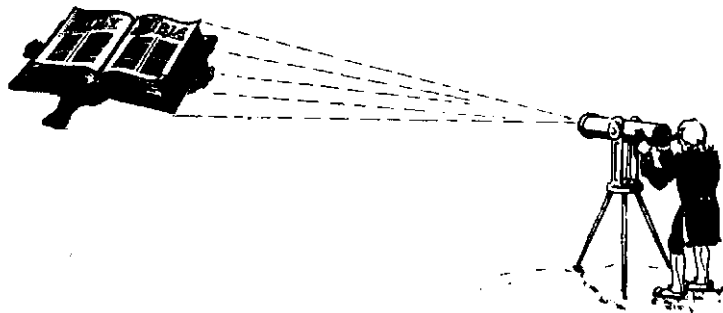


Charting The Old Paths

A Book of Scriptural Charts and Sermons
Dedicated to Our Return to the
Old Paths—Jer. 6:16.



By
DILLARD THURMAN

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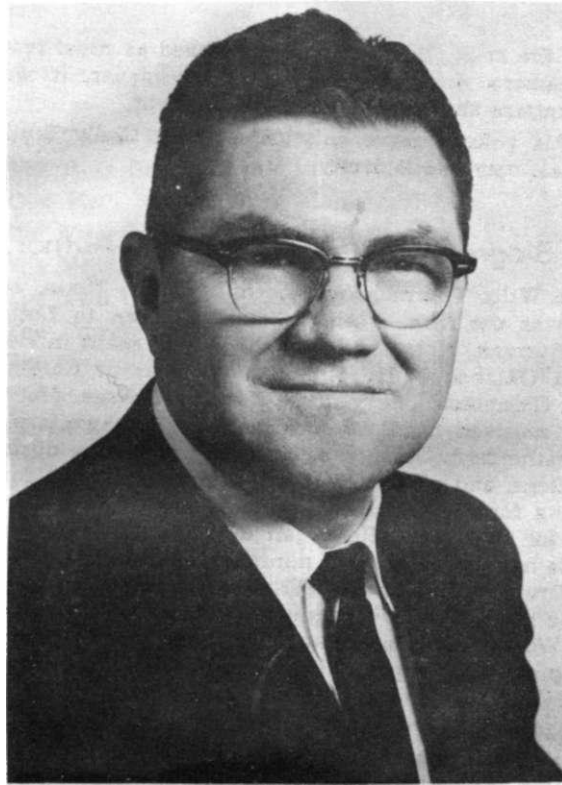
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DEDICATION

This book is conscientiously dedicated to any lover of God's Word who truly enjoys studying the Bible. It is especially dedicated to those young men who may find within it a greater desire to preach the gospel, and may it assist them in that task.

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INTRODUCTION

This book is an accumulation of work done on charts over a period of thirty years. Practically all of them later appeared in *The Vindicator* while the author was editor. This book is arranged so that each chart would be followed by a sermon in brief, to assist those who desired to use it in preaching. The original poems have been used as "fillers" to help the appearance of the book, and give pleasure to those who enjoy them.

For the most part, the Authorized, or King James Version, is used. The author has not sought "depth" and "scholarship" in the lessons, but TRUTH. The lessons are simple and understandable, with no "obtuse logic" to hide the simplicity of the gospel of Christ. "Charting the Old Paths" also means returning to the Bible, and accepting the primitive order of things. The world will never outgrow its need for a clear concise statement of the fundamental doctrine of our Lord.

Even before the work is finished, some mechanical and typographical errors have been found. These will be eliminated in later

reprints of the book. Since the author served as proof-reader, make-up man, camera man, stripper, and plate-burner, it was easy to overlook matters that should have been caught.

May this volume serve only to advance God's Truth, and we trust that all may use it freely.

Biographical Sketch of the Author

Dillard Wills Thurman was born in Paris, Texas, on June 13, 1911. He was the fifth of eleven children born to Luther M. and Kate A. Thurman. Most of his childhood was spent in Beckham Co., in Western Oklahoma. He attended one year at Cordell Christian College in Oklahoma, one year at Harding College, Morrilton, Arkansas, and received his B. A. Degree from Southwestern State College at Weatherford, Oklahoma. He began preaching during his first year in college, and continued it while teaching school for one year, and working for the Oklahoma State Highway Department as payroll clerk for two years. He began devoting full time to preaching in 1939. He has served as local minister for churches in Weatherford, Granite, Drumright, Cushing, Frederick and Norman, Oklahoma. In Texas he has worked with churches in Marshall, Mineola, Corsicana and Fort Worth. After preaching for more than 30 years, he gave up public preaching for preaching through the printed page, believing he could reach even more with the gospel message.

In 1942 he began publishing a small weekly, "Gists of Truth." In only a year and a half the circulation climbed to more than 3,500. But war-time restrictions on paper forced its close. Gospel Minutes was begun in 1951. In fourteen years this weekly paper has climbed to the second position among all the weeklies in the brotherhood, having a circulation of more than 27,000 in the first of 1965. In 1956 he purchased The Vindicator from E. C. Fuqua, when Bro. Fuqua decided he had to give up its work. This monthly was continued for over eight years, until its circulation was combined with Gospel Minutes in 1965. The charts found in this book are those which were first run in The Vindicator.

Dillard Thurman and Ferne Marjorie Ayres were married at Weatherford, Oklahoma, September 6, 1936. She has been a true "help meet" for him as preacher, editor and printer. She has the demanding task of handling the constantly growing and changing mailing lists, filling orders, and much of the correspondence. She is a full-time employee in the publication, as well as house keeper. Their son, Rancee Thurman, is assuming more and more responsibility in the printing plant, doing most of the press work, along with some camera work, stripping, plate burning, and other chores. Their daughter, Marta Gale, is enrolled in Fort Worth Christian as a Junior High Student.

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The Three Religious Ages

PATRIARCHAL

Eden to Cross

PATRIARCHS

Acts 7:8-9

HEAD - ADAM

1 Cor. 15:22

ANIMAL SACRIFICES

Gen. 4:4; Heb. 11:4

NOAH'S ARK

Gen. 5:8; Heb. 11:7

FAMILY SYSTEM

Gen. 12:3; 18:19

GOSPEL IN PROMISE

Gal. 3:8

NO LAW OF SABBATH

Deut. 5:14-15

ENDED AT CROSS

Eph. 2:11-15

JEWISH

Sinai to Cross

ISRAELITES

Josh. 3:17; 13:6

HEAD - MOSES

Deut. 4:44-45; Jno. 1:17

ANIMAL SACRIFICES

Heb. 8:5; 9:1-6

TABERNACLE - TEMPLE

Heb. 8:5; 9:1-6

NATIONAL SYSTEM

Exo. 19:6; 33:12-13

GOSPEL IN PROPHECY

Rom. 1:1-3

SABBATH GIVEN

Exo. 20:8; 31:16-17

NAILED TO CROSS

Heb. 7:18-19; Col. 2:14

CHRISTIAN

Pentecost to End

CHRISTIANS

Acts 11:26; 1 Pet. 4:16

HEAD - CHRIST

Eph. 1:22-23; Col. 1:18

BLOOD OF CHRIST

Matt. 26:28; Eph. 1:7

CHURCH OF GOD

Matt. 16:18; Acts 20:28

UNIVERSAL SYSTEM

Mk. 16:15; Acts 10:34

GOSPEL IN FACT

1 Cor. 15:1-4; Acts 2: 1-45¹

FIRST DAY OF WEEK

Acts 20:7; 1 Cor. 16:2

NOW IN FORCE

Heb. 9:15-17

Our chart depicts some of the peculiarities of each of the three religious dispensations. A study of them will disclose God's gradual development in the governing of man—not that God was unable to perfect His plan immediately; but rather, man was unable to grasp and receive the greater dispensation of grace. Therefore, God took man step by step in the family system, the national system, on to the universal system, the highest we can attain.

The Patriarchal system of religion dealt with the family unit. The father, the head of the family, was the spiritual head as well. From this we get the term Patriarchal, meaning "father rule." The law began with Adam. Under it were the animal sacrifices, as shown by Abel's offering (see Gen. 4:4; Heb. 11:4). Under this religious age we read of Noah's ark, a type of the church. And even under this twilight age, we find the gospel being preached in promise (Gal. 3:8). Under this religious age there was no sabbath, nor is there found the slightest inference that man even knew that God had rested on the seventh day. The sabbath idea was given later for a specific people and definite purpose (see Deut. 5:14-15). This law was over all people until the Jews were parted from it with the giving of the Law of Moses. However, it remained in effect for the Gentiles (Nations), until it was taken away at the cross.

The Jewish dispensation was governed by the Law of Moses, and was a national system of religion, having national priests, prophets and rulers. It was to govern the Israelites, those people who had come out of Egyptian bondage. Under this system there was the offering of animal blood, the continuation of the law of works, and the offering of animal sacrifices upon the national altar. In this dispensation we read of the tabernacle as a type of the church, and still later the temple became an additional type. The gospel was preached in prophecy (see Rom. 1:1-3). God did not intend that this system of religion should last indefinitely, nor that it should govern all people. It was limited in its scope from the beginning. Under this dispensation we find the sabbath was given, and was peculiar to this system alone! It was given only to a certain people (see Exo. 20:8; 31:16-17). This memorial was only for those who had been delivered from Egyptian bondage. Since the Israelites alone had the Scriptures, they alone knew that the Lord had rested, and that they should rest. The observance would have had meaning for none other!

We want to fully study the contrast of these three dispensations as we view the superiority of the Christian age. First, we note this age was glorified through its author. The Patriarchal dispensation looked to Adam as its head; the Jewish looked to Moses; but the Christian dispensation has Christ, the Son of God, as its Head. We read that God "hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. 1:22-23). "And he is the head of the body, the church" (Col. 1:18). Surely we must recognize the

superiority of the church since its head is the Son of God!

Under the first two dispensations there was the offering of animal sacrifices, which could not atone for man's sins. Yet blood was necessary, for it is said, "And almost all things are by the law purged with blood; and without the shedding of blood is no remission." (Heb 9:22). But animal blood offered under those earlier laws could not take away sins. "For it is not possible that the blood of bulls and goats should take away sins" (Heb. 10:4). But the Son of God offered Himself to accomplish what had not been possible before, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins" (Col. 1:13-14). His blood was shed for our salvation (see Matt. 26:28; Eph. 1:7). By that precious blood we have been purchased as God's own possession (Acts 20:28).

From Noah's ark and the family altar, God first developed the Jews through use of the tabernacle and temple. But the fulness of the plan was to be realized in the church of God. Jesus promised to build it (Matt. 16:18), and God later was adding to it all the saved (Acts 2:42, 47). It is the medium through which God is now glorified (Eph. 3:21). Jesus Christ gave Himself for it and is the Saviour of it (Eph. 5:23-25). It is His body (Col. 1:18), and men must respect it. All the saved of earth make up its present membership. It is universal in its scope.

Whereas the gospel was preached in promise and prophecy before, the Christian age has the gospel of the kingdom in fact. That gospel was preached concerning the death, burial and resurrection of our Lord for our sins (1 Cor. 15:1-4). This "good news" was soon preached to every creature under heaven, and all men had heard (Col. 1:5-6; Rom. 10:17). It was proclaimed as "the power of God unto salvation." (Rom. 1:16). People were to hear and obey it, or else suffer eternal loss (2 Thes. 1:7-9). Jesus Christ became the author of salvation to all who would obey (Heb. 5:8-9). We must obey or be lost.

The people under the Patriarchal age did not know of the sabbath. It was given to the Jews. But no sabbath was given to the Christian. From the seventh day observance of rest, we find the early Christians had an observance on the first day of the week that set it apart as a day of religious activity and worship (Acts 20:7, 1 Cor. 16:2). But rather than looking to this day as a day of rest, they were told, "There remaineth therefore a rest to the people of God" (Heb. 4:9). Our Sabbath awaits after our brief day of labor in this world.

The Old Testament or Will of God to man had to be removed before the New Testament or Will could be operative. Therefore the Old had to pass away. "Then said he, Lo, I am come to do thy will, O God. He taketh away the first, that he may establish the second." (Heb. 10:9). Again it was noted, "For if that first covenant

had been faultless, then should no place have been sought for the second." (Heb. 8:7). This old order was to pass away to give room for that which was better. "For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law could make nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God." (Heb. 7:18-19). The Old gave place to the New!

The Old Testament ended at the cross of Christ, and this then allowed Christ's Testament to become effective. This is spelled out rather specifically in Eph. 2:11-17. That it also brought the Gentiles into covenant relationship with God is shown also in these words: "But now, in Christ Jesus, ye who sometimes were afar off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father." If there were no other passage dealing with this matter, this would clearly prove the Old Testament passed away at the cross, and both Jew and Gentile were brought to God by the blood of Christ! Later Paul spoke of this in saying that God had brought these blessings by "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross." (Col. 2:14). The Old was removed by the death of Christ, that His Will could become of force.

The superiority of the New Testament is referred to in Heb. 9: 15-17— "And for this cause he is the mediator of the new testament that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." Can't you see that the two previous dispensations were removed for something far better? God had a more perfect law to give unto men! But Christ's Testament could not become effective until His death had remove the other dispensations, that Jew and Gentile might be reconciled in this one religious dispensation!

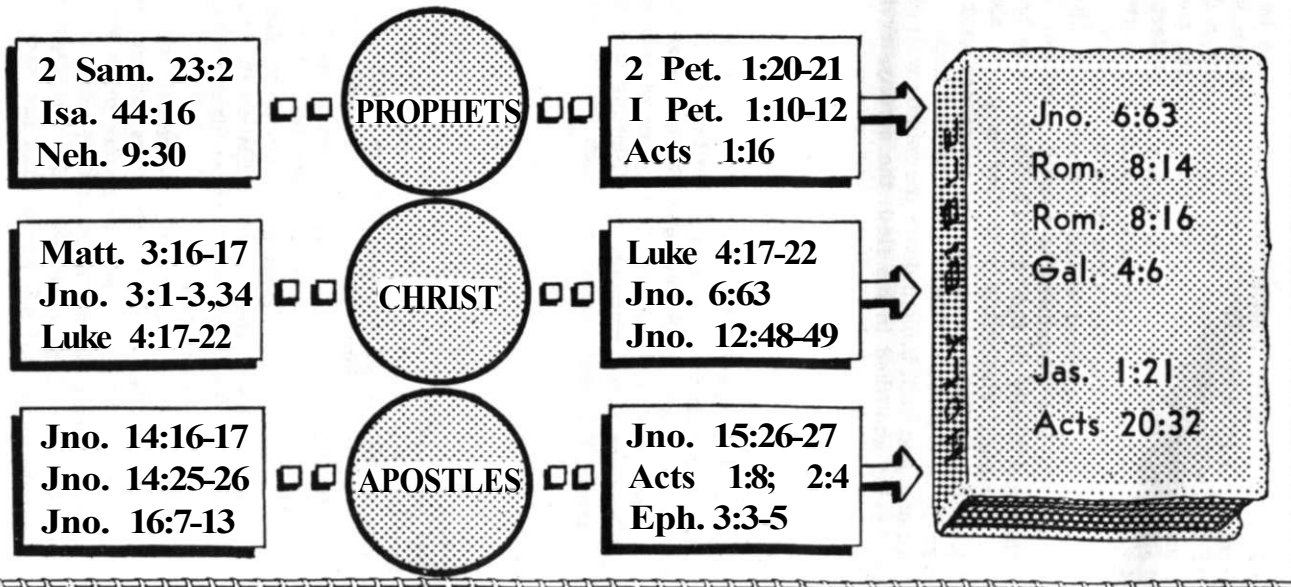
The Christian Age began at Pentecost, when the Will of Christ was probated by His administrators whom He had chose. The terms of His Will and Testament were made known, and those who met those terms became heirs of God (Acts 2:36-42). This age will last till the end of time: for Jesus declared, "Heaven and earth shall pass away, but my words shall not pass away." (Matt. 24:35).

The Holy Spirit's Work in Revelation

Direct Operation

Revelation

Guidance



THE HOLY SPIRIT'S WORK IN REVELATION 13

One of the grandest themes of the Bible, and one of the most intriguing studies, is that of the Holy Spirit's work in delivering God's Word and revealing the sweet story of salvation. Yet much of the confusion and strife which now plagues the religious world springs from the ignorance and false teaching surrounding this subject. There is no valid reason for this lack of understanding, which now spawns discord and division. While it is true that the Holy Spirit did not present a detailed analysis of His own personality, yet this third figure of the Godhead gave a detailed account of His work in relation to the salvation of man. Jesus said, "Howbeit when he, the Spirit of truth is come, he shall guide you into all the truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me: for he shall receive of mine and shew it unto you." (Jno. 16:13-14). Thus Jesus stated that the Holy Spirit would do a great work, but would not seek to glorify His own office.

Rather than searching for information concerning the personality of the Holy Spirit, we shall give ourselves to a study of His great work in revealing the words of life to a lost and ruined world. And the importance of the work of the Holy Spirit is evaluated by it being mentioned in the first book, the first chapter, and only the second verse of the entire Bible! Of 66 books, and 1,189 chapters this work is mentioned in the FIRST! And of over 41,000 verses in the Bible, the Holy Spirit's work is introduced in only the SECOND! And from this early time when "the Spirit of God moved upon the face of the deep," the Spirit has been very active in bringing order and design out of chaos and confusion. None should minimize the work of the Spirit in either the material, or the spiritual realm!

The Spirit's Work and Revelation by the Prophets

Bear in mind that God is a Being who talks. The Holy Spirit is a Being who talks. And God has made man a being who talks. In the Garden of Eden, God talked face to face with man, for sin had caused no barrier. But after the fall of man, he was no more worthy to look upon the face of God! It then became necessary for God to speak indirectly to man, or through an agency. To this end He employed the Holy Spirit. We read in Heb. 1:1-2—"God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Here we find that God first spake unto man by the prophets, and later by His Son. However, keep in mind that the prophets were also human and sinned. So they could not meet God face to face either. But in them is seen the work of the Holy Spirit in revealing God's word. David declared, "The Spirit of the Lord spake by me, and his word was in my tongue." ((2 Sam. 23:2). Thus we find the Holy Spirit spake directly unto the prophets, and they in turn spake unto the people. This enables them to state, "And now the Lord God, and his Spirit hath sent me." (Isa. 48:16). The Levites recognized this divine arrangement in revelation of God's word, and stated in their

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prayers: "Yet many years didst thou forbear them, and testifiest against them by thy Spirit in the prophets." (Neh. 9:30). It was generally understood by God's people that the Holy Spirit inspired the prophets and was thus instrumental in bringing forth the word of God unto His people!

But whereas the prophets in olden times received the word of God directly by the Holy Spirit, they then sent forth God's word by inspiration which the Spirit gave them. Therefore, the prophet couldn't command the Spirit to speak, but the Spirit moved the prophet. This is made very plain in 2 Pet. 1:20-21: "Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in olden time by the will of man: but holy men of God spake as they were moved by the Holy Spirit." Furthermore, those prophets who, by the Spirit, spake of the wondrous salvation which was to come unto the human race, still could not understand the message which the Spirit gave (1 Pet. 1:10-12). Thus it is shown that prophets spake things so deep in prophetic utterances by the Holy Spirit that the message was not understood. But all these prophecies concerning the sufferings of Christ and the glory to follow are now preached unto us, as the Holy Spirit gave the message to inspired men. Every such prophecy by the Holy Spirit had to come to pass. "Men and brethren, this Scripture must needs have been fulfilled, which the Holy Spirit by the mouth of David spake" (Acts 1:16). There were no exceptions to this steadfast rule. Fulfillment was necessary so that we might all have faith in the message of the Holy Spirit!

The Spirit's Work and Revelation by the Christ

But the Holy Spirit was even more closely allied with the Son of God in His personal ministry. As we would expect, the Holy Spirit was associated with the work and teaching of Jesus from the very first. "And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." (Matt. 3:16-17). The next verse informs us that He was then led up of the Spirit to be tempted. From that time the Spirit constantly attended Him and the special powers afforded in miracles and signs and wonders set Him apart from all other teachers the world had known or would know. All must have felt this impact as Nicodemus, who said, "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." (Jno. 3:2). This was verified by John who said, "He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him." (Jno. 3:34). This only correlates that which Jesus said of Himself. When he stood in the synagogue at Nazareth to read from the prophets, He selected Isaiah's prophecy and read, "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 the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Then after giving the book to the attendant, Jesus said, "Today is this Scripture fulfilled in your ears." (Luke 4:18-21). Thus is seen that the Spirit delivered the word to the Christ as He taught among men!

But that word which Christ received, He also imparted unto others. He was inspired, but He revealed it unto men. This pattern is shown in our reading from Luke 4:17-22. When Jesus said, "The words that I speak unto you, they are Spirit, and they are life" (Jno. 6:63), we might paraphrase, "they are Spirit inspired and life giving." His word is authoritative and demands strict obedience from all. Thus He warned, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word which I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak." (Jno. 12:47-48). Therefore we find that God by the Holy Spirit spake through Jesus Christ, and we are in turn instructed of the Father's will. God's promise was that such a Spirit-filled prophet would be raised. To Moses He had said, "I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." (Deut. 18:18-19). Jesus stands forth as God anointed prophet with this divine stamp of approval: "This is my beloved Son, in whom I am well pleased; hear ye him." (Matt. 17:5). God's Spirit inspired this prophet in greater measure than any other sent forth from God!

