey and Thrace.

C. Seleucus took all the eastern parts of the empire including the modern states of Syria, Irak, and Iran.

D. Ptolemy took the kingdom of Egypt. Palestine became a buffer state between Syria and Egypt who waged war with each other for about 150 years ending in 165 b.c. with the reign of Antiochus Epiphanes, king of Syria.

All these divisions except the extreme eastern part of the kingdom of Seleucus were conquered by the Romans and they became a part of the old Roman Empire. These four divisions of Greece will become four of the ten kingdoms that will be formed inside the old Roman Empire in the last days.

(4) FROM WHAT COUNTRY WILL THE ANTICHRIST COME?

Daniel saw the "little horn" coming out of one of the four divisions of the Grecian Empire (Dan. 8:8-9, 21-23). He said, "And out of one of them came forth the little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land." This was to be "in the latter time of their kingdom" and it must yet be in the future for these kingdoms still exist (Dan. 8:23). These four divisions are known today as Greece, Turkey, Syria, and Egypt. In Dan. 7 we have the Antichrist coming from ten kingdoms inside the Roman Empire and if we did not have the vision of Dan. 8 we could believe that he could come from England, Holland, Belgium, France, Switzerland, Spain, Portugal, Italy, Austria, Hungary, Yugoslavia, Albania, or some other part of the old Roman Empire outside of the four divisions of the Grecian Empire. But since we have in Daniel 8 the narrowing down of the Antichrist from ten kingdoms to four of the ten and definitely limiting his coming from either Greece, Turkey, Syria, or Egypt, we must therefore limit his coming from one of these four countries.

If the Antichrist is coming from either Greece, Turkey, Syria, or Egypt, then it is definite that he cannot come from Italy, the Vatican, England, America, Germany, Russia, or any other country of the world, as men have been teaching in the past for a number of years. Therefore, all the foolish speculation of the past about Mussolini, Hitler, Judas Iscariot, Antiochus Epiphanes, and many others has been unscriptural. Likewise the present speculation that the pope, Stalin, or some other man is the Antichrist is unscriptural.

This much is clear, no man knows who the Antichrist will be for he has not yet come and cannot come until after the ten kingdoms are formed inside the Roman Empire and until after the rapture of the Church, as we have seen in past supplements and as we shall see in future lessons. It is also clear that Antichrist cannot be any man in past history, as we shall see. These facts automatically eliminate about 90 to 95 percent of modern prophetic teaching on the Antichrist, Italy, Russia, and Germany. Antichrist will not come from any of these countries nor will he reign from any of the capitals of these countries. In Point 3, below, we shall show that Antichrist will come from the Syrian division of the Grecian Empire.

(5) THE FIRST TRI-CONTINENT WAR

If ten kingdoms are to be formed inside the old Roman Empire from twenty-three present states in that territory, then it is clear that there will be at least another war in Europe, Asia, and Africa in order for this to be fulfilled. When the ten kingdoms are formed then Dan. 7:23-24 will be fulfilled. We call these ten kingdoms the Revised Roman Empire which is symbolized by the ten toes on the great image of Dan. 2, the ten horns on the fourth beast of Dan. 7:7-8, 19-24, the ten horns on the dragon and beast of Rev. 12, 13, and 17. This formation of the ten kingdoms will be necessary to fulfill both Dan. 7 and 8.

(6) THE RISE OF THE ANTICHRIST

After a tri-continent war has been waged and is over and the ten kingdoms are formed and they exist for a short time (Rev. 17:8-12), then the Antichrist will arise out of one of the ten kingdoms. That is, he will come from one of the eastern four of the ten, and he will start another war. He shall subdue three of the ten in his rise to power over the ten (Dan. 7:23-24; 8:8-9, 21-23). He will make a seven-years covenant with the new nation of Israel and break it in the middle of the seven years and start another war (Dan. 9:27; 11:36-45). It takes him 3½ years to get power over these three kingdoms that he subdues. By that time the countries of the north and east unite to make war on the nations inside the Roman Empire. In these circumstances the other six of the ten kingdoms he does not overthrow will give their kingdoms to him and make him their leader against these countries of the north and east (Dan. 11:40-45). God puts it into the hearts of the ten to give their kingdoms to the Antichrist and to help him in these new wars (Rev. 17:12-17). The Antichrist becomes the victor over these countries in the last 3½ years of this age and becomes the chief ruler of Russia, Germany, etc.

He then gathers these newly conquered countries against the Jews and seeks to stop Christ from setting up His kingdom (Ezek. 38 and 39; Zech. 14; Rev. 19:11-21).

Thus Antichrist rises after the ten kingdoms are formed and in the first 3½ years of Daniel's Seventieth Week he revives the Grecian Empire by getting power over the four original divisions of the Grecian Empire. Then the other six of the ten kingdoms making up the Revised Roman Empire will submit to him without a struggle so as to unite against Germany, Russia, and other countries of the north and east during the last 3½ years of this age.

The Revised Roman Empire will exist as ten separate kingdoms for a short time before Antichrist comes. When he does come he gets power over these ten kingdoms and he then forms the eighth kingdom of Rev. 17:8-17. It is this eighth kingdom that will be under one ruler, the Antichrist. The seventh kingdom made up of the ten kingdoms will be succeeded by this eighth one under Antichrist. Thus there are two world empires yet in the future, the Revised Roman and the Revived Grecian, as seen on your chart in the Dispensation of Grace. (See the map in the Dispensation of Human Government for the Roman Empire territory out of which will be formed the ten kingdoms of the latter days.)

3. The Kings of the North and the South (Dan. 10:1–12:13)

Daniel received this vision after much prayer and fasting (Dan. 10:1-3). He saw a vision of the Son of God (Dan. 10:4-9). Then the angel Gabriel touched him and stated he had been detained twenty-one days by "the prince of the kingdom of Persia" (Dan. 10:10-13). Note the divine and angelic appearances in this book (Dan. 3:25; 4:13, 17, 23; 6:22; 7:16; 8:13-14, 16-26; 9:21; 10:4-8, 10, 16, 18, 20; 12:1, 5, 6). The words "prince" and "princes" in Dan. 10:13 come from the Hebrew sar, which means "a chief ruler." It is generally rendered "prince" in this book (Dan. 1:7, 8, 9, 10, 11, 18; 8:11, 25; 9:6, 8; 10:13, 20, 21; 11:5; 12:1).

These spirit rulers may be good or bad. In this chapter, they are good and bad angels who control certain kingdoms. "The prince of Persia" (Dan. 10:13, 20) is the satanic ruler of the kingdom of Persia, a mighty wicked angel who could detain in actual struggle the angel Gabriel dispatched by God to reveal to Daniel this vision in answer to prayer. Michael, one of God's chief rulers, had to deliver Gabriel and help him get through these spirit forces to Daniel. Michael is the good angel who is Israel's Prince and is never mentioned apart from them (Dan.

10:13, 21; 12:1; Jude 9; Rev. 12:7).

In Dan. 10:20 we have another satanic prince mentioned, “the prince of Grecia,” who was to rule the Grecian kingdom when it came, as the satanic “prince of Persia” was then ruling the kingdom of Persia. Gabriel told Daniel that on his return he was to fight with “the prince of Persia” in order that “the prince of Grecia” might come (Dan. 10:20). God must defeat satanic forces over each present existing kingdom of the world before He will bring other kingdoms on the scene to fulfill other parts of His prophetic Word. In Dan. 10:21 Daniel is told that “Michael your prince” (the prince of Israel) was Gabriel’s helper as he (Gabriel) was Michael’s helper two years previously in the first year of Darius, in order that the satanic “prince of Babylon” might be overthrown and “the prince of Persia” might come (Dan. 11:1).

In Dan. 10:14-19 we have the subject of the vision. It concerns “what shall befall thy people [Israel] in the latter days: for the vision is yet for many days.” The vision really begins in Dan. 11:2 with the revelation that three kings were to follow the Cyrus of Dan. 10:1. The “fourth” was to be richer than all the other three kings and by his strength and through his riches he was to stir up “all against the realm of Grecia.” These four kings were Cyrus, Cambyses, Darius I of profane history, and Xerxes. Alexander the Great is the “mighty king” of Dan. 11:3 whose kingdom was divided into four parts as stated in Dan. 7:6; 8:8-9, 21-23; 11:40. In Dan. 11:3-31 we have a somewhat detailed vision of the history of two of these four divisions, “the king of the south” (Egypt), and “the king of the north” (Syria) for a period of over 150 years, ending with the reign of Antiochus Epiphanes, 165 b.c. Daniel 11:32-35 describe the condition of Israel in general from the beginning of the reign of Antiochus Epiphanes, and then during his reign, to the “time of the end.”

The Antichrist, the King of the North

Daniel 11:36–12:13 definitely identifies the Antichrist as “the king of the north” (Syria) at “the time of the end.” The whole purpose of this vision was to show “what shall befall thy people [Israel] in the latter days” (Dan. 10:14) under the last Syrian king who is foreshadowed by Antiochus Epiphanes (Dan. 11:21-34), and to narrow down the coming of the Antichrist, geographically, from the four divisions of Grecia to one—the Syrian division. The visions of Dan. 2 and 7 were given to show the formation of ten kingdoms inside the old Roman Empire and that the Antichrist was coming out of one of these ten kingdoms and would

lead these nations against Christ at His second advent. The purpose of Dan. 8 was to give additional information to that of Dan. 2 and 7 and was given to narrow down the coming of the Antichrist, geographically, from the ten kingdoms to the four divisions of the Grecian Empire, which will make four of the ten kingdoms of the Revised Roman Empire before Antichrist comes. The purpose of the last vision (Dan. 10:1–12:13) was to narrow down the coming of the Antichrist, geographically, from the four divisions of the Grecian Empire to one of these divisions, the Syrian, and complete the visions of Daniel concerning the last days and the reign of the Messiah.

Daniel 11:35–12:13 is the third and last description of the Antichrist in Daniel. Note the following description of him here as compared to Dan. 7-8; 2 Thess. 2; Rev. 13-17.

1. He shall do according to his will (Dan. 11:36 with Dan. 7:25; 8:24; 2 Thess. 2:10-12; Rev. 13:5-7).

2. He shall exalt himself, and magnify himself above every god (Dan. 11:36, 37 with Dan. 7:25; 8:25; 2 Thess. 2:4; Rev. 13).

3. He shall speak marvelous things against the God of gods (Dan. 11:36 with Dan. 7:8, 11, 20, 25; Rev. 13:1-7; 2 Thess. 2:4).

4. He shall prosper TILL the indignation (tribulation, Dan. 8:19; Rev. 6-19) be accomplished (Dan. 11:36 with Dan. 8:9-11, 21, 22, 25-27; 2 Thess. 2:8; Rev. 19:11-21).

5. He shall not regard the God of his fathers (Dan. 11:37 with Dan. 7:25; 8:25; Rev. 13:1-7; 2 Thess. 2:4; Jn. 5:43).

6 He shall honor a god whom his fathers knew not (Dan. 11:38-39 with Dan. 8:24; 2 Thess. 2:8; Rev. 13:1-4).

7. He shall exist at the time of the end and be successful in his conquests in the same territories as in previous chapters (Dan. 11:40-42 with Dan. 7:8, 11-12, 20-26; Rev. 13:1-10; 17:8-17).

8. He shall reign from Jerusalem “in the glorious holy mountain” and have his throne in the temple (Dan. 11:45 with Dan. 9:27; 2 Thess. 2:4; Rev. 11:1-2; 12:1-17; 13:1-18).

9. He shall cause the greatest time of trouble ever on the Earth (Dan. 12:1 with Dan. 7:21-27; 8:19, 24-25; 9:27; Mt. 24:15-23; 2 Thess. 2:8-12; Rev. 13:1-18; 15:2-4; 20:1-6).

10. He shall war on Israel during the same time and length as the "little horn" and "beast" (Dan. 12:7 with Dan. 7:21-22, 25-26; 8:24; Rev. 13; Mt. 24:15-23).

11. He shall take away the daily sacrifices and cause the abomination of desolation (Dan. 12:11 with Dan. 7:25; 8:24-25; Mt. 24:15; 2 Thess. 2:4; Rev. 13).

12. He shall come to an end (Dan. 11:45 with Dan. 7:8-11, 21-22, 25-27; 8:25; 2 Thess. 2:8; Rev. 19:11-21; 20:10).

The Three Periods of Daniel 12

1. The "time, times and an half," or the 3½ years (Dan. 12:7), are the forty-two months of Antichrist's war on Israel till God shall have brought them to the place where every rebel is purged from Israel and willing to do His will (Ezek. 20:33-38; Zech. 13:9; Mal. 3:3). Antichrist could easily destroy Israel in a short time after he breaks his covenant with them, if God were not to interfere. But God will supernaturally cause the ground to open and swallow the armies of the dragon and Antichrist as they flee after Israel when she goes into the wilderness of Moab and Edom to escape from the hands of Antichrist (Dan. 11:41; Isa. 16:1-5; Mt. 24:16; Rev. 12:14-17) and He will protect the remnant of the woman which does not flee into the wilderness through stirring up the countries of the north and east against the Antichrist. Antichrist leaves the remnant during the last 3½ years and goes forth to conquer these nations, which keeps him occupied during this time. Then after conquering these countries, he leads them and many other nations against Jerusalem to destroy it, but God comes and puts an end to Gentile dominion and delivers Israel (Zech. 14; Rev. 19).

2. The next period is an addition of 30 days to the 1,260 days of the above-mentioned period, during which time the cleansing of the city and the erection of the Millennial Temple of Ezek. 40-43; Zech. 6:12-13 will perhaps take place, as well as the gathering of the nations to judgment (Mt. 25:31-46).

3. The last period is 1,335 days, an addition of 45 days to the second period,

during which time the nations and Israel will be judged and the kingdom of Heaven actually set up (Mt. 24:31; 25:31-46; Ezek. 38; 39).

Questions on Lesson Thirty-nine

1. Give as many of the prophetic future wonders as you can.
2. What one of these events can happen any moment?
3. Are we to expect a world revival of religion?
4. Must this revival take place before the rapture?
5. When will Antichrist arise?
6. Will the Jewish temple be rebuilt? When?
7. What two empires are we to expect in the future?
8. What small country must become a world power before the second coming of Christ?
9. Prove that Germany and Russia will form a military alliance.
10. Prove that Russia must be defeated three times in the future.
11. When will the judgment of the saints take place?
12. Give the order of events as predicted in Revelation.
13. Give several basic principles on how to interpret prophecy.
14. Should prophecy be understood on a different basis than history? Why?
15. Should we change the literal meaning of the words in prophecy to a spiritual or symbolic meaning? Why?
16. Should we seek to find hidden meanings to words of Scripture? Why?
17. What is prophecy? Must it be fulfilled before we can understand it? Why?
18. What do the airplanes of Isa. 31:5 and the monster of Job 41 mean?
19. What does the Bible say of modern inventions?
20. Should we interpret God’s own interpretation or change God’s meaning? Why?
21. Should we give more than one meaning to Scriptures that do not specifically make it clear that more than one meaning is referred to? Why?
22. Explain the law of double reference and the law of prophetic perspective.
23. What is the key to many prophecies? Why is the historical background of prophecy important in understanding the prophecies?
24. Who was the author of Daniel? Who were his contemporaries?
25. Give something of Daniel’s history and some facts concerning his book.
26. Give the divisions of the book of Daniel. How many questions, verses, historical verses, prophetic verses were fulfilled? Verses unfulfilled?
27. Give the contents of Dan. 2. What does it reveal in particular?

28. Give the story of Dan. 2 leading up to the vision.
29. Tell of the dream of Nebuchadnezzar in your own words.
30. Give the interpretation of the great image of Dan. 2.
31. What was Nebuchadnezzar's vision in Dan. 3 and 4?
32. Give the story of Dan. 5 and 6.
33. What was the vision of Dan. 7? Give its interpretation.
34. Prove that the ten kingdoms and the "little horn" are yet in the future.
35. Where will the ten kingdoms be located? Prove.
36. Prove that the "little horn" of Daniel and the "beast" of Revelation are the same.
37. What was the vision of Dan. 8? Give its interpretation.
38. What is the purpose of Dan. 8 in connection with the vision of Dan. 7?
39. What were the four divisions of the old Grecian Empire?
40. What part of the world will the Antichrist come from? Prove.
41. Explain the first tri-continent war and its result.
42. Explain the rise of the Antichrist and what he does when he comes.
43. Will there ever be a Revived Roman Empire? Why?
44. Explain fully the vision of the kings of the north and of the south.
45. Who is the king of the north? Prove.
46. Explain the three periods of Daniel.

40. DANIEL'S SEVENTIETH WEEK AND THE TRIBULATION

DANIEL’S SEVENTIETH WEEK AND THE TRIBULATION

I. The Vision of the Seventy Weeks (Dan. 9:24-27)

The expression “seventy weeks” literally means “seventy sevens” of years. If days were meant it would be so expressed as in Dan. 10:3. Daniel’s prayer, to which this vision was an answer, did not concern days, but years (Dan. 9:2). Then too, we know from Scripture that the last week (Dan. 9:27) is divided into two parts of 3½ years each (Dan. 7:25; 12:7; Rev. 11:2, 3; 12:5, 14; 13:5). The whole period of “seventy sevens” is 490 years which are determined or marked off from all other years and concern only “thy people [Israel] and thy holy city [Jerusalem],” for which Daniel was praying (Dan. 6:10; 9:1-23). *Six prophetic events are to take place during these 490 years relative to Israel and Jerusalem for six purposes:*

1. “To finish the transgression.” The Hebrew word "pasha" means “to revolt,” “rebel,” or “sin against lawful authority.” It is often translated “transgression” (Ps. 51:13; Isa. 43:27; etc.). This transgression has reference to Israel in her rebellion against God. This prophecy foretells the culmination of that rebellion. The law was added because of transgression until the Seed should come, and it served as a schoolmaster to lead Israel to Christ (Gal. 3:17-25). Israel failed to receive the Messiah and was broken off in unbelief from God’s favor as a nation. She will not be fully received again until the second coming of Christ, who will turn ungodliness from Jacob and cause a nation to be born at once (Rom. 11:25-29; Isa. 66:7-10; Ezek. 36:24-30).

2. “To make an end of sins.” Israel’s sins, if collected in the form of concrete matter, would fill the whole earth, for, she has been in rebellion against God from her beginning and she will be until the fulfillment of this prophecy at the return of Christ. This “end of sins” will not be made until after the Tribulation, but from that time on Israel will obey God forever (Ezek. 36:24-30; 37:24-27;

43:7; Zech. 4:1-21).

3. “To make reconciliation [atonement] for iniquity.” The Hebrew word avon means “perverseness,” “to be crooked,” or “wrung out of course” (1 Sam. 20:30; 2 Sam. 19:19). Atonement was made on the cross for the whole world, but Israel as a nation has not yet appropriated its benefits and will not until the return of Christ (Zech. 13:1-7; Rom. 11:25-27).

4. “To bring in everlasting righteousness.” When the transgression has been finished, the end of sins made, and the full benefits of the atonement will have been realized by Israel, then everlasting righteousness will be ushered in (Isa. 9:6, 7; 12:1-6; Dan. 7:13, 14, 18, 27; Mt. 25:31-46; Ezek. 43:7; Rom. 11:25-29).

5. “To seal up the vision and prophecy.” This means to make an end of prophecies by the fulfillment of those concerning Israel and Jerusalem. The word “prophecy” should be translated “prophet” as elsewhere. It means that there will be no need of inspired men to rebuke Israel in an attempt to lead them into the way of righteousness “for all shall know the Lord from the least unto the greatest” (Jer. 31:31-40; Isa. 11:9).

6. “To anoint the most Holy.” This refers to the cleansing of the Holy of Holies, the temple and the city of Jerusalem from the abomination of desolation and the sacrilege of Gentiles, and to the establishment and anointing of the Millennial temple of Ezek. 40-43; Zech. 6:12, 13. The “most Holy” is never used of a person, nor would the Jews ever associate this term with their Messiah, who is distinguished from this term in this passage by the title “Messiah.” This vision needs no explanation other than that of the angel who interpreted the vision to Daniel. All that is needed is an understanding of the explanation, the association of it with other Scriptures on the same subject, and the determination of the time of its fulfillment.

The 490 Years Are Divided Into Three Periods:

1. THE FIRST PERIOD consisted of seven sevens or forty-nine years during which time the Holy City, its street, and wall were to be built “even in troublous times” (Dan. 9:25). Therefore we see that these 490 years began with “the commandment to restore and build Jerusalem unto the Messiah.” There were three decrees for the restoration of the city. The first decree was given during the first year of the reign of Cyrus, king of Persia (Ezra 1:1-4; 3:8; Isa. 44:28; 45:1-

4; 46:11). Cyrus reigned nine years, then Cambyses, his son, reigned seven years. In the reign of Cambyses the work on the temple and city ceased (Ezra 4:1-24). Darius I of profane history reigned thirty-five years. In the second year of his reign he reconfirmed the decree made by Cyrus and the work was started again. The temple was finished in the sixth year of his reign, but the city was not then restored although fifty-seven years had passed since the first decree was made by Cyrus (Ezra 6:1-15). Xerxes reigned twenty-one years (Dan. 11:1-3) during which time the city was not yet completed. Artaxerxes reigned after Xerxes twenty years and he then gave the third decree to Nehemiah to restore "Jerusalem unto the Messiah" (Neh. 2:1–6:19; Dan. 9:25, 26). Nehemiah restored the walls in fifty-two days after he reached Jerusalem, but this was by no means the full restoration. That took place seven sevens or forty-nine years after the third decree, which was given about 452 b.c.

2. THE SECOND PERIOD consists of sixty-two sevens or 434 years. It began immediately after the first period of seven sevens or forty-nine years, and continued without a break to the time when the Messiah was "cut off" or crucified (Dan. 9:26). This phrase "cut off" is from the Hebrew karath, meaning "to cut off in death" (Gen. 9:11; Deut. 20:20; Jer. 11:19; Ps. 37:9). These forty-nine and 434 years make 483 years from the third decree to the crucifixion of the Messiah, or sixty-nine of the seventy sevens of years, leaving the last period of seven years concerning Israel and Jerusalem to be fulfilled after the crucifixion.

3. THE THIRD PERIOD will consist of one seven-year period better known as Daniel's Seventieth Week. The crucifixion of the Messiah ended the sixty-ninth week and God ceased dealing with Israel as a nation. They were broken off in unbelief and their city destroyed as foretold in this same vision of seventy weeks (Dan. 9:26) and by Jesus in Mt. 21:43; 23:37-39; 24:2; Lk. 21:20-24. Also see Acts 13:45-49; Rom. 11. This Seventieth Week will be fulfilled when Israel, partially gathered, will exist as a nation in possession of Jerusalem. That Jerusalem will be in their possession again is proven by the fact that it will again be given to the Gentiles in the middle of the Week (Rev. 11:1, 2). Not one of the six above events have been fulfilled. They must be fulfilled in the future. The Seventieth Week will be the last seven years of this dispensation and will parallel the seven-years covenant between Antichrist and Israel (Dan. 9:27). It is to be the time when all the events of Rev. 6:1–19:21 will be fulfilled, and when the whole tribulation will run its course. What is to happen during this Week was not revealed to Daniel in detail, but it was revealed to John. This Week of years will begin after the rapture of the Church, and at the second advent, and fulfill all the

above six prophetic events concerning Israel. The present Church Age comes in between the sixty-ninth and seventieth weeks, or during the time of Israel's rejection. It is fulfilled before the Seventieth Week. which is primarily concerned with Israel as were the first sixty-nine weeks.

II. The Tribulation (Rev. 6:1–19:21)

1. The Time and Length of the Tribulation

The Tribulation will begin to affect Israel before the Seventieth Week begins; how long before is not certain, but when Antichrist rises at the beginning of the Week, Israel will be undergoing persecution by the whore and the ten kings of Revised Rome who are dominated by the whore until the middle of the Week. Antichrist will come out of one of the ten kingdoms mentioned in Lesson Thirty-nine and he will make a seven-years covenant with Israel assuring them of protection in their continued establishment as a nation (Dan. 9:27). The Jews will not accept Catholicism when it again dominates the nations of the old world and begins to murder all heretics as it has done in the past. Because the Jews will not submit, there will be a widespread persecution of the Jews and "they shall be hated of all nations" during the time of "the beginning of sorrows" when Antichrist will be endeavoring to conquer all these nations (Mt. 24:4-12). Antichrist will need Jewish moral and financial support to help him rise over these nations, so he will make an alliance with them for seven years. Therefore, the time of the Tribulation is during the whole of Daniel's Seventieth Week (Dan. 9:27). It will end at the second advent (Mt. 24:29-31).

2. The Divisions of the Tribulation

(1) THE FIRST DIVISION takes in the first 3½ years of the Seventieth Week and is termed "the lesser tribulation," for it is not as great in severity as the last 3½ years, because of the protection of Israel by the Antichrist during that time. Israel's persecution then will be from a source entirely different from that of the last division. In these latter years she will be persecuted by the whore and the ten kings as stated above. This division of the Tribulation takes in the fulfillment of Rev. 6:1–9:21. The judgments of the sixth seal and first six trumpets comes in this period, thus proving tribulation during this time.

(2) THE LAST DIVISION takes in the last 3½ years of the Week and is termed "the great tribulation" because it will be more severe in persecution upon Israel

than the first 3½ years. Antichrist, who will protect Israel the first 3½ years, will break his covenant with her in the middle of the Week and become her most bitter enemy. He will then try to destroy her, which calls for the judgments of the seven vials of the last 3½ years. This part of the Tribulation includes the fulfillment of Rev. 10:1–19:21. Jesus, Daniel, Jeremiah, and many others speak of this time of Israel's trouble as being worse than any time that has ever been on Earth or ever will be (Dan. 12:1; Jer. 30:4-11; Mt. 24:21, 22; Rev. 11:1, 2; 12:14-17; 13:5-7).

3. The Purpose of the Tribulation

(1) To purify Israel and bring them back to a place where God can fulfill the everlasting covenants made with their fathers (Isa. 2:6; 3:26; 16:1-5; 24:1-25; 26:20, 21; Ezek. 20:33, 34; 22:17-22; Rom. 11:25-29).

(2) To purify Israel of all rebels (Ezek. 20:33, 34; 22:17-22; Zech. 13:8, 9; Mal. 3:3, 4).

(3) To plead with and bring Israel into the bond of the New Covenant (Ezek. 20:33, 34; 36:24-28; Jer. 30:3-11; Zech. 12:10–13:9; Mal. 4:3, 4).

(4) To judge Israel and punish them for their rejection of the Messiah and make them willing to accept Him when He comes the second time (Ezek. 20:33, 34; Zech. 12:10–13:9; 14:1-15; Mt. 24:15-31).

(5) To judge the nations for their persecution of Israel (Isa. 63:1-5; Joel 3; Rev. 6:1–19:21).

(6) To bring Israel to complete repentance (Zech. 12:10–13:9; Rom. 11:26-29; Mt. 23:39).

(7) To fulfill the prophecies of Dan. 9:24-27; Rev. 6:1–19:21; Mt. 24:15, 29, etc.

(8) To cause Israel to flee into the wilderness of Edom and Moab and to be so persecuted by the nations that Israel will have to turn to God for help (Isa. 16:1-5; Ezek. 20:33-35; Dan. 11:40–12:7; Hos. 2:14-17; Mt. 24:15-31; Rev. 12).

4. The Character of the Tribulation

The character of the Tribulation can easily be understood in view of God's wrath being poured out upon mankind for their wickedness and corruption which will exceed the days of Noah and Lot (Gen. 6; Mt. 24:37-39; Lk. 17:22-37; 2 Tim. 3:1-12). Men will reject the truth until God turns them over to the "strong delusion" of the Antichrist who will cause them to believe a lie and be damned (2 Thess. 2:8-12; 2 Pet. 3:1-9). Even after God pours out His judgments upon men, they will still defy Him (Rev. 9:20, 21; 6:2-11; 17:1-18; 18:1-24). Words cannot describe the utter rebellion and wickedness of men during this period of final struggle between God and the devil over possession of the Earth (Rev. 11:15; 12:7-12; 19:11-21; 20:1-3).

5. Will the Tribulation Be Worldwide?

The old theory that the Tribulation will be worldwide is not stated in even one Scripture. On the contrary, the Bible is clear that the Antichrist will not reign over the whole world, but only over the ten kingdoms that are to be formed inside the old Roman Empire (See Lessons Forty-six and Forty-seven). Most of the judgments of the trumpets and vials are stated as being only upon a third or fourth part of the Earth (Rev. 8:7-12), and upon "the men which had the mark of the beast" and "upon the seat [throne] of the beast: and his kingdom" (Rev. 16:2, 10, 12). However, nothing is said as to the limitation of the extent of the demon-locusts or of the extent of the devil's wrath when he is cast out (Rev. 9:1-11; 12:7-12). The sixth trumpet kills only a third part of men (Rev. 9:12-21).

When we speak of the Tribulation we mean the troubles that God's people will have to undergo, especially the Jewish people, as Daniel's Seventieth Week concerns only Israel and their city Jerusalem. The last half of the Week will be "the time of Jacob's trouble" and these troubles primarily concern Israel, as may be seen under Point 3, above. The tribulation will not be worldwide, even if it covers all lands that Christians live in after the rapture. Unknown tribes of people in the interior of heathen lands will not know of the Tribulation caused by the Antichrist, as we shall see in Lesson Forty-six.

Questions on Lesson Forty

1. Explain fully the vision of the seventy weeks.
2. What does the term "weeks" really mean? Prove.
3. What six main events will be fulfilled during the seventy weeks?

4. Have these events been fulfilled yet? When will they be?
5. How would you divide the seventy weeks into three periods?
6. When did the seventy weeks begin?
7. What was done concerning Israel during the first period?
8. What event marked the end of the second period?
9. What event will end the third period?
10. What takes place between the Sixty-ninth and the Seventieth Week?
11. Divide Daniel's Seventieth Week as to its relation with the Antichrist?
12. When is the time of the Tribulation and what will be its length?
13. How many divisions of the Tribulation are there?
14. What makes these divisions of the Tribulation and what are they called?
15. What is the purpose of the Tribulation?
16. What will be the character of the Tribulation?
17. Will the Tribulation be worldwide? Prove.
18. What part of the book of Revelation will be fulfilled in the Tribulation?

Supplement Twenty

For Lessons Thirty-nine and Forty

In these Lessons Thirty-nine and Forty we really begin the study of prophecy. You should use my book, Revelation Expounded, along with these and all the following lessons, for this book goes more into detail in some prophetic subjects than do the lessons themselves. These lessons deal with 110 great prophetic future wonders from 1949 into eternity. In this supplement we want to answer more fully the modern theory that God is responsible for sin, sickness, poverty, and want in the lives of Christians.

God is Not Responsible for the Conditions of the Fall

Many modern preachers teach that God is the one responsible for original sin and for the sufferings of the children of God, that He actually appoints and calls men to suffer and even determines their suffering and the extent to which they must suffer. This theory ignores all the satanic opposition and the conditions caused by the willful rebellion of man and the Fall. It places all the blame for these miserable conditions upon God and reasons that since they exist they must be the will of God and that Christians should accept these things as God's blessings in disguise.

The Bible does not teach one of the above theories. Such teaching impeaches the character of God and makes Him the most unjust, heartless, and despotic Being in the universe. The arguments used by these modern teachers to prove such fallacies are given and refuted in the points below:

Suffering May Arise From Doing Good

This is no doubt true in the case of Christ and many others whose purpose in life was to do good, and because of holy living and preaching truth that condemned the lives of men about them they had to undergo much suffering. But such suffering was not caused by God. It was caused by evil men and demons. Neither was such suffering that of physical sickness, sin, and failure in life. Some of them had to undergo the lack of material needs at times due to the fact that Christianity was a new religion and had to become established in the world.

However, today, since it is the prevailing religion of our country, there is no need for Christians to suffer for lack of material needs and undergo persecutions that some of the founders of Christianity did. Therefore, such an argument that suffering may result from doing good does not prove that God wills and sends sin, sickness, poverty, and failure to Christians in order to keep them humble and godly. If there is ever again such persecution of Christians similar to what early believers had to undergo, it will be necessary to suffer hardships, poverty, beatings, stonings, killings, and many other things people naturally suffer in such times. But even then it will not be necessary for Christians to suffer sin, sickness, and failure in attaining to the benefits of the gospel that are for them under all circumstances.

Bible Characters Furnish No Excuse to Fail God

The cases of Paul, Timothy, and Epaphroditus are given by some men today to prove that all Christians must suffer. It is true all must suffer some trials, but this does not mean that Christians must suffer sickness, sin, and poverty, as we have seen in Lesson Fourteen, Point VIII, 6-9. There is no statement in Scripture that Paul had sore eyes or some disease of the body. He was beaten with rods, stoned to death, and suffered many physical sufferings at the hands of mobs and to these infirmities he does refer (2 Cor. 11:23-31; 12:7-9), but he has never even hinted in one passage that he bore sicknesses in his own body that Christ died to heal him of. No other case is given in Scripture where a man was in the total will of God and yet was constantly sick because of God's will. All sicknesses, sins, and failures to get what the gospel provides are not the work of God. All such is the work of the devil and the failure of man to cooperate with God and have faith for the benefits of the Gospel.

Two Kinds of Suffering

The suffering of Paul and Silas "because of casting out the devil from the fortune-telling girl" (Acts 16:16-24); "the suffering and death of Stephen because he preached the truth to the Jews" (Acts 7:54-59); "suffering as the result of right living" (1 Pet. 3:14; 2 Tim. 3:12); "suffering persecution for the gospel" (2 Tim. 1:8; 1 Pet. 4:14); "suffering because of a life of prayer" (Dan. 6:10-12); "suffering because of fearless preaching" (Mt. 14:1-11); and all like sufferings are listed by many Bible writers as proof that it is the will of God for Christians to live in sin and to suffer pain, sickness and poverty. There are two kinds of suffering and it seems that some teachers do not know the difference

between the two. Naturally, all Christians will suffer persecution to the extent they are different from the world. They will suffer like the early Christians when they get power from God to cast out demons and defy modern religion in certain churches who deny the many great truths of the gospel. They will suffer in any definite and marked conflict between themselves and the ungodly of the world and especially between themselves and the church members who oppose the gospel. But while it is true they will always suffer these things, it does not mean that they are to live in sin, suffer sicknesses, diseases, and pains for which Christ died to take away from believers. It does not mean that Christians cannot be prosperous during this present time of equal opportunity in business between themselves and sinners.

If Christ and the gospel cannot save from sin and deliver one from its power and dominion, then all men are sinners and all will go to Hell. If there is no power in Christianity to make men live free from sin and to make them different from sinners, then there is no difference and all are lost because of sinful lives. If the gospel does not provide healing for the body and help in financial problems, Christians have no greater blessings than do sinners, so of what benefit is the gospel? If all the promises in the Bible are lies and God did not mean what He said, then the Bible should be thrown away and rejected as the rule of faith and practice. If God will not answer prayers when His people need Him, then they are no better off than sinners.

Sin, Sickness, and Poverty Not God's Will

When men sin it is not the will of God. It is their will in the matter or sin would not be committed. When men are sick or fail in business and do not get answers to prayer this does not prove that they are following the will of God. On the contrary, it demonstrates that they are failing to appropriate the benefits of God's promises and for this reason they are not blessed of God according to the gospel. All suffering for sin is not the will of God regardless of what kind of suffering it is. If God's will would have been done in the first place there would be no suffering and defeat in life. If men will only obey God and the gospel they can and will be brought out of the sufferings which Christ bore to take away from them in this life. God does not promise to take away persecutions and warfare with demons and evil men, but He has promised to take away sin, disease, and failure in life. If men want to suffer these things by following the doctrines of unbelief and failure, thinking they cannot live godly and humble lives, that is their loss. Many are seeing the truth and are getting free from sin, sickness, and

poverty, and all other men can enjoy these blessings if they follow the truth of the Bible.

God Permits or Allows Suffering

God permits or allows all kinds of sufferings, but this does not mean that He sends them. He does not send persecutions or warfare with demons and evil in the world, but he does permit it because His people live in a fallen and rebellious world. Therefore, we repeat it again that this kind of suffering is not the same as the needless suffering of Christians when they give in to the devil, making them sinful, sick, and defeated in life, and which robs them of the benefits God has promised to give His people while in this life.

If Christians suffer sin, sickness, or failure in this life it is not that it is sent by God. It is allowed only in the sense that God does not interfere with people who choose to live in defeat. God allows it in the same way that He would allow a person to deliberately jump in front of a train to commit suicide. Certainly God allows it just because He does not break His own laws to forcefully keep a man from doing such a thing. He allows His people to sin if they want to, or to get sick if they want to.

When we use the argument that God allows certain sufferings and therefore that such must be His will and His best for men, this demonstrates ignorance of truth. God allows the devil and demons and fallen men to continue in rebellion, but this is not His will. He will take action in due time to put down this rebellion, but until that time comes they are simply allowed to operate as they can to defeat God and His plan. That God allows men to rebel does not mean that He is personally responsible for the sin and rebellion or their effects, so let us be sensible and realize that certain things are the result of wars between good and evil, and as long as two opposing forces have power to fight each other certain conditions will be created that could not be otherwise.

What to Do to Get Deliverance

If Christians are attacked by the devil or if they have contracted some disease, and they fail to immediately rebuke such attacks they are liable to normal consequences. Children of God should learn how to ward off such attacks and resist the devil (Jas. 4:7; 1 Pet. 5:8-9). They can be immune from sicknesses and diseases (Ps. 91; Lk. 10:19). They can pray and resist business failure just as

much as they can sins and sicknesses. They can pray for wisdom and God will give it to them liberally and He will not upbraid them for asking (Jas. 1:4-8). Such wisdom will enable the child of God to be a business success and it will help him in every problem of life. These blessings are for all children of God alike, and if only some avail themselves of them it does not prove that these benefits are only for a special few. It simply proves that some have faith and some do not, that some understand the truth and others do not, and that some cooperate with God and others do not.

Christians Are Not to Display Satan's Works

It is argued by one writer that Paul's sufferings and afflictions as stated in 2 Cor. 6:4, 5 made him a public display of the sufficiency of God's grace, and that he proved it by the afflictions he carried around and displayed before men. This author teaches that Paul had sore eyes and bodily diseases as part of his display to prove to men that God's grace is sufficient to help people to be true to God in sickness and to be satisfied that they are in the will of God.

This is nothing more than an accusation against God. This theory alleges that God is the author of sickness and that He sends His people out into the world to demonstrate the work of the devil before men. What a concept of God! How could we think that God would be guilty of such a thing just to prove to men how wonderful He is and how He loves His children? The very devil himself blushes at such ignorance of truth and he is happy to get men deceived enough to blame God for his own work. Such teaching only glorifies Satan and such a demonstration of sickness is a mark of the work of the devil instead of the work of God. No human being could believe that any parent would show any love or kindness at all for an offspring that he deliberately makes sick, helpless, poor, defeated, and full of pain and misery. Human beings would rise up against any parent who would deliberately cause these conditions in the life of one child. Such a parent would be dealt with by law and the child would be taken from him. No person knowing of such a condition would or could have any respect for a parent that would act in such a low and degraded manner.

The Effect of Such Teaching on Sinners

Is it any wonder that multiplied thousands of sinners in observing how the children of God display the wares of the devil as being of God are little interested in God or His religion? Think of it, sickly, helpless, painful, miserable,

sinful, depraved, and cursed people are running around claiming to be Christians and claim to be truly displaying the wares of God as taught by the Bible. Sinners continually reason that if this is a sample of how God loves His children and if that is the lot they are expected to choose if they quit sin and the devil to serve God, they do not want any part of it. Sinners see how much better off they are than Christians. They see that many sinners are prosperous in life while they hear preachers in almost every church say that Christians should not expect to have good things in life to enjoy and that they are to be poor and almost God-forsaken in order to qualify for Heaven. Sinners see the saints pray and pray and seldom if ever are their prayers answered; thus they wonder what it is all about. They wonder whether God is in existence or not and why He is so far off. They wonder why it is so hard to get Him to do the least thing for His children who have forsaken all for Him. They see the Christians who are sick and miserable while many of them are well and healthy and they naturally wonder whether they ever want that kind of religion or not. And one cannot blame them, for if that is the kind of blessing God bestows upon men who give their all to Him, it certainly is not very inviting to become a Christian.

Even if some Christians recognize that the devil is responsible for some of these conditions while they themselves are responsible for the rest, there is very little difference in what sinners really see in these Christians and in the others who claim that God is responsible for all these curses. They see that both classes of Christians are being defeated by the demons who are the main cause of such conditions. They reason that if Christians cannot get these benefits why should they try to get them.

The picture of the true conditions of Christians in modern churches is very black and discouraging to sinners. They should see, not the demonstration of satanic powers in cursing men with pain, sickness, poverty, and sin, but mighty demonstrations of the power of the Holy Spirit in destroying these works of the devil in the lives of believers.

Christians Should Be Free from Satan’s Works

Christians do not have to demonstrate the works of the devil and it is the greatest curse to the Christian religion for them to do so. They can live free from sin, free from sickness and pain, free from want and poverty, and free from failures in life along every line. The Christian should be an outstanding example of the power of God in living free from these curses, as we have proven in Lesson Fourteen.

Paul's afflictions are listed in 2 Cor. 11:23-31 as being the result of mobs, being shipwrecked, and of perils and persecutions of all kinds by men instead of being the work of the devil in bodily diseases. It was in these necessary sufferings for the gospel that he sought to be approved of God and this is all right if any one is ever called to undergo such persecutions for the cause of Christ. But who in present day Christianity in so-called Christian lands are called to go through these sufferings? The modern Church has substituted the works of the devil that God wants to deliver them from, as the sufferings Paul and all Christians endure. This is not true, and it never will be true. This is the deceptive work of the devil to make believers satisfied to carry about in their bodies the works of demons under the guise of suffering for the gospel like early believers did.

God is Not Glorified by Sickness

Some preachers contend that God gets glory from sickness and even death and they give as proof the case of Lazarus of whom it was said, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby" (Jn. 11:4). They contend that many souls have been saved through sick Christians. Be that as it may, it cannot be said that sickness ever saved anyone. People are not saved through sickness but through faith and repentance to God through Christ (Eph. 2:8, 9; Rom. 10:9, 10). Sickness might have caused some to turn to God just like other calamities that have come to people.

To use Lazarus as an example that God gets glory through sickness and thus encourage men to accept diseases as the means of glorifying God is foolish in the extreme. The truth is that God never would have received glory from Lazarus if He had not healed him. If Lazarus had remained dead, God would not have been glorified. So it is with others, God cannot get glory as long as men are sick or dead. If they want God to get glory, then they should permit God to heal them, so He can get glory by manifesting His power over the power of the devil. But men use Lazarus as an excuse for their unbelief and to teach that God gets glory while men are sick.

If men who are Christians want to remain sick and thereby glorify Satan that is their business, but it should be clearly understood by them that they are voluntarily yielding to the devil and permitting his work in them and that they are robbing God of the glory that is due Him. If Christians would only acknowledge the truth concerning the true source of their sickness as being of the devil and that God longs to heal them so that He can get glory, many of them

would be stirred up to active cooperation with God to get healed.

Modern Experiences Unsafe to Follow

One preacher writes, “What difference does it make if we are sick or if we are well, just so we are what we are for the glory of God. It is not a pleasant thing to be sick. The writer knows, for he has suffered eighteen years with that dreadful affliction—arthritis. Even now, as I write this book, I know what pain and suffering is, and I know what it is to have burning joints, aches and pain. I know what it is to have sleepless nights and a weak body. But why should I complain because I have arthritis, why should I rebel against God’s plan and God’s will for my life? If God can get more glory by my being sick and afflicted, Amen! . . . through my afflictions I have been used of God to lead many souls to Christ . . . Some of God’s greatest soul winners have weak bodies, and are sickly.”

What ridiculous teaching! The very devil himself could not give better teaching to the Church to suit his purpose than this preacher has given. The devil is highly pleased with such leaven in our Christian Church and in “gospel” (?) literature. This is purely one of the doctrines of the demons that Paul predicted would be followed in the last days (1 Tim. 4; 2 Tim. 3:5).

This same preacher and thousands like him are reaping the fruit of their own teaching. If I taught that God gets glory out of sickness, pain, failure, and needless sufferings that glorify Satan more than God, I would want to become more sick in order to get deeper in the will of God in order to glorify God all the more. But this preacher says that he has had three operations and has spent much money in trying to get well. By his own teachings wouldn’t we have a right to conclude that he is trying to get well in order to get out of the will of God and in order to rob God of the glory that He gets by having His children sick? What utter foolishness and fallacy!

God is Glorified More By Healthy Bodies

What difference does it make whether a child of God is sick or well? It makes all the difference in the world. God can naturally get more glory out of healing than in refusing to heal. He can get more glory out of well bodies that can labour more for Him than out of sick, sinful, painful, helpless bodies that can only lay around groaning under the so-called loving-kindness of God. He can get more glory out of people who demonstrate by their lives that God is alive and answers

prayer; and out of healing bodies and thus proving to the world that God does care and make provision for the welfare of His people. The above-mentioned preacher has suffered needlessly for eighteen years and has caused perhaps thousands of people to become unbelievers in God and in answered prayer by his testimony that God has not heard his prayer and has permitted him to suffer that long. Suppose he has led a few souls to Christ in spite of, not because of his suffering, would he not have won many more to Christ if he had been well enough to devote more time and strength to winning souls? Any cripple can do some things in spite of his handicap, but how much more could he do if he was not so helpless? So it is with deceived Christians who are content to carry about in their bodies the works of the devil just because they get a little Christian work done.

Christians Are Deceived By Satan

The devil is a slick one. He not only makes men sick but he makes them believe that his work in them is the work of God and the will of God and that such glorifies the Heavenly Father. He gets men to teach that because some souls are saved through men who suffer that it must be the will of God for them to be in this state or souls would not be saved. He gets them to believe that sick people can win more souls than well people. He gets them to teach everyone they can to accept sickness and needless sufferings as the will of God because God blesses them in such unbelieving, helpless, sickly, and defeated condition.

It is Time to Wake Up

My friends, sooner or later we are going to have to wake up to such deceptions of the devil and why not do it now, once and forever? Let us throw off such a yoke of bondage and such slanderous teaching against God and His truth. Let us reject such unscriptural theories that cause us to spend sleepless nights, suffer untold pain and agony, and be defeated by the demons of Hell who blame God for their own work. God gives His beloved sleep, sweet sleep, and not sleepless and painful nights (Ps. 4:8; 127:1-2; Prov. 3:21-24). God wants His workers to be free from burning joints, aches, and pain, so they can carry on His work (Ps. 91; 103:1-4; Mt. 7:7-11; 21:21-22; Mk. 9:23; 11:22-24; Jn. 14:12-15; 15:7, 16; 16:23-26; 2 Cor 1:20). For God to will otherwise or refuse to make health provisions for His workers is to place Him on a lower and more inhuman and unjust plane than ordinary business corporations which make the best provisions possible for their workmen so that they can get the highest degree of service out

of them.

God wants every child of God and even sinners to rebel against sin, sickness, pain, want, and poverty in life as not being the will and plan of God for man. So when preachers resign to the work of the devil in them to the point where they seek to get others to become resigned to accept the work of the devil as the work of God, we are in need of better and more enlightened leadership in Christendom. It is not God's plan or will that any man should be sick and defeated in life. God cannot get more glory out of anyone who is in this state than if he were free from these hell-destroying forces. It is a lie that any man can win more souls for God while under physical handicaps than he could if he were free from such. Just because some sickly people might work for God more than some well persons and thereby win more souls than do those who are well, does not prove that one can win more souls to God while he is sick than if he was well. This is just another trick of the devil to deceive men.

Christ is Our Example in Life

Jesus Christ is our example and not some modern unbelieving, deceived preacher who seeks to hide his failure and his unbelief by such theories as those above. Jesus was not a sickly, helpless human being. He was full of life and vitality. He knew no sin and experienced no sickness until the time He bore the sins and sicknesses of all men in His own body on the cross (Mt. 8:16, 17; 1 Pet. 2:24; Isa. 53). If not one apostle or one Christian at any time in this whole age ever got the full benefits of the gospel or followed the example of Christ to the letter, Jesus would still be the one to pattern after, for "as he is, so are we in this world" (1 Jn. 4:4, 17; 1 Pet. 2:21). Every Christian can get what he wants from God just as Jesus did (Mt. 7:7-11; 21:21-23; Mk. 9:23; 11:22-24; Jn. 15:7, 16).

Jesus taught us that God is more loving and good to His children than earthly parents are (Mt. 7:7-11; Lk. 11:1-13). James taught us that every good and perfect gift comes from the Father of lights and that God would give all things liberally to them that would ask in faith (Jas. 1:4-21). Paul taught that men can have all the gifts of the Holy Spirit and that they do not need to "come behind" in any gift from God (1 Cor. 1:7; 12:1-11). He taught that all the promises of God are yea and amen to them that believe (2 Cor. 1:20), that men can be filled with all the fullness of God and get what they want from God (Eph. 1:3-19; 3:13-20; 6:10-18), and that men can get from God exceeding abundantly above all that they ask or think (Eph. 3:20; Phil. 1:6; 4:5-7). In his writings Paul refers

to the sufferings experienced by the early saints. It is clear that the sufferings he spoke of were not the pains of sicknesses and disease brought on by the devil, but were persecutions from enemies of the gospel.

We covet for you the simple faith and the true knowledge of the truth so that you can be made free from every work of the devil, every spirit of bondage, and every fallacy that so many people consider to be of God. If you will read the references themselves you can see that we are sticking to what is plainly written in the Bible. You are getting the full truth of God's Word on every question. The responsibility of getting the benefits promised by God is up to you as an individual. If you fail to get what is for you do not blame God. Always clear Him of all wrong whatever you do. God does not fail men nor go back on His Word, so if you fail to get what God has promised be honest to acknowledge the source of your trouble as being from demons and from unbelief and failure on your part to conform to truth .

Ten Questions For Supplement Twenty. Do You Know:

1. That there will be no second chance for the dead to be saved? The so-called Jehovah's Witnesses claim that all the wicked dead will be resurrected and given a second chance to live and be saved in the Millennium. Then those who do not accept salvation in this period will be annihilated. This is a false teaching, as are practically all the teachings of this cult. The Bible teaches that it is appointed unto men once to die and after this the judgment, not after this a second chance to be saved (Heb. 9:27). It further teaches that the wicked dead will not be resurrected until after the Millennium and then they will be judged and cast into the Lake of Fire, not given a second chance (Rev. 20:4-15). The wicked will never be annihilated, as we have already proven in Lesson Thirty-seven.
2. That animal sacrifices will again be offered to God in the near future? The Jews will build a temple at Jerusalem and will again offer sacrifices to God until the middle of Daniel's Seventieth Week at which time the Antichrist will break his seven-years covenant with them and will do away with these sacrifices and set up himself in the temple as God (Dan. 9:27; Mt. 25:15; Rev. 11:1-2; 13). The Jews were to be without sacrifices for many years until they returned to their native land again (Hos. 3:4-5). This prophecy will soon be fulfilled to the letter.
3. That modern Syria, Irak, and Iran will become one state? All these modern

states were parts of the Syrian division of the old Grecian Empire. As we have seen in Lesson Thirty-nine, this original division of Greece will be one of the ten kingdoms of Dan. 7:23-24 and one of the four kingdoms of Dan. 8:20-23; 11:1-45 from which the Antichrist will come. Syria must gain control of the original territories that it ruled over in days of old in order to fulfill the above prophecies. Antichrist will reign from the future city of Babylon on the River Euphrates until he breaks his covenant with the Jews and takes Jerusalem as his capital. He is called the king of Babylon in Isa. 14. Since Babylon must be rebuilt to fulfill Scripture and since it will be located in modern Irak and will be the capital of Syria in the future, Irak must become a part of Syria. Since the other states mentioned above were parts of ancient Syria they must also become a part of the greater Syria of the future in order to fulfill prophecy.

4. That the Arabs will protect Israel during the great tribulation? This seems impossible as we look at the present enmity between the Jews and Arabs, but present enemies will make friends in the latter days. The Antichrist will seek to control all of Europe, Asia, and Africa when he comes. He will gain control of the ten future kingdoms that will be formed inside the Roman Empire. He will enter Palestine and make Jerusalem his capital during the last 3½ years of this age. The Jews will have to flee into the wilderness of Edom and Moab, or modern Arabia and Trans-Jordan, which part of the world escapes the Antichrist (Dan. 11:40-45; Isa. 16:1-5; Ezek. 20:33-39; Hos. 2:14-16; Mt. 24:15-16; Rev. 12:6, 13-16). This will be the only part of the world next to Palestine that will escape the Antichrist and it will be the only place that the Jews from Judea can flee for protection.
5. That priests and Levites will again be prominent in the new nation of Israel? This is clear from the fact that animal sacrifices will be offered in the future in the Jewish temple as stated in Question 2, above. Then too, in Ezek. 40:1–48:35 we have several chapters giving the dimensions of the future temple and of the sacrifices, feasts, and all the solemnities of the house of Israel that will be observed in the Millennium. Priests and Levites are mentioned as continuing with such worship forever (Ezek. 43:7, 19, 24; 44:5, 9-31; 45:17; 46:14; 48:35; Isa. 66:21).
6. That the Dead Sea will soon become clear water and a great place for fishing? This will be in the Millennium following the second coming of Christ. At His coming the Mount of Olives will pass away and a very great valley will be made. The Dead Sea will be raised and an outlet will be made permitting the water to be kept fresh. That it will be a great fishing place is clear from Ezek. 47:1-12.

7. That King David will soon again reign in Jerusalem over the whole house of Israel? This will be true in the Millennium and all succeeding ages. There are a number of passages which mention David as being resurrected from the dead to reign again over all Israel (Jer. 30:9; Ezek. 34:24; 37:24-28; Hos. 3:4-5). This proves that David will have a higher position in the eternal kingdom than will the twelve apostles who will have only one tribe each (Lk. 22:28-30). Jesus Christ will be over David and all other kings and priests of that period. He will be King of Kings and Lord of Lords (Rev. 17:14; 19:12, 16).
8. That a literal river will be made between the Mediterranean and the Dead seas and fish will go from one sea to the other forever? This is clearly stated in Ezek. 47:1-12; Zech. 14:8. In these passages we have the fact that living waters will go forth from Jerusalem flowing into both seas, that fish will go from one sea to the other, and that there will be fish in the Dead Sea as there are in the Mediterranean. This river will start from under the Millennial temple and will flow south through Jerusalem and then south of the city. It will part into two branches and half of it will flow into the Mediterranean and half of it into the Dead Sea causing the waters of the sea to be healed.
9. That all the people on Earth will soon have but one religion? This event will take place after the second coming of Jesus in the Millennium and forever. Malachi predicts that the name of the Lord will be praised from one part of the Earth to the other and that it will be honored among the heathen in every place (Mal. 1:11). Zechariah speaks of the Lord being king over all the Earth and that all nations shall go up from year to year to worship the Lord at Jerusalem (Zech. 14:9, 16-21). Isaiah speaks of the universal knowledge of the Lord as the waters cover the seas (Isa. 2:2-4; 11:9).
10. That God’s glory will be seen again on Earth eternally as it was seen in Israel in the days of old? This means there will be a pillar of fire by night and a pillar of a cloud by day that will be seen by men when Christ reigns forever on Earth. This is what is predicted in Isa. 4:4-5; Ezek. 43:1-7.

41. A GIST OF THE BOOK OF REVELATION

A GIST OF THE BOOK OF REVELATION

Without the book of Revelation the canon of Scripture would be incomplete. Thousands of vital questions are unanswered apart from the Revelation. The following brief study of Revelation will enable the student to understand its part in the plan of God for man.

I. Literalness of the Book

The book is admittedly both literal and figurative. It is to be taken as literal wherever possible. In other words, when a statement is made, it should be taken to mean just what is written unless such interpretation should be highly improbable and against all the dictates of rhetoric and spiritually enlightened reason, or contrary to Scriptures elsewhere on the same subject. In view of this test, if the passage does not admit a literal interpretation, then, of course, we must look elsewhere for an explanation. This method of interpretation is the only sound one as is clear from the fact that the book is a revelation in itself. To treat it as a mystery or to spiritualize it is to deny what it professes to be. Every scene and every truth is clearly explained in the book itself. The reader should first find out what it says concerning its own truths and revelations before going to other parts of the Bible for additional light upon the subject in question. Pre-Revelation prophecy will throw much light upon many passages in Revelation and help in a more detailed study of almost every truth in the book. This Revelation is in perfect harmony with all preceding prophecies and is the logical and harmonious completion of them.

II. The Key to the Interpretation

“Write the things which thou hast seen, and the things which are, and the things which shall be hereafter” (Rev. 1:19).

1. PART I. “The things which thou hast seen”; that is, Christ in the midst of the seven candlesticks (Rev. 1:12-18, 20), as seen by John before he began to write.

2. PART II. “The things which are”; that is, the things concerning the

churches then existent and those which should exist throughout the Church Age to the rapture. This division takes in only Rev. 2-3.

3. PART III. “The things which shall be hereafter”; that is, the things which shall come to pass after the rapture of the Church. This division includes all of the events of Rev. 4-22. One has only to believe this threefold natural division as given by Christ to understand the book fully, especially as to the time of the fulfillment of the things of each division. The moment these divisions are forgotten and the reader begins to disarrange them and insert certain things into the one or the other that are not part of the division, he will become confused as to the divine order of these “things” which are so clearly given in consecutive order, and he will miss the true intent of the “things” written therein. That we refrain from confusing these “things” is absolutely imperative if a true understanding of them is to be gained.

To further prove that everything in Rev. 4–22 must be after the churches, and therefore after the rapture of the Church, we have this fact confirmed in Rev. 4:1. After John had recorded the vision of Christ in Rev. 1, completing the first division of the book, and after he had recorded all that Christ told him to write to the churches in Rev. 2-3, completing the second division of the book, he was told in Rev. 4:1 that he was to see “things which must be hereafter,” that is, after the things of the churches of the second division of the book. Therefore, if everything from Rev. 4:1 on through the rest of the book must be after the churches, then all the events of Rev. 4-22 must be after the churches. If they must be after the churches, then they cannot happen during the time of the churches. If they cannot happen during the time of the churches, then the Church is no longer on the Earth during the fulfillment of the things which must be after the churches.

Revelation 4:1 literally reads in the Greek, “After these things [the things concerning the churches of the previous division] I saw, and behold a door opened in heaven, and the first voice [of Rev. 1:10] which I heard was as a trumpet speaking with me, saying, Come up hither, and I will show to thee what things must take place after these things,” that is, after the churches which he wrote about in the previous chapters.

These three divisions of Revelation mentioned above do not overlap, nor are they concurrent. One division must be completely fulfilled before the other begins. So if one will be fair and understand that every event of Rev. 4:1 on

through the rest of the book must be fulfilled after the rapture of the Church, and if he does not bring one of these events back and place it among the churches as being fulfilled before the rapture, everything in the book will automatically clear up. Fully 95 percent of the false theories of Revelation have come into being because interpreters have failed to recognize the natural threefold division of the book. It is true, most interpreters emphasize these divisions in the beginning of their interpretations of the book, but when it comes to keeping all the events of Rev. 4-22 after the churches they generally fail to stick by this fact. They will place some of the events of the seals, trumpets, and vials back in the Church Age and explain them as being fulfilled before the rapture. They will explain the woman and the manchild in connection with the Church of this age, whereas Jesus told John they were part of the "things" which must be after the churches. They will interpret the dragon, the beast, the false prophet, or some other event of Rev. 4-22 as being fulfilled along with the churches, while the truth is they are part of the things which must be after the churches. If the reader will watch this he will at least be sensible enough to place these events of Rev. 4-22 where they belong—after the churches—and therefore, after the rapture of the Church.

III. The Division of the Book By Classes (1 Cor. 10:32)

1. Rev. 1–3 deals primarily with the Church on Earth.

2. Rev. 4–5 pictures the Church and the Old Testament saints with God in Heaven after the rapture, represented by the twenty-four elders.

3. Rev. 6–19 deals primarily with Israel under the last oppression by the Gentiles in fulfillment of Daniel's Seventieth Week after the rapture of the Church.

4. Rev. 20–22 refers to all three classes, the Church, the Jews, and the Gentiles. The earthly Jews will be the head of all earthly Gentiles and Christ with the Church will reign over both forever and ever.

IV. The Consecutive Order of Revelation

The book is a succession of consecutive events from the beginning to the end and is not one that is unsystematic and confused. The events are to be taken in the order as God gave them and not according to our own finite ideas as to their occurrence. However, it is almost universally recognized that Rev.1-5 and

Rev.19-22 form a consecutive story. Therefore, we may logically conclude that the events of Rev. 6-18 are also consecutive in order. If the events of Revelation are not to be taken consecutively, upon what grounds do we attempt to fix another standard of arrangement? Where can we obtain any other authorized and authentic standard than that which is so plainly evident in the book itself? Why should we hopelessly confuse a plain prophecy given by the Lord concerning "things which must shortly come to pass" and change the order of events from that which was given by the Lord? Certainly He must have set forth the events in their proper order of fulfillment so that He would not confuse His servants.

V. The Outline of the Book of Revelation

INTRODUCTORY REMARKS (Rev. 1:1-11, 19).

1. The Introduction (Rev. 1:1-3).

2. The Salutation—From God the Father, Jesus Christ, and the Holy Spirit (Rev. 1:4-5a).

3. The Exaltation—"Unto him that loved us . . . washed us . . . made us kings" (Rev. 1:5b-6).

4. The Chief Theme of Revelation—"Behold he cometh with clouds" (Rev. 1:7).

5. The Eternity of the Son of God—"I am Alpha and Omega" (Rev. 1:8).

6. The Prophet—John and His Commission to Write (Rev. 1:9-11, 19).

7. The Key to the Interpretation (Rev. 1:19).

I. "THE THINGS WHICH THOU HAST SEEN" (Rev. 1:12-18, 20).

1. The Vision of Christ (Rev. 1:12-18).

2. The Symbols of the Vision Interpreted (Rev. 1:20).

II. "THE THINGS WHICH ARE" (Rev. 2:1–3:22).

1. The Things Concerning the Local Church at Ephesus (Rev. 2:1-7).

2. The Things Concerning the Local Church at Smyrna (Rev. 2:8-11).

3. The Things Concerning the Local Church at Pergamos (Rev. 2:12-17).

4. The Things Concerning the Local Church at Thyatira (Rev. 2:18-29).

5. The Things Concerning the Local Church at Sardis (Rev. 3:1-6).

6. The Things Concerning the Local Church at Philadelphia (Rev. 3:7-13).

7. The Things Concerning the Local Church at Laodicea (Rev. 3:14-22).

III. “THE THINGS WHICH SHALL BE HEREAFTER” (Rev. 4:1–22:5).

1. The Heavenly Tabernacle—the raptured saints with God (Rev. 4:1–5:14).

(1) The Heavenly Door (Rev. 4:1).

(2) The Heavenly Throne (Rev. 4:2, 3, 5).

(3) The Heavenly Elders (Rev. 4:4).

(4) The Heavenly Sea of Glass (Rev. 4:6b-8).

(5) The Heavenly Living Creatures (Rev. 4:6b-8).

(6) The Heavenly Worship because of Creation (Rev. 4:9-11).

(7) The Heavenly Book (Rev. 5:1-4).

(8) The Heavenly Lamb (Rev. 5:5-7).

(9) The Heavenly Worship because of Worthiness to the Lamb (Rev. 5:8-14).

2. Daniel’s Seventieth Week (Rev. 6:1–19:21; Dan. 9:27).

(1) The First Six Seals (Rev. 6:1-17). (Parenthetical, Rev. 7:1-17.)

(2) The Seventh Seal and First Six Trumpets (Rev. 8:1–9:21). (Parenthetical, Rev. 8:2-6, 13; Rev. 10:1–11:13.)

(3) The Seventh Trumpet (Rev. 11:14–13:18). (Parenthetical, Rev. 14:1-20.)

(4) The First Six Vials (Rev. 15:1–16:12). (Parenthetical, Rev. 15:2-4; Rev. 16:13-16.)

(5) The Seventh Vial (Rev. 16:17–18:24). (Parenthetical, Rev. 17:1-18.)

(6) The Marriage of the Lamb, the Second Advent, and Armageddon (Rev. 19:1-21). (Parenthetical, Rev. 19:1-10.)

3. The Thousand Years and After (Rev. 20:1-15).

(1) The Expulsion of Satan from the Earth (Rev. 20:1-3).

(2) The Millennial Reign of Christ and His Saints (Rev. 20:4-6).

(3) Satan’s Post-Millennial Career and Doom (Rev. 20:7-10).

(4) The Final Judgment (Rev. 20:11-15).

4. The Eternal Perfect State—the Ages of the Ages (Rev. 21:1–22:5).

(1) The New Heaven (Rev. 21:1).

(2) The New Earth (Rev. 21:1).

(3) The New Jerusalem (Rev. 21:2, 9-21).

(4) The New Peoples (Rev. 21:3).

(5) The New Conditions (Rev. 21:4-8).

(6) The New Temple (Rev. 21:22).

(7) The New Light (Rev. 21:23-27).

(8) The New Paradise (Rev. 22:1-5).

THE CONCLUSION (Rev. 22:6-21).

1. The Confirmation of Revelation (Rev. 22:6-7).

2. The Mistake in the Object of Worship (Rev. 22:8-9).

3. The Last Instructions (Rev. 22:10-19).

4. The Last Promise and Last Prayer (Rev. 22:20-21).

VI. Part I. “The Things Which Thou Hast Seen” (Rev. 1:12-20)

This part concerns the vision of Christ on Patmos: His body, head, eyes, feet, voice, right hand, mouth, and countenance, and the effect the vision had upon John, and the interpretation of the first symbols.

VII. Part II. “The Things Which Are” (Rev. 2:1–3:22)

The messages to the seven churches are set forth immediately after the vision of Christ in the midst of the churches. Chapters 2 and 3 of Revelation contain only “the things which are”; that is, the things which concern the Church on Earth down to the rapture.

The Threefold Application of the Letters

1. A LOCAL APPLICATION of the letters to the churches in John’s day. These seven epistles, as a whole, portray actual conditions in seven local churches in Asia. This is clear from the messages themselves as well as from Rev. 1:4, 11, 20.

2. A PROPHETIC APPLICATION of the letters to the churches throughout this dispensation to the rapture. They reveal the spiritual conditions of the local churches and individuals in the churches throughout the Church Age. This point is clear from the fact that the book is a prophecy. Then too, these letters are as applicable to the saved all through the Church Age as are the other New Testament epistles and other Scriptures (2 Tim. 3:16, 17).

3. AN INDIVIDUAL APPLICATION of the letters, so that the individuals may be warned by the failure revealed therein, and, profiting by the warning, may find encouragement from the promises to the overcomer.

The so-called dispensational application of these church letters; that is, that they portray seven church periods or phases of church history is really based upon human theory alone. There can be no Scripture produced to prove this theory in

any one aspect. Similarity to certain phases of church history proves nothing. One can even find similarities between the history of the Church and Israel and there is no end to similarities that could be found in history between almost any two events one chooses to compare. Any conclusions that are based upon human theory are not dependable and are misleading and unscriptural. Much confusion and many false teachings are based upon this method of interpretation. If there was such an application of these letters surely there would have been two or three passages to support each letter and its application to some definite period in history.

Some schools say that we are in the Philadelphian or Laodicean periods, that the rapture of the Church takes place in either one of these two periods, that the Church Age ends with Philadelphia, that Laodicea deals with things after the rapture, that the Ephesian period ended with the apostles, and many other theories that are unscriptural. We still have the kind of conditions of Ephesus and of all these seven churches in local churches today. These conditions existed in John's day and they will continue to exist as long as the Church is on Earth. We can see that there are Scriptures to prove a local, prophetic, and individual application of the letters, but anything said about a dispensational application of seven distinct periods of time must rest upon human theory and cause numberless differences as to interpretation, and so it would be best to forget this application entirely.

With the seven letters to the seven churches in Asia (Rev. 2:1–3:22), we end all in the Book of Revelation which concerns the Church on Earth. From Rev. 4:1 on, the Revelation deals with prophecies which will happen after the rapture of the Church.

We shall not attempt to discuss each application of the letters nor go into all the details of the letters. The applications, of course, are clear in themselves as applying to any one in any local church throughout this dispensation where these conditions described in the letters exist. To overcome such conditions and be rewarded is the message to the believer in any local church in this whole age. All of these conditions have existed more or less in local churches since John's time and will always exist as long as there are churches on Earth, so the duty of each person who reads these letters is clear so that further comment on them is not necessary. This will save space for discussion of more important truths in the book. (See Point II in the outline under Point V, above, for a list of the seven churches.)

VIII. Part III. “The Things Which Shall Be Hereafter” (Rev. 4:1–22:5)

1. THE HEAVENLY TABERNACLE (Rev. 4:1–5:14)

In these chapters four and five we have scenes in Heaven. We have almost a complete picture of the heavenly tabernacle from which the earthly tabernacle was patterned (Heb. 8:1-5; 9:1-10, 22-24; 10:1). *See and compare the illustrations of the earthly and heavenly tabernacles on your chart. The following nine points sum up the truths therein:*

(1) The heavenly door (Rev. 4:1). This is a literal opening to Heaven as is plainly evident here and in Rev. 11:19; 14:15-18; 15:5-8; 16:1, 17.

(2) The heavenly throne (Rev. 4:2-5). This is the one seen throughout the book on which God the Father sits (Rev. 1:4; 3:21; 4:10; 5:1, 7, 11-13; 6:16; 7:9-17; 8:3; 12:5; 14:1-5; 16:17; 19:4-5; 21:5; 22:1-3). The throne is white (Rev. 20:11-15). It is a real throne for God as a real person sits on it (Dan. 7:9-14; Isa. 6; Heb. 8:1–12:1-2).

(3) The heavenly elders (Rev. 4:4-11; 5:8-10; 7:13; 11:16-19; 14:3; 19:4). These elders had thrones placed around the throne of God, so if one throne is literal the others must be. The elders are redeemed persons as is clear from the fact that the word “elders” is never used in Scripture of angels, but only of human beings. Their white raiment is used only in Revelation of the righteousness of saints (Rev. 3:5, 18; 6:11; 7:9, 13; 15:6; 19:9, 14). (See Revelation Expounded for a detailed study of all the truths of Rev. 4-5.)

(4) The heavenly sea of glass (Rev. 4:6). This is another part of the heavenly tabernacle or capital building of God. It is located before the throne of God and on it are gathered the redeemed and other heavenly creatures to worship on certain occasions (Rev. 7:9-17; 15:2-4).

(5) The heavenly living creatures (Rev. 4:6-8). These are four angelic beings that call attention to God’s holiness. They are seen in the book in Rev. 4:4-8; 5:8-10; 15:7. (See Lesson Six for a study of spirit-beings.)

(6) The heavenly worship (Rev. 4:9-11; 5:8-14). How the worship is done is made plain in these passages, so no comment is necessary.

(7) The heavenly book (Rev. 5:1-4; 10:1-11). This book contains the events of the Revelation as recorded in the book by John. It is not a book of redemption or of title deeds of the Earth, as taught by some. There is no reference to such books in all Scripture. The seals that bind the book are clearly stated as containing certain events (Rev. 6:1–8:1). The things "written within" are also revelations that John wrote in his book, as is clear in Rev. 10:1-11 where the angel gives the book to John to reveal its contents to us. The things in the book are "concerning many peoples and nations and tongues and kings" which John wrote about after the breaking of the seals.

(8) The heavenly lamb (Rev. 5:5-7) This is a symbol of Christ who is the root of David in this passage and in Gen. 49:10; Mic. 5:1-2; 2 Sam. 7:8-17; Ps. 89:35-37; Isa. 9:6-7; 11:1-9; Jer. 23:5-6. He is the Lamb of God (Isa. 53; Jn. 1:29; 1 Pet. 18-23).

The First One-Half of Daniel's Seventieth Week or the Tribulation

(Rev. 6:1–9:21)

2. THE FIRST SIX SEALS (Rev. 6:1-17)

The seven seals and the first six trumpets take place in succession in the first 3½ years of the Tribulation Week, or from the beginning to the middle of the Week. The seventh trumpet blows in the middle of the Week, as we shall see.

(1) The first seal (Rev. 6:1-2). The white horse rider of this seal represents the rise of the Antichrist at the beginning of Daniel's Seventieth Week. He will make a seven-years covenant with Israel and will go forth conquering and to conquer other nations of the Earth, as we have studied in Lessons Thirty-nine and Forty. This rider could not be a symbol of the United States, as some teach, because this is a revelation which shows that a man is crowned and thereafter he wars during the events that must take place after the churches. There is no clear reference in prophecy concerning America, as we have seen in Supplement Thirteen, Question 7. Neither could this be a symbol of Christ, for He is the one opening the seals and revealing events that are to happen on Earth after the rapture. He does not come to conquer until after the Tribulation (Mt. 24:29-31; Rev. 19:11-21). This seal reveals the conquests of Antichrist, fulfilling Dan. 7:8-9, 23-25; 8:8-10, 20-23; 35-45.

(2) The second seal (Rev. 6:3-4). This is a clear picture of war following the rise of an ambitious conqueror, the Antichrist (Dan. 7:24; 11:40-45).

(3) The third seal (Rev. 6:5-6). This symbolizes famine, which always follows wars. Bread by measure signifies scarcity of food (Ezek. 4:10-17).

(4) The fourth seal (Rev. 6:7-8). Here death and Hell are symbolized by riders on horses. Death and Hell are always turned loose on Earth during wars and famines, so this is the natural result of the first three seals (Mt. 24:6-7). The word “pale” means “green” in the Greek, as is translated in Rev. 8:7; 9:4; Mk. 6:39. This is why we have the grave line on the chart colored green from the Garden of Eden to the Great White Throne Judgment.

(5) The fifth seal (Rev. 6:9-11). This is a picture of the first martyrs of the Tribulation. They were not ready to go in the rapture or they would have been translated before the Tribulation. They get saved after the rapture and are the ones killed between the rapture and the fifth seal. They are told to rest until the remaining, tribulation saints are killed and then vengeance would be taken on those who had killed them.

(6) The sixth seal (Rev. 6:12-17). Beginning with this seal in the first part of the Week, the wrath of God begins. In the first five seals we have the wrath of man, but with the sixth seal God begins to pour out His judgments because of the persecution of His people on Earth. There are seven great events that happen under this seal: an earthquake, darkening of the sun, turning the moon to blood, falling of meteors, rolling back of the heavens, moving of mountains and islands, and the beginning of God’s wrath.

(Parenthetical: the Two Companies of Redeemed, Rev. 7:1-17)

Revelation 7 is the first parenthetical passage of the book. The events of this chapter are not the contents of the seals and are inserted between the sixth and seventh seals to explain other events that will happen along with the main order of events after the sixth seal. The revelation of two companies of the redeemed breaks the order of the events of the seals and reveals the fact that both Jews and Gentiles will be saved during the Tribulation.

(1) The sealing of 144,000 Jews (Rev. 7:1-8). That they are all Jews and not

Gentiles is clear from the fact that they are from the tribes of Israel. They get saved after the rapture, for if they had been saved at the time of the rapture they would not have been left on Earth (1 Thess. 4:16-17; 1 Cor. 15:23). They are sealed for the purpose of going through the trumpet judgments, from the time they begin after the seals are finished in the first part of the Week, to the middle of the Week. It was said to the first four trumpet angels to not hurt the earth, trees, grass, and seas until the 144,000 were sealed. Special direction is given to the fifth and sixth trumpet angels to hurt only those men who were not sealed (Rev. 9:4). The 144,000 will be caught up to Heaven under the seventh trumpet, as we shall prove in Lesson Forty-five.

The seal is the name of the Father written on the foreheads and doesn't mean the keeping of Saturday as the sabbath (Rev. 7:3; 14:1). The promise of being written upon is given to all believers as a reward in the next life (Rev. 3:12; 22:4), but these will be written upon in this life so as to protect them from the trumpet judgments.

(2) The tribulation saints (Rev. 7:9-17). This company will not escape the Tribulation due to the fact that they were not ready to go in the rapture when it happened. They get saved after the rapture (Acts 2:16-21) and become martyrs for Christ (Rev. 6:9-11; 7:9-17; 15:2-4; 20:4-6). The majority of this company will be slain by Antichrist (Rev. 13:7-18; 15:2-4; 20:4-6).

3. THE SEVENTH SEAL AND THE FIRST SIX TRUMPETS (Rev. 8:1–9:21)

(1) The seventh seal (Rev. 8:1). This simply means silence in Heaven for the space of half an hour, as it is plainly stated, so an interpretation is not necessary.

(Parenthetical: Seven Trumpet Angels and the Priestly Angel, Rev. 8:2-6)

Revelation 8:2-6 is parenthetical in that it explains the work of the priestly angel and the preparation of the seven trumpet judgments. The time of the fulfillment of this passage is as given here, before the seven trumpets begin. After the ministry of Christ at the altar, the seven angels prepare to sound their trumpets.

The contents of the judgments are as literal as stated and are simple to understand if one will believe what is written that happens when each trumpet sounds. They are as literal as the plagues in Egypt and are for the same purpose —to protect Israel in the Tribulation of the first 3½ years. *The trumpet-judgments are as follows:*

(2) The first trumpet—hail, fire and blood burning up grass and trees (Rev. 8:7).

(3) The second trumpet—one-third of the sea changing to blood (Rev. 8:8-9).

(4) The third trumpet—one-third of the rivers poisoned (Rev. 8:10-11).

(5) The fourth trumpet—one-third of the planets darkened (Rev. 8:12).

(Parenthetical: Three Woes Announced, Rev. 8:13)

(6) The fifth trumpet—the first woe (Rev. 9:1-12). Demon creatures will be loosed out of the pit to torment men for five months. Men will desire to die and cannot until this period is over. The language of this passage should be understood as literal as any other descriptive matter in human literature.

(7) The sixth trumpet—the second woe (Rev. 9:13-21). Two hundred million demon horsemen will be liberated out of the same abyss to slay one-third of all men at a certain hour. This passage is also to be taken as literal as it reads, so no interpretation is necessary.

4. THE MIDDLE OF THE TRIBULATION WEEK (Rev. 10:1–13:18

(Parenthetical: the Angel, Temple of God, and the Two Witnesses, Rev. 10:1–11:13)

Between the sixth and seventh trumpets this parenthetical passage is given to explain certain events that are not revealed as the contents of the trumpets and vials, but will happen during the same time.

(1) The Mighty Angel (Rev. 10:1-11)

This angel is Christ who has broken the seals on the little book of Rev. 5 and

now has it open in His hand to swear that delay in the fulfillment of the mystery of God will be no longer. Christ now gives to John the little book to eat, signifying the reception of the rest of the Revelation to record for men. Compare this with Ezek. 2:3–3:14; Jer. 15:16; 20:7-9; Ps. 119:103. See also Point VIII, 1, (7), above, and my book, Revelation Expounded. The expression "time no longer" means "delay no longer" and refers to the casting out of Satan under the seventh trumpet, as we shall see below.

(2) The Temple of God (Rev. 11:1-2)

This temple referred to in Rev. 11:1-2 is not Herod's temple, for that one was destroyed 70 a.d. some twenty-five years before Revelation was written. Again, this temple cannot be the Millennial temple as described in Ezek. 40-48, because it will not be built until Christ comes to Earth (Zech. 6:12, 13). This one is to be rebuilt by the Jews before Daniel's Seventieth Week. It will be destroyed at the end of the Tribulation, either by the earthquake under the seventh vial (Rev. 16:18, 19), or by the armies of Antichrist at the taking of Jerusalem (Zech. 14:1-5). Both Testaments are clear that there is to be such a temple where sacrifices will be offered for at least 3½ years. Then this temple will be made desolate for 3½ years and will be polluted by the Antichrist and the Gentiles (Dan. 9:27; 12:7-12; Mt. 24:15; 2 Thess. 2:2-4).

This treading down of Jerusalem by the Gentiles for forty-two months proves that "the times of the Gentiles" will not end until the return of Christ at the end of the forty-two months, as we have already proven in Lesson Fifteen.

(3) The Two Witnesses (Rev. 11:3-13)

First of all, let us determine just what Rev. 11:3-13 says about the two witnesses before we examine other Scriptures. Any theory of their identity must harmonize with the statements concerning them in Rev. 11. The two witnesses are two men and not two covenants, two dispensations, etc., as is clear from the plain description of them in Rev. 11:3-13 and elsewhere. *The truths given are as follows:*

1. They are my [Christ's] two witnesses (Rev. 11:3).

2. They will be given power by Christ in the future (Rev. 11:3). This excludes the argument that they must be two men who have exercised this power in past history.

3. They will prophesy the last 3½ years. All passages referring to forty-two months, 1,260 days, and 3½ years in both Daniel and Revelation, always refer to the last half of Daniel's Seventieth Week (Rev. 11:1-3; 12:6, 14; 13:5; Dan. 7:25; 12:7). Malachi 4:5, 6 proves that the time of the ministry of the two witnesses is before the great and notable day of the Lord, which will begin at the second coming of Christ. This, then, places their ministry during the last 3½ years.

4. These witnesses are to be prophets for they will prophesy for 3½ years (Rev. 11:3). While they will prophesy of future events, nevertheless their main purpose will be to preach and turn their hearts back to God and to teach others, in order to avert the judgment of God (Mal. 4:5, 6).

5. They will be clothed in sackcloth as a sign of mourning because of the judgments that are about to Fall (Rev. 11:3. Also see 2 Sam. 3:21; 1 Ki. 20:31, 32; Neh. 9:1; Esther 4:1; Ps. 30:11; 35:13; Jonah 3:5).

6. They are the two olive trees and the two candlesticks standing before the God of the Earth (Rev. 11:4). This, with Zech. 4:3, 11-14, shows that two persons are represented. Whoever they are, they were standing before God about 546 b.c. when Zechariah prophesied and they were still there when John prophesied about 96 a.d. This then excludes the possibility that the Apostle John will be one of the two witnesses as well as does the fact that he was the one who saw them standing before God.

7. They will be given power and the liberty to exercise it at will (Rev. 11:5, 6). If any man desires to hurt the witnesses, fire will come out of their mouths and destroy their enemy. In whatever way their enemies may desire to hurt them they will be killed in a like manner. The two witnesses will stop rain during their ministry, turn the waters to blood, and smite the Earth with all plagues as often as they choose. This shows that both are to exercise the same power.

8. When they finish their testimony they will be placed at the mercy of their enemies. The beast that will ascend out of the abyss will make war on them and will overcome them and kill them (Rev. 11:7). The phrase "kill them" shows clearly that they will be two natural men who have never died, but who will die at the hands of the beast. If these things are clear, then it is equally clear that they have both been translated in order to "stand before

the God of the earth" and they are still in natural bodies and will be sent back to the Earth as mortals, otherwise they could never be killed by the Antichrist. Nothing is more clear concerning the two witnesses than that they will die as every other man has died. This alone excludes the idea that they have resurrected or glorified bodies in Heaven now, or will have such on Earth during their ministry.

9. When they are slain by the beast their bodies will lie in live streets of Jerusalem for 3½ days. Men will not suffer them to be put into graves. They will gloat over their death and make merry because these two prophets who tormented them are dead. After 3½ days, the Spirit of life from God will enter into them and they will stand upon their feet and ascend into Heaven before their enemies. This will produce paralyzing fear upon their enemies and in the same hour a great earthquake will strike Jerusalem and seven thousand men will be slain and one-tenth of the city destroyed. The remaining men will give glory to God (Rev. 11:8-13). This is the same earthquake referred to under the seventh vial (Rev. 16:17-21). These facts concerning the two witnesses in the Revelation simplify the question as to their identity. In fact, almost everything is revealed concerning them but their names, and thus all speculation on the subject can be excluded.

The Identity of the Two Witnesses

There are only two men in the entire Bible who fit this plain Revelation. They are Enoch and Elijah. That Elijah will be one of them is clear from Mal. 4:4-9. Some think John the Baptist fulfilled this passage because of what is said of him in Mt. 11:14, but he was never Elijah in person, as John himself testified (Jn. 1:19-23). Both Christ and John were truthful. When John said that he was not Elijah he meant that he was not Elijah in person, for he could not have been the natural son of a Tishbite in the days of Ahab and also be the natural son of Zachariah and Elizabeth as is recorded in Lk. 1. All Christ had in mind in Mt. 11:14 was that John was the one who was to come in the "spirit and power of Elias" as in Lk. 1:17. Malachi 3:2-6, 13-17; 4:1-6 have reference to the second advent of Christ because they speak of judgment and tribulation and the day of the Lord, and not of grace as in John's day. Thus, it is clear that Elijah will be one of the two witnesses who will withstand Antichrist as he did Jezebel and Ahab of old.

Enoch Will Be the Other Witness

Enoch will be the other witness. It is clear that Enoch and Elijah are the only two who have not tasted death; that is, they have not died their appointed death on Earth. This they must undergo as have all others (Gen. 5:21-24; Heb. 11:5; 2 Ki. 2). Both Enoch and Elijah were prophets of judgment (Jude 14, 15; 1 Ki. 17-18). We know that Elijah was translated to Heaven and is now one of the two olive trees and two candlesticks which stand before God. Is it not very reasonable to believe that since Enoch is the only other man translated and thus did not see death during his lifetime on Earth, that such was for some definite purpose; that is, to be the other witness?

That both of these men will come back and die their appointed deaths at the hands of Antichrist is not only incredible but is entirely logical. Some argue that since Enoch was translated he should not see death at all but these words are not found in the passage in Heb. 11:5. What is said of Enoch in this verse could also be said of Elijah and yet we know that he is to come back and die according to Heb. 9:27. Enoch lived a natural life under the laws of degeneration and was subject to the law of death. He could not possibly escape such law unless he should live at the time of the rapture, when the mystery of men being translated without seeing death will be fulfilled (1 Cor. 15:51-58).

Paul revealed the mystery of translation and entrance into an eternal state without death, and if it was previously demonstrated by Enoch, then Paul revealed no mystery. If Paul, who wrote about the translation of Enoch, believed that Enoch was translated without the possibility of seeing death in the future, he no doubt would have explained this and used this as an example, as was his custom in illustrating his doctrine of translation without death. But he did not do this.

Again, if Enoch was translated and given a glorified body which could not see death, he was given one over 3,500 years before Christ received His glorified body. Then, in that event, Christ would not be the “firstfruits” of the eternal state among the sons of men, which, of course, He is (Rom. 5:12-21; 1 Cor. 15:20-23, 45-49). If Enoch obtained a glorified body and God gave it to him before Christ and he received it through faith, then others could have received theirs also by the same means. But if such were the case there would have been no need for the conquest of death by Christ and His victory in resurrection and glorification, for God could have given such bodies without it. It is also clear from Heb. 1-2 that Christ was the first to be exalted into an eternal state with a body of glory above the angels and every other creature. Therefore, since Enoch did not receive a

glorified body before Christ, and as we have no record of his receiving one after Christ, he cannot permanently reside in Heaven without dying, according to the above Scriptures.

Thus, Enoch must come back to the Earth and die. When will it be, if not in the Tribulation? Elijah who has never died, must die. If Enoch is not the other witness, then we have many questions that the Bible does not make clear concerning the two witnesses and concerning Enoch. God told Elijah that He was going to translate him for a special ministry in the future and he believed God and was translated by faith. Enoch was also translated by faith which shows that God also told him that He was going to translate him, "For faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). There must have been a purpose in the mind of God in translating Enoch. It was not because he pleased God more than anyone else, but it was "by faith" in taking God at His Word. God had a purpose in translating Enoch, as well as Elijah, and what was it if it was not to supply the other witness? Elijah pleased God and was translated by faith. Enoch pleased God and was translated by faith. The cases are parallel and stand or Fall together. Also by the process of elimination, these are the only two men who could possibly comply with the plain description of the two witnesses in every point.

(4) The Seventh Trumpet—The Third Woe (Rev. 11:14–13:18)

The seventh trumpet is a period of time and embraces the statements of Rev. 11:15-19 besides the vision of the woman, man child, dragon, remnant, war in heaven, and the beasts of Rev. 12:1–13:18.

After the statement is made that God will become sovereign over the kingdoms of this world, we have six sayings of the elders which are either fulfilled under the seventh trumpet or given in anticipation of the time each will be fulfilled, as the case may be.

The catching up of the man child, the casting out of Satan from Heaven, the flight of the woman into the wilderness, the persecution of the remnant, the rise of the beast out of the sea and the beast out of the Earth, will all happen and will all be completed under the seventh trumpet.

The seventh trumpet is not the same as "the last trump" which sounds at the time of the rapture, as proven in Lesson Forty-three, Point I, 2. This trumpet blows in

the middle of the Week at least 3½ years after the rapture. That it blows in the middle of the Week is clear from the fact that there is only a period of forty-two months (Rev. 11:2; 13:5), 1,260 days (Rev. 11:3; 12:6), or 3½ years (Rev. 12:14) from the blowing of the seventh trumpet to the end of the Week. If this is true, then it is only reasonable to believe that the first six trumpets and the seven seals are all fulfilled in the first 3½ years before the middle of the Week. Revelation 12-13 will be fully discussed in Lessons Forty-five and Forty-six.

5. THE LAST DIVISION OF THE TRIBULATION WEEK (Rev. 14:1–19:21)

(Parenthetical, Rev. 14:1-20)

This sixth parenthetical passage contains seven statements which come between the seventh trumpet and the first vial as to reception, but not necessarily in fulfillment. These statements are necessary at this time to explain certain things which are to transpire between the seventh trumpet and the end of the Week.

The 144,000 Jews in Heaven (Rev. 14:1-5)

These 144,000 are in Heaven at this time, proving that they have been translated since the fifth and sixth trumpets at which time they are mentioned on Earth (Rev. 9:4). They will be discussed fully in Lesson Forty-five.

The First Messenger Angel—the Everlasting Gospel (Rev. 14:6-7)

This message, although an eternal one, will have an additional meaning in the great tribulation, for the flying angel will announce “the hour of His judgment is come,” referring to the judgments of God which will be poured out during this time. This will indeed be glad tidings to those oppressed by the Antichrist, but it will bring fear and condemnation to him and his followers.

The Second Messenger Angel—the Fall of Babylon (Rev. 14:8)

This angel will also fly in mid-heaven proclaiming the Fall of Literal Babylon, that great city, which is to be destroyed under the seventh vial at the end of the Week (Rev. 16:17-21; 18:1-24).

The Third Messenger Angel—Doom of the Beast

Worshipers (Rev. 14:9-11)

The third messenger angel also will fly in mid-heaven during the great tribulation announcing the fact that if any man worship the beast and his image or receive his mark he will be doomed to eternal torment.

The Blessed Dead (Rev. 14:13)

Following the messages of the three flying angels "a great voice from heaven" told John to write a special blessing for the dead that die "henceforth"; that is, during the great tribulation of the last 3½ years. These dead referred to are those who will be martyred because they will refuse to worship the beast and his image or receive his mark. They are the same as those referred to in Rev. 7:9-17; 13:5-7, 15; 15:2-4; 20:4-6.

The Harvest of the Earth—Armageddon (Rev. 14:14-16)

"The Son of man" is to reap, that is, He is the one who will execute the judgment upon the people represented by the harvest. This does not refer to the Tribulation martyrs, as some teach, for Christ does not slay His own saints. The "sharp sickle" is the same as that mentioned in Joel 3:9-14 in picturing the destruction of the hosts of Armageddon. Therefore, the scene must be of Armageddon and not of the righteous martyrs, as pictured in Rev. 19:21; Isa. 11:4; Mt. 13:30, 39; Jer 51:33; Hos. 6:11; 2 Thess. 2:8.

The Vintage of the Earth—Armageddon (Rev. 14:17-20)

The vision of "the vine of the earth" is the same in theme as "the harvest of the earth" above. The "harvest" and the "vintage" are both judgments from God and refer to the future Battle of Armageddon. In this vision "another angel" is the one to reap, thus showing that the angels will have a part in the Battle of Armageddon (2 Thess. 1:7-10).

"The vine of the Earth" will be cast into the "great winepress of the wrath of God." The winepress will be trodden "without the city," referring to the place just outside of Jerusalem where Armageddon will be fought. Blood will flow out of the winepress even up to the horses' bridles as far as 1,600 furlongs or nearly 200 miles. This is definite proof that the gathering of the vintage refers to the gathering of the nations to Armageddon by the ministry of the three unclean

spirits (Rev. 16:13-16) to fight against Christ at His coming. The winepress with the blood flowing out of it refers to the destruction of these nations when blood will flow as pictured here. This same scene is spoken of in Rev. 19:11-21; Isa 34:1-8; 63:1-5; Joel 3:1-21; Zech. 14:1-21.

(1) The Seven Angels (Rev. 15:1, 6, 7)

These seven angels will not be ordinary ones but seven redeemed men who will be already in Heaven with glorified bodies at the time of the fulfillment of this part of the book. According to Rev. 17:1, one of these angels showed John the judgment of the great whore and "the beast that carrieth her." Then in Rev. 21:9, one of them, perhaps the same one, came to show John the Holy City. After showing him the Revelation, John fell down at his feet to worship him, but was told "See thou do it not: for I am thy fellow servant, and of thy brethren the prophets and of them which keep the sayings of this book: worship God" (Rev. 19:9, 10; 22:8, 9). This proves that one of them is a redeemed man, for he is expressly called "a man" in Rev. 21:17; and if one of them is a man, the other six must be also.

(Parenthetical—the Sea of Glass, Rev. 15:2-4)

This "sea of glass" is the same as that seen by John when he was first caught up to Heaven (Rev. 4:1-6). It is a literal pavement before the throne, like unto crystal mingled with fire. It was unoccupied in Rev. 4 while in Rev. 15 it is occupied by the Tribulation martyrs.

(2) The Heavenly Tabernacle (Rev. 15:5, 8; 16:1)

In this passage, the vision of the seven angels and the heavenly tabernacle is resumed, after being interrupted by the vision of the Tribulation saints upon the sea of glass. The temple in Heaven is mentioned twelve times in Revelation and each reference indicates a literal temple in which God sits on a throne.

The Greek word Naos means "a dwelling," "a shrine," or "a temple." This is the word used of the temple of God in Heaven in Rev. 3:12; 7:15; 11:19; 14:15-17; 15:5-8; 16:1-17. The same word is used in Rev. 11:1, 2 of the earthly temple. Thus we have conclusive proof that there is a material temple in Heaven.

(3) The First Vial—Boils on Men (Rev. 16:2)

The seven vials and their contents are just as literal as the seals and trumpets and their contents. These vials will be poured out only upon the kingdom of the beast during the last half of the Week, and will complete the wrath of God upon men for their persecution of Israel. They are not to be confused with any historical event or with the seals and trumpets in any respect. The pouring of these vials cannot begin until after the seals and trumpets are finished. They will be the last events of the "things shortly to come to pass" before the second coming of Christ. The infliction of just such plagues as these vials will bring upon Israel's enemies that which is promised for the last days (Deut. 30:1-10; Isa. 51:23). Four of these plagues in a lesser degree have already been poured out upon Egypt. The very language describing them proves that they will be literal and fulfilled in the order in which they are given. This procedure forms the only true basis of understanding.

This first vial repeats the plague of boils that was inflicted upon the Egyptians (Exod. 9:8-12). It is clear that this plague falls only upon those people who have the mark of the beast and who worship him. If this is true of this one plague, it is also true of all the others, for they are all for the same purpose.

(4) The Second Vial—the Sea to Blood (Rev. 16:3)

At the blowing of the second trumpet, one-third of the sea will become blood (Rev. 8:8, 9), but under the second vial all the sea will become blood.

(5) The Third Vial—Rivers to Blood (Rev. 16:4-7)

The third vial will be a repetition of the first plague upon Egypt (Exod. 7:19-24). When the waters of Egypt and the sea in the second trumpet are partially turned to blood, the fish will die.