The Spirit's Work and Revelation by the Apostles

Before leaving the earth, Jesus promised the Holy Spirit to His apostles. He said, "I will pray the Father, and he will give you another Comforter, that he may abide with you forever, even the Spirit of truth, which the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." (Jno. 14:16-17). He said, "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (Jno. 14:25-26). Still later He declared, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning." (Jno. 15:26-27). The Holy Spirit was to come unto the apostles in Christ's stead after He should leave, and thus give them inspiration for a divine message. For this cause Jesus further said, "Nevertheless I

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tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you . . . Howbeit when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear that shall he speak: and he will show you things to come." (Jno. 16:7-13). Of course, none will contend this promise was for ALL men! Jesus promised it only to an elect circle—the apostles! The world was not to receive this measure of the Spirit: it was only for the apostles!

The time of the fulfillment of these promises is not a point of great difficulty. Jesus, just a moment before He ascended unto God, declared, "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and in Samaria, and unto the uttermost part of the earth." (Acts 1:8). He had told them, "And 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." (Luke 24:49). The apostles tarried in Jerusalem as directed, "and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance." (Acts 2:1-4). In his explanation of this Peter said "But this is that which was prophesied by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." (Acts 2:16-17). The apostles were filled with the Spirit that they might reveal His gospel unto lost men.

This method of revelation is described by Paul in this way: "How that by revelation was made known unto me the mystery, as I wrote before in few words, whereby, when ye read, ye can perceive my understanding in the mystery of Christ: which in other generations was not made known unto the sons of men, as it hath now been revealed unto his holy apostles and prophets in the Spirit" (Eph. 3:3-5). "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory; which none of the princes of this world knew . . . but God hath revealed them unto us by his Spirit" (1 Cor. 2:7-10). If you will study what Paul stated, you will find that it was given Paul by revelation, he wrote it, they read it and thereby gained understanding! This is how the Spirit has operated in delivering the gospel! This moved Peter to write, "We have a more sure word of prophecy; whereunto ye do well that ye take heed." (2 Pet. 1:19). It is for us to accept the Spirit's teaching as given through inspired men.

The Bible is God's inspired Word! Through it He speaks unto man today. It cannot be destroyed, for Jesus said, "Heaven and earth shall pass away, but my words shall not pass away." (Matt.

THE HOLY SPIRIT'S WORK IN REVELATION 17

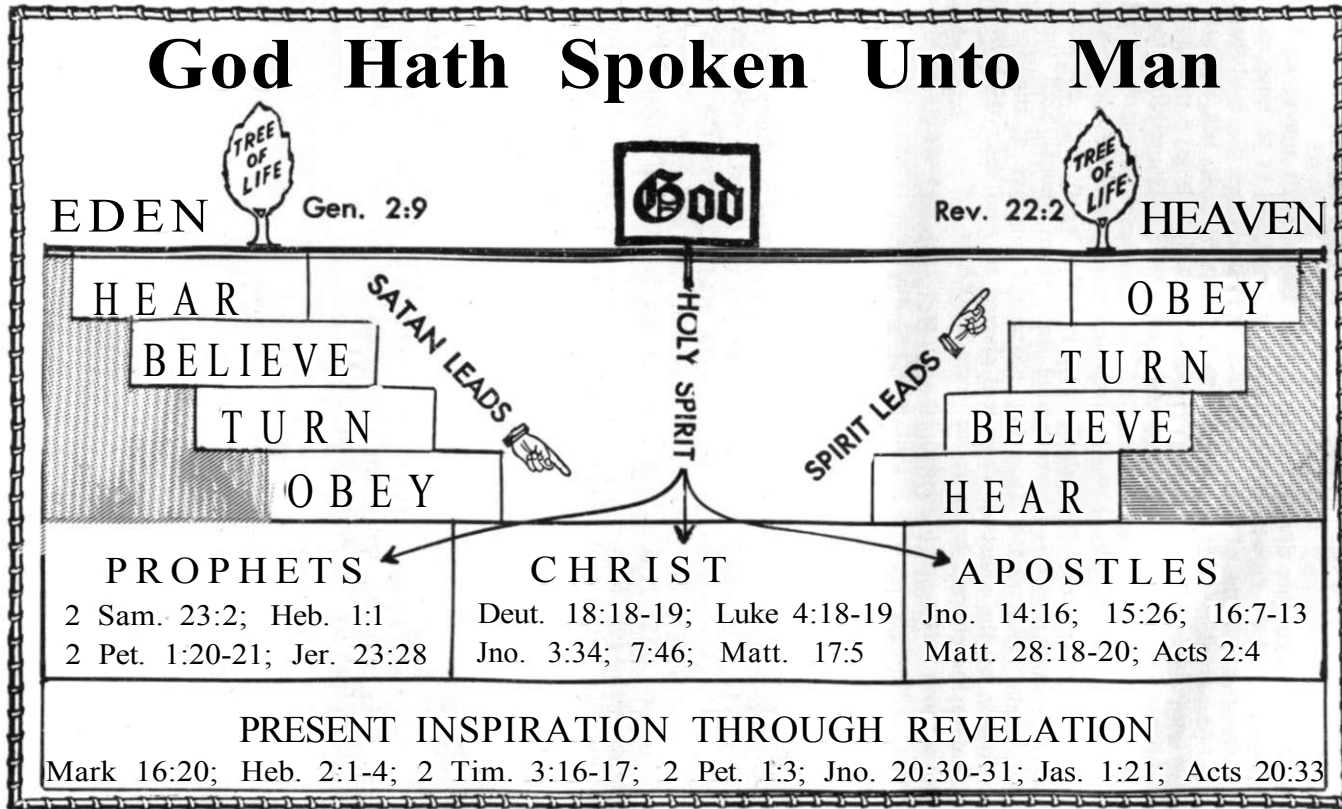
24:35). Through this divine revelation the Holy Spirit moves as He instructs us of God's will. Within it are instructions as to how man may become a child of God. And when this has been accomplished, then peace reigns within, for — "The Spirit himself beareth witness with our spirit, that we are children of God." (Rom. 8:16). Both agree and bear witness in unison, for the Spirit has taught how one must become a child of God, and upon obedience, a man's spirit testifies that this has been done. After the first gospel sermon it was recorded, "Then they that gladly received the word were baptized, and the same day there were added unto them about three thousand souls." (Acts 2:41). They had heard the message of the Spirit as spoken by the apostles. They had obeyed it. And then they were added to the church, being saved from sin (Acts 2:47).

Shall We Quench the Holy Spirit?

Don't quench the Spirit by an adamant refusal to obey the word of God. Rather, "Receive with meekness the implanted word, which is able to save your souls." (Jas. 1:21). The Spirit through the gospel message leads us to believe on Christ (Jno. 20:30-31), and also to repent toward God and put on Christ in baptism. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:27). This will invariably result when people gladly receive the word of God, and believe the preaching of the kingdom and name of Christ (Acts 2:41; 8:12). It is in this way that one is "born of water and of the Spirit" (Jno. 3:5).

Friend, there have been occasions when the Holy Spirit has spoken directly to men (to the prophets, to the Son, and to the apostles and their associates), but He will not so address us. We have the Bible fully revealing God's will, and there is no place for further revelation. The Pauline anathema rests upon anyone who would speak otherwise (Gal. 1:6-8). For us there must be a reverential respect for God's Word as revealed by the Spirit. This means that we must accept as final every mandate of the Lord. We cannot cry "non-essential" when His commands are given! We will stand to be judged by His Word (Jno. 12:48).

God Hath Spoken Unto Man



Any discerning person must readily realize that one contributing factor to religious division and discord arises from ignorance as to just HOW God has spoken unto man, and by what means His will has been revealed. The infidel believes that God has spoken only through Nature, and thus rejects the Bible entirely. Yet another will contend that God speaks directly, even as He did to man in the Garden of Eden. Then there are those who believe that God now speaks unto man through His revealed will, the Bible. The claims of these conflicting views should not deter us in our search to find out what God has said on the subject. For it is not really important to study man's ideas and opinions; but God's revelation!

It is generally accepted, and divinely claimed, that the Word of God was given for all time. For this reason Peter stated, "The word of the Lord endureth forever" (1 Pet. 1:25). Jesus also said, "Heaven and earth shall pass away: but my word shall not pass away" (Mark 13:31). After the world has been set on fire and the mountains have crumbled, and the seas and firmaments are no more, even yet God's Word will stand to confront us in the judgment. Jesus warned, "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" (Jno. 12:48). Many spurn the word of Christ now, but all will have to face it then.

In our study, it is well to first establish that God once spake through inspired prophets to His people in the Old Testament. Samuel said, "The Spirit of the Lord spake by me, and his word was in my tongue" (2 Sam. 23:2). Further we read, "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son" (Heb. 1:1-2). But it was necessary for God to use the Spirit to channel His Word, since sin had separated man from the plane of God's righteousness (Isa. 59:1). But it should be kept in mind that when God spake to the prophets, it was God's message—not man's. Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit" (2 Pet. 1:20-21). The prophet had no choice as to when, where or what he would prophecy. Why, God made old wicked Baalam prophecy good for Israel when he really intended to curse them! When the Spirit of God prompted, the prophets spake!

But the prophet had to speak as God directed him through the Holy Spirit. And to keep any prophet from lying about being inspired, God said, "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully." (Jer. 23:28). He could speak God's Word: nothing more!

But even under the Law, God made promise of an even greater prophet. Unto Moses He said, "I will raise them up a prophet from among their brethren, like unto thee, and I will put my words in his

mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever shall not hearken unto my words which he shall speak in my name, I will require it of him" (Deut. 18:18-19). That this was fulfilled in the Christ is shown by his words, "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak" (Jno. 12:48). When Jesus stood up to read in the synagogue in Nazareth, he selected, "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 the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Handing back the book to the attendant, Jesus then said, "This day is this Scripture fulfilled in your ears" (Luke 4:16-21).

When Jesus was visited by Nicodemus, that ruler of the Jews stated, "We know that thou art a teacher come from God: for no man can do these miracles which thou doest, except God be with him." (Jno. 3:2). Jesus stood supremely alone, for none had the Holy Spirit as he. "For he whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto him" (Jno. 3:34). He had the Spirit without measure, and therefore could be more effective in declaring the will of God than any other prophet or teacher. When the officers returned, after being sent to apprehend the Christ, they declared, "Never man spake like this man" (Jno. 7:46). And to remove the last vestige of doubt as to the authority of Jesus to speak, God announced on the mount, "This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17:5).

On completion of his personal ministry, Jesus commissioned his disciples to carry on the work he had come to earth to establish. He charged, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." (Matt. 28:19-20). But since Jesus was going away, how could he be with them? This was possible only through the Holy Spirit. He had given them a momentous task to perform when He commissioned them, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). But he also promised them power to accomplish this task. This is shown by his word on leaving them, "Ye shall receive power after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

Before he left he gave this promise: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (Jno. 14:16-17).

From this reading we find that the Holy Spirit was, (1) to come in answer to Christ's prayer, and not man's. (2) to be sent from the Father. (3) to be another Comforter to them who had had the first Comforter, the Christ. (4) to be for the apostles, but not for the world since they could not receive this Comforter. (5) that he was even then dwelling with the ones he would be in. Therefore, this promise could include none save the apostles who were then living!

In this same discourse, Jesus also said, "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (Jno. 14:25-26). From this Scripture we find the Holy Spirit was to complete a work of instruction which Christ had begun with the apostles. He would teach them all things that they could unfold to the world the message of salvation. He would also bring to their remembrance all that Jesus Christ had taught them, so that their record would not be a product of man's puny memory, but an inspired testimony. How could this apply to any other than the apostles? Who has such temerity as to claim this power is given unto him today?

Further on Jesus said, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning" (Jno. 15:26-27). Thus the Holy Spirit was promised to men who had been with the Christ from the beginning of his ministry. The promise could not possibly extend to any now living! This was to qualify them as perfect witnesses—but this could include only men who had seen the Lord. It could not apply to some claimant of miraculous power today!

Jesus concluded this discussion with the promise, "Nevertheless I tell you the truth; It is expedient that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, of righteousness, and of judgment: of sin because they believe not on me; of righteousness, because I go to the Father and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." (Jno. 16:7-13). The Spirit was to reprove the world of sin, righteousness, and judgment. This was done in the gospel sermon preached on Pentecost, a few days later. He guided the apostles into all truth that a complete gospel could be assured for sinful men. He unfolded to those inspired men the things that should come to pass.

The Witness of the Holy Spirit

GOD'S SPIRIT	Testifies of God Rom. 8:16; 1 Cor. 2:11	Testifies of Man Rom. 8:16; 1 Cor. 2:11	MAN'S SPIRIT
	Speaks by Revelation Neh. 9:30; 2 Pet. 1:20-21 Jno. 16:13; Acts 2:4	Speaks From Within 1 Cor. 2:11; Heb. 10:22 Acts 23:1; Acts 24:16	
	Scriptures Are Reliable Heb. 10:15-17; Heb. 3:79 Matt. 24:35; Acts 1:16	Feelings Are Unreliable Gen. 37:23-35; 1 Kings 13; Acts 26:9; Jno. 16:2	
	Must Be Born Again Jno. 3:5; Mark 16:16 Acts 2:38; Acts 22:16	I've Been Born Again Rom. 6:3-6; Rom. 6:16-8 Gal. 3:26-27; 1 Pet. 1:23	
	All Blessings in Christ Eph. 1:3; 2 Cor. 5:17 2 Tim. 2:10; Col. 2:10	I've Come Into Christ Gal. 3:27; 1 Cor. 12:13 Rom. 6:3-4; 1 Pet. 3:21	
	Faithful Are Crowned Rev. 2:10; Phil. 2:12 Heb. 5:8-9; 2 Pet. 1:5-7	I've Been Faithful 2 Tim. 4:6-8; Phil. 3:13-14 Tit. 2:11-12; Phil. 1:19-26	

"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 itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be glorified together." (Romans 8:14-17).

This Scripture is so often slashed and haggled by those who want to appropriate only a portion, that we feel fully justified in studying more thoroughly just how God's Spirit bears witness WITH our spirit. And we do want to emphasize the word WITH. When I speak to you, you must listen as I do all the talking. When I speak with you, we both have a part in the conversation. God's Spirit bears witness with, not to, our spirit. Both must have a part in this!

The Testimony of God's Spirit With Man's Spirit

The Spirit of God bears witness with man's spirit and thus testifies of God. Paul spoke of the mysteries of God, but then said, "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. 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. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are given to us of God." (1 Cor. 2:10-12). Only the Spirit of God could reveal these things unto men. But the spirit of man testifies of that which is in man! None else can know what is in man (v. 11). Therefore, the Spirit of God bears witness with the spirit of man as man renders obedience to the testimony of the Spirit!

How and Where the Holy Spirit Testifies

The Spirit has always been active in God's revelation of His Will to man. Even in the Old Testament we read, "Yet many years didst thou forbear them, and testifiedst against them by the Spirit in thy prophets." (Neh. 9:30). It was also stated that this prophecy came from God of His own good pleasure: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit." (2 Pet. 1:20-21). Those prophets were not allowed to comprehend those things which they foretold as the Spirit testified through them (1 Pet. 1:10-12). When the Lord prepared to leave His disciples, he said, "Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." (Jno. 16:13). This was fulfilled shortly after, when the Spirit came upon the apostles, "And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." (Acts 2:4). Other passages that amplify this may be read from John 14:15-17; 25-26; 15:26-27; 16:7-14; Acts 1:6-8. In all these you will find the

Spirit was to testify of God that man might know God's Will.

All the while, the spirit of man speaks only within. The spirit of man is free to accept any testimony of the Spirit of God, and just as free to reject it! God does not force acceptance! Therefore it was only a plea that was voiced in Heb. 10:22 — "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed in pure water." This would be the "answer of a good conscience toward God" (1 Pet. 3:21). The spirit within would bear witness that man had become obedient to the teachings of God's Spirit. Because Paul's spirit could honestly attest to having done that which he really believed to be right, he could say, "I have lived in all good conscience before God until this day." (Acts 23:1). He wanted his spirit to be in harmony with God's Spirit, and said, "And herein do I exercise myself, to have always a conscience void of offense toward God, and toward men." (Acts 24:16). Thus Paul's spirit did not condemn him at any time, but this did not certify that he was always right (1 Cor. 4:3-4).

Reliability of the Holy Spirit'." Testimony

The Scriptures inspired of the Spirit are always reliable (2 Tim. 3:16-17). And that Spirit testified that the new covenant would offer great blessings unto man (Heb. 10:15-17). For this cause you will find the Holy Spirit fulfilling those promises made long before (Heb. 3:7-9). Jesus said, "Heaven and earth shall pass away, but my words shall not pass away." (Matt. 24:35). The reason is that the Spirit spake by Him: "He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him." (Jno. 3:34). Peter and other disciples knew that all the Spirit had spoken must be fulfilled (Acts 1:16). The Spirit given Word is forever reliable!

Whereas the Spirit of God is always reliable, the spirit of man is most unreliable. Men who assert, "I'd rather have what I feel in my heart than all other evidence you may present," would never qualify for jury duty. And in religious matters, they have foolishly turned from a graphic illustration of the unreliability of feelings as shown in Gen. 37:23-35. The brothers of Joseph played as dirty a trick on Jacob as any boys ever did to their dad. They sold Joseph into bondage, took his coat of many colors and soaked in animal's blood, and asked Jacob if some beast had killed his boy. Jacob's feelings testified the boy was dead, and his spirit cried out, "I will go down into the grave unto my son mourning." But, of course, we know that all the time Jacob mourned, Joseph was enjoying good health in Egypt. You see, man's spirit can be in error when we rely on feelings Within. Or turn to the 12th chapter of First Kings. There a young prophet relied on his feelings. His spirit told him he should return and sup with the old prophet, "but he lied unto him." This young man died for relying on his feelings, and the Word of God remained true! Paul's spirit directed that he persecute Christians: "I verily thought with myself, that I ought to do many things con-

trary to the name of Jesus of Nazareth." (Acts 26:9). But this made him "the chief of sinners." (1 Tim. 1:15). Remember, Jesus had warned, "The time cometh, that whosoever killeth you will think he doeth God service" (Jno. 16:2). Surely man cannot safely rely on his inner feelings!

The Spirit's Testimony Regarding the New Birth

The Spirit, through the Son, declared, "Except a man be born again, he cannot see the kingdom of God." And to clarify the matter, He said again, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (Jno. 3:3, 5). The best commentary on the words of Jesus here is His commission later: "He that believeth and is baptized shall be saved." (Mark 16:16). Here is an explanation of the birth of water and Spirit mentioned in Jno. 3:5. The Spirit also spake by Peter on this same theme. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of your sins, and ye shall receive the gift of the Holy Spirit." (Acts 2:38). The results of that first gospel sermon are stated in the 41st verse: "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." God's Spirit witnessed this in plain, understandable words. Later you have another clear example of the meaning of the new birth when Ananias told Saul, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16). The Spirit's witness was not in double-talk! God wanted us to be able to clearly see what could save us from sin. We must accept the witness of the Holy Spirit, and be born again as those people.

Whereas God's Spirit bears witness that we must be born again, the spirit of an obedient person will bear witness that he had been born again. Paul wrote, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted in the likeness of his death, we shall also in the likeness of his resurrection: knowing that the old man is crucified with him, that the body of sin might be destroyed, that we henceforth should not serve sin." (Rom. 6:3-6). Paul points out that the old man is dead and a newness of life has begun. This was because of a new birth! Paul's spirit testified that this obedience has made them free from sin and they thus became the servants of righteousness (Rom. 6:16-18). The faithful's spirit would bear testimony that he had been born again, as Paul said: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:26-27). They had been born again, of water and Spirit. Peter's spirit could testify of this also: "Being born again, not of corruptive seed, but of incorruptible, by the word of God, which liveth and abideth forever." (1 Pet. 1:23). They received the Word

(given by the Spirit) which led them to be baptized (the water element) into Christ. Then God's Spirit would bear witness with their spirit that they were sons of God (text).

The Spirit's Testimony Regarding God's Blessings

The Spirit testified that all spiritual blessings were in Jesus Christ (Eph. 1:3). God never promised any spiritual blessing elsewhere! Even in His promise to Abraham, God specifically located the blessings in the Christ (Gal. 3:8, 16). Therefore the Spirit pointed out that redemption and remission of sins was IN Christ (Eph. 1:7; Col. 1:14). That reconciliation is only in Christ (Eph. 2:11-16). That we become new creatures in Christ (2 Cor. 5:17). That salvation is in Christ (2 Tim. 2:10). That we are complete in Christ (Col. 2:10), and blessed even in death IN the Lord (Rev. 14:13). Since the Spirit testifies that ALL blessings are IN Christ then it follows that NO blessings are OUT of Him. Therefore, if we receive any blessings they must be received IN Christ! Those OUT of Christ will never receive ONE spiritual blessing!

But the spirit of the obedient believer bears witness with the Holy Spirit that he has access to the spiritual blessings, for he is in Christ! Paul showed how the Galatians had been "baptized into Christ" and thus "put on Christ." (Gal. 3:27). All who had done this could listen to the testimony of the Holy Spirit concerning spiritual blessings in Christ, and say: "I have entered Christ and put Him on. I now have all spiritual blessings!" Paul also said the Corinthians had been baptized into the body of Christ (1 Cor. 12:13), and they could thus claim all spiritual blessings! Also to the Romans, Paul showed that they had been baptized into Christ, into His death, and had been raised to a new life in Him (Rom. 6:3-6). Their spirit also could bear witness with the Holy Spirit that they were sons of God! Jesus said, "He that believeth and is baptized shall be saved," (Mark 16:16); and Peter's spirit could respond, "baptism doth also now save us." (1 Pet. 3:21). Don't you see, God's Spirit dictates the terms of our salvation, and when our spirit within can say, "I have accepted and obeyed all this," then God's Spirit bears witness with our spirit that we are the sons of God!

The Spirit's Testimony Regarding Final Reward

The Spirit witnessed, "Be thou faithful unto death, and I will give you a crown of life." (Rev. 2:10). Or again, the Spirit directed, "Work out your own salvation with fear and trembling." (Phil. 2:12). So, it is evident that there is something one must do to finally be saved. Jesus Christ learned obedience, and then "became the author of eternal salvation unto all them that obey him." (Heb. 5:8-9). How often we have had the "Christian grace" of 2 Pet. 1:5-7 presented to us! Yet in this passage again the Spirit witnesses that we must obey to finally be saved! We must accept the testimony of the Spirit and work for the Cause for which Christ died! We can do no less!

But the faithful obedient Christian can have so great consolation! Paul's spirit could confidently say, "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 me at that day: and not to me only, but unto all them also who love his appearing." (2 Tim. 4:6-8). God's Spirit bore witness with Paul's spirit that he was a child of God who had been faithful; therefore he also was confident of that reward! Turn and read what confidence Paul showed in his statement in Phil. 3:13-14! He fully expected the prize for the Spirit of God had promised it to the faithful! The Spirit, through God's grace, teaches us how we should live (Tit. 2:11-12). When we can say, "All this I have done and am doing," we will have no need to fear! I believe it was altogether due to this witness of God's Spirit with his own that Paul could speak as he does in Phil. 1:19-26. But when our spirit can attest that we have met all the requirements of the Spirit of God, we also will yearn to pass over and be with the Lord!

Friend, can you turn back and read all the Spirit of God has set forth for your salvation, and confidently say: "I have obeyed it all?" If so, then God's Spirit bears witness with your spirit that you are a child of God! But, if you lack obedience in any one part, will you not render a full and complete obedience that you may be saved? Heaven is at stake!

WATCHING MYSELF GO BY

By Dillard Thurman

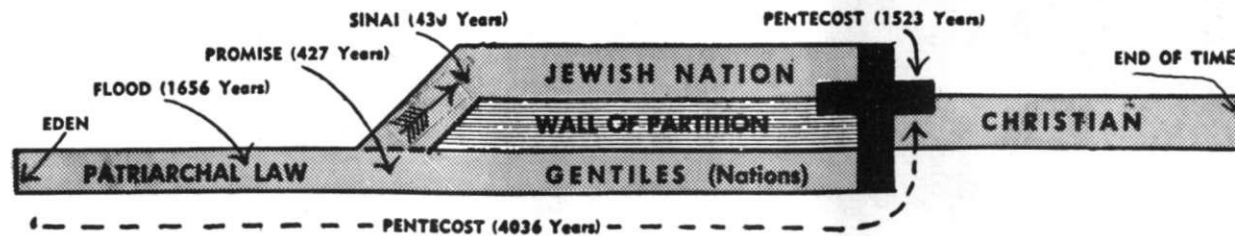
If I could just stand at the side of the road
 And watch myself go by,
 To measure the man and the weight of his load
 Through an unprejudiced eye:

If I could just spy on the things I have done
 While going through my days,
 Forgetting 'tis I that I'm looking on,
 And lay aside false praise:

If I could just hear every word I have left,
 Detecting every lie,
 But using your ear as if my ear were deaf,
 To listen as I pass by:

I wonder if then I would harden my heart
 And gaze with scornful eye
 Upon other men as I thus stand apart
 And watch myself go by?

The Middle Wall of Partition



Purpose of the Law

Develop People: Gal. 3:24
 Expose Sin: **Rom.** 7:7
 Give Types: Heb. 10:1
 Deliver Oracles: **Rom.** 3:1-2
 Preserve Promise: Gal. 3:18
 Gal. 3:16, 19.

Weakness of the Law

Under Law Was No —
 Righteousness: Gal. 2:21
 Justification: **Rom.** 3:20, 28
 Remission: Heb. 10:4; 9:15
 Perfection: Heb. 7:18-19
 Life Given: Gal. 3: 21

Repeal of the Law

Why? Heb. 10:9; 8:7
 Where? Col. 2:13-14
 When? Heb. 9:15-17
 Blessings? Eph. 2:13-16
 (Reconciled and made nigh
 unto God: a New Man)

There is a woeful ignorance in many concerning the place and purpose of the Law of Moses. Due to a failure to "rightly divide the word of truth," many are led from Christ to the shadows that passed away when the substance is revealed. Many good and honest folk try to practice in religion things that were peculiar to the Law of Moses, and even attempt to duplicate the ceremonies and rituals that pertain to the law. Still others become confused over the matter of keeping the sabbath day holy, the wearing of robes, lighting of candles, burning of incense, and infant membership. A multitude of related problems arise in religion due to folk not knowing the purpose, and especially the limitations of the Law of Moses.

Multitudes of people fail to realize that the Law of Moses was never given to the Gentiles and never did govern them. They also fail to realize the time limit which God placed in the Law. Yet others get the idea that the Law was governing people all during the Old Testament time. That you may get a clearer conception of the Law, we have tried to show on the chart that the Law was given 2513 years after Eden, and only 1523 years before the death of Christ.

The Purpose of the Law

The purpose of the Law is clearly stated in several passages in the New Testament. One of achievements was in developing a people for God that His Son of promise might be revealed to man. From the family system of the Patriarchal Law, God elevated man by entrusting him with a national system. This prepared man for the universal system in Christ. This led Paul to say, "Wherefore the law is become our schoolmaster to bring us to Christ" (Gal. 3:24). And the Law of Moses also exposed sin, and thus presented to man the clear need for a Saviour. Paul wrote, "What shall we say then? Is the law sin? Nay, I had not known sin, but by the law: for I had not known lust, except the law said, Thou shalt not covet" (Rom. 7:7).

The Law of Moses presented types and shadows that had their true meaning revealed in the church of the Lord. "For the law having a shadow of the good things to come, and not the very image of the things to come, can never with those same sacrifices, which they offer year by year continually, make the comers thereunto perfect" (Heb. 10:1). The types, shadows and figures should give us a better appreciation of our spiritual blessings, but should never enslave us. Too, the Law of Moses also preserved the oracles of God. Remember that God did not give the Gentiles any Scriptures in the Old Testament. They lived and died under an oral law. This made Paul reason: "What advantage then hath the Jew? or what profit is there in circumcision? Much every way: chiefly, because that unto them were committed the oracles of God" (Rom. 3:1-2). As a result of the laxity of those living under an oral law, the Gentiles were said to be "without God and without hope in the world" (Eph. 2:12).

But one of the greatest accomplishments in the law was pre-

serving God's promise to Abraham until that promise was fulfilled. "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed" (Gal. 3:8). "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ" (Gal. 3:16). "Wherefore then serveth the law? It was added because of transgressions until the seed should come to whom the promise was made; and it was ordained by angels in the hands of a mediator" (Gal. 3:19). These related passages show the purpose of the law and what it was to accomplish. Many other Scriptures could be brought to bear in the study, but these must suffice for the present.

The Weakness of the Law

The law was perfect to achieve what God planned for it. However, God allowed certain imperfections to weaken the Law for a purpose. The most faithful under the law did not receive the blessings which God bestows through His Son. "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect" (Heb. 11:39-40). First, there was no righteousness under the law. "I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain" (Gal. 2:21). Then there was no justification under the law. "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" (Rom. 3:20). "Therefore we conclude a man is justified by faith without the deeds of the law" (Rom. 3:28). Paul used this very effectively against Peter when Peter stood in error: "We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified" (Gal. 2:16).

The law could offer no remission of sins. It is written, "Without the shedding of blood is no remission" (Heb. 9:22). But it is shown in Heb. 10:1-4, that the blood offered under the law could not accomplish forgiveness: "For it is not possible that the blood of bulls and goats should take away sins." Christ alone could do this: "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance" (Heb. 9:15).

No, the law wasn't perfect. "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 the which we draw nigh unto God" (Heb. 7:18-19). Thus Christ became a high priest over a more per-

fect system of religion (see Heb. 7, 8, and 9).

Then we must also consider that the law did not give life. "Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law" (Gal. 3:21). The law was weak because God wanted it that way, having purposed a greater dispensation in Christ Jesus.

The Repeal of the Law

As long as the imperfect Law of Moses was in effect, there was no room for another, even though imperfections had been overcome. God could not have two laws reigning concurrently over the same people. So, it was necessary for the old law to be removed before the perfect law of liberty could be ushered in. Therefore it is written, "Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:9-10). Thus we find the need for the removal of the law, that Christ's will might effect our sanctification. And remember the weakness the law presented: "For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof" (Heb. 7:18). "For if the first covenant had been faultless, then should no place have been sought for the second" (Heb. 8:7). The old had to give place to the new, that Christ might redeem us and reconcile both Jew and Gentile unto God.

The question is often asked, Where was the Law of Moses taken away? And to this the Bible gives complete answer in plain words. "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all tresspasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross" (Col. 2:12-14). It lasted only to that point. It could not have been taken away sooner, for the blood of Christ had not been shed to purchase His church prior to that time (Acts 20:28), and this would have left the world without law. It could not have reached further without conflict with the testament and will of Christ. The Lord's will and testament could not be disclosed until after His death. It had to be probated after He died (Heb. 9:16-17).

Christ reigns instead of the Law of Moses, and through Him we have access unto God. Jesus is now saying, "I am the Way . . . no man cometh unto the Father but by me." Any who seeks to reach God another way is rejected. And if one has entered Christ, but then turns back to the Law of Moses, he stands condemned. "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Gal. 5:4).

FIRST or OLD

1. Given By Moses — Mai. 4:4
2. Given Only to Israel — Deut. 5:1-4
3. Written on Stones — 2 Cor. 3:7
4. Blood of Animals - Heb. 9:18-19
5. No Clear Conscience — Heb. 9:8-9
6. God Found Fault — Heb. 8:7
7. Figure of True — Heb. 9:24
8. Carnal Ordinances — Heb. 9:10
9. Only Purify Flesh - Heb. 9:13
10. Priests Had Sins Also - Heb. 7:27
11. Was To Pass Away - 2 Cor. 3:11
12. Temporal Inheritance—Psa. 105:11

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Moses Gave the Ten Commandments
Mark 7:10; John 7:19-23

SECOND or NEW

1. By Christ-Heb. 12:24; Jno. 1:17
2. To All Men - Mark 16:15-16
3. In Hearts - 2 Cor. 3:3; Heb. 8:10
4. Blood of Christ - Heb. 9:12
5. Makes Perfect - Heb. 7:18-19
6. Better, Perfect - Heb. 8:6; Jas. 1:25
7. True Tabernacle — Heb. 8:1-2
8. Spiritual Sacrifices — 1 Pet. 2:5
9. Purify Our Souls - 1 Pet. 1:22
10. Sinless High Priest — Heb. 7:26
11. Remains - 2 Cor. 3:11; Mt. 24:35
12. Eternal Inheritance — 1 Pet. 1:4

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Ten Commandments in Old Covenant
1 Kings 8:9, 21; Exo. 34:27-28
Deut. 4:13

Any student of history, in reading of the independence of Texas from Mexico, instantly grasps the situation and fully understands that subsequent to their gaining freedom the people of Texas were no longer under the dominion of Mexico and were not amenable to her laws. But myriads of good religious folk fail to see that when we were delivered from the Law of Moses we also became free from the laws of that covenant. Yet Paul makes this so plain in Rom. 7:1-4, in showing that freedom which we have in Christ, and closing with the words—"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 was raised from the dead, that we should bring forth fruit unto God." It was in reference to the Law of Moses that lie also said, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage . . . Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Gal. 5:1-4).

To help us differentiate between the two great Covenants of which the Scriptures speak in Heb. 8:6-13, we have outlined our study on the open Bible, dividing the Old from the New. In this way we can study the contrast more clearly and easily. First, we find 'that the Old Covenant was given by Moses, or through him, from the Lord. "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments" (Mai. 4:4). In this reading it will be noted that what God gave to Moses IN Horeb is called the law of Moses. This surely DID include and embrace the Ten Commandments. Too, it "ill also be noted that it was given for ISRAEL—but to none other! This is also positively stated in Deut. 5:1-4. It was not intended that this Covenant would embrace other nations. But the New Covenant was given by Jesus Christ and was to embrace all men. Thus Heb. 12:24 speaks of "Jesus the mediator of the new covenant," and it is also written: "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 that they which are called might receive the promise of eternal inheritance" (Heb. 9:15). As John so forcefully stated it, "For the law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17). And this mediator commissioned His disciples to go into all the world and preach to every creature (Mark 16:15).

Another dissimilarity is that whereas the first Covenant was written on stones (2 Cor. 3:7, see Exo. 20), the New Covenant is written in the hearts of God's people, for He had promised to put it in their minds and write it in their hearts (Heb. 8:10). Thus Paul speaks of saints as "the epistle of Christ, written not with ink, but with the Spirit of the living God; not in tables of stones, but in the fleshly tables of the heart" (2 Cor. 3:3). This is a spiritual dispensation and it must rule from within. From ordinances and rituals, God

has lifted man with heart-felt obedience and reverence. How much higher is this law of liberty in Christ Jesus!

The blood of animals served as the offering under the first covenant, and could never present the conscience clean. "Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled all the people, saying, This is the blood of the testament which God hath enjoined upon you" (Heb. 9:18-20). Yet, it is said of this sacrifice and offering that it could never make the worshipper perfect, as pertaining to the conscience (Heb. 9:8-9). But the new testament was sanctified with the blood of Jesus Christ, who "by his own blood entered into the holy place, having obtained eternal redemption for us" (Heb. 9:12). "In whom we have redemption through his blood, even the forgiveness of sins" (Col. 7:14). "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 the which we draw nigh unto God" (Heb. 7:18-19). Thus it was that God found fault with this first covenant, and made provision for the new. "But now hath he obtained a more excellent ministry, by how much also he is mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second." (Heb. 8:6-8). Yet, God found place for the second!

It should be recognized that the first testament offered the shadows and types of the second, or new testament. "For Christ is not entered into the holy places made with hands, which are a figure of the true; but into heaven itself, now to appear in the presence of God for us" (Heb. 9:24). Thus He is "A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man" (Heb. 8:1). To further see the superiority of the new over the old testament, we need to look more closely to the old, "Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation" (Heb. 9:10). But the new is far above this in that "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Pet. 2:5). We are told to present our bodies a living sacrifice, a spiritual service (Rom. 12:1-2). And also that we become a holy temple for the Lord (Eph. 2:21-22). Thus the church of God has become the "true tabernacle" and the holy place!

Now, whereas the first could only purify the flesh (Heb. 9:13-14); obedience to the terms of the new covenant will purify the soul (1 Pet. 1:22). The first covenant had no sinless high priest; "For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who

needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's; for this he did once, when he offered up himself" (Heb. 7:26-27). Thus is the high priest in this new covenant so much better than those under the old. "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was tempted in all points like as we are, yet without sin" (Heb. 4:15).

In all this we can say with Paul, "For if that which was done away was glorious, much more that which remaineth is glorious" (2 Cor. 3:11). Christ's testament will ever remain, for He has promised, "Heaven and earth shall pass away, but my words shall not pass away" (Matt 24:35). The first covenant was one regarding temporal inheritance only, for it was written, "Unto thee will I give the land of Canaan, the lot of your inheritance" (Psa. 105:11). But the new covenant offers so very much more, in that Christians are looking "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (1 Pet. 1:4). "For we know that, if our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens" (2 Cor. 5:1). Jesus made promise, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (Jno. 14:2-3). There was not the clear definition of life after death given under that first covenant that we have presented in the new. Thus we have a better hope of an eternal inheritance.

In concluding our study, let us especially note that Moses gave the Ten Commandments, even as he gave the Law which embraced the Decalogue! This is too clearly shown in such passages as Mark 7:10, to brook any contradiction. And in Jno. 7:19-23, it is just as plainly stated that the Sabbath law was a part of the Law of Moses! Thus the Ten Commandments were incorporated in that law! (See 1 Kings 8:9, 21; Exo. 34:27-28; Deut. 4:13). Anyone binding the Sabbath on man must renounce Christ's law and go back under the old covenant for authorization! And any who would practice the use of instrumental music, wearing of robes, lighting of candles, burning of incense, etc., must also forsake Christ and cling to Moses for authority! Shall we recall the words of Gal. 5:4—"Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Please study this lesson well, and remember its implications.

The Power of God's Word!

Hebrews 4:12

- Converts the Soul — Psa. 19:7
- Able to Save — Jas. 1:21
- Savea by Gospel — 1 Cor. 15:2
- The Power to Save — Rom. 1:16
- Begotten by it — 1 Cor. 4:15
- Born by the Word — 1 Pet. 1:23
- Quickened by it — Psa. 119:50
- Saved by words — Acts 11:13-14
- Seed of Kingdom — Luke 8:11
- Sword of Spirit — Eph. 6:17



Acts 20:32

- Rom. 10:17 — Produces Faith
- Psa. 119:130 — Word Gives Light
- 2 Thes. 2:13 — word Works in Us
- Jno. 17:17 — Sanctified by Word
- Jno. 15:3 — Cleansed by Word
- Jno. 8:32 — Makes One Free
- 1 Cor. 1:21 Saved by Preaching
- 2 Tim. 3:16-17 — Is Complete
- 2 Pet. 1:3 — Give All Needed
- Gal. 1:6-8 — Needs No Revision!

No other book in the annals of history has had so many enemies as the Word of God, the Bible. Nearly all will remember the efforts of Huxley, Hume, Paine, Voltaire, and other openly avowed enemies of the Bible, but with this group must be added a "fifth column" that is even more deadly. For those who openly wage war against the Word of God will soon be known by all for what they are, and most people will say, "The fool hath said in his heart, There is no God." But when men profess to be followers of Christ, and stand in the pulpit as preachers of His Gospel, many people will not see that insidious and treacherous attacks are being made almost constantly throughout this land. The onslaught will never be open, but covertly and in all deceit. For it is in this way that Satan beguiles the hearts of many.

The preacher who promises continuous revelation minimizes the worth of that which God has revealed in His Scriptures. This man is an enemy of the Bible. The preacher who attends a conference in an attempt to alter, up-date or modernize God's Word belittles the Word of God, and is an enemy of the Bible. The priest who advises men that they must have his interpretation before understanding God's open letter to all be means the Scriptures, and is an enemy of the Bible. The preacher who addresses an audience and persuades men to seek salvation on any terms other than those laid down in Scripture, vilifies the terms of Holy Writ, and he also is an enemy of the Bible. The modernist who would rationalize the wonders and signs recorded in Scripture, to explain away the miraculous, thus attacks the Word of God, and is an enemy of the Bible.

With the Psalmist of old, we ought to cry out, "Thy word have I hid in my heart, that I might not sin against thee." (Psa. 119:11). Treasuring up God's Word in the heart will protect us against temptations in a wicked world. We must cultivate a greater respect for this divine message. It should be so precious to us that we could exclaim, "O how love I thy law, it is my meditation all the day." (Psa. 119:97). The true disciple can truthfully say, "For thy law is my delight" (Psa. 119:77). Maybe the better way of cultivating the proper respect for the Scriptures is to find just what they do to effect our salvation.

The Psalmist declared, "The law of the Lord is perfect, converting the soul." (Psa. 19:7). There is no other power on earth which can accomplish this. Only the Word of God can convert the souls of men. To this an inspired writer added, "Receive with meekness the engrafted word, which is able to save your souls." (Jas. 1:21). Then, the apostle said, "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain." (1 Cor. 15:1-2). And on another occasion he wrote, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every

one that believeth; to the Jew first, and also to the Greek." (Rom. 1:16). Now, without progressing any further, we have already found out that the Word of God converts the soul, is able to save the soul, that the Corinthians were saved by the gospel, for it is God's power to save. And we must conclude that God doesn't have any other power to accomplish what He purposed for His Word. Do you properly respect it?