(6) The Fourth Vial—Great Heat (Rev. 16:8-9)

Under the fourth trumpet, one-third of the sun, moon, and stars will be stricken with darkness so that one-third of them will be darkened (Rev. 8:12). However, under the fourth vial, the heat of the sun will be increased to such an extent that men will actually be scorched by it, until, in misery and torment, they will blaspheme God whom they will recognize as the cause of the heat.

(7) The Fifth Vial—Darkness (Rev. 16:10-11)

The fifth vial is a repetition of the ninth Egyptian plague (Exod. 10:21, 22). All these plagues that are similar to those which have been poured out before, will be much more intense than those of Egypt. After the sun in that part of the Earth has been shooting its rays of intense heat in torrents of torment upon the followers of Antichrist it will undergo a sudden change. The change will be from one extreme to another—from fiery, piercing blinding brightness and heat to impenetrable darkness. The beast and his followers will be overwhelmed with fresh horror to such an extent that they will gnaw their tongues in pain.

(8) The Sixth Vial—Euphrates Dried Up (Rev. 16:12)

This plague is just as literal as any one of the other ones. It will happen at the very last part of the great tribulation, just before Armageddon, and after the Antichrist has been successful in conquering the countries of the north and east. Then he will gather together these newly conquered nations and those which he will have conquered in the first 3½ years, and with others which will cooperate with him, he will fight against Christ at Armageddon. The drying up of the Euphrates will prepare the way for those who will come from the east. There are many interpreters to whom this passage symbolizes the drying up of the Turkish Empire from the great empire that it once was to the small state that it is today, thus regarding this vial as being already fulfilled.

Such an interpretation takes the passage out of its proper setting and destroys the literal meaning. If it refers to the breaking up of an empire in the past, then it would stand to reason that all the seals, trumpets, first five vials, and all the events of Revelation to this point have already been fulfilled. If that were true we would now be living during the time of the fulfillment of the gathering of the nations to Armageddon by the three unclean spirits.

Just because the Turkish Empire has dwindled down almost to nothing as compared to what it was in the past is no proof that this fact is the fulfillment of the sixth vial any more than the decay of any other empire. In order to fulfill Dan. 7 and 8, the Turkish Empire had to be broken up. This is one thing, but the drying up of the Euphrates is another thing.

If we should take any one of the twenty-six passages in the Bible where “the river Euphrates” is mentioned and substitute “the Turkish Empire” there would be no reasonable meaning to the passage. “The river Euphrates” has the same meaning in both Testaments. It means a literal river in Asia. The term is never

used symbolically in the Bible. All other vials as well as the judgments of the seals and trumpets are literal, why not this one?

The drying up of the Jordan and the Red Sea were literal so that men walked over dry ground. We do not make these events symbolic, so why follow a different procedure in Rev. 16:21?

(Parenthetical—the Three Unclean Frog Spirits, Rev. 16:13-16)

This is the seventh parenthetical passage and is usually admitted to be such. It is inserted between the sixth and seventh vials and has its fulfillment in the part of the Week in which it is given. This tells how the kings of the Earth, who are not under the control of Antichrist and who do not form a part of his kingdom will be gathered to the Battle of Armageddon. These three unclean spirits will have shapes like frogs and will come out of the mouths of the dragon, beast, and false prophet. They will be demon spirits who will go forth working miracles, inspiring the nations, and mobilizing them into vast armies which will march from all directions and from all countries for the purpose of preventing the establishment of the kingdom of Christ upon Earth.

(9) The Seventh Vial—A Great Earthquake and Hail (Rev. 16:17-21)

This passage is by no means all that is pictured under the seventh vial, for what happens under it is continued in Rev. 18:1-24 after the parenthetical section (Rev. 17) about “Mystical Babylon.” However, we shall limit our remarks on the seventh vial to Rev. 16:17-21 until after we first consider the parenthetical passage. Then, we shall resume our study of the destruction of the Babylon that is scheduled to be destroyed under the seventh vial as has been fully elaborated upon in Rev. 18. Under the seventh vial, the wrath of God will be completed, and for this reason, the coming of Christ to Earth must be included. Christ’s coming will be fulfilled at that time, thus ending the Seventieth Week of Daniel and beginning “the day of the Lord.” When the seventh angel poured out his vial into the air, the first thing John heard was a “great voice out of the temple of heaven from the throne, saying, It is done.” This has reference to the completion of God’s wrath during the seventh vial (Rev. 15:1; 16:1).

The result of this earthquake will be that “the great city” (Jerusalem, Rev. 11:8) will be divided into three parts. Many of the large cities of the nations will be destroyed as well as “great Babylon.” But in addition to the total and partial

destruction of many cities, the moving of mountains and islands and other great changes in the surface of the Earth in certain places, there will be ‘’great hail” out of Heaven upon men. Each hailstone will weigh from 56 to 114 pounds, according to the weight of the different talents in the New Testament. This last plague will be so terrible that men will again blaspheme God because of its intensity. The hail will perhaps be the same as that mentioned in Ezek. 38:21-23 in connection with Armageddon. This is a repetition of the seventh Egyptian plague of hail, but on a much larger scale. Compare this with the plague of Exod. 9:13-35; Josh. 10:11. God will thus complete in this manner His wrath begun under the sixth seal in the first part of the week (Rev. 6:12-17).

(Parenthetical— Mystical Babylon, Rev. 17:1-18)

Revelation 17 is the eighth parenthetical passage and is an account in some detail of Ecclesiastical Babylon, her identification, character, power, wickedness, judgment and destruction by the Antichrist and the ten kings, as well as an explanation of the beast and its seven heads and ten horns. It is clear that this passage is parenthetical because this religion is destroyed by the Antichrist and the ten kings in the middle of the Week so that the Antichrist worship may be established (Rev. 17:16-17). Since the beast worship is during the last 3½ years of the Week, Mystery Babylon must be destroyed at that time (Rev. 13:1-18). Man destroys Mystical Babylon (Rev. 17:16, 17), and God destroys Literal Babylon (Rev. 18:5-8, 20). God will put the idea into the hearts of the ten kings to give their kingdoms to the beast for the purpose of destroying Mystical Babylon (17:14-17), while this is not true in the case of Literal Babylon. The beast and the ten kings will rejoice over the destruction of Mystical Babylon (Rev. 17:16, 17) and they will mourn over the destruction of Literal Babylon (Rev. 18:9-19). Thus it is clear that there are two Babylons in Rev 16:17–18:24.

The Identity of Mystical Babylon

According to many Bible scholars and historians the great whore is identified as a great religious system, the Roman Catholic Church, which they claim will fulfill Rev. 17 and dominate the Antichrist for a short time during his rise over the ten kings and until the middle of the Week. Then the beast and the ten kings will destroy her (Rev. 17:9-17). Even Catholic divines admit Rev. 17 is a description of their Church. (See the writings of Cardinal Ballarmine and the French Prelate, Boussuet.) She has a name on her forehead, “MYSTERY, BABYLON THE GREAT” (Rev. 17:5) The arguments given by many to prove

the whore is Romanism are:

The Ancient Babylonian Cult

What is the historic relation of Babylon to the city of Rome and the Roman Church, and why should Romanism be called Babylon in mystery? That the cities of Rome and Babylon were related seems to have been well-known in the earlier days. It is simple to trace in the archives of history the relation of Babylon to Rome and to the Roman Church. Let us first look at the history of ancient Babylon.

This city was built by Nimrod, the mighty hunter (Gen. 10:8-10). It was the seat of the first great apostasy against God after the flood. Here the Babylonian Cult was invented by Nimrod and his queen, Semiramis. It was a system claiming the highest wisdom and ability to reveal the most divine secrets. This cult was characterized by the word “MYSTERY” because of its system of mysteries. Besides confessing to the priests at admission, one was compelled to drink of “mysterious beverages,” which, says Salverte (Des Sciences Occultes, Page 259) was indispensable on the part of those who sought initiation into these mysteries.” The “mysterious beverages” were composed of wine, honey, water, and flour. They were always of an intoxicating nature, and until the aspirants had come under the influence of it and had their understanding dimmed they were not prepared for what they were to see and hear. The method was to introduce privately, little by little, information under seal of secrecy and sanction of oath that would be impossible to reveal otherwise. This has been the policy of the Roman Church and the secret of the power of the priests over the lives of men whom they could expose to the world for their sins that have been confessed to them. Once admitted, men were no longer Babylonians, Assyrians, or Egyptians, but were members of a mystical brotherhood, over whom was placed a Supreme Pontiff or High Priest whose word was final in all things in the lives of the brotherhood regardless of the country in which they lived.

The ostensible objects of worship were the Supreme Father, the Incarnate Female, or Queen of Heaven, and her Son. The last two were really the only objects of worship, as the Supreme Father was said not to interfere with mortal affairs (Nimrod III, Page 239). This system is believed to have come from fallen angels and demons. The object of the cult was to rule the world by these dogmas.

How the Ancient Babylonian Cult Spread

In the days of Nimrod this cult secured a deep hold on the whole human race for it was of one language and all were one people. Nimrod gained the title “Mighty Hunter” because of his success in building cities with walls to free men from the ravages of wild beasts which were multiplying against men. He was called “the Apostate” because he sought to free men from the idea of God and His wrath. As a great deliverer and protector of the people and as the head of the godless civilization at that time he would naturally have great influence upon the people. He led them astray to such an extent that they gloried in the fact that they were free from the faith of their fathers.

All tradition from the earliest time bears witness of this great apostasy, which finally reached such proportions that the people defied God to send another flood to destroy them and they built a tower to escape it. The result was that God confused their language and scattered them throughout the Earth. This Babylonian system was the one which the devil had planned to counteract the truth of God. From Babylon it spread to the ends of the Earth and we have record that Abraham was chosen of God from all these idolatrous nations to represent the true God. Through him God planned to bring man back to Himself. This explains how the different nations of the world have traditions and religions somewhat similar, with changes suitable to the individual nation.

After the nations were scattered abroad, Babylon continued to be the “seat of Satan” until it was taken by Xerxes in 487 b.c. The Babylonian priesthood was then forced to leave Babylon, so it moved to Pergamos, which was the headquarters for some time. When Attalus, the Pontiff and King of Pergamos, died in 133 b.c. he bequeathed the headship of the Babylonian priesthood to Rome. When the Etruscans came to Italy from Lydia (the region of Pergamos) they brought with them the Babylonian religion and rites. They set up a pontiff who was the head of the priesthood and he had the power of life and death over them. Later, the Romans accepted this pontiff as their civil ruler. Julius Caesar was made the Supreme Pontiff of the Etruscan Order in 74 b.c. In 63 b.c. he was made Supreme Pontiff of the Babylonian Order, thereby becoming heir to the rights and titles of Attalus, who had made Rome his heir by will.

Thus, the first Roman emperor became the head of the Babylonian priesthood and Rome became the successor of Babylon with Pergamos as the seat of this cult. Henceforth, Rome’s religion has been that of Babylon. In the year 218 a.d.

the Roman Army in Syria, having rebelled against Macrinus, elected Elagabalus emperor. This man was High Priest of the Egyptian branch of Babylonianism. He was shortly afterward chosen Supreme Pontiff by the Romans, and thus the two Western branches of the Babylonian apostasy centered in the Roman Emperors who continued to hold this office until 376 a.d. At that time, however, the Emperor Gratian, for Christian reasons refused it, because he saw that by nature Babylonianism was idolatrous. Thus, religious matters became disorganized until it became necessary to elect someone to fill the office.

The Babylonian Religion and Roman Christendom United

Damasus, Bishop of the Christian Church at Rome, was then elected to the office of Supreme Pontiff. He had been bishop for twelve years, having been made such in 366 a.d. through the influence of the monks of Mount Carmel, a college of the Babylonian religion originally founded by the priests of Jezebel and continued to this day in connection with Rome. So, in 378 a.d., the Babylonian system of religion became part of Christendom, for the bishop of Rome, who later became the supreme head of the organized Church, was already Supreme Pontiff of the Babylonian Order. All the teachings of pagan Babylon and Rome were gradually interspersed into the Christian religious organization. Soon after Damasus was made Supreme Pontiff, the rites of Babylon began to come to the front. The worship of the Roman Church became Babylonish, and under him the heathen temples were restored and beautified and the rituals established. Thus, the corrupt religious system under the figure of a woman with a golden cup in her hand, making all nations drunk with her fornication, is called by God “MYSTERY, BABYLON THE GREAT.”

The Effects of This Union Upon Organized Christianity

The changes that transpired in the doctrines and practices of the Roman Church by this union did not come all at once. The Roman Church of today is purely a human institution, and her doctrines, which militate against God’s Word, were never taught by Christ or the apostles. Various doctrines crept into the Church centuries afterward. Because of the union the Babylonian rites were easily introduced into, and made a part of the Roman Church, and the greatest influence in it became the Supreme Pontiff of the Babylonian Order. The adherents of each religion would not compromise, so a union of the two was the outcome. *The following points will show some of the pagan elements that entered into the Church, many of which were taken from the Babylonian religion:*

(1) The first practice that grew up after this union was the introduction of the worship of the saints, especially of the Virgin Mary. Thousands of pagans entered the Church in those times who were accustomed to worshipping the gods of towns and places, and who were not thoroughly Christianized. The veneration of saints and holy men became a form of worship. Saints were considered lesser deities, whose intercession availed with God. Places connected with the lives of holy men were considered sacred and pilgrimages were started. Relics or bones of saints were believed to have miraculous power. The worship of the Virgin Mary was set up in 381 a.d., three years after Damasus became head of the Babylonian Cult.

Just as the Babylonian Cult worshipped the "Queen of Heaven and her Son and did not worship the Supreme Father because He, supposedly, did not interfere with mortal affairs, so the Roman Church has a similar worship in that they worship Mary as the Mother of God and her Son. The image of mother and child was an object of worship in Babylon long before Christ. From Babylon this spread to the ends of the Earth. The original mother was Semiramis, the beautiful queen of Nimrod, who was a paragon of unbridled lust and licentiousness.

In the "mysteries," which she had the chief part in forming, she was worshipped as Rhea (Chronicon Paschale, Vol. 1, Page 65), the great "Mother of the Gods" with such atrocious rites as identified her with Venus, the mother of all impurity. She raised Babylon, where she reigned, to eminence among the nations as the great seat of idolatry and consecrated prostitution (Hesiod, Theogonia, Vol. 36, Page 453). The apocalyptic emblem of the harlot with cup in hand was one of idolatry derived from ancient Babylon, as they were exhibited in Greece, for thus the Greek Venus was originally represented (Herodotus, Historia, Book 1, Cap. 199, Page 92).

The Roman Church has taken this as her emblem. In 1825 a medal was struck bearing the image of Pope Leo XII on one side and on the other side Rome symbolized by a woman with a cross in her left hand and a cup in her right hand and a legend around her "Sedet Super Universum"; that is, "The whole world is her seat."

From this original practice, practically all nations have copied a similar worship, but in each land the same figure is carried out under different

names. In Egypt the mother and child are known as Isis and Osiris; in India, Isi and Iswara; in Eastern Asia, Cybele and Deoius; in pagan Rome, Fortuna and Jupiter-puer; in Greece, Ceres or as Irene with Plutus in arms, etc. In Tibet, China, and Japan the Jesuits were surprised to find the counterpart of the madonna (the Italian name for virgin) and her child as devoutly worshipped as in Rome itself. Shing Moo, the mother of China, is there represented with child in her arms and a glory around her exactly as if a Catholic artist had painted her. Where did these nations get this common worship if not from Babylon before the dispersion in the days of Nimrod? (Gen. 11). Thus the worship of Mary in connection with her Son is of Babylonian origin for there is no such worship prescribed in Scripture.

(2) Our next allusion is to the supremacy of the pope over all moral and religious affairs of the Church, and unlimited and immediate authority over the lives of all as was true of the Babylonian Pontiff, as we have seen above.

(3) The worship and veneration of images was begun early. It was first decreed by the Second Council of Nice, 787 a.d. In the ninth century certain emperors attempted to abolish such worship but it was so rooted in the people and the attempt was so resisted by the ignorant and the monks that the emperors gave up their persecutions and in 869 a.d. a synod at Constantinople declared in favor of them. Image worship is purely pagan and came from Babylon.

(4) Private confession to a priest grew from a small beginning in the second and third centuries to an elaborate system in the time of Innocent III, 1215 a.d., but it was not decreed by council until the Council of Trent, 1551. People were compelled to confess to a priest at least once a year and to do penance according to the degree of sins committed. Penances were fastings, scourgings, pilgrimages, etc. Without confession no one had a right to the sacraments. This is the same system Babylon had, which bound the people to the priest by fear of exposure or divine wrath.

(5) The Sign of the Cross had its origin in the mystic “Tau” of the Babylonian Cult. It came from the letter, the initial letter of Tammuz (Ezek. 8:14), but better known in the classical writings as Bacchus, The Lamented One, who was Nimrod, the son of Cush.

(6) The Rosary is of pagan origin. It is used for the same magic purposes in Romanism for which it was used in the Babylonian mysteries.

(7) The Orders of Monks and Nuns were borrowed from the Babylonian Cult. The latter is an imitation of the Vestal Virgins of Pagan Rome, copied from Babylon.

(8) The outstanding festivals of Romanism, such as Christmas, Easter, St. John's Day, Lady Day, Lent, etc., are Babylonian and have no relation to Christ and the Bible. None of them were celebrated in Christendom for 200 years after Christ. *Note the following:*

A. Christmas, literally Christ-mass, was copied from a heathen festival observed on December 24 and 25 in honor of the son of the Babylonian Queen Astarte, and was kept centuries before Christ. The Chaldeans called it Yule Day or Child Day. The Christmas tree so well-known now was equally pagan and was common to all the heathen in those lands. According to a legend, on the eve of the day we call December 24 the yule-log was cast into a tree from which divine gifts from the gods were taken to bless men in the new year. This tree was common in the days of Jeremiah who warned Israel to flee from this heathen custom (Jer. 10:1-9).

There is no proof that Christ was born on December 25. On the contrary, it seems that He was born during warm days, for He was born in a manger and in the cold months from December to February the winters are too severe for one to be traveling to pay tax as Joseph did with his family. Shepherds were in the field when Christ was born and it was not customary for them to stay with their flocks in the open from October to February. The winters of that land are so severe that Christ said, "Pray that your flight be not in winter" (Mt. 24:15-22). The only thing given in Scripture whereby we are to remember Christ is the Lord's Supper.

The apostles did not observe such a day as is common to us. Tertullian, writing about 230 a.d., lamented the fact that Christians were beginning to observe the custom of the heathen and said, "Gifts are carried to and fro, new year's day presents are made with din, and sports and banquets are celebrated with uproar; how much more faithful are the heathen to their religion who take special care to adopt no solemnity of the Christians."

The Church after Constantine, full of pagans, became so corrupt that, in order to conciliate the heathen and swell the ranks of nominal Christians, this heathen festival on December 25 was adopted and the name of Christmas was given it. It is not known when this was officially done but it was not observed as a ritual of the Church until the fourth century. (See the International Encyclopedia on this subject.)

B. Lady Day is observed on March 25 and is also of Babylonian origin. It is the supposed day of the miraculous conception of Mary, while, among the heathen, it was observed as a festival in honor of Cybele, the Mother of the Babylonian Messiah. In Rome, Cybele was called Domina, or Lady, hence, Lady Day.

C. Easter also sprang from the fountain of Babylon. It is not a Christian name, since its derivation is from Ishtar, one of the Babylonian titles of the Queen of Heaven. It was the worship of this woman by Israel which was such an abomination in the sight of God (1 Sam. 7:3; Jer. 44:18). Round cakes, imprinted with the sign of the cross, were made at this festival, the sign being, in the Babylonian mysteries, a sign of life. This day was observed centuries before Christ and is possibly a factor in the origin of our Easter. (See Mosheim's History of the Church I, Page 370.)

The Easter eggs which play a great part in this day's celebration were common in heathen nations. The fable of the egg affirms that "an egg of wondrous size fell from Heaven into the river Euphrates; the fishes rolled it to the bank, where the doves settled upon it and hatched it and out came Astarte, or Ishtar, the goddess of Easter." "Easter" is used only one time in the Bible (Acts 12:4). The Greek word for "Easter" in this passage should have been translated "Passover" as it is in all other places.

D. Lent, which is observed for forty days, ending with Easter, is derived from the Babylonian system of mysteries. It is also observed today by devil worshippers of Kurdistan, who obtained it from the same source as did Rome. Humboldt found it practiced among the pagan Mexicans and Wilkinson informs us that it was a custom in ancient Egypt. Both Easter and Lent were introduced into the Church 519 a.d. A writer of that time says, "The observance of Lent had no existence so long as the Church remained inviolate."—Cassianus. At the same time of the year that Romanism observes it the heathen observe it for a different purpose—as a celebration

of the Rape of Proserpine in which is culminated a period of unbridled lust after forty days of enforced abstinence in preparation thereof. How well does God liken Romanism to a whore, who professes to be the sole spotless bride of Christ, but in reality is the final great apostate religious system linked with the world and exercising power over the nations of the world under the ten kings until Antichrist comes to full power and destroys her in the middle of the Week (Rev. 17:16-17).

Other Names of Mystery Babylon

(1) “The Mother of Harlots” (Rev. 17:5). This name is certainly appropriate to Romanism. Hundreds of different branches of Christendom have been formed since the reformation. The word “HARLOTS” no doubt refers to these branches which will become more apostate as the age ends and will finally become united with Rome again to fulfill this revelation of “things after the churches.” This is the present trend in the church world. Many religious unions have been formed in recent years and many churches are looking to Rome even now.

(2) “The Mother of the Abominations of the Earth” (Rev. 17:5). This, too, is very appropriate of Romanism. The many abominations started and practiced by the ancient Babylonian cult and her present successor go far to identify this woman as a symbol of Romanism.

(3) “The great whore” (Rev. 17:1-2). She is called such because of her illicit intercourse with the kings of the Earth in religious practices and superstitions, and which will give her influence over the nations of the ten kings.

(4) “That great city” (Rev. 17:18). This expression further identifies this woman as Romanism. This verse literally reads, “And the woman whom thou sawest is the city, the great, which has a kingdom over the kings of the earth.” This proves she is not a political system, but a religious, with political aspirations and with headquarters in the great city. Should we not look for a literal city as in the case of the New Jerusalem which is called “the bride, the Lamb’s wife” in Rev. 21:2, 9-10? Revelation 17:18 must refer to Rome, the religious headquarters of Romanism.

Other Marks of Identity

(1) The attire of Mystical Babylon designates her as Romanism (Rev. 17:4). Scarlet is the color of Romanism, being reserved for the pope and the cardinals. This religious denomination is the richest on Earth as pictured in this verse.

(2) The drunkenness of this whore proves her to be Romanism (Rev. 17:6-7). This finger of accusation is no mere accident. While it refers to the martyrdom of saints "after the churches" by Romanism, still is it not common knowledge that this same persecution has gone on in past ages? It has been estimated that more than 200 million people have been slain by Romanism in the past. The terrible days of persecution will come again, at least after the rapture of the Church, and before Christ comes to Earth (Rev. 6:9-11; 7:9-17).

List of Heresies

The following heresies are deviations from the true gospel of God. They were adopted and perpetuated by the Roman Catholic Church in the course of 1,600 years. In reality, the Romanists are the heretics of past ages instead of the people they have murdered because they would not conform to these heresies. These dates mentioned below are in many cases approximate. Many of these heresies had been current in the Church years before, but only when they were officially adopted by a church council and proclaimed by the pope as dogma of faith did they become binding on Catholics. At the Reformation in the 16th century these heresies were repudiated as having no part in the religion of Jesus as taught in the New Testament.

(1) Of all the human inventions taught and practiced by the Roman Catholic Church, which are contrary to the Bible, the most ancient are the prayers for the dead and the sign of the cross. Both of these began over 300 years after Christ.

(2) Wax candles were introduced in churches about 320 a.d.

(3) Veneration of angels and dead saints began about 375 a.d.

(4) The Mass as a daily celebration was adopted in 394 a.d.

(5) The worship of Mary the mother of Jesus and the use of the term Mother of God, as applied to her, originated in the Council of Ephesus in

431 A.D.

(6) Priests began to dress differently from the laity in 500 a.d.

(7) The doctrine of Purgatory was first established by Gregory in 593 a.d.

(8) The Latin language as the language of prayer and worship in churches was also imposed by Pope Gregory I in the year 600 a.d.

(9) The Bible teaches that we pray to God alone (Jn. 16:23-26). In the primitive Church prayers were never directed to Mary or to dead saints. This practice began in the Roman Church about 600 years after Christ.

(10) The Papacy is of pagan origin. The title of pope, or universal bishop, was first given to the bishop of Rome by the wicked emperor Phocas in the year 610 a.d. Jesus did not appoint Peter to the headship of the apostles and He did expressly forbid any such notion (Lk. 22:24-26; Eph. 1:22, 23; Col. 1:18; 1 Cor. 3:11).

(11) The kissing of the Pope's feet began in the year 709 a.d. It had been a pagan custom to kiss the feet of emperors. The Word of God forbids such practices (Acts 10:25, 26; Rev. 19:10; 22:9).

(12) The temporal power of the popes began in the year 750 a.d. Jesus expressly forbad such a thing and He Himself refused worldly kingship (Mt. 4:8, 9; 20:25, 26; Jn. 18:36).

(13) Worship of the cross, images and relics was authorized in 788 a.d. Such practice is called idolatry in the Bible, and is severely condemned (Exod. 20:2-6; Deut. 27:15; Ps. 115; Rom. 2:22; 1 Cor. 8).

(14) Holy Water, mixed with a pinch of salt and blessed by the priest, was authorized in the year 850 a.d.

(15) The veneration of St. Joseph began in the year 890 a.d.

(16) The baptism of bells was instituted by Pope John XIV in 965 a.d.

(17) Canonization of dead saints, first by Pope John XV in 995 a.d. Every believer and follower of Christ is called saint in the Bible (Rom. 1:7; 1 Cor.

1:2).

(18) Fasting on Fridays and during Lent was imposed in the year 998 a.d. by popes said to be interested in the fishing industry. See Mt. 15:10; 1 Cor. 10:25; 1 Tim. 4:1-8; Col. 2:14-17; Rom. 14:1-23.

(19) The Mass was developed gradually as a sacrifice, and attendance made obligatory in the 11th Century after Christ. The gospel teaches that the sacrifice of Christ was offered once and for all, and is not to be repeated, but only commemorated in the Lord's Supper (1 Cor. 11; Heb. 7:27; 9:26-28; 10:10-14).

(20) The celibacy of the priesthood was decreed by Pope Hildebrand and Boniface VII in the year 1079 a.d. Jesus imposed no such rule, nor did any of the apostles. On the contrary, St. Peter was a married man (Mt. 8:14-15) and St. Paul says that bishops were to have a wife and children (1 Tim. 3:2-5, 12; Titus 1).

(21) The rosary, or prayer beads, was introduced by Peter the Hermit in the year 1090 a.d. This practice was copied from Hindus and Mohammedans. The counting of prayers is a pagan practice and is expressly condemned by Christ (Mt. 6:5-13).

(22) The inquisition of heretics was instituted by the Council of Verona in the year 1184 a.d. Jesus never taught the use of force to spread his religion (Mt. 5 and 10).

(23) The sale of indulgences, commonly regarded as a purchase of forgiveness and a permit to indulge in sin, began in the year 1190 a.d. The Christian religion as taught in the gospel, condemns such a traffic, and it was the protest against this traffic that brought on the Protestant Reformation in the 16th Century.

(24) The dogma of transubstantiation was decreed by Pope Innocent III in the year 1215 a.d. By this doctrine the priest pretends to perform a daily miracle by changing a wafer into the body of Christ, and then he pretends to eat Him alive in the presence of his people during Mass. The gospel condemns such absurdities, for the Holy Communion is simply a memorial of the sacrifice of Christ (Lk. 22:19, 20; Jn. 6:35; 1 Cor. 11:26).

(25) Confession of sins to the priest at least once a year was instituted by Pope Innocent III in the Lateran Council, in the year 1215 a.d. The gospel commands us to confess our sins direct to God (Ps. 51; Isa. 1:18; Lk. 7:48; 15:21; 1 Jn. 1:8, 9).

(26) The adoration of the wafer, (host) was invented by Pope Honorius in 1220 a.d. So the Roman Church worships a god made by hands. This is plain idolatry and absolutely contrary to the spirit of the gospel (Jn. 4:24).

(27) The Bible was forbidden to laymen and placed in the Index of forbidden books by the Council of Toledo in 1229 a.d. Jesus and the apostles commanded that the Scriptures should be read by all (Jn. 5:39; 1 Tim. 3:15-16).

(28) The scapular was invented by Simon Stock, an English monk, in 1287 a.d. It is a piece of brown cloth, with the picture of the Virgin and supposed to contain supernatural virtue to protect those who wear it on the naked skin from all dangers. This is fetishism.

(29) The Roman Church forbad the cup to the laity in the Council of Constance in 1414 a.d. The gospel commands all Christians to celebrate Holy Communion with bread and wine (Mt. 26:27; 1 Cor. 11:26-29).

(30) The doctrine of purgatory was proclaimed as a dogma of faith by the Council of Florence in 1439 a.d. There is not one word in the Bible that would teach the purgatory of priests. The blood of Jesus Christ cleanseth us from all sins (1 Jn. 1:7-9; 2:1, 2; Jn. 5:24; Rom. 8:10; Rev. 1:5; Eph. 1:7).

(31) The doctrine of Seven Sacraments was affirmed in 1439 a.d. The gospel says that Christ instituted only two sacraments, baptism and the Lord’s Supper (Mt. 28:19, 20; 26:26-28).

(32) The Ave Maria, or the addition of part of the last half, was made in 1508 a.d. It was completed 50 years afterward and finally approved by Pope Sixtus V, at the end of the 16th Century.

(33) The Council of Trent, held in the year 1545 a.d., declared that tradition is of equal authority with the Bible. By tradition is meant human teachings. The Pharisees believed the same way, and Jesus bitterly condemned them, for by human traditions they nullified the commandments of God (Mk. 7:7-

13; Col. 2:8; Rev. 22:18).

(34) Six apocryphal books were added to the Bible by the Council of Trent in 1546 a.d. This is contrary to the Bible (Rev. 22:18, 19).

(35) The creed of Pope Pius IV was imposed as the official creed of Catholics in 1560 a.d. True Christians will retain the Holy Scriptures as their creed. Hence, their creed is 1,500 years older than the creed of Roman Catholics. (See Gal. 1:8; Rev. 22:18, 19; 2 Tim. 2:15; 3:15-17.)

(36) The immaculate conception of the Virgin Mary was proclaimed by Pope Pius IX in the year 1854 a.d. The gospel states that all men, with the sole exception of Christ, are sinners. Mary herself had need of a Savior (Rom. 3:23; 5:12; Ps. 51:5; Lk. 1:30, 46-47).

(37) In the year 1870 a.d. Pope Pius IX proclaimed the dogma of papal infallibility.

(38) Pope Pius X, in the year 1907 condemned, together with "modernism," all the discoveries of modern science which were not approved by the Church. Pius IX had done the same thing in the syllabus of 1864 a.d.

(39) In the year 1930 Pius XI condemned the public schools.

(40) In the year 1931 the same Pope Pius XI reaffirmed the doctrine that Mary is "the Mother of God." This doctrine was first invented by the Council of Ephesus in the year 431 a.d. This is a heresy which is contrary to Mary's own words (Lk. 1:46-49).

What will be the next invention of the Roman Church? Catholics say their Church never changes, yet it has done nothing but invent new doctrines which are contrary to the Bible, and has practiced rites and ceremonies taken wholly from paganism. At least 95% of the rites and ceremonies of the Roman Church are of pagan origin.

Cardinal Newman, in his book (Page 359) *The Development of the Christian Religion* admits that "Temples, incense, oil lamps, votive offerings, holy water, holidays and seasons of devotions, processions, blessings of fields, sacerdotal vestments, the tonsure (of priests, monks, and nuns), images are all of pagan origin." Let any honest heart find Scripture for the above practices and see for

himself that Romanism is not scriptural. The above chronological list of human inventions disproves the claim of the priests of the Roman Church that their religion was taught by Christ and that the popes have been the faithful custodians of that religion.

A More Scriptural Exposition of Mystery Babylon:

13 Proofs the Whore is a Religious System:

1. Playing the Whore in symbolic language always refers to religious fornication and idolatry (Rev. 17:1-4; Isa. 23:17; 53:3-7; Jer. 3:2-9; Ezek. 16:1-63; 20:30-32; 23:7-49; Hos. 4:12-19; Nah. 3:4. Literal fornication must also be understood in some of these).

2. Her causing the many nations to commit fornication with her, proves that idolatrous religious practices are being referred to, as in passages above.

3. She is not a political power for she is not classed as one with “the kings of the earth.” She only causes the kings and inhabitants of the earth to be drunk with the wine of her fornication (Rev. 17:2, 4). Since fornication here refers to religious harlotry then her influence over the nations is through religion.

4. The beast which the woman rides is the 8th kingdom, made up of the many waters or peoples inside the old Roman Empire territory (Rev. 17:1, 3, 11, 15). Since the beast itself is the kingdom, the woman must be religion dominating the kingdom until she is destroyed by it (Rev. 17:12-17).

5. The attire of the great whore identifies her as a religious system or as a whore committing spiritual fornication, duping political powers by her whoredoms and idolatries (Rev. 17:4). The purple, scarlet, precious stones, pearls, and golden vessels indicate the wealth of the system. Cp. Ezek. 23:40-41.

6. The golden cup in her hand, full of her uncleanness, spiritual fornication, and abominations by which she dupes political powers proves her to be a religious power. Cp. Ezek. 23:29-31.

7. Her name “Mystery Babylon” indicates she is not Literal Babylon. The

word “mystery” identifies her with the religious rites and mysteries of ancient Babylon.

8. The name “Mother of Harlots” identifies the whore as a religious system (Rev. 17:5). The harlots refer to many branches which have sprung from her and have become as much apostate as the great whore herself. She is a symbol of apostate religions being linked together after the rapture of the Church to dominate the ten kings of the Revised Roman Empire until Antichrist comes to full power over the ten kingdoms by the middle of Daniel’s Seventieth Week (Rev. 17:1, 3, 9-17).

9. The name “Mother of Abominations of the Earth’ identifies her to be a religious system fostering and tolerating all the abominations that go with idolatry and spiritual fornication. The word “abominations” is used many times of idolatry and whoredoms associated with pagan worship (Deut. 18:9-12; 29:17-18; 32:16-17; 1 Ki. 14:24; 2 Ki. 16:3-4; 21:2-11; Ezek. 16:22-58; etc.). The great whore of the future tribulations will be the mother of abominations in God’s sight because she will exceed all others in wickedness.

10. Her drunkenness—being drunken with blood of the martyrs of Jesus, proves beyond doubt that she is a religious institution. Only religion has killed the martyrs of Jesus in all ages. Governments have carried out the dictates of leaders in religion, doing the actual killing of saints because of religion. Although this prophecy speaks of the future drunkenness of Mystical Babylon after the rapture of the Church, who among us does not know of the martyrdom of 200 million people in the past because they would not conform to organized religion?

5 Classes That Have Martyred Saints:

(1) Jews (Acts 7:51-60; 8:1; 9:1). Their religious prejudice caused many to be put to death.

(2) Pagans of the old Roman Empire. History records the martyrdoms of many Christians by pagan emperors because of religious differences.

(3) Mohammedans slew Christians in all their conquests.

(4) Greek Catholics have also persecuted and martyred Christians.

(5) Roman Catholics have been guilty of martyrdoms in many centuries and many lands.

Martyrdom of saints will again be revived in the old Roman Empire territory between the rapture and the second coming. In the first 3½ years of Daniel's Seventieth Week, the great whore will murder the saints of Jesus (Rev. 17:6). In the middle of the Week when Antichrist comes to power over the ten kingdoms the great whore will be destroyed and martyrdom of Christians will be carried on by the beast and the ten kings until the second coming (Rev. 13:1-18; 14:9-11; 17:9-17; 19:11–20:6).

11. The hatred and destruction of the great whore by ten kings inside the Roman Empire territory prove her to be a religious system dominating them until they tire of her and give their power to the Antichrist. They then turn on the great whore and destroy her so that the Antichrist might establish the beast worship the last 3½ years (Rev. 17:12-17).

12. The woman sits on the beast itself, not on the heads and horns in succession (Rev. 17:1, 3, 7, 15). The seven heads and ten horns on the beast are a part of him and this is the only sense in which she rides the heads (Rev. 17:9). Since the beast is the 8th world empire (Rev. 17:11), it is clear that she is something separate from the empire, and only rides or dominates the peoples of that empire. What could she be other than religion?

13. The angelic explanation of the great whore proves her to be a religious system reigning over kings spiritually. The Greek reads, "And the woman whom thou sayest is the city the great, which has a kingdom over the kings of the earth" (Rev. 17:18). She has a kingdom within the kingdoms and over them. She is to be a religious system inside the old Roman Empire territory; one that has headquarters in a great city; and one that has a religious kingdom or reign over the kings of the earth.

We must recognize in the symbol two things: a great religious system and a great city where she has headquarters. The great whore will hold power over her loyal subjects, not through superior military forces, but by the deceptions of her spiritual harlotry and abominations.

18 Reasons Babylon the City:

1. Literal Babylon is definitely the subject of Rev. 16:17-21 and 18:1-24.

2. Mystical Babylon is another subject inserted between these two passages, a parenthetical one to explain the religious aspect of Babylon.

3. The fact that the great whore is called Mystery Babylon proves a connection with Literal Babylon (Rev. 17:5).

4. Literal Babylon is the site of the first great rebellion against God after the flood of Noah (Gen. 11) and it will be the site of the last great rebellion (Rev. 14:8; 16:17-21; 18:1-24).

5. Literal Babylon is always associated with demon religions and idolatry in Scripture (Isa. 21:9; 47:9-10; Rev. 18:2-3, 23).

6. Many prophecies concerning Literal Babylon in both Testaments are yet unfilled (Isa. 13:1-22; 14:1-27; 43:14; 47:1-15; 48:20; Jer. 50-51; Zech. 5:5-11; Rev. 14:8; 16:17-21; 18:1-24). On the other hand, the city of Rome is not once mentioned in any prophecy, fulfilled or unfulfilled.

7. Of all the empires taking part in the times of the Gentiles—Egypt, Assyria, Babylon, Medo-Persia, Greece, Rome, Revised Rome and Revived Greece, the capital city of only one (Babylon) is mentioned in prophecy with a latter day fulfillment. Memphis, Ninevah, Shushan, Rome, etc. are completely ignored in prophecy, while the capital city, Babylon is mentioned repeatedly. See Scriptures under point 6, above.

8. Never has it been necessary to re-identify any city named in prophecy. Predictions in Scripture about Sodom, Gomorrah, Ninevah, Tyre, Sidon and others have been fulfilled regarding the cities known by the names referred to in the various passages. Why should Babylon be an exception? The word “mystery” simply defines the religious aspect of the literal city—Babylon.

9. Literal Babylon is the only city in Scripture called the lady of kingdoms (Isa. 47:5, 7).

10. Babylon is the only city of the last days that will be the headquarters for every demon and unclean spirit (Rev. 18:2). If this be true, then Rome or no other city will be the center of false religions fulfilling prophecy.

11. Babylon is the only city named making all nations drunk with the wine of her fornication (Rev. 18:3). The great whore unnamed is the only other Babylon causing nations to be drunk with the wine of her fornication, so the references must be to the same city—Mystery Babylon being the religious aspect of Literal Babylon (17:2).

12. Babylon is the only city in the last days to be the center of sorceries, enchantments, etc. (Rev. 18:23; Isa. 47:9-10, 12-13). Rome could not take Babylon's place in this.

13. Babylon is the only named city singled out as the object of God's wrath and plagues (Rev. 16:19; 18:4, 6). If Rome was to be the great city fulfilling such prophecy it surely would have been mentioned instead of Babylon, for Rome was as well-known as Babylon at the time John wrote the Revelation. The very absence of the name Rome is no mere accident. God never leaves us in doubt as to the true meaning of His revelation of events to come.

14. Babylon is the only city God commands His people to come out of, in the last days (Rev. 18:4; Jer. 50:4-9; 51:4-8, 45). The application of this to Rome is out of harmony with Scripture.

15. Heaven is commanded to rejoice over the destruction of Literal Babylon because God has taken vengeance on her (Rev. 18:20). This is the same as judging the great whore of Rev. 17, proving that the great whore or Mystical Babylon is the same as Literal Babylon as far as a place or a city is concerned (Rev. 19:2). The only difference is that the great whore is the religious aspect of the city of Babylon.

16. Babylon is the only city named which is to be judged in the last days for martyrdoms (Rev. 18:24). Since both Mystery and Literal Babylons martyr the saints there must be some relationship. If two different cities as far from each other as Rome and Babylon were to be guilty of the same things after the rapture, then two places would be referred to and not one only as in Rev. 18:24.

17. The 16 points of contrast, 7 points of similarity and 31 facts about Babylon in Rev. 16-18 are in harmony with the idea that the one Babylon, a literal city is the headquarters of the other, Mystery Babylon, a religious system.

18. Antichrist will be king of Syria with Babylon as his capital (Isa. 14:4). This will fulfill Dan. 8:8-9, 20-25; 11:35-45. The great whore will ride the beast (Antichrist's kingdom) in his rise to power over the ten kingdoms (Rev. 17:3, 7). It should be recognized then, that she symbolizes a religion in his capital even before he gets power over the ten kingdoms of Revised Rome (Rev. 17:12-17).

What religion is symbolized by the great whore with headquarters at Babylon? Could Apostate Christendom have headquarters in Babylon? That is possible, but not probable due to the fact that the religion predicted in Rev. 17 is anti-Christian. Could it be Mohammedanism, the religion of the eastern part of the Roman Empire territory? It could be as there are about 416.6 million Muslims compared to 480 million Roman Catholics in the world. Muslims control the northern part of Africa, including Egypt, all of Arabia, Trans-Jordan, Syria, Iraq, Iran, Turkey and other parts of the old Roman Empire territory. Catholicism is the prevailing religion in Albania, Bulgaria, Romania, Yugoslavia, Hungary, Austria, Italy, Spain, Portugal, France, and some other parts of the old Roman Empire territory. Between the two religions most of the old Roman Empire territory is covered religiously, but this does not prove a thing regarding Mystery Babylon of Rev. 17.

Babylon's could be a new religion entirely, or a revival of ancient sorcery, witchcraft, enchantments, and astrology which characterized the ancient city. It is clear that such will be the prevailing religion of the whole Roman Empire territory in the last days, as in point 12, above.

Jesus predicted many false prophets who would show great signs and wonders to deceive men just prior to His coming to Earth again (Mt. 24:24). Paul predicted the coming of Antichrist with all power, signs, and lying wonders by the power of Satan (2 Thess. 2:8-12; Rev. 13:1-18; 19:20). All nations will be deceived by the sorceries and manifestations of demon powers concentrated in future Literal Babylon (Rev. 9:20; 14:8; 16:13-16, 19; 18:23; Isa. 47:9-10, 12-13).

If Antichrist can start a religion and martyr millions during the last 3½ years of this age (Rev. 7:9-17; 13:1-18; 14:9-11; 16:2, 6; 16:13-16; 19:20; 20:4-6), then it stands to reason that Mystery Babylon as a revival of ancient magism backed by a concentration of demon powers dominating the nations of the old Roman Empire territory from Babylon could martyr many saints of Jesus during the first 3½ years of Daniel's Seventieth Week and until Antichrist comes to full power

over the ten kingdoms of Revised Rome (Rev. 17:1-2, 5-6, 12-17).

As to Catholicism and Mohammedanism, both these religions would have to change completely to fulfill prophecies of these events. Neither religion is anti-God.

One thing seems certain—Mystery and Literal Babylons are two aspects of the same city and power that will fulfill prophecy in the last days after the rapture of the Church. Mystery Babylon is a religious system with headquarters in Literal Babylon and will fulfill Rev. 17 until Antichrist comes to full power over the ten kingdoms of Revised Rome in the middle of Daniel's Seventieth Week (Rev. 17:12-17). Then Antichrist, who will be king of Babylon (Isa. 14:4) and the Assyrian (Isa. 10:20-27; 30:18-33; 31:4–32:20; Mic. 5:3-15), will destroy this religious system and start his own worship the last 3½ years of this age (Rev. 13:1-18; 14:8-11; 15:2-4; 16:2, 6; 17:12-17; 20:4-6).

One thing must be kept in mind, all of these events will take place after the rapture of the Church, so Mystery Babylon need not be some religion now prominent inside the Roman Empire territory any more than the religion Antichrist will start must be some prominent religion now in existence. Religions can begin in one day and so it will be easy for two religions (Antichrist's and Babylon's) both to start and martyr millions between the rapture and the second coming of Jesus Christ.

(10) The Destruction of Literal Babylon (Rev. 16:17-21; 18:1-24)

The word "Babylon" is used 283 times in Scripture and only once in a symbolic sense (Rev. 17:5). Many do not believe in a future Literal Babylon and argue that it is in ruins today and will be forever, and that the Babylon of Rev. 18 is the same as the one in Rev. 17. Such line of argument does not prove that there will not be a Literal Babylon that will be destroyed as in Rev. 16:17-21; 18:1-24, nor does it prove that it is the same as Rev. 17. There is to be a destruction of a literal city called Babylon under the seventh vial (Rev. 16:19), for no earthquake could destroy a religious system. All the other cities destroyed by the same earthquake are literal so why not Babylon? Is it so impossible to believe in a future literal city called Babylon? That there will be such a literal city in the land of Shinar is very clear from the following Scriptures:

Scriptural Proofs that Babylon Will Be Rebuilt Again

A. Babylon will be overthrown as God overthrew Sodom and Gomorrah (Isa. 13:19; Jer. 50:40). This prophecy has never been fulfilled by judgment from God in “one hour” (Rev. 18).

B. Babylon will never be inhabited after its final overthrow (Isa. 13:20; Jer. 50:39, 40; 51:29, 37, 43).

C. The final overthrow must be followed immediately by blessings on Israel (Isa. 13:6-17; 14:1-7; Jer. 50:4-7, 17-20, 33-35; Rev. 18-20).

D. The stones of ancient Babylon were not to be used for building purposes again (Jer. 51:26). Stones from the present ruins are being used again.

E. Babylon must be in existence in the future “day of the Lord” (Isa. 13:6-13; Rev. 16:17-21; 18:1-24; 19:1-3).

F. Babylon must be destroyed under the seventh vial and at the second advent of Christ or in “the day of the Lord” by a supernatural destruction (Isa. 13:6-13; Jer. 50:20, 40; 51:8; Rev. 16:17-21; 18:8, 10, 17, 19, 21).

G. Babylon is to be destroyed at the end of the great tribulation when the planets are affected (Isa. 13:9-13; Mt. 24:29-31; Rev. 16:17-21).

H. Babylon is to be totally desolate and all sinners in it destroyed (Isa. 13:9, 19-22; Jer. 51:26, 29, 37, 43; Rev. 18:19, 21-24; 19:3). People now visit the ruins of ancient Babylon.

I. Babylon is to be destroyed at the time the world is punished for its sins at the second advent (Isa. 13:11; Rev. 18:1-24).

J. Babylon is to be destroyed when Christ comes with the armies of Heaven to fight at Armageddon (Isa. 13:1-5, 11-13; 14:5, 25-27; Rev. 16:17-21; 18:8; 19:1-3, 11-21).

K. The site of Babylon is to be one of the openings of Hell on Earth where men will see the wicked in an everlasting burning Hell. Thus Babylon, the site of the first and last great apostasy against God, will be an everlasting monument of God’s wrath, as will also all rebels of all ages who go to Hell (Isa. 14:9-17; 66:22-24; Rev. 19:3).

L. Babylon is to be destroyed in the day of Israel's final restoration and blessing at the second coming (Isa. 13:12; 14:1-8; Jer. 50:4-7, 19; 51:50, 51).

M. Israel is to rule over her oppressors in the day of Babylon's final destruction (Isa. 14:1-4; Rev. 16:17-21; 18:1-24; Zech. 14).

N. The generation of Israel who enters the Millennium will sing a triumphant song over the Antichrist, the future king of Babylon, who will have persecuted them (Isa. 14:3-27).

O. Babylon is to be "suddenly" and in "one hour" destroyed (Isa 13:19; Jer. 50:40; 51:8; Rev. 18:8, 10, 17, 19). This has never been fulfilled for ancient Babylon fell into ruins gradually.

P. Babylon is to be a world commercial center after the rapture of the Church. Revelation 4-22 will be fulfilled after the churches. Zechariah 5:5-11 predicts the rebuilding of such a center of commerce in the land of Shinar. There are 28 articles of commerce mentioned in Rev. 18, proving it to be a literal city.

Q. Babylon must again be a world political center (Rev. 18:3, 9, 10).

R. Babylon must again be a world religious center (Rev. 18:2-10).

S. Babylon's latter-day sorceries will deceive the world (Rev. 18:23; 2 Thess. 2:9-15).

T. Orders for the martyrdom of saints during the great tribulation will be decreed from this city (Rev. 18:24).

U. Babylon must be burned with fire (Rev. 18:8-10, 18; 19:3).

V. Babylon must be destroyed by an earthquake (Rev. 16:17-21).

W. Babylon must be thrown down with violence (Rev. 18:21).

X. Babylon must never be found after her destruction (Rev. 18:21).

Y. Babylon must sink into the Earth (Jer. 51:62-64; Rev. 18:21).

Z. Babylon must be destroyed by God, not by man (Rev. 18:20) and it must be followed by the Millennial reign of Christ (Rev. 19-20).

None of these scriptures have been fully fulfilled, so they must refer to the future destruction. Babylon was still a city in New Testament times for Peter refers to a church at Babylon (1 Pet. 5:13) and the Babylonian Talmud of the Jews was produced there about 500 years after Christ. Since then Babylon has more or less been deserted and has gone into decay, but it has never been destroyed suddenly by God, as has been prophesied in the above Scriptures.

Revelation 18 definitely proves the existence of a literal city which will be destroyed under the seventh vial at the same time many other cities are destroyed. In Rev. 18:1-3 we have the indictment of Literal Babylon. In Rev. 18:4-8 we have God's verdict for her destruction. In Rev. 18:9-19 we have the lamentation over her destruction by the governmental, commercial, and maritime worlds. In Rev. 18:20 we have the rejoicing in Heaven over her destruction, and in Rev. 18:21-24 we have the cause and utter doom of Babylon predicted. The language is too simple and literal to make it mean anything but a description of the destruction of a literal city by an earthquake as is plainly stated in Rev. 14:8; 16:17-21; 18:1-24; Isa. 13–14; Jer. 50–51.

A boom could start in Shinar at any time and Babylon could be restored in a short while. In fact, a city called Hillah is already located near the site of ancient Babylon. This could be enlarged and be called Babylon and could fulfill the requirements of Scripture. At least seven years will transpire after the revelation of Antichrist to the destruction of Babylon under the seventh vial. All the above Scriptures will be fulfilled in due time regardless of how impossible it seems to us of there being such a city in the last days. We conclude, therefore, that there are two Babylons in Rev. 1 and 18, Mystical Babylon and Literal Babylon.

We have studied thus far the Revelation down to Rev. 19–22. In these chapters we have the revelation of the marriage of the Lamb, the second coming of Jesus, Armageddon, the Millennium, and the New Heaven and New Earth which we shall discuss in coming lessons.

Questions on Lesson Forty-one

1. Discuss the literalness of the book of Revelation.

2. Explain fully the key to the interpretation of Revelation.
3. Prove from Scripture that everything from Rev. 4:1 on must be after the rapture.
4. Give a division of the book by classes.
5. Discuss fully the consecutive order of Revelation.
6. Give a complete outline of the book of Revelation.
7. What are the contents of the first and second parts of Revelation?
8. What are the three applications of the letters to the churches?
9. Show why the so-called dispensational application is unscriptural and confusing.
10. What are the contents of the third part of Revelation?
11. Discuss briefly the scenes in Heaven in the heavenly tabernacle.
12. Give the contents of the first six seals.
13. Discuss the two companies of redeemed in Rev. 7.
14. What happens in the seventh seal and first six trumpets?
15. Give a brief study of Rev. 10.
16. What temple is referred to in Rev. 11:1-2?
17. Who are the two witnesses? Prove from Scripture.
18. When will they prophesy? How long? Where? Why?
19. What other prophet saw the two witnesses in Heaven? When?
20. Describe the power they will exercise and why?
21. Prove that they are two natural men.
22. Why could neither Moses nor John be one of them?
23. When does the seventh trumpet blow and what happens when it sounds?
24. Name and discuss the seven parenthetical statements in Rev. 14.
25. Discuss the seven angels, the heavenly tabernacle, and the sea of glass.
26. What happens during the seven vial judgments?
27. Prove why the river Euphrates does not symbolize the Turkish Empire.
28. Explain the ministry of the three unclean frog spirits.
29. What proof have we that Rev. 17 is parenthetical?
30. Give a brief history of the ancient Babylonian cult started by Nimrod.
31. How did Roman Christendom and this cult become united?
32. What were the effects upon the Christian Church?
33. Explain the origin and purpose of Christmas, Lady Day, Easter, and Lent.
34. Give all the names of the great whore of Rev. 17 and other marks of identity as to what she symbolizes.
35. Name some of the heresies of Romanism.
36. Discuss fully the destruction of Literal Babylon and give scriptural proof that Babylon will be built and destroyed before the Millennium.

37. Prove that there is a literal city called Babylon that will be destroyed and when?
38. Give a brief outline of Rev. 18:1-24.
39. Give some points of contrast proving the difference between Mystical and Literal Babylon of Rev. 17 and 18.
40. What events in Revelation follow the seals, trumpets, and vials?

42. HEAVEN AND THE RESURRECTIONS

HEAVEN AND THE RESURRECTIONS

I. The Kinds of Resurrection

There are two main kinds of resurrection: spiritual and material. Spiritual resurrection is that of the spirit-being, quickened from death in trespasses and sins. Such a resurrection causes one to be renewed in the image and likeness of God (1 Cor. 11:7; Eph. 4:21-24; Col. 3:10; Jas. 3:9). It is taught in Eph. 2:1-6; 5:14; Rom. 6:11 and takes place only in this life. When physical death comes all possibility of such spiritual resurrection has passed (Eccl. 11:1; Heb. 9:27; Rev. 22:11). Material resurrection is that of the body to which we shall confine the rest of our study.

II. The Kinds of Material Resurrection

There are two kinds of material or physical resurrection: one resurrection is of the righteous to life before the Millennium, and one is of the wicked to damnation after the Millennium (Dan. 12:3; Jn. 5:28-29; Rev. 20:4-6, 11-15). There will be 1,000 years between the two resurrections (Rev. 20:4-6).

1. THE FACT OF A RESURRECTION. The following Bible characters taught it: *Job* (19:25-27); *Isaiah* (26:14-19); *Daniel* (12:3); *David* (Ps. 16; 17:15; Acts 2:31); *Old Testament saints* (Heb. 11:35); *New Testament saints* (Mt. 28; Mk. 16; Lk. 24; Jn. 20-21; Acts 2; 4; etc.); *Jesus* (Mt. 16:21; 22:23-31; Lk. 14:14; 20:27-36; 24:13-35); *Matthew* (28:1-20); *Mark* (16:1-18); *Luke* (24:1-49); *John* (19:21; Rev. 20:4-6); *Mary* (Jn. 11:24); *Herod* (Mt. 14:2); *Peter* (1 Pet. 1:3; 3:21); *Paul* (Acts 17:18, 32; 23:6; 24:15, 21; Rom. 1:4; 6:5; 8:34; 1 Cor. 15; Phil. 3:10-11; Heb. 6:2; 11:35).

2. THE RESURRECTIONS FORETOLD (Isa. 26:14-19; Dan. 12:3; Ps. 16:10; Mt. 12:41-42; 20:19; 27:63; 1 Thess. 4:14-17; 1 Cor. 15; Rev. 20:4-6; Jn. 5:28-

29).

3. EXAMPLES OF RESURRECTION—TEMPORARY AND PERMANENT:

(1) Temporary—raised to mortality to die again: “a widow’s son” (1 Ki. 17:17-24); “the Shunammite’s son” (2 Ki. 4:18-37); “a Moabite invader” (2 Ki. 13:20-21); “Jonah” (2:1-10; Mt. 12:40); “Jairus’ daughter” (Mt. 9:18-26); “a widow’s son of Nain” (Lk. 7:11-18); “Lazarus” (Jn. 11); “Tabitha” (Acts 9:36-43); “Eutychus” (Acts 20:6-12).

(2) Permanent—raised to immortality to live forever in their bodies. Christ “the firstfruits” was the first of all permanent resurrections (1 Cor. 15:1-23), then there were many Old Testament saints (Mt. 27:53).

4. THE ORDER OF THE RESURRECTION (1 Cor. 15:20-34). Christ “the firstfruits” was the guarantee of the resurrection of all men (1 Cor. 15:20-23). The “many” Old Testament saints arose immediately after Christ did (Mt. 27:53). The next in order will be those who are “in Christ” and “are Christ’s” at the rapture (1 Cor. 15:23, 51-58; 1 Thess. 4:14-17). Next will be the 144,000 Jews as the manchild of Rev. 12:5. Then next will be the “great multitude” of tribulation saints and the two witnesses at the end of the Tribulation who will be in time to be at the Marriage Supper and come back with Christ to establish His kingdom (Rev. 6:9-11; 7:9-17; 11:2-13; 15:2-4; 20:4-6). All these companies because they are “holy,” “blessed,” and “just” will be in the first resurrection and will help complete it (Rev. 20:4-6). The wicked dead will not be raised until 1,000 years later (Rev. 20:4-15).

5. THE METHOD OF THE RESURRECTION (1 Cor. 15:35-50). Paul illustrates the method of the resurrection by the death and resurrection of a grain of wheat or some other grain. The process that grain goes through is clear to all, so if this process is applied to the method of resurrection it will likewise be clear to all. The main points are:

(1) The fact that there is death and resurrection (1 Cor. 15:1-21, 36).

(2) Death must come before resurrection (Jn. 12:24; 1 Cor. 15:36).

(3) That which is sown is not the body that shall be reproduced (1 Cor. 15:37).

(4) In the resurrection a body is produced just like the one sown in the ground, so if the original body (if perfect) and the reproduced body were side by side, not one particle of difference could be detected between them (1 Cor. 13:12; 15:38; Lk. 24:39; Acts 1:11).

(5) A grain of corn will not reproduce a grain of wheat. All flesh is not the same flesh, so in the resurrection man will be raised with his own flesh and not with that of fish, fowls, etc. (1 Cor. 15:38-39). He will be resurrected with his own size, shape, bodily appearance, and features and will not look unlike he did while in the natural body (1 Cor. 13:12).

(6) Men will be raised to share more or less glory, or more or less damnation, according to what they have done in life, just as some grains that are poisonous and useless are reproduced to be destroyed, whereas good grains are reproduced for good purposes (1 Cor. 15:40-50).

(7) A grain of wheat may be marred, shriveled, and parts of its body scattered here and there, yet in the reproduction, it will be reproduced a perfect grain (under normal conditions) regardless of where the particles of its body were or what shape it was in at the time of germination. The only thing necessary is that the life germ be in the grain. So in the resurrection each body will be reproduced a perfect body (1 Cor. 15:35-58).

(8) The only difference between grain and the resurrected bodies of men will be in the nature of existence. Men will be raised to immortality—some to everlasting life and some to everlasting shame and contempt (Dan. 12:3; Jn. 5:28-29; Mt. 10:28). Both the righteous and the wicked will live again in their resurrected bodies, but only the righteous will enter into various glories and have different rewards and responsibilities of rulership in God's eternal affairs (1 Cor. 3:11-15; 15:21-23, 39-50; Rom. 14; 2 Cor. 5:10; Rev. 20:4-6). See Lesson Thirty-seven for a study of the immortality of the soul and body.

The First Resurrection (Rev. 20:4-6; Dan. 12:3; Jn. 5:28-29)

This is the resurrection of all the just, the blessed, and holy from Adam to the Millennium. It covers the period of time from Christ's resurrection to the resurrection of the Tribulation saints and the two witnesses and includes the various companies, as under Point 4, above. Several raptures are then included in

the first resurrection. All who have part in this resurrection will have some part in ruling with Christ, who will not have just a select few, as taught by many (Rev. 20:4-6). This resurrection may be called the "out resurrection"; that is, a resurrection out of, or from among the dead (Phil. 3:11-14; 1 Thess. 4:14-17; 1 Cor. 15:51-58; Lk. 14:14; 20:35-36; Heb. 11:35; Rev. 20:4-6). Just as Christ came out from among the dead as "the firstfruits" of the dead, so at the rapture, the "dead in Christ" will come forth from among the wicked dead according to the above passages. Even the Tribulation saints will come out from the wicked dead (Rev. 20:4-6). The wicked dead live not again until the thousand years are finished (Rev. 20:4-6).

The Greek expression *ek nekron*, "out of the dead," is used 49 times and teaches a select resurrection from the dead—the righteous selected from among the wicked—but it does not teach a select resurrection of some righteous from among the righteous (Mt. 17:9; Mk. 9:10; Lk. 24:46; Acts 3:15; 4:10; 10:41; 13:30; 17:31; Rom. 1:4; 4:24; 6:4-9; 8:11; 1 Cor. 15:12, 20-23; etc.). The theory that only a few of the righteous will be selected from among the righteous is a mere human invention based upon a few historical stories of the Old Testament, which were never intended as types at all. It is not even worthy of consideration in view of the lack of one plain Scripture on the subject. All the dead and living "in Christ" will be in the first resurrection—not just a few of those in Christ. All those who are out of Christ will be raised together after the Millennium to be judged and cast into the Lake of Fire (Rev. 20:4-6, 11-15). The "first resurrection" may also be called "the resurrection of the just," "resurrection of life," "a better resurrection," and the "resurrection of [from among] the dead" (Lk. 14:14; Jn. 5:28-29; 11:25; Heb. 11:35; Phil. 3:10-15; Rev. 20:4-6).

The Second Resurrection (Dan. 12:3; Jn. 5:28-29; Rev. 20:4-6)

This is the resurrection of all the wicked from Adam to the end of the Millennium. It will take place after the Millennium and it will also include those wicked who die during the Millennium (Rev. 20:4-6, 11-15). They will be raised with immortal bodies to be tormented in Hell forever (Mt. 10:28; Jn. 5:28-29; 12:24; Dan. 12:3; Acts 24:15; 1 Cor. 15:21, 34-50; Rev. 14:9-12; 19:20; 20:4-6, 11-15). The theory that only the righteous will be raised to immortality is false and is not founded on one Scripture. The method of the resurrection of the just and unjust is plainly taught and illustrated by a grain of wheat or any other grain as explained above. So what makes the difference between the two resurrections? Does not a bad or poisonous seed reproduce in the same way that

a good seed does? Do not both have to go through the same process? The resurrection of men follows this same process. The only difference will be in the glory of one man over another. However, saved and unsaved will be immortal as is plainly taught in all Scripture. Not one statement was ever made to the contrary.

III. The Truth About Heaven

We will not take the time and space for a lengthy study about Heaven, but the following points will give the reader the right biblical understanding of the subject.

1. HEAVEN IS A CREATED PLACE (Gen. 1:1; Isa. 42:5; 45:18; Col. 1:16-18; Neh. 9:6; Ps. 102:25; Prov. 8:27).

2. IT IS A REAL PLANET LIKE THE EARTH (Gen. 1:1; 11:8-16). In this last passage it is called a “better country” than the Earth. Heaven, therefore, is not an invisible nothing or a cloud floating around in space where saints sit and play a Jew’s harp forever.

3. THERE ARE THREE HEAVENS. Besides the planet called Heaven where God dwells (Gen. 21:17; 22:11, 15; 2 Cor. 12:1-3; Deut. 26:15; 1 Ki. 8:30, 38, 43, 49) there are two other spheres called Heaven. Paul speaks of three heavens (2 Cor. 12:1-4). Here the third Heaven is called the Paradise where God lives. The other two heavens are: the clouds (Gen. 1:8; 7:23; 8:2; Job 38:9, 34; Isa. 14:14; Jer. 51:16) and the starry space between the Earth and the planet Heaven (Gen. 1:15-20; 22:17; Isa. 14:12-14; Ps. 8:3).

4. HEAVEN IS THE CAPITAL OF THE UNIVERSE, for God has His capital city, the New Jerusalem, His capitol building, the Heavenly Temple or Tabernacle, and His throne in the Temple in Heaven. This city is described by John in Rev. 21-22, as we shall discuss more fully in Lessons Fifty-one and Fifty-two. This capital city will continue to be in Heaven until the end of the Millennium and then it will be moved from the planet Heaven to the planet Earth (Rev. 21:2, 9-21). Many Scriptures speak of God’s throne being in Heaven (Ps. 103:19; Rev. 4:1-2). That God has a real temple in Heaven is clear from Rev. 4-5; 11:19; 14:17; 16:17.

5. GOD OWNS AND RULES IN THE HEAVEN OF HEAVENS (Gen. 14:19,

22; Ps. 11:4; 89:11; Lk. 10:21; 11:2). He also owns the Earth and all things in the universe, but at present this planet is in rebellion against Him. This is why Jesus will be sent from Heaven with the armies of Heaven to seize this rebellious part of the universe and restore God's absolute rule on Earth as before the rebellion started (1 Cor. 15:24-28; Rev. 19:11-21; 20:1-10; Zech. 14; Jude 14; 2 Thess. 1:7-10; Joel 3; Mt. 24:29-31; 25:31-46).

6. THE LOCATION OF THE PLANET HEAVEN IS IN THE NORTHERN PART OF THE UNIVERSE (Isa. 14:12-14). In this Scripture we are told that Lucifer led a rebellion into Heaven into the sides of the north. In Ps. 75:6-7 we are told that promotion comes not from the south, east, or west, but from the Lord and therefore from the north.

7. HEAVEN IS INHABITED (1 Ki. 22:19; 2 Chron. 18:18; Mt. 18:10; 22:30; 24:36; Rev. 12:12; 13:6) Armies and hosts of Heaven are mentioned a number of times as seen in these passages and in Dan. 4:35; Lk. 2:13; Rev. 19:14. These inhabitants are listed in part as common angels, archangels, seraphim, cherubim, and other spirit-beings, as listed in Lesson Six. Heavenly bodies are mentioned in 1 Cor. 15:48-49. Rejoicing in Heaven is referred to by the inhabitants in Heaven (Ps. 96:11; 148:1, 4; Isa. 44:23; Rev. 12:12).

8. PAUL SPEAKS OF "THE INVISIBLE THINGS" IN HEAVEN AS BEING LIKE THE VISIBLE THINGS ON EARTH; THAT IS, THE THINGS IN HEAVEN ARE JUST LIKE THINGS ON EARTH (Rom. 1:20). The word "things" is used in many passages in referring to realities in Heaven (Phil. 2:10; Col. 1:16-20; Heb. 8:12; 9:23). We know from Scripture that in Heaven there are "cities" (Rev. 21); "mansions" (Jn. 14:1-3); "trees" (Rev. 22:1-3); "rivers" (Rev. 22:1-3); "fountains of water" (Rev. 7:17); "food" (Exod. 16:4; Ps. 78:25; 105:40; Jn. 6:31-51; Lk. 22:16, 18, 30; Rev. 2:7, 17; 19:1-10; 22:1-3); "animals" (2 Ki. 2:11-12; 6:13-17; Zech. 1:8-11; 6:1-8; Rev. 19:11-14, 21; Rom. 1:20); "furniture" (Isa. 6:1; Dan. 7:9; Heb. 8:5; 9:23; Rev. 4:2, 4; 6:17); "altars" (Isa. 6:6; 6:9-11; 8:5); "tongs" (Isa. 6:6); "fire" and "coals" (Isa. 6:6; Rev. 8:5); "censer" and "incense" (Rev. 8:4-6); "smoke" (Rev. 8:4; 15:8); "musical instruments" (Rev. 5:8; 14:1-5; 15:2-4); "clothes" (Dan. 7:9; Rev. 1:13; 6:9-11); "stones" (Rev. 2:17); "books" (Rev. 3:5; 5:1-7; 10:1-11; 20:11-15); "vials" or "bowls" (Rev. 5:8; 8:3; 15:7; 16:1); "crowns" (Rev. 4:4; 14:14; 19:12); "stones" (Josh. 10:11); "treasures" (Mt. 6:20; 19:21); "rainbows," "thunderings," "lightnings," "clouds" (Rev. 3-8; 10:1-7); "lamps" (Rev. 4:5); "a sea of glass" (Rev. 4:6; 15:2-4); "singing" (Rev. 5:9; 14:1-5; 15:2-4); "worship" (Rev. 4:9-11;

5:8-14; 7:9-17; 15:2-4; 19:1-10); “palm leaves,” so there must be palm trees (Rev. 7:9); “a temple” (Rev. 7:15; 11:19; 14:17; 16:17); “silence,” so there must be noise at other times (Rev. 8:1); “trumpets” (Rev. 8:2-6; Mt. 24:29-31; 1 Thess. 4:16); “hail” (Rev. 8:7; 16:17-21; Ezek. 38:17-21); “mountains” (Zech. 6:1; 8:8; 14:1; Heb. 12:23); “keys” and “chains” (Rev. 9:1; 20:3; Jude 6-7); “measuring sticks” (Rev. 11:1; 21:15); “olive trees” and “candlesticks” (Rev. 11:4; Zech. 4); “the ark of the testament” (Rev. 11:19); “doors” and “posts” (Rev. 4:1; 11:19; Isa. 6:4); “girdles” (Rev. 1:13; 15:6); “banquets” (Rev. 19:7-10; Lk. 22:30); “walls,” “gates,” “pearls,” “diamonds,” and other precious stones, as well as “gold” in abundance (Rev. 4:3, 4; 8:3; 15:7; 21:12-21); “streets” (Rev. 21:21; 22:1-3); “fruits” (Rev. 22:1-3); and “innumerable things” (Rom. 1:20; 1 Cor. 2:9; 2 Cor. 12:4). If the invisible things in the heavenlies are clearly seen by the things on Earth, as Paul taught in Rom. 1:20, then we have a right to believe that there are in Heaven the same kind of things that we have on Earth. We have no right to make an exception of any good thing that God created and intended for man to have before the Fall.

Several natural men have gone to Heaven and have come back or will later come back. They are “Enoch” (Gen. 5:22; Heb. 11:5); “Elijah” (2 Ki. 2); “Paul” (2 Cor. 12:1-4); and “John” (Rev. 4:1). The first two of these men are still in Heaven living a natural life and will come back as the two witnesses of Zech. 4:11-14; Rev. 11:3-13). Enoch has been in Heaven over 5,142 years and Elijah has been there over 3,500 years and they are still eating, drinking, and enjoying life on the planet Heaven. If we will understand such statements made above as literal, then the doctrine or the heavenly world will no longer be a mystery.

Questions on Lesson Forty-two

1. What two main kinds of resurrections are there? Define both.
2. How many kinds of material resurrection are there? Name them.
3. Prove from Scripture the fact of a resurrection.
4. Give some Scriptures predicting the resurrection of the dead.
5. Give some examples of temporary and permanent resurrections.
6. Discuss the order of the resurrections.
7. Explain and illustrate the method of the resurrections.
8. Who will be included in the first resurrection?
9. How long does the first resurrection continue?
10. How many raptures are there in the first resurrection? Prove.

11. What is meant by the “out resurrection” of the dead?
12. Does the Bible teach a resurrection of some righteous from the righteous dead?
13. Discuss the second resurrection.
14. Prove that Heaven is a created planet.
15. How many heavens are there? Prove.
16. Where is God’s capital located? Will it ever be moved? When?
17. Who owns and rules Heaven? The Earth?
18. Where is Heaven located? Is it inhabited? Prove.
19. Name as many things in Heaven as you can.
20. Can natural men go to Heaven? Prove.

Supplement Twenty-one

For Lessons Forty-one and Forty-two

In these last two lessons we have studied all about the book of Revelation, the resurrections, and Heaven. We have seen that Heaven is a real place and is being prepared for people who conform to the total will of God. The truth is that there are certain earmarks of all true Christians that one can always detect and confirm as to whether a person has truly been born-again. There are also certain earmarks of the ungodly that can be easily seen which proves that they are against true Christianity and the Bible.

"Ye Shall Know Them by Their Fruits"

This is a statement from Jesus Christ Himself (Mt. 7:15-23). There never was a statement made that is truer than this one. It plainly teaches that there are ways whereby all men can know who is right and who is wrong, who is for the truth and who is against it, who is a true Christian and who is not, and who is a true teacher and who is a false one. The ways whereby man can be discerned is "by their fruits" and not by their outward appearance and refinement, which can be so deceptive. A rotten apple may have an attractive coating of wax on the outside and it may be colored with the most beautiful paint, but a bite into it would be a bite into corruption. A most perfect and beautiful fruit tree outwardly will sometimes be so diseased inwardly that it produces the worst kind of fruit. A good tree cannot bring forth corrupt fruit, and a corrupt tree cannot produce good fruit. Every tree brings forth of its own kind whether it is good or bad. So it is with false teachers and those who follow them. Such people can be ever so good outwardly and they may be more refined and correct in life than many true Christians, but this does not prove that they are of God. We all have seen false teachers and rebels against God and the Bible who have been so nice, refined, polite, well-mannered, polished, high toned, and poised until one would think they were gifts from Heaven, but in reality, they were destitute of all truth and spiritual experience and bitter enemies of the Bible.

"Beware of False Prophets"

Not only are we told to beware of false prophets, but we are told to "Beware of men" who will cast true believers in the gospel out of churches and even persecute them to death (Mt. 10:17-20). It was the refined and popular religious leaders of the first century who crucified Christ (Jn. 18:3, 19-40; 19:6-15; Acts 2:22-24, 36). Jesus and His gospel were always at variance with the accepted religion of His day (Mt. 16:6-12; 23:13-39; Mk. 8:15; 12:38). It was organized, backslidden religionists who persecuted the early disciples (Acts 4:1-31; 5:17-42; 6:8-15; 7:51-60; 8:1-3; 9:1-2, 21; 12:1-4; 13:44-52; 14:19; 17:5-9; 18:6).

Apostasy Predicted for the Last Days

The Bible is very clear that there will be a great falling away from the true faith in the last days. To quote the Scriptures is all that is necessary to clarify this point. *Note the following:*

"Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many . . . Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold . . . For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before" (Mt. 24:4-12, 24-25; Lk. 21:8-11).

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him. That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. 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 . . . as his coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness" (2 Thess. 2:1-12).

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking

lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained" (1 Tim. 4:1-8).

"This know also, that in the last days perilous [hard] times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away . . . Ever learning, and never able to come to the knowledge of the truth . . . men of corrupt minds, reprobate concerning the faith . . . Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Tim. 3:1-14).

"I charge thee therefore before God . . . Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they shall not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears: and they shall turn away their ears from the truth, and shall be turned into fables" (2 Tim. 4:1-5).

Ten Questions For Supplement Twenty-one. Do You Know:

1. That resurrected men will eat and drink forever like we do in this life? This is clearly revealed in a number of passages which need no interpretation at all. See Lk. 22:14-30; Rev. 2:7, 17; 19:1-10; 22:1-3.
2. That the large oceans will cease to exist within 1,000 to 1,100 years? At the end of the thousand years' reign of Christ the Earth will be purified by fire. The oceans will cease to exist, for John saw no more sea in the New Earth (Rev. 21:1-2). The Millennium is not far off. In fact prophecies are being fulfilled now that prove we are at the very end of this Age of Grace. When Christ comes there will be only 1,000 years before the Earth will be made

new and without most of it being under water, as we shall see in Lessons Forty-nine through Fifty-two.

3. That spirit-beings are soon to appear on Earth to make war on men? In Rev. 9 we have the prediction that two kinds of spirits out of the Abyss will appear on Earth to torment men for five months and to slay one-third of men at a certain hour. This will be during the first 3½ years of Daniel's Seventieth Week, as we have studied in Lesson Forty. In Rev. 12:7-12 we have the prediction that the devil and his angels will be cast down to the Earth in the middle of the Week and will destroy men the last 3½ years of the Week. So we can say with definite assurance that spirit-beings will soon be seen on Earth and that they will do exactly what these Scriptures say they will do.
4. That millions of human bodies will be created in a moment of time in the near future? It is stated that at the rapture God will give a body to each resurrected saint in a moment of time (1 Cor. 15:51-58; 1 Thess. 4:13-17; Phil. 3:20-21). This will require the actual creation of millions of bodies in one moment. God will give to each one a body as it has pleased Him and to every one his own body (1 Cor. 15:35-58).
5. That the souls and spirits of the dead will never be resurrected out of the graves? The souls of the wicked and of the righteous do not go into the graves when their bodies are buried. Therefore, they will never come out of the graves in the resurrection. The bodies only die and go into the graves (Jas. 2:26). The souls and spirits of the wicked go to Hell and the souls and spirits of the righteous go to Heaven until the resurrection of the bodies, as we have proven before in Lesson Thirty-seven.
6. That some of you who read these lessons may continue to live forever on the Earth in your natural bodies? In other words, we are living so near the end of this Age of Grace that it is possible for some living in this generation of young people to be alive on the Earth at the second coming of Jesus Christ and enter the Millennium as earthly, natural people, to help replenish the Earth in the thousand years' reign of Christ. That there will be people on Earth who will continue from this age into the Millennium is clear from Zech. 14:1-21; Isa. 2:1-4; Mt. 25:31-46 and other Scriptures. If any person alive today continues to live through the future tribulation and is worthy of entrance into the Millennium, and if he conforms to the will of God throughout the Millennium and does not rebel with Satan at the end of the thousand years, he will be worthy of continuing to live on the New Earth forever. That there will be eternal generations of natural people on Earth has already been proven in Supplement Two, Question 2. In the Millennium

human life will be extended forever for those who will obey God and conform to His whole will, as we shall see in Lesson Forty-nine through Fifty-two.

7. That one man carried on a twenty years' war single-handed against a whole nation and killed many thousands of the enemy? This man was Samson who fought against the Philistines for twenty years. He killed from 4,000 to 6,000 men in this period by himself (Judg. 14:4, 19; 15:8, 15, 20; 16:23-31).
8. That one man slew 102 men while sitting down? This was Elijah who sat on the hill and called fire from Heaven to slay two companies of fifty men and their captains (2 Ki. 1:8-16).
9. That two men did more for God in their death than they did in life? Samson was one of these men. He slew more of God's enemies in his death than he did in his life (Judg. 16:23-31). He killed all the leaders of the nation who held the children of Israel in bondage. Jesus was the other man. Through His death He conquered death, Hell, and the grave, thereby liberating all men and redeemed them to God by His blood (Col. 2:14-17; Rev. 1:5; 5:8-10; Jn. 3:16). Thus He did more by His death than He did during His entire life on Earth.
10. That Adam was not the first son of God to be created? There were many sons of God called angels who were created before Adam. They were present when God laid the foundations of the Earth (Job 38:4-7; Col. 1:16-18). Adam was the first son of God created of the human race (Lk. 3:38), but there were innumerable created sons of God in Heaven and in Earth before Adam. The pre-Adamite races and all spirit-beings were created of God and were therefore His sons by creation, as we have seen in Lessons Six and Seven.

43. THE RAPTURE OF THE CHURCH

THE RAPTURE OF THE CHURCH

What we mean by the rapture of the Church is the catching up of all true believers in Christ to meet the Lord in the air. This event is simply and clearly predicted in 1 Thess. 4:13-17; 1 Cor. 15:23, 51-58; Phil. 3:20, 21; Jn. 14:1-3; Lk. 21:34-36; Col. 3:4 and other passages we shall give below.

One reading of these passages will prove that there is to be such an event as the lord descending from Heaven to take out of the world, in a moment of time, all the dead and living in Christ. In fact, it would be hard to understand how even one person could fail to understand such a doctrine if he will be honest and believe what is plainly written in these passages. For example, 1 Thess. 4:16, 17 says, “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.” In view of such plain language a person would have to arbitrarily deny what is written, or else believe that this event will happen just as it is plainly stated here. Surely there is no room for misunderstanding, so it is obvious that if one does not believe in the rapture it is because he does not believe the Bible.

The rapture of the Church is called “the coming of the Lord” but never the second coming of Christ. At the rapture Christ does not appear visibly to those on the Earth but He comes in the air above the Earth to catch up or rapture the dead and living saints who rise together to meet the Lord in the air. There are many different ideas about these two comings of Christ, which have made it difficult to distinguish one coming from the other. There are so many Scriptures that have been misapplied to the one or the other coming that one might readily see why many have found themselves involved in difficulties, from which they are unable to clear themselves. The rapture is purely a New Testament doctrine and was first revealed to Paul as a special revelation (1 Cor. 15:51-58), while the second coming of Christ is not only a New Testament doctrine, but is one of the chief themes of the Old Testament, as we shall see in Lesson Forty-nine. The

Old Testament prophets never saw the New Testament Church, much less the rapture of the Church. The rapture should never be called the second coming or second advent of Christ, for He does not come to the Earth at that time. Also, it should never be referred to as one stage or phase of the second coming of Christ, for, at that event, the Lord does not remain in the air during tribulation and then complete the second stage of His coming to the Earth by coming literally to be among men, as some teach. The rapture is a distinct coming in itself, not to the Earth, but in the air where Christ meets the saints and then takes them back to Heaven to present them blameless before God (Jn. 14:1-3; 1 Thess. 3:13; 4:16, 17).

Ministers often complicate the doctrine of the rapture for people by stating that many signs must be seen and many prophecies must yet be fulfilled before the second coming of Christ, and then, at the same time, they make statements that He might come tonight or at any moment. How could Christ come at any moment and yet cannot come until certain events happen? If these ministers would not have left the impression that the rapture was a part of the second advent, that the rapture could take place at any moment, and that the second advent could not take place until these signs and prophecies were fulfilled, they would not have left a contradictory idea in the minds of the people.

These two comings cannot be mixed if the doctrine of each is to be clear. The Scriptures that apply to one coming do not apply to the other. Not one of the passages under the second advent in Lesson Forty-nine refers to the rapture, and not one of those listed below refers to the second coming, as can be seen upon examination of them. There is not one passage in the Bible that refers to both events as if they were one. They are two distinct comings separated by several years and not two phases or stages of one coming. The rapture takes place several years before the literal advent of Christ to the Earth, for they come back with Him at that time. The saints are in Heaven before God, and not in the air, from the time of the rapture to their coming again with Christ to reign as kings and priests (Jude 14; Rev. 19:14; Zech. 14:5). This seems clear from the facts that the saints are judged, are given their rewards, and partake of the Marriage Supper in Heaven and not in the air (Rev. 19:1-10; 2 Cor. 5:9-10). Christ departs from Heaven at His second advent to Earth and not from the air (Rev. 19:11-21; 2 Thess. 1:7-10). The rapture must first take place and Christ must first come for His saints (1 Thess. 4:16-17) before He can come back to Earth with them (Jude 14; Zech. 14:5). At the rapture, the Lord comes from Heaven as far as the air or earthly heavens, and the saints will be caught up to meet Him in the air. At this

event the Lord is not to be raptured, but the saints. At the second coming the saints are not to be raptured and neither is Christ, but both will come back to the Earth together. The rapture takes place before the Tribulation, whereas the second coming takes place after the Tribulation. The rapture may occur any moment, but the second coming cannot occur until all the signs in Lesson Forty-four come to pass and until certain prophecies are fulfilled.

We have separated these two comings, as they should be separated, for the sake of clearness and because they are always distinct in Scripture. The following points will help the reader to distinguish the rapture from the second coming and give him a scriptural understanding of this New Testament revelation.

I. The Fact and Manner of the Rapture

We need not be ignorant concerning this subject because it is fully and clearly revealed in many passages of the New Testament. The fact and manner of the rapture are clearly revealed in the following Scriptures: “Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man” (Lk. 21:34-36); “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” (Jn. 14:1-3); “But every man in his own order: Christ the firstfruits; afterward they that are Christ’s at his coming . . . Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed . . . In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed . . . For this corruptible must put on incorruption, and this mortal must put on immortality . . . So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory . . . O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord” (1 Cor. 15:23, 51-58); “That he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish” (Eph. 5:27); “For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto

himself" (Phil. 3:20, 21); "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [precede] them which are asleep. 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. 4:13-17); "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him . . . For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (2 Thess. 2:1, 7, 8). See the other passages on the rapture (2 Cor. 5:1-8; Phil. 3:11; 1 Thess. 2:19; 3:13; 5:9, 23; Col. 3:4; Jas. 5:7, 8; 1 Jn. 2:28; 3:2; 1 Pet. 5:4).

Not one of the above passages refers to the second advent. We shall not use any verse in Mt. 24 and 25 in connection with the rapture, for there is not one verse in these chapters which refers to the rapture, as will be seen in Lesson Forty-four. We shall deal only with those passages which refer to the rapture and which can be consistently explained only in this connection. *There are two Greek words used in most of the passages on the rapture as follows:*

1. Parousia means "personal coming or appearance" and is used of both the rapture and the revelation of Christ. At the rapture, Christ appears personally in the air to meet the saints, while at the second advent He appears personally to mankind on the Earth with His saints. This word parousia is generally translated "coming," hence the rapture and the revelation are both called the coming of the Lord but they are two different comings, and for two different purposes. The word is used of the rapture in 1 Cor. 15:20-23; 1 Thess. 2:19; 3:13; 4:15; 5:23; 2 Thess. 2:1; Jas. 5:7, 8; 1 Jn. 2:28. All these passages clearly refer to the rapture, but 1 Thess. 3:13; 5:23; 2 Thess. 2:1 are used by some in connection with the second advent. It is clear that 1 Thess. 3:13; 5:23 refer to the time when the Father pronounces the saints "blameless" before His throne in Heaven after Christ has first met the saints in the air and has taken them to Heaven and presented them "before God," and therefore these do refer only to the rapture.

“The coming of our Lord Jesus Christ with all his saints” in these passages refers only to the time of His coming back to Heaven with the saints at the time of the rapture, and not at the time of the second advent (1 Jn. 3:1-3; Phil. 3:21; 1 Thess. 3:13; 5:23; Col. 3:4). The last reference (2 Thess. 2:1) refers to the rapture also, as is proven from the Greek esposunagoge, which means a complete collection or gathering of all the living and dead in Christ from all parts of the Earth, and out of all denominations and dispensations to meet Christ in the air. We are gathered “unto him” at the rapture and not at the second coming (Lk. 21:34-36; Jn. 14:1-5; 1 Cor. 15:51-58; 2 Cor. 5:1-8; 1 Thess. 4:13-18; 2 Thess. 2:6-8).

In Phil. 3:11 the rapture is called “the resurrection of the dead,” or literally, “the out-resurrection”; that is, the resurrection from out among the dead. The term “resurrection of the dead” is frequently used in the New Testament and includes the resurrection of the just and unjust (Jn. 5:29; Acts 24:19). The “out-resurrection” is used only in Phil. 3:11 and implies the resurrection of some men, the just from the unjust (Rev. 20:4-6). The dead “rise first,” then the living who are saved will be “caught up together with them in the clouds, to meet the Lord in the air” (1 Thess. 4:13-18). All the above passages, as well as those below on the rapture, can be easily harmonized by the student if he will keep in mind these few thoughts on the subject.

2. Phaneros, which means “to shine,” “be apparent,” “manifest,” or “be seen,” is used in 1 Jn. 2:28; 3:2; 1 Pet. 5:4; Col. 3:4. The English translation is “appear” and means that Christ is to appear to the saints in the air at the rapture. He will not appear to the world until His second coming (Heb. 9:28).

The rapture will include Old Testament saints and the Church saints who are saved in the scope of redemption from Adam until the rapture, as explained above (1 Thess. 4:13-18; 2 Thess. 2:1). We do not mean to say that the scope of redemption ends with the rapture, for it is eternal, as we shall see in Lessons Forty-nine through Fifty-two.

The “trump of God” (1 Thess. 4:16) is not the same as the seventh trumpet of Rev. 11:15; 13:18. One occurs at the rapture of the Church and the Old Testament saints (1 Thess. 4:16), while the other is at the rapture of the manchild (Rev. 11:15–12:5); one is the trumpet of God (1 Thess. 4:16), the other is the trumpet of the seventh trumpet angel (Rev. 11:15); one is to herald one single event which takes place “in the twinkling of an eye” (1 Cor. 15:51-58); the other is to herald many events which are days in duration (Rev. 10:7); one is a trumpet

of blessing (1 Thess. 4:16-17), the other is a trumpet of "woe" (Rev. 8:13; 11:15; 12:12); one is before the beginning of the Seventieth Week (2 Thess. 2:7-8; Dan. 9:27; Rev. 4:1), the other is in the middle of the Week (Rev. 11:15–12:6); one is before the saints, represented by the twenty-four elders who are caught up in Rev. 4:1, as proven in Point VII below, the other is after the elders are already in Heaven (Rev. 11:15–12:5); one is before the seven seals and first six trumpets (Rev. 6:1–9:21), the other is after them (Rev. 11:15). Thus we do not need to confuse this trumpet and rapture with the seventh trumpet and rapture of the manchild.

II. The Purpose of the Rapture

The purpose of the rapture is to resurrect the just from the dead and take all the saints out of the world before the Tribulation comes, in order that they may have fulfilled in them the purpose for which God has saved them. Jesus told the disciples that some would escape the terrible things that were to transpire on the Earth in the last days. He said, "Pray that ye may be accounted worthy to escape all these things [of Mt. 24, 25; Lk. 21:1-19, 25-28] that shall come to pass, and to stand before the Son of man" (Lk. 21:34-36). This passage is practically the same in essence as Jn. 14:1-3.

These two passages (Lk. 21:34-36; Jn. 14:1-3) are the only ones in the Gospels that are clear concerning the rapture. Jesus did not reveal this mystery. It was revealed by Paul many years later in 1 Cor. 15:51. The disciples did not have the slightest idea as to how they were to escape, unless they thought that Christ would deliver them from these things through His power. The "how" was not revealed or even mentioned before Paul explained how they were to escape. Now in the light of the mystery revealed we can see that the rapture is what Christ had in mind when He spoke of some being worthy to escape these things. The Thessalonians were taught that they could expect the living to be taken out of the world, but some were confused as to whether the dead believers would have a part in the rapture, so Paul explained in his first epistle that both the living and the dead would be caught up to meet Christ in the air (1 Thess. 4:13-18). In this passage we have the purpose of the rapture expressed "so shall we ever be with the Lord." It is to enable the saints to escape the Tribulation days and serve God in all eternity in whatever capacity He chooses.

This rapture before the beginning of the Week is the first of a series of raptures that will take place during the first resurrection. Besides this rapture there will be

the rapture of the manchild in the middle of the Week (Rev. 7:1-3; 12:5; 14:1-5), the rapture of the great multitude of tribulation saints (Rev. 6:9-11; 7:9-17; 15:2-4; 20:4-6), and the rapture of the two witnesses at the end of the Week (Rev. 11:3-13). The teaching of more than one rapture is not only required and stated in the above passages, but necessary to make clear what Paul meant when he said, "every man in his own order" (1 Cor. 15:20-23). The Greek for "order" is tagma and occurs only here in the New Testament. It is used in the Septuagint (Greek version of the Old Testament) of a body of soldiers and a whole army (Num. 2:2; 2 Sam. 23:13). It means "a company or body of individuals." In order for every man to be raptured "in his own order" or company there must be different companies of redeemed people saved and raptured at different periods. *This is proven by the following facts:*

1. The Old Testament saints. John the Baptist completed this company (Mt. 11:1-12; Lk. 16:16; Jn. 3:29). In these passages both Jesus and John recognized it as being separate from the Church saints. (See also Acts 7:38; Heb. 11:1-4; 12:1.)

2. The Church saints. Such passages as Mt. 16:18; 1 Cor. 12:27, 28; Eph. 1:20-23; 2:14-22; 4:12-16; 5:21-32; Col. 1:18, 24 prove that the Church of the New Testament did not begin before Christ's ministry on Earth, for He is the head and founder of it.

3. The 144,000 Jews are identified as a separate company from any others in Rev. 7:1-8; 9:4; 14:1-5. (See also Isa. 66:7-8; Dan. 12:1.)

4. The great multitude of tribulation saints are proven to be a company distinct from the above three in Rev. 6:9-11; 7:9-17; 14:13; 15:2-4; 20:4-6.

The Purpose of the Rapture May be Summed up as Follows:

1. To receive the saints to Himself (Jn. 14:1-3; Eph. 5:27; 2 Thess. 2:1).

2. To resurrect the dead "in Christ" from among the wicked dead (1 Cor. 15:21-23, 51-58; 1 Thess. 4:13-17; Phil. 3:11, 20, 21; Rev. 20:4-6).

3. To take the saints to Heaven where they will receive judgment for works done in the body, receive their rewards, and partake of the Marriage Supper (Jn. 14:1-3; Col. 3:4; 1 Thess. 3:13; 2 Cor. 5:10; Rev. 19:1-11).

4. To change the bodies of saints from mortality to immortality (1 Cor. 15:21-23, 51-58; Phil. 3:20, 21; 2 Cor. 5:1-8).

5. To present the saints before God the Father to be forever with Him (1 Thess. 3:13; 4:13-17; Eph. 5:27; 2 Thess. 2:1; Jn. 14:1-3).

6. To make the saints "whole" in body, soul, and spirit (1 Thess. 5:23; 2 Thess. 3:13). The Greek word translated "unto" in 1 Thess. 5:23 should have been translated "at" to make the passage clear, in the same way it is translated in 1 Thess. 2:19; 3:13.

7. To receive the fruit of the early and latter rain (Jas. 5:7).

8. To cause the saints to escape the Tribulation and "all these things," and stand before the Son of man (Lk. 21:34-36; 2 Thess. 2:7, 8; Rev. 4:1; 1 Thess. 5:9).

9. To remove the hinderer of lawlessness (2 Thess. 2:1-8).

10. To permit the revelation of the Antichrist (2 Thess. 2:1-8).

III. Qualifications For Partakers in the Rapture

The qualifications for partakers in the rapture are also revealed in the above Scriptures. The one and only necessary requirement for men, whether they are dead or alive, is to be "in Christ" (1 Thess. 4:16, 17; 2 Cor. 5:17; 1 Cor. 15:23; Gal. 5:24).

These qualifications are expressed in a nine-fold way in Scripture. One must:

1. Be "Christ's" (1 Cor. 15:23; Gal. 5:24).

2. Be "in Christ" (1 Thess. 4:16, 17; 2 Cor. 5:17).

3. Be "blessed and holy" (Rev. 20:4-6; Heb. 12:14).

4. "Have done good" (Jn. 5:28, 29).

5. Be in "the way, the truth, and the life" (Jn. 14:1-6).

6. Be “worthy” (Lk. 21:34-36).

7. Be in “the Church” or “body of Christ” (Eph. 5:27; 1 Cor. 12:13). The body of Christ and the Church are the same (Eph. 1:22, 23; Col. 1:18, 24).

8. Purify “himself, even as he is pure” (1 Jn. 1:7; 3:2, 3; 2 Cor. 7:1; Gal. 5:16-26; Heb. 12:14).

9. Be without spot or wrinkle . . . and without blemish” (Eph. 5:27).

If one has met these scriptural qualifications, what more could he do? This implies that a person going up in the rapture is walking “in the light as he is in the light” (1 Jn. 1:7; 2:6, 9-11; 3:8-10; 5:4, 18). Being “in Christ” means that one is a “new creature: old things are passed away; behold, all things are become new. And all things are of God who hath reconciled us to himself by Jesus Christ” (2 Cor. 5:17, 18). To belong to Christ means that they “have crucified the flesh (Gal. 5:19-21) with the affections and lusts” (Gal. 5:24). This means they are good, holy, blessed, and free from the sin business. What better qualifications for the rapture could God require? It will be noticed that these nine points on qualifications are quoted from Scriptures definitely dealing with the rapture of the Church. If there were other qualifications or those that were more definite and important, wouldn’t they have been stated in the passages on the rapture in the place of these that are given? We conclude that it is not receiving other experiences, whatever they may be, or however scriptural they may be, that qualifies one to go up in the rapture, but it is the maintenance of a holy walk in “Christ” at the time of the rapture, or at the time of death as the case may be.

Why should some be protected while others have to go through the Tribulation and be martyred? This is easily answered when we consider that at the rapture every one in Christ is taken up and there are no real Christians left at that moment. Those who are martyred in the Tribulation are those who have refused to walk in the light and live “in Christ” and are not ready to go at the time of the rapture, else they would go as well as all others in Christ (1 Thess. 4:16-17; 1 Cor. 15:23). They are saved after the rapture (Acts 2:16-21), having realized by then their mistake of not heeding the many warnings to be ready at any time. They will become determined to be faithful even unto death, which will be their only prospect of having a part in the first resurrection. Those who are not martyred but are taken through the Tribulation and are on Earth at the second coming of Christ will be permitted to enter the Millennium as an earthly people,

and they will be a part of the subjects of Christ's kingdom over whom the raptured saints will reign forever (Mt. 13:41-43; 25:34, 46; Isa. 2:1-4; 9:6-7; Lk. 1:32-35; Rev. 5:10; 11:15; Dan. 2:44-45; 7:13-14).

IV. The Time of the Rapture

The time of the rapture, like the second advent, is not definitely stated as to the day or hour, but we do know that it will take place before the Tribulation and the revelation of the Antichrist, as will be proven in Point VII, below.

V. The Signs of the Rapture

We may say, and be entirely scriptural, that there are no signs of the rapture as there are of the second advent. None of the signs and prophecies stated in Scripture and listed in Lesson Forty-nine as happening before the second coming of Christ ever refer to the rapture. There never was a sign stated that had to come to pass nor a prophecy to be fulfilled before the rapture. The rapture could have taken place in the past, at any time since and it can take place at any time now, or in the future, without a sign or prophecy having to be fulfilled. If there are certain prophecies to be fulfilled before the rapture, then we must look for those events to be fulfilled first instead of looking for the rapture. It is possible that some of the above signs and prophecies may come to pass before the rapture, but that remains to be seen. We do know by certain indications, that some of the prophecies are now beginning to be fulfilled, thus showing us that the second coming is very near. And if the second coming is near, the rapture is nearer, for the rapture will take place at least seven years before the revelation, as we shall see below.

The rapture can take place any time, as proven by the fact that the early Christians were looking for the rapture in their day (Phil. 3:20-21; Titus 2:13). They did not make one statement that certain events must take place before the rapture, so all the modern theories are wrong that teach that certain signs must come to pass, that certain prophecies must be fulfilled, that the Antichrist must first come, that the Tribulation must come first and be completed, and that a revival must first come to get the Church ready for the rapture. This is altogether out of harmony with the doctrine of the rapture, as taught in the Scriptures above.

VI. The Lord's Comings Are Practical Doctrines

The two comings of the Lord (the rapture and second advent) are some of the most practical and fruitful doctrines in Scripture. They are real “incentives to holiness” (1 Jn. 3:1-3); “profitable in exhorting to watchfulness and faithfulness” (Mt. 24:25; 1 Jn. 2:28); “patience” (Jas. 5:7, 8); “death to self” (Col. 3:3-5); “endurance” (1 Pet. 1:7; 4:13); “holy conversation and godliness” (2 Pet. 3:11-13); “soberness and righteousness” (Titus 2:11-13); “consolation” (1 Thess. 4:13-18); “blamelessness” (1 Cor. 1:4-8); “pastoral diligence and purity” (1 Pet. 5:1-4); “sincerity” (Phil. 1:9, 10); “mildness” (Phil. 4:5, 6); and “hope” (1 Cor. 15). The rapture will be to the saints the beginning of eternal and ever increasing joy and glory. The second coming will be to Israel and all righteous earthly nations the beginning of eternal and ever increasing blessing and favor.

VII. Reasons for the Rapture of the Church in Rev. 4:1

We believe that the Church and the Old Testament saints will be raptured in fulfillment of the book in Rev. 4:1, that this is foreshadowed by the bodily ascension of John to Heaven, and that those raptured are represented in Heaven by the twenty-four elders throughout the remainder of Revelation. *We give as proof the following:*

1. There is a marked change in God’s attitude toward humanity in general, from that of mercy (Rev. 1-3) to that of judgment (Rev. 6-19). Revelation 4-5 pictures the raptured Church and Old Testament saints with God in Heaven before the Tribulation. We know that from the inauguration of the Church until its rapture is a period of extended mercy and leniency without judgments from Heaven, but from the rapture until and including the second advent of Christ, judgments are predominant. The seals and the first six trumpets (Rev. 6:1–9:21) take place in the first 3½ years of the Week, or the lesser tribulation. The sixth seal and the whole seven trumpets reveal terrible judgments on Earth from Heaven, as do the seven vials during the last 3½ years of the Week, or great tribulation. The infernal designs of Antichrist inspired by the dragon and the satanic prince of Grecia out of the Abyss (Rev. 11:7; 17:8) constitute this latter tribulation which calls forth the vial judgments of God. The evil designs of the whore and the ten kings of Revised Rome, before the Antichrist gains control of the ten kings and destroys the whore (Rev. 17:12-17), cause the lesser tribulation which calls forth the judgments of God in the sixth and seventh trumpets. The judgments themselves in either part of the Week do not make the Tribulation. They are sent because of the Tribulation.

Scarcely anyone admits that the Church will undergo the Tribulation. Some who believe that the Church is not caught up until the middle of the Week make the mistake of placing the fulfillment of the seals and trumpets in the last 3½ years, in order to correspond with their conviction that the Church is not here during that time.

It is true that the Church will not undergo the seals and trumpet judgments, but to take them out of the first 3½ years and place them in the last 3½ years in order to prove that the Church escapes them, is out of harmony with the plain consecutive order of the Revelation. It is a fact that the Church will not undergo the seals and trumpet judgments, but it is also a fact that these judgments happen in the order in which they are given from the beginning to the middle of the Week when the seventh trumpet blows and the manchild is caught up. These events prove that the Church will be raptured in Rev. 4:1 before the beginning of the Week and could not be the manchild which is raptured in the middle of the Week. If this is true, then the manchild is not a symbol of the Church. It seems inconsistent to take the seals and trumpets out of their proper place in the first 3½ years and put them in the last 3½ years of the Week, when that is not the order in which they are given.

It is generally admitted that the events of Rev. 11:15–13:18 will take place in the middle of the Week, and it is also admitted that the seventh trumpet will blow in the middle of the Week, as we have proven in Lesson Forty-one. If this is understandable, then why is it not equally conceivable that the events of the seven seals and the first six trumpets take place during the first half of the Week and before the seventh trumpet, which blows in the middle of the Week? Did not God give them in logical order as He said He was going to do (Rev. 1:1, 19; 4:1)? If the seven seals and the first six trumpets should take place after the seventh trumpet, and the seventh trumpet is to be fulfilled in the middle of the Week, then the seventh trumpet would not be the seventh trumpet at all, but would become the first. The fact that the seals and the trumpets reveal terrible conditions on the Earth and judgments of God from Heaven on men during the first 3½ years, proves that there is tribulation during that time. If the Church does not go through these things or any part of the Tribulation, then she must be raptured before they start at the beginning of the Week in Rev. 4:1. We conclude, therefore, that Rev. 4-5 pictures the raptured saints with God, represented by the elders and that Rev. 6-19 pictures the whole of Daniel’s Seventieth Week, as made clear in Lesson Forty-one.

2. If the natural divisions of the book of Revelation are to be understood as clearly stated in Rev. 1:19 and 4:1 there can be no alternative but that the rapture takes place as set forth in Rev. 4:1. Why then should we place the rapture in Rev. 12:5? If the expression “the things which must be hereafter”; that is, after the churches, is literal and applies to Rev. 4:1 where it is given, then it cannot apply to the middle of the Week in Rev. 12:5. If the third division of the book of Revelation is from the middle of the Week on, as taught by some, why is it given in the beginning of the Week?

3. The words “church” or “churches” are never mentioned in the book of Revelation after Rev. 3:22, except in the conclusion after the revelation of the “things which must be after the churches” (Rev. 22:6-21). If the Church is to be on Earth during the Week, it surely would have been mentioned in connection with some of the events of Rev. 4:1–22:5. The words “church” and “churches” are used nineteen times in Rev. 1-3. Why are these words used so often in the chapters dealing with the churches and they are not used one time in the chapters that deal with things after the churches, if the Church is on Earth during the fulfillment of Rev. 4-22?

4. The enthroned elders are representative of the raptured saints and they are always seen in Heaven after Rev. 4:1, as is seen in Lesson Forty-one.

5. There can be no Scripture produced to show that the Church is on Earth during any part of the Week, or during the fulfillment of Rev. 4-22.

6. An individual is recognized and identified by his features and characteristics. A body of individuals is also identified by its peculiarities. So in this case, if the Church is to be seen on Earth during the fulfillment of Rev. 4-19 we must see her earmarks. But such are not to be found. On the other hand, evidence of Israel is seen everywhere in the book after Rev. 4:1, a fact more striking, since Israel is not mentioned at all in Rev. 1-3. This shows that the two different institutions are dealt with in different parts of the book; first, the Church to the time of its rapture (Rev. 1-3); second, Israel after the rapture of the Church to the second coming of Christ (Rev. 6-19). The book of Revelation is written in Greek, but its thoughts and idioms are Hebrew. This links it with the Old Testament and shows that its great purpose is to declare God’s final dealings with the Jews. *The Hebrew character of the book after Rev. 3 is seen as follows:*

(1) In Matthew, the Hebrew Gospel, there are about ninety-two quotations

from and references to the Old Testament. In the epistle to the Hebrews there are 102. In Revelation there are about 285. This emphatically gives the book a close relationship with the Old Testament and Israel.

(2) The word “Lamb” is used of Christ 27 times after Rev. 1–3, but not once in this section relating to the churches. It is never used in the Pauline Epistles to the churches. Outside of Revelation the word “Lamb” is used only in Jn. 1:29, 36; Acts 8:32; 1 Peter 1:19 and always in connection with the Messiah of Israel, and as the antitype of all the Jewish sacrifices.

(3) “The Lion of the tribe of Judah” and “the Root of David” (Rev. 5:5) show the same Jewish connection as the “Lamb” above.

(4) The 144,000 persons of Rev. 7:1-8; 14:1-5 are Jewish.

(5) The events of the seals, trumpets, and vials will be a partial repetition of the plagues upon Egypt and for the same purpose, that of judging the nations for their treatment of Israel. Such will complete the fulfillment of scores of prophecies concerning Israel and her enemies in the latter days. No prophecies of such plagues were ever stated to Fall upon mankind for their treatment of the Church or Gentile Christians.

(6) The tribulation will primarily concern Israel, and, as it will last throughout Rev. 6-19, Israel is the one dealt with in these chapters.

(7) Daniel’s Seventieth Week will include the fulfillment of everything in Rev. 6-19, after the rapture of the Church. The Seventieth Week will concern Israel as did the first sixty-nine weeks. The Church Age, as is generally admitted comes in between the sixty-ninth and seventieth weeks and not between the sixty-ninth and the last half of the Seventieth Week. It seems preposterous to believe that the Church Age is parenthetical and due to come in between the sixty-ninth and seventieth weeks and at the same time believe that the Church will be raptured in the middle of the Seventieth Week. Both cannot be true. Can it not be seen that God pursues the same policy in the Seventieth Week, that of dealing with the Jews, as He did in the first sixty-nine weeks, since all seventy of the weeks were determined upon Israel (Dan. 9:24)? Is it not clear also that this excludes the Church from being the woman or manchild?

(8) The “great multitude” of Rev. 7:9-17; 15:2-4 and the 144,000 Jews of

Rev. 7:1-8; 14:1-5 are the only companies of redeemed men seen on Earth during the whole period referred to in Rev. 6-19. It is clear that they are not the Church, and since the Church is not seen except as represented by the elders in Heaven, it is sure to be raptured before the fulfillment of these chapters.

(9) The ministry of the angel around the altar (Rev. 8:2-5) and "the horns of the altar" (used twenty-six times in the Old Testament and not in any church epistle) are familiar only to Israel.

(10) "The mystery of God" (Rev. 10:7), promised by the old prophets, is Jewish, for the things concerning "the days of the seventh trumpet" reveal only things concerning Israel as seen in Rev. 11-13. Such a mystery to the Church was never spoken of, for the prophets did not see the Church.

(11) The temple, altar, temple worship, court of the temple, Holy City, olive trees, Ark of the Covenant, etc., of Rev. 11, are all Jewish, as seen in Rev. 14.

(12) When "The kingdoms of this world" (Rev. 11:15) become the possession of God and Christ, the fulfillment of Jewish prophecies of national restoration will be completed. All prophecies reveal the kingdom as being Jewish with its capital at Jerusalem, as we shall see in Lesson Forty-nine.

(13) The woman and the manchild are both Jewish, as will be proven in the next two lessons.

(14) The dragon and beast of Rev. 12, 13, and 17 are not fit symbols in connection with the Church, since it has not existed, as has Israel, throughout the length of the seven world empires represented by the seven heads. Such symbols have always been in connection with Israel, as we shall see in Lessons Forty-seven and Forty-eight.

(15) Michael (Rev. 12:7) always stands for Israel (Dan. 10:13, 21; 12:1-9) and is never mentioned in connection with the Church.

(16) The remnant (Rev. 12:17) is Jewish. The Church or any part of it is never spoken of as a remnant, as is the case with Israel, as seen in Lesson Forty-five.

(17) Literal Babylon (Rev. 18) is spoken of as having a latter-day relationship with Israel, but it is never mentioned relative to the Church.

(18) The Battle of Armageddon and the second advent (Rev. 14:14-20; 19:11-21) are not for the deliverance of the Church but of Israel, as seen in Lesson Forty-nine.

(19) The Millennium, the New Earth, and many other things of Rev. 20-22 too numerous and detailed to mention here, will be fulfilled in accordance with scores of Jewish prophecies in the Old Testament. Other people are not to be excluded from the Millennium, but Israel is to be the head of all peoples forever. We believe, therefore, that the Church is raptured in Rev. 4:1 before all these things concerning Israel come to pass.

7. There is no other place in Revelation for the rapture of the Church and the Old Testament saints than in Rev. 4:1. The manchild is the only company of saints raptured from the beginning to the middle of the Week, and that company is not the Church, as we shall see. The only other company of saints which is to be caught up during the Week is that of the great multitude which will be martyred during the Week. That company could never be the Church. Therefore, the Church is either caught up in Rev. 4:1 or never referred to in the Revelation as to its rapture. If it were to be caught up during the Week, surely it would have been mentioned in some connection in Rev. 6-19, which deal with this Week.

8. In Lk. 21:34-36 we have the promise of Jesus that some will be “accounted worthy to escape all these things [pictured in Mt. 24:4-26; Lk. 21:4-19] that shall come to pass, and to stand before the Son of man.” Who can these worthy ones refer to, if not the living saints who are on Earth just before these things are about to come to pass? The 144,000 Jews and the great multitude cannot be the ones referred to, for they are saved and raptured after the rapture of the Church, as proven in the next two lessons. If the living believers who are on Earth just before these things transpire are to go through them and undergo the judgments of the Seventieth Week this is a false hope.

9. In 2 Thess. 2:6-8 we have conclusive proof that the Church will be raptured preceding the Week and before the revelation of the Antichrist at the beginning of the Week. “And now ye know what withholdeth that he might be revealed in his time . . . only he who now letteth [hindereth, Isa. 43:13; Rom. 1:3], will let [hinder] until he be taken out of the way. And then shall that wicked be

revealed” and not before.

What besides governments, the Church, and the Holy Spirit is hindering the powers of darkness from having full sway and thus preventing the revelation of the Antichrist? There is nothing, so this hindrance must be one of these. Governments will be more in evidence during the coming reign of the Antichrist than now, yet it will not hinder the revelation of the Antichrist. The Spirit will not be withdrawn during the Tribulation and after the rapture, as is shown in Joel 2:28-32; Acts 2:17-21; Zech. 12:10; Jn. 14:16; Rev. 7:9-17; etc. Revelation 7:9-16 proves that multitudes will be saved during the Tribulation, and we maintain that no man ever has been or ever will be saved except through the ministry of the Holy Spirit (Jn. 3:5-8; 16:7-11; Rom. 8:9; Eph. 2:18; 1 Cor. 6:11; Titus 3:5; etc.). Acts 2:16-21 proves an outpouring of the Spirit during the Tribulation. Since governments and the Holy Spirit remain here during the Tribulation, it follows by the logical process of elimination that the Church is the hindrance referred to. That hindrance will be withdrawn for the simple reason that the Church, including every person born of the Spirit, is raptured. Then the Antichrist will be revealed.

The tribulation on Earth will not affect the Spirit, so why should He go and leave the saints here who will be in desperate need of Him? How could they withstand these things and how could others be saved? After the rapture of all true believers, the Spirit who remains will save multitudes but He will not hinder the powers of darkness from carrying out their purpose in the fulfillment of prophecy. The pronoun “he” in this passage can refer to the Church as well as the Spirit, for the Church is spoken of as a “man” in Eph. 2:15; 4:13. The Church can be called a “man” because it is the body of Christ, who is a man (1 Cor. 12:12, 13, 27; Eph. 1:20-23; 2:14-22; 4:12-16; Col. 1:18-24). Therefore, in view of the fact that the Holy Spirit is not to be taken out of the world, that the Church is called a “man” and can be referred to in the masculine gender, and since it has been proven that the Church will be raptured or taken out of the world, we conclude that “he who hindereth” and “is taken out of the way” is the Church and not the Holy Spirit.

Thus it is clear from this passage (2 Thess. 2:7-8) that the Antichrist cannot possibly be revealed until after the Church is taken out of the way. Now comes the question of whether the Antichrist will be revealed at the beginning or at the middle of the Week, then it can also be proven that the Church is raptured before the beginning and not in the middle of the Week as the manchild. The following

points prove that the Antichrist is revealed at the beginning of the Week:

> (1) In Dan. 9:27 we have one indisputable argument that he is revealed at the beginning of the Week, for he makes a covenant for seven years with Israel and not for 3½ years. The breaking of the covenant in the middle of the Week is not a revelation of him on the scene of action, but an unfolding of what he is to do in the middle of the Week, 3½ years after his revelation. This passage gives one of the scriptural marks by which we may know who the Antichrist is and when he is to be revealed.
>
> (2) The white horse rider of Rev. 6:1, 2, the "little horn" of Dan. 7:8-11, 20, 26; 8:23-25, and the wilful "king" of Dan. 11:35-45 are identical and show the rise of the Antichrist out of the ten kingdoms of Revised Rome at the beginning of the Week, and before the seals and trumpets of the first 3½ years of the Week. He will conquer three of these ten kings and get power over the others in the middle of the Week when he is seen under the seventh trumpet coming out of the sea with the ten kings under his control (Rev. 13:1-8). Since the Church escapes the seals, trumpets, and vials and is taken before the revelation of the Antichrist, and as he is revealed at the beginning of the Week, the Church must be raptured before the beginning of the Week.

10. If the Church is raptured in the middle of the Week there would be a definite time set for the rapture and we should quit looking for the rapture at any other time and look for the events which mark the appearance of the Seventieth Week. But if the Church goes through the terrible events of the seals and trumpets, then the promise of Jesus that the true believers shall "escape all these things" is contradicted and Paul's teaching that the Church is caught up before the revelation of the Antichrist is also contradicted, for Antichrist is here 3½ years before the middle of the Week. Therefore, once we understand that the Church can be raptured any day and that there is no definite time set for that event, then we can conscientiously teach others that they should be ready for the rapture at any and all times.

11. In 1 Thess. 5:1-11 we have another definite promise assuring us that saints will escape the wrath which precedes the day of the Lord. "God hath not appointed us to wrath, but to obtain salvation [deliverance from this wrath] by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him." The second advent marks the beginning of the

day of the Lord.

This wrath is revealed in Mt. 24-25; Lk. 21; Rev. 6:1–19:21 and is to be fulfilled during the Seventieth Week. If the saints escape this wrath, the Church must be raptured before the Week or in Rev. 4:1.

12. The final reasons for the rapture in Rev. 4:1 and before the Week are found in the exposition of Mt. 24-25 in Lesson Forty-four.

Questions on Lesson Forty-three

1. What is meant by the rapture of the Church?
2. Is the rapture an Old Testament doctrine?
3. Is the rapture a part of the second coming of Jesus Christ to the Earth? Prove.
4. Does the Lord come to the Earth at the rapture? Prove.
5. Where does He take the saints after meeting them in the air?
6. How do many ministers complicate the doctrine of the rapture?
7. Is the rapture called the coming of the Lord? Explain.
8. Should we call the rapture the second advent? Why?
9. How many years are there between the rapture and the second advent? Prove.
10. Are there two distinct sets of Scriptures on the two comings?
11. Where are the saints between the two comings? Prove.
12. Does Christ come from a certain place at the second advent? If He comes from this place then how could He have remained in the air all the time between the two comings?
13. At which of the two comings does Christ come for the saints and at which one does He come with them to the Earth?
14. Give some contrasts between the two comings of the Lord.
15. State the old theory of the second coming of Christ and why it could not be true.
16. Prove from Scripture the fact and manner of the rapture.
17. Does Mt. 24-25 refer to the rapture or the second advent of Christ? Prove.
18. Define parousia and explain how it is used of both the rapture and the second advent.
19. Prove that 1 Thess. 3:13 refers to the presentation of saints before God in

Heaven at the rapture and not to the time when Christ comes to the Earth with His saints.

20. Explain the out resurrection referred to in Phil. 3:11.
21. Define phaneros and explain how it is used of both the rapture and the second advent.
22. Will the saints of all ages be caught up in the rapture to meet the Lord in the air?
23. Prove from Scripture why the trump of God in 1 Thess. 4:16 is not the seventh trumpet of Rev. 11:15.
24. State fully the purpose of the rapture.
25. How many future raptures are there in the first resurrection? Prove.
26. Name and explain the four companies of redeemed of all ages who will be in the first resurrection. Prove that they are different companies.
27. State some of the ten reasons why there will be a rapture.
28. What is the one and only requirement that will qualify one for the rapture? Prove.
29. Give the nine-fold qualification for the rapture.
30. Should one walk in the light in order to go in the rapture? Prove.
31. What does it mean to be in Christ and to belong to Christ?
32. Why will not the Tribulation saints be caught up in the rapture?
33. When will the Tribulation saints get saved? Prove.
34. When will the rapture take place? Prove.
35. Are there any signs of the rapture stated in Scripture?
36. Are there any prophecies that must be fulfilled before the rapture?
37. Can the rapture take place at any time?
38. Prove that the Lord’s comings are practical doctrines.
39. Give several plain reasons why the rapture must take place in Rev. 4:1, before the Tribulation and before the fulfillment of the events of Rev. 4–22.
40. How do the natural divisions of Revelation prove the time of the rapture?
41. Why are not the words “church” and “churches” used in Rev. 4:1–22:5 since they are used so many times in the first three chapters of the book?
42. Is there any Scripture stating that the Church is on earth during the fulfillment of Rev. 4–22? Is there Scripture proving it is not here during that time?
43. Prove that Israel and not the Church is dealt with in Rev. 4–22.
44. Prove from Scripture that Daniel’s Seventieth Week will be fulfilled with Israel and not with the Church.
45. Prove why Rev. 4:1 is the only place in Revelation referring to the rapture.
46. How does Lk. 21:34-36 prove that the rapture takes place before the

Tribulation?

47. Prove from 2 Thess. 2:6-8 that the Church will be raptured before the Antichrist comes.
48. How long will Antichrist be on Earth. Prove.
49. Prove that the “he” of 2 Thess. 2:7 refers to the Church.
50. Prove that the Holy Spirit will never be taken out of the world.
51. Give some other reasons why the Church is raptured before the Tribulation.

44. EXPOSITION OF MATTHEW 24 AND 25

EXPOSITION OF MATTHEW 24 AND 25

THE TEN VIRGINS

The following exposition of Mt. 24–25 will throw much light upon the course of the Age of Grace, the second advent of Christ, correct many errors concerning the rapture of the Church, and help furnish a better understanding of the end of the age and the fulfillment of Rev. 6–19 during the Seventieth Week of Daniel. These chapters are among the simplest to understand, and yet they are two of the most misunderstood passages of any in the Bible. They picture a series of events that are consecutive in order as they are given. The occasion of this discourse was when the disciples showed Christ the beautiful stones of the temple of Herod. Jesus then said, “There shall not be left one stone upon another that shall not be thrown down.” *This brought forth three questions from the disciples as follows:*

I. “Tell us when shall these things be?”

This question (Mt. 24:3) refers to the above statement of Jesus concerning the destruction of Jerusalem, which was fulfilled in 70 a.d. by the Romans (Dan. 9:26; Lk. 21:20-24). The Jews had a right to be proud of the temple which was made of snowy marble and gold, glittering in the sunlight against the half-encircling green background of Mount Olivet. In all his wanderings, the Jew had not seen a city like his own Jerusalem. Neither Antioch in Asia nor even Rome herself, excelled in architectural splendor. Nor has there been, either in ancient or modern times, a sacred building equal to the temple, whether for situation or magnificence. It occupied an area of about nineteen acres. It was one of the wonders of the world. Josephus says that there were stones in the temple about 25 cubits (about 52 ft.) in length, 8 cubits (about 16 ft.) in height, and about 12 cubits (about 25 ft.) in breadth.

The disciples called Christ's attention to the nine gates overlaid with gold and silver, and the one gate of solid Corinthian brass, the towering porches and alternate blocks of red and white marble, the vast clusters of golden grapes, each cluster being as large as a man and which hung over the golden doors.

Jesus said that not one stone upon another would be left in the future destruction. At the time of this prophecy no event was more improbable. The world was at peace. The Jewish nation was subject to the Romans and under its protection. Yet within forty years the prophecy was fulfilled to the letter. After a three years' siege by Vespasian and his son Titus, Jerusalem was taken, and the temple destroyed in August, 70 a.d.

II. "What shall be the sign of thy coming?"

This question (Mt. 24:3) does not concern the rapture of the Church to meet Christ in the air (1 Thess. 4:13-17), but the second coming of Christ to the Earth with the saints after the rapture to set up a kingdom in the world. The disciples knew nothing of the rapture of the Church at this time, as we have seen in the previous lesson. But they had often heard of the literal advent of Christ to the Earth (Mt. 18:1; 19:29 etc.). *The signs of the second advent are as follows:*

1. False messiahs before the middle of the Seventieth Week of Daniel, or setting up of the abomination of desolation (Mt. 24:4, 15; Mk. 13:5, 6; Lk. 21:8).

2. Wars and rumors of wars (Mt. 24:6; Mk. 13:7; Lk. 21:9).

3. Nations against nations (Mt. 24:7; Mk. 13:8; Lk. 21:10; Rev. 6:1-4).

4. Famines (Mt. 24:7; Mk. 13:8; Lk. 21:11; Rev. 6:5-6).

5. Pestilences (Mt. 24:7; Mk. 13:8; Lk. 21:11; Rev. 6:7-8).

6. Earthquakes (Mt. 24:7; Mk. 13:8; Lk. 21:11; Rev. 6:12-17; 11:13; 16:17-21).

7. Persecution of the Jews by all nations (Mt. 24:9; Mk. 13:9-11; Lk. 21:12; Joel 3; Zech. 14; Rev. 12:13-17).

8. Many offences and betrayals (Mt. 24:10; Mk. 13:12-13; Lk. 21:16; 2

Tim. 3).

9. False prophets before the middle of the Seventieth Week (Mt. 24:11, 15; 1 Tim. 4; 2 Tim. 3:1-8; 4:1-4).

10. Iniquity abounding (Mt. 24:12; 1 Tim. 4; 2 Tim. 3:1-8; 4:1-4; Rev. 9:20-21; 13:1-18; 16:2, 6, 9, 11; 18:2).

11. Love waxing cold (Mt. 24:12; 2 Tim. 3; Rev. 6:9-11; 7:14).

12. The gospel of the kingdom preached into all the world as a witness unto all nations, not to each person of all nations (Mt. 24:13-14).

13. The abomination of desolation set up (Mt. 24:15; Dan. 9:27; 12:7-11; Rev. 13:14-18; 2 Thess. 2:3-4).

14. Flight of Israel into the wilderness (Mt. 24:16-20; Mk. 13:14-18; Isa. 16:1-5; 26:20-21; 63:1-5; Ezek. 20:33-44; Dan. 11:35-45; Hos. 2:14-23; Ps. 60:6-12; Rev. 12:6-17).

15. The great tribulation days (Mt. 24:21-22, 29-31; Mk. 13:19-20; Dan. 12:1; Rev. 12:13-17; 13:1-18; 16:1–19:21).

16 False messiahs after the middle of the Seventieth Week (Mt. 24:23-26; Mk. 13:21-22; 1 Tim. 4; 2 Tim. 3:1-8; 4:1-4; 2 Thess. 2; Rev. 13:1-10).

17. False prophets after the middle of the Seventieth Week (Mt. 24:23-26; Mk. 13:22; 1 Tim. 4; 2 Tim. 3:1-8; 4:1-4; Rev. 13:11-18).

18. Conditions as in the days of Noah and Lot repeated (Mt. 24:37-39; Lk. 17:22-37; 2 Tim. 3; 2 Pet. 3; Rev. 9:20-21).

19. Fearful sights and distress on Earth (Mt. 24:4-31; Lk. 21:11, 25-28; Acts 2:16-21; 2 Tim. 3; Rev. 6:1–19:21).

20. Great signs in the heavens and on Earth (Mt. 24:4-31; Lk. 21:11, 25-28; Acts 2:16-21; Rev. 6:12-17; 8:7–9:21; 11:1-13; 12:13-17; 13:1-18; 14:1-11; 16:1-21; 18:1-24).

All these signs, as well as many others, must take place before the second

coming of Christ to the Earth, which the disciples had in mind. This proves the coming that the disciples asked about was not the rapture of the Church, but the second advent. Therefore, we must understand Mt. 24-25 in view of the literal coming of Christ to the Earth and not in connection with the rapture of the Church.

The first twelve signs will be fulfilled down to the middle of the Seventieth Week when the abomination of desolation is set up, as in Mt. 24:15. The first six signs were given and then Jesus said, “All these signs are the beginning of sorrows “ The word “sorrows” means “birth pangs” (Greek, odin), as used in 1 Thess. 5:3; Gal. 4:19, 27; Rev. 12:2, and refers to the agonies of Israel under the future ten kings of Revised Rome and under the whore in the first 3½ years of the Seventieth Week. These “birth pangs” will continue throughout the rest of the Week until the whole nation is delivered by Christ at His coming (Zech. 12:10; 14:1-21; Mt. 23:37-39; 24:29-31; Rev. 19:11-21). Israel’s travail will begin before the Seventieth Week, for Antichrist will make a covenant with her to protect her for seven years, or the whole of the Seventieth Week (Dan. 9:27).

Three Important Questions Answered:

1. How do we know that Israel is the one primarily dealt with in Mt. 24–25, and not the Church?

(1) Jesus is speaking to the Jews and is answering a Jewish question, for it concerns their Messiah and His coming to deliver them from the oppression of the Gentiles (Mt. 24:34; Lk. 12:32; 22:29; Acts 1:6; Joel 3; Zech. 14).

(2) The deceptions by false messiahs primarily concern Israel (Mt. 24:5, 23-26; 1 Jn. 2:18).

(3) The seventh sign above concerning the persecution of the Jews by the Gentiles proves Mt. 24–25 concerns Israel. This sign is connected to the time of the “birth pangs” of Israel by the connecting word “then,” thus showing the time of its fulfillment to be the same as the time of sorrows.

(4) The seventh to the twelfth above are connected to the “birth pangs” by connecting words, thus showing that all the first twelve signs will be fulfilled between the times of these sorrows and the end of the Week. The first six signs make the beginning of sorrows so the whole twelve concern

Israel in her travail-time at the end of the age during the Week.

(5) The time of the fulfillment of all these signs is during the last generation at the end of the age, for those who undergo these sufferings are blessed only upon condition that they endure unto the end of the age (Mt. 24:13-14). How could some endure to the end of the age if they were not living at that time? Who besides the Jews will undergo any such sufferings at the end of the age? The tribulation saints could not be referred to, for they are not in Judea to flee as are these people who are afflicted with these sufferings (Mt. 24:15, 16).

(6) "The gospel of the kingdom" is purely Jewish and is the good news that the kingdom of Heaven is at hand and that David's kingdom will soon be re-established, because the return of the King of the Jews is near. This fact will be preached in a special way during the Tribulation "as a witness unto all nations," and then shall the end come (Mt. 24:13, 14).

(7) The abomination of desolation concerns only Israel (Mt. 24:15; Dan. 9:24-27; 12:7-13; 2 Thess. 2:3-4; Rev. 11:1-2).

(8) The fleeing of the Jews from Judea at the time of the setting up of the abomination of desolation in the middle of the Week proves that Israel is being dealt with in Mt. 24:15-22; Rev. 12:13-17.

(9) The "sabbath day" which would limit the flight of orthodox Jews from the Antichrist to the distance of a mile, proves a Jewish connection (Mt. 24:15-22; Rev. 12:13-17).

(10) The great tribulation, from the setting up of the abomination, primarily concerns Israel (Mt. 24:15-22; Dan. 9:27; Jer. 30; Rev. 12:6, 14; 13:1-18).

(11) The "elect" in Mt. 24:21-26 whom Christ will fully regather when He comes after the Tribulation are Jews as proven in Mt. 24:31; Isa. 11:10-15; Ezek. 37.

(12) The coming of Christ, referred to in this question of Mt. 24:3, is to deliver Israel and fulfill all the prophecies of her restoration (Mt. 24:29-31; 25:31-46; Joel 3; Zech. 14).

(13) The judgment of the nations at Christ's coming to Earth is based upon

the treatment of Israel or His “brethren” by the nations at the end of the age (Mt. 25:31-46).

(14) All the parables of Mt. 24–25 illustrate the end of the age in connection with Christ’s literal advent to the Earth, which proves that they refer primarily to Israel at this time.

(15) In none of these passages in Mt. 24–25 could we insert the Church, for it is raptured “before all these things” (Lk. 21:34-36). This passage in Lk. 21:34 was given as a promise of Jesus to believers after He had fully answered the questions asked by the disciples, and therefore it has nothing to do with the answer to the questions. It shows that some will escape “all these things” mentioned in the answers to the questions asked by the disciples. Even if we believe that the Church is raptured in the middle of the Week, we could not insert the Church in the fulfillment of Mt. 24:15–25:46, for the middle of the Week is mentioned in Mt. 24:15 and everything after this verse concerns things which will happen after the middle of the Week. This is proven by connecting words in all the verses after Mt. 24:15, such as “then” and “for then” (Mt. 24:16, 21, 23, 29-31, 40, 45; 25:1; etc.).

If the Church or Gentile Christians were the ones dealt with in Mt. 24–25, why shouldn’t there be at least some plain reference to them as is the case with Israel in the above fifteen points?

2. Are all the signs of Mt. 24-25 to be fulfilled in one particular generation, or throughout this whole age? That they are to be fulfilled in one generation at the end of this age is clear:

(1) This has been already proven in the fifteen points above.

(2) The parable of the fig tree discussed below proves this.

(3) It is definitely stated that “all these things” happen in one particular generation. “This generation shall not pass, till all these things be fulfilled” (Mt. 24:34). The phrase “this generation” is used sixteen times in the New Testament and in every case it refers to a particular generation and not to a race of people (Mt. 11:16; 12:41-42; 23:36; 24:34; Mk. 8:12; 13:30; Lk. 7:31; 11:30, 31, 32, 50, 51; 17:25; 21:32. Compare “evil” and “adulterous” generation (Mt. 12:39, 45; 16:4; Mk. 8:38; Lk. 11:29), “faithless and perverse” generation (Mt. 17:17; Mk. 9:19; Lk. 9:41), and “untoward

generation" (Acts 2:40). The word "generation" could not refer to a race of people passing away, for it has been proven in Supplement Two, Question 2, that all people are eternal and will continue in the New Earth forever.

(4) "The days of Noah" refer to one generation only (Mt. 24:37-39; Gen. 7:1).

(5) Jesus plainly promised that some will escape "all these things" and such could not be true if they were fulfilled throughout this age (Lk. 21:34-36).

(6) Some will "endure to the end" of the age and such could not be true unless those who endure are living at the end of the age (Mt. 24:13).

(7) The abomination of desolation will be set up in the middle of the Week (Mt. 24:15; Dan. 9:27). Everything after Mt. 24:15 will be fulfilled after this. All the signs mentioned in Mt. 24 before verse 15 could easily be fulfilled in the same generation.

3. If these signs are to be fulfilled during the last generation of this age, what signs are being fulfilled today that show us that we are near the second advent and can look for the rapture of the Church before His literal coming to Earth? There are many signs in other Scriptures that are coming to pass today. Many prophecies are being fulfilled which prove that we are in the last days and near the second coming of Christ, but we are much nearer the rapture of the Church, which will itself be a sign of the second advent. The above-mentioned signs in Mt. 24-25 refer to a definite period just before the end of the age and after the rapture of the Church, namely, the Seventieth Week of Daniel.

The answer to the question of the signs of Christ's coming to Earth as in Mt. 24-25 may be summed up as follows: In Mt. 24:4-14 we have signs that will take place before the abomination is set up in Mt. 24:15. These and the signs of Mt. 24:15-26 that take place from the abomination on, to the second coming of Christ will continue to the end of the age when Christ will come as pictured in Mt. 24:27-31. At this coming the third question (Mt. 24:3) will be answered, as in Point III below. *The following signs are those outside of Mt. 24-25 which will prove the nearness of the second advent of Christ and the end of this age:*

(1) Travel and increase of knowledge (Dan. 12:4). Under this heading there could be listed any number of inventions which prove even now that we are living near the return of Jesus Christ. It is true that not one of these

inventions is mentioned in particular in Scripture, but all of them can be referred to under the fulfillment of the above Scripture concerning the increase of knowledge.

(2) The cry of peace and safety (1 Thess. 5:1-9). This will be the unbelieving world that will be deceived by the Antichrist into thinking that when he conquers Jerusalem the whole world will have peace and safety, but instead, sudden destruction from Heaven will come upon men by the return of Christ (Zech. 14; Joel 3; 2 Thess. 1:7-10; Jude 14; Rev. 19:11-21).

(3) Great deceptions and delusions (2 Thess. 2:1-12; 1 Tim. 4:1-8; Rev. 13).

(4) An abundance of false doctrines of demons (1 Tim. 4:1-8; 2 Tim. 3:1-8; 4:1-4).

(5) Many other signs are listed in Scripture such as: general lying, men having seared consciences, forbidding to marry, and commanding to abstain from meats (1 Tim. 4:1-8), perilous or hard times, for men shall be lovers of themselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent (unrestraining in their passions and appetites, especially the sexual appetite, lewd), fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God, having a form of godliness but denying the power thereof, lustful, creeping into houses and leading captive silly women laden with sins and led away with divers lusts, ever learning and never able to come to the knowledge of the truth, corrupt in mind, reprobate concerning the truth, destitute of the faith, rejecting sound doctrine, heaping to themselves teachers that have itching ears, and turning away from the truth to fables (2 Tim. 3:1-8; 4:1-4).

(6) Increased labor troubles (Jas. 5:1-8).

(7) Scoffers mocking the doctrine of the coming of the Lord (2 Pet. 3:1-4). Anyone living today can see by all these signs and many others of Lesson Thirty-nine under “110 Prophetic Future Wonders” that we are living in the last days just before the second coming of Jesus Christ. All the other signs in all the above points will be fulfilled after the rapture.

(8) The second gathering of Israel. The first regathering of Israel was after the Babylonian captivity, as recorded in the books of Ezra and Nehemiah.

The nation was again scattered in 70 a.d. (Lk. 21:20-24). The prophet Isaiah spoke of the regathering "the second time" (Isa. 11:11-12; 14:1; 27:12; 43:5; 60:9; 66:20); and many other prophets predicted that Israel would be gathered again (Jer. 30:10; 31:8; 32:37; 33:7; 46:27; 50:4; Ezek. 16:53; 20:33-40; 34:11; 36:24; 37:11-19; 39:25; Hos. 2:14; 3:5; Amos 9:13; Mic. 4:6; 5:7; 7:11; Zeph. 2:6; 3:18; 10:6-9; Mal. 3:18; Mt. 24:31). This second regathering has been taking place since 1948 when Israel became a nation again. It will continue in fulfillment only in part, until the second advent of Christ; and then all Israel will be gathered from all lands to make an eternal nation under their Messiah. Angels will bring about the final regathering of Israel (Mt. 24:31).

This is really the first and actually the greatest sign of the soon coming of Jesus that we can be definitely clear about. There are many general signs, of course, as we have listed above. However, there are those who could argue that we have had wars, rumors of wars, earthquakes, famines, pestilences, persecutions, offenses, betrayals, false prophets, false Christs, iniquity abounding, love waxing cold, and others of the above listed signs, as experiences in all past generations. Therefore, these alone might be questioned by some as being definite signs of a soon return of Christ. On the other hand, the regathering of Israel cannot be disputed as a sign of His soon return to reign on the Earth.

III. "And of the end of the age?"

This end of the age is the same "end" mentioned in Mt. 13:37-42, 49-50; 22:13; 24:3; 25:31-46. Both the end of the age and the literal advent of Christ to the Earth were familiar to the disciples, but they knew nothing of the rapture of the Church at that time. Therefore, they could not have asked about signs of the rapture of the Church, nor would Christ have given them an answer to a different question from the one they had asked about. This third question as to what would take place at the end of the age is fully answered in Mt. 24:27–25:46; Mk. 13:24-37; Lk. 21:25-33.

After answering the second question concerning the signs of His coming to the Earth (Mt. 24:4-26), Christ then explains the manner of His coming (Mt. 24:27) and what will take place when He comes (Mt. 24:28-46). *The events that will take place at His literal coming to the Earth are as follows:*

1. The eagles will be gathered to the carcasses of men slain at the Battle of Armageddon (Mt. 24:28; Lk. 17:34-37; Rev. 19:17, 21; Ezek. 39:17-21. Compare Job 39:27-30).

2. The sun shall be darkened (Mt. 24:29).

3. The moon shall not give her light (Mt. 24:29).

4. The stars shall Fall from Heaven (Mt. 24:29). This refers to a great meteoric shower, and not to the Fall of planets.

5. The powers of the Heaven shall be shaken (Mt. 24:29).

6. Then shall appear the sign of the Son of man in Heaven (Mt. 24:30).

7. Then shall all the tribes of the Earth mourn (Mt. 24:30).

8. Then they shall see the Son of man coming in the clouds of Heaven with power and great glory (Mt. 24:30; 2 Thess. 1:7; Jude 14).

9. Then He shall send His angels with a great sound of a trumpet to gather His elect from the four quarters of the Earth (Mt. 24:31; Isa. 11:10-15).

10. The ungodly will be destroyed (Mt. 24:32-42; 2 Thess. 1:7; Jude 14).

11. Unfaithful servants will be judged and punished in eternal Hell (Mt. 24:43-51; 25:14-30; Mt. 13:30, 40-43).

12. The nations will be judged (Mt. 25:31-46).

Thus, we see that the Lord fully answered in Mt. 24:27–25:46 the third question which concerns what will happen at the end of the age. Many other events that will take place at the end of this age are listed in Lesson Thirty-nine, Points 69-99, under “110 Prophetic Wonders from 1949 into Eternity.”

IV. Prophetic Date-Setting (Mt. 24:36–25:46)

It is definitely stated and illustrated in these verses that no man will know the day or the hour of the second coming of Christ to the Earth. All that we may know is “the times and seasons” which prove the nearness of the second advent

(1 Thess. 5:1-3). To keep His disciples from speculating as to the day and hour of His coming, Christ gives a comparison showing a similarity between the days of Noah and the days just before His coming and states that men before the flood "knew not until the flood came and took them all away; so shall also the coming of the Son of man be" (Mt. 24:37-39; 1 Thess. 5:1-3; Jude 14. See also the parables below which discourage all date-setting).

Certain religious cults spend much time in setting definite dates for the second coming of Jesus Christ, as well as for the rapture of the Church and other events in prophecy. These dates are all based upon the fallacy that a day in prophecy means a year and a year means a day. Certain statements of so many days in Scripture are interpreted to mean that same number of years. This has led some to predict the second advent at different dates that are now in the past.

One date was set by William Miller on October 22, 1843. He based his prediction on the 2,300 days of Dan. 8:13, "unto two thousand and three hundred days; then shall the sanctuary be cleansed." On this date his followers put on special ascension robes to be caught up to meet the Lord in the air. Nothing happened on this day, but instead of giving up the idea, Miller explained that he had miscalculated by a year and once more fixed the date on October 22, 1844. On the second date the excitement was greater than the year before. One Advent message read, "There is no possibility of a mistake this time." But the second date passed and the results were pathetic. Many of the adherents drifted into other cults and others went into infidelity altogether. Those that were left tried to explain. Elder White even set the date up another year and still Christ did not come.

If all the followers of Miller had been as honest as he was, the whole thing would have soon died out, but Mrs. Ellen G. White, who, until her recent death, became the leader and prophetess of the sect, proclaimed that the mistake this time was in not understanding the difference between the earthly and heavenly sanctuaries. They had taught that Christ was coming to cleanse the earthly sanctuary, but since He did not come they contended that Dan. 8:12 must refer to the heavenly sanctuary. Mrs. White said that God "was in the proclamation of 1843 and His hand hid a mistake in some of the figures." This would look as if God made a blunder as well as Miller, but it was satisfactorily explained to the faithful. Christ is supposed to have entered the heavenly sanctuary to examine the sins of the people to decide who would be worthy of a part in the first resurrection.

In 1849 Mrs. White said she saw the exact hour Christ would come and that His work in the heavenly sanctuary in examining sins was “nearly finished.” However, it was later revealed that He would continue to be there until the beginning of the seventh thousand years from Adam (Page 359 of Bible Readings for the Home). According to this theory, Christ came before Adventism was ever started as proven in Lesson Seventeen, Point II, 5, which shows we are already over 143 years in the seventh thousand years since Adam. Christ is supposed to have entered the heavenly sanctuary in 1844, but the Bible says he entered there over 1,900 years ago (Heb. 8:1-2; Acts 1:11; 2:35; Rom. 8:34; Eph. 1:19-23; Col. 3:1; Heb. 1:3; 12:2; 1 Pet. 3:22; Rev. 3:21).

William Miller himself later wrote in the Advent Message, Pages 410-412, “We expected the second coming of Christ at the time and now to contend that we were not mistaken is dishonest. I have no confidence in any of the new theories that grew out of the movement.”

On Page 232 of *Bible Readings for the Home Adventists* tell us that the 2,300 days of Dan. 8:14 are 2,300 years from 457 b.c. through 1844 a.d. at which time Christ entered the heavenly sanctuary to examine the sins of the people. On Page 223 of the same book they explain the 1,260 days of Rev. 11:1-3; 12:6 to be 1,260 years from 538 a.d. to 1798 a.d. at which time the Catholic Church had dominion over the Roman Empire. We have already seen in our studies of Daniel and Revelation that the 1,260 days are literal days and not years and that they have to do with the Tribulation period of the future when the Antichrist reigns (Rev. 11:1-3; 12:6, 14; 13:5; Dan. 12:7). We have seen that the beast of Revelation is a man (Rev. 13:18) and not the Catholic Church. We have also seen that the beast will be destroyed at the second coming of Christ (Rev. 19:11-21; Dan. 7:11; 2 Thess. 2:7, 8).

The vision of Dan. 8 was to be fulfilled mainly at the time of the end. (Dan. 8:17, 23-26). The old Grecian Empire was not formed by 457 b.c. much less were the four kingdoms out of it. The little horn was to come out of one of four kingdoms “in the latter time of their kingdom,” hence, it is entirely wrong to start the 2,300 days in 457 b.c., even if it could be proven that they were 2,300 years instead of days, as it plainly reads. The four divisions of Greece did not come into existence until about 323-301 b.c. and then “in the latter time of their kingdom” the little horn was to come and fulfill the 2,300 days, so they could not possibly have started in 457 b.c. The little horn has not yet come, as we have proven in Lesson Thirty-nine, so the 2,300 days are yet future.

Adventists themselves teach that the little horn is the papacy that began in 476 a.d. and since Daniel predicted that the little horn would fulfill the 2,300 days, It would have been impossible for the 2,300 days to start in 457 b.c. if the little horn came in 476 a.d. The truth is that the 2,300 days are literally 2,300 evenings and mornings, or 1,150 evenings and 1,150 mornings, referring to the morning and evening sacrifices in the Jewish temple at Jerusalem. Therefore, the 2,300 days are only three years, two months and ten days, providing a 360-day year is used. This is clear from the fact that it plainly states that the prophecy is concerning "the evening and the morning" (Dan. 8:26) and "the daily sacrifice" (Dan. 8:11-13), which was offered every morning and evening (Num. 28:3-4; 1 Chron. 16:40). The 2,300 days, therefore, refer to 2,300 evening and morning sacrifices that will be done away in the future Jewish temple by the Antichrist when he breaks his seven-years covenant with the new nation of Israel, and sets himself in their temple showing himself that he is God (Dan. 9:27; Mt. 24:15-31; 2 Thess. 2:1-8; Rev. 13:1-18). The end of these three years, two months, and ten days falls short 110 days of the 1,260 days of the great tribulation of the last half of Daniel's Seventieth Week. This fact is in perfect harmony with the prophecy that Antichrist loses control of Jerusalem in the last days of this period while he is leading his armies in war against the countries of the north, fulfilling Dan. 11:44. When Antichrist conquers the countries of the north and the east and comes back into the land of Palestine, he finds that he must retake Jerusalem from the Jews. The Jews must have come out of hiding in Edom and Moab, as we shall see in Lesson Forty-five, and they evidently get possession of the city again before Antichrist comes down from the north, fulfilling Ezek. 38; 39. They no doubt cleanse the earthly temple of the beast worship during the 110 days referred to above. Antichrist conquers half of Jerusalem before Christ suddenly appears to defeat the nations of the world and set up His kingdom (Zech. 14:1-21; Rev. 19:11-21).

This above-mentioned account is a little different from that of most scholars who teach that the 2,300 days, or evenings and mornings, were fulfilled when Antiochus Epiphanes did away with Jewish sacrifices in the temple in the days of the Maccabees about 165 b.c., but there is no authority for this conclusion. The Antichrist only is referred to in Dan. 8, as is clearly interpreted in verses 20-25, where no foreshadow of the future Syrian king is referred to at all. There is no statement in Scripture that says that Antichrist will personally set himself in the temple for the whole 1,260 days, or that his worship will be carried on in the temple all this time. In Daniel 9:27; 12:7 and Rev. 11:1-2 it seems that Gentiles control Jerusalem and that the temple is desolate the whole 1,260 days, but these

passages simply prove that full and permanent Gentile dominion will not cease until the Antichrist is destroyed at Armageddon. During the 110 days the beast worship could be cleansed from the temple and the siege of Jerusalem by the Antichrist could take place. It is definite from Zech. 14 that Antichrist does gather the nations against Jerusalem to take it from the Jews and this would not be necessary if he were in control of the city at the time. Then too, in Zech. 14:14 we read of Judah fighting at Jerusalem for their city thus proving that they are in the city and the Antichrist armies are on the outside. It could be that it takes Antichrist the 110 days to take half of the city before Christ comes at the end of the 1,260 days. The siege of Jerusalem is pictured in Zech. 12:1–13:1 as being long enough to bring Judah to repentance. This passage speaks of the Jews fighting like David of old for their beloved city and at the end of the siege that they will be saved and delivered from the Gentiles. The time of the fulfillment of Dan. 8 is clear as being in the last days, even if every detail as to the order of fulfillment is not stated.

Pastor Russel was another man who definitely set dates for the coming of the Lord and the Millennium. According to him the Millennium began in 1872 a.d. and “the times of the Gentiles” ended in 1914. Michael Baxter was another date-setter of prophetic events. According to him the seals, trumpets, and vials of Revelation were fulfilled from 1907 to 1931 a.d. This prophetic date-setting practice has been followed by many Bible students who have all been proven to be wrong, so it is time for men to wake up and use better judgment than to set any definite date for any particular event.

Setting dates by any person is unscriptural. No man can know when any of the above-mentioned events will take place until the Antichrist comes and makes the seven-years covenant with the new nation of Israel. Then, and then only can we know the course of events according to time. Thus, when Antichrist comes all men will know that it will be only seven years until the second advent. They can then know that the events of Rev. 6-19 will be fulfilled in consecutive order from the beginning to the end of Daniel’s Seventieth Week, which will end with the second advent of Christ and the beginning of the Millennium.

V. Rapture or Destruction—Which? (Mt. 24:40-42)

These verses are some of the ones most misunderstood in Scripture to many people because they interpret them in connection with the rapture instead of the second advent. It is quite clear from the context that the rapture is not referred to

at all in Mt. 24-25. Therefore, regardless of how much these verses sound like the rapture of the Church, they could not refer to that event. They refer to the literal coming of Christ to destroy the ungodly similar to the flood as is made clear by the use of the word "then." "Then [at the coming of Christ with the saints to end wickedness as did the flood] shall two be in the field; the one shall be taken and the other left . . . Watch therefore; for ye know not what hour your Lord doth come."

Why should we take these verses out of their proper setting which is at the coming of Christ with the saints, and make them refer to the coming of Christ for the saints? Why do we have to use this passage to prove that there will be a rapture or that some will be raptured from different parts of the Earth and some will be left? There are plenty of Scriptures to prove a rapture of some from the world besides this one, as has been proven in the previous lesson. Therefore, why should we base a doctrine upon a passage that does not concern the subject? If then, these verses refer to the literal coming of Christ, what do they mean? Where are these persons who will be taken? These questions are fully answered in the following passages which show that these verses refer to the destruction of some and the preservation of others at the Battle of Armageddon.

In Lk. 17:34-37 we have a parallel passage to Mt. 24:40-42 which further proves that both refer to the coming of Christ to the Earth, and not to the rapture. The verses in Luke are the conclusion of a discourse concerning "the day when the Son of man is revealed" when two shall be here, and two there, the one shall be taken and the other left. This was a new teaching to the disciples, and they asked, "Where, Lord?" that is, they wanted to know where they were to be taken. The answer was, "Wheresoever the body is, thither will the eagles be gathered together." These statements in both Matthew and Luke are fulfilled at the coming of Christ to the Earth, and not at the rapture of the Church. The Greek for "body" is soma, meaning "a corpse." The Greek for "carcass" is ptoma, meaning "a body fallen in death, a dead carcass." Both Matthew and Luke use the same Greek word for "eagles," aetoi, meaning "the natural birds of the heavens" (Rev. 4:7; 12:14). Thus if the passages were dealing with the rapture we would have Christ pictured as a dead carcass or corpse and the saints pictured as living beings caught up to a dead carcass. This is beyond human conception, for neither Christ nor the saints are pictured in such a manner in the Bible.

Matthew 24:40-42 refers to the Battle of Armageddon when the angel will stand in the sun crying for the fowls to be gathered to eat the carcasses of men who

have been slain by Christ and His armies at His coming, and who have previously been gathered to the battle, one from here and one from there (Rev. 19:17-21; Ezek. 39:17-21). This picture of the eagles being gathered to eat the slain on the battlefield was a familiar one to the disciples. It is clearly described in Job 39:27-30. This mobilization of the hosts at Armageddon where they will meet death and make the supper for the fowls and beasts is pictured in Ezek. 38; 39; Joel 3; Zech. 14; Rev. 16:13-16; 19:11-21. After this battle the carcasses of the hosts will lie all over the mountains of Palestine (Ezek. 38:16; 39:2-5, 17-21), making a great feast as described in the above passages, "For wheresoever the carcass is there will the eagles be gathered together."

This destruction is compared to the destruction at the time of the flood. Even as the flood came and "took them all away" (destroyed them, Lk. 17:27), so shall also the coming of the Son of man take some away and leave others to enter the Millennium (Zech. 14:16-21; 2 Thess. 1:7-10; Jude 14). After stating that this destruction is to be like the flood, Jesus again emphasized the fact that no man would know the day nor the hour of His coming and warned all men at the end of the age to "watch."

VI. The Parables of Mt. 24–25

In Lesson Thirty-one we have studied the main parables of the kingdom except those in Mt. 24–25, which are dealt with as follows:

1. The Parable of the Fig Tree (Mt. 24:32-33)

This parable is commonly interpreted as applying to the Jewish nation and its restoration, but this could not be the truth illustrated by this parable. The restoration of Israel was not inquired of by the disciples, and therefore, could not be the subject Jesus intended to illustrate by the fig tree parable.

This is just a simple illustration of the nearness of Christ's second advent, which is the subject of Mt. 24-25. "Now learn a parable [illustration] of the fig tree [Luke adds "and all the trees" 21:29], when his branch is yet tender and putteth forth leaves ye know [what?] that summer is nigh: so likewise ye, when ye shall see all these things [the above signs of Christ's coming of Mt. 24:4-26], know that it [the second advent, not the restoration of Israel] is near, even at the doors" (Mt. 24:32-33). What could be clearer? We do not have to use this parable for the basis of the doctrine of the restoration of Israel, for there are many plain

passages that cover that doctrine satisfactorily. Then too, that all of Mt. 24:4-26 is fulfilled in one generation is further evident from this parable of the fig tree, for no tree puts forth leaves throughout the season.

In Mt. 24:34-35 we have the infallibility of the above truths stated. Heaven and Earth shall be changed, but these truths shall not be changed (Lk. 16:16; Heb. 1:10-12). The Greek word for "pass away" in this passage means "pass from one state to another" and not "cessation of existence," as proven in 2 Cor. 5:17 and other passages. The Heaven and the Earth will never be annihilated, as we shall see in Lesson Fifty.

2. The Parable of the Good Man of the House (Mt. 24:43-44)

Jesus here illustrates the need for readiness in view of His return to the Earth at an unpredictable time, so that each individual will escape the "sudden destruction" that will overtake those who are not ready. Again, he emphasizes the fact that no man will know the day or the hour. The purpose of not revealing the day or the hour is to keep the disciples ready all the time to meet the Lord when He comes.

3. The Parable of Faithful and Evil Servants (Mt. 24:45-51)

This parable begins by the words "Who then," that is, in view of the suddenness of Christ's coming at a time unexpected, who will not be faithful in the things that have been committed to him during the absence of the Lord? This parable illustrates faithfulness in view of the coming of Christ to the Earth to judge everyone according to the deeds done in the body. This judgment is the same as the judgment of the nations of Mt. 25:31-46. It is not the same as the judgment of the saints before the return of Christ.

4. The Parable of the Ten Virgins (Mt. 25:1-13)

From the statements above on Mt. 24-25 it can be seen that the events occur in consecutive order and are connected to each other by such words as "then," "for then," etc. The order of events can easily be traced by these connecting words. The first connecting word is in Mt. 24:9. The statement in Mt. 24:7-8 tells of "the beginning of sorrows," such as wars, famines, pestilences, and earthquakes. "Then shall they deliver you up . . . And then shall many be offended" (Mt. 24:9-10). The next definite time-point is in Mt. 24:15, "When ye therefore shall see the abomination of desolation [Antichrist sitting in the temple of God in the

middle of Daniel's Seventieth Week] . . . Then let them which be in Judea flee into the mountains . . . [Mt. 24:16-20]: For then shall be great tribulation . . . [Mt. 24:21-22]. Then if any man shall say unto you, Lo, here is Christ, or there . . . [Mt. 24:23-28]. Immediately, after the Tribulation of those days [from the abomination on to the second coming of Christ himself] shall the sun be darkened . . . And then shall appear the sign of the Son of man in heaven" (Mt. 24:29-31). The next connecting word is in Mt. 24:40, "Then [at the coming of the Son of man] two shall be in the field, the one shall be taken, and the other be left." Following this truth, there are two parables which are connected to the second coming of Christ in that they illustrate readiness and faithfulness in view of His coming (Mt. 24:43-51).

The chapter heading of Mt. 25 should be forgotten as we continue the exposition of Mt. 24-25. The first word in Mt. 25 is the first word of the parable of the ten virgins. It is another connecting word "then," which connects the parable to the coming of the Son of man "immediately after the Tribulation" as explained above. It is clear to begin with that the parable of the ten virgins illustrates truth connected with the literal coming of Christ to the Earth. It can be seen that any connection with the rapture of the Church is out of harmony with the truth that is intended to be illustrated by the parable. This parable is a continuation of the answer concerning "the end of the age" and should be understood in that light. This fact alone will prove that it has a different setting from that which is commonly understood. It will culminate the many unscriptural and fanciful interpretations that are based upon the details of the illustration.

"Then [at the literal coming of Christ to the Earth with the saints] shall the kingdom of heaven be likened unto ten virgins." This is an illustration concerning the kingdom of Heaven, not the Church. The whole truth illustrated is plainly stated in Mt. 25:13, "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Since this is the truth Jesus is illustrating by this story of a particular oriental wedding ceremony, then there is no other point definitely illustrated by Him here in this parable. A parable, as seen in Lesson Thirty-one, is simply an illustration of some truth and the details are not to be stressed unduly. They are necessary only to make a complete story so that a truth can be illustrated. Thus it is important that no hidden meanings are given to details of a parable.

False Theories Refuted

It is almost universally believed that oil in the parable symbolizes the Holy Spirit and that the virgins symbolize different classes of Christians. Some insist that the wise are those who have received the baptism in the Holy Spirit and that the foolish have not. Thus, it is implied that both the foolish and wise have salvation (lamps), but only the wise have the Holy Spirit (oil). Others go further and insist that only those who have the baptism in the Holy Spirit will be caught up in the rapture, and that Christians in general who have not had that experience will be left here to go through the Tribulation. Still others say that a person is not saved unless they have the baptism in the Spirit.

Many preach these errors as an incentive for seeking the experience of baptism in the Spirit, but regardless of the ultimate aim of such message, it may be stated here that in the light of other plain Scriptures the doctrines are erroneous. This type of teaching illustrates the errors men get into by basing doctrines upon the details of parables without having plain Bible passages to support them in such teaching. This teaching arbitrarily condemns many earnest-hearted and devout Christians who have not yet received light on the baptism in the Holy Spirit as taught by this school. It also suggests that others who have had the light on the subject are not living clean lives because they have not received the baptism in the Spirit. It automatically sets up a standard of cleansing other than the established blood-washed way, and ultimately advances qualifications for the rapture of the Church and entrance into the body of Christ which are not taught in plain passages of Scripture.

These interpretations break down at every point when they are considered in the light of the details of the parable as well as in the light of other plain Scriptures. The lamps cannot symbolize salvation, profession, or anything of that nature, as is clear by the usage of the word throughout the Bible. The word “lamp” is used as a symbol of the Word of God and the Holy Spirit, but never of salvation or of the body of man (Exod. 27:20; 1 Sam. 3:3; Ps. 119:105; Rev. 4:5; 8:10). The word “oil” has no more reference to the Spirit here than it does in Gen. 28:18; Prov. 5:3; Jer. 41:8; Hos. 12:1; Mic. 6:7; Lk. 7:46; 16:6; etc. For the biblical usage of the word “foolish” see Mt. 7:24-29; Lk. 12:16-22.

How could people who are both saved and baptized in the Spirit, be in such lethargy as were these ten virgins, both wise and foolish? The Lord says to such, “I will spue thee out of my mouth” (Rev. 3:16; Rom. 13:11; 1 Cor. 15:34; Eph. 5:14). Let it be noticed further, that at the time of the rapture people will have no time to rise and trim their lamps (so-called salvation) as did all these virgins, for

the rapture is to take place “in the twinkling of an eye” (1 Cor. 15:51-58). If anyone after the rapture became sufficiently worthy to receive the oil (so-called Spirit) would Christ be likely to say to him, “I know you not,” as was said to the foolish virgins by this particular bridegroom? Thus, it is evident that an attempt at a detailed meaning of this simple illustration of watchfulness to the people in the kingdom of Heaven at the “end of the age” when Christ comes to set up His kingdom is out of harmony with the purpose of the parable and sound doctrines of the Bible.

Description of an Oriental Wedding

In almost any book on Bible lands, their manners and customs, might be found just such a description of an oriental wedding ceremony as given in this parable by Jesus. The bride was always accompanied by a certain number of virgins (in this case there were ten) to meet the bridegroom. The bridegroom and his friends went, usually by night, to bring the bride and her attendants to the home of the bridegroom. All along the route that the bridegroom and his friends took to get the bride, there would be crowds on the housetops or balconies who would take up the peculiar cry of wedding joy that told those further along that the pageant had started. The cry would give warning to those who were waiting with the bride that it was time to arise and light up the way of approach, and welcome the bridegroom with honor. Before the bridegroom started he received his friends who sometimes were late, and after that speeches of congratulations were made, and other honors were bestowed upon him and his family. Therefore it was often near midnight before the bridegroom started for the bride.

Meanwhile, as the night wore on, and the duties of robing the bride and completing the house decorations, a period of relaxing and drowsy waiting set in and many would be overcome with sleep, as in the story Jesus gave. This period of drowsiness would be broken by the cries of the wedding procession of the bridegroom, and those in the home of the bride would rise and light candles or trim their lamps which had been burning all this time. In the case that Jesus mentions the lamps had been burning and five of them were getting so low that the virgins could not carry out their part of the wedding procession back to the home of the bridegroom, because they had to go first and get more oil. While they were gone to purchase more oil, the procession went on to the marriage place and the door was shut and locked for fear of robbers who might cause an interruption, rob and carry off jewelry, costly garments, or even the bride herself and hold her for ransom. The tardy virgins, who were anxious to join the

concluding festivities of the wedding, finally came crying, “Lord, Lord, open to us,” could not, of course, be admitted, nor was their cry recognized by the bridegroom.

Jesus uses this story to illustrate watchfulness by those living in the kingdom of Heaven at His coming to the Earth to set up His Kingdom. He warns people at the end of the age to be more watchful than these ten virgins, lest some of them should fail to be ready when He comes.

Thus we see that this parable is just as understandable as any other one in the Bible if we consider the details of the illustration as necessary only to make the story complete enough to illustrate the point that is being illustrated.

5. The Parable of the Talents (Mt. 25:14-30)

This is the last parable of Mt. 24-25 and it illustrates another truth concerning the kingdom of Heaven (not the Church), as do all the above parables we have already considered. This parable is connected with the parable of the ten virgins and the literal coming of Christ as is clear. After warning people in the kingdom of Heaven at His return to Earth to “watch” for they would not know the hour of His return, Christ gives this parable illustrating diligence in view of the hour of His coming. In other words, He explains the necessity of watching and being ready for the day of His appearing, at which time He is to judge His servants as to their faithfulness during His absence from the Earth. This parable is not misunderstood as much as that of the virgins, so we need only to consider it briefly.

Just as the man in this story went into a far country and trusted his servants with his goods until he returned, so the Lord taught that He was going to Heaven for a period and then return to test His servants as to their faithfulness while He was away. Just as this man returned and judged his servants as to their faithfulness, so the Lord will come again at an unexpected time to judge His servants. The ones that prove faithful will enter into greater responsibilities, but the ones who fail will be cast into Hell fire. This is the same judgment as the judgment of the nations dealt with below.

We can sum up the central truths illustrated by the five parables in Mt. 24–25 as follows: the parable of the fig tree illustrates the nearness of Christ’s second advent, the parable of the good man of the house illustrates readiness, the

parable of the servants illustrates faithfulness, the parable of the ten virgins illustrates watchfulness, and the parable of the talents illustrates diligence in view of the second advent of Christ.

VII. The Judgment of the Nations (Mt. 25:31-46)

The judgment of the nations ends the Age of Grace and begins the Millennium. This description of judgment at the end of this age was the last part of the answer to the third question of the disciples "and of the end of the age?" This description of judgment tells us what Christ will do when He comes to Earth to set up His kingdom. For a complete study of this judgment see Lesson Thirty-eight.

This judgment will end man's sixth probationary period and will end man's sinful rule on the Earth. Jesus Christ in person, along with the resurrected saints of all ages, will reign on Earth for a thousand years to put all enemies under His feet and re-establish the universal kingdom of God. When the kingdom of God is fully established Christ will reign forever, as we shall see in future lessons. This judgment will determine who is worthy of entrance into the kingdom of Heaven and who will be executed and cut off from entrance into the kingdom. Daniel 12:12 will then be fullfilled, "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days, which is the actual day of the proclamation of the kingdom. This is seventy-five days after the Battle of Armageddon, as we have explained in Lesson Thirty-nine. During this time the nations will be gathered and judged, the Jews will be regathered and settled in the land of promise, and all necessary preliminary arrangements for the kingdom will be made.

Thus Jesus answers the three questions asked Him by the disciples concerning the destruction of Jerusalem in 70 a.d., concerning signs of His second advent, and concerning what will take place when He comes to the Earth at the end of this age. This prophecy of Mt. 24-25 is the greatest one in the New Testament outside the book of Revelation.

Questions on Lesson Forty-four

1. Give a brief exposition of Mt. 24–25.
2. What three questions does Jesus answer in these two chapters?

3. When was the prophecy concerning the destruction of Jerusalem fulfilled?
4. Does the coming of the Lord of Mt. 24–25 refer to the rapture? Why?
5. Did the disciples at this time know anything of the rapture? Prove.
6. Give a list of the signs of Christ's coming to the Earth as given by Matthew.
7. Does Matthew give all the signs of Christ's coming that are mentioned in Scripture?
8. Prove that Israel is the class of people primarily dealt with in Mt. 24–25.
9. Prove that all the signs in Mt. 24–25 will be fulfilled in one generation.
10. Which generation will be the one in which all these prophecies will be fulfilled?
11. Give some signs outside of Mt. 24–25 of events that are now taking place that indicate we are in the last days just before the second coming of Christ.
12. Give some other signs outside of Mt. 24–25 of the coming of Jesus Christ.
13. How many definite signs have we dealt with in all Scripture that prove we are now near the end of the present age and near the second coming of Christ?
14. State briefly all the main events that will end the Age of Grace.
15. Is date-setting concerning latter-day events scriptural?
16. Can we know "the times and seasons" of certain events? Prove.
17. What two well-known cults have made many mistakes in date-setting?
18. Is it scriptural for men to make days mean years and years mean days in prophecy?
19. Prove that we are already in the seventh thousand years from Adam.
20. Disprove the 2,300-year theory of the Adventists.
21. What is really meant by the 2,300 days of Dan. 8:14? When will such prophecy be fulfilled?
22. Explain fully Mt. 24:40-42 and when this passage will be fulfilled.
23. Discuss the parable of the fig tree.
24. Explain Mt. 24:34-35 and what it refers to.
25. Discuss the parable of the good man of the house.
26. Discuss the parable of the faithful and evil servants.
27. Discuss the parable of the ten virgins and what it refers to.
28. Prove the consecutive order of Mt. 24–25.
29. Explain and then refute the errors based upon the parable of the ten virgins.
30. Give a description of an oriental wedding.
31. What point was Jesus illustrating by the parable of the ten virgins?
32. To what time does this parable apply? Prove.

33. Discuss the parable of the talents.
34. Give the truths illustrated by the five parables in Mt. 24–25.
35. Discuss Mt. 25:31-46 and give the time when it will be fulfilled.

Supplement Twenty-two

For Lessons Forty-three and Forty-four

In former supplements we have repeatedly shown that it is not the will of God for any of His children to submit to sin, bad habits, sickness, poverty, and failure of any kind since Christ died to deliver men from these things. However, many modern church members argue that it is the will of God for His children to suffer these afflictions. In fact, some claim that a person cannot ultimately be saved unless they undergo these sufferings. Many preachers continually declare to their congregation that such is the will of God. They are told that this kind of experience must be the will of God in order to keep them saved and to train them in Christian graces.

Of What Christian Sufferings Consist

Reasons varied among preachers attempting to prove their contention that the sufferings mentioned above must be the will of God; otherwise, He would not have allowed them. One preacher writes, “Our trials are not accidents which have come into our lives, neither are they calamities which will ruin us. Our trials are our opportunities from which we learn many lessons which better prepare us for the service of God . . . No Christian is exempt from trials.”

This teaching is all right if applied to ordinary tests of faith, persecutions, suffering injustices for the cause of Christ, or because of living in a fallen world where ungodly men cause the godly to suffer in the course of life. But if this teaching is used to suggest that Christians must suffer sin, sickness, and pain as being the will of God, that they must live in poverty in order to keep their salvation, or suffer failure in business, then such an argument is completely wrong.

The above-mentioned preacher offers proof that Christians must suffer sicknesses and other afflictions because Abraham was tested to offer up Isaac (Gen. 22), Joseph was tested when he was put in prison for no personal wrongdoings (Gen. 39-41), and Paul suffered beatings, buffeting, dangers, perils, slander, distresses, hungers, nakedness, stonings, imprisonments, and shipwrecks. As we have said before, if preachers would limit their doctrine to

these kinds of sufferings and trials and would not include sickness, sin, and failure in life, which Christ died to deliver us from here and now, there would be some truth to their doctrine of suffering for Christians. Naturally, God did test Abraham to see if he would withhold Isaac from Him and there is no doubt that God will test every Christian in this respect to learn whether he will submit to Him completely or not. It is true that Joseph suffered wrongfully, but this does not mean that every Christian will go to jail sometime in his life. This does not mean that God sent Joseph to jail in order to teach him some lessons. God did not send Joseph to jail at all. Wicked men caused this, but since it happened God used it as a means of exalting Joseph. He could and would have exalted him otherwise if he had never seen a jail. It is also true that Paul suffered because of wicked men seeking to eradicate the gospel, but this does not mean that God sent every trial upon Paul. God was not responsible for one stone thrown at Paul, nor for one stripe laid upon him. He did not directly send or will for such to happen to Paul. God knew that the first pioneers of Christianity would suffer and He selected Paul because he had qualities that would go through any kind of suffering for the sake of the gospel and still remain true to God.

God Does Not Send Sufferings

God uses all trials of men to teach them lessons and He can turn their trials into great blessings to them and to others, but this does not mean that God sends the trials just to teach them these lessons or to make them a blessing by such sufferings. If my son gets into trouble by committing sin or by being wrongfully accused, it is my duty to come to his rescue and help him out of his trouble. Whether or not he has sinned or is to blame is irrelevant. It is still my duty to teach him certain lessons and help him to be a better man by helping him out of his trouble. Without tribulations some of the lessons might not have been learned, but it is foolish to teach that I was responsible for getting him into these troubles just to teach him these lessons. That would be unjust and ungodly and unlike a true parent to do so. So it is with God. He is never guilty of causing any one of His children to get in jail, to be stoned, beaten with rods, shipwrecked, defamed, hungry, thirsty, naked, sick, poverty stricken, or suffer failure of any kind just to teach him certain lessons. The lesson we must learn from Scripture is that God is not the direct cause of such suffering and He will stand by men and help them out of their troubles, regardless of how they got there. Or, as in the case of Stephen, James, and others, that He will take them to eternal glory should they suffer death for the cause of Christ in the Earth.

We Must Use Common Sense

There are certain sufferings among Christians that are needless and there are certain sufferings that all will go through for the gospel. There are also certain sufferings that some will go through for the sake of the gospel that others will never have to go through for Christ and for their faith. There are certain sufferings that men in some countries and in certain periods will have to endure that men in other countries, even in the same periods, will not suffer. For example, the early Christians lead to go through persecutions in many periods before Christianity was accepted. Today in America, Christians do not have to suffer for the gospel like the early believers did. In Russia and in some other lands where Christianity is rejected, people suffer certain persecutions that we in this country do not suf_er.

Therefore, God is not the cause of sufferings for Christians in any age, much less the sufferings in one land and not in another, or in one period and not in another. The sufferings in various lands and periods of time have depended upon whether wicked men were in control of the government and whether or not they intended to do away with Christianity. It can be seen that sufferings of this kind depend upon the circumstances in these various countries at different periods of time.

Christians Often Suffer Needlessly

There are certain sufferings that are needless for any Christian to go through in any land at any time. A Christian does not have to live in sin and suffer for his own wrongdoing at any time or place. If he does live in sin he is no longer a Christian, as we have seen in Lesson Thirty-five. If one has never been saved from his sins he has never been a Christian. A Christian does not have to suffer sickness for which Christ died to take away from him, as we have seen in Lesson Fourteen. He does not have to suffer failure in business if he lives in a land of equal opportunity between Christians and non-Christians, for he can have assurance that God will prosper him in his business. This is true because he has hundreds of promises that sinners do not have. He has God and His help that sinners do not have. He can know and practice the laws of prosperity as much as sinners and he has an advantage of God’s blessings upon his business that the sinners cannot claim. A Christian does not have to tolerate bad habits and be defeated in life when God’s Word promises that he can be delivered. Thus it is clear that needless sufferings are not the will of God and if any Christian goes through them it is because of his ignorance and failure to appropriate the benefits

of the promises of God.

Why Christians Suffer Needlessly

No Christian, as we have seen above, has to suffer sin, bad habits, sickness, or submit to poverty, failure in business, or in getting answers to prayers. If they do suffer these things, naturally there is a cause, but that cause is not God. It is because of their ignorance in not studying the Bible or otherwise failing to understand the truths of the gospel that they have read, because they have been taught wrong, because they refuse to accept the truth, because they do not have faith, because they do not get down to business in rebuking the devil, or because they tolerate these conditions in their own lives. They suffer needlessly if they fail to seek the truth and walk in it verbatim as they find it in the plain Word of God. God will honor any man who will honor Him. He will meet every man according to His faith. That is the law of divine operation. He will permit any man and every man to go without the benefits of the promises if he is careless and indifferent about them. One must not only know the truth mentally, but he must act upon it before it will make him free.

Truth Concerning Suffering Made Clear

To teach, therefore, that the sufferings and trials of Christians include the needless suffering mentioned above is to be entirely unscriptural. When the Bible states that all Christians must suffer, go through tribulation and undergo certain tests of their faith, this doesn’t mean that it is God’s will for them to suffer needlessly with the things that He has promised to deliver them from. Men can be examples to others and a comfort to others without going through needless sufferings. They can partake of God’s holiness, grace, and power and also of the sufferings of Christ without suffering sin, sickness and defeat. They can win more souls to Christ, witness better for Him, be better examples of the gospel, glorify God better, and demonstrate that they are more than conquerors through Christ by living free from sin, sickness, pain, poverty and failure, than they can by suffering defeat along these lines. They can better promote the progress of the gospel by enjoying its benefits than by living in constant defeat before men whom they seek to save.

Christians can be settled, established, and strengthened in the faith more by resisting needless sufferings than to give in to the devil and demons who seek to rob them of the benefits of their faith. They can be taught patience, obedience,

trust, and faith in God more by resisting the demons and temptations than by giving in to them and being defeated. We repeat, Christians do not have to live in sin, be sick, and be defeated in life in order to learn sympathy, love, and patience to help others. There will be plenty of opportunities for them to exercise faith, patience, sympathy, love, compassion, sincerity, grace, and the power of Christians without suffering needlessly the things which Jesus bore in His own body to deliver them from and over which God promises to give them victory.

Job's Experience No Excuse for Christians to Live in Defeat

Thousands of sick and defeated Christians are using Job and his sufferings as the divine pattern for all men to be content in sickness and calamity. They use him as an excuse to continue in defeat and unbelief. They oppose God's Word and contend that they must be in the will of God and special subjects of God's grace when in times of sickness, pain, or failure in business. They miss altogether the true teachings of the experience of Job. God never intended men to use the case of Job for any such purposes. God intended all men to see how He is glorified, not in sickness and calamity, but in deliverance from such.

When the inspired writer used Job as an example, it was not to encourage the belief that it is God's will for a person to remain sick or tolerate sin, sickness, and financial defeat as being sent by God. On the contrary, Job illustrates failure to receive from God those things which Christ died to deliver him from—things which God promised to keep us from, provided that certain conditions are met. Job was used as an example of patience and deliverance. In Jas. 5 the writer predicted labor troubles in the last days and how the rich men would have calamities strike them because of their oppression of the poor (Jas. 5:1-6). James next advised Christians to be patient in such times for the coming of the Lord draweth nigh (Jas. 5:7-9). He then stated that the prophets were examples of suffering affliction and of patience (Jas. 5:10). The suffering of the prophets was not that of sickness and disease as much as other sufferings, as can be seen in Heb. 11:4, 7, 19, 23-39. Not one example of sickness is given in all the list of sufferings in these passages. They were afflicted with wars and persecutions by the ungodly, but not with sickness. Job is the only example given concerning physical diseases among the prophets (Jas. 5:10-11). Naturally, God wants all men to be patient in sickness as well as in other troubles, but this is no excuse to accept sickness as the will of God or as being sent from Him. This is no excuse to make up our minds to remain sick and give in to the attacks of the devil. Such attacks should never be accepted as the work of God or as being sent from God.

The sufferings that Job endured where not sent by God. They were from the very devil himself. It is true that God permitted these things just like He will permit anyone today to be attacked by Satan. But God's permission is not the same as the attack of the devil. God will even permit one to commit suicide, but this is not God's will and He is not the cause of the suicide. God permits saints today to become sick and even die because they will not appropriate the benefits of the gospel and get healed (1 Cor. 11:29-30). In other words, Satan is free to attack people who will tolerate such and who will permit him to do so. His works are manifest in the bodies of many Christians simply because they do not know his devices and because they will not rebuke the devil and get the victory over him by the name of Jesus Christ. God has made provision whereby every believer can ward off such attacks, get healed immediately, stay healed and remain free from Satan and his works. But if men do not fight him and believe they are delivered from his works they will have to suffer. God longs to help them but He will not act contrary to His Word.

Job Teaches Many Lessons to Modern Saints

The following lessons can and should be learned by all modern believers. They should profit by the experience of Job and determine to intelligently act to defeat Satan in their lives and get deliverance according to their needs. *Note the following lessons from Job's experience:*

1. Satan is the author of sickness and disease (Job 2:7; Acts 10:38).

2. Satan causes calamities to come to men (Job 1:6-22; Rev. 12:9).

3. Satan is the accuser of the righteous (Job 1:6-12; 2:1-8; Rev. 12:10).

4. Satan is permitted to go only so far in testing God's people (Job 1:12; 2:6; 1 Cor. 10:12-13; 1 Pet. 5:8-9).

5. God does permit Satan to test His own people (Job 1:6-12; 2:1-8; Lk. 22:31-34; 1 Pet. 5:8-9).

6. Satan has access to God's throne (Job 1:6-12; 2:1-8; Rev. 12:10).

7. Satan has many helpers in disguise (Job 1:6-22; 2 Cor. 11:13-14; Rev. 12:7-12).

8. God will not utterly forsake the righteous in times of trial (Job 42:1-17; Ps. 34:6; 37:23-24; 2 Cor. 4:8-12; 6:5-10; Jas. 5:10-11).

9. God is the deliverer of His people in sickness and trouble (Job 42; Jas. 5:10-11; Acts 10:38; Jn. 10:10; 1 Cor. 10:12-13).

10. God always delivers those whom Satan is permitted to attack for the purpose of testing (Job 42; Jas. 5:10-11; Ps. 91:1-12; 103:1-4).

11. God uses troubles to purify and refine men just like any father would use any trouble his child got into to help him be a better man (Job 33:14-30).

12. God is not the cause of the trouble any more than a wise and righteous earthly parent would be, but since men are attacked by Satan He works it out to their best good if they will simply turn to Him for help and deliverance (Job 42; Ps. 34:6-19; 37:1-10; Heb. 11:6; Jas. 1:5-8).

13. God is not to be judged concerning His acts (Job 2:10; 1 Cor. 13:12-13).

14. Men must learn that cooperating with God is His method of deliverance (Job 33:14-30; Jas. 4:7; 1 Pet. 5:8-9; Acts 10:38; Jas. 5:10-16).

15. God is greater than all and can and will deliver from any power that afflicts His people (Job 42; Jn. 10:10; Acts 10:38; Lk. 13:14; Ps. 103:1-4).

16. Man is frail and helpless in himself to defeat Satan (Job 1:6-22; 2:1-10; Eph 6:10-18; 2 Cor. 10:4-7; Rev. 12:10-11; Jas. 4:7; 1 Pet. 5:8-9).

17. Man should depend upon God and have faith before he gets into trouble (Ps. 91; 2 Cor. 10:4-7; Eph. 6:10-18; Jas. 4:7; 1 Pet. 5:8-9).

18. Sickness is not always experienced because of some personal sin (Job 1:1-12; 2:1-10; Jn. 9:1-3; Jas. 5:14-16).

19. Man’s friends are always ready to criticize, find fault and wrongly interpret divine providence in time of sickness or calamity (Job 4:1–37:24).

20. Attacks of Satan are part of the destiny of the best Christians (Job 1:1-12; Eph. 6:10-18; Jn. 10:10; Jas. 4:7; 1 Pet. 5:8-9).

21. Men must learn patience and trust in God (Jas. 5:10-11; Rom. 5:1-11).

22. Men must learn to give thanks to God in trouble (Job 1:21; Phil. 4:6).

23. Men under trial generally accuse God falsely of being responsible for the trouble (Job 42:3).

24. Satan gets men to accuse God and blame Him for the devil's own works (Rev. 12:10).

25. It is God's purpose and will to test men through the attacks of Satan (1 Cor. 10:12-13).

26. God seeks to get glory by men remaining true to Him and by delivering them from the works of the devil (Jn. 10:10).

27. Under test it is only natural to defend one's self, as did Job (Job 42:1-6).

28. It does not pay to criticize those who are in trouble. God, and sometimes man, will make critics humble themselves before the ones they talked about (Job 42:7-9).

29. It does not pay to find fault with God (Job 42:1-6; Gal. 6:7-8).

30. Men must learn to trust God in sickness and calamity (Jas. 5:10-11).

31. God does not always reveal Himself the very moment we pray, but He will answer if men have faith (Job 40:1-6; 42:1-6; Lk. 18:1-8).

32. It does not pay to argue or to defend one's self in time of trouble (Job 40:1-6; 42:1-6; Ps. 37:1-9; 1 Pet. 4:12-19).

33. The godly are always vindicated in the end and right always prevails in time (Job 42:1-17; Heb. 10:30-36; 1 Pet. 4:12-19).

34. Even the best of men are weak and discouraged at times (Job 3).

35. Seek to help and encourage men in trouble instead of condemning them (Job 13:1-4; 16:1-6; 19:3; 21:3; Mt. 7:1-5; Gal. 6:7-8).

36. Riches and honor are insecure (Job 29:1–30:31).

37. Satan is the adversary of God’s people (Job 1:1-22; 2:1-12; Rev. 12:10).

38. Trials and sicknesses should not cause men to backslide (Job 1:1-22; 2:1-12; 1 Cor. 10:12-13; Jas. 5:10-11; 1 Pet. 4:12-19).

39. Bodily sickness need not affect the status of the soul (Job 2:1-12).

40. Do not permit wives or husbands to discourage us or cause us to backslide (Job 2:1-12; 1 Cor. 7:15-17).

41. Satan is sometimes given permission by God to cause storms (Job 1:6-22).

42. Do not give your own theories in seeking to help others. Give the Bible and seek to be led of the Holy Spirit in all such cases (Job 42:7-9; 2 Tim. 3:15-17; 4:1-5).

43. Let God deal with people who sin instead of constantly nagging them, as Job’s friends did in his trial (Job 42:7-9; Gal. 6:7-8).

44. Seek God when in trouble and do not blame or criticize Him as the source of the trouble (Job 13:15; Jas. 5:10-11).

45. God’s grace sustains us in the greatest calamities (Job 19:25-26; 42:1-17; 2 Cor. 12:1-12; Heb. 11; Jas. 5:10-11).

46. Many counselors are not always right (Job 42:1-9).

47. All the suffering that could be heaped upon a man who is down is not enough to satisfy self-righteous hypocrites or make them sympathetic to the suffering one (Job 42:7-9; Acts 7:54-60).

48. God takes account of all criticism against His people (Job 42:7-9; Mt. 12:37).

49. Troubles are no proof of a man’s wickedness (Job 1:1-22; 2:1-12; 42:1-6).

50. God is very compassionate and of tender mercy toward those who are in need (Jas. 5:10-11; Ps. 103:1-19; Rom. 8:32).

These and many other lessons can be learned from the experience of Job, but to get from it the many fallacies that are taught today is regretful. *God never intended that any man should use Job as the basis for any of the following theories:*

- That sickness is sent by God.
- That pain, poverty, and failure is the will of GodThat children of God have to go through like experiences.
- That sickness, pain, and calamity should be accepted as being sent by God.
- That men should tolerate such conditions in their lives as being God's best or highest will.
- That men have to go through such things in order to be kept humble and finally be saved in the end.
- That men should not seek to get out of the will of God by refusing to accept these conditions as the best for them.
- That men should passively accept such conditions in order to be examples of suffering for others and to demonstrate the grace of God in the lives of sufferers.
- That such suffering glorifies God.
- That this is the best way to develop character and win souls to Christ.
- That such furthers the gospel and makes men humble and godly.
- That such must be endured by all in order to be rewarded in the life to come.

These fallacies are all modern doctrines of the devil and there is no excuse for any man today to endure this kind of suffering in order to get the above-mentioned benefits. These blessings can come without children of God being sick, full of pain, helpless, and defeated in life by the devil and demons. Children of God can learn lessons, become refined, purified, humbled, and made godly by other means than to suffer like Job of old, as we shall see below.

Job's Great Mistake

Job, like most Christians today, made the big mistake of blaming God for his suffering and trouble. This is very clear from the following statements made by Job while he went through his trouble. He said, "The Lord gave, and the Lord taketh away; blessed be the name of the Lord" (Job 1:21), "What? shall we receive good at the hand of God, and shall we not receive evil" (Job 2:10), "Why

is light given to the man whose way is hid, and in whom God hath hedged in" (Job 3:23), "The arrows of the Almighty are within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me" (Job 6:4), "I will speak in the anguish of my spirit; I will complain in the bitterness of my soul . . . thou [God] scarest me with dreams, and terrifiest me through visions: so that my soul chooseth strangling and death rather than life. I loathe it . . . What is man, that thou shouldst magnify him . . . and try him every moment? . . . Why hast thou set me as a mark against thee, so that I am a burden to myself? And why dost thou not pardon my transgression, and take away mine iniquity?" (Job 7:11-21), "For he breaketh me with tempest, and multiplieth my wounds without cause. He will not suffer me to take my breath, but filleth me with bitterness . . . He destroyeth the perfect and the wicked . . . Yet thou shalt plunge me into the ditch" (Job 9:17, 18, 22), "I will say unto God, do not condemn me; shew me wherefore thou contendest with me. Is it good for thee that thou shouldst oppress, that thou shouldst despise the work of thine hands, and shine upon the council of the wicked . . . thou dost destroy me . . . Hast thou not poured me out as milk, and curdled me like cheese? . . . Thou huntest me as a fierce lion. . . Thou renewest thy witnesses against me, and increaseth thine indignation upon me . . . cease then, and let me alone, that I may take comfort a little" (Job 10:2, 3, 8, 10, 16, 17), "The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth abundantly" (Job 12:6), "Withdraw thine hand far from me: and let not thy dread make me afraid . . . wherefore hidest thou thy face, and holdest me for thine enemy" (Job 13:21-24), "Thou destroyest the hope of man" (Job 14:19), "God hath delivered me to the ungodly, and turned me over into the hands of the wicked. I was at ease, but he hath broken me asunder: he hath also taken me by my neck, and shaken me to pieces, and set me up for his mark. His archers compass me round about, he cleaveth my reins asunder, and he doth not spare; he poureth out my gall upon the ground. He breaketh me with breach upon breach, he runneth upon me like a giant . . . Not for any injustice in my hands" (Job 16:11-17), "He hath made me also a byword of the people" (Job 17:6), "Know now that God hath overthrown me, and hath compassed me with his net. Behold, I cry out of wrong, but I am not heard: I cry aloud, but there is no judgment . . . He hath set darkness in my paths. He hath stripped me of my glory, and taken the crown of my head. He hath destroyed me on every side . . . He hath kindled his wrath against me, and he counteth me unto him as one of his enemies. He hath put my brethren far from me . . . the hand of God hath touched me" (Job 19:6-13, 21), "The Almighty troubleth me" (Job 23:16), "As God liveth, who hath taken away my judgment; and the Almighty, who hath vexed my soul" (Job 27:2), "He hath

loosed my cord, and afflicted me . . . He hath cast me into the mire" (Job 30:11, 19).

The statements above are of Job during his sufferings. They do not speak the truth any more than modern statements of men who accuse God of being the cause of their sicknesses, calamities, and failures. God did not do even one of the above-mentioned things to a child of His and He never will. It was the devil who had afflicted Job, as is plainly stated in Job 2:7. Not one of Job's statements mentioned above should be taken as being true of the dealings of God with His children because they were uttered by a man who was in great distress, thereby causing Job to have a wrong perception of God and His dealings with man. It is no wonder when God came to Job and rebuked him for the above accusations that Job said, "Who is he that hideth council without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not . . . Wherefore I abhor myself, and repent in dust and ashes" (Job 42:1-6).

To consider God as the cause of Job's miseries is to make Him the most unjust, inhuman, and unmerciful being that one could conceive of. God's main purpose in recording the experiences of Job is to show men of all ages that He is not this kind of God, as the devil and men in general constantly refer to Him as being. Unfortunately, men have missed this all-important truth about Job. They have used his experience to magnify sickness as the will of God, as caused by God, and as necessary for children of God to undergo in order to learn patience. They have completely missed the mark.

God did not take away Job's riches, kill his children, take away his health and position, or cause his wife and friends to become estranged from him. Job did not receive evil from God. God did not hedge him in, shoot him with His arrows, poison him, send him terrors, scare him with dreams and visions, cause him to choose death rather than life, set him up for a mark to shoot at, break him with tempest, multiply his wounds without cause, take his breath, fill him with bitterness, plunge him in the ditch, condemn him without cause, oppress him, despise him, destroy him, hunt him as a lion, witness against him, increase his wrath upon him, torment him, count him as an enemy, destroy his hope, deliver him to the ungodly, be unmerciful to him, refuse to hear him, or afflict him with suffering. God did not destroy the perfect, prosper the wicked, make the ungodly secure, and oppress the godly. These are false lies of the devil that he got Job to utter. God is not this kind of evil being. The devil is the cause of all these misfortunes and this is the truth, the whole truth, and nothing but the truth.

Anyone who accuses God of doing these things is falsely accusing Him of wrongdoing.

These are the kinds of doctrines expressed constantly in modern churches by preachers who know infinitely less about God after studying the 66 books of the Bible than Job knew without the Bible. These false doctrines are the ones taught by most of the modern religious teachers; that is, about God and His dealings with men. Therefore when men come along contradicting such teachings they are classed as fanatical and heretical in the extreme. The truth is they are the heretics.

God is a Real and True Parent

What parent on Earth would choose or will for his children to suffer like Job? Which one would deliberately take away the riches of his children and give them to others? Which one would kill his children, take away their health and exalted position among men, and cause their husbands, wives, and friends to become estranged from them? Which one would claim any degree of love for his children and at the same time do everything in his power to impose upon them sickness, sin, suffering, poverty, and failure in life?

Such things are unthinkable of any earthly parent who is normally sane. Yet so-called sane men go around accusing God of being this kind of parent. On the other hand, these same men will say, when definitely confronted with the question of the love of God, that He loves His children more than any earthly parent. Such contradictory theories do not make sense to say the least. One cannot believe both theories about God. He must either believe that God is the most loving, just, holy, righteous and merciful Heavenly Father, or that God is the most unjust, unmerciful, unloving, unrighteous, unholy, tyrannical, and despotic Heavenly Father that could be conceived of. Which are we to believe to be in harmony with the Bible and to have the right understanding of what God as a father should be?