To the saints at Corinth, Paul said, "For in Christ Jesus have I begotten you through the gospel." (1 Cor. 4:15). And as a commentary on this passage, we read from 1 Pet. 1:23 — "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." This confirms that prophecy written before: "For thy word hath quickened me." (Psa. 119:50). Thus it is shown that the word of God is the vital germ of life for the spiritual man. The work of the Word in our salvation cannot be over emphasized. Without the Bible, we would have no way of knowing the will of God, nor the terms of pardon.

When the Gentiles were to be brought into the kingdom of God, it was necessary for them to enter in the same way that the Jews did. Thus they had to hear the word of God. To this end, an angel appeared unto Cornelius, saying, "Send men to Joppa, and call for Simon, whose surname is Peter; who shall tell thee words whereby thou and all thy house shall be saved." (Acts 11:13-14). It was necessary that they have the same obedience as the Jews if they were to inherit the same blessings of the kingdom. Peter later showed that this was accomplished, for he said, "God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe . . . and put no difference between us and them, purifying their hearts by faith." (Acts 15:7-9). It was by this word that they were to enter the kingdom, for Jesus had said, "The seed is the word of God." (Luke 8:11). When planted in honest hearts, it prompted obedience that bore fruit unto God whether Jew or Gentile!

For any who would discount the worth of this word, Paul wrote, "And take the helmet of salvation, and the sword of the Spirit, which is the word of God." (Eph. 6:16). Here is the only offensive weapon given the soldier of the cross of Christ—but it is sufficient!

But crossing to the other side of the diagram, you notice more that this living word (Heb.' 4:12), does for us. It is by this word that we have faith; "So then faith cometh by hearing, and hearing by the word of God." (Rom. 10:17). All the faith I have in God, Christ or heaven after while comes from that Word! Too, this Word does even more: "The entrance of thy words giveth light; it giveth understanding unto the simple." (Psa. 119:130.) Then Paul writes, "For this cause also we thank God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe." (2 Thes. 2:13).

So, this word produces faith, gives light and understanding, and also works in those who are the children of God. In view of all this, isn't it pathetic that many church members neglect to read and study this sacred volume?

But there is more to come! We are sanctified by this Word. Jesus prayed, "Sanctify them through thy truth, thy word is truth." (Jno. 17:17) By this Word we are also cleansed: "Now ye are clean through the word which I have spoken unto you." (Jno. 15:3). And the Lord also said, "Ye shall know the truth, and the truth shall make you free." (Jno. 8:32). Do you now understand why I spend so much space in pleading with people to read their own Bible?

If the unsaved are to be redeemed, the Word of God must be preached unto them. "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." (1 Cor. 1:21). "How then shall they call upon 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?" (Rom. 10:13). We must preach the Word!

To sum up our study briefly, the Word of God is a complete revelation from God to man. Paul wrote, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Though Paul was speaking specifically of the Old Testament Scriptures (the New Testament then being written, with inspiration in both the man and the book), his statement is now true of the New Testament as well. This is borne out by the words of Peter: "According as his divine power hath given unto us 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). THIS is spoken of the New Will, and shows it to be complete, giving all that pertains unto life! And last of all, we cite you to the curse Paul placed on any, be it man or angel, who would preach a different message than that which had then been revealed unto man (Gal. 1:2-8). So we close with the words quoted so often, "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." (Acts 20:32).

The Sword of the Spirit: God's Word

THE SWORD OF SPIRIT	Which is (Eph. 6:17)	THE WORD OF GOD
The Spirit Witnesses	Rom. 8:16 and	The Word Witnesses Jno. 5:39
The Spirit Instructs	Neh. 9:30 and	The Word Instructs 2 Cor. 3:16
The Spirit Convicts	Jno. 16:8 and	The Word Convicts Titus 1:9
The Spirit Begets	2 Cor. 3:6 and	The Word Begets Jas. 1:18
Born of the Spirit	Jno. 3:5,8 and	Born of the Word 2 Pet. 1:23
The Spirit Saves	Titus 3:5 and	The Word Saves Jas. 1:21
The Spirit Sanctifies	1 Cor. 6:11 and	The Word Sanctifies Jno. 17:17
The Spirit Cleanses	1 Cor. 6:11 and	The Word Cleanses Jno. 15:2
Indwelling of Spirit	Rom. 8:11 and	Indwelling of Word Col. 3:16
The Spirit Strengthens	Eph. 3:16 and	The Word Strengthens Acts 20:28
Power of the Spirit	Rom. 15:13 and	Power of the Word Heb. 1:3
Spirit in Resurrection	Rom. 8:11 and	Word in Resurrection Jno. 5:28-29

THE SWORD OF THE SPIRIT: GOD'S WORD 41

For many years a horde of religious folk have tried to exalt the work of the Holy Spirit in salvation, even to the point of discounting the Word of God or any effect that it has in His scheme of redemption. It is good to exalt the work of the Spirit, but never should we be guilty of minimizing the work of the Word of God. Paul said, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation" (Rom. 1:16). He referred to it as "the gospel of your salvation" (Eph. 1:13).

An unbiased and unprejudiced study of the matter will disclose that the Holy Spirit works through the Word to do that which is necessary to assure our salvation. They are not competitors or rivals, but the Holy Spirit uses the Word to disclose the terms of salvation unto man that he may be saved from sin. A thorough study of the diagram will lead to this conclusion.

In Rom. 8:16, Paul declares, "The Spirit itself beareth witness with our spirit, that we are the children of God." But Jesus declared, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (Jno. 5:39). Now, in one passage you find the Spirit bears witness, and in the other, that the Scriptures testify. Thus they accomplish the same work; for to testify is to bear witness!

In Jno. 16:8, Jesus said, "And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment." This He declared while speaking of the work the Holy Spirit should accomplish. But Paul said an elder should be "Holding fast the faithful word as he has been taught, that he may be able by sound doctrine both to exhort and convict the gainsayers" (Tit. 1:9). Thus the Holy Spirit convicts, but the Word also convicts. It stands to reason that the Holy Spirit convicts through the Word of God!

In 2 Cor. 3:6, Paul told the Corinthians, "The spirit giveth life." But further he stated, "For in Christ Jesus I have begotten you through the gospel." (1 Cor. 4:15). Then James wrote, "Of his own will begat he us with the word of truth" (Jas. 1:18). There is no contradiction in this, for the Holy Spirit gave life by sending forth the Word (the seed of the kingdom — Luke 8:11). This word created life within the heart, and thus is one begotten into the family of God. The Spirit works through the Word of God to accomplish this!

Jesus plainly said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (Jno. 3:5). Therefore it is a foregone conclusion that all in the kingdom of God have been born of the Spirit! But if we turn to 1 Pet. 1:23, we are told, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." So, those in God's family are born of the Spirit: but they are also born of the word of God! Would we be going afield to affirm that God's family

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is composed of children who have been born of the Spirit working or moving through the Word? Surely all can see that we are begotten and born by the Spirit when we have been begotten and born by the Spirit-filled Word of God!

In Tit. 3:5 Paul wrote, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Spirit." Thus salvation comes by this washing of regeneration and the renewing of the Spirit. By this we are saved. Yet James wrote, "Receive with meekness the engrafted word, which is able to save your souls" (James 1:21). So the Holy Spirit saves, but so does the Word of God.

Yet again Paul wrote, "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. 6:11). But this power by which they were sanctified is also exerted through the Word of God, for Jesus prayed, "Sanctify them through thy truth: thy word is truth" (Jno. 17:17). And the cleansing power of the Spirit is exerted also through the Word of God, for Jesus stated, "Now ye are clean through the word which I have spoken unto you" (Jno. 15:3). This cleansing and sanctification is also referred to by Paul in Eph. 5:25-26: "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." The Holy Spirit set forth this washing through the gospel that was preached, and so works through the word to accomplish this cleansing and sanctification.

In Rom. 8:9, Paul said, "Now if any man have not the Spirit of Christ, he is none of his." That this has reference to the Holy Spirit is made very plain in verse 11: "But 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." Thus it is undeniable that the Spirit dwells in the Christian. But in Col. 3:16, Paul said, "Let the word of Christ dwell in you richly in all wisdom." So, as the Holy Spirit dwells in the Christian, even so does the word of Christ dwell within. Is it not logical to contend that the Spirit moves within the word of God that is within the Christian?

Another work of the Spirit is shown in Eph. 3:16—"That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." Yet this strength is also imparted by the word of God, for Paul said, "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts 20:32). The Holy Spirit strengthens: but the word of God builds up. Thus both are accomplishing the same work for the scheme of redemption! The Spirit builds up through the word!

THE SWORD OF THE SPIRIT: GOD'S WORD 43

Whereas Rom 15:13 speaks of the power of the Holy Spirit, Heb. 1:3 speaks of the power of the word. And the resurrection is credited to the Spirit in Rom. 8:11, but is said to be accomplished by the word of Christ in Jno. 5:28-29. But as in other passages we have studied, there is no contradiction here—and no competitive action. Rather, the Holy Spirit moves through the Word of God to accomplish that which God has decreed.

Let none become guilty of discounting the Word of God by refusal to obey. The Holy Spirit has delivered the gospel and sealed its message. If one refuses this message, he has openly opposed the Spirit of God!

It is well to notice that the conditions of pardon are all produced by the Word of God! Paul said, "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). This is shown by the action in Acts 4:4, "Howbeit many of them which heard the word believed; and the number of the men was about five thousand." And Jesus said that "repentance and remission of sins should be preached in my name" (Luke 24:47). Then Paul showed that repentance was effected by the word (2 Cor. 7:9-10). And when the folk on Pentecost accepted the word, they were baptized: "Then they that gladly received the word were baptized, and the same day there were added unto them about three thousand souls" (Acts 2:41). This Paul referred to as "the washing of water by the word" (Eph. 6:26).

But why extend the study further just here? You have the gist of the matter, and we trust this will lead you into a full, unbiased study of this subject. We believe such action will result in your ready acceptance of God's word and your obedience to His gospel. To that glorious end the lesson is dedicated.

Purpose and Place of the Sabbath

SABBATH: A Day of Rest-

Unknown for 2500 Years

Neh. 9:14; **Manna**, Ex. 16:23-26

Only Israel Given Sabbath

(a) Exo. 20:2; Deut. 5:2-4

(b) Their Own **Sign**, Ezek. 20:12

(c) Token of Delivery, Deut. 5:15

(d) Perpetual Covenant Ex. 31:16

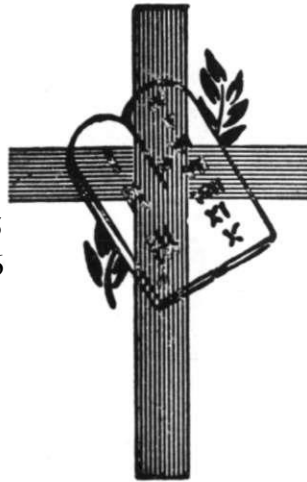
Like Incense, Exo. 30:8

A New Calendar - Exo. 12:2

Both Man's and God's Law

Neh. 8:1-8

Jesus Kept the Sabbath



Paul Preached on Sabbath

At Antioch, Acts 13:42-44

At Corinth, Acts 18:4

Sunday Not The Sabbath

Religious Activity, Acts 20:7

No Christian "Holy Days"

Col. 2:16-17; Gal. 4:9-11

Sabbath-Keepers Are Fallen

Gal. 5:4

Heaven Anti-type of Sabbath

Heb. 4:1-11; Rev. 22:14

Whole Law Nailed to Cross

Col. 2:13-15; Eph. 2:14-16

THE PURPOSE AND PLACE OF THE SABBATH 45

God fully intended for Christians to know the purpose and place of the Sabbath, and therefore His Book is replete with information concerning this very important subject. Yet it is amazing the number of devout believers who have little or no knowledge of its duration, or time of observance. Many are simply aghast when you suggest to them that the Sabbath is not mentioned in the first book of the Bible! They have been led to believe that on the seventh day God rested and then and there instructed man that he was also to rest. But research will show you that the Sabbath is not even mentioned until Exo. 16:23 — over 2500 years after Adam and Eve left Eden! There is not one shred of evidence that any man knew that God rested on the seventh day before the occasion mentioned in that passage, which was 2500 years from the garden.

Too, many are surprised to learn that the law of the Sabbath had not been given before Israel departed from the land of Egypt; but this is the truth! In Neh. 9:13-14 we read, "Thou earnest down also upon mount Sinai . . . and madest known unto them thy holy sabbath, and commandest them precepts, statutes, and laws, by the hand of Moses thy servant." Had this Sabbath ordinance been given before then God could not have made it known unto them there! The instructions concerning keeping the Sabbath was first stated in relation to the manna — Exo. 16:22-26. Therein did Moses state that on the seventh day, the Sabbath, there was to be no manna on the ground for them. This instruction was to be remembered for forty years in which they were dependent on this food from heaven. If Israel had known of the Sabbath before, then this instruction would have been both redundant and superfluous. But not having known of it previously, the teaching was vital and necessary!

Beginning with Exo. 20:2, you have the recital of the Ten Commandments, and God there states, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." This statement could have been made by none other than those delivered from Egypt, and the Sabbath was bound only upon that people and their descendants. This was in the covenant which God made with Israel at Sinai. Later Moses referred to this event in the words, "The Lord made not this covenant with our fathers, but with us, even us, who are all of us alive here this day" (Deut. 5:1-3). Later God declared, "Wherefore I caused them to go forth out of the land of Egypt . . . Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctified them" (Ezek. 20:10-12). Now, note that this was given to those whom God caused to go out of Egypt. Moreover, the Sabbath observance was given as a sign between God and them. Doesn't it stand to reason that this could not be a sign between just God and Israel if ALL MEN were to also keep and observe it? But that we may have more assurance that this was for Israel ONLY, it is recorded, "And remember that thou wast a servant in the land

46 THE PURPOSE AND PLACE OF THE SABBATH

of Egypt, and that the Lord thy God brought thee out thence with a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day" (Deut. 5:15). It was to be a memorial of THEIR deliverance, and the word THEREFORE has a special significance! Only the Israelites would have an appreciation for this!

This perpetual covenant was only to embrace Israel. "Wherefore the children of Israel shall keep the sabbath to observe it throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever" (Exo. 31:16-17). This "perpetual covenant" is the very same expression used in connection with the burning of incense (see Exo. 30:8). It was to be perpetuated by Israel throughout her generations, but was never to be bound upon peoples who had never been in Egyptian bondage. In fact, that they might know of a certainty the exactness of that day, the Lord gave them a new calendar to govern them (see Exo. 12:2). The observance was tied in inseparably with all the ceremonies, rituals and ordinance of the Law of Moses. And one might as well lead a sheep to the altar for animal sacrifice as to bind the observance of the day affiliated with those ordinances, rituals and ceremonies.

That we may clearly see that the sabbath was not to be bound on us, let us notice the facts and restrictions of the Sabbath, as stated by God's Word.

1. This sabbath law: had not been given to men before Israel left Egypt. (Exo. 16:23-26; Deut. 5:2-3).
2. It was given to those people delivered out of bondage in Egypt (Exo. 31:12-17; Hos. 2:11; Deut. 5:15).
3. No fires were to be built on this day (Exo. 35:3).
4. They were not to go out of their house (Exo. 16:29).
5. They could neither bake nor boil on this day (Exo. 16:23).
6. Priest to offer two lambs on Sabbath (Num. 28:9).
7. It was to be kept from sunset to sunset (Lev. 23:32).
8. Any violator of Sabbath law to be stoned (Exo. 31:12-17; Num. 15:32-38).
9. The Sabbath was part of the Law of Moses (Exo. 20; Exo. 24:12).
10. The Law was nailed to the cross when Jesus Christ died (Col. 2:12-16; Eph. 2:13-16).
11. To be justified by the Law is to fall from grace (Gal. 5:4).
12. The Sabbath was given at Mt. Sinai or Horeb (Deut. 5:2).
13. But we are not come to Mt. Sinai (Heb. 12:18).
14. There were two covenants: 1st & 2nd (Heb. 8:7; 9:1, 15).
15. The Sabbath observance was under the first (Deut. 5:14; 1 Kings 8:21).
18. The first made way for second (Heb. 8:9, 10; 10:9).

THE PURPOSE AND PLACE OF THE SABBATH 47

17. The Sabbath was part of the Law (Exo. 20; 24:12).
18. But "Christ is the end of the Law" (Rom. 10:4; Col. 2:12-16; Eph. 2:13-15).

Lest we become tedious in our study, let us pass on to the abrogation of the Law, and investigate this matter. For Paul wrote 14 books in the New Testament which deal with the work and worship of Christians—yet Paul never taught any church or individual to observe the Sabbath! He did preach on the Sabbath, but because it afforded him an audience among the Jews who then assembled. And in the life of Paul we find that the first day of the week was not a Sabbath Day, for it was a day of religious activity (Acts 20:7). We find that Christians were warned of exalting any "holy day" (Col. 2:16-17; Gal. 4:9-11). Rather than holding to the Jewish Sabbath, they were taught that our Sabbath awaits us in heaven (Heb. 4:1-11; Rev. 22:14).

GILDING OR GOLD?

Though the place where we live
May be blessed with good land,
With the fruit of its soil ripening there;
And the home that we have
May be spacious and grand,
With its furnishings chosen with care:

Yet the displays of wealth
Never quite satisfy
A deep sense of our debt to the poor,
Who are failing of health
And will very soon die
If our goods are not sent to their door.

Though the clothing we wear
Sport the latest "new look,"
With accessories chosen with pride;
We've forgotten, I fear,
The real gist of the Book,
While the hungry of earth are denied.

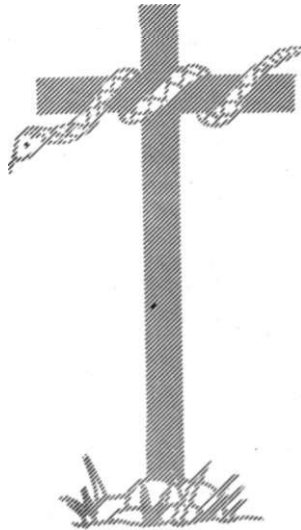
It's not glittering gold
With which we're embossed,
When the world begs to us in deep need:
It is only cheap gilding
That covers the dross
Of our stinginess, meanness, and greed!

Christ and the Brazen Serpent

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life."
—John 3:14-16.

Num. 21:8-9

John 3:14-16



The Occasion of the Disease

Psa. 106:13-14	Turning From God	Isa. 59:1
Deut. 8:15	Punishment for Sin	Rom. 6:23
People Died	Helplessness of Man	Rom. 5:8-10
Num. 21:8	Grace Extended	Jno. 3:14-16



Resemblance in Both Remedies

Num. 21:9	Remedy Raised	Jno. 12:32
By Serpent	Means of Death	Rom. 5:12
Serpent Raised	Means or Life	1 Cor. 15:21-22

Both Remedies Effectual

Num. 21:9	Only One Remedy	Acts 4:12
Obedient Faith	Demands of Faith	Obedient Faith
Num. 21:9	God's Invitation	Matt. 11:28-30

There are many types found in the Old Testament over which there may be some question of application. But in the case of the brazen serpent lifted in the wilderness for the healing of Israel, there is no argument. Jesus personally made this application to show that He was typified. Had His divine testimony not been given, we would have been struck by the points of similarity, but now we can confidently make the application for our study.

The Occasion of the Disease

After the Lord had delivered Israel from the land of bondage, directed her path to Mount Sinai, had given them His law, and provided their every need — even then this people murmured and complained over trivial things, and were rebellious to God. Of them the Psalmist wrote, "They soon forgot his works; they waited not for his counsel: but lusted exceedingly in the wilderness, and tempted God in the desert." (Psa. 106:13-14). As a punishment for their sins, God allowed them to be bitten by fiery serpents. In Deut. 8:15, it is recorded that God led them "through that great and terrible wilderness, wherein were fiery serpents." The murmuring and complaining people soon had so much more to contend with, for those who were bitten died. "And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died. (Num. 21:6). That may seem far away and indifferent to you—but it was happening in Israel! And they were hopeless without God's providence. So, they made an appeal for mercy through Moses. When they were helpless and defenseless, God's grace was extended! He gave Moses directions for erecting the brazen serpent for their healing. "And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that every one that is bitten, when he looketh on it, shall live." (Num. 21:8). God's grace was extended through a message to man! It was up to man then to obey!

Now, let us come to the parallel. Man had turned from God because of sin. It is not to be wondered at that it was the serpent in Eden which introduced sin into the world, for this was divinely typified! As the people of Israel became estranged from God by what they did, so man's sins separated him from God. "Behold, the arm of the Lord is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: 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. 59:1). The effects of the sting of "that old serpent, called the Devil and Satan" (Rev. 12:9), brought death into the world. "The wages of sin is death." (Rom. 6:33). In this sinful condition, man was helpless, and totally dependent on God for healing. "But God commended his own love toward us, in that, while we were yet sinners, Christ died for us . . . 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.

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5:8-10). So, God's grace was extended unto man in sin: "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." (Jno. 3:16). Thus, in both cases, God's grace is given.