The Trouble is Wilful Ignorance of Truth

Jesus Christ taught us that if men who were sinful knew how to be true parents and give good things to their children, how much more would God give good things to them that ask Him (Mt. 7:7-11). Jesus taught that the devil seeks to kill, to steal, and to destroy men, but that God had sent Him to give men life and give

it more abundantly (Jn. 10:10). He taught, as well as did His followers, that sickness, pain, poverty, unhappiness, and defeat in life is from the devil and demons (Lk. 13:14; Acts 10:38; 1 Jn. 3:8; 1 Tim. 4:1-8; Eph. 6:10-18). Paul said that God would freely give us all things since He did not withhold His own Son from us (Rom. 8:32). There are hundreds of promises found in Scripture giving all men assurance of freedom from those ills that Jesus died to deliver them from. These promises have been repeated time and time again in past lessons and supplements and do not need to be repeated here.

There can be no possible excuse for such willful ignorance of the Bible and its plain teachings. Such fallacies of men that have been set forth above are not only contrary to all Scripture, but they are slanderous of God and His plan for man. Under these circumstances God will not answer prayers and manifest His infinite love.

The Greatest Wonder of All

The greatest wonder is why God answers as many prayers as He does, since men in general have such slanderous concepts of God and His Word. It is marvelous that God will condescend to deal lovingly with man when they blaspheme His name, impeach His character, and reject His infinite offers of mercy to them. The fact that He continues to deal with man in spite of his slanderous doctrines about Him proves that He is loving, kind, good, merciful, and just to all. How much more would He be to His own children?

The Great Lesson to Learn About Job

The great lesson all modern Christians should learn about Job is not that of being an example for Christians to remain sick, defeated and content in such condition. The thing that modern Christians must understand when using Job as an excuse for their unbelief is that Job did not have one book of the Bible to give him assurance that God would deliver him in his trouble. There are no grounds for believing that he had one promise from God. He did not have the many covenants and revelations of God to man that modern Christians have to help them in their fight against the devil. Christians of today have about 500 personal promises, a number of covenants, and hundreds of revelations of God’s dealing with men in past ages (since Job’s day) that should give them absolute assurance to believe God when they are being attacked by the devil and demons. They have definite promises that God will keep them from sickness and sin and help

them in all troubles of life. If Job had all this to help him in his day we would have a different story in the book of Job. So any doctrine that uses the sufferings of Job or the early Christians to prove that modern Christians must suffer sickness, sin, and failure in order to enter the kingdom of God is all wrong.

Christians of all lands do not ever need to suffer from sin in their lives. They do not need to suffer from bad habits and bondage to the flesh, the world, or the devil. They do not need to suffer worry, discouragement, fretfulness, nervousness, or fear. Neither do they have to undergo sickness, pain, poverty, and defeat along many lines, as we see on every hand today. They can, by the help of God, have victory over all these conditions of life. Through prayer and proper, reasonable consecration, they can be healthy, wealthy, and wise beyond what they realize. They can live in complete victory over all the powers of the devil and can reign as kings among men over many of the sufferings they now endure and are taught they must suffer as Christians.

Why Do Christians Suffer?

They suffer needlessly along many lines due to wrong teaching. They suffer due to a lack of knowledge and faith. They suffer because they are taught they must undergo these sufferings for the glory of God, and they suffer because of a failure to appropriate the benefits of the gospel for which Christ died to give them. Many are the reasons some men suffer and many are the reasons why they should not suffer some ills, as we have seen. If men would lay aside their false doctrines, their excuses for unbelief, their passive attitude toward sin, sickness and demon sufferings, they would soon discover that they have been suffering needlessly, because of their own ignorance and fallacious beliefs.

Why Christians Do Not Need to Suffer

Many do not need to undergo the sufferings of the early believers because they are living in Christian lands. They are free to work, worship God as they please, live a free and wholesome Christian life, get answers to prayers, and live a normal human life with equal opportunities as non-Christians. They should not suffer sickness, because Christ died to heal them of their physical sufferings. They do not need to live in sin and be overcome by bad habits, because Christ died to set them free and keep them from these curses. They do not need to suffer poverty and want all their days for they have free, unlimited access to God, His power, and His wisdom to help them in their time of need. They should

be able to greatly surpass sinners in the area of prosperity because of the blessing of God in their lives. They cannot and will not be defeated by these curses when they are in full harmony and cooperation with God in all the necessary pursuits of life and godliness.

It is now clear to the student that if things are not going along with him as they should, he should go to God in prayer and fasting if necessary, to get the blessings of God in his life instead of defeat. Whatever is needful in life can be supplied by God if the one in need will only believe and follow the instructions that we have laid down in the various lessons. But let the student forsake false concepts of God and His Word and believe the truth as it is plainly written in Scripture. Jesus said, ‘’Ye shall know the truth, and the truth shall make you free” (Jn. 8:31-36). This is the only way to get free. Just as truth sets free—lies bind. A person can always tell what he truly believes by the fruit that his faith produces. If you find the wrong fruit in life, then correct the cause of the fruit-bearing. Change doctrines and have faith and results will change for the better.

We pray for the richest blessings of the knowledge and wisdom of God to be in your life and that you will walk in the light as you receive it. Then and then alone will you begin to realize the fruit of truth in your life. Study the lessons and supplements until you perfectly understand and believe truth as a simple child and then results will be realized that you have longed for all your life.

Ten Questions For Supplement Twenty-two. Do You Know:

1. That God will become an Earth-dweller in the near future? This will be after the Millennium when the New Jerusalem comes down from Heaven to the Earth to be among men forever and ever, as plainly predicted in Rev. 21:1-27; 22:1-5. In Rev. 21:3 it is stated that the tabernacle of God is with men and He shall be with them and be their God.
2. That the time will come when no man can commit suicide? This will be during the five months of the fifth trumpet judgment in the first 3½ years of the future tribulation (Rev. 9:1-12). During this time we read that men will desire to die and death shall flee from them. Regardless of how men will seek to kill themselves and others during this time no man can possibly die. This is a special time set apart by God that men will be tormented with the demon creatures out of the bottomless pit, as stated in this passage.
3. That Moses married an Ethiopian? It is stated in Num. 12 that he married an

Ethiopian woman, although this simply means that she was an Ethiopian subject in the same sense that people of all nations are citizens of the United States. It is definitely stated in Exod. 2:15-25; 18:1-27 that Moses married Zipporah, the daughter of the priest of Midian. Midian was a son of Abraham through Keturah (Gen. 25:1-6). This land of Midian was originally a part of the land of Cush from which descended the Ethiopians. The Ethiopians had conquered nearly all of Egypt in the days of Moses. They evidently had also conquered the land of Midian thus making the Midianites subjects of Ethiopia. Be that as it may, we know that the Midianites by nationality were descendants of Abraham and that Moses married one of their women. Since Ethiopia had conquered Midia on the Arabian Peninsula, Moses married an Ethiopian.

4. That God does not predestinate any particular person to be saved or lost? This is plainly taught in many passages which teach that every man is a free moral agent and is saved or lost by his own free choice in the matter of accepting or rejecting salvation through Jesus Christ (Jn. 3:14-16; 1 Tim. 2:4; 2 Pet. 3:9; Rev. 22:17). In Lesson Thirty-five, Point II, we have explained the free moral agency of man, and in Lesson Thirty-three, Point XV, we have shown that the doctrine of calling and election is entirely in the realm of man's power of free choice. For further proof that the destinies of men are in their own power, see these lessons referred to above.
5. That many men have actually seen God and talked with Him face to face? In Lesson Four we have proven that God is a real person and has been seen by men in all ages past. Abraham made a banquet for God in the plains of Mamre and he had to see Him and talk with him face to face for the records of Gen. 18 and 19 to be true. Jacob wrestled with God all night (Gen. 32:24-32) and Moses and the elders of Israel had a banquet with God on Sinai and it is stated that "they saw God and did eat and drink" (Exod. 24:1). Others have seen God on various occasions, as listed in Lesson Four, Point II, 3.
6. That the mark of the beast cannot be given today? The reason for this is that the beast himself has not yet come and will not come until the last seven years of this age, as we have proven in Lesson Forty-six. No man can take the mark of the beast or can know what it will be until the literal fulfillment of Rev. 13 during the last 3½ years of this age. This is why the mark cannot be given today. What is said of the mark can also be said of the name of the beast. No man can know what his name will be until he comes. The number of his name men can know now, for it is revealed in Rev. 13:18 as being 666. This is the only one of the three brands that men will take in the last

days of this age and it is the only one whose meaning is stated.

7. That all men in the future will see God in a real body and face to face? This is clearly stated in Rev. 21:3; 22:4-5 and other Scriptures. In Lesson Four we have already proven that God has a real body and has been seen, so it is only natural that God can and will be seen in all the eternal future when He lives among men. All the wicked will see Him face to face at the Great White Throne Judgment, which cannot possibly be understood as a real judgment if God is not seen in visible form.
8. That in the near future men on Earth will be able to look into a real burning Hell under the Earth? This is plainly stated in Isa. 66:22-24 where the prophet predicts that all natural men in the New Earth will be able to look into Hell upon the men that have sinned against God. Revelation 14:9-11 also proves that men will be tormented in the presence of God and the angels forever. These passages are literal and should be understood just as they read.
9. That men have already gone to Hell and have come back as witnesses of such a place? If no other man ever went to Hell and came back it could not be argued with any earthly proof that Christ did not do this. It is stated in Ps. 16 and in Acts 2 that Christ went to Hell and came back. According to 1 Pet. 3:19 He even preached while in Hell. And according to Eph. 4:7-11; Heb. 2:14-15 He liberated the righteous out of Hell (or the comfort department of Hades). In Mt. 27:52-53 we read of many bodies of the saints being resurrected and of their going into Jerusalem and speaking to many people. What they said of death, Hell, and the grave is not recorded, but they did appear to many people who recognized them as coming back from the dead. In Jonah 2 it is clear that Jonah died and went to Sheol or Hades and came back. (See Lesson Thirty-seven, Point IV, 3.)
10. That in the near future all nations will go up to Jerusalem to keep the Feast of Tabernacles once each year or get no rain upon their land? This will be during the Millennium when Christ will reign in Jerusalem (Zech. 14:1-21; Isa. 2:1-4). The Millennium will begin when Christ comes at the end of this age, as we shall see in Lesson Forty-nine.

45. SUN-CLOTHED WOMAN, MANCHILD, DRAGON, BEAST, AND FALSE PROPHET

SUN-CLOTHED WOMAN, MANCHILD, DRAGON, BEAST, AND FALSE PROPHET

(Rev. 12–13)

I. The Sun-clothed Woman (Rev. 12:1-6, 13-17)

In these passages a complete revelation of the woman, as to her identification, motherhood, persecution, flight and protection, is given. These subjects in conjunction with other scriptures will now be taken up in their logical order.

The symbol of the sun-clothed woman was seen in Heaven by John but what is symbolized by the woman is in the Earth, as is proven by the following:

1. The manchild will be caught up to Heaven at its deliverance and such could not be true if the woman giving birth to the manchild were in Heaven (Rev. 12:5).

2. The woman will flee into the wilderness, which is on Earth (Rev. 12:6).

3. When the dragon is cast down to the Earth he will persecute the woman (Rev. 12:13).

4. The Earth will help the woman by swallowing the flood cast out of the dragon’s mouth to devour her. This could not be said of her if she were in Heaven (Rev. 12:15, 16).

The woman is a symbol and we must deal with her as a symbol and clearly

differentiate between her and the thing she symbolizes. There is always, unless stated or clearly implied otherwise, only one central truth conveyed by a symbol and the details are not to be stressed. When details are given any attention at all they must harmonize with the main truth conveyed. This will eliminate all speculation on different parts of the symbol which are not explained anywhere and therefore have no particular meaning separate from the main idea. That the woman could not be a symbol of the Virgin Mary, the Church, or Christendom we shall see in the four theories on the manchild in Point II, below.

We firmly believe that this woman symbolizes National Israel. By this term we mean all the Israelites who will be in Palestine during the Seventieth Week and who will form the nation at that time (Joel 3; Zech. 9:10-16; 12:4-14; 13:8, 9; 14:1-21; Mt. 24:15-26; Dan. 9:27). The Jews in all other lands will remain where they are today and will not be gathered back to their land until the second advent (Isa. 11:11, 12; Ezek. 37:1-28; Mt. 24:31). *The reasons why the woman symbolizes National Israel are:*

1. Israel is often mentioned in the Old Testament as a married woman (Isa. 54:1-6; Jer. 3:1-14). The purpose of the whole book of Hosea is to show the marriage of Israel and God, Israel's backsliding in playing the whore and leaving God, her future humiliation and brokenness in the wilderness and her return to her husband (Hos. 2:14-23; Rom. 11; Acts 15:13-18).

2. The Bible recognizes only three classes of people in the world today: the Church, the Jews, and the Gentiles (1 Cor. 10:32). At the time this woman travails, in the middle of the Week, the Church will have been removed from the Earth leaving only the last two classes, as proven in Lessons Forty-three and Forty-four.

3. If the sun, moon, and twelve stars mean anything, they can only symbolize the same as seen in the dream of Joseph in Gen. 37:9-11, namely, the twelve tribal heads and their parents.

4. Israel is the only one dealt with in Scripture that could fulfill the statement concerning the woman, as is clear from the following studies:

(1) The Travail of the Woman (Rev. 12:2-5)

In this passage "travail" is used in a figurative sense, for the woman is a symbol, and therefore, cannot travail literally. The travails of Israel have been numerous

in her past history, as is clearly revealed in her bondages and deliverances, which began with Israel in Egypt and in the period of the judges and kings, as we have listed in Lesson Seventeen, Point II. They have continued, more or less, and will finally culminate in the worst period of travail she has ever known (Dan. 12:1; Mt. 24:15-26). Such passages as Exod. 18:8; Jer. 4:31; 6:24; 13:21; 22:22, 24; Mic. 4:9, 10 record some of the travails of Israel in the past. There is to be a future continued travail of Israel in the Tribulation Week with a two-fold result:

A. The deliverance of the manchild in the middle of the Week (Rev. 12:2-5; Jer. 30:6-9; Dan. 12:1; Isa. 66:7, 8). This will be the result of the terrible anguish and sorrow of Israel in the middle of the Week, because the Antichrist (with whom she has made a seven-years covenant as a guarantee of her protection from the great whore and the ten kings of Revised Rome) will have broken this covenant and determined to completely destroy her. At this time of travail, the manchild is to be delivered because that company of Jews symbolized by the manchild is not to go through the great tribulation, which will immediately follow.

B. The deliverance of the woman herself at the end of the Week when the Antichrist, along with many nations, tries to destroy Israel (Isa. 66:7, 8; Mic. 5:3; Zech. 12:10–14:21; Joel 3:21). The result of this travail will be the conversion of Israel as a nation in one day when Christ comes to defeat the Antichrist, exalt Israel, and set up His kingdom (Rom. 11:26, 27; Rev. 19:11–20:6; 2 Thess. 1:7-10).

(2) The Persecution, Flight, and Protection of the Woman (Rev. 12:6, 13-16)

The result of the war in Heaven will be the casting out of Satan and his angels to the Earth. “When the dragon saw [actually realized] that he was cast unto the earth, he persecuted the woman, which brought forth the manchild.” The dragon’s first move will be to destroy the manchild “as soon as it was born” (Rev. 12:4). Having failed in this because of the catching up of the manchild, he will then turn on the woman who brought forth the manchild and will bitterly persecute her by causing the Antichrist to break his covenant with Israel. The dragon will give his “power throne and great authority” to the Antichrist (Rev. 13:1, 2) and they together will make war on Israel. This persecution of Israel by the Antichrist is often referred to by the prophets (Isa. 10:20-27; 14:1-27; Jer. 30:3-9; Dan. 7:21-27; 8:23-25; 9:27; 11:40-45; Mic. 5:3-15, etc.). The Jews will realize that the only way of escape is to flee into some country that is not under

the control of the Antichrist (Mt. 24:15-24; Dan. 11:40-45). This persecution will therefore cause Israel to flee into the wilderness. She will be aided by God in her flight as symbolized by the "two wings of an eagle," which will be given her "that she might fly into the wilderness into her place where she is nourished for a time, and times, and half a time from the face of the serpent" (Rev. 12:14. Compare Exod. 19:4; Deut. 32:11, 12).

When the dragon learns that the woman is fleeing he will cast out of his mouth water "as a flood" to swallow the woman, but the Earth will help her and open its mouth and swallow the flood, thus permitting the woman to escape the dragon. Now a symbolic dragon cannot cast out of his mouth a literal flood nor can a symbolic flood be swallowed up by a literal Earth. The dragon is symbolic of Satan (Rev. 12:9), the woman of Israel, and the flood of the armies of the dragon and of the Antichrist, who will pursue after the fleeing Israelites to destroy them. The Earth will open its mouth and swallow these armies as it did the company in Num. 16:29-35. Armies are often symbolized by floods (Jer. 46:7, 8; 47:2, 3; Dan. 9:26, 27; 11:21, 26).

There are many other prophecies in the Bible concerning the persecution, flight, and protection of the woman during the last 3½ years of the Week, *which we shall now consider briefly as follows:*

> A. In Isaiah. "Send ye the lamb to the ruler of the land from Sela to the wilderness, unto the mount of the daughter of Zion . . . For it shall be, as a wandering bird cast out of the nest, so the daughters of Moab shall be at the fords of Arnon . . . hide the outcasts; bewray not him that wandereth . . . Let mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land . . . And in mercy shall the throne be established; and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness" (Isa. 16:1-5).
>
> This is the first prophecy of importance concerning the flight of the woman. It names the very place to which she will flee. It is the rock-hewn city of Sela, or Petra, as it was called by the Romans. It is in Mount Seir, near Mount Hor, in the land of Edom and Moab. This prophecy states that the daughters of Moab shall be at the fords of Arnon (which is a little stream at the north border of Moab) to welcome the Israelites as they flee into this wilderness city and country.

The city, Petra, is located in Edom proper, but the prophet speaks of Moab as also being the protector of Israel at that time. This country forms part of the great wilderness mentioned so often in Scripture where Israel wandered for forty years. Petra was a commercial center in the days of Solomon and was taken by Amaziah, king of Judah (2 Ki. 14:7; 2 Chron. 25:11, 12). It is mentioned several times as “the rock” because Sela means “rock” or “stronghold” (Judg. 1:36; Isa. 42:11; Jer. 48:28; 49:16; Obad. 3). In the first and last reference, the Revised Version translates it “Sela.” It is also called “Bozrah” (Amos 1:12; Isa. 34:5, 6; 63:1-5; Jer. 48:24; 49:13, 22). The ancients gave it the name of “Bozrah of the rock.” In 105 a.d. the Romans conquered this country and called it Arabia-Petra. When the dominion of the Roman Empire waned, this territory fell back into the hands of the Arabians and was completely lost to the civilized world in the seventh century. Burckhardt rediscovered it in 1812.

The city of Petra lies in a large valley and is reached only by one narrow passageway, which is so narrow at places that two people cannot ride abreast. The sides at the top of this passage are so close to each other as to shut out the light of the sun. The mountains that form a great protecting wall for the city on all sides are from 200 to 1,000 feet high. The sides of this canyon are lined with temples, houses, and tombs, all hewn out of rock with great skill and they look as fresh as if they had been cut yesterday. A better idea may be had of the magnitude of the work that was done from the size of the temple, which has accommodation for 3,000 people. Tradition says that Paul visited this city when he went into Arabia (Gal. 1:17). (See National Geographic magazine of Feb. 1935 for interesting pictures in detail of this rock-hewn city.)

Isaiah 26:20, 21 also shows that this will be the place prepared by God to feed Israel for the 1,260 days: “Come, my people Israel, enter thou into thy chambers and shut thy doors about thee: hide thyself as it were for a moment [3½ years] until the indignation [great tribulation] be overpast.” The setting of this passage is positively identified as being fulfilled in the last days for the next verse states, “The Lord cometh out of his place to punish the inhabitants of the earth for their iniquity.”

Isaiah again predicts that Israel will be hiding in Edom when Christ comes, “Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his

strength? I that speak in righteousness, mighty to save. . . Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? . . . I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment . . . For the day of vengeance is in mine heart, and the year of my redeemed is come . . . And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me . . . And I will tread down the people in mine anger, and make them drunk in mine fury, and I will bring down their strength to the earth" (Isa. 63:1-6). Here is a vivid picture of Christ coming to Earth to destroy the nations at Armageddon, which answers the questions asked in the first part of this passage. In His coming to Earth Christ will pass over Petra, descending from the east (Mt. 24:27), and the Jewish fugitives who are hiding in Moab and Edom will see Him coming in clouds of Heaven with power and great glory (Mt. 24:15-31). Then will the words of Isa. 42:11-13 be fulfilled, "Let the wilderness and the cities lift up their voice . . . let the inhabitants of the rock [Sela] sing, let them shout in the top of the mountains . . . The Lord shall go forth as a mighty man . . . He shall cry like a man of war . . . He shall prevail against His enemies." These passages, with Joel 3; Zech. 9:1–14:21; 2 Thess. 1:7-10; Rev. 14:14-20; 19:11-21, picture Armageddon when Christ delivers Israel from the Antichrist.

B. In the Psalms. "Moab is my washpot; over Edom will I cast out my shoe: Philistia triumph thou because of me . . . Who will bring me into the strong city? Who will lead me into Edom? . . . Wilt not thou, O God, which hadst cast us off? And thou, O God, which didst not go out with our armies? . . . Give us help from trouble: for vain is the help of man . . . Through God we shall do valiantly: for He it is that shall tread down our enemies." (Ps. 60:8-12). This predicts the preservation of these countries from the Antichrist and God's protection of Israel in her flight from Judea into the wilderness when Antichrist breaks his covenant with her and seizes Palestine (Mt. 24:15-21; Dan. 11:40-45).

C. In Ezekiel. "As I live, saith one Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: . . . And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched

out arm, and with fury poured out . . . And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God . . . And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: . . . And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord" (Ezek. 20:33-38). This passage records another prophecy that God will bring Israel back from the nations in the last days and then will bring her "into the wilderness of the people, and there I will plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt."

God will send the two witnesses with power to do miracles and to bring Israel back to God and to literally fulfill this passage in pleading with Israel like God pleaded with them through the first two prophets—Moses and Aaron, in their first wilderness experience (Rev. 11:3-13; Mal. 4:4-5). At the time of the flight of Israel the two witnesses will appear and do miracles in protecting them from the devil and Antichrist, and they will lead Israel into Petra and bring them back to their God. Thus, when Christ appears over Edom in His descent to the Earth Israel will look upon Him whom they have pierced and they will say. "Blessed is he that cometh in the name of the Lord" (Mt. 23:37-39; Rev. 1:7)

D. In Daniel. "And at the time of the end shall the king of the south [Egypt] push at him [Syria] and the king of the north [Syria] shall come against him like a whirlwind with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over . . . He shall enter also into the glorious land, and many [not all] countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chiefs of the children of Ammon . . . He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape" (Dan. 11:36-45). This reveals that at the time of the conquests of Syria under the Antichrist "many countries shall be overthrown: but these shall escape out of his hand, even Edom and Moab, and chief of the children of Ammon." If Edom and Moab are to escape out of his hand this seems to be the only nearby place where the Israelites in Judea can flee during the great tribulation. God will reserve these countries from Antichrist to use them as

a place of refuge for His people, and to show further the "place prepared of God, that they [these countries] should feed her there" for 3½ years. This shows that the feeding is not necessarily supernatural, but that the inhabitants of the wilderness no doubt will feed Israel.

E. In Hosea. "Therefore, behold, I will allure her, and bring her into the wilderness. and speak comfortably unto her . . . And I will give her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt . . . And it shall be at that day, saith the Lord, that thou shalt call me Ishi; and shalt call me no more Baal" (Hos. 2:14-23). This speaks of the wilderness to which Israel will flee for protection from the Antichrist at which time God redeems Israel and marries her forever.

F. In Matthew. "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:). . . Then let them which be in Judea flee into the mountains: . . . let him which is on the housetop not come down to take any thing out of his house: . . . Neither let him which is in the field return back to take his clothes . . . And woe unto them that are with child, and to them that give suck in those days! . . . But pray ye that your flight be not in the winter, neither on the sabbath day: . . . For then shall be great tribulation, such as was not since the beginning of the world to this time no, nor ever shall be . . . and except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened" (Mt. 24:15-22). Jesus predicted that at the time the abomination of desolation is set up, that is, when the Antichrist breaks his seven-years covenant with Israel and does away with their daily sacrifices to God in their temple and sets himself and his image in the Holy of Holies to be worshipped during the last half of the Week, that the Jews "in Judea" will flee into the mountains and "there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Mt. 24:15-22; Dan. 9:27; 2 Thess. 2:1-3; Rev. 13:1-18).

Thus we have many passages speaking of the persecution, flight and protection of the woman in the wilderness. They all refer to Israel, not to the Church, Christendom, or the Gentiles, as is clear in each passage. Where in Scripture do we find one passage that speaks of the Church or any tribe or nation other than

Israel going into the wilderness? Therefore, we conclude that National Israel is the one symbolized by the sun-clothed woman of Rev. 12.

II. The Manchild—Various Interpretations

We shall discuss only briefly the various interpretations of the manchild of Rev. 12:5. This is another symbol and must be treated as such. The following are four theories of the manchild and the reasons why they could not possibly be the idea of the symbol.

1. The Manchild as Christ

It is believed by some that the manchild is Christ because He came from Israel according to the flesh (Rom. 9:4, 5), because He will rule the nations with a rod of iron (Rev. 19:15; Ps. 2), because He was translated to God (Eph. 1:20), and because He is called a man (2 Tim. 2:5).

This argument is too general and proves nothing, for every Jew came from Israel according to the flesh. Upon this basis any one son of Israel could be taken as the manchild. The expression "rod of iron" means authority over the nations, and in this sense every raptured saint will have such authority with Christ, as is proven by the following Scriptures in both Testaments.

(1) The Old Testament saints will reign with Christ (Ps. 149:6-9; Dan. 7:18, 27; Mt. 9:11, 12; Jer. 30:9; Ezek. 34:24; 37:24, 25; Hos. 3:5).

(2) The Church saints will reign with Christ (Mt. 19:28; 20:20-28; Rom. 8:17; 1 Cor. 4:8; 6:2; 2 Tim. 2:12; Rev. 1:5, 6; 2:26, 27).

(3) The 144,000 Jews will reign with Christ (Rev. 7:1-8; 12:5; 14:1-5; Ps. 149:6-9; Dan. 7:18, 27).

(4) The tribulation saints and all who have part in the first resurrection will reign with Christ (Rev. 20:4-6).

Therefore, in view of the fact that all saints of all ages will reign with Christ, we conclude that the phrase "rod of iron" in Rev. 12:5 does not prove that Christ is the manchild any more than it could be used to prove that any one of the above-mentioned four companies of the redeemed is the manchild. All these saints will not have the same degree of rule, nor will it depend on whether they are in a

certain company that they will rule, but all will be given authority in proportion to their degree of faithfulness in the service rendered here on Earth. That will be determined at the judgement seat of Christ (Lk. 19:11-27; Mt. 16:27; Rom. 14:10; 1 Cor. 3:11-16; 2 Cor. 5:10, 11).

The translation of Christ is no definite proof that Christ is the manchild. The angel is not showing John the historical ascension of Christ, which he saw with his own eyes about sixty years previously, but a prophecy that will be fulfilled in the middle of the Week as revealed here, as proven in Lesson Forty-one, Point II. All raptured saints will be caught up to God and His throne (1 Thess. 2:19; 3:13; 4:13-18; 5:23; Rev. 3:21; 4:4; 7:9-17; 14:1-5; 19:1-10).

That Christ is called a man does not prove that Christ is the manchild, for others are also called men in Scripture. The Church is called a man (Eph. 2:15; 4:13). Hence, we see that all these arguments are too general and cannot be used as proof that Christ, any other individual, or group of individuals, is symbolized by the manchild.

This theory destroys the plain consecutive order of the book of Revelation, disregards the natural divisions, and inserts historical events in this plain prophecy. If this theory is true, it would make necessary the fulfillment of all of Rev. 1:1–12:4 before the ascension of Christ. Surely it has been proven incontrovertibly that we are dealing with things in the middle of the Week and that all of Rev. 4-22 takes place after the Church Age. The plain statements concerning the woman and manchild could not possibly be harmonized with the events in the lives of Christ and the Virgin Mary. Therefore, we conclude that this theory that Christ is the manchild is out of harmony with the thought intended in the “prophecy” and has no part in the “things which must shortly come to pass.”

2. The Manchild as the True Church

(1) It is believed by some that the Church is the manchild, and the professing Christians are the woman. It is taught that the Church will be caught up out of the mass of professing Christians who will be left here to go into the wilderness, because the majority in Christendom will not be in the Church, and therefore will not be ready to go up in the rapture.

This argument is no proof that the Church is symbolized by the manchild

and the mass of professing Christians. Then, too, there is no statement or indication to this effect in Scripture. Otherwise it would have been given by this school. Neither does such an argument prove that the Church is caught up in the middle of the Week. We have already proven in Lessons Forty-three and Forty-four that the Church will be raptured before the Week in Rev. 4:1. This being true, the Church cannot be caught up in the middle of the Week, as will the manchild. This theory, like the one about Christ mentioned above, is out of harmony with plain revelation concerning the woman and manchild.

(2) It is further believed that the sun with which the woman is clothed means the righteousness of Christ, that the moon symbolizes the Jewish ordinances superseded by the teachings of Christ, and that the twelve stars in her crown represent the twelve apostles.

This is also without scriptural foundation and really contradicts their own arguments in Point 2, (1), above, for the woman cannot be the mass of professing Christians who are not ready to meet Christ or go up in the rapture and still be clothed with the righteousness of Christ. If the professing Christians were clothed with the righteousness of Christ, they would be Christ's, and if they were His, they would go in the rapture along with all other Christians (1 Cor. 15:20-23; 1 Thess. 4:16). Instead of clothing professing Christians with His righteousness, Christ condemns such to eternal damnation (Mt. 23; Rev. 3:14-17; Gal. 5:19-21; 6:7-8; Rom. 8:12-13).

On the same grounds, the twelve stars cannot represent the twelve apostles, for they are the foundation of the true Church and are not in the crowd of backslidden professing Christians (Eph. 2:19-22). Such a theory would have us believe that Christ and the apostles sanctioned hypocrisy and a mere profession of the gospel, but such sanction they never gave. God will never protect a body of professing Christians who trample His Word under their feet any more than He will others who admit that they are sinners. It is absurd to believe that He would do this and at the same time allow the godly tribulation saints to suffer martyrdom without such protection and care. However, in the case of Israel, God has sworn to protect her in the same manner that He is to protect this woman, as we have seen. God, to fulfill His covenants with their fathers, is obligated to protect Israel and bring her back to Himself. The primary purpose of the Tribulation is to

accomplish this.

(3) It is argued that Christendom will travail in the middle of the Week because or the persecution of Christians by the Antichrist. This argument cannot be used of Christians, for in no passage do we find any statement that Christendom will travail in the middle of the Week or at any other time. If the woman symbolizes the mass of professing Christians, she does not have real salvation, or she would be raptured. People must have real salvation if they undergo any serious persecution. This need not be the case with Israel, for the Jews are to be persecuted in fulfillment of prophecy. They cannot escape the persecutions by denying some faith as will be possible with Christians during the Seventieth Week, for they will be persecuted because of nationality regardless of their religion.

(4) Some think that the manchild is the Church because the seventh trumpet (Rev. 11:14–13:18), according to their belief, is the same as the "last trump" which is blown at the rapture of the Church (1 Cor. 15:51-58; 1 Thess. 4:13-18). This association of the seventh trumpet with the "trump of God" does not prove that the Church is the manchild. There are many points of contrast between these trumpets as has been proven in Lesson Forty-three, Point I, 2. Even after this seventh, or so-called "last trump" takes place there will be others sounded in the Tribulation (Isa. 27:12, 13; Zeph. 1:16-18; Zech. 9:14, 15; Mt. 24:31). In conclusion therefore, it is clear that the Church cannot be symbolized by the manchild, or Christendom by the woman.

3. The Bride Part of the Church as the Manchild

This theory teaches that the manchild represents the bride part of the Church, and that the bride of Christ is not to be the Church, but merely a select company of believers, known better as full overcomers, who are outside of the Church. *This theory resolves itself into two questions:*

(1) Are the body of Christ and the Church the same? According to this theory they are not the same. However, three definite passages prove that they are the same (Eph. 1:22, 23; Col. 1:18, 24). These passages state that the body of Christ and the Church are the same. There is no plain passage that teaches a difference between the Church and a bride part of the Church. No Scripture ever mentions a difference between the body of Christ and the

Church.

(2) Are there two classes of people in the Church, partial overcomers as the Church and full overcomers as the bride part of the Church? This theory teaches that there are two classes of people, and attempts to create within the Church two groups of believers, those who partially live in sin and those who do not, those who partially overcome and those who fully overcome. This class of interpreters uses the seven promises that are made to the overcomer in Rev. 2 and 3, and claim that the full overcomers form the bride who will receive rewards and reign with Christ, and that the partial overcomers are to be finally saved but have no part in Christ's reign. Let us examine the New Testament books to determine whether there are two groups in the Church or not.

A. Paul, in writing to the Corinthians, leaves no doubt as to whether or not they form a part of the body of Christ, saying, "For as the body is one [not two parts] and hath many members, and all the members of the one body, being many, are one body . . . by one Spirit are we all baptized into one body." If the body is not one then we might say that the Spirit is not one. If we can misconstrue such plain language and divide the one body, we can also divide the one Spirit on the same grounds, for the same terms are used of both. Paul continues, "Now ye are the body of Christ and members in particular. And God hath set some in the Church, first apostles, . . ." (1 Cor. 12:12-28). This passage, at least, does not advance the above theory that there are two parts of the body of Christ.

The truth in all Scripture is that only those that are saved and ready to meet God are a part of the body of Christ. In this connection, there are many passages which teach that there is only one class of people in the Church and that these are the ones who overcome sin and live a holy life. There cannot be two classes of such people. Every Christian is an overcomer, and not one born-again Christian does not overcome, as is amply proven in 1 Jn. 3:8; Rom. 6:16-23; 8:12-13; Gal. 5:17-21; 6:7, 8; Heb. 12:14; Mt. 7:21-23; etc. (See Lesson Twenty-three, Point III, 7, 13, and Lesson Thirty-four.)

These passages clearly state that one is either righteous or unrighteous, saved or lost, holy or unholy, consecrated or unconsecrated. There are no half-breeds in the body of Christ. Jesus said, "No man can serve two masters." If there were such a thing as living a partial life for God and part

for the devil, He would not have made this statement. If there were different degrees of overcoming in the sense the above theory teaches, surely we should have some passage confirming it. If we hold any other standard than "without holiness no man can see the Lord" (Heb. 12:14), to what degree must one overcome in order to be in the rapture? Who is to set the standard and tell whether one is overcoming sufficiently or not? Not one passage holds any promise to those who do not overcome, and, on the contrary, there are numerous rebukes to people for their sins, showing that "they which do such things shall not inherit the kingdom of God," (Gal. 5:17-21; 6:7, 8; Rom. 8:12-13; Rev. 3:15-19).

Paul further likens the Church to a human body with many members (1 Cor. 12:12-28). It is just as unreasonable and unscriptural to argue that there are two kinds of parts to a human body, and that some members are not in the body because they are not as perfect or mature as some of the others, as to use this same line of reasoning about the Church. It is not a question as to the degree of overcoming according to human standards, it is a question of whether one is walking in all the light he has and is in Christ (2 Cor. 5:17; 1 Jn. 1:7). Every member does not have the same function and therefore all do not have the same problems to overcome.

B. In Ephesians the Church as a whole is viewed as the body of Christ and this is what Christ is to present to Himself—the entire Church, not just a part of it (Eph. 1:22, 23; 5:26, 27). In this letter, as always, Paul uses plural words such as "us," "we," and "all" in stating truths about the Church, which is one. He speaks of the Ephesians as being "fellow citizens with the saints, and of the household of God . . . in whom all the building fitly framed together groweth into an holy temple in the Lord" (Eph. 2:19-22), "To make in himself of twain [Jew and Gentile] one new man" (Eph. 2:15; 3:6). "There is one body, and one Spirit . . . one hope . . . one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" (Eph. 4:4-6). Paul speaks of the ministry being given "for the perfecting of the saints [not a part of them] . . . Till we all come to the unity of the faith . . . unto a perfect man [not one perfect part and one imperfect part] . . . from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph. 4:7-16). Those who belong to this body are those who are "created in righteousness and true holiness" and have put off

the sins of the flesh (Eph. 4:17-32).

Continuing this subject, Paul compares the relation of Christ and the Church to that of a man and wife. “For the husband is the head of the wife [one wife, not of one part of her] even as Christ is the head of the church and he is the savior of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. . . . I speak concerning Christ and the church.” Christ gave Himself to cleanse every man and if any individual fails to yield to the cleansing process and live in Christ “he is none of his” (Rom. 8:9; Gal. 5:24; 2 Cor. 5:17), and therefore not a member of the Church. A study of other epistles reveals the same truths. However, the statements above should be sufficient to show that the Church and body of Christ are the same and that the whole Church will be presented to Christ and not just a select few in the Church.

Arguments of this kind are largely based on Old Testament examples of the marriages of some historical characters, which are used as types of Christ and the Church, or on the details of parables that have nothing to do with the subject. Such arguments are not sufficient. Therefore, we conclude that the Church and the body are the same and that there is no such thing as a bride part of the Church, or two classes of saved men in Christ, nor is the Church the manchild. The truth is that not even the whole Church is the bride of Christ, for it is a city, the New Jerusalem, and not the Church according to Rev. 21:2, 9-10, as we shall see in Lesson Fifty-two.

4. The Holy Spirit Baptized People as the Manchild

According to this theory it is claimed that the manchild represents only those Christians who have received the baptism of the Spirit, and that all other Christians compose the woman and the remnant who are left after the rapture to go through the Tribulation. The school supporting this theory uses the parable of the ten virgins and 1 Cor. 12:12, 13 in trying to support their position. Let us examine what they offer as proof.

This passage, 1 Cor. 12:12, 13, does not and could not teach the baptism in the Holy Spirit but a baptism in the body of Christ. It shows just how the body is constituted. It is the particular work of the Spirit to bring the individual into the body of Christ (Jn. 3:3-8; 16:7-11; Rom. 8:1-4, 9-13; 1 Cor. 6:11; 12:12, 13; Eph. 2:18; 4:4; Titus 3:5), while it is the special work of Christ to baptize the members of that body into the Spirit (Mt. 3:11; Mk. 1:7, 8; Lk. 3:16; Jn. 1:33; 7:37, 38; Acts 1:5-8; 2:1-4; 8:15-19; 9:17; 10:44-48; 11:15; 19:1-6). If 1 Cor. 12:12, 13 means the baptism in the Spirit, it would read, "For by Jesus are we all baptized into one Spirit," but it reads "by one Spirit are we all baptized into one body." The baptism of the Spirit does not place one in the body of Christ, neither does it cleanse from sin, as we have seen in Lesson Thirty. One must be in the body before he can be baptized into the Spirit.

In 1 Cor. 12, 13, and 14 the subject is spiritual gifts or things concerning the Spirit, their meanings, manifestations, and operations in the body of Christ, as we have studied in Lesson Twenty-six. Hence, 1 Cor. 12:12, 13, as proven by the context, does not refer to the baptism into the Spirit by Jesus, but refers to the constitution of that body by the Spirit. We are baptized into the body of Christ by the Spirit in the sense of being immersed into Christ as a vital part of His body (1 Cor 12:12-28; Rom. 6:3-6; Gal. 3:26-28; Eph. 2:14-22; 4:1-16; 5:30). Therefore, we may conclude that 1 Cor. 12:12, 13 does not prove that the manchild represents those who are baptized in the Holy Spirit. For a study of the ten virgins see Lesson Forty-four, which proves that the ten virgins do not refer to present Christians at all.

III. The Manchild—the True Interpretation

We believe that the manchild symbolizes the 144,000 Jews who are the "firstfruits" to God from Israel, after the rapture of all Jews of the Church and the Old Testament saints. *The reasons for this belief are as follows:*

1. It has been conclusively proven that the woman represents Israel. Since this is true, it follows logically that Israel could not bring forth a company of Gentiles. She is sure to bring forth a company and this company naturally will be from those or her own nationality, the Jews. She could not bring forth an individual person. Only an individual could do that. Thus, the manchild could only represent a company of Jews out of Israel. The woman represents a company of Jews. The "remnant" is a company of Jews, so the manchild necessarily must represent a company of Jews in order to fulfill the plain statements of Rev. 12.

This alone would exclude the theory that Christ is the manchild. There is no other company of Jews definitely mentioned in the fulfillment of Rev. 4-19 in Daniel's Seventieth Week other than the 144,000. Then too, as the salvation and sealing of this company of Jews for protection through the trumpet judgments are the only ones described, it seems clear that these Jews are the ones to be caught up in the seventh trumpet as the manchild.

2. We have also seen that the woman cannot be the spirit of Christendom, or the Church, and that the manchild cannot be the Church, overcomers out of the Church, or any Gentile Christians. Thus, by process of elimination, we have only one group of people left from which to draw the personnel of the manchild—the Jews. Therefore, what other company could be represented but the 144,000 Jews of Rev. 7 and 14? The manchild must be limited to one of the four companies of redeemed heavenly saints who are saved in the scope of redemption from Adam to the first resurrection, as enumerated in Point II, 1, above. These companies are saved, dispensationally, in the order in which we give them. When one company is complete then the gathering of the succeeding one begins.

3. The manchild represents a company of living saints only, for the woman will travail and bring forth the complete manchild in the middle of the Week. She will not bring forth a partly dead and partly living child at this time. This seems clear from the very language of the chapter. The dragon will stand before the woman to devour her child as soon as it is born, but the child will be immediately "caught up to God and to his throne."

How could the dragon kill the manchild if it were composed of dead, or even resurrected people? Such a thing is an impossibility and therefore proves that the manchild must represent living people only, who will be living in their natural bodies and who will have the possibility of being killed. This eliminates the Old Testament saints, the Church saints, and the Tribulation saints. The only remaining company of redeemed that has not been eliminated, and the only one composed entirely of living saints is the 144,000 Jews. They will be sealed to go through the first six trumpet judgments, and will be caught up under the seventh trumpet as the manchild. They are seen in Heaven throughout the last 3½ years so they must be raptured in the middle of the Week (Rev. 14:1-5). By catching them up to his throne, God will supernaturally protect the manchild or 144,000 of Israel from the dragon and the Antichrist, when the latter breaks his covenant with Israel in the middle of the Week.

4. An examination of Rev. 7 and 14 proves that the 144,000 of Israel is the manchild. The main facts in these chapters are:

(1) The companies in both chapters are the same because both companies are sealed in their foreheads (Rev. 7:1-3; 14:1), both are the same in number (Rev. 7:4; 14:1), and both have histories that are complete only when they are considered together. Chapters 7 and 14 of Revelation show the destiny, time of rapture, place or position in Heaven, and the occupation of the 144,000 Jews around the throne. There is nothing in these chapters or in any other Scripture that would lead us to believe that the 144,000 Jews of the two chapters are not the same; therefore, we naturally consider them the same.

(2) The destiny of the 144,000 Jews proves them to be the manchild (Rev. 14:15). They will appear "before the throne" in Heaven and "before the four beasts and the elders" who are before the throne. It is expressly stated that they will be redeemed "from the earth" and "from among men." Therefore, they cannot be earthly people who will go through the last 3½ years of tribulation, and who will form the nucleus around which the twelve tribes will be gathered in the Millennium. The fact that they will be in Heaven between the seventh trumpet and the first vial shows that they will have been raptured. Under these circumstances, if they are not raptured as the manchild in the middle of the Week, when would they be raptured? The three messenger angels immediately following this vision of the 144,000 in Heaven, will proclaim their particular messages from the middle of the Week onward (Rev. 14:6-11), so it stands to reason that the vision will be fulfilled in the place it is given which is immediately after the manchild is caught up to God under the seventh trumpet, and before the vials and the ministry of the messenger angels.

(3) The time of the rapture of the 144,000 Jews shows them to be represented by the manchild. If the 144,000 are seen on Earth up to the middle of the Week, and in Heaven immediately after the seventh trumpet which blows in the middle of the Week, then they are sure to be raptured as the manchild in the middle of the Week. We have seen that the Old Testament and the Church saints will be caught up to Heaven before the Seventieth Week and that they will be with God in Heaven, represented by the elders. We have also seen that the Tribulation saints will be martyred principally after the rapture of the manchild, but not caught up until about

the end of the Week. The only other place for the insertion of the rapture of the 144,000 is in Rev. 12:5. Therefore, the manchild must be the 144,000 who will be caught up under the seventh trumpet, for, immediately after this trumpet they will be seen in Heaven before God (Rev. 14:1-5). In the circumstances, if the 144,000 are not to be raptured as the manchild, then how and when would it be possible for them to be raptured? Then too, where is the account of their rapture in the Bible? If the 144,000 are not the manchild, the history of the manchild is incomplete. Also if the catching up of the manchild is not the rapture of the 144,000, then mystery shrouds the rapture of the 144,000 as well as the destiny and position of the manchild around the throne. But when we once realize that the 144,000 and the manchild are the same, that John saw the 144,000 caught up to Heaven as the manchild in Rev. 12:5 and that the history of the manchild is completed in Rev. 14:1-5, all mysteries and questions cease to be.

(4) The place in which John saw the 144,000 further proves that they will be in Heaven before the second advent of Christ to Earth, and necessarily must be raptured before then. When, if not as the manchild? John appeared to see this company at two places; namely, on Mount Zion, and in Heaven before God. Some argue that this Mount Zion is the earthly one and that the whole scene (Rev. 14:1-5) must be earthly, but we are convinced that Rev. 14:1 is heavenly, and refers to the heavenly Mount Zion because:

A. The rest of the verses refer to heavenly things. This cannot be disputed because the scenes in Heaven are pictured in such plain language. The throne, the living creatures, and elders all show a heavenly setting. The throne referred to here does not come down to Earth from Heaven until after the Millennium, and then it is on the heavenly Mount Zion and in the New Jerusalem (Rev. 21:22; 22:3-5). If these verses (Rev. 14:2-5) picture heavenly things, then Rev. 14:1 does also.

B. The “Lamb” seen on Mount Zion with the 144,000 is never seen on Earth in the Revelation, but always in Heaven, as can be verified by the reader himself. When Christ comes to the Earth He will not be pictured as a lamb, but as a mighty conqueror taking vengeance on the ungodly (Rev. 19:11-21).

C. All redeemed peoples who have part in the first resurrection will have their abode in the New Jerusalem, which is always spoken of in connection

with heavenly, redeemed people (Heb. 11:10; 13:16; Jn. 14:1-6; Rev. 21-22). Paul states in Heb.12:18-24 that there is a heavenly Mount Zion, so if Rev. 14:2-5 speaks of heavenly things, the Mount Zion of Rev. 14:1 must be the heavenly one.

D. The earthly tabernacle, candlestick, table of shewbread, holy places, Holy of Holies, Ark of the Covenant, cherubims, mercy seat, etc., were all patterned after “things in heaven” (Heb. 8:1-5; 9:1-5, 23, 24). Is it unreasonable to believe that this Mount Zion is the heavenly one? Certainly the heavenly originals are just as real and literal as the earthly copies of things made from them. Moses was not the only one to see the heavenly originals, for John in the Revelation describes what he saw of them. They are enumerated as follows, but are studied in detail in Lesson Forty-one: the door to the heavenly tabernacle, throne, lamps, sea of glass, golden altar, golden censer, incense, temple, and Ark of the Covenant. Therefore, we conclude that the heavenly Mount Zion is the location of the temple of God in Heaven, as seen in Rev. 4:5; 11:19; 14:15, 17; 15:5-8; 16:1, 17; 21:2–22:7.

(5) The privileges of the 144,000 in Heaven show them to be a distinct company of redeemed from the Earth who will have part in the first resurrection. When, if not as the manchild? They will form one of the wonderful choirs of Heaven and sing a secret song that no man knows “but the hundred and forty and four thousand” (Rev. 14:1-3). The thought is not that others will not understand the words of the song, but not having had the particular experience it will describe, they will not be able to sing its particular message. The song will be accompanied by harps and sung before the throne and all heavenly inhabitants, but, apart from this, we know nothing about it. This is the only mention made of a song and no reference is made to the words or the nature of it. It is to be a new song, by a new company and with a new theme, which further indicates that those who sing it are saved and translated as a living company after the rapture of the Church. They will have undergone the same trials, will have been protected from the same judgments, and will have been translated from the wrath of the dragon at the time that the woman travails, in the middle of the Week. Therefore, only the 144,000 will be able to sing this song.

It is further stated of the 144,000 that they will “follow the Lamb whithersoever he goeth.” This indicates their fellowship with Christ and the

ability to follow Him anywhere in the universe as special “servants” of God and therefore they must become heavenly people in order to do this (Rev. 7:3; 14:1-5).

(6) The character of the 144,000 further shows them to be a special company of redeemed saints, saved and translated after the rapture of the Church, and before the dragon is cast out of Heaven, in the middle of the Week, for the first 3½ years is the only time they are seen on the Earth. Whenever they are seen after this, they are seen in Heaven before the throne of God. They “were not defiled with women: for they are virgins” (Rev. 14:4). This has no reference to celibacy, but to the pollutions connected with the great religious system dominating the nations of Revised Rome during the first 3½ years, until the Antichrist rises to absolute power over the ten kings who together destroy Mystery Babylon in the middle of the Week (Rev. 17:14-18). The 144,000 will not be a company of natural virgins, but having abstained from fornication of Mystery Babylon, will be recognized as pure virgins and chaste in the same sense as in 2 Cor. 11:2. They are not mentioned in connection with Antichrist or anything that he does in the last 3½ years, which seems to indicate that they will be translated before the Antichrist makes war on the saints.

“In their mouth was found no guile: for they are without fault before the throne of God” (Rev. 14:5). This passage shows that the 144,000 must abide by the same rule of conduct to which the Church and all other redeemed have been subjected (Eph. 5:26, 27; Phil. 4:8; Col. 3:5, 16, etc.). This verse (Rev. 14:5) can be taken literally while Rev. 14:4 cannot possibly be taken so. This is true because Rev. 14:5 shows that the 144,000 have not been defiled with woman (indicating, if literal that the 144,000 were all men). On the other hand, Rev. 14:4 cannot be taken literally for this passage says the 144,000 are virgins (indicating, if literal, that they are women—Editor’s Note: The Greek word used in Rev. 14:4 for “virgin,” parthenos, means “a maiden” or “an unmarried daughter.”) Both meanings cannot be true. Hence, we take both passages to mean purity of life and conduct.

(7) The 144,000 are “firstfruits unto God and the Lamb” (Rev. 14:14). This definitely proves their salvation and translation after the rapture of the Church. The “firstfruits” were always mentioned in connection with Israel in the Old Testament, speaking of the first gathering of the harvest, whether

corn, wheat, or any other crop. Such “firstfruits” were offered to the Lord together with the tithes, as a recognition of earthly blessings from the hand of the Lord (Num. 15:20; 18:12; Neh. 10:35-37; Prov. 3:9, 10). In the New Testament the first converts are spoken of as “firstfruits” (1 Cor. 16:15). James, in writing to the twelve tribes scattered abroad, says “that we should be a kind of firstfruits of his creatures” (Jas. 1:1, 18). Christ is referred to as the “firstfruits” of the resurrection (1 Cor. 15:20-23). From all these passages in both Testaments we gather that the “firstfruits” mean the first of the harvest gathered, or the first of mankind saved in any particular period. The 144,000 will be “firstfruits” and “of all the tribes of the children of Israel”; that is, the first Jews saved after the rapture of all Jews and Gentiles in Christ when the Church is caught up (1 Thess. 4:16; 1 Cor. 15:23).

Now the question arises as to how the 144,000 will be firstfruits to God from Israel. It has already been proven that they will be saved and sealed after the rapture of the Church and the Old Testament saints who will be caught up in Rev. 4:1, as we have already proven in Lesson Forty-three. It cannot be denied that they will be living Jews all sealed in their foreheads after the sixth seal and before the first trumpet in the first 3½ years as plainly stated in Rev. 7:1-8. If this is true, then they cannot be the firstfruits to God from Israel of the Old Testament period or of the Church saints of this age, for the first Jews saved in these companies died centuries before and will have been raptured at Christ’s coming in the air (1 Thess. 4:13-17). These 144,000 will be the first Jews saved between the rapture and the first trumpet, after all saved Jews are caught up in the rapture of the Church. The awful wars, bloody persecutions, devastating famines and noisome pestilences in the first six seals, together with the closer knowledge of God and of the fulfillment of the rapture, will serve as powerful incentives in converting thousands of Jews and Gentiles. Hence the 144,000 Jews and the great multitude, which will be two different bodies of people, are seen in Rev. 7 between the sixth and seventh seals. The 144,000 will be sealed for protection through the trumpet judgments, and the great multitude will suffer martyrdom in the Tribulation.

If the manchild, which represents a company of Israelites, as is now clear, were to be raptured before the 144,000, which is a company of Israelites, then the manchild would be the “firstfruits” to God from Israel and not the 144,000. But such cannot be true, for it is the 144,000 who are firstfruits to God from Israel. This proves that the 144,000 are the ones symbolized by

the manchild, for the manchild will be the first company raptured after the Church is raptured in Rev. 4:1. There is only one company of believers raptured after the Church, until the rapture of the Tribulation saints, which occurs about the end of the Tribulation, and that company is symbolized by the manchild. Therefore, as the manchild and the 144,000 are both Israelites, and there is but one rapture for both, and since they are both seen in Heaven before the throne immediately after the seventh trumpet, they must be identical.

The 144,000 will be the firstfruits to God from Israel whereas the real harvest of Israel will be at the end of the Tribulation when the nation is born at one time (Isa. 66:7, 8; Rom. 11:26, 27). Since the firstfruits of the harvest in the Old Testament belonged to God and were used at His discretion, so these firstfruits of all Israel are dedicated especially to God and His service. In the harvest of grain after the gathering of the firstfruits, what remained was left to sustain natural life. In this manner, God will leave the harvest of Israel as an earthly people to continue their own nation and to help replenish the Earth with natural people forever (Isa. 9:6, 7; Lk. 1:32-35; Rev. 21-22).

Thus all the facts mentioned above concerning the 144,000 in Rev. 7 and 14 seem to prove unquestionably their oneness with the manchild. If they are to be caught up before the manchild they must be translated after the fifth and sixth trumpets, for they will still be on Earth and protected during their fulfillment (Rev. 9:4). If they are not the same, then there are two translations and the first or 144,000 is not seen while the other is. The history of the 144,000 is resumed while the other is not. Thus mystery after mystery appears unless the 144,000 are recognized as the manchild.

5. The 144,000 will be sealed for the purpose of being protected through the trumpet judgment only, for immediately after the seventh trumpet, which includes the last verse of Rev. 13, we see them in Heaven as in the first five years of Rev. 14. It was said to the first four trumpet angels, who are to hurt the Earth, trees, and seas, “Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God [144,000 Jews] in their foreheads” (Rev. 7:1-3). After the 144,000 are sealed the trumpets will begin. They will be immune from the first four plagues. They are not mentioned in connection with that time, but in the fifth trumpet, or first woe, a special directive is given to the demons of that woe not to hurt the 144,000 (Rev. 9:4). This protection also

plainly applies to the demons of the sixth trumpet, or second woe, which immediately follows. The way God will protect the 144,000 under the seventh trumpet or third woe, when Satan is cast out of Heaven, will be by translating them, thereby thwarting the dragon in his purpose of devouring the manchild "as it is born." The dragon will be full of wrath because God will have protected them from the first six trumpet plagues so he will try to destroy them. But he will be defeated by God, who will translate the 144,000 to His throne. Then the dragon will turn on the woman who will have brought forth the manchild, but God will defeat him in all his machinations, as we have already seen. We find no mention of the 144,000 on Earth after the trumpet and after the catching up of the manchild. The very next view places them in Heaven (Rev. 14:1-5). Therefore, they are the company symbolized by the manchild, who will be protected from the wrath of the dragon, Antichrist, and the vial plagues of the last 3½ years of the Week by being translated.

6. It seems clear from the previous studies that the woman, manchild, and the remnant of the woman are all Jewish, and that these three are the only companies in Revelation that are Jewish. If this is true then the 144,000 must be one of the three companies since they are also Jewish. That the 144,000 are Jewish is clearly stated in Rev. 7:1-8; 14:1-5. Since they are Jewish and must be one of the three Jewish companies referred to by the woman, manchild, and remnant, which ones are they? *They cannot be symbolized by the woman and they cannot be the remnant because of the following contrasts:*

(1) The woman will be National Israel or all the Jews in Judea in the last days, while the 144,000 will form a group sealed out of Israel.

(2) The woman and the remnant will be earthly peoples, while the 144,000 will be heavenly.

(3) The woman and remnant will be in travail, while the 144,000 will not be.

(4) The woman will bring forth the manchild, while the 144,000 will not.

(5) A company will be taken out of the woman but not out of the 144,000, for they themselves are a company taken out of the woman.

(6) The woman will flee to the wilderness and the remnant will be left in Judea, while the 144,000 will be caught up to Heaven before the throne.

(7) The remnant will be left on Earth after the flight of the woman, while the 144,000 will be taken to Heaven as “firstfruits” of the woman before she flees. They will be the first of Israel to be translated to Heaven during this period.

(8) Neither is the number of the woman nor of the remnant given, while it is given in the case of the 144,000.

(9) Neither the woman nor the remnant will be sealed for protection, while the 144,000 will be (Rev. 7:1-8; 9:4).

Now, therefore, since the woman or the remnant cannot be the 144,000 or the manchild, the 144,000 and the manchild must be identical. The 144,000 form the only company that can possibly fill the requirements of the language of Rev. 12. The manchild represents a small company of Israelites out of all Israel. The 144,000 are a company from all Israel (Rev. 7:3). The manchild is caught up to the throne (Rev. 12:5) So are the 144,000 (Rev.14:1-5). The manchild is delivered from the dragon at the time of the travail of the woman (Rev. 12:1-6). So are the 144,000 (Rev. 14:1-5). The manchild is the object of the vengeance of the dragon (Rev. 12:1-6). So are the 144,000, for otherwise they would not be protected by God from the demons (Rev. 9:4). The manchild is not mentioned on Earth after the seventh trumpet; neither are the 144,000 (Rev. 14:1-5). The manchild is to rule the nations (Rev. 12:5). So are the 144,000 as well as all saints, as we have seen in Point II, 1, above. The manchild is a heavenly company (Rev. 12:5). So are the 144,000 (Rev. 14:1-5). The manchild is a baby in size compared to the woman (Rev. 12:5). So are the 144,000 compared to all Israel (Rev. 7:1-8). These and other correspondences prove that the manchild and the 144,000 are the same.

7. Daniel also pictured the rapture of the manchild saying, “At that time [beginning of the great tribulation] shall Michael stand up [as in Rev. 12:7-12 when the manchild is delivered], the great prince which standeth for the children of thy people [Israel] and there shall be a time of trouble [3½ years of Dan. 12:7-13; Rev. 11:1-3; 12:5, 6, 14-16; 13:1-7], such as never was since there was a nation [Mt. 24:15-26; Jer. 30:7] even to that same time; and at that time [that Michael stands up to cast out Satan and deliver the manchild] thy people [Israel] shall be delivered [from Hebrew malat, meaning “to escape” or “to be rescued,” implying a translation of Israel], every one [144,000] that shall be found written in the book” (Dan. 12:1). Such passages as Exod. 32:32, 33; Ps. 56:8; 69:28; Isa.

4:3; Ezek. 13:9; Lk. 10:20; Rev. 3:5; 13:8; 17:8; 20:11-15 show that the reference in Dan. 12:1 refers to those found written in the Book of Life among Daniel's people at the middle of the Week who will escape the great tribulation. Christ plainly reveals to John that there will be 144,000 written in the Book of Life at that time (Rev. 7:1-8).

8. In Isa. 66:7, 8 we have another definite passage showing that Israel is to bring forth a manchild before she herself is delivered at the end of the Week. This passage reads, "Before she [Israel] travailed [for her own deliverance at the end of the week, Zech. 12:10-14], she was delivered of a manchild" (Isa. 66:7). That the pain and travail of Israel here is the one which results in her own deliverance at the end of the Week is the one referred to is clear from verse 8, which reads, "Who hath heard such a thing? . . . shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." But before this birth of a nation in one day "she brought forth a manchild" (Isa. 66:7-8). This is also made clear in Rom. 11:25-27. Who is the manchild that Israel is to bring forth before her own deliverance if not the 144,000 or "every one found written in the book" among Israel in the middle of the Week, as is referred to in the above passages in Dan. 12:1 and Rev. 7:1-8; 12:5; 14:1-5? The manchild in Isaiah must be the same as the one in Revelation, for both passages are fulfilled at the same time and concern the same class of people. Because both passages refer to Israel as a whole and to the manchild as being a smaller group out of Israel and because neither the woman nor the remnant of the woman can be the manchild, the only others left to make up the manchild are the 144,000 Jews out of Israel. Therefore, we conclude that the manchild referred to in Daniel, Isaiah, and Revelation is a symbol of the 144,000 Jews who are caught up to God as an heavenly people in the middle of the Week.

IV. The Dragon (Rev. 12:1-17; 13:1-4; 16:13-16; 20:1-10)

The word "dragon" is used thirteen times and only in Revelation. It is a symbol of Satan, the chief adversary of God (Rev. 12:9). This is the first time Satan is mentioned in Revelation. We must distinguish between the symbol and the thing symbolized, as in dealing with all other symbols. The "great red dragon" is a fit symbol of Satan in his role as the relentless persecutor and murderer of multitudes of unfortunate people (Jn. 8:44). In Job 41 and Isa. 27:1 he is portrayed as "leviathan, the piercing serpent . . . That crooked serpent . . . the dragon that is in the sea."

The seven heads and ten horns symbolize the same seven world kingdoms as the seven heads and ten horns on the beast in Rev. 13:1-4; 17:1-18, as we shall see in Lessons Forty-seven and Forty-eight. The heads being crowned shows that Satan has reigned and will reign over these seven kingdoms until he gives his power to the Antichrist (Rev. 13:1-7). He has tried to destroy Israel under the first six kingdoms and will try to do so under the seventh and eighth kingdoms of the future, but he will meet defeat by God as he has met it on all previous occasions.

The beast out of the sea will have his ten horns crowned, but not his seven heads. This shows that he has not existed through the length of the seven kingdoms symbolized by these seven heads. The beast will come out of the seventh head made up of the ten kingdoms and he will become the eighth kingdom which will fight against Christ at Armageddon.

This symbol, the dragon, is also seen in Heaven and is represented as drawing one-third of the stars from Heaven and casting them to the Earth. The stars have reference to the angels of God, and the casting down refers to one-third of God's angels who fell with Satan as recorded in Isa. 14:12-14; Ezek. 28:11-17; Lk. 10:18. These "stars" are called "his angels" in Rev. 12:7-12. In the New Testament both men and angels are called stars (Rev. 1:20; 9:1; 20:1-3).

The reference cannot be to literal stars, for they are generally larger than our Earth, hence the stars seen in the universe could not Fall to the Earth. The tail of the dragon pictures Lucifer's power and influence in causing the angelic rebellion.

"The dragon stood before the woman which was ready to be delivered [literally, "is about to bring forth," showing that the manchild is delivered in the middle of the Week, and therefore, cannot possibly refer to the historical ascension of Christ], for to devour [same word as in Rev. 20:9 and "eat up" in Rev. 10:9, 10] her child as soon as it was born." The dragon will try first to destroy the manchild before he turns on the woman. The following outlines briefly the actions of the dragon in Revelation after he is cast to the Earth at the rapture of the manchild.

The first thing he does is to join forces with the Antichrist and give him his power, throne, and great authority (Rev. 13:1-4), and then they both will turn on the woman which brings forth the manchild. By this action Satan will continue his age-long animosity toward Israel. He will make war on her and she will flee

into Edom and Moab with the armies of the dragon and the Antichrist pursuing her. God will intervene and the pursuing armies will be swallowed by the Earth. This will aggravate the dragon and he will come back to war with the remnant of her seed, or the remaining Jews who do not flee into the wilderness. But God will intervene again and stir up enemies in the north and east of the kingdoms of the old Roman Empire, who will keep Antichrist occupied in war for the last 3½ years. However, he will finally conquer them about the end of the Week and lead them against Jerusalem as he intended to do in the middle of the Week. Then he will suffer defeat at the hands of Christ who will come at the end of the Week to deliver Israel and set up His earthly kingdom. Satan will be in full cooperation with the Antichrist and back his every move in the destruction of men throughout the last 3½ years and at the end, will inspire the nations to fight against Christ (Rev. 16:13-16). At Armageddon he will be taken and thrown into the bottomless pit for 1,000 years to deceive the nations no more until the thousand years are fulfilled. Then he is to be loosed for a little season to deceive the nations again, leading them in rebellion against God. He will try again to destroy the Holy City and the saints, but fire will come down out of Heaven and will devour his armies. He will then be taken and cast into the Lake of Fire where he will be tormented for ever and ever (Rev. 20:1-10). This will end Satan's career on Earth as the enemy of God and man.

V. The War in Heaven (Rev. 12:7-12)

The heavens are inhabited by multitudes of spirit-beings of different orders and kinds, as we have seen in Lesson Six and Rev. 12:12; 13:5. *These beings are of three classes:*

1. God's subjects (Heb. 1:6-14; 2:5-9; Rev. 12:7-12).

2. Satan's angels who are loose with him (Rev. 12:7-12).

3. Demons who are loose and working with Satan (Mt. 12:24-26).

This war in Heaven will be the last desperate struggle between spirit-beings in the heavenlies for and against the majesty and kingdom of God. It will be the culmination of the struggle in Heaven between God and Satan. The first struggle began when Lucifer attempted to exalt his kingdom above the angels of God and dethrone God from His universal kingdom over all other kingdoms in the universe. In his rebellion against God and in his ascension into Heaven, above

the clouds from the Earth (Isa. 14:12-14), he was cast out of Heaven back down to the ground and was dethroned. Although deprived of his kingdom and exalted position, he was not deprived of the power which was his by nature, for he still has great power in the heavenlies and over the Earth that was usurped from Adam (Eph. 2:2; 6:12; Jn. 12:31; 14:30; 16:11; Mt. 4:1-11). He still has access to Heaven and accuses the saints before God day and night (Job 1:6; 2:1; Rev. 12:10-12; Zech. 3:6).

Facts Concerning War in Heaven (Rev. 12:7-12)

1. There is to be a war in the middle of the Week (Rev. 12:7).

2. The place of the war will be Heaven (Rev. 12:7).

3. The combatants will be Michael, the archangel, in command of the angels of God, arrayed against Lucifer, the archangel, in command of his angels that fell with him when he sinned and was dethroned. How angels fight is not known, but surely this will be a real combat. How angels do all the many things that are listed in Lesson Six, Point 6, can only be explained from the fact that they are real personal beings capable of real combat as plainly taught in Scripture. They must be real or they could not fight and defeat each other as stated in the Bible. How spiritual beings can be bound in chains and be confined to the Earth and to material places in the Earth is clear when we see that they have bodies that are capable of such treatment.

With these facts in mind we can better understand the war between these two armies of angelic hosts which prevail, one against another. Michael, at the head of God's army, is mentioned in Dan. 10:13; 12:1 and Jude 9 from which we must gather all information about him, except what we gather from statements made of other angelic beings of the same order. The word "prevailed" (Rev. 12:8) implies strength to wrestle or struggle against one another (Acts 19:16) thus showing actual combat.

4. The result of the battle will be that the devil and his angels will be cast down to the Earth, never to have access to Heaven again (Rev. 12:8, 9).

5. A voice from Heaven will cry the following because of the defeat of Satan:

(1) To God he will state, "Now is come salvation, and strength, and the

Kingdom of our God, and the power of his Christ" (Rev. 12:10. Compare 11:15).

(2) To the saints on Earth he will state that "the accuser of our brethren [this voice is one of a redeemed man, for he classes himself with other redeemed] is cast down which accused them before our God day and night" (Rev. 12:10). This gives the reason for Satan's present access to God (Job 1:6; 2:1). Now, he states the method of overcoming Satan. "It is by the blood of the Lamb, and by the word of their testimony" and loving "not their lives unto death" (Rev. 12:11). The overcomers referred to in Rev. 12:10-11 are not those of the Church, for they have all been raptured, but are those of the Jews and Gentiles who have been saved since the rapture of the Church in Rev. 4:1.

(3) To the inhabitants of Heaven he will cry, "Rejoice, ye heavens, and ye that dwell in them" because of the casting out of Satan (Rev. 12:12).

(4) To the inhabitants of the Earth he will say, "Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth he hath but a short time" (Rev. 12:12). This third woe will no doubt affect men in a physical way as much as the first two woes (Rev. 12:12). This seems to be required by Rev. 8:13; 12:12. He will vent his wrath on the woman, remnant, and many other classes of people during the last 3½ years. His wrath will be great for he knows he will have but a short time.

VI. The Remnant of the Woman (Rev. 12:17)

We have already discussed the remnant with the woman and manchild so little needs to be said here. The remnant is not a personage or a symbol, but literally some Jews who will be saved after the rapture of the manchild and who do not flee into the wilderness when the woman or main body of Israel does. In nearly all previous invasions of Judea and Jerusalem there has been a remnant left and the same is true at the future time in the middle of the Week when the dragon and the Antichrist determine to destroy Israel. The word "remnant" in Scripture is never used of the Church or Gentiles, but to the contrary, always of Israel (Isa. 1:9; 10:20; 11:16; Joel 2:32; Mic. 2:12; 5:3-9; Zech. 8:6-12; Rom. 11; etc.). The remnant was not saved at the time the manchild or the 144,000 Jews were translated, or those of the remnant would have been translated also (Dan. 12:1).

They get saved after the rapture of the 144,000 and during the flight of Israel into the wilderness, hence, they are saved by the time the dragon wars on them after he fails to destroy fleeing Israel.

Questions on Lesson Forty-five

1. Prove that the woman is a symbol of something on Earth instead of in Heaven.
2. What does the woman symbolize? Prove.
3. Discuss fully the travail of the sun-clothed woman.
4. Explain the persecution, flight and protection of the woman.
5. Where will the woman flee for protection? Prove.
6. Explain Isa. 26:20-21 and 63:1-6. To what do these passages refer?
7. What does the Psalmist say about the flight of the woman?
8. What does Ezek. 20:33-38 refer to? What two men will help fulfill this passage?
9. What does Dan. 11:36-45; Hos. 2:14-23 and Mt. 24:15-31 say about the woman?
10. Prove from Scripture that the manchild could not be Christ.
11. When was Christ translated? When will the manchild be translated? Prove.
12. Prove from Scripture that the manchild could not be the true Church.
13. Prove from Scripture that the manchild could not be a select few in the Church.
14. Are there two classes of Christians in the Church? Prove.
15. Prove that the Holy Spirit baptized people are not the manchild.
16. Who is the manchild? Prove.
17. Give some Old Testament passages proving who the manchild represents.
18. Who is the great red dragon of Revelation? Prove.
19. Why are his heads crowned and not his horns?
20. Why are the horns on the beast crowned and not his heads?
21. Tell about the war in Heaven, its time, place, the combatants, and the result.
22. What is meant by the remnant of the woman?
23. When will all the events of Rev. 12:1-17 be fulfilled?

46. THE BEASTS OUT OF THE SEA AND EARTH

THE BEASTS OUT OF THE SEA AND EARTH

(Rev. 13:1-18)

Revelation 13 is a prophecy of two men who will fulfill what is predicted here during the last 3½ years of this age.

I. The Beast Out of the Sea (Rev. 13:1-10, 18)

First let us examine this passage to see what it has to say about the beast out of the sea. This is a symbol and must be treated as such. The sea is symbolic of peoples (Dan. 7:2, 3; Rev. 17:1, 15). The beast in Revelation refers to the rise of a kingdom, and more particularly to the Antichrist, the earthly head of the kingdom (Rev. 13:18). It also symbolizes a supernatural spirit out of the Abyss, as we shall later see. Beasts in Scripture symbolize kingdoms and kings (Dan. 2:38, 39; 7:2-7 with 7:17, 23), as well as supernatural powers which control the kingdoms. The personal Anti-christ, his power, source of power, worship, characteristics, mouth, titles, wars, exaltation, reign, length of reign, etc., are the subject of this passage. *They are briefly dealt with as follows:*

1. Who is the Antichrist? At the present time (1949) this question cannot be answered. The question is unanswerable and will be until the Antichrist personally makes the covenant with Israel for seven years (Dan. 9:27). Many today, as ever, are speculating that the pope, Stalin, or others will be the Antichrist. Much harm has been done to the subject of prophecy by this speculation for many thinking people have been disgusted. Many have turned their faces against the inspiration of prophecy because of just such unfounded speculation concerning Hitler. Mussolini, or other men in the past who failed to become the Antichrist. The following points prove that no man now prominent in world affairs could possibly be the Antichrist.

2. From where does he come? This question is fully answered in our study of the book of Daniel, as we have seen in Lesson Thirty-nine, Point IV, 2.

3. When is he to be revealed or when is he due to come into prominence in world affairs? This question is also clearly answered in Scripture:

(1) In Dan. 7:24, we have definite proof that Antichrist cannot be revealed and be prominent in world affairs until after the ten kingdoms are formed inside the Roman Empire. According to this verse, the ten kingdoms must first be formed and exist for some time as the seventh kingdom, or Revised Rome. The Antichrist will arise and gain the whole ten kingdoms in the first 3½ years of the Week. By the middle of the Week he will be seen as the beast of Rev. 13 coming up out of the sea of humanity already with the seven heads and ten horns, which he will have conquered before the middle of the Week. His coming out of the sea in the middle of the Week will be simply the recognition of his power by the ten kingdoms and his acceptance of them from the ten kings and the dragon (Rev. 13:2-4; 17:12-17). This verse further teaches that because of his rise out of the ten kingdoms, he is to come out of obscurity and his rise to power will be quick. Daniel saw the "little horn" rising so suddenly among the ten that he was bewildered (Dan. 7:7-8, 19-24). Therefore, no man can determine whom the Antichrist will be until after the ten kingdoms are formed.

(2) The Antichrist cannot be revealed until the rapture as proven in 2 Thess. 2:6-8, for which see Lesson Forty-three, Point VII, 9.

4. How long is he to reign? He will reign over one of the ten kingdoms of Revised Rome at the beginning of the Week and will get power over the whole ten kingdoms during the last 3½ years (Rev. 13:5; 7:25; 12:7). It is in these last 3½ years that he will exalt himself above every God and will be worshipped by many of his subjects (Rev. 13:14-18; Dan. 8:25; 11:36-45; 2 Thess. 2:4).

5. Where is he to reign? During part of the last 3½ years he will reign in Jerusalem "in the glorious holy mountain" where the temple will be rebuilt (Dan. 11:45). He will sit "in the temple of God, showing himself that he is God" (2 Thess. 2:4). This temple is where the abomination of desolation will be placed (Dan. 9:27; 12:7-13; Mt. 24:15-22; Rev. 11:1, 2; 13:12-18). Babylon, not Rome, will be his place of reign until then as we have seen in Lesson Thirty-nine, IV, 2, (6). The fact that there will be ten separate kingdoms with ten separate capitals

and ten separate kings in the first 3½ years shows that up to the middle of the Week the Antichrist does not have one capitol where he reigns over the ten kingdoms, for they will not yet be under him. Rome will be just one of the ten capitals and her king will reign over the territory of Italy and her possessions, not over all of Revised Rome. It is only when Antichrist becomes head of the ten kingdoms by the middle of the Week, that he will establish one central throne in Jerusalem for all the newly formed empire. Even then, the kings will continue as kings under him (Rev. 17:9-17).

6. The power of the Antichrist. The power of the Antichrist will come from Satan, the spirit of the Abyss, and the ten kings. His power has already been predicted by God and it will be given him in due time. It is God who will permit Satan and his agents to give their power to the beast and inspire him in his evil designs (Dan. 8:24; 2 Thess. 2:8-12; Rev. 13:1, 2). It is God who will put it into the hearts of the ten kings to give him their power for the purpose of destroying Mystical Babylon (Rev. 17:12-17). It is the satanic prince out of the abyss (Rev. 11:7; 17:8) who will be the executive of Satan's power to the beast and who will inspire and back the Antichrist in all his diabolical activities, as will be seen in the next two lessons. Satan will give to Antichrist the world-kingdoms he offered Christ. Antichrist will accept them; Christ did not. Antichrist must fight to possess them even as Christ would have had to do and will yet have to do. Antichrist will succeed in this world conquest by conquering the Revised Roman Empire by the middle of the Week and all the northern and eastern countries of Asia and Europe by the end of the Week. Also, he will get the co-operation of many other nations through the ministry of the three unclean spirits, who will help him against the Jews and Christ at the second advent. After his defeat at Armageddon by Christ, Antichrist will be cast into the Lake of Fire. The kingdom of God will succeed his kingdom and extend throughout all the Earth. *The power of the beast may be summarized as follows:*

(1) To blaspheme God (Dan. 7:8, 11, 20, 25; 11:36; Rev. 13:5, 6).

(2) To overcome saints (Rev. 7:9-17; 14:13; 15:2-4).

(3) To overcome the Jews (Dan. 7:21; 12:7; Rev. 13:7, 15).

(4) To conquer many nations (Dan. 7:8, 20-24; 11:36-45; Ezek. 38; 39) and rule them as he wills (Rev. 13:7).

(5) To destroy Mystery Babylon (Rev. 17:12-17).

(6) To overcome and kill the two witnesses (Rev. 11:7).

(7) To change times and laws (Dan. 7:25).

(8) To understand mysteries (Dan. 8:23).

(9) To protect the Jews as long as he desires, and also to succeed in destroying them for a period (Dan. 9:27; 2 Thess. 2:4; Rev. 11:1-2).

(10) To work signs and wonders (Dan. 8:24; 2 Thess. 2:8-12; Rev. 13:1-18; 19:20).

(11) To cause craft to prosper (Dan. 8:25).

(12) To control money and riches in his own realm (Dan. 11:38-43).

(13) To cause great deceptions (2 Thess. 2:10-12; Jn. 5:43; Dan. 8:25; Rev. 13:1-18).

(14) To do according to his own will (Dan. 11:36).

(15) To control religion and worship (Dan 11:36; 2 Thess. 2:4; Rev. 13:1-18; 14:9-11; 16:21).

(16) To control the lives of all men in his realm (Rev. 13:12-18).

(17) To control kings as he wills (Rev. 17:12-17).

(18) To make all the other nations fear him (Rev. 13:4).

(19) To fight against Christ (Rev. 19:11-21; Dan. 8:25).

(20) To reign forty-two months (Rev. 13:5).

7. The Titles of the Antichrist:

(1) “Antichrist.” This is the most common one we use in speaking of him for he is to be the great opponent of Christ at the end of the age. The word occurs only four times in the Bible (1 Jn. 2:18, 22; 4:3; 2 Jn. 7), but the

studies above and below show him to be the one who has that title more than any other and is to be the one expressly stated to come according to these passages.

(2) “The Assyrian” (Isa. 10:20-27; 30:18-33; 31:4–32:20; Mic. 5:3-15). The prophecies in these passages were recorded against the Assyrian king in the days of the prophets, but a study of them reveals that they have a latter-day fulfillment in the future Assyrian king who is to oppress Israel just preceding her final restoration. (The Assyrian territory will be part of Antichrist’s kingdom and in that sense he is the king of Assyria.)

This first passage (Isa. 10:20-27) refers to the “remnant” of Rev. 12:17: “In that day the remnant of Israel . . . shall no more again stay [Hebrew, “look for support”] upon him [Antichrist] that smote them; but shall stay upon the Lord. . . . O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod . . . yet a little while [1,260 days, Rev. 12:6, 14-17; 13:5], and the indignation [Hebrew, “God’s anger and wrath,” the day of vengeance in the Tribulation, as in Isa. 26:20; Dan. 8:19; 11:36] shall cease, and mine anger in their destruction . . . in that day his burden shall be taken away from off thy shoulder . . . the yoke shall be destroyed because of the anointing.” The Hebrew root for “anointing” is shawman, “to shine,” and no doubt refers to the brightness of Christ’s coming in 2 Thess. 2:8, 9.

The second passage (Isa. 30:18-33) clearly refers to Israel’s final restoration under the Messiah: “Therefore will he [the Lord] be exalted . . . the people shall dwell in Zion at Jerusalem: thou shalt weep no more . . . in the day that the Lord bindeth the breach of his people . . . the name of the Lord cometh from far, burning with his anger . . . to sift the nations . . . with the flame of a burning fire, with scattering, and tempest. and hailstones. For through the voice of the Lord shall the Assyrian be beaten down.” (See also Ezek. 38:17-21; 2 Thess. 1:7-10; 2:8-12.)

The third passage (Isa. 31:4–32:20) speaks of the same truth: “Like as the lion roaring on his prey . . . shall the Lord of hosts come down to fight for mount Zion . . . As birds flying so will the Lord of hosts defend Jerusalem; defending also he will deliver it; and passing over he will preserve it . . . For in that day every man shall cast away his idols . . . then shall the Assyrian Fall with the sword, not of a mighty man [but by Christ, 2 Thess. 2:8, 9] . . . a king shall reign in righteousness . . . And my people shall

dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places."

The last passage (Mic. 5:3-15) definitely speaks of Israel being given up "until the time that she which travaileth hath brought forth [until Israel has brought forth the manchild, as we have seen in the previous lesson]: then the remnant of his brethren shall return unto the children of Israel. And he [Christ, verses 1, 2] shall stand and feed in the strength of the Lord . . . now shall he be great unto the ends of the earth. And this man shall be the peace, when the Assryian [Antichrist] shall come into our land: and shall tread in our palaces . . . thus shall he deliver us from the Assyrian . . . I will execute vengeance in anger and fury upon the heathen, such as they have not heard." (See also Dan. 9:27; 11:40-45; 2 Thess. 2:3-4; Rev. 13.)

(3) "The king of Babylon" (Isa. 14:4). This passage is in a prophecy of Babylon which had a partial fulfillment in the overthrow of Babylon by the Medes and Persians (Isa. 13:17). The complete fulfillment will be in the last days under Antichrist, as is proven by the mention of "the day of the Lord" and the restoration of Israel, which will occur when Christ comes to Earth in the days of the reign of Antichrist (Isa. 13:6-16, 19-22; 14:1-8, 18-27). All these prophecies have never been fulfilled as stated here. Antichrist will be the king of Babylon because he will be the king of Assyria, which will include Babylon, as we have seen in our study of Babylon in Lesson Forty-one.

(4) "The spoiler" and "the extortioner" (Isa. 16:1-5). That these terms refer to Antichrist is clear from a study of this passage in Lesson Forty-five, Point I.

(5) "Gog, the chief prince of Meshech and Tubal" (Ezek. 38; 39). These two chapters will be fulfilled at Armageddon, as seen in Lesson Forty-nine.

(6) The "little horn" (Dan. 7:8, 24; 8:9, 23).

(7) "A king of fierce countenance" (Dan. 8:23).

(8) "The prince that shall come" (Dan. 9:26, 27). This title refers to the same man as does the "little horn" coming from the ten kingdoms of Revised Rome who will make the seven-years covenant with Israel and then break it in the middle of the Week and cause the abomination of

desolation in the Jewish temple at Jerusalem, as seen in Lesson Forty.

(9) “The king of the north” (Dan. 11:36-45). This is the king of the Syrian division of the old Grecian Empire as we have seen in our study of Daniel in Lesson Thirty-nine. He is called the king of the north because he will come from the northern division of old Greece, that is, north of Palestine. Many Bible teachers say the Antichrist will come from Russia and they use this term to prove it, but if “the king of the north” refers to Russia, then what countries are there north of Russia that could fight against Russia, as is required in Dan. 11:44? There are none, so this title applies to the future king of Syria—the northern division of the four divisions of the old Grecian Empire out of which Antichrist must come (Dan. 8:8, 9, 20-25).

(10) “The man of sin” (2 Thess. 2:1-12).

(11) “The son of perdition” (2 Thess. 2:1-12).

(12) “The wicked” and “that wicked” (Isa. 11:4; 2 Thess. 2:1-12).

These last four titles picture the Antichrist in his role as the most sinful and wicked man of his time, perhaps all time, for he will literally murder multitudes who will not conform to his every desire (Rev. 7:9-17; 13:16-18; 15:1-3; 20:4-6). For this wickedness he is “the son of perdition,” because he is destined to perdition, or destruction and eternal Hell.

The theory that Antichrist is the mystery of iniquity or Satan manifest in the flesh as Jesus was the mystery of godliness, or God manifest in the flesh; that Antichrist will be “the son of perdition” or the son of Satan by a woman, as Jesus was “the Son of God” by a woman; and that Antichrist is the opposite of Christ in every detail is not taught in Scripture. That Antichrist is a mysterious personage and will be such a man of mystery in all that he does is false. Not one statement in Scripture about him is mysterious, or teaches that he will be supernatural, an immortal man from the Abyss, an incarnation of the devil, or a natural son of the devil, as we shall see in the next two lessons.

The phrase “mystery of iniquity” literally means “the invisible spirit of lawlessness” or “the evil spirit forces that cause man to sin” (Jn. 8:44; 14:30; Eph. 2:1-3; 1 Jn. 3:8; Eph. 6:10-18; 2 Cor. 4:3, 4). The same men who teach Antichrist is the mystery of iniquity teach that he is the beast now bound in the Abyss and will come out again as the Antichrist. They teach that this spirit is

Judas who will be reincarnated, and their main argument is that Judas and Antichrist are both called “the son of perdition” (Jn. 17:12; 2 Thess. 2:14). As we shall see in the next two lessons, neither has any human being ever gone into the Abyss, nor will one ever go there, so Judas could not be in the pit to come out. The expression “the son of perdition” literally means “the son of destruction,” because both Judas and Antichrist are destined to destruction, not because they are natural sons of Satan. They could not be sons of Satan and be the sons of their earthly fathers at the same time. They could not be natural sons of Satan and incarnations of him too, as taught by some.

In the Greek it reads “the son of the destruction” just as it reads “the man of the sin.” This last phrase does not limit the Antichrist as being the only man of sin and the former phrase does not limit him to be the only son of destruction. The Hebrews and Greeks called any man who was subject to a particular evil or characteristic, the son of that trait, as “sons of Belial” (1 Sam. 1:16; 2:12; 25:17, 25; 1 Ki. 21:10); “child of the devil” (Acts 13:10); “children of the wicked one” (Mt. 13:38); “children of the devil” (1 Jn. 3:10); “children of wisdom” (Lk. 7:35); “children of the world” (Lk. 16:8); “children of light” (Lk. 16:8; Jn. 12:36); “children of disobedience” (Eph. 2:1-3; 5:6-8; Col. 3:6). Also anyone who was destined to some particular fate was called the child of that destiny, as “children of the kingdom” (Mt. 8:12); “children of wrath” (Eph. 2:1-3); “children of the resurrection” (Lk. 20:36). Therefore, in view of this usual practice mentioned above it would be only natural to call both Judas and Antichrist “the son of perdition” or destruction, for both are destined to destruction in Hell, because of their sin.

The word “perdition” is used only eight times and is from the Greek apoleia, meaning “ruin, loss, destruction, perdition, and perish.” It is never used as a name of the devil; hence, to call Judas and Antichrist sons of the devil by a woman is not biblical. Neither is it stated in Scripture that Judas ever was or ever will be, nor that the future Antichrist ever will be a direct and literal child of the devil by a woman. Such a statement is as far from truth as the devil himself. Try to substitute the word “devil” for “perdition” in all other places where it is found, and see if it makes sense (Phil. 1:28; 1 Tim. 6:9; Heb. 10:39; 2 Pet. 3:7; Rev. 17:8, 11). The Greek word apoleia is translated “destruction” (Mt. 7:13; Rom. 9:22; Phil. 3:19; 2 Pet. 2:1; 3:16), “damnation” (2 Pet. 2:3), “die” (Acts 25:16), “perish” (Acts 8:20), and in other ways, but never as “devil.” We can conclude then that “son of perdition” does not mean “son of the devil.”

All other statements about the Antichrist “coming in his own name” (Jn. 5:43); “exalting himself” (2 Thess. 2:4); “being worshipped” (Rev. 13:8); “being cast into Hell” (Rev. 19:20); “doing his own will” (Dan. 11:36); “destroying men” (Dan. 8:24); “being wicked” (2 Thess. 2:3-8); and other facts about him, do not prove he is such a super, mysterious being as some men teach. All these statements can be understood in connection with any natural and mortal man, as we shall see. If Antichrist is the mystery of lawlessness, then he has been here all the time and cannot come from the pit, for Paul said this mystery was already working in his day (2 Thess. 2:7). Men try to find so many hidden meanings in the Bible. Many spend a lifetime trying to make the Bible a mystery instead of seeking to make it the simple book it really is. All such hidden interpretations must be rejected for the sake of simple truth.

The devil is never going to have a natural son by a woman. Genesis 3:15 certainly does not teach such a thing. The seed of the serpent should be understood as the natural offspring of snakes and to the spiritual children of the devil (Mt. 13:38; 1 Jn. 3:8-10; Jn. 8:44). This last passage is taken by some to mean Antichrist will be a natural seed of the devil, “Ye are of your father the devil . . . When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it.” It is claimed that the word “it” refers to one particular son of the devil, the Antichrist, but this is not only proven false by the same passage that speaks of all men as being “of your father the devil,” but it is also proven ridiculous by the same passage. The “lie” refers to a literal lie and not to a natural son of the devil by a woman. If telling a lie can be turned into a natural son of the devil in this passage, then we can make natural sons of Satan in Acts 5:3; Rom. 1:25; Ps. 78:36, and all other places in Scripture where lies were spoken. If the “lie” here means the natural son of the devil that he is going to have by a woman, then he is going to “speak” this son into existence and if this be true, then he could not be a natural son by a woman or by an incarnation of himself, as some men teach. If he could do this he would be speaking enough sons into existence to fill the Earth, so he would have a better chance to defeat God. Such teaching is plain foolishness.

It is also argued that Judas was the only one ever called a “devil,” thus proving further that he was the devil incarnate, or that he was the mystery of iniquity, and a son of perdition (Jn. 6:70, 71; 17:12). The definite article “the” is used, thus making Judas “the devil,” but the definite article is not in the Greek at all, which means “a devil.” The Greek word for “devil” is diabolos and means “adversary” or “slanderer” and is used of other men who are called “false accusers” (2 Tim.

3:3; Titus 2:3) and “slanderers” (1 Tim. 3:11). Since the word is used of other men, then it is clear that Judas is not the only one it is used of, as is claimed. The word never implies an incarnation, as some argue. If so, then these other men who are slanderers (devils) were also incarnations of the devil, and in this case the above theory is destroyed. The devil never incarnates himself in the Antichrist any more than he did Judas, for the dragon is always seen as a separate person outside the beast.

If Judas were the devil incarnate then the devil was the son of Simon, a human being, so he could not have been created of God and could not have existed until the time of Christ (Jn. 6:70, 71).

According to this reasoning, it was the devil who . . .

- Betrayed Jesus (Mt. 10:4)
- Jesus chose as one of His own trusted disciples and planned to give him a throne in the eternal kingdom (Mt. 10:1-8; Lk. 22:28-30)
- Received power from the Holy Spirit through Jesus to cast out himself and his demons and to destroy his own work (Mt. 6:7-13)
- Followed Jesus and had fellowship with Him for over three years (Ps. 41:9; 55:12, 13)
- Had a place in the bishopric and fell from it by transgression (Acts 1:15-25; 109:8)
- Lost his name out of the Book of Life (Acts 1:20 with Ps. 69:25-28)
- Entered into himself to betray Jesus (Lk. 22:3)
- Carried the bag and was the trusted treasurer of the apostolic band (Jn. 13:29)
- Repented himself for betraying Jesus (Mt. 27:3-10)
- Hung himself (Mt. 27:5)
- Had his bowels gush out and was buried in a potter’s field (Acts 1:17-20)

Who could believe these things happened to the devil?

If Judas were the devil incarnate, then it was Judas who . . .

- Was a created being and an angel that ruled the Earth before Adam and that invaded Heaven and was cast out (Isa. 14:12-14; Ezek. 28:11-17; Lk.

10:18)
- Opposed Israel and smote Job with boils and has present access to Heaven (2 Chron. 21:1; Job 1:6–2:7)
- Stood at his own right hand to betray Jesus and became childless ever afterward (Ps. 109:20)
- Tempted Christ (Mt. 4:1-11)
- Used Peter as a tool (Mt. 16:23)
- Caused all the sickness in men (Acts 10:38; Lk. 13:16)
- Was still alive and worked against early believers after he committed suicide (Acts 5:3; 26:18)
- Does all the things that the devil does in all Scriptures

See the words “Satan” and “devil” in a concordance and see the many things that Judas (supposedly) did to oppose God from creation until now, if he is the devil.

If the Antichrist were the devil incarnate, we would have to conclude . . .

- That the devil has not yet come (1 Jn. 2:18; Jn. 5:43)
- That he will not come until after ten kingdoms are formed inside the Roman Empire (Dan. 7:24) and after the rapture of the Church (2 Thess. 2:7, 8)
- That he will continue only forty-two months when he does come (Rev. 13:5)
- That the devil is a “man” (Rev. 13:18)
- That this man is in Heaven now accusing the saints and will be cast out of Heaven in the middle of the Week (Rev. 12:7-17; 13:1-8)
- That the dragon is not a separate person outside the beast as he is pictured as being in all passages on the subject (Rev. 13:2-4; 16:13-16; 19:20; 20:10)
- That the devil is to be “slain” by Christ at His second advent (Dan. 7:11; Isa. 11:4; 2 Thess. 2:8, 9)
- That he is to be put into two different places during the Millennium, for the beast is in the Lake of Fire and the dragon is in the Abyss during that time (Rev. 19:20; 20:1-3)
- That the devil is still in the Lake of Fire while he is loosed at the end of the Millennium and that he will be again cast back where he already is and has always been since Armageddon (Rev. 19:20; 20:1-10)
- That the devil has died once and will die twice in the future if we are to believe the theories of men concerning Antichrist

We would also have to believe that Judas became his own father when he incarnated himself in a woman and was born, that he died and will become incarnated again in a woman in the latter days and will become a second incarnation of the devil, or of himself. How could any person become nothing but a seed in a woman twice and grow from nothing but a seed to a full-grown man twice? How could the devil as an immortal angel be a man and die three times? How could he be the devil outside of both Judas and the Antichrist and still be an incarnation of the devil in both? How could the devil enter into Judas if he were Judas? How could he give his power to the Antichrist and be a dragon outside of him and still be the Antichrist? How could he be the beast in the Lake of Fire and still be himself in the pit? These and other ridiculous theories we would have to believe if we accepted as truth what some men teach on the subject of Antichrist as being both Judas and the devil. These teachings are not the truth about the devil, Judas, or the Antichrist, or about the head wounded to death, as we shall see in the next two lessons.

(13) "The beast" (Dan. 7:11; Rev. 13:1-18; 14:9-11; 15:2, 3; 16:2, 10; 17:1-18; 19:19-21; 20:2-4, 10). This beast will be explained in the next two lessons.

8. His Person. All the above studies prove that the Antichrist is to be a real person and not a religious system or the successive head of some system as the pope, and that he is yet to come in the future and will literally fulfill all the prophecies concerning himself. His character and characteristics are clearly implied in the points above, which reveal that he will be a man who will possess the talent and leadership of all previously gifted conquerors and leaders. In addition to these natural gifts, he will possess the miraculous power of attracting people of every class, fascinating them with his marvelous personality, successes, wisdom, administrative and executive ability, and bringing them under his control through his well-directed flattery and masterly diplomacy. He will be indued with the power of Satan in the exercise of these gifts until the world will wonder after him and many will worship him as God. Some of his titles, the operations of his power, his wars, and other points of interest concerning him will be given in following lessons.