Resemblance of Cause and Remedy

In both of these cases, the means of healing held a striking resemblance to the cause of death! Israel was bitten by fiery serpents, and a fiery serpent was raised to heal them. A serpent inflicted the fatal venom and a fiery serpent was raised to be the medium of their cure! But in the parallel, it was man who brought sin into the world, and so it was by man that it was to be taken away. Jesus foreknew the type of His death, and said, "And as Moses lifted up the serpent in the wilderness, even so shall the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." (Jno. 3:14-15). And further He gave promise, "And I, if I be lifted up from the earth, will draw all men unto me." (Jno. 12:32). The likeness of the means of death was also shown in deliverance. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." (Rom. 8:3). "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned . . . but not as the offense, so also is the free gift: for if through the offense of one many be dead, much more the grace of God, and the gift of grace, which is by one man, Jesus Christ, hath abounded unto many." (Rom. 5:12-15). "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:21-22). Thus through man we became sinful, diseased, exposed to death. But it was also by the Man Jesus that we are brought nigh unto God for healing.

Both Remedies Effectual

In both cases, the remedy was effectual and complete. There was only one serpent raised for all of Israel as only one was needed. Even though the hundreds of thousands of people were scattered over a wide area, yet they could approach the brazen serpent for healing. Notice that Israel had to accept the one serpent specified. They could not raise others and be healed by them. Even so, God has given man only one Saviour for remission of sins. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12). This Saviour holds all authority (Matt. 28:18). There is none other that we can raise beside Him!

The brazen serpent was raised for those who had been bitten, and were subject to death. It was not for those who were well. And even so, Jesus stated His mission, "They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance." (Mark 2:17). But one must

have faith in the physician to be healed. You cannot have faith in the doctor and yet refuse the medicine he prescribes. And you cannot have faith in Christ and reject His terms of pardon. God demanded obedient faith on the part of Israel; and He demands obedient faith of us! Our salvation depends on accepting the Physician's remedy. He has said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:16). Do you accept the prescription?

Any who died in Israel after the brazen serpent had been raised had only themselves to blame! God had provided salvation — and they rejected it! And if any are lost today, it is not due to any lack of saving power which Christ has given us through the gospel: "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." (Heb. 7:25). His open invitation is, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Matt. 11:28-30). Why not accept the Christ which was raised upon the cross for your sins? Why not render a full obedience to the demands of the gospel that you may be healed?

GOD'S STOREHOUSE

When it is time to abandon the tasks
 That the dawn of the day saw begun,
 With deeds all seen from the first to the last
 In the light of a half-sunken sun;
 Then I will find that which I gave away
 Are the only things that I can keep.
 While all the hoarded up prize of the day
 Must be lost when I lay down to sleep.

Treasures of earth can be laid in a vault
 To be guarded with strong lock and key
 Till all of my scheming is brought to a halt
 As the blankets of night cover me.
 Then looking back on the day that is past,
 Unselfish deeds are the ones that are mine
 While all the treasures I slaved to amass
 Are all lost as I leave them behind.

The things of the earth are forsaken in death
 And we mortals can guard them no more,
 But after I've drawn my last gasping breath
 I will stand on eternity's shore.
 And if the deeds I have done on the earth
 Were the fruits of compassion and love,
 Then I will see they have increased in worth
 In God's wonderful storehouse above.

'Two Immutable Things'

GOD
Promised

And

GOD
Swore

To Bless All Nations

IN

CHRIST

All Promises	2 Cor. 1:20
All Blessings	Eph. 1:3
New Creature	2 Cor. 5:17
Made Alive	1 Cor. 15:22
Reconciliation	Eph. 2:13-16
Salvation	2 Tim. 2:10
Not Condemned	Rom. 8:1
Rejoicing Always	Phil. 4:4
Completeness	Col. 2:10
Blest in Death	Rev. 14:13

INTO

To All Who Have
Believed, Repented,
and are Baptized

IN CHRIST

"Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge, to lay hold upon the hope set before us."
- Heb. 6:17-18.

When God separated Abram from Ur of Chaldea, He made to him a promise which was to become the golden thread of prophecy, the hope of Israel, and embrace the plan of man's eternal redemption. Therefore, to confirm and establish this promise, God made an oath, "For when God made promise to Abraham, because he could swear by no greater, he swore by himself." (Heb. 6:13). By this means our hope was set in two immutable things; namely, the promise and the oath. For it is impossible for God to lie, therefore the promise was sure and steadfast. But to make it doubly binding, God took an oath to the effect that the promise would be kept. "For men verily swear by the greater: and an oath for confirmation is to them an end of all strife." (Heb. 6:16).

Had God sworn by any finite or temporal thing, that thing itself could have failed, and the covenant would have ceased. But God being infinite, in swearing by Himself made this promise eternal and never-ending and it HAD to come to pass. James speaks of "the Father of lights, with whom there is no variableness, neither shadow of turning" (Jas. 1:17). God is not capricious and vacillating. God remains forever true! Even of old it was recognized that "God is not a man, that he should lie." (Num. 23:19). It was the prophet Samuel who declared, "The Strength of Israel will not lie nor repent: for he is not a man, that he should repent." (1 Sam. 15:29). Therefore, the promise made in Gen. 12:3 was to stand! But God clarified it again in Gen. 22:16-18, in saying: "By myself have I sworn, saith the Lord, . . . And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

Later, the same promise was reiterated to Isaac in these words: "I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed." (Gen. 26:4). That promise and the oath were thus reaffirmed, and Israel had consolation in the immutability of God's promise and His oath. It was recalled by Moses when the Lord threatened to destroy Israel for making the golden calves; for Moses said, "Remember Abraham, Isaac, and Israel, thy servants, to whom thou swearest by thine own self, and saidst unto them . . . And the Lord repented of the evil which he thought to do unto his people." (Exo. 32:13-14). Because of a promise and an oath, God could not destroy this nation! God's Word had to remain both true and steadfast!

It is truly a marvelous thing to study the promise as it courses through God's Word. "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed" (Gal. 3:8). "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. (Gal. 3:16). Thus the Lord declared that the promise was to bless all nations in the seed of Abraham which is Christ! That immutable

promise was confirmed with an immutable oath! "Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, No man disannulleth, or addeth thereto." (Gal. 3:15). Therefore, once God has promised to bless all nations in Christ, no man could change or alter that course of divine action! It was to be done by the immutability of His counsel, "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. 3:14). This could not be changed!

Having established the immutability of God's promise and His oath, and having found just what this promise embraced, we should be prepared for a better understanding of HOW the blessings of the promise are to be obtained. For, first of all, we have learned that ALL the PROMISES are IN CHRIST and not ONE promise can be obtained OUT of Him. "For all the promises in him are yea, and in him Amen, unto the glory of God by us." (2 Cor. 1:20). Therefore, until one has come INTO CHRIST he is separated and apart from the promises of God. Also it must be understood that ALL BLESSINGS are also IN CHRIST, for God "hath blessed us with all spiritual blessings in heavenly places in Christ." (Eph. 1:3). And since God has placed them in His Son by both the promise and the oath, surely "no man disannulleth, or addeth thereto" (Gal. 3:15).

It is only in Christ that one is made spiritually alive, and becomes a new creature. "For as in Adam all die, even so in Christ shall all be made alive." (1 Cor. 15:22). "Therefore if any man be in Christ, he is a new creature: old things are passed away: behold, all things are become new." (2 Cor. 5:17). This new relationship cannot be had OUT of Christ because of two immutable things; namely, God's promise and His oath! The immutability of God's counsel decreed that Christ should die on the Cross, that we might be thus the new man in Christ, "And that he might reconcile both (Jew and Gentile) unto God in one body by the cross, having slain the enmity thereby." (Eph. 2:13-16). But there could have been no reconciliation OUTSIDE the body of Christ because of God's promise and His oath that placed every spiritual blessing IN CHRIST! Further, Paul said that "salvation . . . is in Christ Jesus with eternal glory" (2 Tim. 2:10). There could be NO salvation OUT of Christ, because God's promise and His oath placed salvation within!

This assurance is given to those who are IN Christ and REMAIN in Him: "There is therefore no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." (Rom. 8:1). However, it is tragic that this verse is often wrested to teach "impossibility of apostasy" by preachers who preach that this blessing can also be had by those who have never entered INTO Christ! But this is just a "blessed assurance" to obedient believers IN Christ. For this reason there is ample room to "Rejoice in the Lord always: and again I say, Rejoice." (Phil. 4:4). But

what reason can one have for rejoicing who is yet OUT of Christ, and thus separated from every spiritual blessing by both the promise and the oath? It is only in Christ that perfect harmony is attained by the creature in compliance with the will of the Creator. "For ye are complete in him, which is the head of all principality and power." (Col. 2:10). And finally, one who is IN Christ is blessed, after this life is past, for it is recorded. "Blessed are the dead who die in the Lord." (Rev. 14:13).

Still, our study would not be complete if we did not point out HOW man enters INTO Christ to obtain these blessings. And for that we first admit that faith is of paramount importance. "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). Jesus taught, "For if ye believe not that I am he, ye shall die in your sins." (Jno. 8:24). But even though believing draws us nearer unto Christ, it does not bring us INTO Him. Jesus also said, "Except ye repent, ye shall all likewise perish." (Luke 13:3, 5). And Paul said that "God now commands all men everywhere to repent." (Acts 17:30). But while we cannot overemphasize the need of repentance, we must realize that by repentance the will is changed so that one turns TOWARD Christ, but repentance does not induct one INTO Christ where two immutable things have placed salvation!

But notice Paul's statement carefully: "For ye are all the children of God by faith in Christ Jesus, for as many of you as have been baptized INTO Christ have put on Christ . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:26-29). It was by faith that they were inducted INTO Christ BY baptism, and thus became heirs according to that great immutable promise God had made to Abraham! Thus we find how men entered Christ in days of inspired men! Further Paul wrote, "Know ye not that so many of us as were baptized INTO Christ were baptized INTO his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. 6:3-4). Can language be more clear as to how they were brought INTO Christ, and also INTO His death where the saving blood was shed? The result is a "newness of life," for one becomes a new man IN CHRIST (2 Cor. 5:17).

Two immutable things, the promise and God's oath, declare all spiritual blessings IN Christ. Therefore, it necessarily follows that no person can obtain these blessings until he has entered INTO Christ. Further, God's word declares that we enter INTO Christ by baptism! Then how can any preacher offer salvation before one is baptized INTO Christ where the promise and God's oath have placed every spiritual blessing, including salvation?

JOSEPH: A TYPE OF JESUS CHRIST

ESUS

OUR
ROYAL
BROTHER

JOSEPH

SINNED AGAINST—DESPISED: Gen. 37:4
Isa. 53:1-13; Jno. 1:11; Matt. 27:1

SOLD FOR A PRICE: Gen. 37:28
Exo. 21:32; Zech. 11:12-13; Matt. 26-15

HIS GREAT LOVE: Gen. 42:24
Luke 13:34; Jno. 11:35-36; Jno. 15:13

SENT TO PRESERVE LIFE: Gen. 45:5
Matt. 1:21; Luke 19:10; Acts 4:12

IS FOUND ALIVE: Gen. 45:3
Luke 24:5-6; Acts 2:24; 1 Cor. 15:1-7

COMPASSION FOR NEEDY: Gen. 45:6-7
Rom. 5:8-9; 2 Cor. 8:9; Matt. 11:28-30

PARDON FOR PENITENTS: Gen. 45:15
Acts 2:38; Eph. 1:7; Acts 22:16

The Old Testament abounds in types and shadows of the coming Messiah. Christ was typified by the offerings upon Israel's altars, by the Paschal lamb, the smitten rock, the brazen serpent, and many other objects and things. But He was also typified by certain Old Testament characters. We believe that Joseph stands forth as one of the clearer types afforded by the lives of Old Testament heroes. The beauty of the story of the coat of many colors, his moral courage, and his interpretation of dreams should not cause us to overlook the beauty of this type of Jesus Christ. Study Genesis, chapters 37 - 50.

Joseph was loved greatly by his father, but this only led to his being despised by his brethren. Because of intense envy they sinned against him. Pilate saw this same attitude in those who crucified the Christ: "For he knew that for envy they had delivered him." (Matt. 27:18). The prophet Isaiah portrayed Jesus as "despised and rejected of men, a man of sorrows and acquainted with grief." (Isa. 53:1-13). This presents a striking parallel to the life of Joseph also. John said of Christ: "He came unto his own, and his own received him not." (Jno. 1:11). As the brethren of Joseph took advantage of his visit from his father to sin against him, so the Jews seized the Christ when His Father sent Him to His own! And as Joseph's brethren took counsel to kill him, so those Jews took counsel to kill the Son of God (Matt. 27:1).

In this type, we find that both Joseph and the Lord were sold for a price. Joseph was sold by his brethren for twenty pieces of silver (Gen. 37:28). Jesus was sold for thirty pieces of silver (Matt. 26:15). Joseph's price was below that of a servant (Exo. 21:32). But the thirty pieces of silver Judas received was strangely foretold in prophecy. "So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord." (Zech. 11:12-13). For fulfillment, read from Matt. 27:3-7—"Then Judas . . . brought the thirty pieces of silver to the chief priests and elders . . . and he cast down the pieces of silver in the temple . . . and they took counsel, and bought with them the potter's field, to bury strangers in." The thirty pieces of silver figured prominently in the betrayal of our Lord, but they also were prominent in prophecy.

Despite the evil treatment Joseph received at the hands of his brethren, he still had great love for them. This love was shown by that which he did for them, and was manifest by his show of deep emotion as he wept for them (Gen. 42:24). A similar scene is found in Christ weeping over Jerusalem, which had rejected Him: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!" (Luke 13:34). Christ's compassion is seen in His weeping with Mary and Martha when Lazarus was dead. This caused

the Jews to say, "Behold how he loved him." (Jno. 11:30-36). The real depth of Christ's love is shown in His own words, "Greater love hath no man than this, that a man lay down his life for his friends." (Jno. 15:13). Joseph's love was shown even though his brethren had shamefully mistreated him, and of the Lord's love we read, "But God commended his own love toward us, in that while we were yet sinners, Christ died for us." (Rom. 5:8).

One of the most striking things in the story of Joseph was his statement of God's purpose. When his brethren were consciousness-stricken at having sold him into bondage, Joseph replied to them: "Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before thee to preserve life." (Gen. 45:5). It was in their shameful treatment of him that he was enabled to make provision for their lives in a period of famine. And herein is a striking parallel with our Lord. For this was His mission in life. The angel had foretold, "Thou shalt call his name Jesus: for he shall save his people from their sins." (Matt. 1:21). Jesus said, "For the Son of man is come to seek and to save that which was lost." (Luke 19:10). It was only by this means that we could have our lives preserved, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12). One of the cardinal truths of the Bible is that Jesus died that we might live, and it was through the shameful treatment imposed by man that the Lord paid for our redemption. Surely, He was sent before us to preserve life, and thus became our saving hope: "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered in, even Jesus." (Heb. 6:19-20). As Joseph went before his brethren to secure their blessings, so Christ has gone before us to secure spiritual blessings.

After Joseph had been sold into Egypt, Jacob mourned his death, refusing to be comforted, saying, "For I will go down into the grave unto my son mourning." (Gen. 37:35). For to Jacob, Joseph was dead. Too, his brothers never expected to see him again. You can imagine their surprize and consternation when Joseph made himself known unto them (Gen. 45:3). Yes, he was found alive, after having been dead unto them! But much this same feeling of incredibility is seen in those who discovered Jesus Christ was alive, after having been dead! The angels in shining garments spake, "Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee." (Luke 24:5-6). As the brothers felt when Joseph was declared alive, so those who had crucified Jesus must have felt as Peter said, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God raised up, having loosed the pains of death: because it was not possible that he should be holden of it." (Acts 2:23-24). Later Peter said, "This

Jesus hath God raised up, whereof we are all witnesses." (Acts 2:32) Yes, Jesus was also found alive: and this remains a fundamental truth to be fully accepted and believed by all who would be saved! "If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept." (1 Cor. 15:19-20). After Joseph had been found alive, he brought blessings to his brethren. And so with Christ's resurrection we have hope: "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." (2 Tim. 1:10). He was found alive to bless all mankind!

An outstanding characteristic shown in the story of Joseph was his deep compassion for the needy! Joseph stated that God had used him to bring relief to his brethren, and through him they entered into choice lands, and were enriched (Gen. 45:5-11). But this could only partially foreshadow the great love and compassion which the Lord had for the needy. "But God commended his love toward us, in that, while we were yet sinners, Christ died for us. 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 5:8, 10). As Joseph left his father's land to the end that his brethren would be blessed, so Jesus Christ came to the world to bless mankind (Phil. 2:1-7). Paul wrote, "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." (2 Cor. 8:9). Jesus gave this invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Matt. 11:28). He has great compassion for all in need!

After having treated Joseph shamefully, his brethren cringed before him: but he offered to them full and complete pardon! After revealing his identity, he promised only blessings! "Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him." (Gen. 45:15). But he was no more forgiving than Jesus Christ was to them that sinned against Him! For after showing the Jews on Pentecost that they had slain the Son of God, and being asked, "What shall we do?" Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." (Acts 2:38). Paul wrote, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." (Eph. 1:7). Since redemption and forgiveness of sins is offered in Christ, Saul was told, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16). Jesus said, "I am come that they may have life, and that they might have it more abundantly." (Jno. 10:10) To this Peter agreed, saying, "God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquity." (Acts 3:26). Jesus came to bless YOU if you will obey His gospel!

1 Cor. 5:7-8

PASCHAL LAMB

LAMB OF GOD

Exo. 12:21	A Passover Lamb	Jno. 1:29
Exo. 12:3	Chosen by Father	Jno. 3:16
Exo. 12:6	Kept for Inspection	Luke 23:14
Exo. 12:5	Without a Blemish	1 Pet. 1:19
Exo. 12:6	Killed in Afternoon	Matt. 27:45-50
Exo. 12:46	No Broken Bones	Jno. 19:36, Psa. 34:20
Exo. 12:7	The Blood Applied	Acts 20:28
Exo. 12:13	Redeemed by Blood	Eph. 1:7
Num. 9:1-13	The Supper Eaten	Mt. 26:26-30
Exo. 12:11-14	A Lasting Memorial	Lk. 22:19
Deut. 16:3	Memorial Explained	1 Cor. 11:23-29

Though the Old Testament abounds with a galaxy of prophecies, types and figures which foreshadow the coming of the Lord, yet none is more forceful and complete than that of the Paschal lamb and the passover observance. This type in the period of Israel's deliverance portrays the sacrificial offering of Christ in minute detail, and each part of the memorial observance shows another facet to be fulfilled in the greatest drama ever enacted before man.

The blood which flowed as an ever-widening stream from Israel's altars held no real meaning until the true Lamb of God shed his blood. And the slaying of the passover lamb was to have its true meaning revealed when the Christ should be offered for mankind. That you may get the full benefit from this study, we urge you to turn back and study carefully the record in Exo. 12:1-46. You will then be able to see clearly the pattern of the type and anti-type perfectly revealed.

The Paschal lamb was a fitting type of Jesus Christ. As a yearling—being neither in infancy nor yet in old age—he represented the strength of manhood in which our Saviour died for us. The meekness and innocence of a lamb typified One who willingly submitted to the will of God. Hear the testimony of John: "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sins of the world" (Jno. 1:29). Even in prophecy, the Messiah was pictured as a lamb being slain for His people: "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." (Isa. 53:7). How fittingly our Lord was typified by the lamb!

The Paschal lamb was chosen by the father of the family; and the Christ was chosen of God, the Father of the spiritual house (Jno. 3:16). Each house had its own Paschal lamb, for it could only suffice for one. Even so, the death of Christ was only for one house—the church of the Lord. Paul wrote, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it" (Eph. 5:25). There is only one house for which our Lord was slain, "the house of God, which is the church of the living God, the pillar and ground of the truth" (1 Tim. 3:15).

We are informed that the Paschal lamb was taken on the 10th day of Abib (or Nisan), and was killed on the 14th day. Thus it was kept up for inspection for four days. It is therefore significant that Jesus Christ entered Jerusalem, in the sight of the multitude, on the day the lamb was taken, and that he died on the day and the very hour the Paschal lamb was slain! The lamb had to be inspected to see that it was free from disease, and without blemish and spot. Jesus was taken (imprisoned), inspected (put on trial), and pronounced perfect, for Pilate declared, "Behold, I, having examined him before you, have found no fault in this man" (Luke 23:14).

Yes, as the Paschal lamb, Jesus was without defilement. Therefore Peter could declare that we are redeemed "with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1:19). Verily, Jesus was one "Who did no sin, neither was guile found in his mouth" (1 Pet. 2:23). Thus the perfect Lamb of God was slain. And it is very interesting to note that he was placed on the cross at the time of the morning offering (the third hour), and he died at the 9th hour, the time of the evening sacrifice. Even as the Paschal lamb was roasted upon crossed sticks, so He was placed upon the cross for us! The congregation joined in slaying the Paschal lamb, and the Jews and Gentiles joined in crucifying the Lord. A further type was shown in that no bones were broken in either (see Jno. 19:36; Psa. 34:20).

One of the most arresting facets of this type is in the application of the blood. The blood of the Paschal lamb was sprinkled on the lintels and door-posts. Those protected by it literally "passed through the blood" in entering the house of safety. In like manner, the blood of Jesus Christ was shed to protect His house, the church of God. Paul told the Ephesian elders, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28). The Israelites had safety only in the house protected by the blood of the Paschal lamb. We must be in that church to which the blood of Christ was applied. There was, and there is, no other place of refuge.

They were redeemed from the death angel by the blood applied to their house. And Christians are redeemed only with the blood which purchased the house of God. Paul wrote, "In whom (Christ) we have redemption through his blood, even the forgiveness of sins" (Eph. 1:7). And Peter tells us we are redeemed by this blood (1 Pet. 1:18-19). "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Christ cleanseth us from all sins" (Jno. 1:7).

The eating of the passover was enjoyed only by those who were protected and sheltered by the blood. Otherwise it would have had no meaning. And essentially the Lord's Supper is eaten only by those who have come into Christ, and have found refuge in His House, the church of God. With Israel, the passover supper was instituted in Egypt, but was observed principally after they had obtained their liberty. And the Lord's Supper was instituted outside the church (before it was established), but was to be eaten principally on the inside. Israel ate it with unleavened bread and bitter herbs. The Christian eats it with the unleavened bread of sincerity and truth, and in the midst of bitter trials (study 1 Cor. 5:7-8).

As Israel observed the passover supper in memory of the passing over of the angel of death, so Christians observe the Lord's Supper in memory of one who died for us, that the death angel

would no longer destroy, and who delivers us from the bondage of sin. Israel was to fully explain the meaning of the supper from generation to generation. In the same fashion, Christians are to instruct one another in the meaning and significance of the Lord's Supper (study 1 Cor. 11:23-29).

In closing, here are some very pertinent reminders. We should never overlook the place of the blood in redemption. To find refuge, Israel had to be in the house sheltered by the blood. We, too, must be in the "house sheltered by the blood." This means that we must find and enter the church for which Christ shed his blood. Moreover, we must pass through the blood in entering into this house. This we can do if we are baptized INTO Christ, and INTO His death (Rom. 6:3-4) Therefore, we plead with you, sinner friend, to study carefully the lesson presented, and then enter into the true fold of safety by being baptized for the remission of your sins (Acts 2:38).

THE LAMB'S BOOK OF LIFE

In the chaos and confusion
 That attends the life of man,
 Often, under sin's delusion,
 He neglects God's saving plan.
 Will such gross neglect be pensioned
 At the end of earthly strife?
 All is lost, if we're not mentioned
 In the Lamb's great Book of Life.

Not for earthly power and glory,
 Nor the plaudits of the throng;
 Not for fame, renowned in story,
 Nor for heroism in song;
 Not for things so base and sordid
 Will I make my goal in life.
 For I want my name recorded
 In the Lamb's great Book of Life.

Let me triumph o'er false honor;
 Let me rise o'er worldly pride:
 Set my hopes on things out yonder
 Where Christ beckons to His side.
 When His last foe has been smitten
 And God's peace supplants all strife,
 Let me find my name there written
 In the Lamb's great Book of Life.

DESPISED AND REJECTED OF MEN







ISAIAH 53:3

JOHN 12:48

JOHN 1:11-12

How He Is Rejected

By Whom Rejected

- | | | |
|---|--|---|
| 1. HIS DIVINITY REJECTED
Luke 1:35; 3:22; Jno. 3:16; 5:22 |  | By <i>Modernists, Infidels, Agnostics</i>
1 Jno. 2:22; 2 Pet. 2:1-3; 2 Jno. 7-11 |
| 2. HIS AUTHORITY REJECTED
Matt. 28:18; Jno. 5:26-27; 12:48 |  | By <i>Popes, Councils, Conferences</i>
1 Tim. 6:15-16; Gal. 1:6-8; Acts 20:29 |
| 3. HIS NAME REJECTED
Phil. 2:8-9; Acts 11:26; Col. 3:17 |  | By <i>Sectarian Names and Labels</i>
Acts 4:11-12; Rom. 7:4; 1 Pet. 4:16 |
| 4. HIS CHURCH REJECTED
Mt. 16:18; Acts 20:28; Eph. 5:23-27 |  | By <i>Man-made Organizations</i>
Matt. 15:13; Eph. 1:3; 22-23; 4:4 |
| 5. HIS GOSPEL REJECTED
Mk. 16:15-16; Rom. 1:16; Gal. 1:6-8 |  | By <i>Doctrines of Human Origin</i>
Mt. 15:8-9; Gal. 1:6-8; Rev. 22:18-19 |
| 6. HIS WORSHIP REJECTED
Jno. 4:24; Acts 2:42; Col. 3:16; |  | By <i>Social Emphasis & Pretense</i>
Mt. 23:14; Lk. 18:9-14; 1 Cor. 14:15 |

"He is despised and rejected of men; a man of sorrows and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God and afflicted. But 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. 53:3-5). This Old Testament prophecy points out the shameful manner in which the Son of God, Israel's Messiah, should be rebuffed and rejected of men when He should come to save them. No passage of Scripture from either the New or Old Testament more graphically discloses the shameful way in which He was despised and rejected. Turn back to read the entire 53rd chapter of Isaiah.

John said of Him: "He came unto his own, and his own received him not. But as many as did receive him, to them gave he power to become the sons of God, even to them that believe on his name." (Jno. 1:11-12). But even though eternal life was freely proffered unto man, they "received him not." And in rejecting Him, they were also rejecting God who had sent Him. For Jesus said, "He that honoreth not the Son honoreth not the Father which hath sent him." (Jno. 5:23). To this He also added the warning, "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." (Jno. 12:48). How fearful it is to reject and despise the Son of God, and yet how many folk do so, even today. Jesus Christ is still "despised and rejected of men, a man of sorrows and acquainted with grief!"

The Divinity of Christ is Rejected by Some

In making promise to Mary, the angel of the Lord said, "That holy thing which shall be born of thee shall be called the Son of God." (Luke 1:35). The angel of the Lord also appeared unto Joseph with the promise. "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." And he further stated that the name would be Emmanuel, which means "God with us." (Matt. 1:21-23). After He was baptized of John, the voice of God proclaimed, "Thou art my beloved Son; in thee I am well pleased." (Luke 3:22). In speaking to Nicodemus, Jesus said, "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." (Jno. 3:16). And yet again in John 5:22, Jesus claimed to be the Son of God.

When the claims of Jesus of Nazareth are set against the background of His Miracles and wonders performed to confirm and establish those claims, it becomes increasingly difficult to understand how the House of Israel could then reject their long-awaited Messiah. Yet it is no less difficult to understand how intelligent, rational people can still reject and despise the loving Saviour of men! But there

has never been a generation when the Son of God has been despised and rejected by so many. Modernists and infidels are more and more openly rejecting the Christ. It brings to mind the words of 1 Jno. 2: 22 — "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son." Their vain attempts to humanize God and deify the reasoning of man has led them into efforts to strip Christ of His divinity. Thus they dishonor God (Jno. 5:23). It was prophesied that these things should come to pass. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring on themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." (1 Pet. 2:1-2). But the child of God can not afford to have any dealings with these false teachers. "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh . . . Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed: for he that biddeth him God-speed is partaker of his evil deeds." (2 Jno. 7-11). In this way Jesus Christ is today "despised and rejected of men, a man of sorrows, acquainted with grief."

Many Reject the Authority of Christ

While He was still on earth, but just before His ascension, Jesus said, "All authority hath been given unto me in heaven and on earth." (Matt. 28:18). Yet again He said, "For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man." (Jno. 5:26-27). Further concerning that authority, the Lord stated, "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." (Jno. 12:48).

Yet that great authority is rejected and despised by multitudes today. Though the Holy Spirit has declared that Jesus Christ is "the blessed and only Potentate, the King of kings, and Lord of Lords, who only hath immortality" (2 Tim. 6:15-16), yet many would set up councils, synods and conferences to eclipse His authority and take from His grandeur! These bring forth abridgments and revisions of His gospel as though they had legislative authority! Paul exclaimed, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:6-8). Still, it cannot be denied that there are many gospels being preached which Paul did not proclaim.

These all despise and reject the authority of Christ! In Acts 20:29, Paul said, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Thus Paul foretold that some would despise and reject the authority of Jesus Christ. Many still spurn that authority today, in much the same way.

The Name of Christ is Rejected Today

In speaking of the rich inheritance obtained by Jesus, Paul wrote, "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in 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. 2:8-11). Now, in view of this praise and honor bestowed on the name of the Christ, it is inconceivable that any would desire to reject such a worthy name. Yet, many do show that they despise and reject the name of the Lord by refusing the name He has glorified, while holding to party names. We find that the early disciples were called Christians (Acts 11:26), which fulfilled the prophecies of Isa. 62:2; 56:5; 65:15; and others. Then Paul charged, "And whatsoever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father by him." (Col. 3:17). This instruction is clear and plain. Any one who would turn from this holy Name for party names of human origin despises and rejects the Christ.

But our religious world has become cluttered up with myriads of names and labels. Thus Peter said, "This is the stone that was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:11-12). Salvation can never be found under hyphenated names of Y-Christian, X-Christian, or Z-Christian. These party labels will be under indictment of God's judgment. Since we have been married to Christ, we should wear His name (see Rom. 7:4). Human names despise and reject the name of Christ, "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God in this behalf." (1 Pet. 4:17). This alone will honor our Lord.

The Church of Christ is Openly Rejected

Jesus Christ "is despised and rejected of men" when they reject His church. He promised to build only one (see Matt. 16:18). More than that, He bought only one with His blood (Acts 20:28). It is also shown that Jesus Christ is the head of the church, the saviour of the church, and that He loved it so very much that He gave Himself up for it (Eph. 5:23-27). Now, since the Lord adds the saved

to this divine institution, can't you see that Christ is despised and rejected when men despise and reject the body over which He is the head, the purchaser, and saviour? From Eph. 4:4, we learn that there is only one body. But this body is the church over which Jesus Christ is head (Eph. 1:22-23). And further it is stated that every spiritual blessing is in Christ, thus in His body, which is the church (Eph. 1:3). No one can study the relationship of Christ to His church and yet contend that you can reject His church without rejecting Christ also. You can't honor the Head and despise the body!

Those who preach today that the church is a non-essential; that you can be saved out of Christ's church as well as within it; and that one may "join the church of his choice" not only despise and reject the church, but Jesus Christ is thereby "despised and rejected of men." Every man-made religious organization stands as a direct rejection of the prayer of the Son of God, for He prayed that all believers might be one! More than merely praying against every sectarian body, Jesus Christ also placed this indictment for all to hear: "Every plant, which my heavenly Father hath not planted, shall be rooted up." (Matt. 15:13). In the last day, the servants of the Most High will march through the field to bring destruction on these tares which have been sown by the enemies of our Lord. What great loss many will suffer at the "rooting up" time! But they should not despise and reject our Saviour by a rejection of that which was so dear to Him that He gave His life's blood for it!

His Gospel Rejected for Human Doctrines

When Jesus was to leave His disciples, He charged them to go into all the world and preach the gospel to every creature—to all nations, (see Matt. 28:18-20; Mark 16:15-16; Luke 24:46-49). This message meant salvation to all who would accept it for it was God's power to save (Rom. 1:16). However, it was not long before Paul recognized that this saving message had become contaminated, being perverted by unholy men (see Gal. 1:6-8). Even while our Lord was on earth He confronted some who were not willing to abide in the teachings of God, and said, "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men." (Matt. 15:8-9). Later Paul was to warn, "Now the Spirit speaketh expressly that some shall depart from the faith . . ." (1 Tim. 4:1). He then disclosed the manner of this departure, that we might be both forewarned and fore-armed.

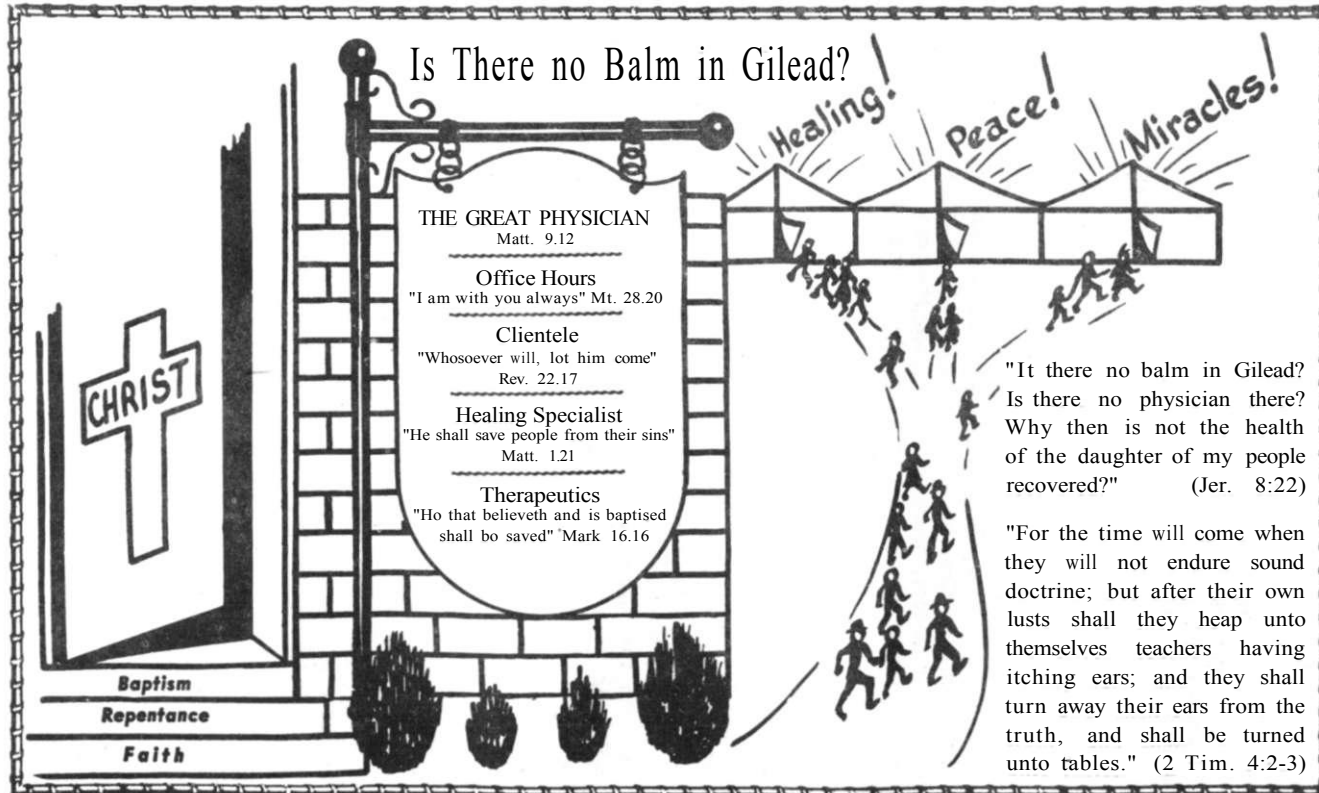
In the current religious circles, one may find almost any idea being set forth for binding faith and practice. The creed books which men have foisted on the ignorant and unlearned are accepted with devotion and fidelity by those who are scripturally illiterate. Without questioning where they have come from, Catechisms, Prayer Books, Disciplines, Manuals, Articles of Faith, and such church

books have been voluntarily accepted as binding. After having aligned with religious groups unknown by inspired men, folks wearing names unheard of in the Bible, have accepted guidance from sources "not from heaven, but of men." So they have despised and rejected the Christ by refusing His gospel which He gave to save them! And against all such, the host of plagues await (see Rev. 22:18-19).

The Worship Christ Ordained Also Rejected

But not least, the worship which Jesus Christ ordained has been despised and rejected! In Jno. 4:24, Jesus stated, "God is a Spirit: and they that worship him must worship him in spirit and in truth." The items of New Testament worship have been too plainly presented to be overlooked or discounted. From such verses as Acts 2:42; Col. 3:16; 1 Cor. 11; 1 Cor. 16:1-2; Acts 20:7; and many, many others, we find there were public prayers, the reading and preaching of God's Word, singing, making melody in the heart to the Lord, giving of their means, and the remembrance of the Lord's death, burial and resurrection in the Lord's Supper. The simplicity of this order of worship brooks no misunderstanding. It was free from stratagem or vain formality. However, even while Jesus was in His personal ministry, He had to upbraid some for their pretense in prayers and hypocritical show of worship (see Matt. 23:14-33). His story of the Pharisee and publican who went up to pray illustrates His indictment against pretense. Paul had learned well this lesson, and wrote, "What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also." (1 Cor. 14:15). It would be utterly impossible to give exact figures on the numbers who present a form of worship during religious services whose hearts are far from God. But it must be recognized that it is difficult for the most devout to really and truly worship God! It is a great task to worship in spirit and in truth. It is easy to let the mind wander, and allow carnal thoughts to crowd out devotion! Yet to follow this path of least resistance means that we have despised and rejected the worship Jesus Christ has ordained for our own good! And thereby we, too, may despise and reject the Christ!

Space would fail me if I should try to list all the ways in which the worship ordained by the Lord has been despised by the introductions of innovations! But mark it well, each innovation stands as a monument to a people who despised the true worship Jesus Christ set forth! Be it an organ, a Ladies' Aid Society, a Missionary Society, or Kiddies Kan Help Klub, each innovation dishonors Christ! It shows that we despise and reject His way for our own! And because of the selfishness of men, Jesus is still "despised and rejected of men, a man of sorrows, and acquainted with grief."



"The harvest is past, the summer is ended, and we are not saved. For the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me. Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered?" (Jer. 8:20-22).

The above words are some of the saddest and most poignant to be found in Holy Writ. How utterly barren and dismal the view! And yet how graphic a description of our own times and the terrible plight of multitudes of lost souls. It makes us to ask again, "Is there no balm in Gilead? Is there no physician there? Then why are people not healed?" The answer may be found in a paragraph penned earlier by the weeping prophet: "From the prophet even unto the priest every one dealeth falsely. They have healed also the hurt of the daughter of my people slightly, saying, Peace, Peace; when there is no peace" (Jer. 6:13:14).

It is an easy matter to gain a great following in a religious movement. All that is necessary is a spectacular claim to miraculous power, and an offer of a cut-rate, marked-down, compromised plan of salvation on terms that folk can meet with no sacrifice! The world will throng the tent of a false prophet who tells them what they want to hear, but they are not interested in sitting at the feet of the man of God who will earnestly plead with them to turn from sin and obey the gospel of Christ. Many frankly admit that too much is demanded to become a child of God in this way.

The way of complete gospel obedience was not popular in the days of the apostles, and it is no more popular today. Jesus said, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able" (Luke 13:24.) On this same theme He also said, "Enter ye in at the strait gate: for wide is the gate, and narrow is the way, that leadeth to destruction, and many are they that go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. 7:13-14). The word "strive" in the reading from Luke means to "agonize" to find and enter the way of life. The Saviour foresaw multitudes in the wrong way, but few going the true way to heaven! For this reason He warned, "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. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name 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" (Matt. 7:21-23).

A bane of false prophets blights our land, and many religious racketeers are "making a pitch" for the souls of men, that thereby they may obtain greater monetary rewards. The sensational spellbinders and rabble rousers lay claim to great and notable powers, as they modestly admit that God has seen fit to deal directly with

them, conferring upon them such favors as ordinary Christians can never receive! They parade a long line of "testifiers" as to the greatness of the wonders they have performed elsewhere! But one thing is lacking in all this spectacular meeting — never is one told of the remedy for sin that was set forth by the Great Physician!

As these false prophets ply their trade in making merchandise of souls, it is a heart-rending picture to see multitudes turned from God's great Physician and His remedy for sin, and thronging the religious "quacks" and fake-healers who deal in lies and deceptions. With God's prophets of old, we are moved to cry out, "Now go, write it before them in a table, and note it in a book, that it may be for time to come for ever and ever: that this is a rebellious people, lying children, children that say unto the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceptions: get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us" (Isa 30:8-11). Oh, the myriads of folk today who desire the lulling and pacifying lyrics of deceptions rather than to be awakened by a painful truth which they have not obeyed! And so they demand false prophets and a soothing gospel instead of the rigid demands of the Christ. They want balm for their sin-sick soul — but they prefer the sugar-coated pills of deception doled out by a "religious quack," rather than the distasteful remedy of complete obedience prescribed by the Great Physician.

How appropriate are the words of Jer. 5:30—"A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?" Yes even today the people are getting what they are looking for, and what they yearn for. They deride anyone who preaches a truth that is displeasing to their vanity! "My people love to have it so: and what will ye do in the end thereof?" Where lies the answer to this baffling situation? But still, the true teacher of God's word is not excused from his duty. As of old, God is saying, "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions" (Isa. 58:1). We are not exonerated by throwing up our hands in defeat or in refusing to "contend earnestly for the faith once delivered to the saints."