II. The Beast Out of the Earth (Rev. 13:11-17)

The above individual, or second beast, is mentioned here for the first time and all that is revealed concerning him in the Bible is recorded in Revelation. He is

called “the false prophet” (Greek, pseudoprophetes) in Rev. 16:13; 19:20; 20:10, which are the only other passages that mention him. He is to be a prophet, but a false one; a prophet of Antichrist, not of Christ. In Rev. 16:13 he is seen with the beast and dragon as sending forth the demon spirits to gather the nations to Armageddon. In Rev. 19:20 he is seen as being the miracle-working co-laborer and leader of the nations along with the first beast as he comes against Christ at Armageddon. The doom of this second beast will be torment in the Lake of Fire forever along with the first beast, the dragon, and all rebellious creatures (Rev. 20:10). *The facts concerning him and his ministry in Rev. 13:11-17 are:*

1. He is seen coming on the scene of action by John after the vision of the first beast (Rev. 13:11). He is called “another” beast, from Greek allos, meaning “another of the same kind,” denoting numerical distinction; the second of two where there may be more, as in Mt. 10:23; Jn. 18:15. Therefore, this beast is the second one in this chapter and cannot possibly be the same as the first beast of Rev. 13:1-10. If there were only one beast there would not be two descriptions and statements concerning two different beasts. This point is so clear in this passage that we need not take up the many points of contrast between the two beasts.

2. This beast is seen coming up “out of the earth” (Rev. 13:11). The word “earth” is the same as “world” in Rev. 13:3 and “earth” in Rev. 13:12. Here it symbolizes the peoples on the Earth, as in Dan. 7:1-7, 17. The word “sea” is also used in a symbolical sense of peoples in Rev. 13:1-8; 17:1, 15; Dan. 7:1-7, 17. The phrase “out of the Earth” is the same in meaning as “out of the sea,” as is proven by a similar construction in Dan. 7:3 and 17 where four beasts came up “out of the sea” and in the interpretation they are said to be four kingdoms coming up out of the Earth. This does not mean that this beast comes out of the underworld of spirits and is a resurrected or reincarnated man that has lived on the Earth before, as is taught by some. It does not mean this any more than it does when four kingdoms are spoken of as coming out of the Earth in Dan. 7:17.

Some teach that this beast is Judas who will come up out of the underworld, because his characteristics are like those of Judas in that he will be a leader in worship, be idolatrous, and work miracles as Judas did. Such arguments based upon similar acts in the lives of these men are not sufficient proof of this theory. Others claim that the first beast will be Judas from the underworld, but, as we shall see in the next two lessons, no human being can come up from the underworld and fulfill the office of either of these beasts. The beasts symbolize

two natural men, as the sea and Earth symbolize peoples. They are yet of the future and will be born and live natural lives like all other men. They will rise in power out of the peoples of the Earth to carry out their intended missions of these prophecies in the will of God.

3. The second beast has two horns making him look like a lamb, but he speaks as a dragon. His lamb-like appearance will make him a fit man for his office, thus causing him to be looked upon as a wonderful prophet and man of religion. Combined with this lamb-like appearance will be his dragon or serpent-like deceiving speech. This, and a few miracles, will complete his method of deception. The expression "spake as a dragon" should read "was speaking as a dragon," showing that when John saw him coming out of the mass of humanity he was speaking and that was one of the most conspicuous things about him.

4. He will exercise all the power of the first beast before him and cause the earth "to worship the first beast, whose deadly wound will be healed" (Rev. 13:12). He will be the executive of Antichrist and exercise Satan's power, which will be given to the first beast (Rev. 13:2-4; 2 Thess. 2:8-12). The length of the existence of this second beast in power is not stated but he is not to rise until after the first one does, so it cannot be for more than 3½ years. He will exercise this power before or in the presence of the Antichrist. He is never mentioned apart from the Antichrist, so it must be that the two will work in close union and will withstand the two witnesses as Jannes and Jambres withstood Moses in power and miracles (2 Tim. 3:8).

5. "He doeth great wonders, so that he maketh fire to come down from Heaven on the Earth in the sight of men" (Rev. 13:13). The purpose of these signs wrought by the false prophet is to deceive men to accept the Antichrist as God. He "deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast" (Rev 13:14). Satan has continually deceived the whole world (Rev. 12:9), but here he has planned the worst deception ever known, which is to be permitted of God, because men receive not the love of the truth that they might be saved (2 Thess. 2:8-12; Rev. 9:20, 21; 13:3, 12-18; 14:9; 16:2; 1 Tim. 4:1-3). He will deceive and use these signs to further impress his deception, for miracles alone are not complete and definite proofs of a divine mission. Just as the Lord's signs were for the purpose of impressing the people and causing them to believe in Him, so these also will be to impress those who may not be ready to believe in the beast.

6. The beast out of the Earth will tell the Earth dwellers to make an image to the first beast. The image will be made and set up in the temple of God to be worshipped (Mt. 24:15). He will have the power to give life to this image that it should both speak and cause all who will not worship it to be killed. This will be a wonderful sign in itself, that a material image should be given power to speak and act (Rev. 13:14, 15).

7. The second beast will cause all classes to receive brands in their right hands or in their foreheads, that no man might buy or sell except those who have them (Rev. 13:16-18). This will result in the martyrdom of most of the "great multitude, which no man could number, of all nations" (Rev. 7:9-17; 13:7; 14:13; 15:2, 3; 20:4). In the worship of the first beast and his image, men will be so devoted as to say, "Who is like unto the beast? Who is able to make war with him?" This reveals the worship will be both political and religious (Rev. 13:4). It will not be a willing worship on the part of many, for force will be used to make them worship. The worship will be of such an apostate nature as to pronounce eternal doom to all who partake (Rev. 14:9-11). Many men will throw overboard all faith in God and Christ, become servants of the devil, and be controlled by demon spirits to such an extent as to be past redemption.

The three brands that followers of Antichrist may choose are:

(1) "A mark," or in the Greek, "the mark." That this mark is different from either the name, or the number of his name, is clear from the following passages where the three brands are enumerated (Rev. 13:16-18; 14:9; 15:2-4; 20:4). What kind of mark it will be is not revealed, but it will be a literal mark in the flesh (Rev. 13:16; 14:9). Perhaps it will be the emblem of the kingdom of the Antichrist.

(2) "The name of the beast;" that is, of the first beast (Rev. 13:17).

(3) "The number of his name" (Rev. 13:17, 18; 15:2). The idea is that the letters in the name of the Antichrist will equal 666. In the Hebrew and Greek languages there is no separate system of numbers as in the English. The letters of the alphabet also stand for numbers, so the numerical value of the letters in the name of the future Antichrist (whatever they will be) will equal 666. This will be "the number of a man" (Rev. 13:18). There are many Greek and Hebrew names that have a numerical value of 666 (just like any number of combinations of English numbers equals 666). This is

especially true of foreign names, which are transliterated into Hebrew or Greek. There is no hidden meaning to the number, for the very expression "Here is wisdom" (native insight, understanding) shows that it is easy to understand, for it is given here as 666 and anyone can understand this. It is in trying to learn the name of the beast and also his mark by the numerical value of certain names that Bible students have given themselves over to much foolish speculation. Such speculation as to what the name of the beast will be by counting the numerical value of certain names should not be indulged in to say the least.

The brands of the beast cannot be taken until the last 3½ years of this age, or during the great tribulation. Therefore, it is impossible for one to take any of his brands, or worship him today, for he is not now on the scene. When he does come and these things begin to be fulfilled, those who take any one of the brands or worship him will be doomed to eternal Hell, and in this life he will be plagued by the vial plagues (Rev. 14:9-11; 16:1-21). No man will ever know what the mark or the name of the beast will be until after he comes, which will be after the rapture and after the ten kingdoms are formed inside the old Roman Empire, as we have already seen. Although men cannot know what the Antichrist's mark or name will be, they can know what the numerical value of his name is, for it is already revealed as being 666 (Rev. 13:18). This, and this alone, is all that men will ever get to know of the three brands until Antichrist comes and fulfills Rev. 13. When he comes all men will know what his name will be, and they can then see what combination of letters he will have in his name that equals 666. When he comes and chooses the mark he will put upon men, then all men will know what it will be. Until then, let us forget what the mark or the name may be. We know that it will not be keeping Sunday as the sabbath, social security numbers, union cards, the faces on the American dime, and many other foolish theories preached by modern men.

Questions on Lesson Forty-six

1. Give all the facts of Rev. 13 concerning the beast out of the sea.
2. What three things are symbolized by the beast out of the sea?
3. Who is the Antichrist and from where does he come? Prove.
4. When is the Antichrist to be revealed? How long is he to reign? Where?
5. State all you know of the power of the Antichrist.

6. Where will he get his power? Over what realms will he have power?
7. What will the Antichrist do with His power?
8. Prove from Scripture that there will be a future Antichrist.
9. In what sense is the Antichrist called the Assyrian?
10. In what city will the Antichrist reign the first half of the Week?
11. How does the Antichrist become the chief prince of Meshech and Tubal?
12. How many titles of the Antichrist are found in Daniel? Name them.
13. Why does the term “king of the north” refer to Syria and not Russia?
14. Why will the Antichrist be called “the wicked”?
15. Explain the phrase “mystery of iniquity.”
16. In what sense is Antichrist going to be the son of perdition?
17. Who else in Scripture is called the son of perdition and why?
18. Does this prove that this man is the future Antichrist? Why?
19. Explain fully the term “son of perdition.”
20. Should we believe that Antichrist is a man of mystery? Why?
21. Is the Antichrist going to be a natural son of Satan by a woman? Prove.
22. Was Judas the personal devil?
23. Give some facts we would have to believe if we accepted this theory.
24. Prove that the Antichrist will never be an incarnation of Satan.
25. Give reasons why Judas can never be the Antichrist.
26. Who is the beast out of the Earth? Give some facts about him.
27. When is this man coming in connection with the Antichrist?
28. What does the term “out of the Earth” mean? Prove.
29. What work will this man do in getting men to worship the Antichrist?
30. What three brands will men have to take in the days of the Antichrist?
31. What can we know of these three brands now?
32. Can any man take the mark today? Why?

Supplement Twenty-three

For Lessons Forty-five and Forty-six

In the last supplement we studied the various kinds of sufferings that men go through. We have seen that Christians do not need to tolerate sickness, pain, sin, bad habits, unhappiness, failure, poverty, and want. If a person will study the promises of God and build their faith so they are ready to receive those things provided for them in the redemption of Christ, he can be free of these kinds of afflictions. We have seen that Christians suffer many of these above-mentioned curses because of false teaching.

The Reason for Failure Among Christians

We have pointed out time and time again that Christians suffer many things unnecessarily because of unbelief and because of willful rejection of plain truth. Such people cannot be helped if they continue in rebellion against the very truth that will make them free (Jn. 8:31-34). If they would lay aside those unreasonable and unscriptural theories that it is God's will for them to live in defeat, that they should be resigned to suffer the works of the devil in their lives because others in the past have suffered, that they do not have faith and power to help themselves, and that it is so hard to get things from God, they would soon be on the victorious side of life. If they would quit cooperating with Satan and turn to God, if they would refuse to be satisfied with the works of the devil in their lives, if they would try half as hard to have faith in God as they do to maintain unbelief, if they would lay aside the many fallacies of men that lead to defeat, and if they would seek for excuses to get benefits from God half as much as they seek for ways to excuse their failures, they would get the glorious benefits of the gospel that are ready for all who believe.

Know the Truth That Sets Men Free

Jesus Christ said to the people who believed on Him, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free . . . If the Son therefore shall make you free, ye shall be free indeed" (Jn. 8:31-36). The first thing to do is to become acquainted with the

truth. The truth is what we have been making clear in all the lessons and supplements. We have sought to show that salvation from sin, sickness, poverty, and all the works of the devil, is the heritage of every child of God. If we never learn this and freely accept it as truth, then one cannot be helped to full freedom in Christ. As long as one believes and accepts lies as truth, then he must remain bound and defeated. Just as truth makes free, lies bind. Just as truth builds up faith, lies tear it down and instill unbelief in men.

False theories of truth will never set free, for they keep one in a state of constantly questioning the will of God. They produce fear, unbelief, doubt, and failure. They are a constant source of worry as to whether one is on the right track or not. When one finds himself in such a state, it is plainly evident that he is following false theories instead of truth. When one knows the truth he becomes settled in life and consecrated to obey it. He becomes consecrated to a life of deep convictions of his duty toward God and man. His actions are based upon the truth, and he is thereby set free from worry, fear, constant complaining, doubting, and the unsettled conditions that have caused so many failures before truth was known to him.

Is it God's Will to Save Souls Today?

There is not much argument today about this question, for most men in our land believe that Jesus Christ died to save all men from their sins. There is some argument today as to whether or not men can really get a know-so salvation, the kind that really saves them from the power and dominion of sin, but this cannot be disputed with Scriptures. The Bible makes it very clear that God does save men from sin and He also keeps them from going back into the sin-business, provided they cooperate with Him.

Is it God's Will to Heal Sick Bodies Today?

The great question with many is whether or not God wills to heal today. The question is not so much as to whether He can heal, but whether it is His will or not. Why any person would question God's willingness to heal is beyond me, but doubt seems to arise whenever one has been taught false concepts of God and His love. Any theory that would question God's will to heal should never have been stated. Not only does the Bible teach that it is God's will to heal, but it teaches that He will heal all men, in any age, who will come to Him through Jesus Christ and have faith, nothing wavering. One of the main reasons God

does not heal more than what He does is that men do not understand that it is God's will to heal. The truth is that God has made full provision to heal all who come to Him in faith. As long as men doubt the will of God in the matter of healing, it is certain that they will not get it. James said, "Let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord" (Jas. 1:5-8).

Is it not clear from this passage what is required of men if they want answers to prayer? In view of this, do we believe that God will break His law to lie to us and answer us when we doubt? Do we think that God is going to make a special pet of any one of us and do for us what He said He would not do? If we do not believe that He will hear and answer prayer, then let us be honest and acknowledge that when we do not get an answer to prayer it is because we do not believe. It is because we waver.

Is it God's Will to Prosper Men Materially?

In previous supplements and lessons we have proven that it is the will of God for men to be prosperous in material things. This Scripture makes this absolutely clear, as set forth in the Bible passages given in Lesson Ten and Supplement Six. Thus we see from Scripture that it is without a doubt not only the will of God for men to be saved from sin, and to be free from bad habits, but also to be free from pain, sickness, poverty, and want. All these benefits of the gospel are for men who believe, but nothing is promised to the unbeliever. God is proving to men in all walks of life that these blessings are for them.

Sickness and Hindrances to Prayer the Work of Satan

Satan is declared to be the source of sin, sickness, and oppression in the human race (Acts 10:38; Lk. 13:16; Jn. 10:10; 1 Jn. 3:8). It is the work of the devil to cause men to sin and to make them sick. It is the work of Jesus to give life and give it more abundantly (Jn. 10:10). It is His work to save from sin (Mt. 1:21; Rom. 1:16; 8:1-13). It is the work of the devil to hinder prayer, thus preventing men from getting what they want in life. His work is not only to make men sin and be sick, but to cause them to fail in business and in everything they undertake. That men's prayers and the success of their work can be hindered by Satan is clearly stated in 1 Chron. 21:1; Zech. 3:1; Rom. 15:22; Eph. 4:27; 6:10-18; 2 Cor. 10:4-7; 1 Thess. 2:18; 1 Pet. 3:7).

When men get sick and are hindered in doing any good thing, it can be relied upon in every case that Satan is at the root of the trouble. If men would only realize this and immediately go to God for help and power to overcome these attacks, they would not go through long sieges of defeat. When resistance to these powers is delayed, this gives them time and opportunity to gain a strong foothold and they will be more difficult to dislodge. In sickness, demons should be rebuked at once and healing will come. In hindrances to prayer, they should be resisted from the first sign of any hindrance and prayers will soon be answered. In case of any sign of business failure, one should go to God in earnest prayer, commit the matter to Him and ask for help and guidance. God can and will undertake and correct the trouble. He can and will work out problems that never could be worked out by man in himself.

It is a recognized fact that whatever the unseen force is that hinders the progress of any good thing, it is the work of demon powers who seek to destroy the good that is being done. If they cannot stop one's good work altogether, they will seek to hinder it as much as possible and discourage men in further attempts to do good along that line.

Demon Opposition and Oppression Are Real

The weakness of the average Christian in opposing demon powers is caused largely by his failure to recognize the source of his trouble. Most Christians so lack a true understanding concerning this matter that they are helpless and confused in their warfare against demons. And so many times they conclude, without thinking scripturally, that God must be the cause of the trouble, and they become resigned to defeat because they are sufficiently consecrated that they do not want to fight against God. If they would only use their intelligence in spiritual warfare like they do in carnal warfare they would come out of trouble victorious and God would be glorified.

Jesus Christ recognized that all sickness, opposition to truth, and all defeat in life was from the satanic forces that fight against the saints. He, Himself, was tempted by Satan, or the personal devil for forty days and nights (Mt. 4:1-11). He always rebuked demons in healing people of various physical and mental troubles (Mt. 4:23-24; 8:28-34; 9:32-34; 10:17; 12:22-32; Lk. 18; Acts 10:38). Jesus recognized the satanic influence in Peter when he tried to stop Jesus from going to the cross (Mt. 16:21-23). He predicted that the Church would have to war against the gates of Hell, but that it would prevail (Mt. 16:17-20). He spoke

of power to bind and to loose and must have been referring to demon powers (Mt. 16:18-19). He spoke of Satan as the one who desired to destroy Peter at the time of the denial (Lk. 22:31-34). It was Satan who caused Judas to betray Christ (Jn. 13:2, 27).

The apostles taught the reality of satanic opposition to the gospel (Acts 5:3; 8:5-12; 13:10). Paul and others spoke of Satan as the great enemy of the gospel and stated that his devices were well-known by saints who fight him intelligently (Rom. 16:20; 1 Cor. 5:5; 7:5; 2 Cor. 2:11; 10:3-6; 11:13-15; Eph. 2:1-3; 4:27; 6:10-18; 1 Tim. 5:15; Jas. 4:7; 1 Pet. 5:8-9; Rev. 12:10-12). Demons are the great propagators of false doctrines (1 Tim. 4:1-8; 2 Thess. 2:8-12; Rev. 12:9). There are many kinds of demons that cause different sicknesses, as we have seen in Lesson Six, Point VII. The Bible also reveals that men enter into spiritual warship with demons (1 Cor. 10:16-22; Rev. 9:21).

How to Overcome Demon Powers

Demons are disembodied spirits and a legion can inhabit one man (Mk. 5). One or many can enter a man and gain control (Mt. 12:43-45). They enter an individual “through sin” (Jn. 5:14); “through failure to resist them” (Eph. 4:27; Jas. 4:7); “through failure to accept God’s protection” (1 Pet. 5:8-9); “through some weakness in the human body or through failure of one to keep God in his life” (1 Sam. 16:14-15) and “through selfishness and yielding to demons” (Prov. 4:14; Lk. 11:24-26).

If one wants to overcome demon powers he should first learn his true condition and acknowledge that they are causing him trouble. One must renounce all sins that cause weakness in resisting demons. He must accept God’s help by turning wholly to God (Acts 26:18). He must refuse to give place to the devil (Eph. 4:27). He must resist the devil steadfast in the faith, and put on the whole armour of God so as to be able to quench all the fiery darts of the wicked (Eph. 6:10-18; 1 Pet. 5:8-9; Jas. 4:7). No demon power can stand against the name of Jesus Christ or faith in the blood of Christ. It was on the cross that all principalities and powers of the darkness of this world were defeated, and it is through faith in the work of Christ that personal victory over such powers can be gained (Col. 2:14-17).

Faith comes by hearing, and hearing comes by the Word of God (Rom. 10:17). One must fully understand the fact of the reality of demons and the truth about

their work in human lives. He must also understand the work of Christ in destroying the works of the devil (1 Jn. 3:8; Jn. 10:10-18; Col. 2:14-17). As long as one is ignorant about these kinds of truths he is at a disadvantage to wage successful war against them. One should review Lesson Six to get a better knowledge of demon powers and then take a definite stand against such power working in his life. All efforts of demons to work in the body, soul, and spirit can be defeated by any child of God through co-operation with God and through the gospel.

Why Some Fail to Get Deliverance

Some seem to get immediate and permanent deliverance from sin, bad habits, sickness, and other troubles in life the first time they pray and turn to God. Others seem to have an indefinite struggle with certain conditions in their lives. Naturally, there is always a reason for this. The ones who get deliverance so easy simply believe the gospel and make a full and complete surrender of their lives to God. There is no reservation or holding back from God anything that they know should be given up for God. There is no hesitation concerning meeting the conditions that are plainly laid down in Scripture. They do not even think of holding on to some sin or bad habit and they do not concern themselves with the desire to do so. They are completely submissive to the will of God. Therefore, their consecration is complete and definite enough to rid themselves of all that would hinder God from answering their prayers.

Those who are constantly struggling to get complete victory over sin will find that they are seeking to hold on to some habit, or that they are not willing to forgive someone and give up all for God. They have made certain reservations in their minds and have limited God and His promises in their own hearts. They think that it is going to be the hardest thing in the world to give up all the past sinful life in a moment of time. They are in a state of questioning and doubting to begin with. Their faith is not definite enough to make the full surrender all at once. They do not realize that a complete surrender to God will be necessary before they receive full deliverance. When temptation comes they do not resist boldly and vigorously enough to overcome. To some extent, they reason with the evil spirits who seek to overthrow them and gain possession of them again. The love of their former pet sins and bad habits has not been fully broken and they hesitate to make a total and eternal break with these things.

If they would resist when temptation first comes, then the victory would be won.

The battle will never be fully won until they renounce all sin and refuse to tolerate being bothered by demons. One cannot play around with sin and temptation and escape yielding to it for long. Temptation will grow stronger as thoughts are entertained concerning the former life. If one does have trouble with sin after he turns to God, he must go to God in earnest prayer. He must read the Bible and build up his spiritual life to the point of attaining a permanent and complete victory.

Concerning sickness, some get healed immediately and others do not. It is clear that there must be a cause if one is not healed for there is no respect of persons with God. He will heal and save any and all alike who come to Him with the whole heart. The cause of failure is not in God. It is the individual who is to blame. God has plainly stated what the cause is. That cause is always unbelief. This was the cause in Mt. 17:14-21. This is plainly stated to be the cause of failure in all prayer (Jas. 1:4-8; Heb. 11:6).

True Heart Faith Always Works

In Lesson Twenty-eight we have studied the doctrine of faith and have seen that there is a difference between mental faith and heart faith; the latter one is the active faith that we have studied about. One can feel that he has lots of faith when he has mental faith only, but this is not enough. One must have true active faith that acts upon the Word of God and that will cause one to act as if the prayer has already been answered when prayer is offered. This kind of faith will not take no for an answer. It will not place blame on God and try to excuse one's self for the failure. It will not once question or waver concerning the answer. It counts things done whether they are seen or not. On the other hand, mental faith will begin to question the will of God if the answer is not given immediately. It will reason, wonder, begin to doubt, and constantly seek for some grounds to stand upon and is easily reconciled to defeat.

One can always tell his true state—whether he is exercising true faith or not—if he will be honest and consider things in light of the Bible. True faith is taking God at His Word. It maintains that the answer to prayer has been granted regardless of what it sees, thinks, or feels. It does not look to circumstances and possibilities in the least. It acts like it did through Abraham of old, who simply believed God and who was fully persuaded by the Word of God alone that what God had promised He was able to perform. Abraham had his faith built upon what God said and not what he could see or feel. He was occupied with what

God had said, not what he thought were his possibilities. He refused to reduce in the least degree his confidence in God. He held firm to his conviction that God was true to His Word and would do as He promised. He even glorified God before he received the answer, and he acted as if the request was already fulfilled.

True faith will always bring results if one will intelligently seek to know what God says, base his faith upon the Word of God and be determined to obey to the letter of the Word of faith, he will have whatsoever he saith (Mt. 21:21-22; Mk. 11:22-24; Jn. 14:12-15; 15:7, 16; 16:23-26).

Let no one be discouraged if he does not immediately receive what he asks of God. Keep reading the lessons on faith and prayer, and keep following the instructions in the supplements until your faith is built up to the point where you get what you ask of God. It may take time to build up faith, but it is worth all the work that is necessary to get a strong, unwavering faith. It will provide rich rewards in the end, so keep up an intelligent program of finding out what to do and how to do it, and all demons out of the Abyss cannot stop you from getting from God what you want in life.

Ten Questions For Supplement Twenty-three. Do You Know:

1. That there was sin on Earth before Adam and Eve and even before Lucifer's subjects rebelled? There was sin in Lucifer himself before he caused his disciples to sin. This is revealed in Isa. 14:12-14; Ezek. 28:11-17 where we read of Lucifer being perfect in his ways as the ruler of the Earth until iniquity was found in him. Jesus said that he sinned in the beginning and that he was the father of sin (Jn. 8:44; 1 Jn. 3:8; Rev. 12:9; Mt. 25:41). All this was before the days of Adam and Eve, as we have proven in Lesson Seven.
2. That the devil is a son of God? He is a son of God by creation like all the angels and Adam (Job 1:6; 2:1; 38:4-7; Lk. 3:38). He could not cease being a son of God, for in that case he would have to be untreated and that is impossible. That he was a created being is clear from Ezek. 28:11-17; Col. 1:16-18. Sonship means nothing when sin is committed. God will damn His own sons when they rebel and get past reconciliation. This is clear from the fact that Hell is prepared for the devil and his angels, who are all created

sons of God (Mt. 25:41, 46).

3. That the Lord calls women to preach? At this time there is a major controversy as to whether or not God calls women to preach, but the Scriptures clear up this question, like they do all others, if we will but believe the Bible as to what it says. In the Gospels there were several woman messengers who proclaimed the good news (Mt. 28:1-10; Lk. 24:9-11; Jn. 4:28-30; 20:16-18). In Acts 2:16-21 we have a prediction that God would pour out of His Spirit in the last days "upon all flesh; and your sons and daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and upon my servants and on my handmaidens I will pour out of my Spirit and they shall prophesy." Prophesying is explained in 1 Cor. 14:3-4 as "speaking unto men to edification, and exhortation, and comfort." The following passages prove to any unbiased mind that prophesying is for the Church (1 Cor. 12:1-31; 14:1-6, 12, 24-26, 29-33). In Acts 21:8-9 we read that Philip had four daughters that prophesied or preached in the early Church. In Rom. 16 we have mention of Phebe, Priscilla, Mary, Junia, Tryphena, Tryphosa, Persis, all female names, mentioned as laborers in the gospel. In Phil. 4:2-3. Euodias and Syntyche, two women, are mentioned as leaders in the local church at Philippi. They are referred to as "those women which labored with me in the gospel." Paul speaks of the Corinthian women prophesying and praying in church (1 Cor. 11:4; 14:1-5, 23-26). When Paul said for women to "keep silence in the church" he was not speaking of women prophesying or praying, but he referred to asking their husbands certain things at church. He said, "if they will learn anything, let them ask their husbands at home" and not in the church (1 Cor. 14:34-35). But that they could speak and prophesy and pray in church is clear from 1 Cor. 11:4; 14:3-4, 23-26; Acts 2:16-21. Women have been used of God in all ages (Exod. 15:20; Judg. 4:4; 2 Ki. 22:14; 2 Chron. 34:22; Neh. 6:14; Isa. 8:3; Lk. 1:39-56; 2:36). To say the least, God is sovereign and can use a woman when He pleases and He does not have to ask any man whom He should use. Besides, if more men would obey God today it might not be necessary to use so many women to preach.
4. That literal angels will come down from the heavenlies to live among men in the future tribulation? This will be when Satan and his angels are cast out of the heavenlies to the Earth to be among men for 3½ years (Rev. 12:7-12). The devil and his angels will cause the great woe of Rev. 12:12. The devil will no doubt come down at this time to Earth to appear visibly to men, else they would not know that he is among them in a different sense than he is

now. As we have seen in Lesson Six, angels have appeared to men in visible form. This is no doubt what will happen at this time. God's angels will also be seen and heard by men in a visible way at this time, as proven in Rev. 14:6-11.

5. That men cannot be saved after taking the mark of the beast? This is plainly stated in Rev. 14:9-11, which says that when men take the mark that they are doomed to eternal torment, so they could not be saved and still go to eternal Hell.
6. That one-third of men on Earth will be destroyed in one hour? This will be done under the sixth trumpet judgment when 200 million demon horsemen will be liberated out of the Abyss to slay one-third of men at a certain hour (Rev. 9:12-21).
7. That many men now living on Earth will personally stand before Christ to be judged before they die? This will take place at the judgment of the living nations at the second advent of Jesus Christ (Mt. 25:31-46). At that time many men will be destroyed in eternal Hell (Mt. 25:41, 46; 13:40-42; 24:51). That we are now living at the very end of this age, during the last generation before the second advent is clear. There are many signs pointing to the soon return of Christ, and many prophecies are now being fulfilled, as we have seen in Lesson Forty-four. There are many people living today who will be alive when Christ comes to set up His kingdom. This will at least be true of many children that are now being born.
8. That the dead are now in a conscious state between death and resurrection? This we have abundantly explained in Lesson Thirty-seven, which can also be seen in Lk. 16:19-31; Rev. 6:9-11; Isa. 14:9; Ps. 16:10; 1 Pet. 3:19; Heb. 12:23; Mt. 17:3-5; etc.).
9. That none of the 144,000 Jews of Rev. 7 and 14 will ever die? They will be translated to Heaven as the manchild of Rev. 12:5 without seeing death. They are all living Jews who will be taken up to Heaven out of the nation of Israel when Antichrist breaks his covenant with Israel in the middle of Daniel's Seventieth Week, as we have seen in Lesson Forty-five.
10. That it is not a sin today to eat pork? Unclean animals were forbidden in the Law of Moses, but this law has been done away with, as proven in Lessons Seventeen and Thirty-two. Now under the New Testament men are permitted to eat any animal, as proven in the following passages (Rom. 14:1-23; Col. 2:14-17; 1 Tim. 4:1-8).

47. THE BEAST WITH SEVEN HEADS AND TEN HORNS

THE BEAST WITH SEVEN HEADS AND TEN HORNS

(Rev. 17:1, 3, 7-17)

The symbol of the beast is mentioned in the eleventh to the twentieth chapters of Revelation but explained fully in the thirteenth and seventeenth. The descriptions in all these chapters combine to give a thorough understanding of the beast, and its seven heads and ten horns. The Greek word therion translated "beast" is used thirty-seven times in Revelation in connection with this symbol, and designates a wild, untamed, dangerous animal. It is a fitting symbol of the powers to be arrayed against Christ in the last days.

I. Sixty Fundamental and Prophetic Facts

There are sixty historical and prophetic facts given in Revelation concerning the beast which serve as fundamental truths, without which no true and complete understanding of the future beast with its seven heads and ten horns can be had. All statements concerning the subject must harmonize with the above-mentioned facts, else they are based upon false principles. The historical facts are given to enable the student to comprehend the prophetic facts governing the reconstruction of the last Gentile kingdom in "the times of the Gentiles" under the direction of the Antichrist, the last Gentile earthly sovereign.

The purpose of the vision of the beast is not to reveal history, but to enable us to identify the eighth and last kingdom, which will be formed after the rapture. We must not interpret any event of Rev. 4-22 as being fulfilled in past history, for the events in this passage are all yet future after the rapture, as proven in Lesson Forty-one. It is not violating any prophetic principle to predict something to happen in the future and at the same time give a retrospective of events leading up to that future event. In order for us to properly identify the eighth kingdom of

the future, the seven kingdoms that precede the eighth are mentioned to show that the last one will reign over all the peoples and territories of the preceding ones. *The sixty factual statements concerning the symbol of the beast in Rev. 11:7–20:10 are as follows:*

1. The beast is to come out of the bottomless pit (Rev. 11:7; 17:8).

2. He will make war on the two witnesses during the last part of the Week (Rev. 11:7).

3. He will finally overcome and kill the two witnesses (Rev. 11:7).

4. He will come from the sea of humanity (Rev. 13:1; 17:1, 3, 11, 15).

5. He has seven heads and names of blasphemy written on them (Rev. 13:1; 17:3, 7-11).

6. He has ten horns and on them ten crowns (Rev. 13:1. Compare Rev. 12:3; 17:12-17; Dan. 7:7, 8, 19-25).

7. He is like a leopard, a symbol of Greece (Rev. 13:2; 17:3. Compare Dan. 7:6).

8. He has the feet of a bear, a symbol of Medo-Persia (Rev. 13:2. Compare Dan. 7:5).

9. He has the mouth of a lion, a symbol of Babylon (Rev. 13:2. Compare Dan. 7:4).

10. The dragon gives him his power, his seat (throne), and great authority (Rev. 13:2. Compare Dan. 8:24; 2 Thess. 2:7-12).

11. One of the beast's heads was wounded to death and it will be healed (Rev. 13:3, 12, 14).

12. All the world will wonder after him (Rev. 13:3; 17:8).

13. Many will worship the dragon, which will give power to the beast. Also they will worship the beast, saying, "Who is like unto the beast? Who is able to make war with him?" (Rev. 13:4, 8, 16-18; 14:9-11; 15:2-4; 20:4-6).

14. The beast will be given a mouth to speak great things and blasphemies (Rev. 13:5. Compare this passage with Dan. 7:8, 11, 20; 11:36).

15. He will be given power for forty-two months (Rev. 13:5).

16. He will blaspheme God, His name, His tabernacle, and those that dwell in Heaven (Rev. 13:6. Compare this passage with Dan. 7:8, 11, 20; 11:36).

17. He will make war on the saints (Rev. 13:7. Compare this passage with Dan. 7:19-22).

18. He will overcome the saints and kill them (Rev. 13:7; 14:9-11; 15:2-4; 20:4-6).

19. He will be given power over all the people of the ten kingdoms (Rev. 13:1, 7; 17:12-17. Compare these passages with Dan. 7:23, 24).

20. Saints are commanded to have patience and faith and not to repay him evil for evil (Rev. 13:10).

21. He will have a co-worker and religious leader in the false prophet who will exercise his power and cause men to worship him (Rev. 13:11-18; 16:13-16; 19:20; 20:10).

22. Miracles will be done in his sight to get the world to worship him (Rev. 13:12-14).

23. An image will be made of him to be worshiped (Rev. 13:14, 15).

24. His image will be given life to speak and cause men to be killed if they refuse to worship the beast and his image (Rev. 13:15).

25. He will have a name, which at present is not known (Rev. 13:17, 18; 15:2).

26. He will have a mark, which at present is not known (Rev. 13:17; 14:9; 15:2; 16:2; 20:4-6).

27. His number, not his mark or his name, is 666 (Rev. 13:16-18; 15:2).

28. These three things—his mark, his name, or the number of his name—will be forced upon men who must take either one of three brands in the right hand or forehead, or they will be boycotted and killed (Rev. 13:16-18; 14:9-11; 15:2-4; 20:4-6).

29. The beast is a man (Rev. 13:18; 16:13-16; 19:19-21; 20:10. Compare these passages with Dan. 7:7, 8, 19-27; 8:9, 20-25; 9:26, 27; 11:36-45; Isa. 11:4; 2 Thess. 2:1-12; Jn. 5:43).

30. Men will be warned by literal angels flying in mid-heaven not to take his mark, his name, or his number, or they will suffer eternal Hell (Rev. 14:9-11).

31. His worship will be so apostate in nature that all who worship him or take any one of his three brands will be damned in Hell forever (Rev. 14:9-11).

32. Many will win the victory over his worship and brands (Rev. 15:2-4).

33. His followers will partake of the vial plagues (Rev. 16:2, 10).

34. He has a throne and a kingdom (Rev. 16:10).

35. He will be in league with, and be possessed by demon powers, to gather the nations at Armageddon who are not under him (Rev. 16:13-16).

36. He carries the woman or great whore (Rev. 17:3, 7).

37. He “was” or had been on the Earth before John’s day (Rev. 17:8).

38. He “is not.” That is, he was not on the Earth, but was in the bottomless pit during John’s day (Rev. 17:8).

39. He “shall ascend out of the bottomless pit” and live on Earth again to revive the Grecian Empire and rule for forty-two months (Rev. 17:8).

40. He will then “go into perdition,” or be destroyed at the second coming (Rev. 17:8).

41. “The seven heads” are seven mountains on which the woman sitteth.

And “there are seven kings” or kingdoms (Rev. 17:9).

42. “Five are fallen.” That is, the first five of these seven kingdoms had passed away before John saw the Revelation (Rev. 17:10). They are Egypt, Assyria, Babylon, Medo-Persia, and Greece.

43. “One is.” That is, the sixth of these seven kingdoms, or the old Roman Empire, was in existence in John’s day (Rev. 17:10).

44. “The other is not yet come; and when he cometh he must continue a short space.” That is, the seventh of these seven kingdoms which will be made up of the ten kingdoms inside the old Roman Empire has not yet come. When such ten kingdoms are formed they will continue a short time before the “little horn” will arise from among them to get power over them (Rev. 17:10. Compare this passage with Dan. 7:7, 8, 19-27).

45. “The beast that was, and is not, even he is the eighth.” That is, when Antichrist comes out of the ten kingdoms he will get power over them by the middle of the Week and he will form the eighth kingdom, which continues forty-two months (Rev. 17:11; 13:5).

46. He “is of the seven and goeth into perdition.” That is, he is one of the seven, not necessarily the seventh (Rev. 17:11). He must be one of the first five that had fallen before John, either of Egypt, Assyria, Babylon, Medo-Persia, or Greece, for the beast “was,” or had been before the sixth that was in existence in John’s day, and he becomes the eighth kingdom following the seventh, which was to come between the sixth and the eighth. It is the Grecian Empire revived as the eighth kingdom that will fight against Christ at Armageddon and be destroyed (Zech. 9:13; Dan. 8 23-25; Rev. 19:19-21).

47. The ten horns “are ten kings” inside the Roman Empire (Rev. 17:12. Compare this passage with Dan. 7:23, 24).

48. They “have received no kingdom as yet” (Rev. 17:12. Compare this passage with Dan. 7:23, 24).

49. They “receive power as kings one hour (Greek, hora, “hour” or “period”) with the beast” (Rev. 17:12. Compare this passage with Rev. 13:5).

50. “These have one mind, and shall give their power and strength unto the beast” (Rev. 17:13, 16, 17. See Lesson Forty-seven, Point III).

51. “These shall make war on the Lamb, and the Lamb shall overcome them” at the second advent, so the ten kings must all be in existence at that time (Rev. 17:14; 19:19-21. Compare these passages with Dan. 2:44; 7:23-24; 8:20-25; 11:45–12:7).

52. “These shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire” (Rev. 17:16).

53. “For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled” (Rev. 17:17).

54. The beast is the commander-in-chief of all armies of the kings of the Earth at Armageddon (Rev. 19:19. Compare this passage with Ezek. 38; 39).

55. He mobilizes the armies of the nations to fight against Christ and the armies of Heaven at the second coming (Rev. 19:19. Compare this passage with Zech. 14:1-5; Rev. 16:13-16; Ezek. 38; 39).

56. The beast will be slain by Christ at His coming, thus proving him to be a mortal man at that time (Rev. 19:20. See also Dan. 7:11; Isa. 11:4; 2 Thess. 2:8, 9).

57. He, and the false prophet, will both be cast bodily into the Lake of Fire (Rev. 19:20).

58. The beast’s armies will be destroyed by Christ and His armies (Rev. 19:20, 21; 17:14. Compare these passages with Ezek. 38:17-21; 2 Thess. 1:7-10; Joel 3).

59. Those whom he kills for not worshipping him will be resurrected in the first resurrection and will reign with Christ (Rev. 20:4-6).

60. The beast and the false prophet will be in the Lake of Fire for 1,000 years before the devil is cast into that lake, and all will “be tormented day and night for ever and ever” (Rev. 20:10; 14:9-11; Isa. 66:22-24; Mt. 25:41,

46).

It is clear from these statements above that the beast is not a symbol of only one thing, but of several. The heads, horns, feet, body, mouth, wounding of one of the heads, etc., are symbolic of different truths. The beast itself is symbolical of something entirely different from the seven heads and ten horns which are upon it. Failure to make a distinction between him and his heads and horns will lead to a false understanding of the beast. That which is represented by the seven heads and ten horns will have come to pass when the beast appears, for they are upon the beast when he rises. They show the succession of seven world kingdoms from the first to the last of the history of Israel before the eighth kingdom comes.

II. The Beast Symbolizes Three Things:

1. A human being, the Antichrist, or beast out of the sea, as dealt with in Lesson Forty-six. Such facts above as in Points 4, 10, 12-35, 49-60 above prove that a human being is seen in the symbol. He is definitely called “a man,” so no true understanding can be had of the beast without recognizing this fact. We have studied the human aspect of the symbol in Lesson Forty-six.

2. A supernatural being, the beast out of the Abyss, as will be dealt with in the following points. Such facts as in Points 1-3, 35, 37-40 above prove that a satanic prince is seen in the symbol.

3. An empire, the eighth kingdom, which immediately succeeds the seven heads or kingdoms. Such facts as in Points 5-9, 11, 36-38, 41-46 above prove that a kingdom is also symbolized by the beast.

Some interpreters have made the mistake of recognizing only a kingdom and not a human, or a supernatural person in the beast. Others recognize only a human being while still others recognize only an earthly king and kingdom and not the satanic powers controlling the kingdom. All these errors have led men to disregard some of the previously mentioned plain facts concerning the beast. When all three things are seen in the one symbol and the passages that clearly refer to one or the other are distinguished, then a clear understanding of all the facts is gained. The basis of discriminating between these three things is to take each passage as applicable to the one which will make the reading most clear. Some passages apply to all three things, while others apply to one or two. Hence,

the beast out of the Abyss, the beast out of the sea, and the beast as the eighth kingdom are all different things, but all three are to be recognized in the one symbol, the beast. We have already studied the beast out of the sea, or the human aspect of the beast, so we shall now study the beast out of the Abyss, or the satanic aspect of the symbol.

III. The Beast Out of the Abyss (Rev. 11:7; 17:8)

Many hypotheses have been advanced concerning the identity of the beast out of the Abyss. Some hold that the beast is a human spirit who is now confined there and who will come out and exist again as the Antichrist. Others hold that the beast represents the revival of a kingdom once existent, and which will exist again. But the Scriptures indicate something more than a mere revival of a certain kingdom. How could a kingdom be confined to the Abyss for centuries and come out again as a kingdom and go into destruction a second time? This would require all the original subjects of that kingdom to live again on Earth. This is not taught in Scripture (Heb. 9:27). Only a person can be referred to in the statements of a beast coming out of the Abyss. If this be true, then the beast's identity lies between a human or a supernatural spirit who has once existed on Earth, who is at present confined in the Abyss, and who will exist again on the Earth in the last days. There are about as many men being advanced as the future Antichrist as there are interpreters. Among them are Nimrod, various Egyptian, Assyrian, and Babylonian kings, Alexander the Great, Antiochus Epiphanes, Julius Caesar, Nero, Judas Iscariot, Mohammed, various popes of Rome, Napoleon, etc.

It is believed by this school of interpreters that when this human spirit (whoever he may be) is reincarnated as the Antichrist, he will grow to maturity; that in the middle of the Week he will be slain by an assassin; that his body will lie in state for three days and then be raised from the dead; and that Satan at that time will incarnate himself in this mom who will then become an immortal being. This, they claim, will be Satan's imitation of the resurrection of Christ and they state this will prove that Antichrist will not be an ordinary mortal during the last 3½ years, and further shows why he will be cast "alive" into the Lake of Fire.

However, it cannot be proven from Scripture that any one of these men mentioned above will be the beast out of the Abyss, nor can it be proven that any one of them will be the Antichrist. Neither the beast out of the Abyss nor the Antichrist will be a reincarnated human being or any other kind of reincarnated

being. It may be helpful at this point to prove that the beast of the Abyss and the Antichrist are two different persons. If this can be done, then all the arguments of the above school are of no value in identifying the beast of the Abyss, as there would be no ground for believing that the Antichrist will be the reincarnation of a historical man and that he will be assassinated and resurrected as an immortal being. *The following points prove that the beast out of the Abyss and the Antichrist are two different persons:*

1. It has been proven by the sixty scriptural statements of the previous point that the symbol of the beast represents three things: first, a human being who is the beast out of the sea of humanity; second, a supernatural being who is the beast out of the Abyss; third, an empire which is the eighth kingdom composed of many peoples (Rev. 17:1, 3, 7, 9-11, 15). Thus, according to Scripture, the beast out of the Abyss and the Antichrist will not be the same person.

2. The Antichrist is to be an ordinary mortal throughout his life until the Battle of Armageddon when he will be killed by Christ at His coming to the Earth. The following quotations prove this: “He [Christ] shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked” (Isa. 11:4), “I beheld even until the beast was slain, and his body destroyed, and given to the burning flame” (Dan. 7:11; Rev. 19:20), “He [Antichrist] shall be broken [slain, as in Dan. 8:8, 22; 11:4, 22] without hand” (Dan. 8:25),”And then shall that wicked [Antichrist] be revealed, whom the Lord shall consume [Greek, analisko, “to slay, remove”] with the spirit of his mouth, and shall destroy [Greek, katargeo, “to be useless, destroy”] with the brightness of his coming” (2 Thess. 2:8). Antichrist must be a mortal in order to fulfill these statements. He is expressly called “a man” in Rev. 13:14-18; 2 Thess. 2:3, 4. He cannot be a mortal and at the same time come out of the Abyss without being reincarnated or resurrected to immortality.

3. The doctrine of reincarnation is not taught in Scripture. Certainly such a doctrine cannot be based upon the mere fact that a spirit is to come out of the Abyss. To be reincarnated one must go through the process of a rebirth and growth to maturity as he did when he was born before. This would make Antichrist a baby at least twice, and if he were to die by an assassin in the middle of the Week and also be slain by Christ, he would have to die at least three times. These ideas contradict Scripture, for “it is appointed unto

men once to die, but after this the judgment" (Heb. 9:27). This passage does not teach that after death there can be a reincarnation and another death. The men mentioned previously are no exception to this divine rule. The only exceptions to this rule that one dies only once will be those that are translated without seeing death at the rapture and at the catching up of the manchild (1 Cor. 15:51-58; 1 Thess. 4:16-17; Rev. 12:5). The Bible does teach a resurrection after death at which time each individual will be raised just as full grown as he was at death, and when that is done he will have an immortal body and cannot die (1 Cor. 15:20-23, 34-51; Jn. 5:28, 29). Hence, there is no room for a doctrine that a mature human spirit can become a baby spirit again, be born in the flesh and grow to maturity a second time and die again. If Antichrist were to become a baby and grow to maturity in his second life on Earth, what would be the purpose of his being another person reincarnated? Why could not any baby grow to maturity and fulfill the same things that a reincarnated baby could, inasmuch as his success does not depend upon past maturity and experience? If this particular human can be reincarnated, then it stands to reason that others can be also, and, if we admit the doctrine of reincarnation, we should not condemn the Hindu and others who believe in such. Therefore, isn't it logical to believe that the Antichrist is a mere man who will be born on Earth in the last days for the first time, and that he will not be the beast out of the Abyss, who, in Points IV and V below, is proven to be a supernatural spirit?

4. It is clear from the Scripture that the Abyss is not the place for departed human spirits; therefore, a human spirit cannot come out of the Abyss. The Abyss is the prison of demon spirits (Lk. 8:31; Rev. 9:1-21). It is also the place of the present confinement of certain satanic princes (Rev. 9:11; 11:7; 17:8). How many other angels are there is not known. It will be Satan's prison for one thousand years (Rev. 20:1-10). Judging from these Scriptures it seems clear that the Abyss is reserved for Satan and his demon and angelic following, but never as the place for human spirits. Human spirits went into Paradise and Hell before the resurrection of Christ (Lk. 16:19-31; Ps. 16:10; Lk. 23:43; Eph. 4:7-11; Mt. 12:40; Rev. 20:11-15). At the resurrection of Christ He led all righteous souls out of Paradise under the Earth and took them into Heaven with Him, so when a Christian dies now he goes to be "with Christ" until the first resurrection (Eph. 4:7-11; Heb. 2:14; Phil. 1:21; 2 Cor. 5:8; Rev. 6:9-11). The wicked human spirits still go to Hell as before, and Judas (or any other man) is no exception. From this,

we conclude that no human spirit is now in the Abyss to come out as the beast, and so we must identify the beast of the Abyss as a supernatural spirit, thus showing that the human Antichrist is not the same as the beast of the Abyss. (See the Chart and Lesson Thirty-seven for a study of the Abyss and the place of the dead.)

5. There is no Scripture to prove that the Antichrist will be different from any other natural man as to his being, birth, death, etc. He will merely be used by satanic powers in the last days. Neither God nor Satan will have to call back from the dead any man who has lived in order to fulfill prophecy. If some man in history could fulfill the necessary requirements why could not some future man do so? No reincarnation has ever been necessary for the operation of supernatural powers in the world. Neither will such be necessary in the future. The only thing necessary to receive the power of God or Satan will be complete submission to the will of the operator.

6. That Antichrist is to be assassinated in the middle of the Week and rise from the dead as an immortal being and an incarnation of Satan is unscriptural. The wounding of one of the heads on the beast and its being healed again does not prove this. One vital fact which some interpreters have overlooked is that it was one of the seven heads on the beast that was wounded to death and not the beast itself. The angel explained to John that the seven heads were seven kingdoms and that they all were to precede the beast itself, which is the eighth kingdom ruled by the Antichrist and the satanic prince of the Abyss (Rev. 17:9-11). Thus we see that the Antichrist, who is the king of the eighth kingdom, will not be assassinated at all, and therefore, cannot be resurrected in the middle of the Week. Antichrist will never be an incarnation of Satan, for we see the dragon or Satan as a separate being from the Antichrist throughout the period he is supposed to be incarnated in Antichrist (2 Thess. 2:8, 9; Rev. 13:1-4; 16:13-16; 20:10). Hence, Satan could not be incarnate in Antichrist and exist as a separate being outside of him.

IV. Identification of the Beast Out of the Abyss

We firmly believe that the beast out of the Abyss represents a mighty supernatural satanic prince and not a human spirit. We do not believe that this spirit is to be incarnated in any human body and become the Antichrist, but that he will be the ruling prince under the guidance of Satan, dominating the

Antichrist and exalting him as the earthly king over the eighth and last kingdom at the end of the age. We further believe that the beast ruled one of the first kingdoms, which had fallen before John's day and which is represented by the first five heads on the beast; that when his kingdom fell, he was cast into the Abyss and confined there during the sixth kingdom (the Roman Empire), which was the one that existed in John's day; that he will still be confined in the Abyss until the formation of the ten kingdoms, or the seventh kingdom; that he will be loosed out of the Abyss during the existence of the seventh, cause the rise of Antichrist out of the ten kingdoms, and revive the kingdom of Greece he ruled before the sixth and seventh; and that this kingdom will become the eighth and last kingdom headed by Antichrist, who will fight with Christ at Armageddon.

This is what the revealing angel meant when he said that the beast "was [had existed on Earth before John], and is not [on the Earth in John's day], and shall ascend out of the bottomless pit [in the last days to revive the kingdom he ruled before he was confined to the Abyss] and go into perdition (Rev. 17:8). This angelic spirit will control the Antichrist through demons, thus making him the embodiment of wickedness and the manifestation of satanic power. This angel is represented by the symbol of the beast out of the Abyss, which will cause the rise of Antichrist, who in turn is symbolized by the beast out of the sea of humanity, reviving and forming the beast, the eighth kingdom. This kingdom is also symbolized by the beast. All three things make up the powers represented by the one symbol, as we have seen above in Point II.

It is the beast out of the Abyss that will make war on the two witnesses through Antichrist. In this fact we see the cruel operations of satanic powers through the Antichrist and his kingdom by the combination of human and supernatural powers. But only when their testimony is finished will God remove His protecting hand from them. Kingdoms of this world have always been controlled by supernatural powers and the events that transpire on Earth are really the result of what transpires in Heaven in the battles lost or won between the good and bad spirits of God and Satan. The devil controls the kingdoms of this world. He offered them to Christ, who did not deny this claim of Satan (Lk. 4:5, 6). God, all during this satanic age, will interfere with the plans of Satan in the kingdoms of this world to make possible the fulfillment of His prophetic Word which Satan and evil forces are continually longing to see fail, hence, the battles in the heavenlies.

The battle between Satan and God can be traced throughout the Bible from

Genesis to Revelation. God is trying to bring men back to the place where they were before they fell. In order to do so He must continually counteract the powers of Satan, who tries in every conceivable way to hinder this plan. The battle in general throughout the Old Testament was over the coming of the seed of the woman and the fulfillment of God's purpose concerning Israel. The great weapon used by the devil was to inspire the kingdoms of this world time and again to destroy Israel from the face of the Earth so that Christ would never come and pronounce doom upon him. (See Lesson Eleven, Point VII, 6, (9), F and G.)

From the beginning of Israel's history in Gen. 12 on through the Old Testament there were five great kingdoms which were used of Satan for this purpose. However, God took advantage of Satan's efforts and used the actions of these same nations to chasten Israel when it became necessary to bring her to repentance. When one of them overstepped itself in God's plan for His people, God had to overthrow it by another, and in order to do this, had to deal with Satan in the heavenlies. These five kingdoms were Egypt, Assyria, Babylon, Medo-Persia and Greece and its divisions, making up the five that had already fallen before John. The sixth was the old Roman Empire which existed at the time of John and which scattered Israel to the four winds of the heavens. The seventh will be that same empire in the form of ten kingdoms. It will also persecute Israel. The beast will establish and rule the eighth, immediately succeeding the seventh, and will become the greatest and most bitter persecutor of Israel of all the eight kingdoms. It will try to carry out Satan's original plan to destroy Israel and thwart God's eternal purpose concerning them and the Earth as promised to their fathers.

In every time of crisis in the history of Israel and these kingdoms, God has intervened at the proper moment. Thus, Israel has been spared and preserved in the past and will also be preserved in the future as God has promised. Satan, besides using kingdoms to destroy and oppress Israel and to thwart God's promise, has also caused Israel to sin so that God Himself has at times cursed them. But it has been during these times that God has used the very tool, which the devil devised to destroy Israel, to chasten them and bring them to repentance. Such will be the case again in the final repentance of Israel in the Tribulation.

One can readily see these facts illustrated in the history of Israel as found in the Pentateuch and the historical books of the Old Testament, and especially in the prophecies, where God tries by the mouths of His servants, to bring Israel to

repentance by threatening punishment by the goad of foreign foes. In the Bible we have numerous passages showing the operation of satanic powers over the different kingdoms of the world in attempts to thwart God's eternal purpose in the Earth concerning Israel. Also, we have the record of the opposition of God's spirit forces toward these satanic powers in carrying out His purpose in the Earth (Isa. 14:4-21; 24:21-23; 25:7; Ezek. 28:11-17; Dan. 2:19-23, 28, 31-45; 4:25-37; 5:18-31; 7:1-28; 8:1-26; 9:24-27; 10:1-12, 13; Joel 3; Zech. 14; Lk. 4:5, 6; Jn. 12:31; 2 Cor. 4:4; Eph. 2:2; 6:11-17; 2 Thess. 2; Rev. 11:15; 13:1-18; etc.).

These are just a few references clearly setting forth this truth which is plainly illustrated, and the beast out of the Abyss is also plainly identified in the book of Daniel in conjunction with Revelation. In Daniel we see the rise and Fall of several empires which were used to carry out God's purpose in chastening or delivering Israel, from Daniel's time to the coming of the Messiah. When one kingdom fails to carry out God's purpose He then chooses another as illustrated in 2 Ki. 23:29–24:10. In Dan. 2, 7, 8, 9, 10-12, we have symbolized six world kingdoms which were used to oppress Israel: Babylon as the head of gold and the lion; Medo-Persia as the silver, the bear, and the ram; Greece as the brass, the leopard and the he-goat; Rome as the iron and the terrible beast; Revised Rome as the ten toes and the ten horns; and Revived Grecia as the kingdom of the little horn out of she ten horns of Dan. 7, and out of the four horns of Dan. 8, and as the king of the north (Syria) in Dan. 11, as we have studied in Lesson Thirty-nine.

In Dan. 10:1–11:1 we have the main passage of all the Bible concerning the supernatural princes under Satan who rule different kingdoms, and which tells about God's method of overruling the rulers of these kingdoms to fulfill prophecy. This passage clearly shows how and why the spirit in the Abyss was confined there and gives his identity. This is not the final reason for this conclusion but it does settle the fact that there are such supernatural princes who control the different kingdoms. But whatever conclusion we may reach about the beast out of the Abyss, we must associate him with one of the first five kingdoms symbolized by the first five heads on the beast. This in itself excludes Judas, Nero, Napoleon, and many other men whom some advance as the beast of the Abyss. The beast, then, must be one who has ruled either Egypt, Assyria, Babylon, Medo-Persia, or Greece, for these nations are represented by the first five heads on the beast. Let it be remembered that this spirit was on Earth before the sixth, was not on Earth during the sixth, that he will come out of the Abyss during the seventh and that he will revive a kingdom he once controlled which

will become the eighth, and the successor of the seventh kingdom (Rev. 17:8-11).

Gabriel, who was sent to show Daniel the vision of the kingdom that was to oppress Israel in the last days, was hindered by the spirit ruler of the kingdom of Persia, the fourth head on the beast, which was in existence at the time of this vision. Gabriel said to Daniel, “From the first day that thou didst set thy heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood [detained] me one and twenty days: but, lo, Michael, one of the chief princes [of God], came to help me: and I remained there with the kings of Persia” (until Michael delivered me, Dan. 10:12-14).

In Dan. 10:20-21 there is another indisputable reference to supernatural princes ruling over kingdoms. Therefore, if this is true of these kingdoms mentioned, surely it is true of all other kingdoms and principalities in the world that have existed or will exist until all “the kingdoms of this world” become the kingdoms of Christ at His coming. The same angel that was detained by “the prince of the kingdom of Persia” said to Daniel, “Knowest thou wherefore I come to thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia will come. But I will shew thee that which is noted in the Scripture of truth: and there is none that holdeth with me in these things, but Michael your [Israel’s] prince.”

The eleventh chapter of Daniel, a continuation of the angel’s message, reads, “Also I [Gabriel] in the first year of Darius the Mede [five years before this] even I, stood to confirm and to strengthen him [Michael]” (Dan. 11:1). Michael was the prince of Israel who overthrew the prince of Babylon in order that the prince of Persia might come, whose kingdom was to deliver the Israelites and permit them to return to their own land. This last verse shows that Michael was not the prince to withstand the prince of Persia, but that Gabriel was the choice this time. Gabriel had helped Michael overthrow the prince of Babylon in order to fulfill the prophecy of the overthrow of the Babylonian Empire and the establishment of the Persian, as was previously revealed to Daniel and Nebuchadnezzar. So, in turn, Michael helped Gabriel in his responsibility of opposing the prince of Persia. This further emphasizes the fact that different good and bad angels have under their control certain responsibilities in particular kingdoms. Note the divine and angelic appearances in the book of Daniel, which show what kind of princes these are (Dan. 3:25; 4:13, 17, 23; 6:22; 7:17; 8:13,

14, 16-26; 9:21; 10:4-8, 10, 16, 18, 20, 21; 11:1; 12:1, 5, 6).

These passages show that God ordains certain angels and sends them forth to cause the rise and Fall of specific kingdoms in order to fulfill prophecy. They also reveal that Satan's princes over these kingdoms try to hinder the rise and Fall of such kingdoms in order to hinder God's plan. Daniel 10:12-14 shows that there was a war in Heaven between the prince of Persia and Gabriel, and that Gabriel was detained twenty-one days and could not get through to Daniel until Michael, the prince that protects Israel, came to help him. Together they defeated the princes of Persia. If there was such a war in Heaven of twenty-one days in length, over a mere answer to prayer, what kind of wars and how much longer would they be over the overthrow of a kingdom?

This passage first speaks of one "prince of Persia," then it speaks of "kings of Persia." The difference between these two terms is easily explained, for the Hebrew word sar, generally rendered "prince" and "princes" in this book as in Dan. 1:7, 8, 10, 11, 18; 8:11, 25; 9:6, 8; 10:13, 20, 21; 11:5, 8, 18, 22; 12:1, means "a head person of any rank or class," "a captain," "chief," "master," "ruler," "prince," etc. Therefore, the prince of the kingdom of Persia has reference to the one satanic spirit ruler who was chief of the whole kingdom and as such was responsible to Satan. The Hebrew word melek means "king" and "royalty" and could mean in this case subordinate princes under the chief prince, or it could refer to the prince of the Medes and the prince of the Persians who were over the dual kingdom, the prince of Persia being the greater of the two, as was the case in the earthly kingdom. Another translation of the kings of Persia is "I remained there with the royalty of Persia," for it was the prince of Persia that detained him during the twenty-one days.

Not only does the Bible teach that there are good and bad spirits ruling over every kingdom, but also over each individual person on Earth there are good and bad spirits who are trying to dominate his life for good or bad (Ps. 78:49; 91:11; Mt. 18:10; Rom. 8:38; Heb. 1:14; Eph. 2:2; 6:12; etc.).

Daniel 10:20-21 brings out the same thought of there being only one chief ruler or prince over each kingdom, which helps us to determine whether there was more than one prince of the kingdom of Persia. Here, Gabriel, after being delivered from the kings of Persia and fulfilling his mission to the prophet, said, "And now will I return and fight with the prince of Persia: and when I am gone forth [to overthrow the prince of Persia in order that the next empire that was to

succeed Persia might come], lo, the prince of Grecia shall come"; that is, when I conquer the spirit prince that controls the kingdom of Persia under Satan, the spirit prince that controls the kingdom of Grecia under Satan shall come and rule these territories and shall fulfill "the Scripture of truth."

The Scripture of truth concerning the overthrow of Persia by Grecia was given during the third year of the reign of Belshazzar, the vicegerent of the king of Babylon (Dan. 8:1-26). At the time of this prophecy (Dan. 10:1–12:13), in the third year of Cyrus, king of Persia, Gabriel told Daniel that Persia was soon to Fall, that Grecia would come, and that the one helping him in the fulfillment of these things was none other than "Michael, your prince." That is, the prince of Israel (Dan. 12:1; Rev. 12:7). Gabriel further told Daniel how many kings were in Persia before that kingdom was to be overthrown (Dan. 11:2). The mighty king of Dan. 11:3 was Alexander the Great, who overthrew the Persians quite easily because it was God's time to fulfill prophecy and the satanic power ruling Persia had been defeated by Gabriel and his hosts in the heavenlies.

It is doubtless clear to the reader that a mighty satanic prince is to work as a colleague of the earthly Antichrist in the future, as has been the case of all mighty rulers of kingdoms in the past. We conclude, therefore, that the beast of the Abyss is this satanic prince of the old Grecian Empire who will inspire the Antichrist and use him in the formation of the eighth kingdom, which will be a revival of the kingdom the prince of Grecia controlled before he was defeated in the heavenlies and cast into the Abyss.

V. Biblical Proof That the Beast Out of the Abyss is

"THE PRINCE OF GRECIA"

1. The last visions of Daniel concern the Grecian Empire, its four divisions, and the rise of the Antichrist out of one of them. Out of the 155 verses of Daniel describing "the times of the Gentiles," from Daniel's time to the coming of Christ, 125 are devoted to the Grecian Empire. In the vision of Dan. 2, of the 14 verses that refer to Babylon, Medo-Persia, Greece, Rome, and Revised Rome, six speak of Greece. In the 28 verses of Dan. 7, only three speak of Greece, but nine speak of the "little horn" which will be the future king of Revived Grecia. In the 27 verses of Dan. 8, the "he-goat" or Greece, and the king of Greece in the last days are the main objects of the vision. The purpose of the whole chapter is to show the overthrow of Persia

and the existence of Greece in the last days under four divisions of the Grecian Empire with the Antichrist coming out of one of these divisions. The 79 verses of Dan. 10-12 are all devoted to show that the Antichrist will come from one of the four Grecian divisions, and they show just which one; namely, the Syrian. These facts are no mere accidents and go far to prove that the prince of Grecia will be the spirit out of the Abyss and that the eighth kingdom will be the Revised Grecian Empire under the Antichrist.

2. The fact that the Antichrist, who is the earthly head of the eighth kingdom, will come out of the Syrian division of Greece seems conclusive proof that the prince of Grecia is the spirit out of the Abyss and not an Egyptian, Assyrian, Babylonian, or Persian prince. Since there is no intimation that the first four kingdoms will be revived as in the case of Greece, and since the spirit out of the Abyss could not have been the prince of Rome because of his presence in the Abyss during the existence of Rome, it follows that he is the prince of Grecia.

3. The body of the beast of Rev. 13 and 17 is “like a leopard.” In Daniel, the leopard symbolizes the Grecian Empire, showing that the kingdom of Antichrist, or the eighth and last kingdom, will be basically Grecian in character and policy and its attitude towards Israel as foretold of the Syrian division in Dan. 8:9-14, 20-25; 9:27; 11:21–12:7; Rev. 13. If it is true that the beast is Grecian, being “like a leopard,” then it must be true that the spirit of the Abyss is the prince of Grecia.

4. In Joel 3:6 and Zech. 9:13 we have two definite prophecies concerning the Grecian Empire in the last days under Antichrist and at the time of the deliverance of Israel from the nations at the return of Christ. These passages require the existence of Greece as an empire under Antichrist.

Therefore, we conclude that the spirit out of the Abyss is a supernatural spirit, none other than the former prince of Grecia who will revive Grecia in the last days through the medium of the Antichrist, who will be an earthly man, and who will carry out all the will of this satanic prince. We further conclude that this revival of Greece is the healing of the head wounded to death and that the kingdom of Antichrist will not be the Revised Roman Empire, as is generally supposed, but the Revived Grecian Empire which will include the Revised Roman Empire.

VI. The Seven Heads Upon the Beast (Rev. 17:9-11)

In explaining the seven heads on the beast, according to the revised version of Revelation, the angel says, “The seven heads are seven mountains on which the woman sitteth, and they are seven kings” (Rev. 17:9). This rendering is also that of many other versions which are in harmony with the literal translation as follows, “The seven heads are seven mountains . . . and are seven kings.” Then the seven heads symbolize seven mountains and the seven mountains, seven kingdoms. If the seven heads and mountains are not further symbolized by the seven kings then they have been thrust into the interpretation of the seven heads and have no connection with the subject at all. If such were the case, all that follows concerning the seven kings would be no part of the explanation which the angel promised John regarding the seven heads, but this is not true.

We have in these verses (Rev. 17:8-12) the divine explanation that the seven heads are seven kings or kingdoms. The words “kings” and “kingdoms” are used interchangeably in Scripture (Dan. 2:37, 38 with 2:39, and 7:3, 23, 24 with 7:17). This excludes the idea that the seven heads are seven literal hills on which the literal city of Rome is built.

If these seven heads are seven hills on which the city of Rome is built we would have to believe that five of these hills had flattened out before John, for “five are fallen.” Rome was on only one hill in John’s day, for only “one is,” and that hill was later to be flattened out and Rome was to be moved on to the seventh hill. Then after that Rome was to be moved on to the eighth hill, for “the beast is the eighth” (Rev. 17:9-11).

Such an idea is foreign to every phrase of the language used in this explanation. Fountains in symbolic passages refer to kings and kingdoms (Jer. 51:25; Dan. 2:35, 45). The seven heads are Egypt, Assyria, Babylon, Medo-Persia, Greece, Rome and the future Revised Roman Empire, and the beast itself is the eighth and final empire, which will be the Revived Grecian Kingdom and will immediately follow the Revised Roman Empire. *We give the following points as proof:*

1. There are no other kingdoms capable of fulfilling the requirements in the sixty previous statements made about the beast and its seven heads in Point I, above, as can readily be seen by choosing any other set of seven kingdoms in an attempt to harmonize them with these statements.

2. All admit that the rise of the lion, bear, leopard, and the terrible beast out of the sea in Dan. 7 symbolizes the birth of four great world kingdoms through the medium of supernatural powers working in and through human leaders. The ribs in the mouth of the bear, the four heads on the leopard, the ten horns on the terrible beast and the little horn coming up among them, etc., are all different from the beasts themselves. If this is true of these beasts in Daniel, why not of the beast with its seven heads and ten horns in Revelation?

The fact that the beast was “like a leopard” and had the stamp of the lion and bear shows that at its rise it will have the elements of Babylon, Medo-Persia, and Greece, but that it will be mainly Grecian. This further proves that these heads cannot be certain kingdoms over which the whore has ruled since John. Why should we pick out seven of the many kingdoms over which the pope dominated at times, when they are completely alien to Israel, and the fulfillment of prophecy, and are not even mentioned in Scripture? We find the above kingdoms mentioned in Scripture and so they have a sound foundation.

When we see the mention of a leopard, a lion, a bear, horns, etc., in the New Testament as the symbol of a kingdom and its ruler, we should immediately look back to the meaning of the same symbol in the Old Testament. This should especially be done because Daniel portrayed the very empires that were to be from his time on to the Millennium. The lion of Dan. 7 had only one head which shows only one kingdom, while the leopard had four heads showing the formation of four kingdoms out of that one. The terrible beast had one head, but ten horns, showing the coming of ten kingdoms out of that one kingdom. Since this is true and is recognized by students of prophecy, the same can also easily be seen in the seven heads and ten horns on the beast of Revelation.

There is, however, this difference. Since the beast will be the eighth and the succession of the seventh, he will not be the first of a succession of eight kingdoms, but the last. Therefore, his heads and horns are historical in that they represent kingdoms before his time, while those on the beasts of Daniel were to follow the beasts themselves and were prophetic of kingdoms after them. The beast of Revelation as a leopard or Grecian kingdom must be a revival of Greece or one of the seven heads, while the beasts of Dan. 7 were not revivals of their heads, but the sources of them.

3. The entire ten kingdoms, which make the seventh head, will be given to Antichrist whose kingdom becomes the eighth (Rev. 17:8-17). The seventh kingdom will be a revised form of the sixth. The eighth would surely not be a revival of the one already revised, so it must be a revival of one of the five before the sixth, which was the one in existence in John's day. The sixth, seventh, and eighth kingdoms being identified as great world kingdoms opposing Israel, the first five must also be of the same nature and not therefore five over which the whore has reigned since the sixth, of the Roman Empire. We must, therefore, look for five world kingdoms before the Roman Empire. The only five kingdoms there could possibly be either in history or in Scripture whom God has used to chasten Israel, were the successive kingdoms of Egypt, Assyria, Babylon, Medo-Persia, and Greece, which were fallen before John's day and before the sixth, or Rome, which was in John's day.

This tracing of the heads back to Egypt is not violating one fundamental principle of prophetic interpretation, because the angel explained to John that the beast will be the eighth and the last of a succession of eight world kingdoms. This symbol of the beast with its seven heads depicts all the Gentile world kingdoms in the whole length of "the times of the Gentiles." These times of the Gentiles did not begin with Babylon and Nebuchadnezzar as is generally taught, but they go back to the first oppression of Israel in Egypt, as we have studied in Lesson Fifteen. Daniel saw only "the times of the Gentiles" from his time onward as he was picturing what was to befall Israel after his day, and there is no hint that he saw all "the times of the Gentiles."

4. The other explanation of the seven heads advanced by the historical school is given as follows. The Lord desired to portray seven successive kingdoms, each rising out of the territory of its predecessor, each distinct in language and law, as was Egypt, Assyria, etc. These kingdoms have all existed since John and each in its turn has carried the woman. The woman (the whore) did not come into existence until a few centuries after John, so the seven heads could not have existed before.

The first kingdom to carry the woman was that of Justinian, or the eastern part of the Roman Empire, from 533-538 a.d. When that kingdom betrayed her she entered her first valley with no government supporting her. The second head was the Holy Roman Empire under Charlemagne who was

crowned by the pope, 800 a.d. When this empire declined she was in the valley again. The third head was the kingdom of Otto the Great, who was crowned by the pope, 962 a.d. The third valley was a great struggle between the pope and certain kings. The pope came out victorious over Frederick II, 1230 a.d., the fourth head. The kingdom fell and the woman was again in the valley. Charles V was crowned in 1520 when the woman ascended the fifth kingdom. The fifth kingdom received the "deadly wound" at the hand of the Protestants and the woman was again in the valley. The sixth kingdom was Austria who carried the woman. The seventh was to "continue a short space" and was fulfilled in the brief support of the Church by Napoleon and then the woman was in the valley the seventh time. The eighth kingdom is yet future and will be a revival of the fifth or the German Empire of Charles V, who will fight against Christ at Armageddon.

We wonder why these interpreters choose these seven kingdoms over which Rome ruled, when there are a host of kings and kingdoms to pick from. Where is there any scriptural authority for choosing just these seven kingdoms of the many? Anyone might choose seven others and be just as correct. Why not stay in the bounds of Scripture for the identification of these seven heads since the angel is showing us what is to take place in the last days under the eighth kingdom, or the beast itself, which has the seven heads, and not what will take place during the existence of the seven kingdoms, symbolized by the seven heads? There are no other kingdoms that fit the explanation of the angel except the ones mentioned in the Bible.

If these interpreters are to be accepted as right then we are compelled to believe that the kingdoms of Justinian, Charlemagne, Otto the Great, Frederick, and Charles V existed before John received the Revelation, because the angel said to John, "Five are fallen." We must also believe that the sixth, or Austrian kingdom, was in existence in John's day for "one is." And we must further admit that the seventh, or the kingdom of Napoleon, was the only one to exist after John's day for "one is not yet come and when he cometh he must continue a short space."

The theories mentioned above, as well as many other teachings concerning the beast, cannot be reconciled with the facts given by the angel. Again, the Bible contradicts the theory that the eighth head is to be a revival of the kingdom of Charles V because the eighth kingdom is to be a revival of one of the five kingdoms that had "fallen" before John's day, or before the Old

Roman Empire which ruled the world in John's day, while Charles V reigned about fourteen centuries after John. Then too, the ten kings, who will give their power to the beast for forty-two months, 1,260 literal days, or 3½ years, are to rise out of the old Roman Kingdom and form the kingdoms from which Antichrist is to arise, whose kingdom will immediately become the eighth. The Bible does not concern itself with kingdoms appearing between the old Roman Empire and the future Revised Roman Empire.

The first statement above made by this school of thought says that each of these seven kingdoms must appear within the territory of its predecessor, but the very ones they give as the seven kingdoms contradict this part of their argument for such is not true of all these seven kingdoms that they give. Especially is this not true of the Justinian kingdom, which had no connection at all with the territory of Charles V and others. This interpretation excludes entirely the fulfillment of Daniel's prophecies of Revised Rome in the last days and also the rise of Antichrist and his kingdom. It is not a question of whether each of the seven heads will come out of the same territory of the preceding one, but a question of the beast, or eighth kingdom, coming out of the territory of the seven kingdoms before the beast.

The main argument of this school lies in the fact that the woman rides each head in succession, and therefore, since she did not come into existence until after John, the seven heads must also be since John. This might be logical if it were true that she rides each head in succession, but this is not accurate. In Rev. 17:1 she is sitting upon "many waters" which is explained in Rev. 17:15 as being many nations, and said to be the "scarlet coloured beast . . . that carrieth her, which hath the seven heads and ten horns" (Rev. 17:3, 7). When she sits on the beast, having the seven heads, she also sits upon the heads, which will be the structure of the eighth kingdom at that time. Remember this, the dragon will also have the seven heads and ten horns as does the beast, the difference being that his heads will be crowned while those on the beast will not be. This proves the existence of the dragon throughout the length of the seven Gentile world kingdoms, which have all tried to erase Israel from the Earth from the beginning of her history. Neither the beast as the eighth kingdom, nor its king, the Antichrist, has existed through all these seven heads or kingdoms.

5. The fact that the dragon and the beast will put forth every effort to destroy Israel seems to prove that Egypt, Assyria, Babylon, Medo-Persia, Greece, Rome, and Revised Rome are the seven heads. This will be the final, supreme effort of the dragon to carry out his age-long purpose of destroying Israel, which began with these seven kingdoms. These are the only kingdoms mentioned in the Bible as carrying out the dragon's purpose along this line.

6. The fact that the clay, iron, brass, silver, and gold in the image will be destroyed together at the return of Christ shows that elements of all those kingdoms symbolized by those metals in Dan. 2 will be inherent in the beast which will go "into perdition" or destruction. That they will be destroyed together is further proven by the destruction of the beast and its seven heads and ten horns by Christ at His coming. From these facts also, we conclude that the seven heads of the symbol represent Egypt, Assyria, Babylon, Medo-Persia, Greece, Rome, and Revised Rome. All of which are required to run their courses before the beginning of the beast, or eighth kingdom, which will be ruled by Antichrist and the spirit of the Abyss. These are the only kingdoms that will harmonize with the revelation of the beast and its heads.

7. "The name of blasphemy" further identifies the seven heads and the beast itself. In Rev. 13:1 we read "upon his heads the name [names] of blasphemy" and in Rev. 17:3 we read that the beast itself was "full of names of blasphemy." These two verses show that all eight kingdoms were and will be blasphemous kingdoms or controlled by blasphemous kings. One can readily see from Bible history the blasphemous attitude of Egypt, Assyria, Babylon, Medo-Persia, Greece, and Rome, and from prophecy one can see this same characteristic in the future Revised Roman Empire and the Revived Grecian Empire. Practically all kings of the six kingdoms of the past have assumed the title of God and have been worshiped as God. This was common according to the history of the political and religious worship of those kingdoms. The Antichrist will be the greatest blasphemer of all, as is clear in Rev. 13:5, 6; Dan. 7; 9; 11; 20; 25; 11:36; 2 Thess. 2:4.

VII. The Seven Mountain Kingdoms and Israel

The seven kingdoms represented by the seven heads on the beast and on the dragon are seven kingdoms coexistent with Israel from her beginning until the

existence of the beast, or eighth kingdom. These kingdoms are not only mentioned in conjunction with Israel as her oppressors but invariably, the existence of every one of the seven, as well as the eighth, is foretold to be in the last days in connection with Israel. This further helps us to understand how all seven kingdoms will be in the eighth as to territory and peoples.

1. The First Mountain Kingdom and Israel

Egypt was the first world kingdom to oppress Israel in "the times of the Gentiles," which is that period beginning with Israel's history in Egypt and continuing to the coming of her Messiah, as we have seen in Lesson Fifteen.

The words "Egypt" and "Egyptian" are found in the Bible 731 times, and practically every time they are used, it is in connection with Israel. For over 1,500 years, even until the establishment of Rome, Egypt was Israel's most bitter enemy, with only intermittent periods of friendship. *The following are the main points in history and prophecy concerning Egypt and Israel:*

(1) Egypt was the place where Israel became a great nation and where the Gentiles first oppressed her (Gen. 15:13-14; Gen. 37 to Exod. 15).

(2) Egypt was mentioned in Solomon's time, 600 years after the Exodus (1 Ki. 3:1-3; 9:16; 11:1-40; 12:1-33).

(3) Egypt was used to chasten Judah in Rehoboam's time (1 Ki. 14).

(4) Soon after this Egypt invaded Judah (2 Chron. 14:9-12; 16:7-9).

(5) Both Israel and Judah trusted Egypt for help in times of oppression from other nations (2 Ki. 17; 18:21–19:37; Isa. 30; 31).

(6) Egypt invaded Judah in the days of Josiah (2 Ki. 23:28-37).

(7) Egypt was the refuge of Israelites during the Babylonian captivity (2 Ki. 25:25, 26).

(8) In Ezek. 29-32 there are prophecies of the downfall of Egypt because of the oppression of Israel. These chapters contain many references concerning the latter days (Ezek. 29:5, 6, 21; 30:2, 3).

(9) Egypt is to be in the kingdom of Antichrist (Dan. 11:42, 43). It will be one of the four divisions of Greece and one of the ten kingdoms of Rome in the last days (Dan. 7:24; 8:21-25).

(10) Egypt will be in the Millennium with Israel (Isa. 11:11-16; 19:23-25; 27:12, 13; Zech. 10:10, 11; 14:18, 19).

2. The Second Mountain Kingdom and Israel

Assyria was the second world kingdom to oppress Israel in "the times of the Gentiles." Assyria was founded in the days of Nimrod (Gen. 10:8-12). It was an inferior kingdom during the 1,300 years Egypt was being used of God to chasten Israel. The words "Assyria" and "Assyrian" are found in the Bible about 141 times and in nearly every case they are in connection with Israel. *The following points in history and prophecy summarize the scriptural relationship of Assyria to Israel in the past and future:*

(1) Assyria is first mentioned as oppressing Israel in the reign of Menahem when Israel was put under tribute (2 Ki. 15:16-20).

(2) Assyria invaded Israel in the reign of Pekah (2 Ki. 15:27-31).

(3) Assyria formed an alliance with Judah against Israel (2 Ki. 16).

(4) Assyria took the ten tribes of Israel captive 749 b.c. (2 Ki. 17).

(5) Assyria invaded Judah after the Fall of Israel (2 Ki. 18; 19).

(6) Next came wars between Egypt and Assyria for supremacy. During this time, Judah again fell into the hands of Egypt (2 Ki. 23:28–24:7). Assyria oppressed Israel and Judah, periodically, for about 175 years.

(7) In the prophecies of the downfall of Assyria because of her oppression of Israel, there are many references to Assyria as being in the last days an enemy of Israel (Isa. 10:20-27; 14:25; 31:4-9; Mic. 5:5, 6).

(8) The future Antichrist is called "the Assyrian," because he will rule the old Assyrian Empire territory when he comes, as we have seen in Lesson Forty-six. Point I, 7, (2).

(9) Israel at the second coming of Christ will be regathered from Assyria (Isa. 11:10-16; 27:12, 13; Zech. 10:10, 11; Mt. 24:31).

(10) Assyria is to be blessed in the Millennium with Israel (Isa. 11:16; 19:23-25). Thus, we see Assyria in the kingdom of the beast or as part of the eighth kingdom as to territory and peoples.

3. The Third Mountain Kingdom and Israel

Babylon was the third world kingdom to oppress Israel in "the times of the Gentiles." It is the first one of the world kingdoms mentioned in Daniel in "the times of the Gentiles," although both Egypt and Assyria oppressed Israel before Babylon did.

The following points summarize the history and prophecy of this third kingdom in connection with Israel in the past and future:

(1) Babylon, as an inferior kingdom under Assyria, helped her make war against Israel and Judah at certain times (2 Ki. 17:24-30; 2 Chron. 33:11).

(2) It was prophesied that Babylon would conquer Judah (2 Ki. 20:12-19; Isa. 39).

(3) Babylon was chosen of God to chasten Judah (1 Chron. 9:1; Jer. 25 and 28).

(4) Judah was made captive to Babylon for seventy years (Jer. 25:9-14).

(5) Babylon was punished after holding Judah in captivity (Jer. 25:9-14; Dan. 5).

(6) Babylon is symbolized in Dan. 2 and 7 as "the head of gold" as "a lion," and as one of the Gentile powers to oppress Israel.

(7) Babylon will be under Antichrist at the time of Christ's coming, which will begin "the day of the Lord." (See Lesson Forty-six, Point I, 7, (3), also Lesson Forty-one.)

4. The Fourth Mountain Kingdom and Israel

Medo-Persia was the fourth world kingdom to oppress Israel in “the times of the Gentiles.” It is the second Gentile kingdom recorded in the book of Daniel. Medo-Persia helped Babylon to overthrow Assyria. When God finished using Babylon to carry out His purpose concerning Israel He chose this kingdom to succeed Babylon in His dealings with Israel and to liberate them from captivity. This empire more or less oppressed Israel about 265 years. The words “Mede” and “Persian” are used only fifty-eight times in the Bible, but it is clear that this kingdom is one of the heads on the beast. *The following points summarize the history and prophecy of this kingdom and Israel in the past and future:*

(1) At the captivity of the ten tribes of Israel some Medes populated the cities of the land of Israel (2 Ki. 17:6; 18:11).

(2) The Medes are mentioned as the instrument of chastening Babylon for their treatment of Israel (Isa. 13:17), fulfilled over 200 years after the prophecy was made (Dan. 5).

(3) Medo-Persia is symbolized in Dan. 2 as the “breast and his arms of silver,” in Dan. 7 as “a bear,” and in Dan. 8 as “a ram.” It is also mentioned in Dan. 10:13, 14, 20, 21 as being ruled by satanic princes. In Dan. 11:1, 2 the angel explains to Daniel how many kings were yet to be in Persia before the rise of “a mighty king” (Alexander the Great) of the realm of Grecia (Dan. 11:3).

(4) Cyrus, the Persian, is mentioned in prophecy as liberating Israel from Babylon and making a decree for the rebuilding of the temple and city (Isa. 44:28–45:1), which prophecy was fulfilled over 200 years later as in 2 Chron. 36:10-23; Ezra 1:1-8.

(5) Cambyses, the son of Cyrus, stopped the work on the temple and the city, and Israel again was oppressed by this kingdom (Ezra 4-6).

(6) Darius I, of profane history, re-confirmed the decree of Cyrus and the work on the temple and city was resumed and Israel encouraged (Ezra 6).

(7) Artaxerxes permitted Ezra to return with other captives (Ezra 7:1–9:9).

(8) Nehemiah was sent over with other captives to fully restore the city (Neh. 11:3).

(9) The book of Esther records persecutions of Israel under Persia.

(10) Persia is mentioned as being under the Antichrist and as being one of the oppressors of Israel in the last days (Ezek. 38:5, 8-23; 39:1-28). The fact that the beast has "the mouth of a lion" and "the feet of a bear," which animals in Daniel symbolize Babylon and Medo-Persia, shows that both will be ruled by Antichrist in the last days.

5. The Fifth Mountain Kingdom and Israel

Greece was the fifth world kingdom to oppress Israel in "the times of the Gentiles." It is the third Gentile power mentioned in the book of Daniel. Greece was the kingdom that existed between the close of the Old Testament canon and the rise of Rome; hence, it is mentioned in the Old Testament but twelve times under various names. There are many prophecies concerning Greece in Daniel and Revelation but which do not mention it by name. *Note the following points:*

(1) There are scores of references concerning Israel's oppression by this kingdom and two of its divisions in the Old Testament apocryphal books (1 Macc. 1:1-10; 6:2; 8:9; 2 Macc. 4:15, 36; 6:1; 9:15; 11:2; 13:2; etc.).

(2) Greece is symbolized in the image as a "kingdom of brass, which shall bear rule over the whole earth," including Israel (Dan. 2:39). This prophecy was fulfilled in Greece over 250 years after this vision of Nebuchadnezzar.

(3) This fifth kingdom of Greece is symbolized by "a leopard" with "four heads" showing the kingdom itself and its four later divisions, two of which oppressed Israel (Dan. 7:6).

(4) This kingdom is also symbolized by "an he-goat" with "a notable horn between his eyes" (Dan. 8:5-9, 20-25; 11:1-3). When this "notable horn" was broken off (Alexander died) "four notable ones" (kings) came up in his stead. This refers to the division of Alexander's vast empire into four parts headed by his four best generals, two of whom oppressed Israel, as we have seen in Lesson Thirty-nine.

(5) The following passages refer to Israel under the Revived Grecian Empire and Antichrist's persecution of Israel. In Dan. 8:8, 9, 17-26 we have the four Grecian divisions as existing in the last days or "at the time of the end" and "in the latter time of their kingdom . . . a king of fierce

countenance . . . shall stand up. And his power shall be mighty, but not by his own power [2 Thess. 2:8, 9; Rev. 13:2] . . . and shall destroy the mighty and holy people [Israel] . . . he shall stand up against the Prince of princes; but shall be broken without hand" (Dan. 7:11; Rev. 19:11-21; Isa. 11:4; 2 Thess. 1:7-10; 2:8, 9). There can be no question but what this is a reference to Antichrist and his persecution of Israel in Revived Grecia as well as Dan. 7:17-27; 9:26, 27; 11:35-45; 12:1-13; Ezek. 38; 39; Zech. 9:7-13; 12:4-14; 13:1-9; 14:1-9; Rev. 12:6, 14-17; 13:1-18. The language and time of fulfillment expressed in these passages prove that fact. These first five mountain kingdoms are the ones mentioned as the five heads on the beast that had "fallen" before John's day. This fifth mountain kingdom is the head that was "wounded to death; and his deadly wound was healed; that is, it will be revived as the eighth kingdom.

6. The Sixth Mountain Kingdom and Israel

Rome was the sixth world kingdom to oppress Israel in "the times of the Gentiles" and the fourth kingdom mentioned in Daniel. This was the kingdom symbolized on the beast by the head "that was" at the time of John. *The following prophecies concern this kingdom:*

(1) In Dan. 2:31-45 the Roman Empire is seen as the "fourth kingdom . . . strong as iron." It succeeded Egypt, Assyria, Babylon, Medo-Persia and Greece as the oppressor of Israel in furthering God's purpose concerning them in the Earth. The legs of iron on the image represent the eastern and western divisions of this kingdom.

(2) In Dan. 7:7-27 the kingdom of Rome is seen as the "fourth beast, dreadful and terrible, and strong exceedingly . . . and it had ten horns . . . and behold, there came up among them another little horn." This refers to the Antichrist, as we have proven before in Lessons Thirty-nine and Forty-six.

(3) In Dan. 9:26, 27 there is another allusion to Rome as the destroyer of Jerusalem and the temple. This is referred to by Jesus in Mt. 24:1-3; Lk. 21:20-24 and was fulfilled in 70 a.d., as we have seen in Lesson Eighteen, Point IV.

7. The Seventh Mountain Kingdom and Israel

The Revised Roman Empire is the only one of the seven kingdoms that is yet future. It will become a relentless persecutor of Israel under the leadership of the ten kings, which will rule ten kingdoms until the middle of the Week. The whore will try by the help of the inquisition and canon laws executed by governments, to suppress every religion that will not conform to her ritual. We have an abundance of prophecy in detail to help us understand the oppression of Israel under this confederacy of ten kingdoms and the great whore. This kingdom, as a revised formation of ten kingdoms inside of Rome, will be studied in the next lesson.

Questions on Lesson Forty-seven

1. Where in Scripture do we find the doctrine of the beast with seven heads?
2. Define the word “beast.” What does it symbolize?
3. How many facts are given in Revelation concerning the beast?
4. Name as many of these facts as you can.
5. Why are the historical facts concerning the beast given?
6. What is the purpose of the vision of the beast, to reveal history or prophecy?
7. Prove from these facts that the beast symbolizes more than one thing.
8. What does the beast symbolize? Prove.
9. What has been the source of many errors in understanding the beast?
10. State some of these errors in your own words.
11. Give reasons why the beast out of the Abyss could not be a kingdom or a man.
12. Will the beast of the Abyss be the human Antichrist or a spirit who will control him?
13. Prove that Antichrist will be an ordinary mortal man up to the second advent.
14. Does the Bible teach that the Antichrist will be a reincarnation of some historical man?
15. Prove from Scripture that the Abyss is not the prison of human souls.
16. Is there any clear statement in Scripture stating that Antichrist will be different from any ordinary mortal, as to his birth, death, etc.?
17. Disprove the idea that Antichrist is to be an immortal man or an incarnation of the devil during his life on Earth.
18. Explain the meaning of “the head wounded to death.”

19. Will the beast of the Abyss be an angel or a man? Prove.
20. Who will be the beast out of the Abyss? Give reasons why you think so.
21. Give a brief summary of the battle between God and Satan in Scripture.
22. Prove from Scripture the fact that angels rule over kingdoms on Earth.
23. How do these facts prove that the beast out of the Abyss will be an angel?
24. Give several reasons why you believe the head wounded to death is the Grecian Empire revived as the eighth kingdom.
25. Explain the seven heads upon the beast.
26. Prove why the seven heads cannot be the seven hills on which Rome is built.
27. Prove from Scripture which seven kingdoms are referred to.
28. Give a few facts concerning each of the seven kingdoms in their relationship to Israel.
29. Do “the times of the Gentiles” continue through the existence of all seven kingdoms?
30. Is the beast any one of these kingdoms in number?
31. Is the beast a revival of one of these seven kingdoms? If so, which ones?
32. Have all of these seven kingdoms passed away?
33. 33.How many of them were history before John saw the Revelation? Name them.
34. How many were in existence in John’s day?
35. How many were to exist after John’s day?

48. THE TEN HORNS AND THE BEAST ITSELF

THE TEN HORNS AND THE BEAST ITSELF

"The fourth beast shall be the fourth kingdom upon the earth [from Daniel's time to Christ's coming] which shall be diverse from all kingdoms, and shall devour the whole earth . . . And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first [ten] and shall subdue three kings [of the ten, which are the other three divisions of Greece besides Syria, the one Antichrist shall come from]" (Dan. 7:23-24), "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour [period] with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful. And he said unto me, The waters which thou sawest where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfill his will, and to agree, and to give their kingdom unto the beast, until the words of God shall be fulfilled (Rev. 17:12-17. See also Dan. 2:40-45; 7:7-27; 8:8, 9, 17-25; 9:26, 27; 11:40-85; 12:1-13; Rev. 12:3; 13:1-3; 17:8-11; 19:11-21).

The following points make clear the identification of the beast as a kingdom consisting of ten kingdoms, and also the extent of Antichrist's reign.

I. The Ten Horns—the Seventh Kingdom or Revised Rome

1. IS ROME TO BE REVIVED? If so, in what form is she to exist? The above-mentioned quotations, without comment, prove that there will never be a Revived Roman Empire as a single empire ruled by one man as in the old Roman Empire, but there will be ten separate governments formed inside this

territory, as the seventh head on the beast. This kingdom could best be called the Revised Roman Empire. The following facts prove that Rome is to exist in the form of ten kingdoms in the last days before the revelation of both Christ and Antichrist. These kingdoms will still be in existence during the appearance of both and will be overthrown, first by Antichrist and then by Christ.

(1) In Dan. 2:40-45 we have the first picture of Rome symbolized by two legs of iron and ten toes of iron and clay. Rome never has existed yet in the form of separate kingdoms, as symbolized by the ten toes, so in order for all the prophecy to be fulfilled it must exist as such. However, Rome has existed as one kingdom, symbolized by the lower part of the body, where the legs are joined to the body. Then too, Rome has existed in the form of two divisions as symbolized by the two legs of iron, representing the eastern and western divisions of the empire. The time of the existence of the ten kingdoms is clearly stated in Dan. 2:44-45 as being in the day that the God of Heaven sets up a kingdom. God has not yet set up His kingdom and will not do so until the coming of His Son, Jesus Christ, who will reign forever (Isa. 9:6, 7; Dan. 7:13-14; Rev. 11:15). This proves that the Roman Empire will exist again in a new form of ten kingdoms at the time of the second advent, which will succeed old Rome as Rome succeeded the first five heads (kingdoms) on the beast. The ten toes of the two feet on the two legs of Dan. 2:38-45 represent ten kingdoms from the eastern and western divisions of Rome, five from one and five from the other. The phrase “the kingdom” is used twice in Dan. 2:40-45 and shows the unity of the ten kingdoms in some kind of loose federation.

(2) Daniel 7:7-27 shows that there will come out of Rome ten kingdoms which will exist at the same time as the above ten kings. The additional prophecy given here is that “another little horn,” called “the beast” in Dan. 7:11, will arise “after them” and overthrow three others. This little horn will continue “until the Ancient of days” comes, and judgment is given to the saints of the Most High, and the time arrives for the saints to possess the kingdom. This relates to the coming of Christ to destroy Antichrist and the ten kings and to set up His kingdom, and proves that these ten kings and the eleventh king will all exist at the time of the coming of Christ. The ten will give their kingdoms to the eleventh, or the beast, and they together will destroy Mystery Babylon, or religion in the middle of the Week, and then 3½ years later they will fight Christ at Armageddon (Rev. 17:12-17). This beast of Dan. 7:11 is to be slain like the one in Rev. 19:20. Thus, we see

that Rome is to be revised and exist in the form of ten separate kingdoms. Some have supposed that the ten kings have existed in succession as the seven heads have done but such is not stated of them as of the heads. The following points prove the ten toes and ten horns of Dan. 2 and 7 are to be the same as the ten horns and ten kings of Rev. 12, 13, and 17 and that all of them will exist at the second coming of Christ and be destroyed at that time.