While Jesus was walking among men, He encountered the same difficulties which His disciple must face today. Because of the attitude of the "patient," the Great Physician could not effect a cure for sin within man. His diagnosis was correct; the disease could be cured; and He had remedy for sin—and yet He had to explain, "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" (Matt.

13:15). The fact that folk today are not healed does not reflect on the Great Physician, nor God's remedy for sin. The fault lies solely within man! No physician can be of benefit if the patient will not take the medicine prescribed. Don't blame the doctor for your continued illness if the medicine remains unused on the shelf! If you don't trust him sufficiently to accept his diagnosis and take his prescription, then you have no reason to blame the doctor for your condition!

Worldly men rush by the door of the only Physician who can heal them: but it's not because He has not invited them to accept His salvation. He still pleads with all sin-sick souls, "Whosoever will, let him come" (Rev. 22:17). "Come unto me all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). He is always in His office to tend your needs, for He has promised His own. "I am with you always" (Matt. 28:20). He is able to save, for that was His mission to the world; "For the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:45). And the vilest sinner is not refused, for He said, "They that be whole need no physician, but they that are sick" (Matt. 9:12).

The remedy for sin was simply stated by the Great Physician: "He that believeth and is baptized shall be saved." (Mark 16:16). This is so plain that none can contend he does not understand what to do to be saved. It is not a question of understanding; but a question of having faith in the Physician so as to accept His diagnosis and prescription! You can't contend, "Oh, I have faith in the doctor, but I don't believe the medicine he prescribed is necessary!" That is an open admission that you don't trust the doctor! When the Great Physician has spoken, a true believer will say, "That's the doctor's orders!" and will readily obey. Therefore, it must be known of all men that a complete cure for sin is based upon sufficient faith in the Christ, the Great Physician, to do everything He has prescribed for us.

Don't ever be guilty of turning from the Son of God, the gospel of your salvation, and the God of your Hope, to the religious quacks and false prophets who offer a shoddy, watered-down, cut-rate religion which man has devised! Turn back to read your salvation clear in God's Book by doing everything He has commanded. Only in this way can you be cured of sin!

THE AUTHORITY IN RELIGION

GOD - INHERENT AUTHORITY

HOLY SPIRIT
2 Pet. 1:20-21

HOLY SPIRIT
John 3:34

HOLY SPIRIT
Acts 1:1-2

PROPHETS

Delegated Authority

God Spoke by them—Heb. 1:1
God testified—Neh. 9:30
God's Authority—Isa. 48:16
Spirit Inspired—2 Sam. 23:2
Often in mystery—1 Pet. 1:10-11

JESUS CHRIST

Authority Given Mt. 28:18

Prophetic promise—Deut. 18:18-19
Prophecy fulfilled—Luke 4:16-21
Spirit without Measure—Jno. 3:34
God's Prophet—Matt. 17:5; Heb. 1:1
Spoke for God—Jno. 12:48-49

APOSTLES

Delegated Authority

Spirit Promised—Jno. 14:15, 25
Commissioned—Matt. 28:18-20
Authorized—1 Cor. 2:12-13
The Message—1 Pet. 1:10-12
Confirmation—Mark 16:20; Heb. 2:3

All religious questions must center and have their solution, in the problem of authority. When once all men accept a common authority, then all quibbling and bickering will cease. But if the same authority is not accepted, there will be discord and disunity.

Every phase of life must be governed by an authority. That is the reason we have an established Bureau of Weights and Measures in Washington, D.C. Each state participates in this, and a gallon of gasoline in one state is the same as a gallon in every other. There is no disunity for all accept the same standard of authority. But if you buy gallon of gasoline in Canada it is different, for they accept a different standard. We could never have unity in the matter of the gallon measure until we could all accept a common standard.

Citizens of the U.S.A. have unity on all the matters of yards, feet, inches, rods, miles, gallons, quarts and pints because we have one source of authority that governs all alike. Therefore we can all see alike and enjoy unity in these things. But the same thing is also true in the spiritual realm. We will have attained unity only when all will accept the common source of authority in Christianity. Our study will be aimed at establishing this authority in the minds of all so that we can walk together as God's people in unity.

The Inherent Authority

It must be first recognized that God holds all authority. This is true, not because man has voted it to him, but because he is GOD! He has inherent authority. It is His for the simple reason that He has made all things and deems fit to rule and to govern the Universe which He has created. In the home the father holds inherent authority. The fact that he is the head of the house confers that authority upon him. This lesson was easy for me to learn. I only had to ask my dad one time, "Who gave you the right to boss me?" The answer was impressive and satisfying. I never had to ask again. God holds inherent authority—and it is folly to ask, "Where did He get it?"

And it must also be realized that since God has inherent and sole authority in all things, He can show grace and salvation on any terms He chooses. He has that right! It is not for man to question God in any of these matters, but we are rather to seek out the will of God and comply with His every demand. God has always had the right to deliver any decree that He cared to. But God uses His authority through laws which He has authorized. This course of action by authority has been shown in all His dealing with man. He works through the benevolence of laws wherein His authority is shown.

Delegated Authority

In olden times, God spake by His prophets to the people. Thus they received from God delegated authority. This did not mean that they had "all authority," but only authority to do as they were told to do. And to fully qualify them for the task, God spake through

them by the Holy Spirit. Peter wrote, "Knowing this first, that no prophecy of scripture is of private interpretation. For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit" (2 Pet. 1:20-21). It was by this means that God spake unto our fathers (Heb. 1:1). The effort of God through His prophets is seen from this reading: "Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets" (Neh. 9:30). That all might know the authority of God, it was declared: "Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord God, and his Spirit, hath sent me" (Isa. 48:16). That assertion stopped gainsaying, for here was authority!

That all may know that the Old Testament prophets were inspired by the Spirit of God, one stated: "The Spirit of the Lord spake by me, and his word was in my tongue" (2 Sam. 23:2).

The Authority Given

When God sent forth His Son into the world. He also sent forth the Holy Spirit—but in such a measure as was never known before. "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him" (Jno. 3:34). Jesus Christ, having the Spirit without measure, had authority that none other had ever employed. Therefore He could say, "All authority hath been given unto me in heaven and on earth" (Matt. 28:18). For this reason "the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes" (Matt. 7:29). Here was fulfillment of the prophecy of Deut. 18:18-19: "I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever shall not hearken unto my words which he shall speak in my name, I will require it of him." That all might know that He fulfilled these things, Jesus stood in the synagogue and read from Isaiah concerning the Messiah: "The Spirit of the Lord is upon me . . ." and then said, "Today is this Scripture fulfilled in your ears" (Luke 4:16-21).

Jesus Christ stood forth as God's prophet to speak His will in the world. God declared, "This is my beloved Son, in whom I am well pleased: hear ye him" (Matt. 17:5). Whereas in olden times He spake by the prophets, God now speaks unto us by His Son (Heb. 1:1-3). That all may know His authority, Jesus declared: "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. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak" (Jno. 12:48-49). What man can question this authority, or array any council or synod against it?

Delegated Authority to the Apostles

When it was necessary for Jesus Christ to leave His disciples, He did so with the promise that they also would be inspired by the Holy Spirit, qualifying them for the great task of presenting the saving gospel unto the world. Thus we find that Jesus was parted from the apostles, and "after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen" (Acts 1:1-2). This promise Christ made to the apostles concerning their receiving "another Comforter" can be studied fully in Jno. 14:16-19, 26; 15:26-27; 16:7-15. A close study of these passages teaches that the Holy Spirit was to come to the apostles in answer to Christ's prayer, dwelling in them, teaching them all things, bringing to their remembrance all that Christ had said unto them, testifying of Christ that they also could testify of Him, convicting through their teaching, and guiding into all truth. This qualified them to carry out the commission Christ gave them, which authorized them to present the gospel to all the world (Matt. 28:18-20; Mark 16:15-16). They had received delegated authority from the Lord to set forth the message of salvation!

In the first proclamation of the gospel, they "began to speak . . . as the Spirit gave them utterance" (Acts 2:4). Here was their badge of authority! God imparted the Holy Spirit for a purpose that is shown in Paul's words: "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things we also speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (1 Cor. 2:12-13). And speaking further of the works of the prophets in preparation for the gospel proclamation, Peter said, "But unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Spirit sent down from heaven; which things angels desire to look into" (1 Pet. 1:10-12). This is the vast authority couched in the apostles' doctrine!

Surely now you can begin to see the difference in the words of inspired men and the vanity that stems from "conferences" and "ecumenical councils." God's authority has been delegated to His apostles—but never to men in our generation! Where once the Word of God was being confirmed by signs of inspiration (see Mark 16:20), that Word has now "been confirmed unto us by them that heard him" (Heb. 2:3). Surely you are not ready to spurn the authority of God vested in His Son, and given unto His holy apostles, while you turn to religious pretenders and bigots. It surely behooves all to accept that authority that is in the Word of God, and abide in the doctrine of Christ (see 2 Jno. 9-11).

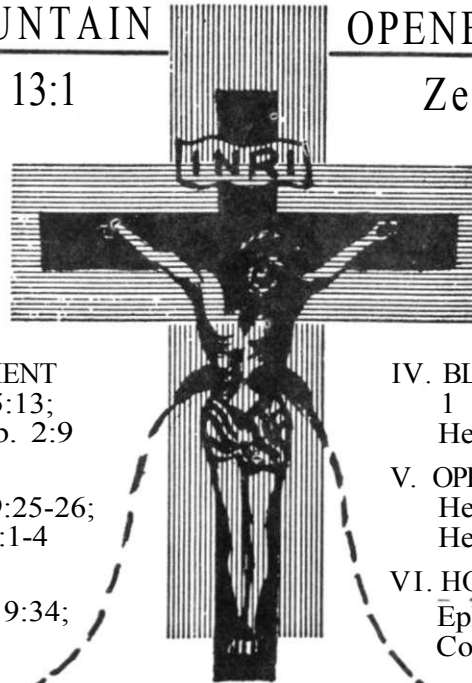
THE FOUNTAIN

Zech. 13:1

OPENED FOR SIN

Zech. 14:8-9

Old
Testament



New
Testament

I. VICARIOUS ATONEMENT

Isa. 53:4-6; Jno. 15:13;
1 Pet. 1:18-19; Heb. 2:9

II. HOPE OF ISRAEL

Acts 28:20; Job 19:25-26;
Psa. 16:9; Heb. 10:1-4

III. OPENED IN DEATH

Matt. 26:28; Jno. 19:34;
Col. 1:14; Rom. 5:9

IV. BLOOD IS LOCATED

1 Cor. 5:7; Acts 20:28;
Heb. 10:29; 1 Jno. 1:7

V. OPENED FOR ALL NATIONS-

Heb. 9:22; Heb. 10:4;
Heb. 9:15-17; Eph. 1:7

VI. HOW TO REACH BLOOD

Eph. 2:13-15; Rom. 6:3-4;
Col. 2:11-12; 1 Cor. 12:13

Eden

End of Time

Jesus Christ, dying between two covenants, always stands forth as the central character of the Bible. Everything that happened and was written before Him looked forward to His coming; everything that happened and was written later was because of His having come into the world! In prospect, the prophets portrayed Him as the longed-for Messiah! In retrospect, the New Testament writers revealed Him as our risen Lord, who rules as prophet, priest and king!

But whatever the view, whether through the prophets of old, or by the apostles who were the eye-witnesses of His resurrection, the death of Jesus Christ on the cross is the great climax in the stirring story of man's quest for eternal happiness. There was shown man's inhumanity to man, and God manifest His great love for His creatures, in the gift of His Son!

It was a prophet of old that introduced the subject of our lesson with the prophecy: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness" (Zech. 13:1). Later this same prophet wrote, "And it shall be in that day that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the Lord shall be king over all the earth: in that day there shall be one Lord, and his name one." (Zech. 14:8-9).

Thus the prophet foretold the time when a fountain would be opened for sin and uncleanness in Jerusalem. God was instructing the world that His Son would die for sin! Yet there are the modernists of our day who decry that Christ could die for others. They scoff at the whole idea of "vicarious atonement." But Isaiah had said, "Surely he hath borne our grief and carried our sorrow . . . but 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). And again he wrote, "By his knowledge shall my righteous servant justify many: for he shall bear their iniquity" (verse 11).

It is commonly accepted by most that Jesus Christ died to save those who live and die under this present dispensation. Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends" (Jno. 15:13). This He was willing to do, so that Paul spoke of "Our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify for himself a peculiar people, zealous of good works" (Tit. 2:14). Jesus said plainly, "This is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:28). And again we read, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot", (1 Pet. 1:18-19).

And so all must readily agree that the blood of Christ is efficacious in saving us from sins, for "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 sins" (1 Jno. 1:7). Yes, in Him "we have redemption through his blood, even the forgiveness of sins" (Eph. 1:7).

But the question is often raised, "What about those who died before the Christ came?" And this is a question that must confront us. They could not be saved from sin by any offering which they were able to make. Some have made the error of saying, "Their sins were rolled forward from year to year." But this is just not so! Their sins could not be moved! The Bible states very plainly that there was just a remembrance made of sins year by year continually (Heb. 10:1-3). Then the next verse declares that it was not possible for the blood of bulls and goats to take away sin. Yet, blood had to be shed that sins might be remitted (Heb. 9:22). The writer of the Hebrew letter clears up the matter by saying, "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance" (Heb. 9:15).

Bear in mind that the blood of Christ was shed in retrospect as well as prospect. It looked forward to our need, but it also flowed back to the salvation of them that were dead and gone.

Too often we labor under the egotistical idea that Christ died only for us. Bear in mind that Christ was a "lamb slain from the beginning of the world," and that it would have been necessary for Him to die for man's sins even though none lived after His blood was shed. Jesus died primarily for them who had lived and died before He came. Those under the old testament had looked forward to that blood to cleanse them in every sacrifice and offering they brought before God. Though they did not understand and could not appreciate fully what the Messiah was to do for them, yet every bleeding lamb and bullock was a type of His coming. For these Jesus was to die. They were to be redeemed by His blood.

This means of redemption gave hope to the prophets, and caused them to rejoice in hope. Job could say, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after the skin worms destroy my body, yet in my flesh shall I see God" (Job 19:25-26). And the Psalmist also declared, "My flesh shall rest in hope. For thou wilt not leave my soul in hell: neither wilt thou suffer thine Holy One to see corruption" (Psa. 16:8-9).

We may rest assured that the blessings of Christ's death flowed back to the faithful of God under the two previous ages. But we must be even more concerned about how we may reach that blood

and be saved by it. We are told, "But now, in Christ Jesus, ye who sometime were afar off are made nigh by the blood of Christ" (Eph. 2:13). But we are made nigh IN CHRIST, and not OUTSIDE! We are saved by the blood, but that blood is located, and we must reach it! Paul wrote, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:3-4). Christ's blood was shed in His death. It is only there that we can reach it. And we must be baptized into His death! Rather than spending so much of our time worrying about how those are saved before the blood was shed (God made provision for them through His Son), we should give our thought to what we must do to be saved. Why not enter into the body of Christ where His blood is located? Paul says we are baptized into that one body, the church (1 Cor. 12:13; Eph. 1:21-22). Why not be baptized INTO Christ, and INTO His death?

AN UNMARKED GRAVE

(Written in 1945 on hearing of the death of a friend.
"Gip" Evans, who was killed in the Pacific.)

My buddy sleeps in an unmarked grave
 Out there in a distant land,
 Where the roiling wave comes in to lave
 A fevered stretch of sand:
 While angry planes buzz overhead
 And ships plough through the sea
 With their deadly sting—but they can't bring
 My buddy back to me.

My buddy lies in an unmarked grave
 Where a thousand heroes died:
 They fought and bled, these valiant dead,
 And now sleep side by side.
 Oh, when wi?l lust and selfishness
 Be purged from sinful men;
 When hate and war shall be no more,
 And carnal strife shall end?

So let the nations celebrate
 And drink the victor's toast:
 I'll take no part for in my heart
 I've paid the bitt'rest cost.
 My buddy sleeps in an unmarked grave
 Out there in a distant land,
 Where the troubled wave comes in to lave
 A worthless stretch of sand.

The Paradoxes of the Cross of Christ

Jesus Christ Came into the World (1 Tim. 1:15; Matt 20:28)	➡	That We may Enter into Heaven (John 14:1-3; 2 Cor. 5:1)
Jesus Christ was Born in the Flesh (John 1:14; 1 John 4:2-3)	➡	That We may be Born of Spirit (John 3:5; 1 Pet. 1:23)
Jesus Christ was Born of Woman (Gal. 4:4; Isaiah 7:14)	➡	That We may be Born of God (John 1:11-12; 1 John 5:4)
Jesus Christ Became Son of Man (Phil. 2:4-8; Luke 19:10)	➡	That We may be Sons of God (1 John 3:1-2; Gal. 4:6)
Jesus Christ Accepted Poverty (2 Cor. 8:4; Luke 9:58)	➡	That We may be Made Rich (2 Cor. 8:9; Eph. 2:7)
Jesus Christ was Rejected of Men (John 1:11-12; Isaiah 53:3)	➡	That We may be Accepted of God (Eph. 1:4; Acts 10:44)
Christ Became the Man of Sorrows (Isaiah 53:3; Matt 23:37)	➡	That We may Rejoice and be Glad (Phil. 4:4; 1 Pet 4:13)
Jesus Christ was Made Sin for Us (2 Cor. 5:41; 1 Pet 2:24)	➡	That We may be Righteous of God (2 Cor. 5:41; 1 John 3:7)
Jesus Christ was Put to Death (Luke 24:48; Matt 18:41)	➡	That We may be Made Alive (Col. 2:13; Eph. 2:1)
Jesus Christ was Cursed on Earth (Gal. 3:13; Isaiah 58:7-8)	➡	That We may be Blessed Above (Gal. 3:14; Rev. 14:13)

There are found many paradoxes in the teachings of Jesus Christ. He taught that to be exalted one must be abased; the least shall be greatest; the first shall be last, and the last shall be first; and that the way up is down! These statements seem to be false, but are actually true. Such a statement is a paradox. But there are many paradoxes in the life and death of our Lord. They are essentially true, even though each may seem to be contradictory!

Man still wonders at the wondrous love which prompted Jesus Christ to come into the world that we might spend eternity in heaven! Paul refers to this as one of the "great mysteries" (1 Tim. 3:16). Yet he set it forth as a fact! "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief" (1 Tim. 1:15). Jesus showed this purpose, also: "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. 28:20). This meant that Jesus could represent heaven to the world, for He said, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (Jno. 14:1-3). This assures His followers that we can leave this world for something infinitely better. "For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." (2 Cor. 5:1). Jesus came to earth that we might go to heaven! Paradoxical, it seems, but true!

Jesus Christ was the Son of God, yet He was born in the flesh that we might be born of the Spirit! After showing that He was that Word which made the world and all things therein, the Scriptures state: "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory of the only begotten of the Father,) full of grace and truth." (Jno. 1:14). This fundamental truth must be accepted by all, for it is written: "Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." (1 Jno. 4:2-3). This incarnation made it possible for depraved man to be born of the Spirit. Jesus taught, "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." (Jno. 3:5). Peter spake of this spiritual birth in this way: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." (1 Pet. 1:23). Paul speaks of saints being new creatures in Christ Jesus (2 Cor. 5:17). And all this was made possible by the willingness of Christ to be born in the flesh!

That He might be both human and divine, Jesus Christ was born of a woman; and this made it possible for us to be born of God! One of the cardinal principles of Christian faith is that Jesus Christ, though the Son of God, was also the son of a woman. Paul asserted,

"But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." (Gal. 4: 4-5). This fulfilled what prophecy had foretold: "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Isa. 7:14). But whereas the Son of God was born of woman, it permitted the sons of men to be born of God! (Jno. 1:12-13).

Herein we find Christ willing to be abased that we might be exalted! "Let this mind be in you, which was also in Christ Jesus: who . . . was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." (Phil. 2:5-8). The Son of God simply stated, "The Son of man came to seek and to save that which was lost" (Luke 19:10). By becoming the Son of man He could make it possible for us to become sons of God! So John could declare, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God . . . Beloved, now are the sons of God. . . ." (1 Jno. 3:1-2). Also, "And because we are sons, God hath sent forth the Spirit of his Son into our hearts, crying, Abba, Father." (Gal. 4:6). How wonderful that the Son of God became the Son of man that the sons of men might become the sons of God!

Jesus Christ gave up heavenly riches to accept the poverty of earth, that we might leave the poverty of earth for the riches of heaven! "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." (2 Cor. 8:9). In order that we might have eternal riches, Jesus became so poor that He said, "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head." (Luke 9:58). The resultant riches for us are explained in Eph. 2:6-7: "That . . . he might show the exceeding riches of his grace, through Jesus Christ." It was by His voluntary poverty that we are made heirs with Him (Gal. 3:29).