A. The number of the toes and horns of both Daniel and Revelation (Dan. 2:40-45; 7:7-27; Rev. 12:3; 13:1; 17:12).

B. The ten toes and ten horns of both books will all exist together and fight with Christ at His coming to the Earth (Dan. 2:34, 35, 44, 45; 7:8-14, 21-27; Rev. 17:14; 19:17-21).

C. They will all exist after the “fourth kingdom” or Rome and be a revision of that kingdom (Dan. 2:4-45; 7:7, 8, 23, 24; Rev. 17:12-14).

D. They will all be connected with the same beast at the same time (Dan. 7:8, 11, 21-27; Rev. 17:8-17; 19:11-21).

E. The beast or “little horn” will be an individual as much as any one of the “ten horns” and will arise “after them” according to both Daniel and Revelation, therefore, the two accounts must be identical (Dan. 7:8-24; Rev. 17:12-17).

F. The ten toes and ten horns will become subject to the same beast (Dan. 7:23, 24; Rev. 13:1-10; 17:12-17).

G. They will all be coexistent at the time God sets up His kingdom, which immediately succeeds theirs (Dan. 2:4-45; 7:7-27; Rev. 17:12-17; 19:11-21). If the ten toes and ten horns were to exist as a succession of ten kingdoms, then they surely would have risen one at a time as the four beasts did, and Daniel would not have seen them rise and exist at once on the feet of the image and on the head of the terrible beast of Dan. 2:31-45; 7:7, 8. Neither could the “little horn” rise among the ten horns if only one were to be in existence at the time he arose. Nor could the “little horn” overthrow three of them if they were not in existence at the same time. The “little horn” of Dan. 7:7-11, 23-27 will exist at the same time as the ten kingdoms, and it will continue the same length of time as does “the beast” of Rev. 13:1-8; 17:8-17; 19:11-21, as proven by these passages.

H. The “fourth kingdom” of Dan. 2 and 7 is the same as the sixth head of Rev. 17, and the ten horns in both passages come out of, and succeed the old Roman Empire, so they must be the same. The seventh head of Rev. 17 and the ten horns will be identical. The ten horns of Dan. 7 were to be the next kingdom after Rome and be formed inside Rome. It is the only kingdom mentioned as yet future, other than the “little horn” and his kingdom composed of the ten. The only kingdom seen in Rev. 17 that was yet future after John’s day, besides the beast, was the seventh head, which was to exist for a short space and then give its kingdom to the beast. They must be the same since the ten kings in both books are to exist at the same time and form the next kingdom succeeding old Rome, immediately preceding the beast. They are to become subject to him, help form the eighth kingdom, and fight under the beast against Christ.

I. The ten kings in Daniel, as well as Revelation, are to reign both before and after the beast, or “little horn.” Their reign before him is to be different from that after him. Before the beast rises, they will control their own kingdoms, but after he comes they will be subject to his supreme will. They will control the seventh kingdom, he will control the eighth. Therefore, we conclude that the ten horns in both books are the same. Thus, we see that Rome is to be revised and exist in the form of ten kingdoms before the rise of the Antichrist. Then, Antichrist will rise out of the ten kingdoms and in 3½ years subdue all ten kings. He will then form the eighth kingdom composed of all the ten, with perhaps a few other parts of the old Grecian Empire, which were not under Roman jurisdiction. Antichrist will come out of Syria and overthrow the other three Grecian divisions, which will make up four of the ten kingdoms of Revised Rome, thus reviving Greece and bringing the territory of both Greece and Rome under him as the eighth kingdom. The Revised Roman Empire will be composed of ten kingdoms throughout its short existence, whereas the Revived Grecian Empire will not only be composed of the same ten kingdoms, but also others which it will add to its domain during its short time of existence, as we shall see below.

2. WHEN IS ROME TO BE REVISED? The ten kingdoms are to be formed in the near future. The time in which this event will take place is not known. Rome must be revised first and exist as ten kingdoms before Antichrist can arise, for he is to come up “after them” and “among them” (Dan. 7:8, 24).

3. HOW LONG IS REVISED ROME TO EXIST? Revised Rome is to exist as the seventh head only a “short space.” The exact time is not known for it cannot be known just how long it will be revised before the Seventieth Week arrives. It appears that soon after Rome is revised the Antichrist will arise and begin to conquer some of the ten kingdoms. This war will continue during the first part of the Week until Antichrist is given full power over the ten kingdoms thus forming his kingdom—the Revived Grecian Empire. However, the “short space” of Rev. 17:10 is the same as the “short time” of Rev. 12:12. It will be about 3½ years (Rev. 12:6, 14). These ten kings will continue this short space before Antichrist arises out of one of them to get power over the whole ten. He will overthrow three of the ten kingdoms by the help of one of them, out of which he will arise (Dan. 7:8, 20), and then the other six of the ten will surrender to him without any further war (Rev. 17:12-17). Thus, if the ten kings continue about 3½ years before Antichrist rises, and he is here for only seven years (Dan. 9:27), then there will be only about l0 ½ years between the formation of the ten kingdoms of the old Roman Empire to the second advent of Jesus Christ. How long it will be before the ten kingdoms will begin to be formed is not known; but if a war would break out in Europe, Asia, and Africa today, it would not be more than a few short years before the ten kingdoms could be fully formed. This age could terminate in ten to fifteen years if such a war would break out immediately. This we know, that we are in the closing years of this age, because of the rebuilding of Israel. The prophet said, “When the Lord shall build up Zion, he shall appear in his glory” (Ps. 102:16).

4. HOW IS ROME TO BE REVISED? The ten kingdoms will be formed through wars and agreements. We must look for the ten kingdoms to be formed only from the territory of old Rome (Dan. 7:19-27). Generally speaking, we may say that Egypt, symbolized by the first head on the beast, was the smallest of these seven mountain kingdoms in territory, the king having ruled from Egypt to Syria. Assyria, symbolized by the second head on the beast, ruled from Egypt to Armenia, part of Asia Minor, all of Babylon and the countries of Media and Persia. Babylon, symbolized by the third head on the beast, ruled over Egypt and all the Syrian countries west of the Tigris. Medo-Persia, symbolized by the fourth head on the beast, ruled over a greater territory than any of the preceding heads, ruling from the Indus river on the east, to a part of Thrace and Macedonia on the west, and from the Caspian and Black Seas on the north, to all of Egypt and part of North Africa. Greece, symbolized by the fifth head on the beast, conquered all of the Medo-Persian territory and added to it Greece, Macedonia, and Thrace, thus becoming the largest territory of all the first five heads on the

beast. Rome, symbolized by the sixth head on the beast, reigned over all the territory of Greece except the countries east of the Caspian Sea and the Persian Gulf, and added to this vast possession all countries west to the Atlantic, from the northern part of Africa on the south, to the Rhine and Danube rivers on the north, and some parts north of the Danube taking in Dacia and including England. It is from this territory that we are to look for the rise of ten kingdoms symbolized by the seventh head on the beast. The kingdom of the Antichrist, which will be the eighth kingdom or the beast itself, will succeed these ten kingdoms and will embrace not only all this territory, but also the far eastern parts of the Grecian territory and whatever countries these ten kingdoms will control outside the old Roman Empire.

II. The Beast Itself—the Eighth Kingdom

As we have seen in the previous lesson, the seven heads and the ten horns on the beast are entirely different from the beast itself. The beast is the eighth of a succession of world powers from the beginning of Israel as a nation in Egypt to the second advent when Israel will be delivered from the Gentiles and "the times of the Gentiles" will end. The beast as the eighth kingdom will be ruled by the personal, visible, and mortal human being, the Antichrist, and the personal, invisible, and immortal angel, the prince of Grecia. As we have also seen. This prince of Grecia will be liberated out of the pit during the existence of the kingdoms and will cause the human Antichrist to rise to power over the original four Grecian divisions, thus reviving the Grecian Empire, which was not in existence in John's day, and which had existed before his day, and which will exist as the eighth kingdom in the day of the second advent of Christ to the Earth.

This Revived Grecian Empire will engulf the whole ten kingdoms of the Revised Roman Empire during the first part of the Week. Then by the end of the last half of the Week it will engulf the countries that are east and north of the ten kingdoms. But before Antichrist goes further in his world conquests, he is defeated by Christ at Jerusalem (Zech. 14). Thus, the Antichrist's kingdom will be the greatest of all the eight Gentile world powers, but he will Fall short of total world conquest like all others before him.

Will Russia, Antichrist, or Christ Rule the Whole World

Communism will never rule the world as a whole and neither will any other

"ism." No earthly man will become the worldwide dictator before Christ comes to reign. Antichrist will come nearer to it than anyone, but before he even conquers all of Asia, Europe, and Africa, he will come to an end and none shall help him (Dan. 11:45; Zech. 14). Jesus Christ will be the world's first literal worldwide dictator or ruler. He will be the one who will bring universal peace and prosperity and not Antichrist. Before this universal peace and prosperity arrives, certain wars must occur to fulfill prophecy.

There Must Be at Least Three More European Wars Before the Second Advent

1. The first war will be to form the ten kingdoms. That a war is necessary to form the ten kingdoms is clear because of the fact that at least twenty-two or twenty-three states are now inside the Roman Empire and they must be reduced to ten kingdoms to fulfill Dan. 7:24.

2. After the ten are formed, then and then alone will the Antichrist arise out of the ten, and in his rise to power he will overthrow three of the ten (Dan. 7:8, 24). This event will cause another war.

3. The third war will be a war the last half of the Week between the ten kingdoms under the Antichrist and the countries of "the east and of the north" of the ten kingdoms to fulfill Dan. 11:44. (See Supplement Two, Question 1, and Lesson Thirty-nine for more details of these three wars.)

No World Peace and Prosperity Under Antichrist

The old theory of the Antichrist being a man who will miraculously bring world peace and prosperity is unscriptural. He is a man of war from the time he comes until he is destroyed at Armageddon (Dan. 7:7-8, 23-24; 8:20-25; 11:40-45; Rev. 6:1-2). The only peace he will cause is with the Jews for seven years. Then he will break this covenant in the middle of this period and seek to destroy the Jews, but he will war among the Gentiles all the time up to his death at Armageddon (Dan. 7:11; 8:25; 9:27; Rev. 19:11-21; 2 Thess. 2:8; Ezek. 38; 39; Zech. 14; Joel 3).

III. The Extent of Antichrist's Reign (Rev. 13:5-18)

The question often arises, "Will the Antichrist have power over all kindreds,

tongues, and nations, and will all that dwell upon the Earth worship him?" While this can generally be answered in the affirmative, still much depends upon what is meant by "all." If all is used in the most inclusive sense and is meant to include every individual in the known world today, we can say that he will not have this power. But if it is taken to mean all that God has in mind—the latter day ten kingdoms of old Rome—we can say that all will include all affected by the decree made by the Antichrist in his empire. *The following points from Scripture prove that Antichrist will not rule America or be a worldwide dictator as many students of prophecy teach:*

1. The word "all" in Rev. 13 is simply part of the figure of speech called "synecdoche" in which a part is used for a whole and a whole for a part. *It is frequently used in Scripture as in the following examples:*

> (1) "I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die" (Gen. 6:17). If we took this as literally as men do Rev. 13, we would have Noah and his family and all the animals in the ark dead, for they were also under Heaven and in the Earth and yet they did not die.
>
> (2) "And they utterly destroyed all that was in the city, both men and women," referring to the people in Jericho when the wall fell, but the "all" here must be understood in a limited sense, for Rahab and her people were spared (Josh. 6:21-25).
>
> (3) "David and all the house of Israel played before the Lord" and "brought up the ark" (2 Sam. 6:5, 15), yet not all Israel did this, for many did not know how to play instruments and many were too young and still many were not even gathered at that one place.
>
> (4) "Six months did Joab remain there [out of his own country] with all Israel, until he had cut off every male in Edom" (1 Ki. 11:16, 17). The "all Israel" referred to here is part of the army of Israel.
>
> (5) "So when all Israel saw that the king hearkened not unto them . . . see to thine own house, David. So Israel departed unto their tents. But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them" (1 Ki. 12:16-19). Here "all Israel" means only the part of Israel that rebelled against Rehoboam. (See similar expressions in 1 Chron. 10:6;

2 Chron. 10:1, 3, 16; 11:16, 17; 12:1; 13:15; 16:6; Ezra 10:5; Ezek. 21:4; etc. where “all” means a great many or only a part.)

(6) It is spoken of Nebuchadnezzar that God made him ruler over all men, but ancient Babylon ruled only over part of the Earth (Dan. 2:37, 38; 4:1, 11, 12, 20). He never reigned over Greece, Rome, and many other lands at that time. In Dan. 2:39 Greece is spoken of as ruling “over all the earth,” but Greece never reigned over Italy, Spain, and many other countries at that time. In Dan. 7:23, Rome is spoken of as ruling over the “whole earth,” but we all know that did not include many tribes and nations on the Earth, so “all” in these passages simply means all the people in part of the Earth ruled by these kingdoms.

(7) In Mt. 3:5, 6 we read, “Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins,” but we know that the Pharisees, the Sadducees, and many in all these parts were not baptized of John. Many women, children, the sick, and others of all classes never even saw John, much less were they baptized by him in Jordan. It simply means a great many from these parts were baptized by John.

(8) In Lk. 2:1-3 we read that Caesar Augustus made a decree that “all the world should be taxed . . . And all went to be taxed, every one to his own city.” We all know that any law made by a Roman emperor did not affect the many countries outside of his empire, so “all” here must be understood only in connection with the old Roman Empire that was under Caesar Augustus.

(9) In Rom. 1:8 Paul said, “Your faith is spoken of throughout the whole world,” but we know that he meant only that the local church at Rome was known by many in the various parts of the Roman Empire. Multitudes outside of Rome, and even many inside of the Empire had never yet heard of the Christian faith, much less of the local church at Rome. The same thing is true of Col. 1:23 where we read that the gospel had been “preached to every creature under heaven” and in Rom. 10:18 it was preached “into all the earth” and “unto the ends of the world.” The gospel has not yet been taken to all nations, so we know the whole world was not evangelized in Paul’s day.

(10) In Acts 11:28 we read of a drought “throughout all the world” which came to pass in the days of Claudius Caesar. That drought did not cover every part of the Roman Empire much less all continents and islands of the world.

Many hundreds of examples could be given to demonstrate that the word “all” is used in a figurative sense of a part, so we do not need to believe that Rev. 13 means that the Antichrist of the future will literally reign over all the Earth and kill everyone who does not take a mark. What are the various writers in the above examples trying to convey? It is evident that if we take what they say literally we would have to disbelieve what they say, for the empires mentioned above did not rule all the Earth, John did not baptize all men in all the regions round about, and the gospel has not yet been preached to all the world as Paul said. Should we discount these Bible writers and call them false teachers, or should we accept the literal truths conveyed by their figures of speech and believe them? Can we not understand them like we do today when men use such figures of speech? Shall we condemn them for using human language as all men do in their everyday life?

If one should say of some great gathering of people, “everyone in town” or “the whole county” or “all the people in the country were there last night,” we would understand that he is expressing the fact that a great crowd was at the meeting. If the United States lawmakers should make a law that all kindreds, and tongues, and nations and all that dwell upon the earth must register on a certain day, we would naturally understand that it refers only to the kindreds, tongues, and nations that are under the government of the United States, and not the same kindreds, tongues and nations in other parts of the Earth that are under other governments. Or, if they should make a law that all men and women must register on a certain day, we would understand that this word “all” refers to the men and women who are subjects of the government of the United States, and not to all other men and women under other governments in other parts of the world.

We must, therefore, understand the way the word “all” is supposed to be understood in a particular Scripture. If it means all in the all-inclusive sense then there will be no limitations to it in the passage itself or in other Scriptures on the same subject. If it means all of what it has reference to specifically and this is made clear in the passage itself (or in other passages on the same subject) that it means a part of something, then we must be sensible to recognize the fact that all

is not inclusive of all men on Earth. For example, when Paul said of God that it was His will that "all men come to the knowledge of the truth" (1 Tim. 2:4), we know that this means all men without exception. But when we read of all men being baptized of John and in the same passage, as well as others on the subject, it is made clear that many were not baptized, then we take it as a figurative statement expressing that a great many in the region were baptized of John.

We have seen in both Testaments that God used universal terms in speaking of the extent of certain kingdoms and the power of certain kings. We have also seen that these terms show that only a great part of the Earth was ruled by these kings and empires. We can, therefore, logically conclude that the extent of Antichrist's kingdom and power could likewise be limited to a part of the world. If we find a number of Scriptures limiting his power and authority to a part of the Earth, and if they plainly tell us what part will be under him and what part will not be under him, then we must limit the "all" of Rev. 13 to what territory he rules over and not make it as universal as many students of prophecy do.

2. Revelation 13 itself limits the kingdom of the future Antichrist to ten kingdoms that are yet to be formed inside the old Roman Empire. "The ten horns which thou sawest are ten kings (that will be formed inside the old Roman Empire just before the second advent of Christ to the Earth to set up His kingdom, Dan. 7:23, 24], which have received no kingdom as yet; but receive power as kings one hour [Greek, hora, meaning "a period of time" as in some places, Jn. 16:2, 4, 25; 1 Jn. 2:18; Rev. 14:15; Rom. 13:11] with the beast. These [ten only] . . . shall give their power and strength unto the beast. These shall make war with the Lamb [at Christ's second coming, Rev. 19:11-21], and the Lamb shall overcome them . . . And the ten horns which thou sawest upon the beast, these shall hate the whore [of Rev. 17:1-7, that sits on the many waters or peoples that make the beast, or the eighth kingdom], and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfill his will, and to agree, and to give their kingdom [the ten kingdoms] unto the beast, until the words of God shall be fulfilled" (Rev. 17:8-18).

If the beast has only "ten horns" and they are ten kings over ten kingdoms, then this is the extent of the reign of the Antichrist. We are then to understand that the "all kindreds, and tongues, and nations" that Antichrist will be given power over, refers to the kindreds and tongues and nations in the ten kingdoms and not the same races of these nations that are controlled by other governments outside the

ten kingdoms. All that worship him refers to a great many in the ten kingdoms and all that receive his mark in Rev. 13:16-18 refers to a great many in the ten kingdoms that are under him. Revelation 13 predicts that he will make a law that all in his ten kingdoms must worship him and take his mark or be killed, but it does not say that this law is actually enforced literally even in the ten kingdoms, as we shall see below.

3. In Dan. 7:7, 8, 17-27, we have statements limiting the Antichrist's kingdom to the ten kingdoms that will yet be formed inside the old Roman Empire. In Dan. 7:7-8, this fact is symbolized by a beast with ten horns and another little horn which comes out of the ten horns and plucks up three of them. All eleven horns come out of the head of the same beast and from within it.

The ten horns and the little horn are explained to Daniel as follows: "The ten horns out of this kingdom [the fourth kingdom, the old Roman Empire] are ten kings that shall arise: and another [the eleventh horn, the little horn] shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the most High (Rev. 13:5, 6), and shall wear out the saints of the most High (Dan. 7:21, 22; Rev. 13:7), and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time [3½ years, 1,260 days, Dan. 12:7; Rev. 11:2; 12:6, 14; 13:5]. But the judgment [of Dan. 7:9-14; Mt. 25:31-46] shall sit, and they shall take away his dominion, to consume and to destroy it unto the end [2 Thess. 1:7-10; 2:7-12; Rev. 19:11-21; Zech. 14]. And the kingdom under the whole heaven, shall be given to the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. 7:21-27; 2:44, 45; 8:25; 11:45; Zech. 14; Ezek. 38; 39; Joel 2, 3; Lk. 1:32-35; Mt. 25:31-46; 2 Thess. 1:7-10; 2:7-12; Jude 14; Rev. 19:11–22:5).

We have seen before that only "ten kings" will give their power unto the beast and continue as kings "with the beast" for a period of time, or forty-two months.

In Daniel 7 we see where the ten kingdoms will be located. They come "out of this kingdom," the old Roman Empire, so the extent of Antichrist's reign, at the time he makes a law that all must worship him and take his mark or be killed, is over ten kingdoms within the old Roman Empire.

America and all other countries outside the old Roman Empire will naturally not be affected by this law and will not be ruled by the Antichrist, because they are

not inside the old Roman territory ruled by the ten kings. If God said that the ten kingdoms are "out of this kingdom" or from within the old Roman Empire, then that settles the question for those who believe that God knows what He is talking about. If God said ten horns only would be on the beast and He tells us exactly where the ten kingdoms will be located, surely it is very unwise of anyone to paste fifty-five other horns on the beast and suddenly extend the ten kingdoms of the old Roman Empire territory over the whole world. What is to be gained by changing Scripture? Would it not be best to believe what God said in preference to interpretations of men? Could not prophecy be fulfilled just the same if this is the way it is to be? Do we have to quit preaching on prophecy if the Antichrist's kingdom is to be limited to what God said it would be? No statement in Scripture ever changes the ten horns to sixty-five horns.

4. In Daniel 11:40-45 it is plainly stated that Antichrist will break his seven-years covenant with the Jews (Dan. 9:27), enter Palestine in the middle of the seven years, and be given power over the ten kingdoms. He will make a law that all must worship him, that "many countries [not all] shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon." If these countries escape the Antichrist and they are bordering states to Palestine where he has his capital during the last 3½ years of this age (Dan. 11:45; Rev. 11:1, 2), then it is certainly reasonable to believe that other countries across the vast oceans, which were never in the old Roman Empire, will also escape him.

5. The main part of the nation of Israel in Judea will flee from the Antichrist when he breaks his covenant with them in the middle of Daniel's Seventieth Week (Dan. 9:27). They will flee into Edom and Moab where they have a "place prepared of God" and where they are protected from Antichrist during the time all men are supposed to be under him, according to some students. (See Lesson Forty-five.)

6. In Dan. 11:44, 45 we have another definite prophecy telling of other nations that will not be under the Antichrist when power is given him over all nations of the ten kingdoms. After Antichrist has conquered many countries and has seized Palestine, "tidings out of the east and out of the north shall trouble him: therefore he shall go forth with fury to destroy, and utterly to make away many." It is clear here that many countries of the north and east of the ten kingdoms of the old Roman Empire will wage war against the Antichrist and the ten kingdoms, and therefore will not be under him, and will not take his mark. (See Lesson Thirty-

nine.)

7. Zechariah the prophet also teaches that many people, even many of the ten kingdoms, will not take the mark of the beast and still will not be killed. He speaks of a battle between the Jews at Jerusalem and many nations under the Antichrist the very day Christ comes with the armies of Heaven to deliver Israel and set up a kingdom in the world (Zech. 14:1-5, 14). Zechariah said, “And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that they have no rain . . . This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles. In that day shall there be upon the bells of the horses, holiness unto the Lord . . . Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts” (Zech. 14:6-21).

This is proof that even in the ten kingdoms under the Antichrist that all will not take the mark or be killed. In Dan. 11:40-45 we read that “the land of Egypt shall not escape” him, so if Egypt is under the Antichrist and there are some Egyptians left to go into the Millennium, as proven in Zech. 14:16-21, then they have not taken the mark of the beast. It is definitely stated in Rev. 14:9-12 that everyone who does take the mark will be damned to eternal Hell when Christ comes. The fact that they are left and will go into the Millennium and are permitted to go up from year to year to worship at Jerusalem proves that they have not taken the mark and that they have also escaped death at the hands of the Antichrist.

8. The truth is that the Antichrist will make a law that all men in his ten kingdoms must take a mark and worship him or be killed, but there is a war with the countries of the north and east that keeps him so occupied until he cannot possibly enforce this kind of a law. It would be nearly impossible to stringently enforce this law in such a vast territory and in such a short time as 3½ years. Then, too, there will be ways of avoiding this law in certain localities, as there are concerning any law that man has ever made—corruption of local officials, power or influence of relatives’ money, etc. Also, from the standpoint of not being able to reach every person in the mountains, deserts, and rural sections of the vast empire there will be many that will escape taking the mark of the beast.

Not only this, but in all lands outside the ten kingdoms under the Antichrist, there will be some of all nations, kindreds, and tongues who will not be affected by this law. Even if Antichrist ruled all the world, as many Bible scholars teach, it can be understood that it would be utterly impossible to enforce such a law in every part of the Earth in forty-two months or 3½ years. Whole tribes of people in the interior of Tibet, China, Africa, Australia, South America, Mexico and other parts of the Earth never will get to hear about the Antichrist the entire time he is here, much less be conquered, forced to take a mark and change their religion.

Multiplied thousands have not yet heard of Jesus Christ, World War I and II, and many other things of great importance that the civilized part of the Earth has known. The same will be true in the days of the Antichrist, for he will reign only over the old Roman Empire which will cover only the northern part of Africa, the southern part of Europe, and the western part of Asia, and which will then be formed into ten kingdoms.

The Bible teaches that even in the Millennium there will be multitudes of people who have not heard of God through Jesus Christ, and who have not seen the glory of God until the Jewish missionaries go out from Jerusalem and tell them that Christ is reigning in Jerusalem. Then, many people will go and see for themselves that this is true (Isa. 2:2-4; 40:9; 52:7; 61:6; 66:18-21; Zech. 8:23; 14:16-21). If many people in various parts of the Earth have not heard of Jesus Christ in over 1,900 years of this Age of Grace, then it is certain that many people in parts of the Earth will not hear of Antichrist in only 3½ years at the end of this age.

9. If all people of all nations cooperate with the Antichrist in the destruction of Israel during the Tribulation, there would not be any “sheep” nations to enter the Millennium under Christ, as taught by Christ in Mt. 25:31-46, “When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world . . . Then shall he say also unto them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels” (Mt. 25:31-41).

This event takes place at the second advent of Jesus from Heaven at which time the armies of Heaven set up a kingdom in the world. This judgment follows "immediately after the Tribulation" of the last 3½ years of this age when Antichrist reigns and tries to exterminate the Jewish race (Mt. 24:15-31; Jer. 30:3-11; Dan. 9:27; Zech. 12:10–14:21; Rev. 12:1-17). This judgment is after the one-day Battle of Armageddon between Christ and His heavenly armies and the Antichrist and his earthly armies the day Christ comes to Earth (Zech. 14:1-9, 14-21; Isa. 63:1-7; Joel 3; 2 Thess. 1:7-10; 2:8-12; Jude 14; Rev. 14:14-20; 16:13-16; 9:11-21; 20:1-3).

Immediately following the one-day Battle of Armageddon the Lord will gather living nations and judge them on the basis of their treatment of His "brethren," the Jews, as in Mt. 25:31-46. Some of all nations will be called "blessed of my Father" and will "inherit the kingdom" thus proving that they have not taken the mark of the beast and yet they will escape being killed by the Antichrist because they did not take his mark. These include some inside the kingdom of Antichrist as well as those outside of his kingdom. Such kind treatment of Israel by some people could not be possible if they worshiped the beast and were directly under his control, for his main purpose is to exterminate Israel and be worshipped by all men on Earth. The beast is defeated in his purpose by the return of Christ when not all of Asia is conquered, much less all other lands that are not near his empire.

10. Revelation 13:4 proves that there are nations that are not ruled by Antichrist, for otherwise it would be foolish for his followers to say, "Who is like unto the beast? Who is able to make war with him?" if there were no other governments to compare his power to.

11. Revelation 16:13-16 also proves that all the Earth will not be under the Antichrist. What would be the need of unclean spirits coming from "the dragon" (the devil, Rev. 12:9), "the beast," and "the false prophet" to endue false prophets with power to be sent to the kings of the Earth to get their co-operation at Armageddon, if all were directly controlled by the Antichrist and if they all loved him enough to worship him and take his mark?

As we have seen above, the beast has only ten kingdoms that have given their power to him, so such a program making use of supernatural powers will be necessary to get the co-operation of other earthly kings at Armageddon. The devil and the beast know when Christ is coming (Rev. 12:12; 19:19), so they put

forth every effort to mobilize the nations and their vast armies to be present to stop Christ and His armies the day He appears. Thus, we see that many kings of the Earth will not be under the Antichrist and the ten kings under him, so such supernatural powers will be needed to get these other nations to cooperate with him at Armageddon.

12. It is definitely stated in Rev. 14:9-12 that every person without exception who takes the mark of the beast and worships him will be damned to eternal Hell. If every person on Earth must either take the mark of the beast and worship the Antichrist or be killed, and if everyone who does take it is confined eternally to Hell when Christ comes, as stated in Rev. 14:9-11, who then will be left on Earth for Christ and the righteous resurrected saints to reign over in the Millennium and forever? It is certain according to Ps. 2; Isa. 2:2-4; 9:6, 7; Zech. 14:16-21; Dan. 2:44; 7:13, 14, 18, 27; 12:12, 13; Rev. 1:4-6; 2:26, 27; 5:10; 11:15; 20:1-10 and many other Scriptures, that all nations will be ruled by Christ and the saints forever. So if all who do not take the mark are to be killed by the Antichrist or sent to Hell by Christ if they do take it, from where are these nations to come that will populate the Earth when Christ comes to reign?

We conclude, that the Antichrist will be limited in his power over only a part of the Earth and that there will be plenty of people who will not be under him and who will not take the mark of the beast and worship him. It is these people who will be left here for Christ and the saints to reign over forever.

Finally, as Antichrist is to reign for only 3½ years and is only over the ten kingdoms that are yet to be formed inside of the old Roman Empire, we conclude that America will not be ruled by the Antichrist and that he will not be a worldwide dictator.

Questions on Lesson Forty-eight

1. Give the main Scriptures in both Daniel and Revelation concerning the ten kingdoms. Explain them fully as to the time and place they will arise.
2. Is the Roman Empire to be revived? Prove.
3. In what form is the Roman Empire to exist in the last days?
4. Prove from Scripture that the ten toes and ten horns of Daniel are the same.
5. Prove from Scripture that the ten horns of both Daniel and Revelation refer

to the same kingdoms in the last days.

6. Prove from Scripture that all ten kingdoms exist together at the second advent instead of being ten historical tribes that overran the Roman Empire.
7. When are the ten horns to exist in connection with the little horn? Is the little horn to exist before or after the ten horns?
8. Why do we speak of the Revised Roman Empire instead of Revived Roman Empire?
9. When is Rome to be revised?
10. How long is Revised Rome to continue?
11. How is Rome to be revised?
12. Does the Antichrist form the ten kingdoms? Prove.
13. What kingdom will Antichrist reign over?
14. Will Christ, Antichrist, or the head of Russia be the next worldwide ruler?
15. How many tri-continent wars must yet be fought before Armageddon?
16. Will the Antichrist bring worldwide peace and prosperity?
17. Explain the usage of the word “all” in Scripture. Does it always mean the whole or is it used figuratively of a part?
18. Could the “all” of Rev. 13 be understood to mean a part of the world as in other Scriptures?
19. How and to what extent does Rev. 13 limit the kingdom of the Antichrist?
20. How does Daniel limit the kingdom of the Antichrist?
21. Name some countries that will escape the Antichrist.
22. Prove that Israel will not take the mark of the beast or be killed as a whole.
23. Where do the nations of Zech. 14:16-21 come from? Have they been marked by the beast? Why?
24. Explain the difference between the law of the Antichrist and the enforcement of it.
25. Where do the sheep nations come from? Have they been marked by the beast? Why?
26. Prove from Rev. 13:4 and 16:13-16 that there will be other nations not under the Antichrist.
27. Prove from Rev. 14:9-11 that all men will not take the mark of the beast.
28. Give some other reasons why the Antichrist kingdom is limited to the ten kingdoms inside the Roman Empire.

Supplement Twenty-four

For Lessons Forty-seven and Forty-eight

In the last supplement we discussed the reasons for failure among Christians, the importance of knowing the truth that will set free, the fact that God is visiting His people today, the reasons why it is God's will to heal today, the work of Satan and demons and how to overcome them, and why some men fail to get deliverance from demon powers. In this supplement we want to answer the fallacy of modern preachers who deny that healing is in the atonement.

Is Healing for the Body in the Atonement?

Many modern preachers contend that healing of the body is not in the atonement. One writers says, "This chapter is written to help the Christian who is seeking light on the subject of healing, and to expose the error which is taught by so-called divine healers. The author does not limit the power of God, nor does he deny the fact that at times God does heal a Christian. We believe that God heals whom He wills, when He wills, and how He wills. We do not believe that healing is in the atonement in the sense that each time a Christian is sick God must heal him and raise him up. God does not always heal and raise up Christians who are sick. It is not always the will of God to heal a Christian. If healing were in the atonement, a Christian would never die . . . There is not one verse in all of God's Word where atonement was made for sickness."

To say the least, the above statements are entirely unscriptural and misleading to the Christian who wants to know the truth about healing. Surely, such statements would not be helpful to one who seeks healing for the body. The whole tone of the theory is that of destroying faith in God and His Word. Such statements make God a plain liar, they make Him a respecter of persons, they limit His power to a few special men whom God heals at certain times, and they make the Bible promises untrue and the atonement a sham. The argument that if healing is in the atonement no Christian would ever die, manifests plain and wilful ignorance of the truth. The fact is that Christ atoned for the sins of the world, so we might as well argue that no sinner will be lost. Just because atonement is made does not mean that all men are going to avail themselves of its benefits. One must

appropriate its blessings, and this is the simple reason that some are unsaved and others are not healed or otherwise blessed with all the good things for which Christ died to give to all men by faith.

Atonement is Made for Both Sin and Sickness

The Bible could not possibly be clearer on this point. Every prayer that has ever been answered and every benefit received through faith has come because of Christ's work of atonement. All faith in God comes from hearing His Word, and God's Word has always been based upon the highest good of all, as well as upon the redemptive work of Christ for men. In other words, the whole Bible is a revelation of the creation, Fall, and then the redemption of the human race through Jesus Christ. God does not do one thing because of man's own merits. He does all things because of His grace that comes through Christ.

The Old Testament revealed the faith in the coming Christ by the shedding of the blood of animals. In Gen. 3:21; 4:1-7; Heb. 11:4 we have the first recorded instances of the shedding of blood by faith in Christ, the Seed of the woman who was to bruise or crush the serpent's head and restore man's dominion. From these first records on through the Old Testament men continued to shed the blood of animals as evidence of their faith in Christ (Gen. 8:20; 12:8; 13:4, 18; 15:9-12; etc.). These altars, where the blood was shed, stood as evidence of the fact that without the shedding of blood there could be no remission of sin (Heb. 9:22).

Sickness is the Result of Sin

It is clear from all Scripture that if sin had not come there would have been no sickness, for death came by sin (Rom. 5:12-21). When all sin is removed from the Earth there will be no sickness forever (Rev. 21:1-7). Sickness has always come as a result of sin, not always because of the personal sin of those who are sick, but because sin is in the world. This is made clear from Lesson Fourteen, Point VI, and by many cases of sickness in Points IV and V of the same lesson. God stated in His covenants with Israel that sickness would come when sin is committed (Exod. 15:26; Deut. 28:15-68; 30:15-20). Plague after plague has come upon men because of sin, as can be seen in Lesson Fourteen.

Remedies for Sickness Are Prayer and Atonement

As we have said before, all prayer is based upon redemptive work, for God does not promise to hear prayer except it be by faith based upon His Word and grace through Jesus Christ (Jn. 1:17; 3:14-16; Acts 3:16; Rom. 8:32; Gal. 3:6-29; Eph. 1:7; Col. 1:14-23). Many cases of atonement are recorded in times of sickness (Exod. 32:1-35; Num. 16:21-30, 46-50; Num. 21:7-9 with Jn. 3:14-16; 1 Sam. 5:1–6:21; 2 Sam. 24:10-25. See "22 Proofs that Bodily Healing is in the Atonement," Lesson Fourteen, point VII.

Jesus Bore Both Sin and Sickness in His Body On the Cross

Since sickness came as the result of sin, there can be no true remedy outside of the redemption of Christ. Sickness is propagated by Satan and demons (Acts 10:38). Nature has certain healing powers and doctors can assist nature in many ways, but when the disease gets beyond the power of nature and what man can do, God must supernaturally take over and heal or the person will die. All honest physicians admit that they cannot heal, they can only assist nature. Drugs can only destroy germs and when this is done, naturally people get better. However, there are certain diseases for which medical science has no cure. No specific drug has been developed which cures every disease or kills every germ. There are times when a physician's help is of no avail. On the other hand, God can kill every germ, cure every disease, and completely repair the body regardless of the trouble. This will be done by God only on the basis of atonement when proper prayer, confession of sin, and faith in the blood of Christ has been exercised.

The following passages prove that Christ did bear the sins and sicknesses of all men in His body on the cross. "They brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: That it might be fulfllled which was spoken by Isaiah the prophet, saying, himself took our infirmities, and bare our sicknesses" (Mt. 8:16-17). This passage is taken from Isa. 53 which, according to the literal text reads, "He was despised and forsaken of men; a man of pains, and acquainted with sickness. . . . Surely he hath borne our sicknesses, and carried our pains, yet we did esteem him violently beaten, slain of God, and degraded. But he was slain for our crime, he was beat to pieces for our guilt; the corrections of our peace was upon him; and with his wounds we are healed . . . yet it pleased the Lord to beat him to pieces; he hath made him sick: when thou wilt make his soul an offering for sin" (Isa. 53:3-5, 10). This passage according to Dr. Young reads, "A man of pains and acquainted with sickness . . . Surely our sicknesses he hath borne, and our pains he hath carried them, and we—we have esteemed him plagued, smitten of

God and afflicted . . . and by his bruise there is healing for us . . . And Jehovah hath delighted to bruise him; he hath made him sick." Peter expresses the same truth as follows: "Who his own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness by whose stripes ye were healed" (1 Pet. 2:24).

If such Scriptures mean anything, they mean that on the cross Christ healed all who will believe, that He took our pains and sicknesses in His own body on the tree that we might not have to continue in pains and sicknesses after we are redeemed, that He was bruised, beaten, and wounded to heal our bodies, and that healing is in the atonement. Thus it is clear that all of our sins and sicknesses were forgiven and healed on the cross and forgiveness and healing comes from the cross to all who believe.

The Hebrew word for "griefs" in Isa. 53:3-4 is choli. It is translated "disease" (2 Ki. 1:2; 8:8-9; 2 Chron. 16:12; 21:18; Job. 30:18; Ps. 38:7; Eccl. 6:2); "sick" (Isa. 1:5); "sickness" (Deut. 7:15; 28:61; 1 Ki. 17:17; 2 Ki. 13:14; 2 Chron. 21:15-19; Ps. 41:3; Eccl. 5:17; Isa. 38:9, 12; Hos. 5:13); and "sicknesses" (Deut. 28:59). The root word from which choli is taken is the common word for "sickness" and is rendered "sick" 34 times. It is never used of spiritual sickness, which some preachers say is the only kind of sickness the atonement covers (Gen. 48:1; 1 Sam. 30:13; 1 Ki. 14:1; 2 Ki. 1:2; 8:7; 13:14; etc.).

The Hebrew word for "sorrows" in Isa. 53:3-4 is makob. It is translated "pain" (Job 33:19; Jer. 51:3); "grief" (2 Chron. 6:29; Ps. 69:26); and "sorrows" (Ps. 32:10; 38:17; Eccl. 1:18; 2:23; Jer. 30:15; 45:3; Lam. 1:12, 18; Exod. 3:7; Isa. 53:3-4). Makob is from the root word kaab, meaning, "to feel pain" (Job 14:22) and "to be sore" (Gen. 34:25; Job. 5:18).

The Hebrew words for "borne" and "carried" in Isa. 53:4 mean to "lift up, to convey, to carry away, remove, to take upon one's self the responsibility of, and to suffer that which one takes the responsibility to carry." This certainly teaches that Christ took in His own body on the cross the sufferings caused by man's sin and rebellion. He became sin for our sin that we might be saved from our sins. He became sick for our sickness that we might be healed of all our diseases.

To teach that healing is not in the atonement is to make the cross of Christ of no effect as far as saving men from the sufferings caused by sin. He became our substitute for sickness as He did for sin. He removed both sins and sicknesses in

His own body on the cross that we might be free from both. This is why it is just as easy to heal as it is to forgive sins. Both were atoned for and borne by Christ so that they could be completely removed from man. If man could prove that Christ did not bear our sicknesses in the atonement, he could also prove that He did not bear our sins in the atonement, for it is clear that Christ bore both our sins and sicknesses on the cross at the same time. What does the atonement cover if it does not include sins and sicknesses? This prophecy in Isa. 53 teaches the same substitutionary and expiatory work of Christ for sicknesses that it does for sins, so we can teach with all authority that healing of the body is in the atonement. The fact that both Matthew and Peter quote Isa. 53 in connection with physical healing proves that the doctrine of healing of the body is in the atonement. Both these writers claim it was our sins and our sicknesses that Christ bore. When one takes upon Himself that which another should bear, that is substitution. Bearing diseases, therefore, is a part of Christ's work of atonement. It reveals that Christ is the Saviour of the body as well as of the soul and spirit. Healing of the body then is in the will and plan of God and it is the right of every believer in the atonement. It is the duty of every God-called preacher to declare that he believes in healing and then practice it by praying for the sick to be healed just as much as he prays for a sinner to be saved.

No Christian Needs to be Sick

In teaching this doctrine one does not have to conclude as the above-mentioned minister does, that if healing is in the atonement, a Christian would never die. It is true that no Christian needs to be sick, but it is not true that death comes only by some dreadful disease. Under God's plan men will die until the time of the rapture when men will then be changed without death (Heb. 9:27; 1 Cor. 15:21-58). Men can die and should die free from diseases that Christ bore for them.

Many are the examples in Scripture of men dying without having a disease. The first two men that died did not die of a disease (Gen. 4:8, 23). Men can live long lives and die of old age without having any disease or pain. This is how "Sarah" (Gen. 23:1-2); "Abraham" (Gen. 25:7-8); "Ishmael" (Gen. 25:17); "Isaac" (Gen. 35:27-29); "Moses" (Deut. 34:7) and many other Bible characters died. Today, some die of old age without disease or pain. Long life and health are promised to all believers (Ps. 91; Isa. 58; Mt. 21:21-22; Mk. 9:23; 11:22-24; Jn. 14:12-15; 15:7, 16; 1 Pet. 3:10-11). It is no more necessary for a person to die of sickness and disease than it is for fruit to be diseased and worm eaten before it ripens and falls to the ground.

If men were taught the true gospel and all Christians could have their faith built up to a normal and healthy state we would see multiplied thousands of victorious deaths without so much pain and suffering. But the average Christian today is taught so many fallacies until he is full of arguments against this truth. He has so much unbelief and doubt concerning the truth until very seldom do we find such a victory in death.

Christ Healed Before and After the Cross

Some argue that healing is not in the atonement because Christ healed men before He died on the cross. This line of reasoning is illogical and unscriptural, for on the same basis we can argue that forgiveness of sins is not in the atonement because Christ forgave sins before He died on the cross (Mt. 9:1-8; Lk. 7:47-50). As we have seen in Lesson Eighteen, Point IX, sins were forgiven and sicknesses were healed all throughout the Old Testament days. This was done by faith in the coming redemption of the cross, just as we are saved and healed today by faith in the atonement in looking back to the cross.

Christ Heals Today As Ever

If Christ would be unwilling to heal today during His High Priesthood and during His exaltation as He did during His humiliation, then His Word would not be true. He promised that every believer could carry on His work through this whole age and do the same works that He did (Jn. 14:12-15; Mt. 28:20; Mk. 16:15-20). The doctrine of healing in the atonement makes necessary the continuation of the ministry of deliverance to all people who will believe. The atonement is for all men of all ages and when men come back to the true faith of the gospel they will get results just as much as they did in the early Church.

Wherever and whenever men have had revivals of primitive faith and apostolic simplicity, there we have seen New Testament power confirming the Word of God to believers. Any person today who will take God at His Word can have every promise in the Bible confirmed in his own experience, so there is no reasonable excuse for the continued unbelief and constant argument about the plain truths of the Word of God being for us today.

Why Bear in Our Bodies What Christ Has Borne For Us?

If Christ did bear our sins and our sicknesses in His own body then we do not

have to bear them any longer. In fact, the purpose of Christ bearing them was to take them from us, not to enable us to sin and be sick. In Isa. 53:5, 6, 11 we read, “He was bruised for our iniquities . . . the Lord hath laid upon him the iniquity of us all . . . he shall bear their iniquities.” The Hebrew word for “iniquity” is avon, meaning “evil,” “sin,” and “punishment.” The Lord has laid on Christ the punishment of us all and this literally means sickness and all results or punishments for sin. This word is translated “punishment” in Gen. 4:13; Lev. 26:41, 43; 1 Sam. 28:10; Ezek. 14:10; Amos 1:3, 6, 9, 11, 13; 2:1, 4, 6; Job 19:29; Ps. 149:7.

If Christ had all sins laid upon Him, then He also had all punishments for sin laid upon Him, and therefore all men can go free from the punishment for sin. Sickness is a punishment for sin as is clear from Gen. 20; Exod. 15:26; Lev. 26; Deut. 28; Isa. 58; etc. If Christ took all of our punishments this certainly includes sickness.

Therefore in view of Christ’s atonement for our sins and sicknesses the big question now is, “Why are Christians sick?” If they do not have to bear sickness, which Christ bore for them, then why do they do it? The simple reason is that they have not come to know the truth that will set them free. As long as Christians listen to fallacies that build up unbelief in the atonement and in the benefits of it in the Christian experience they will tolerate sickness in their lives. There is no need for them to have sickness and they would not have it if they would let Christ heal them and take away diseases from them.

To be really technical, it becomes sinful to bear in our bodies those things that Christ has already borne for us. It is sinful to rob Him of the glory that rightly belongs to Him in healing men. It is wrong to refuse to let Him deliver us. His work on the cross means nothing to us as far as the body is concerned until we let Him heal us. Just like His work on the cross means nothing to men as far as forgiveness is concerned as long as men continue in sin. In other words, the part of the work of Christ that men fail to appropriate to themselves, that part of the atonement means nothing to them. Shall we thus limit the atonement of Christ and refuse to accept the full benefits of the cross? Shall we believe that we can have part of the benefits for which Christ died and not all of them? Shall we say that Christ died to deliver us from all the penalties and consequences of sin except one? Shall we believe that the work of Christ is incomplete and that part of our penalty will be paid by someone else at some later date? Shall we believe that God desires only to redeem the soul and not the body?

Away with such false concepts of the atonement! Jesus went to the cross with His whole spirit, soul, and body, to redeem the spirits, souls, and bodies of all men who are under the curse of the broken law. Every kind of sin, pain, sickness, failure, and need was fully met by Christ on the cross. Paul declares that the believer is complete in Christ (Col. 2:10).

Christ Has Redeemed Us From the Curse of the Law

Paul teaches that "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith" (Gal. 3:13-14). The blessing of Abraham was that of being justified by faith, of having God as a friend to the extent that a whole nation was healed by prayer (Gen. 20), and of having all the good things of this life that could come to a human being through the gospel (Gal. 3:6-9).

Did not the curse of the law include sickness and disease as the result of sin? This is certainly clear from Exod. 15:26; Lev. 26; Deut. 28 and many other Scriptures. If Christ died to redeem us from the curse of the law, then did He not redeem us from all sin and sickness? This means that no man should be sinful or sick if he has faith in the redemption of Jesus Christ.

Many Diseases Named as the Curse of the Law

Many specific diseases are mentioned as being the curse of the law such as "terror," "consumption" (tuberculosis), "burning ague" (fever), that shall consume the eyes and cause sorrow of heart (Lev. 26:14-17), "pestilence," "consumption," "fever," "inflammation" (malaria), "extreme burning" (prickly heat), "botch" (elephantiasis Graecorum or leprosy), "emerods" (piles and tumors), "scab" (eczema and other skin diseases), "itch," "madness" (insanity), "blindness," "astonishment of heart" (heart trouble), "oppression" (mental worries and depressions), "great plagues," and "sore sicknesses" of long continuance. Besides these named, we read, "all the diseases of Egypt, and every sickness and every plague not written in this book" (Deut. 28:15-69; Exod. 15:26).

Numbers of other physical diseases are mentioned in Scripture such as "atrophy of the hand" (Mt. 12:10-13); "blains" (inflammatory abscesses, Exod. 9:9-10);

“blemish” (physical deformities, as blindness, lameness, broken bones, crookback, dwarfishness, eye trouble, scurvy, and other imperfections of the body, Lev. 21:17-23); “boils,” “carbuncles,” “ulcers,” and “sores” (Exod. 9:9-10; Job 2:7; Rev. 16:2, 11; 2 Ki. 20:7); “deafness” (Lev. 19:14; Mt. 11:5; Mk. 7:32; 9:25); “dropsy” (Lk. 14:2); “dysentery” (Acts 28:8); “dyspepsia” (1 Tim. 5:23); “epilepsy” (Mk. 9:17-22); “running issues” (Lev. 15); “gout” (2 Chron. 16:12); “hemorrhage” (Lev. 15:19; Mk. 5:25-29); “murrain” (Exod. 9:3-6); “paralysis” (Mt. 8:6; 9:1-8); “scall” (Lev. 13:30); “scurvy” (Lev. 22:22); “spermatorrhea” (Lev. 15:16); “stammering” (Isa. 32:4; 33:19); “meningitis” caused by a sun stroke (2 Ki. 4:19); “worms” (Acts 12:23); “melancholia” (1 Sam. 16:14-23; 17:58); “cataract” (Jn. 9); “locomotor ataxia” (Jn. 5:1-9); “atrophy of the muscles” (Lk. 13:11-17); “spasms” (Mt. 8:6; Lk. 7:2); and “infantile paralysis” (Mt. 12:9-13; Mk. 3:1-5; Lk. 6:6-11).

These and all other diseases were borne in Christ’s body on the tree that men might be free from them. Since disease is part of the curse, healing of the body is part of salvation, as we have seen in Lesson Thirty-three. Since sickness is a penalty of breaking the law, how could God will for us to remain under the curse of the broken law after we are freed from law breaking? Why should anyone remain under the curse who is not under the old law, but who is under grace? (Rom. 6:14). The fact that God has healed men all through the ages proves that healing is in the atonement and is a part of salvation. How could these men have been healed if God did not provide it for them in redemption?

Men Are Commanded to Glorify God in Their Bodies

Paul said, “What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s” (1 Cor. 6:19-20). He further says, “If any man defile the temple of God him shall God destroy; for the temple of God is holy, which temple ye are” (1 Cor. 3:16-17).

These Scriptures certainly teach holiness of body and that means freedom from disease. Shall we believe that demons are free to defile the temple of God with immunity from the judgment of God? Shall we believe that the body is to be holy even though it is full of disease and corruptions of all kinds? Shall we believe that it is God’s will for us to live in sickly and diseased bodies in preference to clean and healthy ones? Shall we believe that God is not concerned

and that He has made no provision for holiness of the body? Can we possibly imagine that one can glorify God better with a helpless, diseased, sickly body than with a well and healthy one? Normal people like to live in clean houses and take pride in them. Are we then to believe that the Holy Spirit is the only person that is content to live in a corrupt and diseased house and that human beings have more pride and respect than God? Would you rather live in a clean and healthy house than one that is unclean and diseased and unfit for occupancy or is God the only person who prefers to do this? Shall we believe that after God has bought us with such a great price he is then willing to turn us over to demons to occupy our bodies and destroy us by torment and pain and by diseases of all kinds? Would you buy a house to live in and then be willing to share it with drunkards, thieves, harlots, and dope fiends? Would you drive out such occupants if you could? Shall we believe that God has the power to make His temples clean and healthy, but that He had rather not do so because He delights to live in filth and disease?

Surely the logic of such theories would seem impossible to believe, yet multitudes of Christians do believe these things about God. It is high time that we wake up and display a little intelligence in religion and free God of all such accusations.

Healing is Absolutely Sure

If what we have discussed is true, and it is according to the Bible, then for no other reason but that the Bible says so, we should believe that we were healed on the cross by the stripes of Christ. It is true because God said so. It is just as true as the fact that we were saved on the cross. Everyone can get healed now—right now by faith—as much as he can be forgiven of sins now. The reason all are not healed is because they do not believe this truth and accept it as they do forgiveness of sins. Just as forgiveness is received by faith in the atonement when one surrenders his life to God, healing is received also by faith in the atonement the moment one decides to accept it and refuses to be denied in getting what was freely provided for him on the cross. Both forgiveness and healing were atoned for on the cross, but they are appropriated individually by faith when one meets the necessary conditions of repentance and faith in the atonement. All Hell cannot rob him of either blessing if one refuses to permit demon forces to defeat him.

We conclude that all the promises of God in Christ are yea and amen to them

that believe (2 Cor. 1:20; 2 Pet. 1:4). Let us lay aside unbelief in the gospel and fully appropriate the benefits of redemption through Christ according to our needs. Let us learn this lesson, and learn it well, that God is true and will meet His own obligations to each person that conforms to the gospel of Christ.

Ten Questions For Supplement Twenty-four. Do You Know:

1. That the Ten Commandments have been done away with? This is such an important question that we feel it should be brought to the attention of the reader again. So many false doctrines are based on the teachings of the Law of Moses and today we have so many cults that mix law and grace, until it cannot be emphasized too much that the whole Law of Moses, including the Ten Commandments, was done away with and abolished in Christ on the cross. This is plainly stated in 2 Cor. 3:6-15; Gal. 3:19-25; 4:21-31; 5:1-5, 18; Eph. 2:15; Col. 2:14-17; Acts 15:5-29; Heb. 7:11, 12, 22, 28; 8:6-18; 9:1, 9, 10, 15-22; 10:1-18. In Lesson Thirty-two we have abundantly proven this point.
2. That the fig tree of Mt. 24:32-33 does not refer to the Jews? This parable is a simple illustration of the nearness of Christ's second advent, as is clear in the passage itself, and therefore it does not refer to the Jews at all (see Lesson Thirty-four).
3. That Jesus will have scars on His hands and feet throughout eternity? That He still has a flesh and bone body was demonstrated to Thomas and all the disciples (Lk. 24:39). That such scars on His body are for the purpose of convincing people forever that He actually died on the cross is plainly stated in Zech. 13:6. The phrase "in that day" of this passage refers to the time of the eternal reign of the Messiah that we shall study about in the next few lessons.
4. That there has been a flood on the Earth worse than the flood of Noah? This flood is the one recorded in Gen. 1:2; 2 Pet. 3:4-8. In this flood all life on Earth was destroyed, as we have seen in Lesson Seven. In the flood of Noah both men and beasts, as well as all vegetation on the Earth, was preserved. This proves that the first flood was more severe and of longer duration than was the flood of Noah.
5. That the devil now has access to Heaven? The old theory that Satan cannot go to Heaven because sin is not allowed there is untrue, for in both the books of Job and Revelation we have the divine teaching of the devil

having access to Heaven. In Job 1:6 and 2:1 we read that Satan appeared twice with the sons of God in Heaven. In Rev. 12:7-12 we read that he will be cast down to the Earth in the middle of Daniel's Seventieth Week, or the future tribulation, and he will never again have access to Heaven. We also read in this passage that he is now the accuser of the brethren and he accuses them before God day and night. This proves that he still has access to Heaven and will continue to have until the middle of the Tribulation or until 3½ years before the second coming of Christ to the Earth.

6. That saints will not spend eternity in Heaven? The old-fashioned idea that all the redeemed are going to spend eternity in Heaven, is not taught in any Scripture. It is true that at the time of death all righteous souls go to Heaven awaiting the time of the resurrection of the body at the rapture and then these people will be caught up to meet the Lord in the air to be forever with Him, as we have proven in Lessons Thirty-seven and Forty-three. It is also true that the raptured saints will come back from Heaven to reign with Christ on the earth for the Millennium and that during this time, while their home will be in Heaven, they will go back and forth between Heaven and Earth all during the 1,000 years (Rev. 1:4-6; 5:10). Then after the renovation of the heavens and the Earth, the resurrected saints will come to live on the Earth forever when their home, the New Jerusalem, is moved from Heaven to Earth to be among natural men forever (Rev. 21:1–22:6). The redeemed and glorified saints, therefore, will live on the Earth in eternity and not in Heaven. They will have access to Heaven and all other planets but their place of residence will be on Earth forever. Then too, the natural redeemed saints who are the subjects of the eternal kingdom of God on Earth will spend eternity on Earth (Mt. 5:5). They will be the ones who will carry on the earthly program of God, as we shall see in the next lessons.
7. That men on the Earth are soon to see literal angels preaching the gospel? This will be during the Tribulation days when angels will fly in the air and preach to men on the Earth their respective messages, as revealed in Rev. 14:6-11.
8. That God has revealed a method of dealing with the heathen who have never heard the gospel? Paul stated in Rom. 2:12-16 that God will do right by every man according to the light he has received. He said, "For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; (For not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things

contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another;) In the day when God shall judge the secrets of men by Jesus Christ according to my gospel."

9. That the Antichrist is no doubt living on the Earth at this time? If we are living now as close to the end of the age as the signs of the times indicate, then Antichrist must be a man living on the Earth now. By the time he is revealed to fulfill prophecy he must be a grown man, so he must have already been born and be going through a period of preparation for his future work. (See the signs of the end of this age in Lesson Forty-four.)
10. That men have and will in the near future be able to fly through the air without airplanes? God originally planned that all men should have access to the planets and to rule them (Ps. 8). Enoch (Gen. 5:24; Heb. 11:5), Elijah (2 Ki. 2), Christ (Jn. 20:17; Acts 1:11), Paul (2 Cor. 12:1-7), and John (Rev. 4:1) were all taken up to Heaven without airplanes. In the rapture all the saints will go through the air without airplanes (1 Thess. 4:13-17; 1 Cor. 15:51-58; Phil. 3:20-21). The manchild and others will also be taken to Heaven without airplanes (Rev. 11:9-13; 12:5; 20:4-6). In the final restitution of all things everything will again be as originally planned and men will rule the planets. Naturally, they must have access to the planets in order to rule them, so they must be able to travel to them as originally planned. This will necessitate travel and certainly it will be without airplanes.

49. THE MARRIAGE SUPPER, SECOND ADVENT, ARMAGEDDON

The Marriage Supper, Second Advent, Armageddon

I. The Marriage Supper of the Lamb (Rev. 19:1-10)

This passage (Rev. 19:1-10) is generally taken to be parenthetical, and such is the case, for while it is given in the Revelation after the vial judgments, it will be fulfilled in Heaven when all the Tribulation saints and the two witnesses are raptured at the end of the Week. The return of Christ will take place at the seventh vial or soon thereafter, but the Marriage Supper will be before He comes, so Rev. 19:1-10 must be parenthetical, as it explains what takes place in Heaven just before Christ comes back to the Earth with the saints. It is clear that the multitudes in Heaven in this passage will be giving glory to God because He has already judged the "great whore" and the smoke of the destruction of Literal Babylon is at that time ascending up.

This "great whore" could not be the same as the woman in Rev. 17, for she will have been destroyed 3½ years before the fulfillment of this passage and her smoke would not be ascending at this time. Then too, this judgment will be from God Himself who will have avenged the blood of His servants at her hand. Hence, this rejoicing is to be in obedience to the command of Rev. 18:20, calling all of "heaven, and ye saints, and ye apostles, and ye prophets" to rejoice over her judgment. Her smoke is to ascend to God "for ever and ever," which term is used fourteen times in this book. This corresponds to the eternal desolations of Literal Babylon in Isa. 13:19-22; Jer. 50:13, 23, 39, 40; 51:26, 37, 62. This may be the one place where the eternal lake of fire will be visible to the earth-dwellers in the New Earth after the Millennium (Isa. 66:22-24; Rev. 14:9-11).

Next, we have mention in this passage of the elders and living creatures worshipping God. This is the last time they are seen in Revelation. Then a voice from the throne says, "Praise our God, all ye his servants, and ye that fear him,

both small and great." John next hears the voice of a great multitude as the sound of many waters and powerful thunderings saying, "Alleluia: for the Lord God omnipotent reigneth." Then, the angel shows John the Marriage Supper of the Lamb.

The statement in Rev. 19:7, "His wife hath made herself ready," shows that there are certain preparations to make in order to be ready. This seems clear from her white robe which is the righteousness of the saints (Rev. 19:8). It is impossible to describe the wedding supper as we have no description given us of it. All we know about it is that it will be a real banquet, as real as any that has ever been held.

The Greek word for "marriage" means "marriage feast" and proves that the supper will be just as literal and real as any we know of on the Earth. Compare Rev. 19:1-10 with Mt. 22:2; 25:10. The magnitude of such a wedding supper need not disturb the reader for "with God all things are possible." If we can conceive of thousands eating here at some banquet we can understand on the same basis how innumerable companies will do so in Heaven. That food will be eaten in Heaven is clear from Lk. 22:16, 18, 30; Rev. 2:7, 17; 22:1-2; Ps. 78:25; Exod. 24:11.

When John saw these things, he fell down to worship the angel as he would worship God, but was immediately restrained from doing so, and was told that he (the angel) also was a redeemed person and was a fellow-servant, and of the brethren the prophets, and of those who have the testimony of Jesus, which is the spirit of prophecy.

II. The Second Coming of Christ (Rev. 19:11-21)

"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 as 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" (Rev. 19:11-16).

The second coming of Christ is the chief theme of Revelation. *We shall briefly state here the facts on the subject as found in Rev. 19:11-21:*

1. He is coming from Heaven (Rev. 19:11, 14. Compare with Mt. 24:29-31; 2 Thess. 1:7 and Dan. 7:13, 14).

2. He is coming on a white horse (Rev. 19:11).

3. His appearance will be somewhat similar to that in the first vision (Rev. 1:12-18). Five of the eight characteristics of Christ dealt with in Chapter Three of my book Revelation Expounded are enumerated here again (Rev. 19:12, 13).

4. His titles and names are "Faithful," "True," "The Word of God," and "KING OF KINGS AND LORD OF LORDS," besides a name that no man knows, but He Himself (Rev. 19:11-16).

5. He is coming with authority and for the purpose of making war upon the nations and judging them (Isa. 11:4; 49:2), of treading them in the fierceness of the winepress of the wrath of Almighty God (Isa. 63:3; Rev. 14:17-20; 19:15), and of ruling (shepherding) them with a rod of iron (Ps. 2:9. Compare with Rev. 2:27; 12:5; Ps. 149:7-9).

6. He will command the armies of Heaven, who will follow Him on white horses, clothed in linen, white and clean, which is the righteousness of the saints (Rev. 9:8, 14).

These six points sum up the glorious coming of Christ with His saints and angels to defeat the dragon, the beast, and the false prophet with their armies, and to deliver Israel and establish a reign of righteousness on the Earth. Never will there be a more glorious event, or a more beautiful sight than this spectacle of the armies of Heaven, clothed in spotless white and in perfect order and rank, following Christ on white horses, and accompanied by heavenly angels, anxious for the fray, to take vengeance on the enemies of God (For spirit horses in Heaven, see Lesson Six).

The second coming of Christ is also vividly pictured in many other Scriptures, as can be seen by the reader in looking up the many references given in the points

below:

1. The Fact of the Second Coming of Christ

(1) The testimony of the second coming is given by Old Testament prophets as follows: “Enoch” (Gen. 5:21-24; Jude 14, 15); “Jacob” (Gen. 49:10); “Balaam” (Num. 24:7, 17-19); “Isaiah” (59:20; 63:1-5); “Jeremiah” (23:5, 6; 25:30-33); “Ezekiel” (34:23-29; 37:17-29; 43:7); “Daniel” (2:44, 45; 7:13, 14); “Hosea” (2:18-23; 3:4, 5); “Joel” (2:28-3:21); “Amos” (5:15-21); “Micah” (1:3, 4; 2:12, 13; 4:1–5:7); “Nahum” (1:5, 6); “Habakkuk” (2:13, 14); “Zephaniah” (1:14-18; 3:8, 9); “Haggai” (2:6, 7, 21-23; Heb. 12:25-29); “Zechariah” (2:10-13; 3:8; 6:12, 13; 8:3-23; 12:4-14; 13:1-9; 14:1-21); and “Malachi” (3:1–4:6).

(2) The following testimony is that of the New Testament prophets: “Jesus” (Mt. 16:27; 24:1-25:46; Lk. 17:22-37; 21:1-33); “Peter” (Acts 3:21; 2 Pet. 1:16; 3:3-9); “Paul” (Rom. 11:26, 27; 2 Thess. 1:7-10; 2:1-8; Heb. 9:28); “John” (Rev. 1:7; 19:11-21); and “Jude” (Jude 14, 15).

(3) The Lord’s Supper declares the second coming (Lk. 22:19; 1 Cor. 11:26).

(4) Angels declare it (Acts 1:10, 11. Compare Lk. 1:26-35; 2:8-18).

(5) In the Old Testament there are as many, if not more, references to the second coming of Christ as there are to His first coming. In the 260 chapters of the New Testament the subject is referred to about 300 times. Every time one repeats the Lord’s Prayer he is praying for the Lord’s coming. Nearly every book in both Testaments directly or indirectly predicts His second coming to the Earth.

2. Some Theories of His Second Coming

(1) That He spiritually descended on the day of Pentecost which was the second coming. This theory does not hold true, for all the New Testament was written after that day and all the writers wrote of a future coming of Christ. Jesus, in speaking of the Holy Spirit, said He would be another Comforter and not a second coming of Himself (Jn. 14:16, 17, 26; 15:26, 27; 16:7-16).

(2) That the second coming is when the Lord comes at the conversion of the sinner. This cannot be, for at conversion there is no literal coming of the sinner to Jesus nor the literal coming of Jesus to the sinner. At conversion there is a spiritual work in the heart of the sinner who merely repents.

(3) That death is the second coming of the Lord. This would be absurd, for about three people die every two seconds; 90 every minute; 5,400 hourly; 129,600 daily; 907,200 weekly; and 47,304,000 annually.

(4) That His coming transpired at the destruction of Jerusalem in 70 a.d. This view is fallacious, for at His coming Jesus will restore Jerusalem, not destroy it (Zech. 14:1-21; Lk. 21:24).

(5) That His coming is the preaching of the gospel. This is certainly not correct, for the preaching of the gospel has covered a period of many centuries, while His coming is to take place suddenly (Mt. 24:27-51; 2 Thess. 1:7-10).

(6) That all the prophecies concerning His coming are to be spiritually interpreted and that there is no literal coming. This would practically destroy the veracity of God's Word and render it of none effect as did the belief of the Jews when they spiritualized the prophecies of the first coming, which were literally fulfilled (Lk. 1:31). If this verse was literally fulfilled in the first coming of Christ, so must Lk. 1:32, 33, be literally fulfilled relative to His second coming. It is a gross perversion of Scripture to attempt to make a literal meaning convey the idea that the second coming will simply be a spiritual coming. This fact will be readily seen by the reader upon perusal of the passages as given in Point 1, above.

3. The Time of His Second Coming

Just because some in recent years have vainly and foolishly tried and failed to set a definite time for the second coming of Christ, it does not eliminate the fact that He will come, for we have been warned by Jesus Himself against such date-setting hypotheses (Mt. 24:32-51; 25:13).

Although we can neither know the day nor the hour of His second coming, we can know and realize that it is to be a pre-millennial, and not a post-millennial coming. That is, it is obvious that Christ is coming before and not after the 1,000 years reign of Christ on the Earth (Rev. 20:1-7). The theory of Postmillennialism

is dangerous because it would have us substitute man and his works for the work of God. The theory is that man ushers in the Millennium through his own efforts, and secures his own happiness without the grace of God. This school of interpreters believes that the organized Church is to prosper and extend its scope until the whole world is converted, thus bringing in the Millennium, when in reality, the Church is not as near to this accomplishment as it was in the time of the apostles. It further teaches that Christ could not, or would not come back to the Earth while the world is sinful, but when the world is converted, men will then invite Christ back to the world to reign. This certainly is not the teaching of Scripture. The purpose of this dispensation is not the conversion of the world for all men will not believe. It is the calling out of a people to serve as kings and priests with Christ during the Millennium and forever (Rev. 1:5, 6; 5:9, 10; 20:4; 22:5). The passages under Point 1 above certainly do not harmonize with the idea that the world will be a converted world or picture such condition at Christ's coming.

4. Reasons for a Pre-Millennial Second Coming

(1) The Antichrist, whose coming all agree will be pre-millennial, is destroyed with the brightness of Christ's coming (Rev. 19:11-21; 2 Thess. 2:8). This fixes His coming as pre-millennial.

(2) The coming of Christ is "immediately after the Tribulation" (Mt. 24:27-31). The tribulation is just before the Millennium (Mt. 24:15-31; Zech. 14).

(3) When Christ comes He will separate the tares from the wheat, but, as the Millennium is after this separation, He must come before the Millennium (Mt. 13:40-43).

(4) The same conditions existing in the days of Lot and Noah will be existent when Christ comes (Mt. 24:37-51; Lk. 17:22-37; 2 Tim. 3; 4:1-3; 2 Pet. 3:2-5). These passages certainly are out of harmony with the post-millennial theory.

(5) The Millennial kingdom will be a literal kingdom and will not simply be the exaltation of the Church, or the continuance of a converted world (Rev. 5:1, 10; 11:15; 20:1-10; Dan. 2:44, 45; 7:13, 14; Zech. 14).

(6) The resurrections prove a pre-millennial coming, as the righteous dead will be raised before the Millennium, for they are to live and reign with

Him during the Millennium. The wicked dead will not be raised until after the Millennium (Rev. 20:1-15).

(7) When Christ comes, Satan is to be bound, and since he is to be bound during the Millennium, there can be no Millennium until Christ comes (Rev. 20:1-7).

(8) Israel will be restored and regathered when Christ comes (Mt. 24:31) and, as they are in a state of restoration during the Millennium, Christ must first come before the Millennium (Ezek. 36:24-28; Isa. 11:1-16).

(9) See Lesson Fifty, Point III, 5, for other reasons for the time of the second coming of Christ.

The time of His coming to Earth, then, is immediately after Daniel's Seventieth Week and at the beginning of the Millennium (Rev. 19:11-21; Zech. 14; Mt. 24:27-31). It takes place at the beginning of "the day of the Lord," as is clear in all the passages in which this expression is found. The day of the Lord never refers to the rapture, for it does not begin until after that event. Paul does not correct the early Christians for expecting the rapture of the Church but he does rebuke them for expecting "the day of the Lord" at any moment (1 Thess. 5:1-11; 2 Thess. 2:1-12).

5. Signs of the Second Coming of Christ

There are many events, or signs, that must come to pass and many prophecies must yet be fulfilled before Christ can come back to the Earth. We have listed many of the signs of the second advent in Lesson Forty-four, Point II. We know from the signs now coming to pass that we are only a few years from Christ's literal coming to the Earth, and, if this event is near, how much nearer is the rapture of the Church, which is at least seven years nearer than the second advent? We are to expect the rapture to take place at any time, but not the second advent until all the signs of the second coming of Christ have come to pass.

6. The Manner of His Second Coming

There are four Greek words that are used to explain the manner of Christ's coming which we will consider, together with the main passages in which each word occurs.

(1) Parousia means “personal coming,” “immediate presence,” “arrival,” “advent,” or “return.” The word is used in this connection in Mt. 24:3, 27, 37, 39; 2 Thess. 2:8; 2 Pet. 3:4. It is translated “coming” in every one of these passages and refers to the personal appearance of Christ on the Earth.

(2) Phaneros means “to shine,” “be apparent,” “to appear publicly,” “be manifest,” and “be seen.” It is only used in this connection in Mt. 24:30.

(3) Erchomai means “to go” or “to come.” It is used generally relative to the second coming of Christ, as in Mt. 24:30, 42, 43, 48; 25:13, 19, 27, 31; Jn. 21:23; Acts 1:11; 1 Thess. 5:2; Jude 14; Rev. 1:7; etc. The English translations in these passages are “come,” “cometh,” and “coming.”

(4) Epiphaneia means “advent,” “appearing,” “brightness,” “to give light,” or “become visible.” It is used in 1 Tim. 6:14; 2 Tim. 4:1, 8; Titus 2:13; Heb. 9:28. The English translations are “appear” and “appearing.”

The passages above bring out the following facts concerning the manner in which Christ will come back to the Earth:

(1) He is coming “as the lightning cometh out of the east, and shineth even unto the west” (Mt. 24:27). This has reference to the direction from which He is to come to Mount Olivet in His descent to the Earth (Isa. 63:1-5; Zech. 14:1-5). It also has reference to the coming of Christ to one particular place in the world from which place He departed.

(2) He is coming as a great destruction to the ungodly, as did the flood (Mt. 24:38-51; 25:31-46; 1 Thess. 5:2; 2 Thess. 1:7-10; 2:8; Jude 14, 15; Zech. 14).

(3) He is coming visibly in the same way that He went away (Acts 1:11; Rev. 1:7).

(4) He is coming in mighty brightness and fire (2 Thess. 1:7-10; 2:8; Ezek. 38:17-21; Mal. 4:1-6).

(5) He is coming in vengeance and wrath to punish His enemies (Rev. 14:14-20; 19:11-21; Jude 14; 2 Thess. 1:7-10).

(6) He is coming with power and great glory (Mt. 24:27-31).

(7) He is coming with all His saints and angels (Rev. 19:11-21; Zech. 14:5; 2 Thess. 1:7-10; Jude 14, 15; Mt. 24:31).

(8) He is coming with clouds (Rev. 1:7; Dan. 7:13, 14; Mt. 24:27-30; Rev. 19:11-21).

(9) He is coming as Judge and King (Rev. 19:11-21; Isa. 11; Zech. 14; Mt. 25:31-46).

(10) He is coming "as a thief in the night" (1 Thess. 5:2-4; 2 Pet. 3:10; Rev. 16:15).

These passages are the only ones in the Bible where this expression is used of the second advent and the day of the Lord. It is not used once in reference to the rapture. It is used only one other time in the Bible and that is as a warning of judgment to the church at Sardis. This manner of Christ's coming is clearly pictured in Mt. 24:36, 39, 42-51; 25:13, as being as sudden and unexpected as the coming of a thief.

III. The Battle of Armageddon or the Supper of the Great God

The last part of Rev. 19 is devoted to the Battle of Armageddon or "the supper of the great God." It is wrong to think that Armageddon must be fought between nations just like traditional war. When the last two world wars broke out some of the dailies printed flaming headlines reading "Armageddon!" or "Is it Armageddon?" All such musings in the hearts of men show a failure to discern the times in which we live and what prophecy has to say on the subject. To answer any question about Armageddon, we must consult the Bible, for Armageddon is exclusively a Bible theme. Armageddon is to follow the fulfillment of all the Revelation recorded down to chapter 19.

1. The Place Where Armageddon Will Be Fought

The word "Armageddon" occurs only once in Scripture. It is the name of a place where the greatest battle of all times will be fought. The battle itself however, under different terms, is mentioned many times in Scripture. The battleground is a place where the three unclean spirits will gather the nations together to battle (Rev. 16:13-16). Armageddon is called "the valley of Jehoshaphat" in other

places in the Bible, which identifies the location of the battle as a place extending from Mount Carmel southeast to Jerusalem (Joel 3).

The word “Armageddon” is derived from two Hebrew words, har, meaning “a mountain or range of hills, hill country,” and Megiddo, meaning “rendezvous.” The two words put together (Har-Megiddo) refer to the Hill of Megiddo on the south side of the valley of Megiddo or Esdraelon southeast of Mount Carmel (2 Chron. 35:22; Zech. 12:11). “Megiddo” was the capital of a portion of Canaan that fell to Joshua (Josh. 12:21; 17:11; Judg. 1:27). It is at the entrance to a pass across the Carmel mountain range, on the main highway between Asia and Africa, and is the key position between the Euphrates and the Nile. It has been a battlefield of many peoples throughout many ages. Thothmes III, the founder of the old Egyptian empire, said, “Megiddo is worth a thousand cities.”

This place will no doubt be the headquarters of Antichrist when he comes down from the north, after having conquered Russia and the countries north and east of the old Roman Empire. Revelation 16:13-16 says, “And he gathered them together into a place called in the Hebrew tongue Armageddon.” There he will await the return of Christ who is expected to come from Heaven to set His feet on the Mount of Olives and deliver Israel when half of the city of Jerusalem is taken (Zech. 14:1-5). The devil “knoweth that he hath but a short time” (Rev. 12:12) and it will be common knowledge to the Antichrist and others that Christ is expected at the end of the 1,260 days of Rev. 11:1-3; 12:6, 14; 13:5.

By some means, the Antichrist will have lost out in his control of Jerusalem toward the last part of the Week. He will have been personally directing his armies against the countries of the north and east (Dan. 11:44) and the Jews in his absence will get control of the city again and will be in possession at the time Antichrist comes down from the north to destroy them. The two witnesses will have a hand in helping the remnant of Israel get control of the city by use of the miracles they will be able to perform. At any rate, it is clear from Zech. 14 that the Antichrist comes back from the north and gathers the nations against the Jews and Jerusalem by the time Christ comes back to the Earth.

Ezekiel 38 and 39 are also clear that after Antichrist conquers Russia, Germany, and the other countries north and east of his empire, he comes back from the north with the armies of these newly conquered countries and of the ten kingdoms and other nations that cooperate with him, to destroy Israel and stop Christ from setting up His kingdom. These chapters in Ezekiel are generally

interpreted as proving that Antichrist will come from Russia because he is "the chief prince of Meshech and Tubal," who will lead Russia and Germany and others down from the north into Palestine. But Dan. 11:44 proves that the Antichrist first conquers these countries of the north and east before he can be their chief prince and lead them down against the Jews.

2. The Time Armageddon Will Be Fought

(1) Armageddon will be fought when Israel will be safe in the wilderness and "Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof [called Edom, Moab, chief of the children of Ammon, including all the Arabian chiefs of the Arabian peninsula, Dan. 11:41; Rev. 12:6, 14-17], shall say to thee, Art thou come to take a spoil? . . . to carry away silver and gold, to take away cattle and goods, to take a great spoil?" (Ezek. 38:1-16).

(2) It will be fought when Antichrist has completed his conquest of Russia, Germany, and the other countries north and east of his ten-kingdom empire (Dan. 11:44; Ezek. 38:1-16).

(3) It will be at the second coming of Christ in order to deliver the Jews and Jerusalem from the armies of the Antichrist (Joel 3; Zech. 14; Isa. 63:1-6; Jude 14; 2 Thess. 1:7-10).

(4) It will be immediately after the Tribulation (Mt. 24:29-31; 25:31-46).

(5) It will be after the Marriage Supper of the Lamb (Rev. 19:1-21).

(6) It will be at the time Satan is bound for the 1,000 years (Rev. 19:11; 20:3).

(7) It will be at the time when Jerusalem is surrounded by the armies of the nations and half of the city is taken (Zech. 14:1-15; Rev. 14:14-21; 16:13-16).

(8) It will be just before the Millennium (Rev. 19:11–20:3).

(9) It will be at the end of this age (Mt. 13:40-43; 25:31-46).

(10) It will be at the time God sets up His kingdom on the Earth (Dan. 2:44;

7:13, 14, 18-27).

(11) It will be when the first resurrection has been completed (Rev. 19:11–20:6).

(12) It will be at the end of Daniel's Seventieth Week (Dan. 9:27; Rev. 13:5; 19:11-21).

(13) It will be forty-two months after Antichrist is given power over the ten kingdoms (Rev. 13:5; 19:11-21).

(14) It will take place when men will think there will be universal peace because Antichrist will have conquered much of the world (1 Thess. 5:1-3).

(15) It will be at the beginning of the day of the Lord (2 Thess. 2:1-12; 2 Thess. 5:1-3; Rev. 19:11-21; 20:1-3).

3. The Combatants at Armageddon

The Battle of Armageddon will not be an ordinary battle between two sets of earthly nations, as some teach. It will be a battle between the armies of Heaven under Christ and the armies of the Earth under the dragon, the beast, and false prophet. On the side of Christ there will be earthly Israel (Zech. 14:1-15), the angels of God (Mt. 25:31-45; 2 Thess. 1:7-10), and the resurrected saints of all ages (Zech. 14:1-5; Jude 14; Rev. 19:11-21). On the side of Antichrist there will be the devil and his angels and demons (Rev. 12:7-12; 16:13-16; Rev. 20:1-3), the ten kings (Rev. 17:14-17; Dan. 2:44; 7:19-27), the countries north and east of the ten kingdoms who will have been recently conquered by Antichrist (Dan. 11:44; Ezek. 38; 39; Rev. 16:12), and many other nations that will cooperate with the Antichrist through the ministry of the three unclean frogs (Rev. 16:13-16; Zech. 14:1-5, 16; Ezek. 38; 39)

4. The Purpose of Armageddon

The purpose of God will be to deliver Israel from total destruction by the Antichrist and the many nations under him (Zech. 14; Isa. 63:1-10), to punish these nations for persecution of the Jews (Mt. 25:31-46), to set up a kingdom on the Earth with Christ as its head (Dan. 7:13, 14; Lk. 1:32), to rid the Earth of all rebellion and to restore God's dominion on Earth as before the Fall (1 Cor. 15:24-29; Eph. 1:10), to give man one more dispensational test before destroying

every rebel on the Earth (Eph. 1:10; Rev. 20:1-10), and to establish the eternal perfect state (Rev. 21:1–22:5; 2 Pet. 3:10-13). The purpose of man and Satan will be to stop God's plan in taking over the earthly governments, and to avert their own impending doom, should they be defeated (Rev. 12:12; 19:19-21; 20:1-10; Zech. 14:1-5).

5. The Length of the Battle of Armageddon

According to Zech. 14:1-14, the battle will only be one day long: "The Lord my God shall come, and all the saints with thee. And it shall come to pass in that day, that the light shall not be clear, nor dark: but it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light."

6. The Results of Armageddon

(1) There will be total defeat of the armies of the Earth and the spirit forces under Satan (Isa. 24:21-23; 25:7; 63:1-6; Rev. 19:19–20:3; Ezek. 38; 39).

(2) All the vast armies of the nations will be destroyed except "the sixth part" (Ezek. 39:2; Rev. 19:19-21; Zech. 14:1-15; Joel 3).

(3) These armies will make carcasses for the fowls of the heavens to eat for as long as seven months (Ezek. 39:4-24; Rev. 19:17-21; Mt. 24:27, 28, 40-42; Lk. 17:34-37; Job 39:27-30).

(4) The beast and false prophet will be cast into the Lake of Fire (Rev. 19:20; Dan. 7:11; 8:25; 11:45; 2 Thess. 2:8, 9).

(5) The devil and angels will be cast into the bottomless pit (Rev. 20:1-7).

(6) Blood will flow up to the horses' bridles (Rev. 14:14-20; Ezek. 39:17-24).

(7) Israel will be delivered and vindicated and God's eternal kingdom will be set up (Mt. 25:31-46; Dan. 2:44; 7:18, 23-27; Rev. 11:15; 20:1-10; 21:2–22:5).

7. Ways in Which Antichrist's Armies Will Be Destroyed:

(1) By the brightness of Christ's coming (2 Thess. 2:8).

(2) By angels (Mt. 24:27-31; 2 Thess. 1:7-10).

(3) By the saints (Zech. 14:5; Jude 14; Rev. 17:14; 19:11-21).

(4) By hail and rain from Heaven (Ezek. 38:22; Rev. 16:21).

(5) By the Jews (Zech. 12:1–13:1; 14:14).

(6) By the armies of the beast slaying each other (Ezek. 38:21; Zech. 14:13).

(7) By fire, brimstone, and pestilence falling from Heaven (Ezek. 38:22; 2 Thess. 1:7-10).

(8) By a plague from God which will consume their flesh (Zech. 14:12).

(9) By the rod and sword of Christ's mouth (Isa. 11:14; Rev. 19:15).

8. The Supper of the Great God (Rev. 19:17-21)

This title is found in Rev. 19:17. In Rev. 16:14 Armageddon is called "the battle of that great day of God Almighty." God is to make a great supper for certain created beings. The supper will be closely related to the second coming of Christ and will be necessary to cleanse the land of all refuse from the Battle of Armageddon. The need of cleansing the land will be so great that the animal and fowl creations will be called upon to assist. Note the following points which are so clear in themselves that we shall simply quote the verses applicable to each point and give corresponding references to each passage.

(1) The Invited Guests

"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God" (Rev. 19:17; Ezek. 39:17-23; Mt. 24:28, 40-42; Lk. 17:34-37).

(2) The Supper Foretold

“That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great” (Rev. 19:18; Isa. 34:3; Ezek. 39:17-23; Mt. 24:28; Lk. 17:37).

(3) The Supper Gathered

“And I saw the beast and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army” (Rev. 19:19; 14:14-20; 16:13-16; 17:14; Ezek. 38; 39; Joel 3; Zech. 14; 2 Thess. 1:7-9; Jude 14; Isa. 63:1-5).

(4) The Supper Slain and Prepared

“And the beast was taken, and with him the false prophet that wrought miracles before him, with which he had deceived them that received the mark of the beast and them that worshipped his image. These both were cast alive into a Lake of Fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth” (Rev. 19:20, 21a; Isa. 34; 63; Ezek 38; 39; Joel 3; Zech. 14; Rev. 14:14-20).

(5) The Supper Eaten

“And all the fowls were filled with their flesh” (Rev. 19:2lb; Ezek. 39:4, 17-23; Mt. 24:28; Lk. 17:37).

Questions on Lesson Forty-nine

1. When will the Marriage Supper of the Lamb take place and where?
2. Will this be a literal supper where food is eaten? Prove.
3. Give the facts of Rev. 19:11-21 concerning the second coming of Jesus Christ.
4. Does He come from the planet Heaven or from the air at the second advent?
5. Why is Christ coming back to the Earth?
6. Who will follow Him at His return? Prove.
7. What great event will happen the day he comes to the Earth? Prove.
8. Give as many testimonies of Old Testament prophets as you can, proving a literal, visible, and personal coming of Jesus Christ to the Earth.

9. Give as many testimonies of New Testament prophets as you can, proving a literal, visible, and personal coming of Jesus Christ to the Earth.
10. How does the Lord's Supper teach the second coming of Jesus Christ?
11. How do angels declare the truth of the second advent?
12. How many times more than the New Testament does the Old Testament declare the second advent?
13. How many times does the New Testament refer to the second advent?
14. How many books in the Bible teach the second advent?
15. State at least five false theories of the second advent.
16. Can we know the exact day or hour of the second advent? Can we know the times and seasons concerning the second advent? Prove.
17. Is the second advent before the Millennium or after? Prove.
18. What is the theory of post-millennialism? Is this theory scriptural?
19. Give several reasons why the second advent is before the Millennium.
20. Can the second advent take place at any time? Prove.
21. What great day in Scripture begins with the second advent?
22. Are there any signs today of the second coming of Christ? Name several events that are now happening in the world that are signs of His coming.
23. Explain fully the manner of the second advent.
24. What is the Battle of Armageddon called in Revelation?
25. Is this battle an ordinary war between two groups of nations?
26. Where will this battle be fought?
27. Will the devil and Antichrist know when Christ is coming?
28. Can all men know when Christ is coming when certain events take place? What are these events that will prove the time of His coming?
29. Against whom and for what purpose does Antichrist come to this battle?
30. Give several proofs as to the time of this battle.
31. Who will be the combatants at this battle?
32. What is the purpose of God in fighting this battle? Of man?
33. How long will the battle last after Christ appears?
34. What will be the results of the battle?
35. Name the different ways that Antichrist's armies will be destroyed.
36. Give a brief outline of the battle as pictured in Rev. 19:17-21.

50. THE DISPENSATION OF DIVINE GOVERNMENT

THE DISPENSATION OF DIVINE GOVERNMENT

THE MILLENNIUM

(Rev 19:11–20:15)

THE AGE TO COME (Gen. 19:11-15)

THE AGE TO COME is that time from the second advent of Christ to the New Heaven and the New Earth. It takes in only one dispensation—the Millennium. This will be the last age before the eternal perfect state when God will again be all-in-all as before rebellion started in the universe.

In Rev. 20:1-15 we have the expulsion of Satan from the Earth, the Millennial Reign of Christ and His saints, Satan's post-millennial career and doom, and the final judgment.

I. The Expulsion of Satan From the Earth

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season" (Rev. 20:1-3).

This passage is the continuation of the Scripture on the Battle of Armageddon of Rev. 19:11-21 and shows the confinement of the dragon in the Abyss. After

Armageddon an angel will come down from Heaven having the key to the Abyss. This angel is explained under the fifth trumpet in Lesson Forty-one and the Abyss is explained in Lesson Thirty-seven. How an angel or a spirit can be bound by a literal chain and be cast into a material place is only understandable when we see that angels have bodies and can be localized and confined to material places as we have seen in Lesson Six. If this is not true, how are demons that are now bound in this Abyss to be loosed under the fifth and sixth trumpets? How can angels be confined to Tartarus in chains (2 Pet. 2:4; Jude 6, 7) and how will all wicked men, demons, fallen angels, and rebellious creatures of all kinds be confined in the Lake of Fire forever? (Mt. 25:41; Rev. 14:9-11; 19:20; 20:10-15).

This angel mentioned in Rev. 20:1-3 will lay hold on Satan, overpower him by actual combat, bind him with a great chain, cast him into the Abyss where he will be for a thousand years and "set a seal upon him," or literally, seal the Abyss over him to keep him there so that he cannot deceive the nations until the Millennium is over. Thus we see that Satan is a literal person, his doom is literal, he is to be bound by a literal angel, with a literal chain, cast into a literal Abyss, and sealed with a literal seal for the period of the Millennium.

In Rev. 12 we have seen that the dragon and his angels will be cast out of Heaven to the Earth in the middle of the Week, where they will remain until the Battle of Armageddon when they will fight against Christ and His angels and saints. It is not stated whether Satan's angels will be cast into the Abyss with him or not. In Isa. 24:21-22; 25:7 it is clear that they will be cast into the pit with Satan and will be loosed with him "After many days" to help him deceive the nations again (Rev. 20:1-10).

II. The Millennial Reign of Christ and His Saints

"And I saw thrones and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. 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" (Rev. 20:4-6).

This passage shows that the Tribulation martyrs will also have a part in the reign of Christ in the Millennium and forever. If there were no other passage in the Bible to teach the doctrine of the Millennium this one would be sufficient, for the word "millennium" simply means "one thousand years," which term is repeated six times in the first seven verses of Rev. 20. *Before we take up this subject of the Millennium in other Scriptures, let us note what Rev. 20 says about it:*

1. Satan must be bound before the Millennium can begin (Rev. 20:1-10). This certainly implies the fulfillment of all the events of Rev. 4-19. Therefore, the thousand years cannot come until these things are fulfilled.

2. Satan will be bound during the Millennium (Rev. 20:3).

3. After the binding of Satan, John saw "thrones" and their occupants (Rev. 20:4). The occupants of the thrones will be the Tribulation martyrs. They will reign as kings and priests with Christ as will all other redeemed heavenly peoples.

4. In Rev. 20:5 John shows that the Tribulation martyrs have a part in the first resurrection, which is before the Millennium and includes all the different companies of redeemed, saved, and resurrected from Adam to the binding of Satan. This verse also implies that the Tribulation saints will be the last redeemed company resurrected and translated. This first resurrection ends with the rapture of this company and of the two witnesses. All other passages on the resurrections in Scripture, except a few on the rapture of the Church, speak of the first and second resurrections as being one, and as occurring at the same time. However, Rev. 20:5 and 1 Cor. 15:20-23, 51-58; Phil. 3:10-14; 1 Thess. 4:13-17; 2 Thess. 2:1, 6-8; 2 Cor. 5:1-6; Eph. 5:26, 27; Heb. 11:35; 1 Jn. 3:1-3 speak of a resurrection from out of the dead, or the dead and living saints up to the rapture and only those who get saved and die in the Tribulation. In Rev. 20:11-15 the wicked dead, who have no part in the first resurrection and who will be resurrected after the thousand years, are pictured as standing before the great white throne to be judged. This will be the second resurrection. It includes all the wicked dead from Adam to the end of the Millennium.

5. Next, a blessing is pronounced upon all who have part in the first resurrection, for "on such the second death [the Lake of Fire, Rev. 2:11;

19:20; 20:10-15; 21:8] hath no power, but they shall be priests of God and of Christ, and shall reign one thousand years" (Rev. 20:6).

6. "When the thousand years are expired, Satan shall be loosed out of his prison. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them" against God (Rev. 20:7-10). Then fire will come down out of Heaven to devour his armies, and he himself will be cast into the Lake of Fire, where the beast and false prophet are and where they have been for the one thousand years (Rev. 19:20; 20:7-10).

7. Then, the wicked dead will be resurrected and there will be the final judgment, after which the renovation of the heavens and the Earth will take place. The result will be a New Heaven, and a New Earth, as pictured in Rev. 21-22.

Now, in view of these basic facts, we can understand the many other Scriptures that speak of the reign of the Messiah without distinguishing between His reign during the first thousand years and His reign forever. In addition to the points above in Rev. 20 on the Millennium, the following is a brief study of the subject.

III. General Truths About the Millennium

1. Definition of the Millennium

This dispensation is called Divine Government because God Himself along with the Son and Holy Spirit will set up a divine government on Earth over all nations forever. The first thousand years of God's reign is called the Millennium, which simply means "one thousand years." It is from mille (thousand) and annum (year). *Scriptural terms for this age are:*

(1) "The thousand years" reign of Christ (Rev. 20:1-10).

(2) "The dispensation of the fulness of times" (Eph. 1:10).

(3) "The day of the Lord" (Isa. 2:12; 13:6, 9; 34:8; Ezek. 30:3; Amos 5:18; Joel 2:1; Zeph. 1:7, 8, 18; 2:2-3; Zech. 14:1-21; Mal. 4; 1 Thess. 5:2; 2 Thess. 2:1-8; 2 Pet. 3:10).

(4) "That day" (Isa. 2:11; 4:1-6; 19:21; 24:21; 26:1; Ezek. 39:22; 48:35;

Hos. 2:18; Joel 3:18; Zech. 12:8-11; 13:1; 14:1-9; Mal. 3:17).

(5) “The world [age] to come” (Mt. 12:32; Mk. 10:30; Lk. 20:35; Eph. 1:21; 2:7-14).

(6) “The kingdom of Christ and of God” (Mk. 14:25; Lk. 10:11; 22:14-18).

(7) “The kingdom of heaven” (Mt. 3:2; 4:17; 5:3, 10, 19, 20; 7:21; 8:11; 10:7; 13:43; 18:1-4; Lk. 19:12-15).

(8) “The kingdom of God” (Mk. 14:25; Lk. 10:11; 22:14-18).

(9) “The regeneration” (Mt. 19:28; Eph. 1:10).

(10) “The times of the restitution [restoration] of all things” (Acts 3:20-21).

(11) “The consolation of Israel” (Lk. 2:25).

(12) “The redemption of Jerusalem” (Lk. 2:38).

2. Length of the Millennium (Rev. 20:1-10)

This dispensation will last 1,000 years (Rev. 20:1-10). The expression “thousand years” is mentioned six times in this one passage. Although the length is mentioned only in this passage the age is referred to in all parts of Scripture, as we shall see. It will begin with the binding of Satan at the return of Christ to the Earth to re-establish the throne of David and set up God’s kingdom on the Earth (Mt. 24:29-31; Rev. 19:11–20:7). It will last until the loosing of Satan, the last rebellion, the renovation of the Earth by fire and the Great White Throne Judgment (Rev. 20:11-15; 2 Pet. 3:8-13).

One thing we must emphasize in connection with the 1,000 years: that this will only be the first 1,000 years wherein Christ will reign on Earth. He will continue to reign over the same kingdom eternally and the first 1,000 years will be for the express purpose of ridding the Earth of all rebellion, destroying all enemies, destroying death and sin, and restoring this rebellious part of God’s universal kingdom to its place over all other creations, as it was before sin entered through Lucifer and Adam. In this, the Millennial Age, God will gather together all things in Christ, both the things which are in heaven, and which are on the Earth (1 Cor. 15:24-28; Eph. 1:10; Rev. 22:4-5).

3. The Favorable Beginning

In this age man will have a beginning more favorable than in any other dispensation. Besides having many of the wonderful benefits of other ages, man will have the God of Heaven for a ruler and enjoy all the privileges that such rulership will bring. The following points concerning the divine government and the blessed conditions on the Earth during the Millennium will clearly reveal the favorable conditions in this dispensation.

4. The Kingdom Foretold

God's covenants with Abraham and David guaranteed to Israel an everlasting earthly kingdom and that they would be the channel of blessings to all the families of the Earth. It seemed that these covenants and promises would fail when Israel was divided into two kingdoms about 1009 b.c. After this time, God raised up many prophets who continued emphasizing to Israel that God would still bring to pass His promises to them, but that He would have to use different means to complete them than would be necessary if they would but submit to His righteous requirements.

Sixteen of these prophets left writings concerning the coming King and kingdom. Note in the following passages, that because of the rebellion of Israel, they were to go into captivity and be scattered among the nations where they would be "many days" without a king, a sacrifice, or a knowledge of the true God, and that after this they would be gathered back to their own land and be brought very low because of the oppression of the Gentiles. Then they would be delivered from the nations by the Messiah who would come from glory to set up the kingdom (Isa. 1:2-9, 25-28; 2:2-5; 9:6-7; 11:2-16; 27:12-13; 32:1-5, 15-19; 34:1-17; 63:1-6; Jer. 33:17-26; Ezek. 24:11-30; 36:16-38; 37:1-28; Dan. 7:12-27; 8:16-27; 9:24-27; 11:36–12:13; Hos. 2:14-23; 3:4-5; Joel 2:28–3:21; Mic. 4:1-13; 5:1-15; Zech. 8:1–14:21; Mal. 3:1–4:6; Lk. 1:30, 35; 21:20-24; Acts 15:13-17; Rom. 11:25-27; Rev. 1:5; 5:10; 11:15; 20:1-4). Men looked for the kingdom through the ages (Heb. 11; 2 Sam. 7; Isa. 9:6-7; Mt. 4; Mk. 15:43; Heb. 12:25-28; Acts 3:19-21).

5. When Will Christ's Kingdom Be Set Up?

(1) At the return of the King from glory (Mt. 25:31-46; Isa. 9:6-7; Dan. 2:44-45; 7:13-14; 8:18-22; Zech. 14; 1 Thess. 1:7; Jude 14; Rev. 17:14;

19:11–20:7).

(2) After the Church is raptured (1 Cor. 15:51-58; 1 Thess. 4:13-17), for the Church comes back to Earth with Christ to help Him set up the kingdom and reign over the nations (Zech. 14:1-5; Jude 14; Rev. 1:4-5; 5:10; 17:14; 19:11-21). It is not until after the days of the Church that Christ comes to build again the house of David (Acts 15:13-18; Isa. 9:6-7; 11:11; Hos. 3:4-5; Lk. 1:32-35). The Church is raptured before the coming of the Antichrist (2 Thess. 2:7-8) and Antichrist makes his appearance before Christ comes (2 Thess. 2:1-6), so Christ's kingdom cannot be set up until these events take place.

(3) After the future tribulation, for Christ does not come to the Earth with the saints until then (Mt. 24:15-31; Zech. 14:1-21; Dan. 12:1-13; Rev. 19:11-21).

(4) After the great apostasy and the revelation of the Antichrist, for Antichrist is destroyed at Christ's coming to Earth, so he must be here when Christ comes (2 Thess. 2:1-12; Rev. 19:11-21; Dan. 7:18-27; 8:16-27; 9:27; 11:36–12:13).

(5) At the time the Antichrist is destroyed and Satan is bound for 1,000 years (Rev. 5:10; 20:1-7). During the Church Age and the future tribulation period Satan is loose (1 Pet. 5:8; Rev. 12:12-17; 13:1-8; 20:1-7). The devil is still loose, so we are still in the Church Age and will be until Christ comes to bind him.

(6) After the first resurrection, for the saints reign with Christ on Earth for 1,000 years (Rev. 5:9-10; 20:1-6). Therefore, the saints must first be resurrected before they can reign with Him. This is the period of suffering for Christ, not the period of reigning with Him (Rom. 8:18; 1 Cor. 15:20-58; 2 Cor. 5:6; Phil. 1:23; 3:20-21; Col. 1:24; 2 Tim. 2:12; 3:12). The 1,000 years are between the resurrection of the righteous and that of the wicked (Rev. 20:4-6, 11-15).

(7) At the time Ezekiel's temple is built (Ezek. 40:1–43:7). The reign of Christ will be set up in Jerusalem in Ezekiel's temple (Ezek. 43:7), therefore, the kingdom cannot be set up until then. Christ will build this temple when He comes, but the kingdom naturally will not and cannot be

set up in the temple until it is built (Isa. 9:6-7; 52:1-8; 62:6-14; Ezek. 36:24-36; 41:1; 43:7; Zech. 6:12-13; 14:1-21; Lk. 1:32-35; Acts 15:13-18).

(8) After Israel is gathered back from all countries (Ezek. 20:33-36; 36:17-38; 37:1-28; Hos. 3:4-5; Dan. 9:27).

(9) When the Jews are delivered from the armies of the nations and become a blessing to all the families of the Earth (Gen. 12:1-3; Ps. 2:6-8; Isa. 9:6-7; 25:6-9; Zech. 9:9-11; 14:1-21; Acts 15:13-18; Lk. 1:32-35).

(10) In the days of the ten kings of Revised Rome and Revived Grecia (Dan. 2:40-45; 7:18-28; Rev. 17:8-18).

(11) After all of Rev. 4-19 is fulfilled, for Christ comes in Rev. 19-20 to set up the kingdom.

According to these facts mentioned above the kingdom is yet in the future and will follow all these events. Christ Himself taught in the following passages that the kingdom would follow His second advent (Mt. 16:21-27; 19:28; 20:20-23; 23:37-39; 24:3-31; 25:31-46; 26:29, 64; Acts 1:6-7; 3:19-21; Jn. 14:3; Lk. 9:26; 19:11-27; Rev. 5:9-10; 11:15; 20:1-7).

The apostles taught that the kingdom was a future event following the second coming of Christ (Acts 1:7-11; 1 Pet. 1:7; 5:4; 2 Pet. 1:16; 3:3-4; Jas. 5:7; 1 Jn. 2:28; Jude 14; 1 Tim. 6:14-15).

6. Will it Be a Literal Earthly Kingdom?

The kingdom will be as earthly and literal as any other one that has been on the Earth. It will be the ninth of the following kingdoms mentioned in Daniel and Revelation: Egypt, Assyria, Babylon, Medo-Persia, Greece, Rome, Revised Rome, Revived Greece, and the kingdom of Heaven (Isa. 9:6-7; Dan. 2:44-45; 7:13-14, 17-27; Zech. 14; Rev. 17:8-18). As all the preceding kingdoms have been literal so must the kingdom of Heaven be literal. The following studies will further prove that this kingdom will be a literal kingdom on Earth.

The Seventh Day Adventists and others teach that the Earth will be desolate during the 1,000 years and that this Earth is the bottomless pit where the devil will be bound for that period. There is not one word of truth in this theory. The bottomless pit is a department in the underworld for the confinement of certain

demon and angelic spirits. That the Earth will not be desolate during this period is proven by the Scriptures in the points below.

7. What Will Be the Form of Government?

The government in the Millennium will not be monarchic, democratic, or autocratic, but a theocratic form of government; *that is, God reigning through:*

(1) Jesus Christ, His only begotten Son (2 Sam. 7; Ps. 2; 89:35-37; Isa. 2:2-4; 4:2-3; 9:6-7; 11:1-15; 16:5; 24:23; 32:1-4; 40:9-10; 42:1-4; 52:7; Jer. 23:5-8; Ezek. 43:7; Dan. 2:44-45; 7:13-14; Mic. 4; 5:1-7; Zech. 6:12-13; 14:1-21; Mt. 25:31-46; Lk. 1:32-35; Rev. 11:15; 20:1-10).

(2) David, the king of Israel (Jer. 30:9; Ezek. 34:24; 37:24-28; Hos. 3:4-5).

(3) The Apostles and all Saints from Adam to the Millennium, or those who have part in the first resurrection (Ps. 149:5-9; Dan. 7:18-27; Mt. 19:28; 1 Cor. 4:8; 6:2; Eph. 2:7; 2 Tim. 2:12; Heb. 11; Rom. 8:17; 2 Thess. 1:4-7; Rev. 1:6; 2:26-27; 5:9-10; 11:18; 12:5; 20:4-6; 22:5). All saints will be judged and rewarded according to the deeds done in the body and will be given places of rulership according to the degree of their rewards, not according to the company of redeemed they are a part of, or the age in which they were redeemed. This is the only true and just basis for giving rewards. If some New Testament saint is rewarded and given a greater place in the kingdom than some Old Testament saint on the mere grounds that he is redeemed in a different age, this would be unjust. But if all are rewarded "according to their works" regardless of the age in which they are redeemed, then God cannot be accused of injustice or of being a respecter of persons. It is up to every man to make good in every age and prove true to his own particular test. From the above passages in Points (2) and (3) we learn that David will have a greater rulership than any one of the apostles. He is to be king over all Israel under Christ while the apostles will have only one tribe each.

Some Old Testament saints did more for God and had more power than the average New Testament saint. Take an ordinary professed follower of the Christ today and compare his life and works with Enoch, Abraham, Moses, Elijah, Elisha, etc. Shall the New Testament person be given a greater degree of reward and responsibility in the eternal kingdom than these men

just because he is saved in a different age? This would not be just and it is contrary to the doctrine of personal reward according to a man's works, as proven in Prov. 24:12; Ps. 62:12; Jer. 31:16; Rom. 14:12; 2 Cor. 5:10-11; 1 Cor. 3:11-15; Jas. 2:21-25; Rev. 14:12; 20:12-15; 22:12. Certain classes of men will not have part in reigning with Christ (Mt. 18:1-13; Lk. 9:62; 14:27; Jn. 3:3-5; Rom. 8:9; 1 Cor. 6:9-10; Gal. 5:19-21; Eph. 5:5; 2 Tim. 2:12; Heb. 12:14; 1 Jn. 3:10; Rev. 20:15).

(4) Earthly judges and kings will be restored, but as subordinate to the heavenly rulers (Isa. 1:25-28; Ezek. 43:7-12; Rev. 21:24).

8. Where Will the Seat of Government Be?

Jerusalem, rebuilt and restored to a greater glory than ever before, will be the seat of the government, the world capital, and the center of worship forever (1 Chron. 23:25; 2 Chron. 33:4-7; Ps. 48:8; Isa. 2:2-4; 11:11–12:6; Jer. 17:25; Ezek. 34:1-35; 43:7; Joel 3:17, 20; Mic. 4:7; Zech. 8:3-23; 14:1-21; 15:1-18).

9. What Will Be the Territorial Extent of the Kingdom?

It will be worldwide and will forever "increase" in population and blessings (Isa. 9:6-7; 11:9; Ps. 72:8; 97:9; Dan. 7:13-14; Mic. 4:1-3; Zech. 9:10; 14:1-21; Rev. 11:15).

10. Who Will and Will Not Be the Subjects of the Kingdom?

Various classes of people will be excluded from the kingdom (Mt. 5:20; 13:49, 50; 24:45-51; 25:25-28, 31-46; Rev. 14:9-12). Some men of all nations now in existence on the Earth will continue as natural people in the kingdom forever and ever. "All people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. 7:13-14, 18, 22-27; Isa. 9:6-7; Zech. 14:1-21; Lk. 1:32-35; Rev. 11:15).

After the battle of Armageddon and the judgment of the nations at the return of Christ, there will be many left of all nations who will go up from year to year to worship the Lord of hosts and keep the Feast of Tabernacles. It is these people and their children that will populate the Earth during the Millennium (Isa. 2:1-2; Zech. 14:16-21; Mt. 25:31-46; Rev. 11:15; 20:1-10).

The Russellists teach that the atonement of Christ was for Adam only, that one man could only atone for one man, that all the sons of Adam must remain dead until the Millennium when they will be resurrected and given a second chance, and that all who will not accept God during this second probation will be annihilated. This is one of the most erroneous and unscriptural teachings ever set forth. It denies the very heart of the gospel, for Jesus died for every man, as proven in Mt. 1:21; 26:29; Lk. 24:47; Jn. 1:12-16; 3:5, 16-19; 6:37-40; 14:6; Acts 2:38; 4:12; Rom. 1:16; 5:6-11, 15-21; 6:23; 8:1-4, 32; 2 Cor. 5:14-21; Eph. 1:7; Col. 1:14, 20-22; Heb. 1:3; 2:9-10; 9:11-28; 10:4-22, 29; 1 Pet. 1:18-23; 1 Jn. 1:7.

What is it in all these passages that makes God just in forgiving every man today who repents and believes the gospel? It is the one sacrifice of Christ for all men of all times, not for Adam alone. If one man could only atone for the sins of one man, then to be redeemed every man that has ever been born must have God die for him individually. God would then have to do what He did in Christ a countless number of times. Such a thing is absurd. If men are going to have another chance in the Millennium, the basis of their reconciliation must be the same as it is now. Thus, their teaching that Christ died for one man only is contradicted by their teaching that all men will have a second chance during the Millennium. Otherwise, how are they to be saved then unless Christ dies separately for each individual, as they teach in the doctrine of the atonement?

The Bible teaches that all the righteous dead will be resurrected before the Millennium and the wicked dead after that period (Rev. 20:4-15). Therefore, how could the wicked be resurrected and given a second chance during the Millennium, if they are not to rise until after the Millennium? In no place does the Bible teach that men have a second chance. On the contrary it says, “it is appointed unto men once to die, but after this the judgment” (Heb. 9:27). The Bible does not say, “after this a second chance, and then annihilation, if they fail again.” The Bible does not teach annihilation for any man as is abundantly proven in Lesson Thirty-nine. Men, during their natural lifetime, have hundreds of chances to get right with God and if they fail to do so they will be cut off and “that without remedy” (Prov. 29:1).

So it is clear that the subjects of the Millennial Kingdom will not be the wicked dead who will be raised to life again after the Millennium, but men of the nations who will be on the Earth at the coming of Christ with the saints to set up the kingdom (Isa. 2:1-4; 11:11; 66:17-21; Zech. 14:16).

The Adventists, instead of believing that there will be inhabitants on Earth in the Millennium, teach that the Earth will be desolate of all human, animal, and plant life during this period. They teach that the devil will be bound on Earth at this time, but this is disproved in the facts of Rev. 20:1-15, as listed in Point II, above.

11. Will There Be Laws For the Subjects of the Kingdom?

There will be laws in this kingdom for the same purpose as in any other kingdom. There are laws even in Heaven and in all the universe. Adam was given laws to keep before he fell. Men will have laws to keep in all eternity after mankind has been redeemed from the Fall, so why not during the Millennium? There will be sinners during the Millennium so God of necessity will have laws to make known His will to His subjects. It is necessary to have laws to set up certain standards for free wills, else there would be no need of a free will to choose between right and wrong. The very nature of a free will demands law and revelation of the will of God in order to be enlightened as to his duties to society to which he is a part and to cause his will to be exercised as to his moral obligations.

The Millennial Kingdom will be a literal, earthly one with earthly subjects, many of whom will be rebels at heart against the rule of Christ. They will openly rebel the first chance they get when the devil is loosed out of the pit at the end of the 1,000 years (Rev. 20:1-10). Anyone who has really been “born-again” and baptized in the Holy Spirit and has fellowship with God during the 1,000 years certainly will not rebel with Satan at that time. That there will be sinners here during the Millennium is clear from Isa. 2:2-4; 11:2-4; 11:3-5; 16:5; 65:20; Ps.2:6-9; Mic. 4:3; Zech. 14:16-21; 1 Cor. 15:24-28; Rev. 20:7-10.

Many unsaved people will be permitted to live and go through the Millennium because they will keep the outward laws of the government, but in their hearts they will be rebellious against the government. On the other hand, many will be executed during the Millennium because of committing sins worthy of death (Isa. 11:3-5; 16:5; 65:20). There will have to be laws to govern such people during the Millennium, else there could be no transgression of the law to bring judgment, if there were no basis for judgment.

12. What Laws Will There Be?

The laws of God revealing His will in detail as given by Moses and Jesus Christ will be the laws of the kingdom. This includes the laws of both the Old and New Testaments. The outward laws, of course, will be the only ones enforced upon man. Outward laws alone could never govern the desires of a free will. It is clear from Isa. 2:2-4; Mic. 4:2; Ezek. 40:1–48:35 and the books of Moses that the law, or at least part of it, will again become effective during the Millennium and forever, as far as Israel is concerned.

The writers of these passages knew only of the Law of Moses when they wrote so when they mentioned “the law” they could have had in mind only the Law of Moses. That law revealed the governmental plan and laws of God in detail which were sufficient to govern natural men regardless of their attitude toward spiritual things. When God gave the law to Moses He gave it in eternal terms thus emphasizing the truth that such law is eternal and should be observed by Israel forever. The law will, in some details, apply only to Israel in their land, for some of it was made only for Israel, as we have seen in Lesson Thirty-two, Point V. The moral and governmental laws concern all nations alike, but the laws that apply to the nation of Israel to be obeyed in their own land, will apply only to Israel. The laws of the gospel will apply to all men alike, while some of the laws of Moses concerning typical worship will apply specifically to Israel in their land, as taught by Ezekiel 40:1–48:35. Certain of the feasts of Israel will have to be observed by all nations or they will not get rain (Zech. 14:16-21). God will adjust all matters when the kingdom is set up.

The Jews naturally will enjoy certain blessings more than others due to the fact that the temple, with its worship, the world capital, and missionary headquarters will be located in Palestine.

Israel, nor any other nation, has ever kept the law, yet the law was given for them to keep forever. If they ever keep it as God intended, it will yet be in the future. This will be proven in the following studies.

Besides these outward laws for the natural man in the kingdom, there will be laws governing the spiritual man; that is, the man who will desire spiritual things and live in the Spirit. This kind of spiritual man will have to keep the outward laws just as much as the man who rejects spiritual things, and as long as either kind of man obeys the outward laws he will not be punished because he has broken no law. The same thing is true in any government today. A man does not have to accept spiritual things to escape the clutches of the law. He may be ever

so rebellious as far as spiritual things are concerned, but as long as he keeps the outward laws he is not apprehended by the law. On the other hand, the man who accepts Christ as his Savior and walks in the Spirit must also keep the outward laws, for besides being under the laws of the government, he is under the laws of Christ (Mt. 5-7).

In these laws of Christ governing the spiritual man there are laws which would not affect the natural man. For example, the law concerning adultery affects both spiritual and natural men; but the one, "whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Mt. 5:27-30), would kill the spiritual man in that he would be cut off from God and become spiritually dead. However, it would not affect the rebel in his relationship to God and spiritual things because he is already spiritually dead.

13. Who Will Execute These Laws?

Christ and the glorified saints, who have been made kings and priests, as well as earthly rulers, will execute these laws forever (See Scriptures under Point (4), above).

14. Where Will the Different Nations Be Located?

The Gentile nations will perhaps live in the same places they do today with the exception of those who live in lands promised to Abraham and his seed for an everlasting possession. This promised land is from the Mediterranean Sea on the west to the River Euphrates on the east, taking in all the Arabian Peninsula and the wilderness countries, south and east of Palestine (Gen. 15:14-18; 17:6-19; Exod. 32:13; Lev. 25:23-34; Deut. 4:40; Joel 14:29; 2 Chron. 20:7; Isa. 60:21; Jer. 25:5; Ezek. 47:13-23).

15. How Will This "Everlasting Possession" Be Divided?

This promised land will be divided in wide strips running east and west. There will be twelve great strips, one for each of the twelve tribes. The portion for Dan will be on the extreme north and that for Gad on the extreme south and the other tribes between. Judah and Benjamin will have their two portions joining the "holy oblation," a portion of land sixty miles square and divided into three parts. There will be 24 x 60 miles on the north for the Levites, 24 x 60 miles in the middle for the priests, and 12 x 60 miles on the south for the city of Jerusalem and its suburbs and gardens. (See the Millennium on your chart.) The city itself

will be twelve miles square and will be a miniature of the New Jerusalem (Ezek. 48:1-35).

16. Will the Jews Have a Temple During the Millennium?

Yes. It will be located in the priest's portion of the holy oblation, as illustrated on the chart. The temple and its enclosure called "the sanctuary" (Ezek. 45:1-4) will be one mile square (Ezek. 40:1–45:14). It will not be the temple that will be built in the last days before the second coming of Christ in which the Antichrist will sit during the last 3½ years of the Age of Grace (Mt. 24:15-22; 2 Thess. 2:4; Rev. 11:1-2), as this one will be destroyed at the second coming of Christ. The Millennial temple will be built by Christ Himself when He comes to the Earth to set up the kingdom (Zech. 6:12-13). It will be the place for Christ's earthly throne forever (Ezek. 43:7).

17. The River of the Millennial Temple

There is to be a literal river flowing out from this temple eastward and from the south side of the altar. It will then turn and run southward through Jerusalem and immediately south of Jerusalem it will be divided. Half of the river will flow westward into the Mediterranean Sea and half will flow eastward into the Dead Sea. There will also be trees on both sides of the river whose leaf shall not fade, neither shall the fruit be consumed. The trees shall bring forth new fruit according to their months, which shall be for meat and preservation of natural life for the nations. This river is not the same as the one in the New Jerusalem for that does not come down to the Earth until the New Earth after the Millennium (Rev. 22:1-5). The Dead Sea into which one branch of the river flows is to be healed so that multitudes of fish will be found in it (Ezek. 47:1-12; Zech. 14:8). When Christ sets His feet on the Mount of Olives there is to be a great earthquake and the whole country will be changed (Zech. 14:4-5). The Dead Sea will be raised so that it will have an outlet to purify the stagnant waters, which have been shut up for all these centuries. There will be marshes left to provide salt.

18. Will There Be Priests in the Millennial Temple?

There will be earthly priests in the future temple just as there were in the first temple (Ezek. 43:19-27; 44:9-31). The Levites who went astray with the Northern Kingdom of the ten tribes will not be permitted to do the most holy

work, but shall serve in other parts of the temple. That is, their descendants will serve in the future temple worship. The sons of Zadok who remained true to the house of David will do the most holy work (Ezek. 43:19-27; 44:9-31. See 1 Ki. 1:39; 2 Sam. 8:17; 15:24; 20:25).

The priesthood of the Law of Moses was an eternal one (Exod. 29:9; 40:15; Num. 25:11-13; 1 Chron. 23:13). This would seem to conflict with Heb. 7:11-28 where the writer speaks of a change in the law and priesthood of old. There is really no conflict. However, as far as the means of approach and the way of salvation and mediation to God are concerned, there has been a change. Men under the law had to come through the priests and offer certain sacrifices as a token of their faith, but today Christ, our Passover, has been sacrificed once and forever for us by the which we can individually draw nigh to God any time we desire (1 Cor. 5:7). Nevertheless, there will still be the earthly priesthood and offerings in the future ages for earthly peoples—not for salvation—for the blood of bulls and goats did not take away sins even when they were offered, but for a memorial or object lesson to demonstrate that the people believe in what has been done for them through Christ.

There is no question but what God intends to have a temple, an earthly priesthood, sacrifices and feasts in the future, for that is what He revealed to Ezekiel (40:1–48:35) and promised Israel when He gave them ordinances to be observed throughout all their generations forever, as we shall see below. These outward observances will not supercede the present individual salvation, or the means of approach to God, but will be added for earthly peoples to satisfy the natural instincts in man for something outward in religion.

19. Will There Be Offerings in the Future Temple?

Every offering mentioned in the law was to be observed by Israel forever as is proven by the following statements in the law, which are found from two to eight times in a single chapter of the book of Moses:

> “It is a statute forever.”
>
> “By a statute forever throughout their generations.”
>
> “This shall be an everlasting statute unto you.”
>
> “By a perpetual statute.”

"By an ordinance forever."

There are many other such statements in connection with the offerings and feasts of the law which can only be taken in a literal sense. These offerings are definitely mentioned as being in the future temple described by Ezekiel to be the place where Christ would reign in the midst of the children of Israel forever (Ezek. 43:7). The offerings found in the Millennial chapters of Ezekiel are:

(1) Burnt offerings (Ezek. 43:24-27; 45:17-25; 46:1-24. Compare Lev. 7:16).

(2) Sin offering (Ezek. 43:19-23; 45:17-25; 46:1-24. Compare Lev. 4:14-21).

(3) Meat offering (Ezek. 45:17-25; 46:1-24. Compare Rev. 6:14-23).

(4) Trespass offering (Ezek. 46:20. Compare Lev. 7:1-10; 14:12).

(5) Peace offering (Ezek. 43:27; 45:17; 46:1-24. Compare Lev. 7:11-38).

To some, it seems unreasonable that the old sacrifices and ceremonial law will be established in the Millennium and forever, but when we consider that neither Jews nor Gentiles have ever kept the law in its true sense, with the heart as well as externally, it does not seem unreasonable. These ordinances will not be the means of salvation at that time any more than they were in Old Testament times (Heb. 9:12-15; 11:4). They will serve as memorials in a deeper significance than they ever served as types of old. We observe today the Lord's Supper and water baptism in a deep spiritual way, and yet they are mere outward observances of what has actually been done. Neither one saves a soul from sin, but both are acts of obedience and have a true significance if observed in the right way. One is an outward symbol of what has been wrought in the heart and the other is a memorial of what has been done on Calvary for us. Christ is to observe the Lord's Supper when He comes (Lk. 22:16). Ezekiel describes these things as "a perpetual ordinance unto the Lord" (Ezek. 46:14. See also Exodus 12:14, 24; 27:21; 28:43; 30:21; Lev. 6:13, 18, 22; 7:34-36; 10:9-15; 16:29-31; 17:1-7; 23:14, 21, 31, 41; 24:3; Num. 10:8; 18:8; 25:13; 28:3, 6, 10, 15, 23, 24, 31; 29:11, 16, 19, 22, 25, 28, 31, 34, 38).

20. Will the Feasts of Jehovah Be Observed in the Millennium?

The feasts are nearly all mentioned in Ezekiel and Zechariah as being kept in the time of the reign of the Messiah. They are:

(1) Passover (Ezek. 45:21. Compare Lev. 23; Exod. 12; 1 Cor. 5:7).

(2) Unleavened Bread (Ezek. 45:21. Compare Lev. 23; 1 Cor. 5:8).

(3) First-fruits (Ezek. 44:30. Compare Lev. 23; 1 Cor. 15:23).

(4) Pentecost, or Weeks (Ezek. 46:9. Compare Lev. 23; Acts 2:1).

(5) Trumpets (Ezek. 44:5; 45:17. Compare Lev. 23; 1 Cor. 15:52; 1 Thess. 4:16).

(6) Day of Atonement (Ezek. 45; 46. Compare Lev. 23; Heb. 8-10).

(7) Tabernacles (Ezek. 45:25; Zech. 14:16-21. Compare Lev. 23).

In addition to these offerings and feasts, the new moons, the sabbaths, and "all the ordinances of the house of the Lord, and all the laws thereof," and "all solemnities of the house of Israel" will be observed during the Millennium and even in the New Earth forever (Ezek. 44:5; 45:17; 46:1-3; Isa. 66:22-24).

21. What Will Be the Spiritual Conditions in the Millennium?

(1) The out-poured Spirit (Joel 2:28-32; Isa. 32:15-20; 44:3; 59:21; Ezek. 36:25-27; 39:28-29; Zech. 12:10–13:1). Although the prophecies of Joel and others of the outpouring of the Spirit (called the Baptism in the Spirit in Acts 1:4-5; 2:1-16) were fulfilled in a partial way on the day of Pentecost and in the early Church (Acts 2:1-16; 2:38-39; 9:17; 10:44-48; 11:14-18; 19:1-6), and are now being fulfilled in these last days (Acts 2:14-21), yet they will not be completely fulfilled until the Millennium and thereafter. In other words, the outpouring of the Spirit that was received by the early Church is being received today and will be received in a greater way throughout all eternity from the time the Messiah comes to bring universal religion, peace and prosperity to all nations forever (Daniel 7:13-14, 18-27; Rev 11:15; 20:1–21:3).

(2) Universal knowledge (Isa. 11:9; Hab. 2:14; Zech. 8:22-23). There will be universal knowledge and all will know the ways of the Lord, whether

they walk in them or not. Many will not walk in the ways of God spiritually as is clear from Points 8, 9 and 10, above. What a great change there must be in order for this Scripture to be fulfilled. There are only about 682.4 million professed Christians of nearly 2 billion people in the world today.

How many truly “born-again” Christians are there of these professed followers of Christ? If true facts were known the percentage would be small, for “not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven” (Mt. 7:21). One must be “born-again” and made a “new creature” in Christ and live a consistent life of holiness before he can call himself a true follower of Christ or a “Christian” (Jn. 3:1-8; 2 Cor. 5:17; Rom. 12:1; Heb. 12:14; Jas. 4:4; 1 Jn. 2:15-17; 3:8-10).

(3) Jewish Missionaries (Isa. 2:2-4; 40:9; 52:7; 61:6; 66:18-21; Zech. 8:23). The Jewish people will become the missionaries of the gospel and priests of the law during this Millennial Age and forever. They will carry out God’s plan for the first time since God called out Abraham and promised to make his seed a blessing to all nations. The missionary program will be carried on then by the same means it is being carried on today, with the exception that it will be a governmental enterprise and not merely the enterprise of some small societies.

The purpose of God in establishing the government under His Son is to put down all rebellion in the universe (1 Cor. 15:24-28). Being a just God, He will not even destroy rebels without giving them knowledge of the means of reconciliation to Him and giving them a chance to become reconciled. Hence, the necessity of filling the Earth with the knowledge of the Lord as the waters cover the sea. He will then have a just and recognizable basis of judgment against those who rebel and sin against the truth.

Such a universal missionary program will necessitate the cooperation of all the governmental, news, and other agencies, various organizations, and the establishment of churches and schools in every locality, and many other things too numerous to mention in this present work.

(4) Universal religion (Mal. 1:11; Zech. 14:16-21; Isa. 2:2-4; Joel 2:28-31; Jer. 31:31-36). This will be the result of the universal missionary program and the preaching of the gospel of salvation unto the ends of the Earth. It

will become popular to serve God and the Lord Jesus Christ, so it will not take long for this universal religion to be realized. Everybody will go to church and have a Bible in his own language. Every community will be like unto the days of Heaven on Earth.

(5) The glory of God will be continually manifest (Isa. 4:2-6; 35:2; 60:1-9; Ezek. 43:1-5). A cloud of glory will be seen forever over the Millennial temple when the Messiah reigns. It left the temple just before the captivities (Ezek. 11:22-25) and will not come back until the nation is fully restored under the Messiah, who will build the future temple for the restored glory (Ezek. 43:1-5; Zech. 6:11, 12).

(6) Salvation for all (Joel 2:32; Acts 2:16-21; Isa. 2:2-4; 11:9; 33:24; 40:1-2; 52:7; Heb. 8-10; Jer. 50:20). However, salvation will benefit only those who repent and accept as it is today.

(7) Universal holiness and righteousness (Isa. 1:26-27; Jer. 31:23; Zech. 14:16-21).

(8) Divine healing for all (Isa. 32:1-5; 33:24; 35:3-6; 53:5; Mt. 8:17). God will start the race out as He did Israel in coming out of Egypt. He healed them all and there was not a feeble person in their tribes (Ps. 105:37; 107:20).

(9) Yearly pilgrimages to Jerusalem (Zech. 14:16-21; Isa. 2:1-4; 35:8-9).

(10) A new and an eternal covenant (Isa. 59:2l; Jer. 31:31-34; 32:40; Ezek. 34:25; 36:26-27; 37:26; Rom. 11:25-29).

22. What Will Be the Living Conditions During the Millennium?

(1) Satan will be bound so there will be no tempter (Rev. 20:1-10; Isa. 24:21; 25:7).

(2) Universal peace (Isa. 2:4; 9:6, 7; Mic. 4:3, 4). This means that there will be no taxation to keep up large armies and navies. “They shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.” Class prejudices and other national ills will be forgotten because of the great turning to God by all nations after hearing the gospel. Spiritual

revivals will break out in every land and all peoples will become one in serving the great King. The universal conversation will not be about wars, treaties, armaments, depressions, various forms of religion or government, or anything that makes up the common talk of today, but all peoples will be fully satisfied in peace and prosperity and will have no excuse to talk about anything but the goodness of God and the wondrousness of His reign (Mal. 1:11. Compare Mal. 3:16).

(3) Universal prosperity (Isa. 65:21-24; Ezek. 34:26; Mic. 4:1-5; Zech. 8:11-12; 9:16-17). There will be no charity fund raised every year, no unemployment, and no poverty. The billions now spent on tobacco, alcoholic drinks, sickness, hospitals, cosmetics, crime, worldly amusements, and many other things will supply everybody with plenty. All investments will be safe and there will be no financial crashes to retard business throughout eternity. The God of all will prosper anyone in any legitimate business and all will be capable of succeeding in life in all its varied aspects.

(4) Financial system (Mal. 3:7-12) Tithing was the system before the law (Gen. 14:20; 28:22), under the law (Lev. 27:30-33; Num. 18:21; Neh. 10:37; 13:10-12; Prov. 3:9-10), as well as since the law (Mt. 23:23; Rom. 2:22; 1 Cor. 9:7-18; 16:1-3; Heb. 7). So no doubt the same system will be used by the government of Christ in the coming ages. There will be plenty of money from such a system to balance the budget and have plenty to spare. There will be no corrupt politics or graft as Christ and the glorified saints will reign in righteousness and true holiness (Isa. 32:1-5). They will need no salaries as they will own the universe and all things will be theirs. All the money that anyone will get for personal use will be that given to the earthly missionaries and servants of the government. There will be no need of special taxes on automobiles, gasoline, food products, or any other thing. This financial system, if practiced by governments today, would solve all financial problems. Especially so, if the governments would take up the program of evangelizing the world, for God would bless such an undertaking to such a great extent that they would prosper beyond any human conception. Christ’s government will be the first to set the example along this line as we shall see in the ages to come.

(5) Full justice for all (Isa. 9:6, 7; 11:1-5; 42:1-4; 65:20; 57:15; 66:1, 2; Mt. 5-7). Crime waves will be a thing of the past. There will be no political,

lodge, personal, or church pull in that day. The Lord and His glorified saints will try men and also judge them, thus assuring justice to all alike. If a man commits a sin worthy of death he will be immediately tried and executed. There will not be a thousand ways of staying execution or prolonging the trial. The law will be enforced to the letter as it should be under man today.

(6) Human life will be prolonged (Isa. 65:20; Zech. 8:4; Lk. 1:33). Human life will be prolonged to a thousand years and then those who do not rebel against God with Satan at the end of the Millennium will be permitted to live on forever, as we shall see in the next two lessons.

(7) Increase of light (Isa. 30:26; 60:18-22). The light of the sun will be increased seven times and the light of the moon will be as the light of the sun today.

(8) Changes in the animal kingdom (Isa. 11:6-8; 65:17-25; Rom. 8:18-23). All animals will have their natures changed. There will be no more fierce or poisonous creatures. Things will be as they were in the Garden of Eden before the curse, with the exception of the serpent who will still be cursed (Gen. 3:14; Isa. 65:25).

(9) Land restored (Isa. 35:1-10; 55:12, 13; Ezek. 36:8-12; Joel 2:18-27; 3:17-21; Amos 9:13-15). All lands will be restored to a wonderful beauty and fruitfulness, with the exception of the site of Babylon and perhaps a few more centers of great rebellion against God, which will be used as object lessons to coming generations of God’s wrath against sin (Isa. 34; 13:17-22; Jer. 50; 51). The Earth will not be fully restored to the original condition until after the Millennium (Rom. 8:18-23; Rev. 21-22; 2 Pet. 3).

(10) Love, joy, and righteousness will prevail (Isa. 9:6, 7; 11:5; 12:1-6; 25:6-10; 32:1-5; 35:1-10; 52:9; 55:12; 60:15; 65:18-25). The Gentiles will love the Jews, who will then be the head of the nations (Deut. 28:1-14).

(11) Plenty of rain and water (Isa. 30:23-25; 33:20-21; 35:6-7; 41:17-18; 49:10; Ezek. 34:26; 47:1-12; Zech. 14:8; Joel 3:18).

(12) Plenty of trees, grass, cattle, sheep, gold, silver, and other material blessings (Isa. 29:17; 30:23-24; 32:15; 35:1-7; 41:19; 49:9-10; 51:3; 55:13; 60:5-17; 62:8-9; Jer. 31:27-28; Ezek. 34:27; 36:25-35; Joel 3:18; Amos 9:13).

(13) Rebuilding of waste places of the Earth (Isa. 32:16-18; 49:19; 52:9; 61:4-5; Ezek. 36:8-15, 33-38; Amos 9:14-15).

(14) Great highways (Isa. 11:16; 19:23-25; 35:7-8).

(15) Fruitfulness of women (Jer. 30:19; 33:22; Hos. 1:10).

These facts go far to prove that the seventh and last dispensation is to have a most favorable beginning and will be a better age throughout than any other age we have ever had. These days will indeed be the days of Heaven on Earth (Deut. 11:21).

23. The Test (Ps. 2; Rev. 5:10; 11:15; 20:1-10)

The test of man in this dispensation will be to obey the laws of the divine government, to obey Christ and the glorified saints, and to mould one's character in harmony with God by the Holy Spirit and the power of the gospel.

24. The Purpose of God in this Dispensation

(1) To put down all rebellion and all enemies under the feet of Christ so that God may be all-in-all as before the rebellion (1 Cor. 15:24-28; Heb. 2:7-9).

(2) To fulfill the everlasting covenants made with Abraham (Gen. 12; 13; 15; 17), Isaac (Gen. 26), Jacob (Gen. 28; 35), David (2 Sam. 7), and others.

(3) To vindicate and avenge Christ and His saints (Mt. 26:63-66; Rom. 12:19; Ps. 2; Isa. 63; Rev. 1:7; 6:9-11; 19:1-10; 1 Pet. 1:10-11; 2 Tim. 4:7-8; Rom. 8:17-21).

(4) To restore Israel and deliver her from the nations and make her the head of all nations forever (Acts 15:13-17; Mt. 24:31; Isa. 11:11; Ezek. 20:33-44; 38-39; Deut. 28).

(5) To exalt the saints of all ages in some kingly or priestly capacity according to the promises and according to their works (Rom. 8:17-21; 14:10-11; 2 Cor. 5:10; Phil. 3:20-21; Col. 3:4; 1 Pet. 1:10-13; 5:1, 4; Rev. 1:5; 2:26; 5:10; 11:18; 12:5; 20:4-6; 1 Cor. 6).

(6) To gather together in "one" all things in Christ which are in Heaven and

in Earth (Eph. 1:10) and restore all things as before the rebellion (Acts 3:20-21; 1 Cor. 15:24-28).

(7) To judge the nations in righteousness and restore the Earth to its rightful owners (Isa. 2:2-4; 11:1-11; Mt. 25:31-46; Dan. 7:9-27; 1 Cor. 6).

(8) To restore a righteous and eternal government on Earth as originally planned (Isa. 9:6-7; 11:1-9; 42:1-5; Dan. 2:44-45; 7:13-27; Lk. 1:32-35; Rev. 11:15; 19:11-16; 20:4-6).

(9) To fulfill the scores of prophecies concerning the reign of the Messiah (Dan. 9:24; Acts 3:20-21; 1 Pet. 1:10-13).

25. The Means of Accomplishing God's Purpose

God will send His Son Jesus Christ with the mighty angels and all the resurrected and glorified saints from Heaven to put down all rebellion on the Earth, bring all rebels into judgment, complete the dispensational dealings of God with men so that all the curse may be removed, and the kingdom of God established permanently over the Earth as in the beginning (Mt. 24:29-31; 25:31-46; 2 Thess. 1:7-10; Rev. 19:11-21; 20:1-10). This expeditionary force from Heaven will defeat the armies of the devil and the Antichrist and the kingdoms of this world and seize all the earthly kingdoms and establish a permanent kingdom here which later will be merged into the kingdom of God (1 Cor. 15:24-28).

26. The Failure (Rev. 20:1-10)

This passage reveals that man in this dispensation will again fail in doing the will of God. The failure, however, will not be as universal as in other ages. Man, up to this time, will have failed while in a state of innocence, under conscience or a state of freedom without restraint, under self-rule, under promise, under the revelation of the divine will or law, and under grace. In the Millennium he will fail under the most blessed conditions of divine government, having all the privileges of remaining true and becoming reconciled to God. God will have tried man under every necessary test and he will have proven a failure. This being true, there will be nothing more for God to do but to bring things to a speedy end and permit the remaining righteous ones who did not rebel to enter the new restored Earth to carry out the original plan of habitation on the Earth. Multitudes of men during the l,000 years will not have laid down their arms

against God in their hearts, or surrendered themselves to Christ for a change of heart and life, so they will be given a chance to rebel openly. Satan will be loosed out of the pit at the end of the 1,000 years to unite and lead all such rebels at heart in open rebellion against God in a plan to overthrow the divine government and rid the Earth completely of God and all His followers. But they will not be successful as is clear from Rev. 20:7-10.

27. The Judgment (Rev. 20:1-10)

God will permit Satan to deceive and unite all those who are desirous of overthrowing the government for the following reasons:

- Because of man's continued failures under every conceivable test.
- Because the faithful have realized that God's form of government is the best. They know that God really loves them and that He does nothing but good for them.
- Because all accusations brought against God by Satan and all other rebels suggesting that God was a tyrant and unjust have been amply demonstrated to be false.
- Because the faithful have yielded their wills unreservedly to God.
- Because the time will then come in the plan of God to put down all rebellion and completely rid the universe of all rebels.

The judgment upon man for his stubborn rebellion in the face of all God has done, or could do for him, will be his complete destruction from the Earth by fire coming from Heaven upon the rebels. Their bodies will be resurrected from the dead, along with all other rebels of the human race since Adam, and will be brought up before the Great White Throne Judgment along with all rebel demons and angels. All will be judged and sentenced to the Lake of Fire and will be tormented according to their evil works. Satan himself will be taken and cast into the Lake of Fire where the beast and false prophet will have been for l,000 years and will be forever and ever in the torments of the damned (Isa. 66:22-24; Mt. 25:41, 46; Rev. 14:9-12; 9:20; 20:10).

Thus God brings an end to the rebellion in the universe. He has been longsuffering with rebels for ages for the sole reason of demonstrating to all free moral agents in all past and future ages that He is loving, merciful, just, and longsuffering to all, even to those who rebel against Him. He gives them every

possible means of reconciliation, so that His blessings to them might be again realized as though they had never rebelled. God will then be free to judge the ones who persist in rebellion and bless the ones who lay down their rebellion and become reconciled to Him. This He does by confining rebels away from society and permitting the faithful to enter into eternal blessing in the restored Earth.

28. God's Provision of Redemption

God will provide the same eternal salvation for those who will accept it during this period as was provided in all previous ages—redemption through Jesus Christ. The faithful at the end of the Millennium will be delivered from the terrible judgment of fire from Heaven upon the rebels, and will be permitted to enter the New Earth to carry out His original purpose in the Earth, as we shall see in the next two lessons. The Earth will pass its second sinful career into a redeemed and perfect state "wherein dwelleth righteousness." God Himself will then set up His headquarters on the Earth and reign over His universal kingdom, which will then be free from all sin and rebellion. From this time and through eternity all free wills will submit to the Lord of the whole universe having been purged from all possible rebellion, as we have explained in Lesson One, Point VII.

The eternal benefits of the redemption of Christ will for the first time be realized fully in the New Earth at the end of the Millennium. At that time the whole creation will be delivered from the bondage of corruption into the glorious liberty of the sons of God (Rom. 8:21-24). All rebels will be confined to the eternal lake of fire (Rev. 20:11-15). All resurrected saints will continue to reign forever and ever over the coming natural generations of men yet to be born in all eternity (Dan. 2:44-45; 7:13-14, 18; Rev. 5:10; 11:15; 22:4-6). The natural people will eat of the Tree of Life and live forever (Rev. 22:1-2). They will carry out God's original purpose of replenishing the Earth with sinless human beings forever (Gen. 1:26-28; 9:12). All natural life on the Earth will be restored to its original creative purposes for man to utilize for the best good of the eternal natural society (Rom. 8:21-25; 1 Tim. 4:1-8). All plant and animal life will be as it was before the Fall. There will be no more thorns, thistles, poisonous weeds, and destructive forms of life. The Earth will be a perpetual garden, a paradise restored to its original beauty and usefulness (Rev. 21-22).

From the original creation to the end of the Millennium the Earth will have gone through two perfect states and two sinful careers. It was perfect when originally

created (Gen. 1:1). The first earthly inhabitants were destroyed because of sin and rebellion under Lucifer (Gen. 1:2). The Earth was restored in six days and made perfect the second time (Gen. 1:3–2:25). The second earthly inhabitants rebelled under Adam and the Earth entered its second sinful career (Gen. 3). This career will end with the last rebellion under Satan at the end of the Millennium (Rev. 20:7-10). Then the Earth will be made perfect the third time by the renovation by fire.

IV. The Renovation of the Earth by Fire

The subject of the renovation of the Earth is usually as misunderstood as many other subjects in the Bible. *The ideas that generally prevail are:*

- That the world is coming to an end
- That the coming of Christ will end all things on the Earth
- That the present Heaven and Earth will be annihilated and cease to exist
- That the New Heaven and New Earth never existed before
- That all men are to be glorified and that none will exist in a natural state after the Millennium
- That we will spend eternity in Heaven
- That men and animals will not multiply and continue on Earth forever

These ideas are all unscriptural, as we shall see in our future studies. Now, before we study the New Heaven and the New Earth, eternal conditions and peoples on the Earth, we shall determine how the atmospheric heavens and the Earth will be purified by fire, resulting in new or renewed ones, as pictured in Rev. 21-22; Isa. 65:17; 66:22-24; 2 Pet. 3:10-13.

The only consistent way to arrive at a logical understanding of this subject, or any other in the Bible, is to collate all Scripture on the subject and harmonize the seemingly difficult passages, regardless of how inconsistent they may seem to our finite minds. Until we have followed this procedure, it is unwise to speak with authority or judge another's research work on the subject. *Having followed this procedure on this subject, of the renovation by fire, we advance the following:*

1. The time of the renovation of the Earth and the elements will be after the Millennium, the Battle of Gog and Magog, and the casting of Satan into the Lake

of Fire, and during the Great White Throne Judgment at the end of the Millennium (2 Pet. 3:7). The statement in this passage further indicates that the final judgment will take place in Heaven where God's throne is, but not until after the renovation. Then the throne of God and His capital city, the New Jerusalem, will come to the New Earth to be forever with men. *The time of the renovation of the Earth is made clear from the following facts:*

(1) Isaiah 66:22-24 mentions the wicked in Hell during the New Earth. The wicked are not resurrected and judged until after the Millennium (Rev. 20:5, 7-15) much less cast into the Lake of Fire. This proves the renovation of the Earth will be after the Millennium.

(2) 2 Peter 3:1-13 is the main passage on the renovation of the heavens and the Earth. This passage teaches the time of the renovation to be "against the day of judgment and perdition of ungodly men." This day of judgment is at the end of the Millennium (Rev. 20:11-15). It is further stated to be when "the day of God" begins, which is after the Millennium when God becomes all-in-all after Christ reigns during the Millennium for the purpose of putting all enemies under His feet. Peter states that in the New Earth "dwelleth righteousness," which could only be after the Millennium, for sin, death, enemies, rebellion, etc. continue during the Millennium (Isa. 65:20; 1 Cor. 15:24-28; Rev. 21).

(3) Revelation 21; 22 proves conclusively that the New Earth will be after the Millennium, as is clear from a study of these chapters along with Rev. 20:1-15. It was not until after the l,000 years reign of Christ and His saints, the last rebellion of Satan and man against God, the destruction of the rebels, and the last resurrection and final judgment that John said, "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away". . . and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

2. The present Heaven and Earth will not pass out of existence. This idea is the result of a superficial reading of 2 Pet. 3:10-13 and Rev. 20:11; 21:1. That this doctrine is not taught in these passages is clear from a study of the words and expressions in them in conjunction with other, clearer passages on the subject.

(1) 2 Peter 3:10-13, as it reads, does not convey the idea that the present

Heaven and Earth will be annihilated. In fact, fire does not cause anything to cease to exist. Fire can merely change something from one condition to another or renovate and cleanse, as the case may be. Peter shows that there will be a renovation of the Earth by fire and that the future renovation will not blot out the Earth any more than did the destruction of the world by water in the beginning.

He further reveals three definite periods of the Earth: first, the world (kosmos) "that then was," before Adam (see Lesson Seven), which was destroyed and which destruction affected the atmospheric heavens and Earth; second, the restoration of kosmos and the heavens and the Earth "which are now," since the six days of Gen. 1:3–2:25; third, the renovation of the heavens and Earth, with the result of a New Heaven and a New Earth, or the Eternal Perfect State and the continuation of all life in them forever. The kosmos that now exists will never be destroyed by the future fire, as was the kosmos (social system) by water in Gen. 1:2.

These facts alone prove that the atmospheric heavens and the Earth, "which are now," will never cease to exist, but will merely be renovated by fire and exist in a renewed state; wherein dwelleth righteousness. This is proven by a study of the different words found in 2 Pet. 3:10-13. It does not state that the present kosmos or social order is reserved unto renovation, but the Earth and the elements only, or just the parts that require it, *as is made clear by other passages which we shall consider below:*

A. This renovation will end the day of the Lord and begin the day of God (2 Pet. 3:10-13). "In which [day of the Lord] the heavens shall pass away." The Greek word for "pass away" is parerchomai and means "to go by or away from" in the sense of from one condition to another. It never means "cessation of existence." It is used over seventy-five times as follows: "for the passing of time" (Mt. 7:28; 9:10; 11:1; 13:53; 19:1; etc.); "of events coming to pass" (Mt. 24:6; Lk. 21:7; Jn. 14:29); "of the infallibility of the Word of God," showing that it would be easier for Heaven and Earth to be changed than for the Word of God to fail (Mt. 5:18; 24:34, 35; Mk. 13:31; Lk. 16:17; 21:32, 33); "of people passing by certain places" (Mk. 6:48; Lk. 18:37); "to denote neglect" (Lk. 11:42; 15:29); and "of the coming of an individual" (Lk. 12:37; 17:7). Thus, we see from the various uses that it never conveys the idea of passing out of existence. As used in 2 Pet. 3:10 it means "passing from one condition to another," as clearly expressed in

Heb. 1:12; 12:27, 28. This “change” is to take place with “a great noise.”

B. “And the elements shall melt with fervent heat” (2 Pet. 3:10, 12). The Greek word for “elements” in these two verses is stoicheion, meaning “something orderly in arrangement, element, principle, or rudiment” and it always refers to the foundation principles of the question involved. It is used in Gal. 4:3, 9; Col. 2:8, 20; 2 Pet. 2:10-12 in reference to the principle of sin and of the present world system, such as the sinful nature, disease germs, and spirits that cause men to corrupt themselves. The meaning also includes the things which man has made that must be destroyed before the Earth can be purified and loosed from its present state of bondage and corruption (Rom. 8:18-25).

C. The Greek word for “melt” is luo, meaning “to loose, put off, unbind, untie or set free,” and is so translated in Mt. 21:2; Lk. 19:30, 33; Jn. 1:27; 11.44; Acts 7:33. It is translated “dissolve” in 2 Pet. 3:11-12. These passages show that all that is to happen to the atmospheric heavens and the Earth in this renovation is the loosing of them from the present bondage into a new state, as in Rom. 8:21-23. This loosing will be done by fervent heat, which is the best method of renovation and cleansing known to man. If the English word “dissolve” in this passage means “cessation of existence,” as is generally held concerning this passage, why not give it the same meaning in Ps. 75:3; Isa. 14:31; 24:19; 34:4; 2 Cor. 5:1? It can be seen from these passages that this is not the idea. This word further expresses the idea of a change in the heavens and the Earth into a new and better state wherein everything is good and worthy of the presence of God among men forever.

D. “The earth [ground] also and the works that are therein shall be burned up” (2 Pet. 3:10). The Greek word for “works” is ergon, meaning “work, toil, deed, labour, and the acts of men.” It is used of religious works as well as of other kinds of works. The Greek word for “burned up” is katakaio, meaning “to burn down to the ground” and “wholly consume by fire.” It has reference to the things of man on the Earth, which he has made, that will not be permitted in the New Earth and the Eternal Perfect State. These things will be burned up or destroyed by fire. This fact is made clear from the next verses written by Peter, “Seeing then that all these things shall be dissolved [loosed] . . . the heavens being on fire shall be dissolved [loosed], and the elements [sinful things of this world system] shall melt [Greek teko,

meaning ‘to liquify or melt’] with fervent heat” (1 Pet. 3:12). The Greek word for “melt” here is not the same Greek word translated “melt” in 2 Pet. 3:10 where it means “to loose.” The whole passage (2 Pet. 3:10-13) is simple when we consider that it merely records the act of loosing the heavens and the Earth from all effects of the curse and corruption and making everything clean and pure for man forever. The result of all this will be the fulfillment of the promises to man of a “new heaven and a new earth, wherein dwelleth righteousness” (2 Pet. 3:13; Isa. 65:17; 66:22-24; Rev. 21-22).

(2) Revelation 20:11 is often misconstrued to mean that the Earth and the heavens we now have will cease to exist, but this passage does not teach this. The meaning of the Greek word pheugo, translated “fled,” is “to flee away,” “to shun,” or “to vanish.” It is used both in a figurative and literal way. That its usage here is figurative is clear from its usage in Rev. 6:14 and 16:20 where, if taken literally as some would do in Rev. 20:11, we should have the passing out of existence of the heavens and every island and mountain under the sixth seal and again under the seventh vial. This could not be the case, for they are all eternal, as proven by other Scriptures on the subject. The Bible teaches that “the islands” (Ps. 72:8-10, 17; 97:1-6; Isa. 42:1-4, 8-12; 51:5; 60:9; 66:18-24), “mountains” (Gen. 49:26; Ps. 125:1; Isa. 42:10-12; 52:7; Nah. 1:15; Hab. 3:6), “the Earth” (Ps. 78:69; 104:5; Eccl. 1:4), and “the heavens” are all eternal and therefore could not cease to exist (Ps. 89:22; 119:89).

Examples of figurative language concerning things being shaken may be seen in Ps. 18:7; 60:2; 68:8; Isa. 44:23; 54:10; 55:12; 64:1-3. The language of things passing away in Rev. 6:14; 16:20; 20:11, is all figurative of the shaking of the heavens and the Earth at the time of God’s wrath before and after the Millennium. This passage (Rev. 20:11) pictures the same renovation of the Earth as 2 Pet. 3:10-13. The actual heavens and the Earth are pictured as if they had passed away and no place was found for them, but the language being figurative merely pictures the renovation of them and the taking away of the things which God is to destroy in them before they can be made new in character, as we shall see below.

(3) Revelation 21:1 is also misconstrued by those who teach that the present heavens and Earth will cease to be. The correct meaning hinges upon the right understanding of the word “new.” The Greek for this is kainos,

meaning “renewed,” or “new,” especially in freshness and character, but never new in existence. It is in direct contrast to the Greek neos, meaning “new in existence.” A contrast between the two words is found in Mt. 9:16, “men put new wine [neos, newly made wine] into new bottles [kainos, freshened or renewed wineskins], and both are preserved.” This same contrast can be seen wherever the two words are used. Compare Mt. 13:52; 26:28, 29; 27:60; Mk. 1:27; 14:25; 16:17; 2 Cor. 3:6; 5:17; Gal. 6:15; Eph. 2:15; 4:24; Heb. 8:8, 13; 2 Pet. 3:13; Rev. 2:17; 3:12; 5:9; 14:3; 21:1, 2, 5, where kainos (renewed or new in character or freshness) is used, with 1 Cor. 5:7; Col. 3:10; Heb. 12:24, where neos (new in age) is used. Thus the expression, “new heaven and new earth,” in 2 Pet. 3:3; Rev. 21:1, has reference to the present heavens and the Earth being made new in character, renewed, and loosed from the old curse. The Old Testament word khawdawsh, used in Isa. 65:17; 66:22, of the same New Heaven and New Earth, means the same as the Greek kainos. This simplifies the meaning of Peter’s doctrine of renovation.

3. The Scriptures further reveal the extent of this renovation and show that many things will not be burned by fire. Only those things that are not made new at the beginning of the Millennium will be renovated by fire at the end of that time. In Lesson Fifty-one we shall list the eternal things which will remain on the Earth forever after this renovation. There is not one passage in the Bible that shows the extinction of any species of living creatures that God has created.

On the other hand, there are scores of passages teaching that creatures created by God will replenish the Earth eternally. This is required in order to have an everlasting covenant with all flesh, as in Gen. 9:12. Did God intend to cause man and animals to live on Earth for only a few thousand years and then destroy them altogether? This idea would destroy the very eternal plan of God and the purpose of His dispensational dealings, which is to rid the Earth of all rebellion and to continue man on the Earth to replenish it forever, as Adam was to have done before he fell. The “whole creation” that was created by God at the time of Adam will remain forever, and all that will be done is to deliver that creation from the present bondage of corruption into the glorious liberty and manifestation of the sons of God (Rom. 8:18-25).

The Millennial Kingdom, with its every phase of activity except the curse and its effects, will go on forever, and not be burned up by this fire of renovation. See the many Scriptures on the Millennium above, which prove that the literal city of

Jerusalem, the temple, etc., are all eternal. In Heb. 12:26-28, we have a definite Scripture stating that some things are to be destroyed and removed, while others are to "remain." It further states that we shall receive a "kingdom which cannot be moved." These verses do not only refer to things after the renovation of the Earth as being immovable, but also to things before the renovation, for we shall receive the kingdom at the beginning of the thousand years, and reign throughout eternity. Even through the renovation the kingdom will continue with its peoples, rulers, system of government, and material equipment (Isa. 9:6, 7; Dan. 7:18-27; Lk. 1:32, 33; Rev. 11:15).

In Heb. 1:10-12, we have another statement to the effect that all that is to happen to the Earth and heavens is a "change," not the annihilation of them. Can we conceive of God sending His Son to this Earth to put down all rebellion, and then, after Christ accomplishes this in the thousand years, God annihilates the Earth and all things therein? Just what is to be destroyed is in God's own hands, and how it is to be done can certainly be left in the hands of Him who never fails, or makes a mistake, and who has the best interests of His creatures at heart. Are not the natures of animals changed and many other things fully restored at the beginning of the Millennium? Cannot God destroy some things with fire and not touch other things in the Earth?

The God that caused this kind of miracle with the three Hebrew children, and the burning bush, can certainly do the same thing with the whole creation and the things that are left can remain without even the smell of fire upon them. "Our God is a consuming fire" and can do all things, whether we fully understand them or not. We can rest assured that the judge of the whole Earth shall do right, and not one of his humblest servants need have fear in His august presence. In the rebellion of Satan and all mankind on the Earth (Rev. 20:7-10), fire will consume the wicked rebels, but the camp of the saints, which will be earthly Jerusalem, will remain forever without being touched, and the natural people who do not rebel will be privileged to continue on Earth and have dominion over it, as did Adam before he fell.

That the renovation will simply change and remove certain things and leave other things to remain is clear from the following Scriptures: "The creature [creation] itself shall be delivered [not annihilated] from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:21); "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the work of thy hands . . . And as a vesture shalt thou fold them up, and they

shall be changed" (Heb. 1:10-12); "Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire" (Heb. 12:25-29). The Earth abides forever (Eccl. 1:4; Ps. 104:5), so it cannot be annihilated by the fire of 2 Pet. 3:10-13. It will be purified only and will be renewed to a perfect state for the third and last time.

Questions on Lesson Fifty

1. What is the Age to Come? How many dispensations does it take in?
2. Is it the last age before rebellion is put down on Earth?
3. Give a brief study of Rev. 20:1-10.
4. When is Satan to be bound and by whom? For how long? Where?
5. Prove that the Tribulation martyrs have part in ruling with Christ.
6. Prove that all saints of all ages will reign with Christ.
7. State some events that must take place before the Millennium.
8. State some events that must take place at the end of the Millennium.
9. Give several other scriptural names for the Millennium.
10. Define the word "Millennium."
11. Prove from Scripture that this age will last 1,000 years.
12. Tell about the favorable beginning of this age.
13. Prove from Scripture that the kingdom of the Millennium is foretold.
14. Give several reasons proving the time the kingdom will be set up.
15. Prove from Scripture that it will be a literal earthly kingdom.
16. What will be the form of government on Earth during the Millennium?
17. Who will reign with Christ during the Millennium?
18. Upon what basis will men be judged and receive different positions in the kingdom?
19. Will all the New Testament saints receive rewards greater than Old Testament saints?
20. Where will the seat of government, or the world capital, be located?
21. What will be the territorial extent of the kingdom?
22. Who will be the subjects of the kingdom?
23. What classes will be excluded from the kingdom and why?

24. Where will the inhabitants of the Earth come from and who will live in the Millennium?
25. What is the Russellist theory concerning the Millennium? Disprove it.
26. What is the Adventist theory of the Millennium? Disprove it.
27. Will there be laws for the subjects of the kingdom? Why?
28. Why will God permit sinners to live on Earth during the Millennium?
29. What laws will men have to obey in the Millennium?
30. What other laws will be in force in the Millennium besides the Law of Moses?
31. Will all laws apply to all men alike in every part of the Earth? Why?
32. Who will execute these laws?
33. Where will the different nations be located?
34. How will the promised land be divided?
35. Will the Jews have a temple in the Millennium?
36. Explain the river of the Millennial temple.
37. Will there be earthly priests in the Millennial temple?
38. Will there be offerings and feasts in the Millennial temple and capital?
39. Will men get the benefits of the outpoured Spirit in the Millennium?
40. Explain the universal knowledge and the missionary program of that period.
41. How many religions will there be in the kingdom age? Prove.
42. Will God's glory be continually manifest? Prove.
43. Can all men get saved, healed, and enjoy the true spirit and ceremonial worship of the Millennial Age?
44. Will there be a tempter, wars, poverty, or injustice in the kingdom?
45. What will be the financial system in this age?
46. To what extent will human life be prolonged?
47. State the changes in the planets, the animal kingdom, the land, and in the general conditions of this period.
48. What will be the test for men in this age?
49. What is the purpose of God in this dispensation?
50. What will be the means of God in accomplishing His purpose?
51. State fully the failure of man in this period.
52. State and explain the judgment ending this age.
53. What will be God's provision of redemption in this age?
54. State the benefits of the eternal salvation of God for all creation.
55. How many perfect states and sinful careers have there been on Earth?
56. When will this present sinful career of the Earth end?
57. When will the Earth be made perfect for the last time?
58. Explain fully the renovation of the heavens and the Earth.

59. When will the Earth be renovated by fire? Prove.
60. Prove from Scripture that the Earth will never cease to exist, but that it will be only purified by fire and made perfect again.
61. Explain fully 2 Pet. 3:10-13. Define and explain the words men use to teach that the Earth will be annihilated.
62. Explain fully the meaning of Rev. 20:11.
63. Does Rev. 21:1 teach that the present heavens and the Earth will cease to exist?
64. What does Rev. 21:1 mean? Prove.
65. Explain fully the extent of the renovation of the Earth by fire.

Supplement Twenty-five

For Lessons Forty-nine and Fifty

In the last few supplements we have been answering the arguments of those who teach that it is not God's will to heal and prosper men, that healing and all the blessings of God are not in the atonement, and that it is the will of God for Christians to suffer sickness, pain, poverty, and want in life. We have shown that it could not possibly be the will of God for His own blood-bought children to suffer any of the curses that Christ died to save men from in this life and in the life to come. If you will only believe the truth about these doctrines you will never have to fear demons or be without these benefits.

Prosperity, Healing and Full Salvation for All

If these blessings are for one they are for all, because God is no respecter of persons (Rom. 2:11). Would it be just on the part of God to give these blessings to some and not to all? Could it be possible for many modern ministers to be right who teach that it is not the will of God for all to get these blessings? The minister quoted in the last supplement says, "The author does not limit the power of God, nor does he deny the fact that at times God does heal a Christian. We believe God heals whom He wills, when He wills, and how He wills . . . God does not always heal and raise up Christians who are sick."

What kind of reasoning is this? How could God be just and be no respecter of persons and yet at times and for certain persons decide to manifest healing? How could a Christian ever be sure that he is living at that particular time when God feels gracious to do what He promises—that which He promises to do for all and which Christ died to freely give to all? How can he know that he is a special pet of God or that he belongs to the special class to whom God will "at times" feel merciful toward? Such reasoning and contradictions to the Scriptures are not worthy of an intelligent man's consideration to say the least.

We Live in the Times of God's Mercy

The times of God's mercy have been from the fall of man until now and they

will continue until the end of the Millennium when men will never be sick again. In other words, as long as there is a sick person, God's mercy will be extended to him if he believes the gospel and has faith in God to heal him. God's salvation and compassion cover every human need now and forever. We have seen in Lesson Fourteen that God has healed men in all past ages before and after the cross and that God has never turned down one person who came to Him in faith according to the gospel. We have seen that in the New Testament there is provision for God's blessings for body, soul, and spirit; provision for prosperity, forgiveness, healing, and deliverance from all the works of the devil.

God's Program is to Bless All Men Here and Now

It is true that God heals whom He wills, when He wills, and how He wills, but the program of God is in black and white. It is plainly written in Scripture that He wills to prosper, heal, and save all men here and now who will believe in Him. It is revealed that the time is now that God wills to bless men. It is also made clear how He wills to help men who are in need. His program is that of faith in the gospel, in the atonement and work of Christ on the cross, and in the resurrection from the dead. Paul said by the Holy Ghost that "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things" (Rom. 8:32). We can thus boldly and scripturally declare that all things are ours here and now. What good would a gospel be that provided benefits for men in the past and future and left out men who are living now? The Bible proves to us that any religion teaching that there are no benefits to the people of the present age but that they were experienced by men in the past and will be enjoyed in the future is of the devil himself. It has been the program of demons in every generation to rob men of the blessings God has provided for all alike.

The Great Hindrances to All Blessings of God

The great hindrance to any blessing of God is that of uncertainty in the mind and heart concerning the will of God. Some raise the question as to whether or not it is God's will for them to be saved, to be healed, and to be prosperous in material things. Others question whether it is God's time to bless them. And still others question whether such blessings would be the best for them or not. All such questioning and uncertainty will rob men of the benefits that are freely promised to all alike. How can a man have faith if he is uncertain as to the will of God or if there is any wavering at all? God has definitely told all men that no man needs

to expect an answer where there is a wavering faith. This is stated in Jas. 1:4-8, “If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways.”

What To Do To Stop All Wavering

The first thing for one to do is to study the Bible and become settled as to what God promises for all men today. If He has made promises that cover every specific human need then it can be relied upon without further questioning that it is the will of God to give to each person that which He has promised. One should get the particular promises that plainly state the will of God in granting what is desired and then he should refuse to tolerate any wavering concerning the question. He should not listen to conflicting thoughts that oppose the promises of God or argue the case with men or devils. It should be settled once and forever that it is God’s will to grant what He has promised. It should also be settled that any time a person truly prays in faith, the answer will be granted. This kind of attitude naturally implies that one believes that God has made such provision or He would not have made these kinds of promises. It is impossible to receive by faith the blessings of God if one is not sure that He has promised. Likewise, it is impossible for one to fail to receive what he claims by faith if he does not waver. God is true, His Word is yea and amen to them that believe, and no man can fail to get what he has asked for, when he stands in faith and refuses to waver or question the will of God as revealed in His promises.

The Law of Faith Must Be Obeyed

The law of faith is: “As thou hast believed, so be it done unto thee” (Mt. 8:13), “According to your faith be it unto you” (Mt. 9:27-29), “O Woman, great is thy faith: be it unto thee even as thou wilt” (Mt. 15:21-28), “And all things, whatsoever ye shall ask in prayer, believing, ye shall receive” (Mt. 21:21-22), “If thou canst believe, all things are possible to him that believeth” (Mk. 9:23), “What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them” (Mk. 11:22-24), “He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him” (Heb. 11:6), “But let him ask in faith, nothing wavering” (Jas. 1:4-8).

It is an unchangeable law of God that one must believe exactly what he asks in order to receive it. It would be impossible for a sinner to be saved unless he first believes that it is God's will to save him and that salvation takes place when he confesses his sin (Rom. 10:9-10; 1 Jn. 1:9). In like manner, it is impossible for one to be healed unless he believes it is the will of God and that it is done when he prays. This applies to prayer for prosperity, health, or whatever else is asked of God. Faith must rest upon the will of God that is fully known by the Word of God. It cannot rest upon mere human desires and wishes or on the physical senses. True faith that appropriates what is asked is not believing that God can, but that God will.

"If It Be Thy Will" Should Be Forgotten

The statement "If it be thy will" should never be used in prayer concerning anything that is asked that God has promised. If God has promised something, then it is already His will or He would not have made the promise. To ask Him if it is His will to do what He has already promised and made clear to be His will, is to accuse Him of being a liar. In other words, we in effect tell God that we know what He has promised, but we do not believe that He is true to His Word. We try to convince God that He should be true to His Word. This is all foolish and unnecessary and it is sinful to say the least. God will do what He has promised. It is His will already to do what He says He will do.

Suppose that we had promised something to someone and that person would continually throw it in our face that he did not believe that we were true to our word and that he did not expect what was promised. Suppose that this person would go around constantly to others and ask them to pray that it would be our will to do what we had promised and that we would make it plain that we had made the promise. What kind of feeling would we have toward such an unbelieving person who would let us know, as well as others, that he had no confidence in our word? What kind of reaction do we think God has to those who constantly accuse Him in prayer of being untrue to His Word? We would soon stop all dealings with a person that had no faith in our word and character. And so it is with God, who promises that He will not hear anyone under these circumstances (Heb. 11:6; Jas. 1:4-8; Mk. 11:22-24).

Will Men Die if God Always Heals Them?

Certainly men must die their appointed deaths on Earth until the time of the

rapture when this law that all men must die will be broken (Heb. 9:27; 1 Cor. 15:51-58). God did not promise to keep men from dying their own appointed deaths, for that would be breaking His own Word, but He has promised to heal them and keep them in health until natural death (Exod. 15:26; Ps. 91:1-12; 103:1-4; Mt. 8:16-17; 21:21-22; Mk. 9:23; 11:22-24; Jn. 15:7, 16; Jas. 5:14-16; 3 Jn. 2). He has promised to take away sickness from us and that the number of our days He will fulfill if we will meet certain conditions (Exod. 23:25-26; Ps. 90:10; 91:1-12; 102:24; 1 Pet. 3:10-12).

What is Included in Christ's Will and Testament?

It has been made clear in Lessons Ten and Twelve and in other supplements what is included in the will of God through Christ. We have seen that God has promised men all that they want and need in this life as well as in the life to come. We have given many Scriptures proving that prosperity, healing, health, and all wants are included in God's will and testament. All we have to do is to read His will. Suppose a wife should be in possession of the last will and testament of her husband but she constantly argues, reasons, doubts, and questions what her husband left her or whether he left her anything or not. Or worse still, after she had read the will she worried all the time whether the will was really meant for her or not, and whether he really desired and willed her to have what he left her. You would say that such a woman is very foolish indeed. But she is really no more foolish than the majority of Christians who have the plain terms of the will of God in the Bible and yet they will not read and believe that the benefits of the gospel are for them. They hear men preach and they read these lessons that God means what He says and that every promise of God is yea and amen to them that believe and yet it seems to never really dawn upon them, or they never get it firmly settled in their minds that everything promised in the Bible is for them.

No Excuse for Ignorance of God's Will

There is no excuse for ignorance about the will of God since all can read in the Bible what God has left for them in His will through Christ. If one is in doubt as to what he can have, let him read the will of God for himself. If someone is left things of value by a will and he does not desire to get the benefits provided simply because he does not want to touch or use any part of the blessings left him in the will, that is his fault and not that of the testator. If he should constantly whine and worry about getting something needed that is left him in a

will, just because he does not believe it was left him, then let him go without the benefits and keep his mouth shut about being in need. So it is with Christians, if they do not want the benefits they read about in the Bible because they think it would be asking amiss and it might not please God, then let them go without these blessings. There is no excuse for the lack of anything in life, now or hereafter, for all things are freely promised and abundantly provided for all in the Bible.

Everyone Can Have All That is Promised

Since God is no respecter of persons, all men can have all that is promised to them by Him if they will have faith in God. If one can have any part of what is promised, he can have all that God has promised. If some of God's promises are untrue, then we have no assurance that any of them are true. If one cannot get one part of the benefits provided in the gospel, then there is no grounds of assurance that he can get some other benefits that are promised. Paul said, "All things are yours . . . things present, or things to come; all are yours; and ye are Christ's; and Christ is God's" (1 Cor. 3:21-23). All things are ours that are promised of God, for again Paul said, "all the promises of God in him are yea, and in him Amen, unto the glory of God by us" (2 Cor. 1:20). What could be clearer?

All Answers to Prayer Are for God's Glory

Not only are we told that all things are ours, but we are told for what reason they are for us— "unto the glory of God" (2 Cor. 1:20). This is the chief reason for answered prayer whether it be for prosperity, healing, health, salvation from sin, or whatever it might be. Jesus said, "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son" (Jn. 14:12-15). When prayer has any other object it is selfish and useless. This does not exclude the needs and even the wants of man to the full. It might appear first that if we ask what we want that it is selfish and not for the glory of God, but not so. We have already proven that it is God's will for men to ask for what they want. This is not selfish. It is godly and perfectly natural. It is according to the divine and spiritual plan for men to ask what they desire (Mk. 11:22-24; Jn. 14:12-15; 15:7, 16). When men do this they glorify God because it gives Him a chance to show His power and vindicate His own character and prove His love for men. It is the only way to confirm the Word of God. How can God become glorified as long as His hands are tied because of unbelief of men? How can He fulfill His Word to them

when they do not believe and see the glory of God? How can He be glorified when men make Him a liar concerning His promises? How can God prove His love to men when they refuse it by failing to cooperate with Him in His plan of being glorified? No prayer for any good thing is selfish, for it is to the glory of God to grant all that is asked according to His promises.

What is God's Desire for Men?

God's desire is that men yield completely to Him and cooperate wholeheartedly with Him for the highest of all beings and of the universe. It is God's highest will to give to all men liberally without rebuking them for asking any and everything that they want for their good and His glory (Jas. 1:4-8; 3 Jn. 2; Jn. 14:12-15; 15:7, 16; 16:23-26; Mk. 9:23; 11:22-24). When men ask they cannot ask amiss or ask selfishly when they are consecrated to the same end to which God is consecrated—the best good of all creation. Those who ask amiss are adulterers and adulteresses who seek to consume God's blessings upon their own lusts (Jas. 4:1-5). It is impossible to ask amiss when one asks in faith, nothing wavering, for he will only ask in harmony with God and His promises. This implies that he has been "born-again" and is fully consecrated to God and to the best good of his own being and that of the society in which he dwells. (See God's plan for the needs of man in Lesson Ten.)

Who Has Been Authorized to Change God's Will?

It would seem from modern teachings about the Bible that someone has been authorized to change the will of God. Or, we might say, all men have been authorized to change it to suit themselves according to the particular church creed they seek to have the Bible conform to. It is a universal idea that one can get any meaning they desire out of the Bible or one can prove anything by the Scriptures. It is also universally accepted that men are free to interpret Scriptures in any way they choose. Who gave them this authorization? It certainly could not be that God has authorized men to change His word and make it meaningless by every theory man can manufacture to excuse his sin and unbelief. If it could not be God, then it must be the work of the devil that makes men think they are free to change the Word of God to suit themselves.

It thus becomes clear that the demons have inspired such fallacies that lead men away from the plain truths of the Bible and make the Word of God of no effect and worse than the fables of men. When one believes any part of any doctrine

that contradicts the Word of God he denies truth to that extent. God has no part in cheating men out of what He has willed them through Christ. Christ is the mediator of the New Testament. He is our advocate, or lawyer, and He will not cheat one man out of one part of the will as earthly lawyers sometimes do. Since the will has never been changed by God, all changes are made by demons and men who seek to break the will and keep the rightful heirs from their inheritance.

Both Testaments Promise the Same Blessings

As we have seen in Lesson Thirty-two, the Law of Moses has been abolished but this does not do away with the many blessings God has promised men in all ages before the cross. Before the law was given, God promised to bless all nations through Jesus Christ (Gen. 12:1-2). God enlarged upon His program for man as He revealed more of His will to bless men when the law was given. In the five books of the Law of Moses we have many promises of God's providence in every phase of human life (Exod. 15:26; 23:25-26; Deut. 5:16, 29, 33; 6:3, 18; 12:28; 19:13; 28:1-14; Lev. 26:1-13). In other books of the Old Testament God continues to promise men prosperity, healing, health, salvation, and even the desires of their heart (Josh. 1:5-9; 1 Sam. 2:7-8; 1 Ki. 2:3-4; 1 Chron. 29:12; Ezra 8:22; Ps. 1:1-3; 23:1; 34:10; 84:11; 91:1-12; 103:1-4).

The Law of Moses or the Old Covenant recorded in Exodus, Leviticus, Numbers, and Deuteronomy is the only part of the Old Testament contained in thirty-nine books that is abolished. The many truths of these books before and after the law was given, that were given to men in general, and that are taught in the New Testament, are still applicable to men today. Even the truths of the law that were made a part of the New Covenant are still in force. It is only those parts of the Old Covenant that were not made a part of the New Covenant that are not in force today for Christians. Such truths as faith in God, salvation from sin and bad habits, healing of the body, health, prosperity, answers to prayer, and those benefits that God has made clear are for men of all ages, are still for men today even though they were a part of the Old Covenant. Men do not get these benefits by obedience to the old law but by obedience to the New Covenant. All these blessings have been brought into the New Covenant and made a part of it. Scriptures in the Old Testament can be used to prove such doctrines that are clear in the New Covenant. Even Scriptures recorded in the Law of Moses can be used to prove that it has always been God's will in every age to bless men with all these good things.

In the New Covenant, however, we have an abundance of proof that we can get all the universal blessings of God that are for men of all ages past, present, and future. In fact the glory and blessings of the New Covenant are so much greater than those of the Law of Moses until there is no comparison. This is what Paul taught in 2 Cor. 3:6-15 when he said that the glory of the Old Covenant had no glory compared to that of the New Covenant. It can therefore be seen that all the benefits of God that He has promised in all ages can be experienced today in greater fulness because of the power and glory of the New Covenant.

We Have Exceeding Great and Precious Promises

This is what Peter taught in 2 Pet. 1:4, “Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” He also said that these promises give us “all things that pertain unto life and godliness” (2 Pet. 1:3-4). Such promises that are given in the following passages reveal that nothing is impossible to any believer and that he can have whatsoever he desires (Mt. 6:31-33; 7:7-11; 21:21-22; Mk. 9:23; 11:22-24; Jn. 14:12-15; 15:7, 16; 16:23-26; 1 Jn. 3:21-22; 5:14-15; etc.).

It would be absolutely impossible for one person to fail to get what he wanted in life that God has promised if he would take these promises and meet the conditions of their fulfillment. One can have full salvation from sin, sickness, poverty, and want by the gospel of Jesus Christ. But one must accept these truths and get rid of all questioning, argument, unbelief, and doubt that such benefits are promised by God to any and all believers. Until this is settled there can be no aggressive faith possible to attain to these blessings. One must freely and wholeheartedly accept these truths as the will of God for him before such doubts can be erased from the mind. When this is settled and there remains no argument against this fact, then one is on sound footing to ask and receive.

Common Sense Must Be Used

One must not expect that God will lay a million dollars at his feet the moment he prays, particularly if he is not being obedient to the laws of prosperity. God will begin to answer prayer and open up doors that will lead to prosperity. If one does all that he is supposed to do to get into the will of God and be led by Him in business, and if he will follow the laws we have given before, he will soon see that these truths are practical and beneficial. If a person wants salvation from sin,

bad habits, and sickness, he can go immediately to God as we have explained before and receive immediate deliverance. In these things one must expect to do his part. He must renounce all sin and destroy all things that pertain to bad habits and have faith in God for deliverance before it will be realized. He cannot expect deliverance if he gets up from prayer and starts into sin again. He cannot start drinking, smoking, chewing, dancing, swearing, pleasure-going, or anything that he has asked for forgiveness and deliverance from and expect an answer. One must refuse to go back into sin if he wants God to break the power of sin in his life. It is not fair to God or to one's self to ask God to forgive and deliver him from the power of these sins and then go right on living in them when he gets up from prayer.

It may be true that temptations will come at first. Such temptations will be weak or strong to the extent of personal hatred and renunciation of the sinful habits and whether one means business with God or not. God will not supernaturally pick one up by the nape of the neck and keep him from going into any place of sin. He does not ordinarily knock the tobacco, whisky, or dope out of the hand of anyone if they are determined to continue in sin, unless by some special intervention to wake a person up. God can do all things, but we simply mean that in His ordinary dealings with man He demands cooperation with Him to receive deliverance. When man is earnest and seeks divine help to deliver him from these habits or to cleanse from all sin, God will supernaturally deliver him from the power and dominion of sin.

In case of sickness, one must know that healing is for him and that God is His only help. He must turn to God with a whole heart and rebuke the disease and resist demons by faith in the name of Jesus Christ and His atonement. He must not tolerate sickness and disease in his body. He must claim healing and full deliverance and maintain that it is done and it will be manifested. In other words, a person who wants the salvation of God for any trouble in life must meet the plain conditions laid down in connection with the promises and he will get full deliverance. Let us all have faith in God and His Word and ask in simple, unwavering faith for those benefits of the gospel that are for us all.

Ten Questions For Supplement Twenty-five. Do You Know:

1. That there will not be a general judgment for both the righteous and the

wicked? As we have seen in Lesson Thirty-eight, there will be a judgment for the righteous before the Millennium and one for the wicked after the Millennium. Therefore, contrary to common opinion, there will be no general judgment for both classes at the same time and place. Only the wicked dead will be judged at the final judgment, as is clear in Rev. 20:7-15.

2. That Jesus had brothers and sisters? In Mt. 13:55 and Mk. 6:1-3 it is clear that He had both brothers and sisters. His own home town people that knew Him said, “Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not all his sisters here with us?” He had at least four brothers (that is, half brothers). He also had more than two sisters, for if there were only two, the word “all” would have been “both.” Jesus is called Mary’s firstborn (Mt. 1:25; Lk. 2:7). This would imply that she had other children. In Ps. 69:8-9 it is stated of the Messiah that He would be a stranger and an alien to his brethren, His “mother’s children.” That this passage refers to Christ is clear in Jn. 2:17. His brethren and mother came to him seeking to get him away from the crowds (Mt. 12:46-50). In Jn. 7:3-10 we read that they showed lack of sympathy for His work. They later believed in Him and were greatly used of God (Acts 1:14; Jas. 1:1; Acts 12:17; 15:13-21; 21:18; Gal. 1:19; 2:9, 12; 1 Cor. 9:5). The natural meaning of “his brethren” never would have been questioned if it had not been for the doctrine of exalting Mary as the mother of God and to identify her with the great goddess of paganism, as we have seen in previous lessons and in my book Revelation Expounded.
3. That the devil knows that he will be defeated? This is clear from Rev. 12:12, “the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.” His defeat was predicted by God as far back as Gen. 3:15. From here on there are many prophecies of his defeat. His doom is predicted in Rev. 20:1-10; Mt. 25:41. God always fulfills His Word, so it is clear that Satan knows his coming defeat and doom.
4. That we are at the very end of this age? As we have seen in Lesson Forty-four there are many signs now coming to pass that prove we are near the end of this age. Many prophecies are also coming to pass which prove this fact. One of the most notable signs of the end of this age is the return of the Jews to their own land, as predicted by the prophets (Jer. 30:18-24; 31:1-40; 32:37-44; Ezek. 37; Hos. 2:4-5). This is now taking place and no one can dispute this fact. This and Mt. 24:37-39; 1 Tim. 4; 2 Tim. 3; 2 Pet. 3:1-3 and other passages prove we are living at the very end of this age.

5. That Satan will be bound for 1,000 years and sin will still continue on the Earth? It is hard for some to understand how sin will continue on the Earth during the time that Satan will be bound for the 1,000 years of Rev. 20:1-10, but this is easy to understand when we see that sin is transgression of the law and that men will still be free moral agents during that time. There will be laws to obey in the Millennium just as there are today and men will become sinners by transgressing them just as they do today. That there will be sinners in the Millennium is clear from Isa. 65:20-25; 1 Cor. 15:24-28; Rev. 20:7-10; Zech. 14:16-21.
6. That there is more than one paradise mentioned in Scripture? One paradise is mentioned as the place where Christ and the penitent thief went, which was in the lower parts of the Earth (Lk. 23:43; Mt. 12:40; Eph. 4:7-11; Ps. 16:10). Another paradise is mentioned as being in the third Heaven (2 Cor. 12:1-3). Then the Garden of Eden is generally understood to be a paradise (Gen. 2:8-25; 3:1-19).
7. That we shall know each other in both Heaven and Hell? That we shall know each other in Heaven is generally understood and is proven in 1 Cor. 13:12; 15:34-58, but that men shall know each other in Hell is not so universally known. That men will look into eternal Hell is clear from Isa. 66:22-24; Rev. 14:9-11 and as men will be fully conscious forever, as proven in Lesson Thirty-nine, it is also clear that they will know each other in Hell.
8. That animals have souls and spirits? As seen in Lesson Four, Point I, 9, the soul is that which feels and the spirit is that which knows. Animals have both feelings and knowledge, but on a lower scale than that of men. They were not created in the likeness of God as were men. They are a lower type of life and they have souls and spirits in the sense of feelings, emotions, appetites, desires, passions, and a low form of knowledge, as can be seen in many Scriptures in Lesson Six, Point IX, 2 and 3.
9. That both Jews and Gentiles will live on the Earth forever? In the next chapter we shall see many Scriptures proving eternal generations of natural peoples of both Jews and Gentiles. God created all men to live forever on the Earth. The Fall of Adam cut off all men from natural life on the Earth forever, but in the final restitution of all things natural men will again live on the Earth as intended by God before the Fall. They will be the subjects of the resurrected saints in the eternal kingdom forever. See Scriptures in Supplement Two, Question 2, for Scriptures proving eternal generations of natural people.
10. That infant baptism is not taught in Scripture? There is not one word that

mentions any such practice. On the contrary, it is clear from Scripture that baptism is only after men have repented and have been born-again by the Spirit of God, as we have seen in Lesson Twenty-nine, Point VIII. Infants are not lost due to the fact that they are not old enough to be responsible for their sins and therefore could not repent of known sins. Therefore, they cannot be fit candidates for water baptism, which is a symbol of the death, burial and resurrection of Jesus Christ and a testimony to the world that the individual has been saved from a life of sin and is walking in newness of life. Only personal disciples and followers of Jesus Christ were commanded to be baptized (Mt. 28:19-20; Mk. 16:15-16; Acts 2:38-39).

51. THE NEW HEAVEN AND THE NEW EARTH

The New Heaven and the New Earth

(Rev. 21:1–22:5)

The Earth’s Third and Eternal Sinless Career

(Rev. 21:1–22:5)

The Earth Made Perfect the Third Time (Rev. 21–22)

(Rev. 21:1–22:5)

(Age of the Ages or the Eternal Perfect State)

Under these headings we shall consider the eternal conditions on the New Earth in particular and other eternal things in general. The Age of the Ages is the age of endless ages, one age within another and one age after another, forever. It is the time of the Earth’s third perfect state and sinless career under the redeemed rulers of coming generations.

I. The Dispensation of the Redeemed

We have covered somewhat in detail the seven dispensational periods of God's dealings with fallen man and have found that God has been merciful and longsuffering with all rebels, not willing that any should perish, but that all should come to repentance (2 Pet. 3:9). God has tested man and will yet try him under every necessary test before the final restitution of all things. He does this to prove to man that He is just in demanding that all free wills become submissive to Him as the proper means of attaining eternal security and happiness. God has fully demonstrated that man is a failure apart from His grace and help. He has given man ample time to learn this, so after the Millennium He will usher in a new and eternal perfect state, for the good of eternal generations to come according to His eternal plan. By the end of the Millennium it will be the right time in His plan to destroy all rebels, sin and death, and to remove the curse. His plan at that time will be to take all who have submitted to His will and purged their wills through grace of all possibility of rebellion and restore them to the original state of replenishing the Earth and subduing it as before the Fall. Thus, we see that the fall of man did not change God's eternal plan, but merely delayed the fulfillment of it. By the time the Millennium has ended God will have used the Fall and His dispensational dealings with man to further and perfect His plan. Innumerable people will have been redeemed and glorified as immortal beings to help God administer the affairs of the universe and rule all coming generations. Man will no longer be placed on probation to see if he will obey God, for he will have gone through all the testings necessary and will have proven himself true to God. He will be worthy and ready to be placed in an eternal state to live faithful to God as he did during the probationary periods. This age may be called The Dispensation of the Redeemed for Earth's government will be administered by the redeemed and it will be a success forever. There will be no more dispensational failure, for the redeemed and natural man will have been purged of any possibility of failure, as we have seen in Lesson One, Point VII.

II. The New Heaven and the New Earth (Rev. 21:1–22:5)

(End of the Earth's Second Sinful Career—the Earth Made Perfect the Third Time)

The New Heaven and the New Earth are the result of the renovation by fire of 2 Pet. 3:10-13. The destruction of the old sinful order on Earth will end and the renovation by fire will be the last time in all eternity that any part of the universe will be marred by sin and rebellion of the creatures therein. All things

concerning the eternal perfect state cannot be known, but there are scores of Scriptures which speak of eternal things. If we are to believe what is plainly written concerning eternal things on this Earth, then we can know much concerning the eternal state, but if we reject what is plainly stated we have no basis of knowledge at all and shall remain in ignorance through our own choice. If we believe the Bible is the Word of God, then we can certainly take God at His Word when He speaks in scores of passages concerning eternal conditions on this Earth. The following studies will be helpful to a more complete understanding of the eternal future. We shall list only those eternal events that are not dealt with in the two previous lessons on the Millennium and renovation of the Earth. It will be well for the student to review these lessons before studying the following eternal things.

III. New Lands (Rev. 21:1)

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." Are we to understand that there will be no more water on the Earth after it is renovated? That this is not the thought of this passage is clear from many other passages in the Bible. The passage merely tells of the great change that will take place in the large oceans on the Earth at the time the Earth "passed away" or is "changed" from one condition to another as proven in the previous lesson. The thought is that the large oceans covering about three-fourths of the Earth will be no more, having been evaporated by the "fervent heat" when the Earth is renovated. In other words, the waters which fell from the heavens and came out of the deep to cover the Earth at the time of chaos (Gen. 1:2) will again be put back into the heavens and in the deep bowels of the Earth and the Earth will be renewed to its original state as before the Fall of Lucifer, and before the first rebellion of the Earth against God.

There will be an abundance of rivers, lakes, and small seas on the Earth forever as proven by the following:

1. Seas and isles are definitely mentioned in the eternal reign of the Messiah (Ps. 72:8-10, 17; 97:1-6; Isa. 42:4, 10-12; 66:19-21; Zech. 9:10; Ezek. 47:1-23).

2. Rivers are also mentioned (Ezek. 47:1-12, 18-20; Zech. 9:10; 14:8; Rev. 22:1-3).

3. Some seas were originally created with the Earth to be eternal and will last as long as Israel, the sun, moon, and the Earth itself (Jer. 5:22; 31:35, 36; Ps. 146:6; Prov. 8:29; Acts 4:24; 14:15; Rev. 14:7).

4. An abundance of water on the Earth will be necessary to fulfill prophecies speaking of fruitful seasons and waters springing up in the desert (Gen. 8:22; Isa. 35; Amos 5:8; 9:6; Job 38:4-16, 22-30; Ps. 104:5-14, 24-28).

This evaporation of the large oceans will mean that millions of square miles of land will be reclaimed and made habitable for coming generations of natural people.

IV. The New Jerusalem (Rev. 21:2–22:4)

The next thing that John saw in his vision of the New Heaven and the New Earth was the Holy City, New Jerusalem, coming down from God out of Heaven to an eternal site on the New Earth. The following is an outline study of the city, its names, age, source, preparation, location, measurements, outward appearance, materials, walls, foundations, buildings, lighting and water system, traffic, restrictions, food, inhabitants, and rulers.

1. The Names of the City (Rev. 3:12; 21:2; 9-10; Jn. 14:1-3; Heb. 12:22-23). There are many names for the city and they are all significant and express various ideas concerning the capital of the universe. These names are as follows:

(1) The New Jerusalem (Rev. 3:12; 21:2). The word “New” simply means that the city is kept fresh, clean, pure, and new in appearance by the presence of God.

(2) The Holy City (Rev. 21:2; 22:19). The word “Holy” simply means that it is a pure, clean, and a holy city consecrated to the holiness of God and all social systems in the universe.

(3) The Bride the Lamb’s Wife (Rev. 21:2, 19-20). It is called this because the city will be the eternal home of all the redeemed where they will live in eternal union with God, Christ, the Holy Spirit, and faithful angels. The redeemed inhabitants have been purchased by the blood of Christ. They will become inhabitants of that city through His redemption. All the redeemed are united to Christ and therefore are spoken of as being married to Him

even now, as we shall see in the next lesson.

(4) The Tabernacle of God (Rev. 13:6; 15:5; 21:3). The city is called by this name because it is the place of God's throne and it is where He personally lives and reigns (See Lesson Forty-one, Point VIII, 1 and 5, (2) for a study of the temple of God).

(5) The Great City (Rev. 21:10). It is called by this name because it is the largest, most magnificent, wonderful city in all of creation. It is great because it is the universal capital of the Great God.

(6) The Holy Jerusalem (Rev. 21:10). This name pictures again the absolute purity and holiness of the city of God.

(7) The Heavenly Jerusalem (Heb. 12:22-23). This name simply portrays the fact that the city is in Heaven; that is, it is an heavenly city and not an earthly one. There is a heavenly city called Jerusalem and there is an earthly city also by that name. The earthly Jerusalem will be the headquarters of Christ and His reign on the Earth and the seat of the world government, and the heavenly Jerusalem is the capital of the whole universe. Paul speaks of the Jerusalem that is above as being free and the mother of us all; that is, we are all born-again by God who lives and reigns in the Heavenly Jerusalem (Gal. 4:19-31).

(8) The City of the Living God (Heb. 12:22-23). This expresses the truth that the New Jerusalem belongs to God, the Living God, and that He owns it as well as all other parts of the vast creations.

(9) My Father's House (Jn. 14:1-3). Here Jesus calls the New Jerusalem "my Father's house." He speaks of it as containing many mansions. Not only are there many mansions, but there are streets, fountains of water, rivers, furniture and other material things that make the city a real place for people to live, as much as any city on the Earth.

Some Bible students argue that there is no real city with mansions in Heaven. They say that the saints are the mansions referred to by Jesus. They cannot seem to be able to believe in a real material city with streets, homes, fountains, and other things that make real living for the heavenly inhabitants. The Bible is clear on the subject, but if men do not want to believe what it says they will have to remain in ignorance. If men choose to be ignorant on any Bible question, they

will simply have to remain ignorant (1 Cor. 14:38).

As we have seen in Lesson Forty-two, Heaven is a real place, a real country, a real planet, and a material land just like the Earth. We have listed previously in this lesson many real and material things in Heaven. Nearly all of Rev. 21-22 pictures the reality of Heaven and the New Jerusalem and many things therein.

Some years ago I knew a brilliant young preacher who was destined to make a mark for God in the world. He was climbing high in religious circles of a certain denomination. The only fault that was apparent was that he became too worldly smart to believe the simple and literal statements of Scripture. He began to reason that the Bible was a spiritual, heavenly, and symbolic book. One time in an argument with Him concerning the New Jerusalem and the mansions in Heaven he contended that the mansions were the saints and that the city was symbolic of the Church. It was impossible to reason with him because there was no common ground of reasoning. When one man believes the simplicity of the Bible and another rejects the Bible as being literally true, there can be no common ground for agreement between the two.

This young man went East and made a great success in the church world due to the fact that most church members have been taught that the more mysterious and spiritualized the Bible can be made the more receptive they should be to such teachings.

One day I picked up a religious paper that announced the death of this young man. His wife told how that on his death bed he saw the most beautiful city that he was going into. He described the city in detail. I said to my wife, “It is too bad that men have to die before they get sense enough to believe the Bible.” This young minister became a believer in the literalness of the Bible in his dying hours when he could have believed it all of his life and could have been a greater blessing to others.

It is most ridiculous to argue that the saints are the mansions that Jesus spoke about. Let us read Jn. 14:1-3 in the manner that this young man and many other teachers would have us believe: “In my Father’s house [the Father Himself] are many mansions [saints]: if it were not so, I would have told you [mansions]. I go to prepare a place [saints] for you [mansions]. And if I go and prepare a place [saints] for you [mansions], I will come again, and receive you [mansions] unto myself; that where I am, there ye [mansions] may be also.” Does this make good

sense? Certainly not!

It would be just as foolish for us to make the New Jerusalem a symbol of the Church. Suppose we read everything pictured in Rev. 21-22 as symbolic of the Church. One can see for himself how utterly foolish such a passage would be. What could walls, gates, foundations, streets, a river, trees of life, and the many details of the city symbolize about the Church? One might as well throw the Bible away and give up all hope of having any understanding of it if he is going to do away with the plain, literal, sane, and simple understanding of what is plainly written in it. A God that could not make Himself clear in human language so that we can believe what He says would be no God at all. One cannot retain this perverted concept of God and the Bible and still claim a clear understanding of truth.

On the other hand, how literally clear is everything in Scripture if we understand what is written in the same sense that we would if we found it in another book! The description of the city, the New Jerusalem, is too detailed to spiritualize it and do away with the literal meaning of a real city, so let us be sensible and take the Bible as it was intended to be read. If it says there is a real city in Heaven let us believe that God knows what He is talking about. He should know whether there is a city or not since He made all things and since He lives in Heaven. If we cannot believe what He says on this question, we cannot believe Him on other questions. The rejection of any one thing that God says is to make Him a liar and unreliable in what He says on other questions.

2. The Source and Origin of the New Jerusalem (Rev. 3:12; 21:2, 10; Jn. 14:1-3; Gal. 4:26; Heb. 9:11; 11:10-16; 12:22). These passages speak of God being the Architect, Builder, and Owner of the Holy City (which is now in Heaven but will be moved from Heaven to the Earth after the Millennium) and of the city being prepared as the home of the redeemed of all ages. The city had its beginning in the mind of God sometime in the dateless past. When it was originally created is not known and all speculation about it is pointless. We do know that it is a real city, that it was built by God, and that it will always be the capital city of God.

3. The Preparation of the New Jerusalem (Rev. 21:2; Jn. 14:1-3; Heb. 11:10-16; 13:14). These passages simply state that the saints will have a part in the Holy City and that such a place is now being prepared for them. This fact alone proves that the saints are not the mansions or the city, as is taught by some. Jesus promised that He was going away to prepare a place for the saints in His Father’s

house. Paul stated that all the Old Testament saints and the present Church saints were not that city but that they were looking forward to becoming a part of it (Heb. 11:8-16; 13:14). This is definite proof that the saints are not the New Jerusalem. They could not look for the city to become a part of it and still be the city.

4. The Eternal Location of the New Jerusalem (Rev. 3:12; 21:2, 9-10, 24-26; 22:1-5). These passages state that the Holy City will be transplanted from Heaven to the Earth after the Millennium to be among men forever. The eternal location will be on the Earth.

5. The Outward Appearance of the New Jerusalem (Rev. 21:11). The Holy City is described as being adorned as a bride for her husband; as having the glory of God, as being like a precious stone, clear as crystal; as having a jasper wall around the city about 300 feet high; as having twelve large pearl gates on which are written the names of the twelve tribes of Israel; as having twelve angels at each of the great gates which are not closed day or night; as being foursquare with three gates on each side, as having twelve foundations and on them the names of the twelve apostles of the Lamb; as being 1,500 miles square and 1,500 miles high; as having the foundations garnished with all manner of precious stones; as having streets of gold like transparent glass, and as having rivers, trees, fountains of waters, and the glory of God for the light of it. The city itself is pure gold, like unto clear glass.

Thus, from Scripture we can conclude that the city is not a cube, for a wall would be of no value around a cube, which itself would have four sides 1,500 miles high. From all the statements in Scripture it is clear that the city is a series of mountain peaks, beginning inside the walls as low foothills and increasing in height until the highest peak is 1,500 miles high. On the highest part is built the heavenly tabernacle or capital building where God sits as the Supreme Moral Governor of the Universe. It was after the patterns of this tabernacle that Moses made his earthly tabernacle (Heb. 8:5; 9:23). On the mountains and in the valleys are built the many mansions of Jn. 14:1-3. There are living fountains of waters springing up through the city and rivers of water, clear as crystal, as we shall see below. That the city is built on mountains is clear from Lesson Forty-five, Point III, 4, (4).

The floor of the throne room itself is like a sea of glass, clear as crystal, and of unknown dimensions, but it is very large or it could not contain upon it at one

time the innumerable company of tribulation saints, as pictured in Rev. 7:9-17; 15:2-4. There is an immense banquet hall where the Marriage Supper of the Lamb and other large banquets will be held throughout eternity.

These facts, with those in Lesson Forty-two concerning Heaven, prove that Heaven is a real planet and the New Jerusalem a real city. The greatness and grandeur of Heaven and the capital city of the universe cannot be fully comprehended, but sufficient facts are given in Scripture to enable all men to understand that there is to be a real life in the most perfect environment possible for all those who will love God and conform to His plan in this life.

6. The Walls, Gates, and Foundations of the New Jerusalem (Rev. 21:12-14; Heb. 11:10-26). The walls are 144 cubits high or about 300 feet if we take a cubit to be 25 inches. The gates are solid pearls and the foundations are garnished with the most precious stones in creation. The city must rest on the ground for there would be no need of foundations for a city suspended in the air. The gates are open day and night to permit the people of the nations on Earth to traffic in the city (Rev. 21:23-27).

7. The Measurements of the New Jerusalem (Rev. 21:15-17). The city is l,500 miles square and 1,500 miles high with a wall 300 feet high all around the city. The city lies foursquare at the base and towers like a series of mountain peaks, as explained above. The New Jerusalem site in Heaven is called Mount Zion in Heb. 12:22-23; Rev. 14:1. This evidently refers to the highest mountain peak of the city on which the capitol building is located.

8. The Materials of the New Jerusalem (Rev. 21:10-21). The materials of the city are gold and precious stones of various kinds.

9. The Age of the New Jerusalem (Rev. 21:2). It is called “new” (Greek, kainos, “new in freshness and character,” not neos, “new in age”) for it is kept new and fresh by the very presence of God. The actual age of the city is unknown. It might have been created with the Heaven and the Earth. It has been the location of God’s throne ever since Heaven was created (Ps. 11:4; 93:2; 103:19; Isa. 6:1; 14:12-14; 66:1; Rev. 4:2-10; 5:1-13; 7:9-17; 8:3; 22:1-3). It was in existence when man was created, for all saints from the time of Abel have looked for it (Heb. 11:8-16; 13:14).

10. The Streets of the New Jerusalem (Rev. 21:21). The singular number in this

passage does not mean that there is only one street in the city any more than the same statement does in Rev. 11:8. There are at least twelve great broadways in the city for there are twelve great gates to the city and men traffic through these gates into the city. John is describing only one of the streets so we can understand what all the rest are like. They are all made of pure gold, transparent and clear as glass.

11. The Buildings of the New Jerusalem (Jn. 14:1-3; Rev. 3:12; 7:15; 11:19; 14:15, 17; 15:1-8; 16:1, 17). John's statement in Rev. 21:22, "I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it" could not possibly mean that there will be no literal temple in the New Jerusalem, for there is one as proven in the above passages. The idea is that no material temple or shrine will be in the city as an object of worship, or a place for people to make pilgrimages to, or worship in, but all people will worship God and the Lamb in Spirit and in truth as the true sanctuary and objects of worship.

12. The Light of the New Jerusalem (Rev. 21:23, 25; 22:5). The light of the city will surpass the light of the sun, moon, and stars. We have seen that the light of the sun and moon will be increased during the Millennium (Isa. 30:26), so if the glory of God outshines this new light of the sun and moon it will be wonderful beyond words. These passages do not teach that the sun and moon will not shine, but that in this particular city there will be no need for them, for there will be a greater light—the glory of God. Neither do these passages teach that there will be no sun and moon in the rest of the Earth, for they will shine forever and day and night will not cease on Earth (Gen. 8:22; Ps. 89:2-3, 29, 35, 37; Jer. 31:35-36). This light of the New Jerusalem will radiate from God's throne on the highest peak of the city—1,500 miles high—and give light to all the city below. It is beyond the imagination of man to picture how marvelous will be the dazzling light from the glory of God shining on this city of transparent gold and decked with all manner of precious stones and pearls. Whether this glory will be the full brightness that God lives in now as stated in 1 Tim. 6:16 is not clear, but it will be brighter than the brightest sunlight possible, as is stated in Rev. 21:23-25.

13. The Water of the New Jerusalem (Rev. 22:1). There will be an abundance of water in the city. Twelve great rivers running from the great throne of God 1,500 miles high down to the base of the city and in the middle of the twelve great broadways into the different parts of the Earth. Besides these rivers there will be an abundance of living fountains of waters and smaller streams throughout the

city. Every mansion no doubt will have its own water system springing up perpetually. Imagine the beauty of the glory of God shining on the living fountains and rivers as pictured in Rev. 7:17; 14:7; 22:1. From the midst of the fountains there will be gorgeous colors in the glory of God like rainbows on Earth.

14. The Inhabitants of the New Jerusalem (Jn. 14:1-3; Heb. 11:10-16; 12:22; 13:14; Rev. 3:12; 12:12; 13:5; 21:2-5, 9; 22:3-4). It can be seen from these passages that God, Christ, the Holy Spirit, angels, redeemed glorified saints, seraphim, cherubim, and other heavenly folk will inhabit the city. Earthly and natural people will not live in the city. They will merely traffic in the city as we shall see below. The city is called "the bride, the Lamb's wife," for it is "prepared" for the glorified saints and the faithful angels as an eternal home.

15. The Traffic in the New Jerusalem (Rev. 21:24-27). Natural people of the nations who live through the Millennium and who do not rebel with Satan against God at the end of the Millennium will be permitted to enter the New Earth to plant, harvest, build, multiply and replenish the Earth as Adam and his seed would have done if they had not fallen. These people will traffic in the New Jerusalem and walk in its light and their kings will bring the glory and honor of the nations into it forever.

16. The Food of the New Jerusalem (Rev. 2:7, 17; 19:1-10; 22:2; Ps. 78:25; Lk. 22:15-18, 28-30). These passages teach that even glorified saints will eat in the next life. The overcomer is promised "the tree of life," "the hidden manna," "the fruit of the vine" and "the Passover Lamb" in the next life. The inhabitants of the New Jerusalem will "eat and drink" at Christ's table in His kingdom and enjoy foods that they have never enjoyed in this world. There will be rows of trees of life 1,500 miles long on both sides of the twelve great rivers of water running through the middle of the twelve great broadways. The trees of life bear twelve kinds of fruit and the leaves of the trees will be for the preservation of natural life for the peoples of the natural nations throughout all the eternal generations to come. Besides this, there will be an abundance of fruit from the different fruit trees throughout the Earth (Ezek. 47:1-12).

17. Restrictions of the New Jerusalem (Rev. 21:27; 22:14-15). No dogs, sorcerers, whoremongers, murderers, idolaters, liars, or anything that defileth will ever enter into the city, but they which are written in the Lamb's Book of Life, those who enter the New Earth from the Millennial Age, and those that will

be born in all eternity.

18. Rulers of the New Jerusalem (Rev. 22:3-5). The Great God, His Son, and the Spirit will rule from this city over the entire universe and the free moral agents therein.

V. The New Peoples (Rev. 21:3-4, 24-26)

The following arguments prove that there will be natural men on this earth forever and that all natural life will continue in all eternity as God intended when He created such life on the earth:

1. In Isa. 66:22-24 God assures Israel that they shall be an earthly people forever. "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain." The Hebrew word for "seed" is Zera, meaning "seed, fruit, plant or posterity." It is used 273 times in the Old Testament and in every case it means natural seed, whether seed sown in the ground or the natural seed of man (Isa. 59:21).

2. The phrase "all flesh" in Isa. 66:22-24 further proves that natural men will continue in the New Earth and will come to worship God in the new moons and sabbaths. The Hebrew for "flesh" is basar, meaning "flesh," "skin," "nakedness" or "body." It is used 252 times and always means natural flesh or animal life.

3. In Rev. 21:3-4, 24-26 the men and nations mentioned are natural peoples for the tabernacle of God comes down to dwell among men and God shall wipe away all tears, etc. Such could not be true if these men were the glorified saints, for God has been dwelling among them for 1,000 years already and He has wiped away all tears from their eyes 1,000 years before these Scriptures are fulfilled.

4. The Earth was created to be inhabited by natural beings and natural man was promised the Earth as an eternal inheritance from the very beginning (Ex 32:13; Ps. 25:13; 37:9-11, 22, 29, 34; 69:36; 82:8; Isa. 60:21; Mt. 5:5; 25:34). These passages were spoken to earthly people and will be fulfilled when earthly people inherit the Earth after the Millennium. Glorified saints will reign as kings and priests under Christ over these earthly peoples forever (Dan. 7:13-14, 18-27; Isa. 9:6-7; Lk. 1:32-35; 1 Cor. 6:2; Rev. 5:9-10; 11:15; 20:4-10). People who live on Earth during the Millennium will not be glorified and enter into the same

privileges as the saints who have part in the first resurrection and who were glorified before the Millennium. For if the earthly people were glorified, then who would be the subjects of the eternal kingdom that Christ and the pre-millennial glorified saints reign over? Who would marry and reproduce the natural generations of men on the eternal Earth, as required in Point 6, below?

5. God created man to live forever in the natural body, as is clear from the fact that man would have lived a natural life forever if he had not sinned and fallen short of the glory of God. The penalty for man's sin was death—physical, spiritual and eternal death. However, the fall of man did not cause God to change His original and eternal plan for man on the Earth. God cannot in the end suffer a defeat, so He turned man's Fall into a blessing by His plan to gather out of the race during the period of the Fall an heavenly people to reign over the natural people, who will be redeemed from the Fall and all its effects after the Millennium. The fall of man simply delayed the original purpose of God, but because of the delay God gained more than He would have gained otherwise. As it is now, God will have an heavenly resurrected and glorified people who will reign over the coming generations of natural people. If the Fall had not come all men would have continued as natural people forever and there would have been no class of glorified saints from the human race to help God administer the affairs of the universe forever. After the Millennium, natural man will be fully redeemed and will live on the New Earth just as Adam did before the Fall, to carry out God's original purpose of replenishing the Earth with natural people (Gen. 1:27-31; 9:12; Isa. 45:18).

6. The Bible plainly declares there will be eternal generations of natural peoples (Gen. 9:12; 13:15; 17:7-8, 19; Exod. 3:15; 12:14, 42; 27:21; 30:8, 21; 31:16; 40:15; Lev. 3:17; 6:18; 10:9; 17:7; 23:14, 21, 31, 41; 24:3; 25:30; Num. 10:8; 15:15; 18:23; Deut. 5:29; 12:28; 28:46; 29:29; 2 Sam. 7:24-29; 1 Chron. 23:25; Ps. 12:7; 45:17; 72:5; 79:13; 89:4; 100:5; 102:12, 24; 106:31; 119:90; 135:13; 145:13; 146:10; Isa. 9:6-7; 51:8; 59:21; Jer. 31:35-36; 32:38-40; Ezek. 37:24-28; Lam. 5:19; Dan. 2:44-45; 4:3, 34; 7:13-18; Joel 3:20; Lk. 1:32-35, 55; Rev. 5:10; 11:15).

We will quote a few of the above passages, all of which were uttered by God, thus proving that God Himself says that there will be eternal generations of natural people on the earth, as would have been the case, if man had not fallen.

"And God said, This is the token of the covenant which I make between me

and you and every living creature that is with you, for perpetual generations" (Gen. 9:12).

"For all the land which thou seest, to thee will I give it, and to thy seed for ever . . . "And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee . . . And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God" (Gen. 13:15; 17:7-8).

"Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest that which is good and right in the sight of the Lord thy God" (Deut. 12:28).

"For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever: and thou, Lord, art become their God . . . And now, O Lord God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said . . . Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord God, hast spoken it: and with thy blessing let the house of thy servant be blessed for ever" (2 Sam. 7:24, 25, 29).

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace . . . Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this" (Isa. 9:6, 7).

"As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever" (Isa. 59:21).

"Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night which divideth the sea when the waves thereof roar; The Lord of hosts is his name; . . . If

those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever" (Jer. 31:35-36).

"And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever . . . Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore . . . My tabernacle also shall be with them: yea, I will be their God, and they shall be my people . . . And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore" (Ezek. 37:25-28).

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever . . . Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure" (Dan. 2:44, 45).

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him . . . And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed . . . But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever" (Dan. 7:13, 14, 18).

"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: . . . And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Lk. 1:32, 33).

"And the seventh angel sounded; and there were great voices in heaven,

saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever . . . And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever" (Rev. 11:15; 22:5).

The Plan of God in a Nutshell

If one can conceive of the wonderful conditions that would have been on the Earth today if man had not fallen and then transfer that idea to the New Earth, he would have the whole plan of the Bible in a nutshell, as far as the future is concerned. The fall of man does not do away with God's original purpose. It has only postponed this purpose until the final restitution of all things, as explained in Point VIII, below. In other words, if man had not fallen natural life would have continued forever with children being born throughout eternity. Animals would have continued to be born and utilized by man for his own good. There would have been no thorns and thistles or curse of any kind on the Earth as we know it at the present time. There would have been no suffering, pain, tears, failures, sin, death, or any of the present effects of man's rebellion. Certainly every man can conceive of these wonderful conditions on the Earth if man had not sinned. These perfect and sinless conditions would have been eternal for as long as man remained true to God.

If one can conceive of these eternal perfect conditions, he can also conceive of the same thing in the New Earth when the curse is removed and natural man continues the original program of God forever, as would have come to pass if man had never fallen. What is hard to understand about this glorious natural state in the New Earth, since it is clear that this same condition would have continued forever if man had not fallen?

Even if man had remained true to God and had not fallen He did not plan to resurrect men and give them heavenly bodies. Neither is God going to resurrect, change from natural to spiritual bodies, and make the future natural men spiritual and heavenly in body. The men who will not rebel with Satan at the end of the Millennium will continue on the Earth forever as natural people. It is only the rebels at the end of the Millennium that will be destroyed from the Earth. By that time it will be possible to live forever in natural bodies just as man could have done if he had not sinned, for the curse will be removed with all of its effects just as if man had never sinned. Then men will live in natural bodies forever and

carry out the original creative purpose in replenishing the Earth and continuing natural life on the Earth. During the present curse, God is getting through a refining process, an heavenly people out of the race to reign over all coming generations of natural people.

Besides all the Scriptures proving eternal generations of natural people, there are three passages speaking of a thousand generations, which is a Hebraism for "perpetual generations" (Deut. 7:9; 1 Chron. 16:15; Ps. 105:8). In Ps. 90:10 Moses speaks of our years as being from seventy to eighty. If the thousand generations were to be calculated on this basis we should have the continuance of the human race for 70,000 to 80,000 years. This would be about as hard to conceive of as eternal generations. Then too, where in Scripture are we told that the generations are to cease after this long period? The word "generation" (singular and plural) is used 213 times in the Bible and in every case except in Gen. 2:4, it is used of natural generations of men and their multiplying posterity in the Earth.

The references in the following points are just as clear as those mentioned above and need no interpretation. However, many of them have been postponed until the time of the repentance and restoration of the persons who failed after the promises were made. Nevertheless, none of these passages have been annulled, nor will they ever be.

7. In the Bible there are a number of eternal covenants with natural men and beasts. Such could not possibly be true if both parties of the covenants were not eternal (Gen. 9:16; 17:7, 19; Exod. 31:16; Lev. 24:8; Num. 18:19; 2 Sam. 23:5; 1 Chron. 16:17; Ps. 105:10; 111:5, 9; Isa. 55:3; 61:8; Jer. 32:40; 50:4-5; Ezek. 16:20; 37:26).

8. Eternal lands were promised to Abraham and his natural posterity forever. His natural seed must remain forever in order for this to be fulfilled (Gen. 13:15; 17:6-8; 49:4; Exod. 32:12-13; Lev. 25:23, 30, 34; Deut. 4:40; Jn. 14:29; 2 Chron. 20:7; Isa. 60:21; Jer. 25:25; Lk. 1:32-35; Mt. 19:28).

9. The Scriptures abundantly prove that David's natural seed, his earthly throne and kingdom with its earthly subjects are all eternal and will be ruled by Christ forever (2 Sam. 7:11-17, 24-29; 22:51; 23:5; 1 Ki. 2:45; 9:3-5; 1 Chron. 17:7-15, 22-27; 22:10; 28:4-9; 2 Chron. 13:5; 21:7; Ps. 89:3, 4, 35-37; 145:13; Isa. 9:6-7; Ezek. 43:7-9; Dan. 2:44, 45; 7:13, 14, 18-27; Mic. 4:7; Lk. 1:32-35; Heb. 1:8;

12:28; Rev. 11:15; 22:5).

10. Planting and harvesting, cold and heat, summer and winter, and day and night will go on while the earth remains (Gen. 8:22; Ps. 104:5; Eccl. 1:4; Isa. 65:21-25; Mic. 4:3-4; Joel 2:18–3:21). Certainly glorified saints will not be the ones to plow, sow, reap, and enjoy the fruits of their labors, for they are the ruling class. It will be the natural people who go from the Tribulation period into the Millennium and from the Millennium into the New Earth that will plant and harvest forever on the Earth. They will be the ones that will marry and have children forever and live a normal, natural life just as man would have done if he had not fallen. Thus we must distinguish between the two classes of eternal people of Adam's race, the natural people who will be the subjects of the kingdom forever, and the spiritual, immortal, resurrected, heavenly, glorified saints of all ages before the Millennium who will be the rulers and heirs of the kingdom forever. The natural people will carry out God's original purpose on Earth just as man would have done if he had continued on the Earth forever without the Fall and the present rebellion against God.

11. Many other eternal truths are mentioned in connection with natural man and his life on the eternal Earth, which proves that there will be natural men and other creatures here forever and that natural life and conditions on Earth will be perpetual in a perfect state, just as it would have been if man had not fallen (Gen. 17:13; Exod. 12:14, 17, 24; 27:20, 21; 28:26-43; 29:9; 30:8, 17-21; 31:16-17; 40:15; Lev. 3:17; 6:12-13, 18-23; 7:34-38; 10:9, 15; 6:29-34; 17:7; 23:14, 21; 24:2-9; Num. 10:8; 15:15; 18:8-11, 19-23; 19:10, 21; 1 Chron. 15:2; 23:13; 2 Chron. 2:4; 2 Ki. 17:37; Ps. 125:1; Isa. 45:17; 51:6-11; 54:8; 55:13; 56:5; 60:15-20; Ezek. 46:14; Zech. 14:16-21).

12. The glorified saints are to reign as "kings and priests" on Earth forever. How could they be "priests" forever without worshippers to minister unto? How could they be "kings" forever without a kingdom and subjects to reign over? They certainly will not reign over and minister unto themselves.

13. In all the passages in the above points the words "everlasting," "forever," "perpetual," etc., are used. The same words are used for the eternal existence of God, so if one is eternal the others must be also. We have no right to take such words to mean anything but what they say, unless such is plainly implied in the passages where they are found, or some statement is found elsewhere to the contrary. Any usage of such words in any passage other than that of an eternal

sense is always made clear in the passage itself. When used dispensationally and in connection with eternal things they mean eternal in every case.

14. God gave recognition to His intention to have a perpetual race through the Tree of Life when He drove Adam from it (Gen. 3:24). What purpose will trees of life have in the New Earth if it is not for the preservation of natural life? Eternal bodily life of glorified saints will not depend on such trees, for they have immortal bodies by virtue of the resurrection and transformation by the Spirit of God. If the above passages mean what they say then they prove the perpetuity of the race as natural physical beings as would have been the case if man had not fallen. When death, the penalty for sin, is destroyed after the Millennium, because sin ceases to be, life will automatically go on through the medium of natural preservation—the trees of life (Rev. 2:7, 17; 22:2).

15. The obvious question in view of the perpetual multiplying of the race is how can the Earth hold so many coming generations? *This may be answered satisfactorily by the following suggestions:*

(1) The how of many revealed parts of God's eternal plan is not clear. We are not asked to understand how certain things will be brought about. We are simply asked to believe what is plainly written. The how of God's plan is in His hands. Is the God who created all things and foretold eternal plans now limited in His power to bring these things to pass? Nevertheless, the how of the question of over-population seems to be answered in Ps. 8; Isa. 40:29-31. In these passages common, natural man was supposed to have power and dominion over all the works of God's hands. This would include all the planets. Christ came to restore man's dominion over all things (Heb. 2:7-10). It seems logical to believe that in the future restoration man will have power over, and access to the planets, which are a part of God's handiwork. God could take care of all future generations, whenever necessary, by populating other planets.

(2) After the restoration it will be possible for vast multitudes of people to live on the Earth. Even now in Japan about three-fifths of the arable land is owned by small peasant proprietors who provide for their families on holdings of as small as one acre, some even less. How much greater will be the possibilities when the ground is freed from the curse so that it will bring forth as before the curse.

Possibly a few figures in connection with the area of the Earth and the many people it should be capable of holding might be interesting at this point. It is said that the total area of the Earth is 196.95 million square miles. There are now about one million square miles of lake and river surface, not counting, of course, the area of the oceans. Granting that there will be no oceans in the New Earth, let us suppose that 4.65 million square miles will be necessary for seas, rivers and lakes and that 2.25 million square miles will be necessary for the site of the New Jerusalem. That will leave 190 million square miles of land for man. If one acre were given to one person there would be room for about 121.6 billion people on the Earth or about 119 billion people more on the Earth than are on the Earth at present. There are about two billion people on Earth now.

(3) It may be stated further in connection with this subject that men will not multiply on Earth as fast after the restoration as before. It is clear from Gen. 3:16 that with the curse came the multiplication of conception. When the Earth and all therein are loosed from the curse a normal condition will also be restored along this line.

VI. New Conditions in the New Earth (Rev. 21:3-8)

The wonderful conditions of the Millennial Kingdom will be carried on into the New Earth. All rebels will be confined to the Lake of Fire. Death, sin, sorrow, sickness and everything that entered the world through the curse will be removed (Rom. 8:18-25; Heb. 12:25-28; 1 Cor. 15:24-28). God the Father, Himself comes down with the New Jerusalem to be with men after the Millennium in the final fulfillment of Emmanuel, “God with us” (Ps. 68:16-18; Isa. 7:14; Zech. 2:10-11; 8:3; Mt. 1:23; Rev. 21:3; 22:5). Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things and conditions that will be in the new eternal perfect state—where God is all and in all as before rebellion started in the universe.

We conclude, therefore, that the New Heaven and New Earth will be merely the continuation of the old ones in a new state, that the wonderful and perfect eternal conditions will be the same as was in the mind of God in the creation of the Heaven and Earth, and that the new peoples will be the descendants of Adam and Eve who will be redeemed and brought back into a sinless state as before the Fall, to replenish the Earth and carry out God’s original plan concerning man and the universe (Eph. 3:9-11).

VII. “Behold, I Make All Things New” (Rev. 21:5)

This statement says that God will make all things new. The Greek, kainos, in this passage means “renewed,” not “new in existence” as would have been if the Greek naos had been used. The book of Revelation unveils events that are being fulfilled and will be fulfilled even to the time of the new eternal perfect state. We see the course of the Church and its translation, the great tribulation and its judgments, then the thousand years reign of Christ and the saints on the Earth, Satan’s last stand, and the great judgment of the wicked of all ages at the end of the Millennium. Finally, we see the New Heaven and New Earth and the eternal perfect state with all things made new, and the eternal plan of God completed. The voice from the throne which said, “Behold, I make all things new” spoke again and said,

“It is done” (Rev. 21:6)

What is done?

1. The sinful career of the immediate heavens and of the Earth (2 Pet. 3:5-13).

2. The renovation of the defiled heavens and of the Earth (2 Pet. 3:3-13).

3. “All things” are made new (Rev. 21:5).

4. All rebels will finally and completely be put down (1 Cor. 15:24-28).

5. Man’s will purged of all possibility of rebellion (Rev. 21:3-8).

6. The curse, hunger, crying, sorrow, pain and death removed (1 Cor. 15:24-28; Rev. 21:3-8).

7. Earth will be placed back into the hands of the eternal Godhead by the Redeemer (1 Cor. 15:24-28; Acts 3:21-22).

8. Rebels will be judged and confined to Hell (Rev. 20:11-15).

9. God will be recognized again as the Supreme Ruler of the Universe (1 Cor. 15:24-28; Rev. 21:3-8).

10. God’s original plans for free wills and the universe will be realized (Eph. 3:9-11).

11. God’s form of government and His own being will be vindicated before all free wills in the universe (2 Pet. 3:9; Eph. 3:9-11).

12. God’s throne and headquarters will be moved from the third Heaven and established on Earth (Rev. 21:3–22:5).

VIII. The Full Restitution of All Things (Acts 3:21)

The Bible does not mean by the “restitution of all things” that the devil, fallen angels, demons, and wicked men will finally be redeemed. The expression refers to the restoration ministry of the Messiah during the Millennium when God will use Him to gather together “all things” which are in Heaven and which are on Earth (Eph. 1:10). This restoration has been “Spoken by the mouths of all his holy prophets since the world began” (Acts 3:21). Many of these prophecies of full restoration of the “whole creation” are recorded in the many passages of these last four lessons. No prophet ever spoke of the conversion and restoration of the rebel spirits or wicked dead men. No such hope is ever held out to such beings in either Testament. In fact, just the opposite is taught in Scripture, as is clear from Ps. 9:17; Isa. 24:21; 66:24; Dan. 12:2; Mt. 5:29-30; 10:28; 13:42, 50; 18:8; 24:51; 25:30, 41, 46; Mk. 9:43-48; Jn. 3:36; 5:28-29; 2 Thess. 1:7-10; Heb. 2:3; 6:2; 10:26-29; Jude 7; Rev. 14:9-11; 19:20; 20:10-15.

All the wicked dead will have had their chance to be reconciled to God during their lifetime. Salvation has been provided for all, but it benefits only those who will accept and call upon God for mercy. Those who will not become reconciled to God during their lifetime will never have a second chance, but will remain dead until the resurrection of all the wicked at the end of the Millennium. They will then be raised and judged for their sins and will be cast into the Lake of Fire, according to the passages in the last paragraph above.

The rest of the creation of free wills and all the material creation, including the animals, will be fully restored to the original perfect state as before the Fall. This perfect state will be the final fulfillment of what God had in mind before the creation of all things. Therefore, the final restitution of all things simply means that God will redeem and restore the whole creation as it was before the Fall. It means that God’s original program will finally be realized with all free moral

agents who will conform to His will and that all creatures and the Earth itself will be made perfect again as before the present curse.

IX. Eternity Merely the Continuation of Time

The common conception is that at a certain point time ceases to be and eternity begins. But the fact is that we are now in eternity, for eternity is the extension of time forever. There never will be a time when there will be no time. The word "time" means "infinite duration," or its measure into distinct parts, "a definite portion of duration." The word "eternity" means "infinite duration," or "time, continuing without end." Time is commonly contrasted with eternity. Such contrasts may be true as far as things that have a beginning are concerned, but such could not be true of things that have no ending. The heavens and earth and all things therein as originally created are eternal. Since the creation of these things, eternity has been broken up into times and seasons, days and nights, months and years and ages and periods, and God always recognizes this in His Word. Men generally think of eternity as beginning with the next life or with the New Heaven and New Earth, but this is not true. When men enter the next life and the heavens and the Earth are made new, there is no change made in time or eternity, for they remain the same forever. The change is made in men and in the heavens and earth in that they enter into a new state which is eternal and unchangeable. The Bible teaches that times and seasons, days and nights and summers and winters shall not cease, for these things are eternally regulated by the sun, moon, and stars, which are eternal (Gen. 1:14-18; 8:22; Ps. 89:29, 35-37; Jer. 31:35-36; Rev. 4:8; 7:15; 14:11; 20:10).

The Bible never teaches that time will cease to be. This error has been brought about through the mistranslation and misinterpretation of two passages of Scripture. The first passage, Rev. 10:6, instead of reading "time should be no longer" should read "delay should be no longer." It could not mean that time will be no longer, for after this the Tribulation runs its course for several more years and Christ comes to the Earth to reign l,000 years before the so-called eternity begins. The second passage, Rev. 21:21, is misinterpreted to mean that there will be no night in the New Earth, but the passage really refers to the Holy City itself and not the Earth. There will be no night in the Holy City, but there will be in the rest of the Earth (Gen. 8:22; Ps. 89:29-37; Jer. 31:35-36; Rev. 4:8; 7:15; 14:11; 20:10).

X. No Perfect Age Before the New Earth

Some Bible students teach that before the New Earth there will be another dispensational age called “The Perfect Age,” which will be 33,000 years long. This theory is based upon the expression “thousand generations.” According to them a generation is thirty-three years long or the average length of life today. This phrase “thousand generations” does not teach another future dispensational age of 33,000 years, but is a Hebraism of eternal generations as seen in Point V, 6.

The Bible teaches that the “perfect age” is the one beginning with the New Heaven and the New Earth after the Millennium and that it is eternal, as has been abundantly proven already. There is no mention of any other age between the Millennium and the New Earth in any passage of the Bible. The last chapters of Revelation give the future ages that will be. They are the Millennium (Rev. 20) and the new eternal perfect age beginning with the New Earth, as in Rev. 21–22.

Questions on Lesson Fifty-one

1. When will the Age of the Ages and the Perfect State be?
2. When will the “Dispensation of the Redeemed” be? Explain.
3. Will man be on probation in the New Earth? Why?
4. Why will the Dispensation of the Redeemed be an eternal success?
5. What will cause the Earth to become new?
6. What will cause the oceans to disappear?
7. Will there be any water on the New Earth? Explain and prove.
8. Give a few of the names of the New Jerusalem and define them.
9. Prove that the city is a real one.
10. Prove that the mansions of Jn. 14:1-3 are real.
11. Explain the source and origin of the New Jerusalem.
12. Discuss the preparation of the New Jerusalem.
13. Where will the New Jerusalem be located in all eternity? Prove.
14. Describe the outward appearance of the New Jerusalem.
15. How high are the walls of the city?
16. Of what materials is the city made?
17. What is the size of the city? How old is the city?
18. Tell about the streets, buildings, light, water, traffic, food, rulers, restrictions, and inhabitants of the New Jerusalem.
19. Prove from Scripture that there will be natural people on Earth forever.

20. Discuss the original purpose of God in creating the Earth.
21. Prove from Scripture that there will be eternal covenants.
22. Could these covenants be eternal if one of the parties would cease to live on Earth.
23. Prove from Scripture that David's throne and kingdom are eternal.
24. Prove from Scripture that there will be planting and harvesting forever.
25. Who will do the planting and harvesting?
26. Name a number of other eternal things mentioned in Scripture.
27. How can God solve the question of over-population if men are to multiply forever?
28. Explain the new conditions on the New Earth.
29. When will God come down among men to live with them and why?
30. When will all things be made new?
31. Explain the statement "it is done" and state a number of things that will be completed at the end of the Millennium.
32. What is meant by "the restitution of all things"?
33. Does this mean that the devil, fallen angels, demons, and wicked men will finally be saved and restored to fellowship with God?
34. Prove from Scripture that rebels will be punished forever.
35. When will salvation be impossible for men?
36. Will the animal creation continue on Earth forever?
37. Will time ever cease to be?
38. Explain how eternity is the continuation of time.
39. Prove that day and night will continue on Earth forever.
40. Explain the two passages that are used to teach cessation of time.
41. Will there be a perfect age before the New Earth? Prove.
42. Prove from Scripture that the New Earth immediately follows the Millennium.

52. THE BRIDE OF CHRIST

THE BRIDE OF CHRIST (Rev. 21:2, 9)

Very few subjects of the Bible are as misunderstood as this one, for the reason that details of parables and historical events of the Old Testament are so often used as a basis of teaching instead of plain scriptures on the subject.

Some argue that the term “the bride of Christ” is not used one time in Scripture and therefore, should not be used, especially in connection with the Church. The expression “the bride, the Lamb’s wife” is used in Rev. 21:1-9. Christ is the lamb as proven in Jn. 1:29; 1 Pet. 1:19; Rev. 5:5-7; 14:5; 21:22-23; 22:3. If Christ is the Lamb and the Lamb has a bride, then it is scriptural to speak of the bride of Christ. *We will learn in this lesson who the bride of Christ is. Let us study this subject under five headings:*

I. Is the Bride of Christ Israel?

It is very evident that those who believe that Israel is the bride of Christ mainly use so-called types taken from plain historical events in the Old Testament to teach such a doctrine. For example, Isaac and Rebekah is a preferred type used by these teachers. Their main argument tries to show how the characters of this historical story are types of God the Father, the Son, the Spirit, and the bride. If these could be proven to be divine types of the bride of Christ, then there might be some scriptural basis for their conclusions, but there is not one passage of Scripture which will support this, or any other theory taken from a historical event in the Old Testament. All divine types are plainly stated somewhere in Scripture, or are backed up by plain Scriptures on the same subject that the type is supposed to be a picture of. In other words, if this historical event were a type of the doctrine that Israel is the bride of Christ, where do we find two or three plain passages proving this so we can take the historical event as such a type? If we depend on the historical events alone, then we have no true scriptural basis for such teaching. One person can make some historical story a type of Israel as the bride of Christ, another can interpret it to teach that the Church is the bride of Christ, etc. One argument is just as good as the other for both are taken from a story, and without scriptural authority. It is evident that we must have more proof

than some so-called type.

What Other Scriptural Basis is There for Such Teaching?

1. It is argued that Israel is the only married wife of God. The Old Testament Scriptures are used to prove the marriage of Israel to God. The conclusion is that if Israel, not the Church, is married to God, then she must be the one referred to as the "wife" of Rev. 19:1-10; 21:1-9.

It cannot be denied that Israel was married to God. That has been proven in Lesson Eighteen, Point VIII, but this does not prove that Israel is the "wife" of Rev. 19 and 21. Israel is also married to Christ, as we have proven in Lesson Eighteen. It can also be proven that the Church is now married to Christ, as will be proven below. But the fact that Israel and the Church are married to God still does not prove that either of them is the "wife" of Rev. 19 and 21.

2. It is argued that the Greek for "wife" in Revelation is "gune," which means "a married woman," therefore, Israel, being the only married woman in Scripture, must be the "wife" referred to. This Greek word gune does not only mean a married woman. It means any woman whether married, single, or widow. It is used of single women and widows as is clear from Lk. 10:38; 22:5-6; Jn. 20:11-15; 1 Tim. 5:2, 14; Lk. 4:26; Jn. 19:26; Rev. 17. If gune could mean a single woman, then the argument that this woman is a married woman, and therefore, must be Israel, does not prove anything as to the identification of the bride of Christ. The same is true in the case of the Church.

3. The parables of the marriage feast (Mt. 22) and of the ten virgins (Mt. 25) are used by these teachers to prove that Israel is the bride of Christ, because these parables were spoken to Jews and concern only Jews. It is clear from Lesson Forty-four that this argument does not prove anything as far as the identity of the bride of Christ. It is clear in Rev. 19 and 21 that the bride is to be an heavenly people, not an earthly people as are the Jews. It is inconceivable to think of the New Jerusalem and its inhabitants, which is stated to be "the bride, the Lamb's wife," as being Israel. When did Israel get to Heaven to come back to Earth after the Millennium as the occupants of the New Jerusalem when it comes down from God out of Heaven after the Millennium? Where in Scripture was Israel promised the New Jerusalem, as the place to dwell forever? All saints of all ages are promised such a city, and it is clear that the glorified Jews and Gentiles of all ages will dwell in this city (Jn. 14:1-3; Heb. 11:8-16; 13:14; Rev. 3:12). But we

have no Scripture that ever promises earthly Israel this city. Israel will have the earthly Jerusalem as her city forever (Ezek. 48). But even if earthly Israel did dwell in this city with all glorified saints it would be unscriptural to say that earthly Israel was the bride and the glorified saints were not. What would be the difference if they both live in the same city, which is called the bride? Israel and other earthly people in the New Earth do not dwell in the city. They merely traffic in the city (Rev. 21:3, 24-27). Can we not conceive of a city coming down from Heaven to be among the earthly men who live on the Earth without these men dwelling in the city? Cannot Israel and other peoples be spoken of in connection with the New Earth without concluding that they will dwell in the New Jerusalem?

Therefore, we conclude that there is no warrant for the claim that the bride of Christ is made up of Israel only. That the bride of Christ will include the glorified Jews and not exclude Gentiles will be made clear below.

II. Is the Bride of Christ Only a Part of the Church?

This theory is that the bride of Christ will be made up of a select number of the New Testament Church better known as full overcomers. Believers of this theory use such terms as the bride part of the Church, full overcomers, partial overcomers and a select part of the Church, etc., to describe the bride of Christ. It should be called to your attention that these terms are not found in Scripture. This theory resolves itself into two questions we have fully discussed in Lesson Forty-five, Point II, 3, which proves that the bride of Christ is not made up of only a few special people in the Church, so we will not discuss it again here.

III. Is the Bride of Christ Only the New Testament Church?

It is believed by many that the bride of Christ is to be made up of only the New Testament saints, but this cannot be true as we have seen in Lesson Forty-five, Point II, as is clear from Heb. 11:8-16, 40. In this passage, all Old Testament saints from Abel on were promised the same city as New Testament saints, so all saints of all ages must be part of the bride of Christ (Rev. 21:9).

IV. Is the New Testament Church Now Married to Christ?

The common belief is that Israel was married to God all through the Old Testament days, but that the Church is not presently married to God and will not

be until the future Marriage of the Lamb (Rev. 19:1-10). This is inconsistent, for if Israel was married to God in the Old Testament days because of the covenant God made with them, on the same basis the New Testament Church is also married to God at the present time. In fact, anyone whom God made a covenant with in any age could be considered the wife of God by covenant relationship (See Lesson Thirty-six on "The Fifteen Great Covenants of Scripture"). It is definitely stated in the New Testament that the present Church is married or united to God now in the sense that Israel was in Old Testament times. *Note the following New Testament proofs:*

1. Jesus called Himself "the bridegroom" of the disciples who were with Him during His earthly ministry (Mt. 9:15; Mk. 2:19, 20). These disciples were the first ones in the present Church (Eph. 2:19-22). What did Jesus mean if He was not then the bridegroom? Certainly He knew what to call Himself. If He were the bridegroom of the first members of the called-out body of people in this age, then He is also the bridegroom of the last members of this body of people. The Greek word for "bridegroom" is numphios, which means "a young married man," or "a newly married man." Every passage where this word is used proves this to be true (Mt. 9:15; 25:1-10; Mk. 2:19-20; Lk. 5:34-35; Jn. 2:9; 3:29; Rev. 18:23).

2. John called Christ the bridegroom (Jn. 3:29). The bride of Christ is going to be composed of people in the new creation in Christ. The Old Testament saints were not legally made a part of the new creation until after Christ, for He is the head of the new creation and the "firstborn" of every creature (Rom. 8:28-29; Col. 1:15-18; Heb. 12:23). Their sins were not atoned for and could not have been legally blotted out until the New Testament was made (Rom. 3:25; Heb. 9:15). John belonged to the old order of things and was merely a forerunner and herald of the Head of the new creation and his salvation was upon the same basis as that of the Old Testament saints, which was faith in the blood that was to be shed. The disciples belonged to the new order of things (Mt. 11:11-12; Lk. 16:16) because Christ had already become the "firstborn" of every creature. All Old Testament saints were made a part of the new creation after Christ made atonement for them. Christ had power on Earth to forgive sins but no one before Him ever had such power (Mt. 9:6; Mk. 2:5-12; Lk. 5). Therefore, as members of the new creation after Christ, the Old Testament saints will become members of the future bride of Christ as much as the New Testament saints (Heb. 11:8-16, 40).

It was generally believed that John was not to be a member of the bride of Christ because he claimed to be a “friend” of the bridegroom. There is no statement in Jn. 3:29 saying that he could not become a member of the bride of Christ. John merely recognized that he belonged to the old order of things and at the time he made this statement he was not legally a part of the new creation. If John was not to become a member of the future bride of Christ because he considered himself a friend of the bridegroom, on the same basis it can be proven that New Testament saints are not to be members either, for they are also called friends of the bridegroom in the same sense that John was (Lk. 12:4; Jn. 11:11; Jn. 15:13-15). This theory is not true for Abraham is also called a friend of God (2 Chron. 20:7; Isa. 41:8; Jas. 2:23) and the father of all them that believe (Rom. 4:11-16; Gal. 3:7-9), and therefore, he must be a member of the final bride of Christ if his children in faith are going to be (Heb. 11:8-16, 40).

3. It is definitely stated in Heb. 11:40 that the Old Testament saints will not be made perfect without the New Testament saints, implying that they would both be made perfect together. This certainly teaches that both classes of people will finally be united in one great heavenly family and will be members together of the bride of Christ.

4. The Old Testament saints were all united to God by the terms of the New Covenant (Rom. 3:25; Heb. 9:15) and they were saved by the same blood of the New Testament that Church saints are saved by. What would make the difference between them and the New Testament saints? Certainly just living in a different age would not make a difference. If Israel was married to God because God made a covenant with her, then why would not the Church be presently married to God because of the covenant Christ made with believers in this age? Are we not now in covenant relationship with God just as Israel was in the Old Testament? If we are, then we are married to God just as much as Israel was. That we are in such covenant relationship now is clear from Mt. 26:28; Lk. 22:20; 1 Cor. 11:17-30; 2 Cor. 3:1-18; Heb. 7:22; 8:1–10:38; 12:24.

5. Paul tells the Roman Jews that if they would become dead to the law by the body of Christ and be made alive under the terms of the New Testament, they would be married to Jesus Christ (Rom. 7:1-6). This was to be a present union with Christ, not future.

6. Jesus, in Rev. 22:16-17, after His ascension into Heaven, recognizes that believers in the Earth were already His Bride. If this is not true, how could the

bride say, “Come . . . take of the water of life freely”? This bride was in the Earth inviting anyone to come and be saved. If this does not refer to believers now in every generation, to whom does it refer? The Greek word for “bride” here is numphe, which means “a young married woman,” or “a newly married woman.” Thus it is established beyond doubt that the present believers are already married to God under the terms of the New Covenant just like Israel was under the Old Covenant.

7. Paul, in 1 Cor. 11:2; 12:12-28; Eph. 4:12-16; 5:21-33, uses the marriage relationship of a man and a woman to teach the relationship between Christ and His Church. Paul evidently knew what he was doing.

8. The New Testament speaks of believers now being “joined” to the Lord (1 Cor. 6:16-17). Men in Old Testament times are spoken of as being “joined” to God, so if they were married to God why are not the New Testament saints married to God? (Isa. 56:6; Jer. 50:5).

Other plain scriptural arguments could be multiplied but these are sufficient to prove that New Testament saints are presently married to God. Now let us examine the few passages which are used to teach that they are not married to God at this time, but will be in the future at the Marriage of the Lamb in Heaven.

1. The first passage is 2 Cor. 11:1, 2. The Apostle Paul tells the Corinthians that he had espoused them to one husband, that he might present them as a chaste virgin to Christ. This, instead of referring to the whole bride of Christ, refers to Paul’s own converts. He was jealous over his converts and was desirous of their remaining true to Christ so that he could present them without fault before God. This is the same desire as expressed in 1 Thess. 2:19, “What is our hope, or joy, or crown of rejoicing? Are not even ye [Paul’s own converts] in the presence of our Lord Jesus Christ at His coming”? Paul did not intend to teach in 2 Cor. 11 that he was the one entrusted with the whole body of Christ to present it to the Lord. On the contrary, he taught in Eph. 5 that Christ was the one to present the Church to Himself.

The Greek word “espoused” here is *harmodzo*, meaning *to join in actual marriage relationship*. Instead of teaching that the believer is not yet married to Christ and God, it teaches that he is joined to Christ in marriage relationship. This relationship is pictured many times by Paul as in Point 8, above.

2. The second scripture used to teach that the Church is not yet married to Christ is Rev. 19:1-10. In this passage we have the future “marriage of the Lamb” in Heaven after the rapture of the Church. It is argued that if the Lamb is to be married in the future, He is not married now. It is evident that if the Church is now married to Christ and John pictures a future marriage, that there is something wrong. Some have tried to explain this marriage in connection with Israel, but this is unscriptural as we have seen. We do not have to believe this theory in order to have harmony between the facts that the believer is now married to Christ and will eat a Marriage Supper in the future. It is clear from Rev. 19:1-10 that whoever is referred to is called his wife, and that she is already His before the Marriage Supper of the Lamb. This is in perfect harmony with what has been stated before concerning the relationship of Christ and all believers in every age who are to be glorified and made an heavenly people. We will now quote from The International Standard Bible Encyclopedia to illustrate how the believer could be spoken of as being married to God now and still to be united to Him in final ceremonies in the future at the Marriage Supper of the Lamb.

“Betrothal with the ancient Hebrews was of a more formal and far more binding nature than the engagement with us. Indeed, it was esteemed a part of the transaction of marriage, and that the most binding part. Among the Arabs today it is the only legal ceremony connected with marriage. Genesis 24:58-60 seems to preserve for us an example of an ancient formula and blessing for such an occasion. Its central feature was the dowry (mohr), which was paid to the parents, not to the bride. It may take the form of service (Gen. 29; 1 Sam. 18:25). It is customary in Syria today when the projected marriage is approved by both families, and all financial preliminaries have been settled, to have this ceremony of betrothal. It consists in the acceptance before witnesses of the terms of the marriage contracted for. Then God’s blessing is solemnly asked on the union thus provided for, but to take place probably only after some months, or perhaps some years. The betrothal affected, all danger of any further financial fencing and bluffing now being at an end, happiness and harmony may preside over all the arrangements for the marriage day. Among the Jews the betrothal was so far regarded as binding that, if marriage should not take place, owing to the absconding of the bridegroom or the breach of contract on his part, the young woman could not be married to another man until she was liberated by due process and paper of divorce. A similar custom prevails in China and Japan, and in cases becomes very oppressive. The marriage may have been intended by the parents from the infancy of the parties, but this formality of betrothal is not

entered on until the marriage is considered reasonably certain and measurably near. A prolonged interval between the betrothal and marriage was deemed undesirable on many accounts, though often an interval was needed that the groom might render the stipulated service or pay the price—say a year or two, or, as in the case if Jacob, it might be seven years. The betrothed parties were legally in the position of a married couple and unfaithfulness was adultery (Deut. 22:23; Mt. 1:19)."

For the marriage ceremony see Lesson Forty-four. After this ceremony the marriage supper followed. There was no formal religious ceremony connected with it, as is true with us in modern weddings. The entrance into the chamber consummated the marriage and then the marriage supper immediately followed. The Marriage Supper of the Lamb is merely the consummation of the union between God and all heavenly and glorified saints of all ages. It could never simply refer to the first and final union of the believer with Christ. These passages above are the only ones that could be taken to teach such a theory, except a few historical events in the Old Testament, which are not worthy of consideration in view of the many plain passages on the subject.

V. What is the Bride of Christ?

One thing is certain and it is stated in the clearest way possible that the Holy City, the New Jerusalem, is the bride, the Lamb's wife. This is clearly stated in Rev. 21:2, 9-10: "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband . . . And there came unto me one of the seven angels which had the seven vials full of the last plagues, and he talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God." What could be clearer as to what the bride of Christ really is?

Certainly this plain passage should settle the question for all honest people. Surely one could not read this passage and still maintain a clear conscience in teaching that the bride is something else. The bride of Christ is not the Church as a whole. It is not only a part of the Church. It is not Israel as a whole. It is not only a part of Israel. It is not the Gentiles as a whole. It is not a part of the Gentiles only. It is not any one particular nation, denomination, race, or color. It is not many of the things that men have taught through the ages. It is the Holy City—the New Jerusalem—and it cannot be anything else. If the angel said that

the bride is the New Jerusalem, then he either lied or told the truth. If he told the truth, then the bride is a city and not some nation or Church, as is claimed by many Bible teachers of today.

Let us be reasonable and believe that the bride is a city just as the angel told John. It may well be asked how the Holy City could be the bride? This question is plainly answered by the Bible writers. In Heb. 11:8-16 we have definite proof that Abel, Enoch, Noah, Abraham, and all the faith worthies of the Old Testament looked for a city to come as their eternal home. It is clear from Heb. 13:14 that the present Church saints are also looking for the same city. It is clear from Rev. 19:7-10 that the saints are the wife of Christ. And it is clear from Rev. 21:9-10 that the New Jerusalem is the bride of Christ. If the saints are the wife of Christ and the city is the bride, as stated in the above passages, then we must conclude that the city with all of the buildings and inhabitants will make the final bride of Christ. That is, all the redeemed of all ages from Abel to the last tribulation saint of the future who will have part in the first resurrection will live in the New Jerusalem which is called “the bride, the Lamb’s wife.”

We could ask any person living in Atlanta if he is Atlanta, GA and he would have to say no. We could point to any Church building in Atlanta and ask if that Church is Atlanta, GA, and the answer would have to be no. And so it would be with any citizen, building, or single part of Atlanta, but for any one person to say that he is Atlanta would mean that he had lost common sanity. So it is with the New Jerusalem. It is unscriptural to speak of the present Church as the bride, for the bride is the New Jerusalem. It is unscriptural to speak of any particular group of redeemed of any period as the bride of Christ, for the bride is a real city and not some company of redeemed of a particular period.

It would be scriptural, however, to say concerning any single redeemed person, that he is now married to Christ, that he is a citizen of Heaven, and that he is or will be a part of the bride when he becomes a citizen of the Holy City. It is scriptural to say that the Old Testament saints as a company are and will always be a part of the bride. It is perfectly scriptural to say that the present Church saints are married to Christ and will also be a part of the bride. We can say the same thing about all the future tribulation saints, the 144,000 Jews of the Tribulation days, or any single individual or company of individuals of any period, that they will be just as much a part of the bride as other redeemed peoples who will live in the New Jerusalem forever.

Even now, Christians are citizens of Heaven and they are destined to have a part in the bride, the New Jerusalem, when they die and are taken to that city to live forever. Naturally, until a person or a group of persons get to the city they cannot be called the bride, because they are not yet, in reality, a part of the New Jerusalem. In the same way, any person who moves to a city does not become a citizen or part of that city until he settles in that place. So the saints will not actually become a part of the New Jerusalem until they move to the city and become a part of it.

For centuries Bible students have limited the word “bride” in connection with the Church, or some other company of redeemed, but this is not true. The city itself is the bride and this includes all the inhabitants of the city, not just a few of them. It is not proper to call the present Church the bride, but it is proper to call it a part of the bride. When we understand this truth, then it will not limit the bride of Christ to a special select few of the redeemed of any age, because the bride includes all redeemed saints of every age who have part in the first resurrection and who will become inhabitants of the New Jerusalem.

It may also be asked how could a city with material buildings be called a bride and be clothed in fine linen, which is the righteousness of the saints, as stated in Rev. 19:7-10? This also becomes clear when we recognize that the bride also refers to the inhabitants of the city. Sim larly, we have read in the newspapers that Atlanta, GA gave a banquet and a big welcome to some great person who visited the city. From the way the newspaper read we could argue that the buildings of Atlanta could not welcome anyone or give a banquet for him and that would be true. This is the human way of saying that the city officials and prominent citizens gave the banquet and welcomed the visitor.

It stands to reason that the buildings of the New Jerusalem could not eat a marriage supper and be clothed in fine linen. This simply means the inhabitants of the city will eat the supper and be clothed in linen, as taught in Rev. 19:7-10. What God wants us to understand in all the statements in Rev. 19:7-10; 21:2, 9-11; 22:17 and like passages concerning the bride is that there is a real material city with buildings and that there are also inhabitants in the city, just like in any earthly city. It does not make sense to ignore the fact that there is a real city in Heaven. Neither does it make sense to ignore the fact that the city has inhabitants. There could be no city without buildings and inhabitants. It takes both to make a city.

With these facts in mind it is clear that we are not robbing one Christian of the hope of being part of the bride of Christ, but when present Church saints teach that they are the bride of Christ they are wrong. They will be only a part of the bride. When they teach that the Old Testament saints are not a part of the bride they are wrong, for they are also a part of the bride. When they make any particular group of redeemed the exclusive bride of Christ they are wrong. Therefore, to be perfectly scriptural we must conclude that the Old Testament saints will be a part of the New Jerusalem, which is the bride, the Lamb's wife, that the New Testament saints will be a part of the bride, and that every redeemed person in every age who will go to live in the New Jerusalem will be a part of the bride of Christ as much as all other redeemed people.

This will do away with the following fallacies in Christendom:

- That the bride of Christ consists of a special few of the redeemed.
- That only a few will have a part in reigning with Christ.
- That only a few will be the wife and the rest of the redeemed will be the guests at the Marriage Supper.
- That one has to be a super-saint in order to be a member of the bride.
- That God only knows which ones of the redeemed will be in the bride and which ones will not be.
- That some will be rewarded and exalted higher than others because they lived in a particular period.
- That one has to belong to a certain denomination to be in the bride of Christ.
- That the present Church saints will be exalted higher than the Old Testament saints.
- That those who are least in this period will be greater than the greatest of any other period.
- That one has to live in this age and get certain spiritual experiences, which have been received only in this age, to be in the bride of Christ.

These and countless other false doctrines are taught by men of various Church groups of this generation. All such unscriptural teachings will be automatically proven wrong when we get the true conception of the bride of Christ.

We conclude, therefore, that the bride is the real material city in Heaven called the New Jerusalem and its inhabitants, which have been redeemed from the

human race in all ages from Adam to the Millennium.

Questions on Lesson Fifty-two

1. Is the term “bride of Christ” used in Scripture?
2. Is such a term unscriptural to use? Explain and prove from Scripture.
3. Name the five main points in Lesson Fifty-two.
4. Should we use any so-called type or parable to prove who the bride is?
5. Is it necessary to use some historical story such as Isaac and Rebekah, Joseph and his bride, Moses and his wife, or some other story to prove what the bride is?
6. Give one plain Scripture that clearly states what the bride is.
7. Is the bride of Christ the whole or a part of Israel?
8. What basis of proof do men use to prove that Israel is the bride?
9. Is Israel the only people mentioned in Scripture as being married to God?
10. What other proof in Scripture do men use to prove that Israel is God’s wife.
11. Does this prove that Israel is the wife of Rev. 19:7-10?
12. Give Scripture to prove that “the bride, the Lamb’s wife” is not Israel.
13. Will earthly Israel ever live in the New Jerusalem? Prove.
14. Who will go to live in the New Jerusalem? Prove.
15. What city will be the earthly capital city of Israel?
16. Is the bride of Christ only a part of the New Testament Church?
17. Prove from Scripture that the body of Christ and the Church are the same.
18. Prove from Scripture that there is only one class of people in the Church.
19. Is the bride of Christ only the whole New Testament Church?
20. Is the Church now married to Christ? Prove.
21. On what basis is the Church now married to Christ?
22. Give some Scriptures to prove that Christians are now married to Christ.
23. Prove from Scripture that both the Old and New Testament saints are members of the future and complete bride of Christ.
24. How were the Old Testament saints made a part of the bride of Christ?
25. Explain the two main Scriptures that are used to teach that Christians are not presently married to Christ.
26. How could Christians be presently married to Christ and yet have the Marriage Supper when they get to Heaven?
27. Illustrate how the saints can be now married to Christ and yet have the Marriage Supper when they get to Heaven.

28. How binding were ancient marriages?
29. Was there always a period of time between the betrothal and the actual coming together in marriage as man and wife?
30. When were people considered married, at the betrothal or at the marriage supper?
31. How are we to understand the Marriage Supper of Rev. 19:7-10?
32. What is the bride of Christ? Prove.
33. Who will be in the bride of Christ? Prove.
34. Is the bride of Christ a city or a Church?
35. Illustrate how no specific person or building in a city could be that city.
36. Is it proper to speak of any particular person as the bride of Christ? Why?
37. Is it proper to speak of any particular nation as the bride of Christ? Why?
38. Is it proper to call the Church the bride of Christ? Why?
39. How could a city be the bride of Christ? Explain and illustrate.
40. Will all Christians of every age be in the bride of Christ? Prove.
41. Name a number of fallacies that this teaching will automatically disprove.

Table of Contents

Title Page
Lesson 1: General Subjects Concerning God's Plan for Man Discussed
- I. Importance of the Study of “God’s Plan for Man”
- II. The Simplicity of the Plan of God for Man
- III. Definition of the Terms and Expressions of the Ages
- IV. The Dispensation of Angels
- V. The Seven Dispensations of Man Between the Two Eternities
- VI. The Dispensation of the Redeemed and Faithful Angels
- VII. Reasons for God’s Dispensational Dealings
- VIII. God’s Plan is Eternal
- IX. How to Get the Answers to the Lesson Questions
- Questions on Lesson One

Lesson 2: The Holy Scriptures
- I. Names of the Bible
- II. What the Bible is Not
- III. What the Bible Is
- IV. General Facts About the Bible
- V. The Apocryphal Books
- VI. The Bible An Inspired Revelation From God
- VII. Proofs of Revelation and Inspiration
- Questions on Lesson Two

Supplement 1
- I. God’s Promises
- II. The Reality of the Living God
- III. The Reality of Satan, Fallen Angels, and Demons
- IV. The Source of Sin, Sickness, and Disease
- V. Two Sources of Relief from Diseases
- VI. How to Pray
- VII. What to Pray for—the Abundance of Life
- VIII. Practice the Presence of God
- IX. How to Overcome Sin and Bad Habits
- X. Healing and Health
- XI. What Faith is and How to Use It
- Ten Questions For Supplement One. Do You Know:

Lesson 3: How to Interpret the Bible

- I. The Bible is the Simplest Book to Understand
- II. Definition of Terms
- III. Reasons for Biblical Hermeneutics
- IV. Two Seemingly Contradictory Ways to Read the Bible
- V. Historical Sketch of Hermeneutics
- VI. Summary of the False Methods of Interpretation
- VII. The True Method of Bible Interpretation
- VIII. General Rules of Biblical Interpretation
- IX. Figurative Language of the Bible
- Questions on Lesson Three

Lesson 4: The Truth About God
- I. Definition of the Terms Used
- II. True Interpretation of God as Spirit (Jn. 4:24)
- Questions on Lesson Four

Supplement 2
- I. What This New Conception of God Will Mean to You
- II. All Men Are Sinners
- III. The Key That Unlocks All Promises
- IV. The Evidences of the New Birth
- V. What the New Birth is and How it is Received
- VI. What the Water of the New Birth Means
- VII. Prosperity and Money
- VIII. Power With God
- Ten Questions For Supplement Two. Do You Know:

Lesson 5: The Original Creations of God
- I. God in the Eternal Past
- II. The Drafting of God's Plan
- III. The Dispensational Plan of God from Eternity through Eternity (Eph. 3:11)
- IV. The Creation of the Material Universe (Gen. 1:1)
- V. The Creation of the Spirit World
- VI. How God Created and Made the Material Universe
- VII. When God Created and Made the Material Universe
- VIII. How Long Was God Creating and Making the Material Universe?
- IX. Why God Created and Made the Materiel Universe
- X. Creation of the Original Social System
- Questions on Lesson Five

Lesson 6: Satan and the Spirit World
- I. Angelic Beings Called Seraphim

- II. Angelic Beings Called Cherubim
- III. Angelic Beings Called Zoa or Living Creatures
- IV. Spirit Horses and Chariot Drivers
- V. Angelic Beings Called Archangels
- VI. Angelic Beings Known as Common Angels
- VII. Devils or Unclean Spirits Called Demons
- VIII. Other Spirit-Beings in Scripture
- IX. Man's Relation to the Spirit World
- X. The Doctrine of Satan
- War on the Saints
- Questions on Lesson Six

Supplement 3
- How to Get Power from God over Sin
- How to Get Power from God over Sicknesses
- How to Get Power from God over Poverty
- How to Appropriate the Benefits of the Promises
- Ten Questions For Supplement Three. Do You Know:

Lesson 7: The Dispensation of Angels
- I. The Antechaotic Age—The Dispensation of Angels
- II. The Kingdom of God over All—God All-in-All
- III. Moses' Teaching on the Overthrow of the Pre-Adamite World
- IV. Isaiah's Teaching on the Overthrow of the Pre-Adamite World
- V. Ezekiel's Teaching on the Overthrow of the Pre-Adamite World
- VI. Jeremiah's Teaching on the Overthrow of the Pre-Adamite World
- VII. Jesus' Teaching on the Overthrow of the Pre-Adamite World
- VIII. Peter's Teaching on the Overthrow of the Pre-Adamite World
- IX. Paul's Teaching on the Overthrow of the Pre-Adamite World
- X. John's Teaching on the Overthrow of the Pre-Adamite World
- XI. Questions Teaching the Overthrow of the Pre-Adamite World
- XII. Concluding Remarks on the Overthrow of the Pre-Adamite World
- Questions on Lesson Seven

Lesson 8: The Story of Re-Creation
- I. Are the Six Days of Gen. 1 Literal Days?
- II. The Work of the First Day—Light Restored (Gen. 1:3-5)
- III. The Work of the Second Day—Firmament Restored (Gen. 1:6-8)
- IV. The Work of the Third Day—Earth and Vegetation Restored (Gen. 1:9-13)
- V. The Work of the Fourth Day—Solar Regulation Restored (Gen. 1:14-19)
- VI. The Work of the Fifth Day—Fish and Fowl Restored (Gen. 1:20-23)

VII. The Work of the Sixth Day—Land Animals and Man Restored (Gen. 1:24-31)
VIII. The Seventh Day of Rest (Gen. 2:1-4)
IX. Why the Earth Was Restored to a Habitable State
X. God's Plan for the New Social System on the Earth
Questions on Lesson Eight
Supplement 4
I. Saints Add to Satan's Glory by Giving in to Him
II. Saints Add to Satan's Glory by Advertising His Works and Magnifying His Power
III. Saints Add to Satan's Glory by Failing God in Life and Work
Hindrances to Answered Prayer
How to Overcome Hindrances to Prayer
Ten Questions For Supplement Four. Do You Know:
Lesson 9: The Dispensation of Innocence
I. Definition of Innocence
II. The Length of the Dispensation of Innocence
III. The Favorable Beginning of Man in Innocence (Gen. 1:26-30; 2:8-24)
IV. The Test—Man on Probation (Gen. 2:16-17)
V. The Purpose of God in This Dispensation
VI. The Means of God in Accomplishing this Purpose
VII. The Failure of Man—The Fall
VIII. The Judgment of God upon Fallen Man
IX. God's Provision of Redemption (Gen. 3:15-21)
Questions on Lesson Nine
Lesson 10: God's Plan for the Needs of Man
I. The Definition of Providence
II. The Fivefold Sphere of Divine Providence
III. God's Free and Abundant Promises for the Needs of Man
IV. Proof of Divine Providence
V. The Ultimate Purpose and Final End of Providence
VI. Interpreting Divine Providence
Questions on Lesson Ten
Supplement 5
1. Doubt Concerning God's Word
2. Addition to and Misquoting God's Word
3. Contradiction of God's Word
4. Misinterpretation of God's Word
5. Temptation to Transgress God's Word

6. Transgression of God’s Word
Ten Questions For Supplement Five. Do You Know:
Lesson 11: The Dispensation of Conscience
I. The Definition of Conscience
II. The Length of the Dispensation of Conscience
III. The Favorable Beginning of Man in Conscience
IV. The Test for Man in Conscience
V. The Purpose of God in This Dispensation
VI. The Means of God in Accomplishing This Purpose
VII. The Failure of Man in Conscience
VIII. The Judgment of God Upon Man Ending the Dispensation of Conscience
IX. God’s Provision of Redemption Ending Conscience
Questions on Lesson Eleven
Lesson 12: Why God's Plan for the Needs of Man is Not Realized
Questions on Lesson Twelve
Supplement 6
LAWS OF PROSPERITY
Ten Questions For Supplement Six. Do You Know:
Lesson 13: The Dispensation of Human Government
I. The Definition of Human Government
II. The Length of Human Government (Gen. 11:10-32)
III. The Favorable Beginning (Gen. 8:15–9:17)
IV. The Test of Man in Human Government (Gen. 9:1-7)
V. The Purpose of God in Human Government (Gen. 9:1-7)
VI. The Means of God in Accomplishing This Purpose (Gen. 9:1-6)
VII. The Failure of Man in Human Government (Gen. 9:18–11:9)
VIII. The Judgment of God upon Man in Human Government
IX. God’s Provision of Redemption (Gen. 8:20; 12:8)
Questions on Lesson Thirteen
Lesson 14: Divine Healing and Divine Health
I. What Divine Healing and Health is Not
II. What Divine Healing and Health Is
III. Is Divine Healing and Health Scriptural?
IV. Cases of Sickness and Healing in the Old Testament
V. Cases of Sickness and Healing in the New Testament
VI. Causes of Sickness and Disease
VII. Eighty Lessons Gleaned from a Study of the Bible Cases of Sickness
VIII. Excuses of Unbelief Answered with Scripture

- Questions on Lesson Fourteen

Supplement 7
- I. Become Converted and Born-again
- II. Have Faith in God for Healing
- III. Wholly Trust God in Sickness and Adversity
- IV. Obey God and His Word
- V. Make Peace with Fellow Men
- VI. Call Church Elders and Believe in Their Prayers
- VII. Control the Tongue
- VIII. Live in God and under His Protection
- IX. Praise God in Faith for Healing
- X. Serve God in Holiness as Earnestly as You Sought Him
- XI. Appropriate the Benefits of Calvary
- XII. Resist the Devil—Refuse to be Denied
- XIII. Observe the Laws of God and of Nature
- Ten Questions For Supplement Seven. Do You Know:

Lesson 15: The Dispensation of Promise
- I. The Definition of Promise
- II. The Length of the Dispensation of Promise: 430 Years
- III. The Favorable Beginning of the Dispensation of Promise
- IV. The Test in the Dispensation of Promise
- V. The Purpose of God in the Dispensation of Promise
- VI. The Means of God in Accomplishing His Purpose
- VII. The Failure of Men in the Dispensation of Promise
- VIII. The Judgment of God upon Men in the Dispensation of Promise
- IX. God’s Provision of Redemption
- Questions on Lesson Fifteen

Lesson 16: Asking and Receiving From God
- I. What Prayer Is
- II. General Facts about Asking and Receiving
- III. The Certainty of Answered Prayer
- IV. Scientific Proof of Answered Prayer
- V. The Secrets of Asking and Receiving
- Questions on Lesson Sixteen

Supplement 8
- Unlimited Power in Prayer
- Inventory of Your Personal Progress
- Partnership With God in Business
- Tapping the Infinite Resources of God

- Ten Questions For Supplement Eight. Do You Know:

Lesson 17: The Dispensation of Law
- I. The Definition of the Dispensation of Law
- II. The Length of the Dispensation of Law
- III. The Favorable Beginning of this Dispensation
- IV. The Test for Man in This Dispensation
- V. The Purpose of God in This Dispensation
- VI. The Means of God in Accomplishing His Purpose
- VII. The Failure of Israel in This Dispensation
- VIII. The Judgment of God in the Dispensation of Law
- IX. God’s Provision of Redemption
- Questions on Lesson Seventeen

Lesson 18: The Old Testament Church
- I. What the Old Testament Church is Not
- II. What the Old Testament Church Is
- III. The Calling and Purpose of the Old Testament Church
- IV. The History of the Old Testament Church
- V. The Present State of the Old Testament Church
- VI. The Future of the Old Testament Church
- VII. Who Belong to the Old Testament Church
- VIII. The Marriage of the Old Testament Church
- IX. The Blessings and Glory of the Old Testament Church
- X. The Ministry of the Old Testament
- Questions on Lesson Eighteen

Supplement 9
- Satanic Opposition Must Be Understood
- Necessary Steps to Follow When Faith Seems Weak and Victory Seems Lost
- Some Mistaken Ideas Among Christians
- The Source of All Christian Opposition
- Christian Duties in View of Satanic Opposition
- Ten Questions For Supplement Nine. Do You Know:

Lesson 19: The Dispensation of Grace
- I. The Definition of the Dispensation of Grace
- II. The Length of the Dispensation of Grace
- III. The Favorable Beginning of the Dispensation of Grace
- IV. The Test for Man in This Dispensation
- V. The Purpose of God in This Dispensation
- VI. The Means of God in Accomplishing His Purpose in This Age

VII. The Failure of Men in the Dispensation of Grace
VIII. The Judgment Upon Man Ending the Dispensation of Grace
IX. God’s Provision of Redemption Ending This Age
Questions on Lesson Nineteen
Lesson 20: The New Testament Program for the Modern Church
I. What the New Testament Program for the Modern Church Is
II. The Power Every Believer in Christ Should Exercise
III. Christian Doctrines and Experiences Seldom Seen in Modern Churches
IV. Questions the Modern Church Must Answer:
Questions on Lesson Twenty
Supplement 10
Commands to Get the Power of God
How to Get the Power of God
Men Must Still Tarry for the Spirit Baptism
How to Work the Works of God
What Does it Mean to Fully Believe?
Ten Questions For Supplement Ten. Do You Know:
Lesson 21: The Truth About Jesus Christ
I. The Pre-Existence of Jesus Christ
II. The Deity of Jesus Christ
III. The Humanity of Jesus Christ
IV. The Union of the Two Natures of Jesus Christ
V. Jesus Christ is Not the Father or the Holy Ghost
VI. The Theory of Eternal Sonship Discussed
VII. The Kenosis of Christ (Phil. 2:5-8)
VIII. Of What Did Christ Empty Himself?
IX. What Does Our Lord’s “Kenosis” Teach Us? It Teaches:
Questions on Lesson Twenty-one
Lesson 22: A Christian's Power of Attorney
I. Definition of Agency and Power of Attorney
II. Biblical Proof for the Christian’s Power of Attorney
III. Christ’s Power of Attorney
IV. Christian Exercise of the Power of Attorney
Questions on Lesson Twenty-two
Supplement 11
The Gospel is the Same Today as Ever
Gospel Benefits are Personal
All Men Can Have God’s Power Now
The Sevenfold Right to Use the Name of Jesus

- How to Get the Christian’s Power of Attorney
- Ten Questions For Supplement Eleven. Do You Know:

Lesson 23: The Bible Doctrine of Sin
- I. Moral Law and Moral Government
- II. The Bible Definition of “Sin” and “The Old Man”
- III. Sin is Not Man’s Body, Soul, or Spirit
- IV. Pertinent Questions on the Doctrine of Sin
- Questions on Lesson Twenty-three

Lesson 24: How to Get Rid of Sin and Sickness
- I. Recognition of Sin and Sickness
- II. Two Necessary Things to Do to Be Saved or Born-Again
- III. How to Get Healed
- IV. Identification With Christ
- Questions on Lesson Twenty-four

Supplement 12
- HOW TO IDENTIFY OURSELVES WITH CHRIST
- Nine Questions For Supplement Twelve. Do You Know:

Lesson 25: The Truth About the Holy Spirit
- I. The Deity of the Holy Spirit
- II. The Personality of the Holy Spirit
- III. The Holy Spirit is Not the Father or the Son
- IV. The Holy Ghost Has a Personal Spirit-Body
- V. The Holy Ghost Has a Personal Soul Like Man
- VI. The Holy Ghost Has a Personal Spirit Like Man
- VII. The History of the Work of the Holy Spirit
- VIII. How the Holy Spirit Dwells in Men
- Questions on Lesson Twenty-five

Lesson 26: The Gifts and Fruit of the Holy Spirit
- I. Pertinent Questions Concerning Spiritual Gifts
- II. Classification and Definition of the Gifts
- III. The Importance and Necessity of the Gifts
- IV. Human Excuses for Not Having the Gifts
- V. Why All Saved Men Do Not Have the Gifts
- VI. How to Exercise the Gifts—the Fruit of the Spirit
- VII. A Gist of the Gifts of the Holy Spirit
- Questions on Lesson Twenty-six

Supplement 13
- The Right Basis of Understanding Truth
- The Abundant Supply House

- No Failure is Possible
- Where the Failure Really Is
- God is No Respecter of Persons
- The Word of God is Plain
- Don’t Sell God Short by Unbelief
- Your Final Court of Appeals is the Bible
- Ten Questions For Supplement Thirteen. Do You Know:

Lesson 27: The Doctrine of the Trinity
- I. Names of God in the Old Testament
- II. Names of God in the New Testament
- III. Other Proofs in the Old Testament of Three Persons in the Godhead
- IV. Other New Testament Proofs of Three Separate Persons in the Godhead
- Jesus Christ is Not the Holy Ghost
- Over 500 Scriptures Proving a Divine Trinity
- Two persons are referred to in:
- Three persons are referred to in:
- Questions on Lesson Twenty-seven

Lesson 28: Faith—How to Attain to All the Known Needs of Life
- I. The Definition and Use of Faith
- II. What Faith is Not
- III. Kinds of Faith
- IV. The Importance of Faith
- V. General Facts Concerning Faith
- Questions on Lesson Twenty-eight

Supplement 14
- I. The Law of Faith
- II. God Never Rebukes Faith
- III. How to Get Faith
- Ten Questions For Supplement Fourteen. Do You Know:

Lesson 29: The New Testament Church
- I. What the New Testament Church is Not
- II. What the New Testament Church Is
- III. Names and Appellations of the New Testament Church
- IV. The Calling and Purpose of the New Testament Church
- V. The Formation of the New Testament Church
- VI. The Origin of the New Testament Church
- VII. Who Belong to the New Testament Church?
- VIII. Was the Church Founded on the Day of Pentecost?
- IX. Organization of the Church

X. Laws and Ordinances of the Church
Questions on Lesson Twenty-nine
Lesson 30: The Truth About the Baptism of the Holy Spirit
I. General Facts About the Spirit Baptism
II. When the Baptism in the Spirit Was First Given
III. What the Baptism in the Spirit is Not
IV. What the Baptism in the Spirit Is
V. A Filling and a Baptism Illustrated
VI. The Purpose of the Baptism in the Spirit
VII. Importance of the Spirit-Baptism
VIII. Bible Evidences of the Baptism in the Spirit
Gifts of the Spirit in the Early Church
Questions on Lesson Thirty
Supplement 15
All Spiritual Opposition is Satanic
Christians Should Unite to Fight Satan
The Goal of Every Christian
Do Not Ridicule Experiences of Others
Spiritual Gifts are of God
No Excuse for Ignorance or Controversy
All Spiritual Manifestations are Strange
Christians Cannot Get a Wrong Spirit
The One Great Need of the Modern Church
Ten Questions For Supplement Fifteen. Did You Know:
Lesson 31: The Kingdom of Heaven and the Kingdom of God
THE KINGDOM OF HEAVEN AND KINGDOM OF GOD
I. Definitions of the Kingdom of Heaven and Kingdom of God
II. The Usage of “the Kingdom of Heaven” and “the Kingdom of God”
III. General Contrasts Between the Two Terms
IV. Entrance into the Two Kingdoms
THE KINGDOM OF HEAVEN PARABLES
I. The Definition of Parable
II. The Nature of Parables
III. The Purpose of Parables
IV. Rules Governing the Interpretation of Parables
V. Summary of the Kingdom of Heaven Parables
VI. The Kingdom of Heaven Parables Interpreted
Questions on Lesson Thirty-one
Lesson 32: The Old and New Covenants

I. Biblical Proof That the Old Covenant Was Entirely Abolished
II. Contrasts Between the Old and New Covenants
III. The Old and New Covenants Illustrated
IV. What Part of the Old Covenant is Made a Part of the New One?
V. Why is the Fourth Commandment Left Out of the Covenant?
VI. Did Constantine and the Pope Change the Sabbath?
VII. Why Do Christians Keep the First Day of the Week?
VIII. Not One Time Does the Old or New Covenant Say or Teach:
IX. Christians Are Free to Keep Any Day
X. The Law of God and the Law of Moses Are the Same
XI. Could Sunday Worship Be a Part of the New Testament?
Questions on Lesson Thirty-two
Supplement 16
The Plan of God is Simple
The Will of God Made Plain
No Excuse for Ignorance Possible
No Excuse for Failure to Get What You Want
You Have a Part to Do
Every Problem of Your Life Can Be Solved
Nothing Impossible With God
All Things Are Possible to Him That Believeth
Don’t Lay the Blame on God for Any Failure
The New Testament Terms of Blessings Are Clear
Ten Questions For Supplement Sixteen. Do You Know:
Lesson 33: The Biblical Doctrine of Salvation
I. “Salvation” the All-Inclusive Gospel Word
II. Righteousness of God (Rom. 3:21-23)
III. Atonement or At-one-ment (Lev. 17:11)
IV. Redemption (Rom. 3:24-25)
V. Reconciliation (2 Cor. 5:17-21)
VI. Propitiation (Rom. 3:24-25)
VII. Imputation (Rom. 4:1-25)
VIII. Forbearance (Rom. 2:4; 3:25)
IX. Substitution (Rom. 4:25)
X. Representation (Rom. 5:12-21)
XI. Sonship (Rom. 8:14-21)
XII. Adoption (Rom. 8:14-23)
XIII. Heirship (Rom. 8:17-18)
XIV. Conversion (Mt. 18:3)

XV. Calling and Election (Rom. 8:33)
XVI. Foreknowledge (Rom. 8:28-30)
XVII. Foreordination and Predestination (Rom. 8:27-30)
XVIII. Sovereignty of God (Rom. 9:1-24)
XIX. Glorification (Rom. 8:17-25)
Questions on Lesson Thirty-three
Lesson 34: The Truth About Sanctification and Justification
I. Scriptural Usage and Definition of Sanctification
II. When Were Men in the Old Testament Sanctified?
III. When Does Sanctification Begin According to the New Testament?
IV. When Are Men Justified?
V. Proof That Sanctification Comes Before Justification
VI. To What Extent is a Sinner Sanctified in the Initial Act of Making Holy?
VII. Biblical Proof of Present or Progressive Sanctification
VIII. Sanctification Does Not Begin After Justification
THE SPIRIT BAPTISM IS NOT SANCTIFICATION BECAUSE:
IX. Not One Time Does the Bible Say:
X. Biblical Proof of Future or Complete Sanctification
Questions on Lesson Thirty-four
Supplement 17
1. Salvation From Sin
2. Salvation From Fleshly Lusts and Bad Habits
3. Salvation From Sickness and Disease
4. Salvation From Poverty and Want
5. Salvation From Failure in Life
6. Hindrances to Personal Salvation
7. Take All Problems to God
Ten Questions For Supplement Seventeen. Do You Know:
Lesson 35: The Truth About Eternal Security
I. What is the Question Involved in the Teaching of Unconditional Security?
II. Is Man a Free Moral Agent?
III. What is Eternal Life?
IV. Can Eternal Life Be Lost?
V. Examples of Eternal Life Being Lost
VI. Is Eternal Life an Eternal Unconditional Possession Now?
VII. Conditions for Keeping Eternal Life
VIII. Real Bible Assurance and True Eternal Security

- Questions on Lesson Thirty-five

Lesson 36: Fifteen Great Covenants of Scripture

- I. The Solaric Covenant (Gen. 1:14-18)
- II. The Edenic Covenant (Gen. 1:26–3:24)
- III. The Adamic Covenant (Gen. 3:14-19)
- IV. The Cainic Covenant (Gen. 4:11-15)
- V. The Noahic Covenant (Gen. 8:20–9:29)
- VI. The Abrahamic Covenant (Gen. 12:1-13)
- VII. The Hagaric Covenant (Gen. 16:7-14)
- VIII. The Sarahic Covenant (Gen. 17:15-19; 18:9-15)
- IX. The Healing Covenant (Exod. 15:26; 23:25)
- X. The Palestinian Covenant (Deut. 27:1–30:20)
- XI. The Covenant of Levi (Num. 25:10-14)
- XII. The Covenant of Salt (Lev. 2:13; Num. 18:19)
- XIII. The Davidic Covenant (2 Sam. 7:1-17)
- XIV. and XV. The Old and New Covenants
- XVI. Jaw-breakers for Anglo-Saxons
- Questions on Lesson Thirty-six

Supplement 18

- God Promised to Pour Out His Spirit in the Last Days
- God and Satan in a Final Contest
- God Knows What We Have Need Of
- Don’t Play With Religion
- God is Not Responsible for Suffering and Failure
- Ten Questions For Supplement Eighteen. Do You Know:

Lesson 37: Where are the Dead?

- I. Spiritual Death (Eph. 2:1-10)
- II. The Doctrine of Immortality
- III. Biblical Proof of the Immorality of the Soul and Spirit
- IV. Biblical Proof of the Future Immortality of the Body
- Testimonies of Dying Infidels and Wicked Men
- Testimonies of the Dying Saved Men
- V. Physical Death and the Intermediate State
- VI. Five Departments in the Underworld of Departed Spirits
- Sheol is Translated by Three English Words:
- Hades is Translated in Two Different Ways:
- Sheol-Hades is Not the Grave
- Sheol-Hades and Queber-Mnemeion Contrasted in Scripture
- VII. Eternal Death and Punishment of the Wicked

- Questions on Lesson Thirty-seven

Lesson 38: The Seven Judgments of Scripture
- I. The Judgment of the Believer's Sin (Jn. 12:31-32)
- II. The Believer's Judgment of Himself (1 Cor. 11:31, 32)
- III. The Judgment of the Believer's Works (Rom. 14:10; 2 Cor. 5:10)
- IV. The Judgment of Israel (Ezek. 20:33-44)
- V. The Judgment of the Nations (Mt. 25:31-46)
- VI. The Judgment of Angels (2 Pet. 2:4; Jude 6-7)
- VII. The Great White Throne Judgment (Rev. 20:11-15)
- Questions on Lesson Thirty-eight

Supplement 19
- Man and Evil Spirits Are Responsible
- Sin and Demons Hinder Man's Blessings
- God's Abundant Promises and Provision
- God is Always True to His Word
- One Thing God Requires of Everyone
- No Efficacy in Human Works or Good Deeds
- Man Must Learn His Lesson
- It is Simple to Believe God
- It is Always God's Will to Help Men
- There is No Excuse for Children of God to be Defeated
- The Proper Action to Take
- God is Not Responsible
- Ten Questions For Supplement Nineteen. Do You Know:

Lesson 39: The Book of Daniel
- 110 Prophetic Wonders From 1949 Into Eternity
- How to Interpret Prophecy
- A Gist of the Book of Daniel
- I. The Personal History of Daniel (Dan. 1:1-21)
- II. The Visions of Nebuchadnezzar (Dan. 2:1–4:37)
- III. The Personal History of Daniel (Dan. 5:1–6:28)
- IV. The Visions of Daniel (Dan. 7:1–12:13)
- No Revived Roman Empire Taught in Scripture
- The Antichrist, the King of the North
- The Three Periods of Daniel 12
- Questions on Lesson Thirty-nine

Lesson 40: Daniel's Seventieth Week and the Tribulation
- I. The Vision of the Seventy Weeks (Dan. 9:24-27)
- II. The Tribulation (Rev. 6:1–19:21)

- Questions on Lesson Forty

Supplement 20

- God is Not Responsible for the Conditions of the Fall
- Suffering May Arise From Doing Good
- Bible Characters Furnish No Excuse to Fail God
- Two Kinds of Suffering
- Sin, Sickness, and Poverty Not God's Will
- God Permits or Allows Suffering
- What to Do to Get Deliverance
- Christians Are Not to Display Satan's Works
- The Effect of Such Teaching on Sinners
- Christians Should Be Free from Satan's Works
- God is Not Glorified by Sickness
- Modern Experiences Unsafe to Follow
- God is Glorified More By Healthy Bodies
- Christians Are Deceived By Satan
- It is Time to Wake Up
- Christ is Our Example in Life
- Ten Questions For Supplement Twenty. Do You Know:

Lesson 41: A Gist of the Book of Revelation

- I. Literalness of the Book
- II. The Key to the Interpretation
- III. The Division of the Book By Classes (1 Cor. 10:32)
- IV. The Consecutive Order of Revelation
- V. The Outline of the Book of Revelation
- VI. Part I. "The Things Which Thou Hast Seen" (Rev. 1:12-20)
- VII. Part II. "The Things Which Are" (Rev. 2:1–3:22)
- VIII. Part III. "The Things Which Shall Be Hereafter" (Rev. 4:1–22:5)
- Questions on Lesson Forty-one

Lesson 42: Heaven and the Resurrections

- I. The Kinds of Resurrection
- II. The Kinds of Material Resurrection
- The First Resurrection (Rev. 20:4-6; Dan. 12:3; Jn. 5:28-29)
- The Second Resurrection (Dan. 12:3; Jn. 5:28-29; Rev. 20:4-6)
- III. The Truth About Heaven
- Questions on Lesson Forty-two

Supplement 21

- "Ye Shall Know Them by Their Fruits"
- "Beware of False Prophets"

Apostasy Predicted for the Last Days
Ten Questions For Supplement Twenty-one. Do You Know:
Lesson 43: The Rapture of the Church
I. The Fact and Manner of the Rapture
II. The Purpose of the Rapture
The Purpose of the Rapture May be Summed up as Follows:
III. Qualifications For Partakers in the Rapture
IV. The Time of the Rapture
V. The Signs of the Rapture
VI. The Lord's Comings Are Practical Doctrines
VII. Reasons for the Rapture of the Church in Rev. 4:1
Questions on Lesson Forty-three
Lesson 44: Exposition of Matthew 24 and 25
I. "Tell us when shall these things be?"
II. "What shall be the sign of thy coming?"
III. "And of the end of the age?"
IV. Prophetic Date-Setting (Mt. 24:36–25:46)
V. Rapture or Destruction—Which? (Mt. 24:40-42)
VI. The Parables of Mt. 24–25
VII. The Judgment of the Nations (Mt. 25:31-46)
Questions on Lesson Forty-four
Supplement 22
Of What Christian Sufferings Consist
God Does Not Send Sufferings
We Must Use Common Sense
Christians Often Suffer Needlessly
Why Christians Suffer Needlessly
Truth Concerning Suffering Made Clear
Job's Experience No Excuse for Christians to Live in Defeat
Job Teaches Many Lessons to Modern Saints
Job's Great Mistake
God is a Real and True Parent
The Trouble is Wilful Ignorance of Truth
The Greatest Wonder of All
The Great Lesson to Learn About Job
Why Do Christians Suffer?
Why Christians Do Not Need to Suffer
Ten Questions For Supplement Twenty-two. Do You Know:
Lesson 45: Sun-clothed Woman, Manchild, Dragon, Beast, and False Prophet

I. The Sun-clothed Woman (Rev. 12:1-6, 13-17)
II. The Manchild—Various Interpretations
III. The Manchild—the True Interpretation
IV. The Dragon (Rev. 12:1-17; 13:1-4; 16:13-16; 20:1-10)
V. The War in Heaven (Rev. 12:7-12)
VI. The Remnant of the Woman (Rev. 12:17)
Questions on Lesson Forty-five
Lesosn 46: The Beasts Out of the Sea and Earth
I. The Beast Out of the Sea (Rev. 13:1-10, 18)
II. The Beast Out of the Earth (Rev. 13:11-17)
Questions on Lesson Forty-six
Supplement 23
The Reason for Failure Among Christians
Know the Truth That Sets Men Free
Is it God's Will to Save Souls Today?
Is it God's Will to Heal Sick Bodies Today?
Is it God's Will to Prosper Men Materially?
Sickness and Hindrances to Prayer the Work of Satan
Demon Opposition and Oppression Are Real
How to Overcome Demon Powers
Why Some Fail to Get Deliverance
True Heart Faith Always Works
Ten Questions For Supplement Twenty-three. Do You Know:
Lesson 47: The Beast with Seven Heads and Ten Horns
I. Sixty Fundamental and Prophetic Facts
II. The Beast Symbolizes Three Things:
III. The Beast Out of the Abyss (Rev. 11:7; 17:8)
IV. Identification of the Beast Out of the Abyss
V. Biblical Proof That the Beast Out of the Abyss is
VI. The Seven Heads Upon the Beast (Rev. 17:9-11)
VII. The Seven Mountain Kingdoms and Israel
Questions on Lesson Forty-seven
Lesson 48: The Ten Horns and the Beast Itself
I. The Ten Horns—the Seventh Kingdom or Revised Rome
II. The Beast Itself—the Eighth Kingdom
III. The Extent of Antichrist's Reign (Rev. 13:5-18)
Questions on Lesson Forty-eight
Supplement 24
Is Healing for the Body in the Atonement?

- Atonement is Made for Both Sin and Sickness
- Sickness is the Result of Sin
- Remedies for Sickness Are Prayer and Atonement
- Jesus Bore Both Sin and Sickness in His Body On the Cross
- No Christian Needs to be Sick
- Christ Healed Before and After the Cross
- Christ Heals Today As Ever
- Why Bear in Our Bodies What Christ Has Borne For Us?
- Christ Has Redeemed Us From the Curse of the Law
- Many Diseases Named as the Curse of the Law
- Men Are Commanded to Glorify God in Their Bodies
- Healing is Absolutely Sure
- Ten Questions For Supplement Twenty-four. Do You Know:

Lesson 49: The Marriage Supper, Second Advent, Armageddon

- I. The Marriage Supper of the Lamb (Rev. 19:1-10)
- II. The Second Coming of Christ (Rev. 19:11-21)
- III. The Battle of Armageddon or the Supper of the Great God
- Questions on Lesson Forty-nine

Lesson 50: The Dispensation of Divine Government

- I. The Expulsion of Satan From the Earth
- II. The Millennial Reign of Christ and His Saints
- III. General Truths About the Millennium
- IV. The Renovation of the Earth by Fire
- Questions on Lesson Fifty

Supplement 25

- Prosperity, Healing and Full Salvation for All
- We Live in the Times of God’s Mercy
- God’s Program is to Bless All Men Here and Now
- The Great Hindrances to All Blessings of God
- What To Do To Stop All Wavering
- The Law of Faith Must Be Obeyed
- “If It Be Thy Will” Should Be Forgotten
- Will Men Die if God Always Heals Them?
- What is Included in Christ’s Will and Testament?
- No Excuse for Ignorance of God’s Will
- Everyone Can Have All That is Promised
- All Answers to Prayer Are for God’s Glory
- What is God’s Desire for Men?
- Who Has Been Authorized to Change God’s Will?

Both Testaments Promise the Same Blessings
We Have Exceeding Great and Precious Promises
Common Sense Must Be Used
Ten Questions For Supplement Twenty-five. Do You Know:
Lesson 51: The New Heaven and the New Earth
I. The Dispensation of the Redeemed
II. The New Heaven and the New Earth (Rev. 21:1–22:5)
III. New Lands (Rev. 21:1)
IV. The New Jerusalem (Rev. 21:2–22:4)
V. The New Peoples (Rev. 21:3-4, 24-26)
VI. New Conditions in the New Earth (Rev. 21:3-8)
VII. “Behold, I Make All Things New” (Rev. 21:5)
VIII. The Full Restitution of All Things (Acts 3:21)
IX. Eternity Merely the Continuation of Time
X. No Perfect Age Before the New Earth
Questions on Lesson Fifty-one
Lesson 52: The Bride of Christ
I. Is the Bride of Christ Israel?
II. Is the Bride of Christ Only a Part of the Church?
III. Is the Bride of Christ Only the New Testament Church?
IV. Is the New Testament Church Now Married to Christ?
V. What is the Bride of Christ?
Questions on Lesson Fifty-two