The prophet said of Him: "He is despised and rejected of men, a man of sorrows, and acquainted with grief: and we hid our faces from him; he was despised and we esteemed him not." (Isa. 53:3). But by Jesus becoming despised and rejected of men, we can be accepted with God! "He came unto his own, and his own received him not. But as many as did receive him, to them gave he power to become the sons of God, even to them that believe on his name." (Jno. 1:11-12). This allowed us to come to the Lord, "wherein he hath made us accepted in the beloved." (Eph. 1:6). Peter declared. "He that feareth him, and worketh righteousness, is accepted of him." (Acts 10:34). Jesus made it possible for us to be accepted!

As a man of sorrows and acquainted with grief, Jesus wept over sinful people and wicked cities (Matt. 13:37). But out of His sorrow

came reason for our rejoicing! Paul wrote, "Rejoice in the Lord always: and again I say, Rejoice." (Phil. 4:4). Peter said, "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad with exceeding joy." (1 Pet. 4:13). Out of His sorrow and grief came our joy and gladness.

Another paradox of the cross is that Jesus Christ was made sin for us that we might be made righteous! "For he hath made him sin for us, who knew no sin; that we might be made the righteousness of God in him." (2 Cor. 5:21). Peter said of Him, "Who did no sin, . . . but committed himself to him that judgeth righteously: who bare our own sins in his body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes we are healed." (1 Pet. 2:22-24). He became sin that we might become righteous.

Paradoxical though it may seem, the death of the Son of God on the cross was necessary that we might be made alive! Jesus taught this: "Thus it is written, and thus it behooved the Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning from Jerusalem" (Luke 24:46-47). He had foretold this to His disciples at an earlier date (see Matt. 16:21). "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." (Col. 2:13). It is shown that we are quickened and made alive in Christ (Eph. 2:1; Rom. 6:11). Thus coming into Christ one becomes a new creature (2 Cor. 5:17), being made alive in Christ (1 Cor. 15:22).

Jesus Christ became cursed in dying for us! "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" (Gal. 3:13). Prophecy had foretold His humiliation. "All we like sheep have gone astray . . . and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted" (Isa. 53:6-7). But this was to serve God's holy plan — "That the blessings of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." (Gal. 3:14). Though He suffered on earth, it was to the end that He might become the author of salvation to the obedient (Heb. 5:8-9). It was only by this means that it could be written: "Blessed are the dead which die in the Lord from henceforth." (Rev. 14:13). Jesus has given us a comforting promise: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (Jno. 14:2-3). How thrilling it is that Christ was willing to be cursed on earth that we might be glorified in that eternal home!

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." (Gal. 6:14).

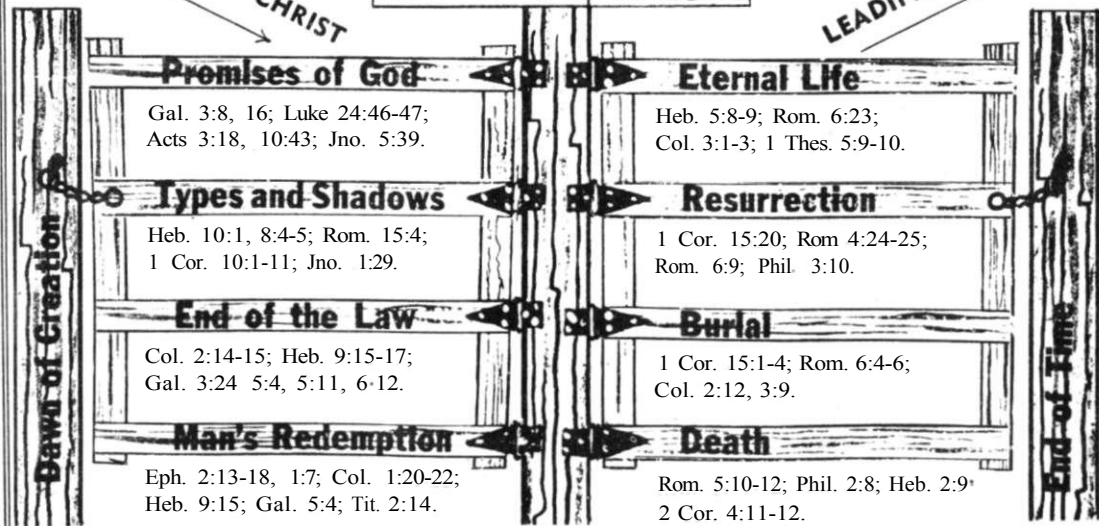
Hinged On The Cross!

Gal. 3:13

Gal. 6:14

LEADING TO CHRIST

LEADING TO GOD



Promises of God

Gal. 3:8, 16; Luke 24:46-47;
Acts 3:18, 10:43; Jno. 5:39.

Eternal Life

Heb. 5:8-9; Rom. 6:23;
Col. 3:1-3; 1 Thes. 5:9-10.

Types and Shadows

Heb. 10:1, 8:4-5; Rom. 15:4;
1 Cor. 10:1-11; Jno. 1:29.

Resurrection

1 Cor. 15:20; Rom 4:24-25;
Rom. 6:9; Phil. 3:10.

End of the Law

Col. 2:14-15; Heb. 9:15-17;
Gal. 3:24 5:4, 5:11, 6:12.

Burial

1 Cor. 15:1-4; Rom. 6:4-6;
Col. 2:12, 3:9.

Man's Redemption

Eph. 2:13-18, 1:7; Col. 1:20-22;
Heb. 9:15; Gal. 5:4; Tit. 2:14.

Death

Rom. 5:10-12; Phil. 2:8; Heb. 2:9;
2 Cor. 4:11-12.

Dawn of Creation

End of Time

The Cross of Christ looms as the world's most significant and monumental landmark. It stands at the meeting of two great ages, with both Old Testament promises and New Testament blessings hinged upon it. For it was only by the Cross of Christ that we were separated from the Law and made free in Christ. "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." (Gal. 3:13). But it is in the Cross of Christ that we glory, for here divine love was shown which frees us from sin and death. "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." (Gal. 6:14).

Promises of God Hinged on the Cross

Those things which preceded and were leading to the Christ are hinged upon the Cross, for these promises had to be fulfilled in Christ's death, "For all the promises of God are in him yea, and in him Amen, unto the glory of God by us." (2 Cor. 1:20). Thus the promises made unto Abraham looked to the Cross of Christ for their fruition. "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saving, In thee shall all the nations of the earth be blessed." (Gal. 3:8). But this blessing of mankind was possible only through the death of Christ, and is thus hinged on the Cross. To pinpoint the promise even more, Paul further wrote, "Now to Abraham and his seed were the promises made. He saith not unto seeds, as of many; but as of one, and to thy seed, which is Christ." (Gal. 3:16). This promise entailed the suffering of Christ, for He said, "Thus it is written, and thus it behooved the Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning from Jerusalem." (Luke 24:46-47). This was foreordained of God. "But those things, which God had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled." (Acts 3:18). Thus Peter showed that proof of His Messiahship hinged on the Cross of suffering, and thereby He offered salvation unto men. "To him give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins." (Acts 10:43). The words of promise from all those prophets hinged on the Cross for their fulfillment. Yet, in speaking of the Old Testament Scriptures, Jesus said, "They testify of me." (Jno. 5:39).

Types and Shadows Hinged to the Cross

The many types and shadows found under the law of Moses hinged on the Cross of Christ for their true meaning. Every lamb which was slain from the days of Abel to the coming of our Lord looked to His death for its explanation and value. It was only when John could say of Jesus, "Behold, the Lamb of God, which taketh away the sins of the world!" (Jno. 1:29), that one could see the true value of such sacrifices: "For the law having a shadow of the good

things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect." (Heb. 10:1). They were only typifying the death of God's true Lamb on the Cross! The place of these priestly offerings under the law is shown in Heb. 8:4-5: "For if he (Christ) were on earth, he should not be a priest, seeing there are priests that offer gifts according to the law, who serve unto the example and shadow of heavenly things." Valuable lessons are gained from those things, but they are hinged on the Cross: "For whatsoever things were written afore time were written for our learning, that we through patience and comfort of the Scriptures might have hope." (Rom. 15:4). Why, it is even shown that the experiences of Israel were such shadows for our instructions: "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." (1 Cor. 10:11).

End of the Law Hinged to Cross

The end and culmination of the law of Moses is hinged to the Cross of Christ. For it is stated that the blessings from Christ were in His "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross, and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it." (Col. 2:14-15). Thus the law passed away when Christ nailed it to His cross. Notice how plainly this is shown in Heb. 9:15-17 — "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of he 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 of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength while he testator liveth." For this reason, Christ had to die, nailing the law to the Cross, before His will and testament could become of force!

The law of Moses had served its purpose when Christ had been offered. "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made." (Gal. 3:19). "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." (Gal. 3:24). But Paul, knowing that the law had been removed in the death of Christ, turned away from the rituals and ordinances of the law. "And I, brethren, if I yet preached circumcision, why do I yet suffer persecution? then is the offense of the cross ceased." (Gal. 5:11). To further show that the Cross had ended the law, Paul wrote, "As many as desire to make a show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ." (Gal. 6:12). The weight of the New Testament pressed the fact that the end of the law is hinged to the Cross of Christ!

Man's Redemption Hinged to the Cross

God's scheme of man's redemption also hinged on the Cross of Christ. "But now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." (Eph. 2:13-16). So it was by the Cross of Christ that we are reconciled and redeemed.

Of Christ it's said, "In whom we have redemption through his blood, even the forgiveness of sins." (Eph. 1:7; Col. 1:14). "For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself . . . And you . . . hath he reconciled in the body of his flesh through death, to present you holy and unblamable and unprovable in his sight." (Col. 1:20-22). "For Christ also hath once suffered for sins the just for the unjust, that he might bring us to God." (1 Pet. 3:18). "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." (1 Jno. 2:3). "And for this cause he is the mediator of the new testament, that by means of death" he might redeem all mankind (see Heb. 9:15). "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God." (2 Cor. 5:21). Yes, our redemption hinged on the Cross of Christ, "Who gave himself for our sins, that he might redeem us from this present evil world, according to the will of God and our Father." (Gal. 1:4). "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Tit. 2:14).

His Death and Ours Hinged to the Cross

When we come to the other side of the Cross of Christ we find that hinged upon the Cross is both the death of Christ, and our death unto sin. "For when we were without strength, in due time Christ died for the ungodly . . . But God commended his own love toward us, in that while we were yet sinners, Christ died for us . . . 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 . . . by whom we have now received the atonement. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. 5:6, 8, 10-12). The sacrifice of the Son of God whereby we are reconciled was thus hinged on the Cross: "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." (Phil. 2:8). "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every

man." (Heb. 2:9).

But hinged upon the Cross is the death of each of God's children. Paul could say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life that I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." (Gal. 2:20). Again he wrote, "We which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us." (2 Cor. 4:11-12). Paul stated this firmly and forcefully in Gal. 5:24—"And they that are Christ's have crucified the flesh with the affections and lusts." Surely it is easily seen that we must die to our old life of sin in becoming a child of God: but this is hinged on the Cross of Christ.

His Burial and Ours Hinged to the Cross

The burial of Christ is also hinged to the Cross. In writing the saints at Corinth, Paul said, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures." (1 Cor. 15:1-4). This burial is shown in our obedience, for Paul wrote, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. 6:3-6). Regarding this same figure of speech, Paul wrote, "In putting off the body of the sins of the flesh by the circumcision of Christ: buried with him by baptism, wherein also ye are risen with him through the faith in the operation of God, who hath raised him from the dead." (Col. 2:11-12). Thus our obedience hinges upon the Cross of Christ in that we die to past sins, are buried from those sins to destroy the body of sin, and we are delivered "from the body of this death." Our burial is referred to in Col. 3:9—"Seeing that ye have put off the old man with his deeds."

Hope of Resurrection Hinged to the Cross

The resurrection of Jesus Christ also hinges on the Cross. Had there not been the death, there could not have followed the resurrection. Yet now it can be said in triumph: "But now is Christ risen from the dead, and became the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead." (1 Cor. 15:20-21). Our hope of our resurrection hinges upon the Cross also. "Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus." (2 Cor. 4:14). "We believe on him that raised up Jesus our Lord from the dead; who was delivered for our offenses, and was raised for our justification." (Rom. 4:24-25).

The fact that we have been buried with our Lord should assure all that we have also been raised to walk in newness of life (Rom 6:4). "Now if we be dead with Christ, we believe that we shall also

live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him." (Rom. 6:8-9). Our whole pattern of obedience is that we may be raised to a new life, in hope of eternal life, as stated by Paul: "That I may know him, and the power of the resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any mean I may attain unto the resurrection of the dead." (Phil. 3:10). We should live consecrated lives in anticipation of our being raised to live with the Lord forever. "And God hath both raised up the Lord, and will also raise up us by his own power." (1 Cor. 6:14).

Eternal Life is Hinged on the Cross

In Heb. 5:8-9 we read, "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." So we find that eternal salvation is hinged upon the Cross of Christ. It was His sacrifice which made Him the perfect Saviour and author of eternal salvation unto all who obey Him! The gift of God, eternal life (Rom. 6:23), could be given only by Christ's death; "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 we are healed." (1 Pet. 2:24). On the Cross, Christ died that we might live!

But the Cross of Christ, offering eternal life, must kindle within the heart of God's people the desire to "walk worthy of the vocation wherewith ye are called" (Eph. 4:1). "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on the things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." (Col. 3:1-4). "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him." (1 Thes. 5:9-10).

God's grace and compassion is epitomized in the Cross of Christ, but so also is the complete obedience of Christ unto His Father's will. It must also be the motivation for our own spiritual sacrifice in His service. May we also be able to say, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." (Gal. 6:14).

LOVERS OF THE LAW

Offended by its Removal

**Jno. 1:17; Col. 2:13-14
Eph. 2:13-16; Gal. 5:3-4**



THE CIRCUMCISION

Offended by its Repeal

**Gal. 5:6; Gal. 5:11
Gal. 6:12; Col. 1:20**



The Offence of the Cross

LOVERS OF WISDOM

Offended by Simplicity

**1 Cor. 1:17-18; 1 Cor. 2:1-2
2 Cor. 11:3; 2 Cor. 3:18-19**



LOVERS OF THE WORLD

Offended by its Purity

**Phil. 3:18; Gal. 6:14
Col. 3:1-6; 1 Jno. 2:15-17**



SELF-RIGHTEOUS MAN

Offended by Atonement

**Rom. 6:23; Rom. 5:6-11
2 Cor. 5:19; Jno. 8:32**



IMPENITENT & WILLFUL

Offended by its Demands

**Rom. 6:3-4; Rom. 6:16-18
Heb. 5:8-9; 2 Thes. 1:7-9**



Paul plaintively asked, "And I brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offense of the cross ceased." (Gal. 5:11). It's inconceivable, in view of the gift Christ made on the cross, that any would become offended. God's love and mercy is epitomized by the cross and its true meaning. And yet some were offended at the cross of Christ.

Judaizers Offended by Removal of the Law

The lovers of the Law of Moses were offended in the cross because on it the Law was repealed. The inferiority of the Law was often shown, and this offended some. "For the law was given by Moses, but grace and truth came by Jesus Christ" (Jno. 1:17), but many were not ready to concede this point, and were offended when it was shown. Paul argued, "I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain" (Gal. 2:21), but this aroused the Jews who then denied the real meaning of the cross of Christ, the death, burial and resurrection. In Col. 2:13-14, Paul wrote: "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross." Paul taught the Ephesians also that the law had passed. "But now, in Christ Jesus, ye who were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby" (Eph. 2:14-16). Thus in his death on the cross Jesus abolished the law, and brought both Jew and Gentile unto God by the cross with no difference between them in their relationship to God. (Gal. 3:27-29; Rom. 1:16).

It was offensive to many that the law was removed because of weakness and unprofitableness (Heb. 7:18-19), and thus they became offended at the cross. But Paul wrote, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Gal. 5:4). And to those who turned back the indictment read: "If they shall fall away, it is impossible to renew them again to repentance, seeing they crucify unto themselves the Son of God afresh, and put him to an open shame" (Heb. 6:4-6). Those who were offended in the cross thus offended God!

The Circumcision Offended by its Repeal

Paul was often berated and persecuted by Judaizing teachers who were adamant in their demands for circumcision. This group was especially offended at the cross which had erased the merits

of circumcision. Their wrath was turned against Paul as he taught, "For in Christ neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love." (Gal. 5:6). Paul, recognizing the offence of the cross in this respect and knowing that persecution was thus prompted against him, argued, "And I brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offense of the cross ceased" (Gal. 5:11). To more fully devastate the position of the lovers of circumcision, Paul stated "For we are the circumcision, which worship God in the Spirit, and rejoice in Jesus Christ, and have no confidence in the flesh" (Phil. 3:3).

Paul asserted that the saints at Colosse had been circumcised with the circumcision of Christ while uncircumcised in the flesh! This offended the Jews. But he showed that this was effected by their being baptized. And he further stated that the old law was taken out of the way, being nailed to the cross (Col. 2:10-14).

Lovers of Wisdom Offended by Simplicity

The lovers of worldly wisdom were offended at the cross because of the simplicity of the gospel which it sent forth. Paul disappointed many who sought a deep, learned treatise on philosophical questions of the day. But Paul declared that he was sent "to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God" (1 Cor. 1:17-18). Though Paul could have delved into a scholarly background, he yet said, "And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined to know nothing among you, save Jesus Christ, and him crucified." (1 Cor. 2:1-2). He taught, "For the wisdom of this world is foolishness with God" (1 Cor. 3:18). Paul was so afraid of trends toward wisdom of the world that he warned, "But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ" (2 Cor. 11:3). That same haunting fear confronts every loyal soldier of the cross while viewing the pomp and ceremony, rite and ritual, that attends special days of religious observance—all of which sprang from pagan sources, and not from God.

Lovers of World Offended by its Purity

Worldliness has always had its lure dangling before the eyes of man. And when the cross demanded that folk should die to past sins and walk in newness of life (Rom. 6:3-4), then some were to become offended. Yet it is incompatible to be lovers of the world and followers of Christ. So we are warned, "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction." (Phil. 3:18). The cross of Christ meant a death to

the world: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14). It was by the cross that one is separated from the world and inducted into the kingdom of Christ.

To show this new relationship in bold relief, Paul wrote, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God" (Col. 3:1-3). To all saints came the admonition, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 Jno. 2:15). It is easy to see why lovers of this present world would become offended at the cross of Christ!

Self-Righteous Offended by Atonement

The cross presented the true picture of man's state of degradation in sin. Rom. 6:23 declares, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." But the self-righteous was offended by the idea that he stood in need of one to die for him. Yet Paul declared, "For when we were without strength, in due time Christ died for the ungodly . . . But God commended his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:6-8). He then developed the picture of God's grace by saying, "When we were enemies, we were reconciled to God by the death of his Son" (V. 10). Paul also stated that God was in Christ reconciling the world unto himself, and gave by the gospel the message of reconciliation (2 Cor. 5:18-20). Jesus said, "Ye shall know the truth, and the truth shall make you free" (Jno. 8:32); but this was offensive to those who believed they had no guilt.

Impenitent Offended by its Demands

Last of all, the impenitent and willful were offended in the cross because of its demands for obedience to its gospel. Even to this day there is still this offense to many. Paul plainly drew a parallel between the death, burial and resurrection of Christ (the real meaning of the cross), and our own obedience to the gospel as we die to sin, buried in baptism from sin, and raised to walk in newness of life (Rom. 6:3-6). This makes us free from sin (Rom. 6:16-18). "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. 5:8-9). Christ suffered on the cross (Phil. 2:7), to the end that we might be saved! But he became the author of salvation only to the obedient! Any who are offended in the cross, and will not obey the form of doctrine, will not be made free from sin.

THE SON OF GOD
ENDURED THE CROSS
Heb. 12:2; Phil. 2:8

DIVINE LOVE SHOWN
BY GIFT ON CROSS
Rom. 5:8-10; Jno. 15:13

Glorying In The Cross

THE LAW OF MOSES
NAILED TO THE CROSS
Col. 2:14; Eph. 2:13-15

CHURCH PURCHASED
BY BLOOD OF CROSS
Acts. 20:28; Eph. 5:25

ALL ARE RECONCILED
BY THE CROSS
Rom. 5:10; Col. 1:20-22
2 Cor. 5:19-21

WORLD IS CRUCIFIED
BY CROSS OF CHRIST
Matt. 16:24-26; Gal. 2:20
Gal. 6:14

After Paul had contemplated the vanity of one's glorying in fleshly things, he concluded, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14). These words were to move a writer to set forth that stirring hymn, "In the Cross of Christ I Glory." And truly there is great reason why one may glory in the cross of Christ!

The Son of God Endured the Cross

That our evaluation of the cross of Christ may be accurate and true, we turn to a reading in Heb. 12:1-2 — "Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." We can glory in the fact that Jesus Christ endured the cross, and thought it joy to make the sacrifice for us! The cross was harsh and cruel, and Jesus became accursed in enduring it: "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" (Gal. 3:13). But the Son of God voluntarily accepted the stigma of the cross to redeem us, "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:8). It should be noted from the first that Christ's Cross epitomized the fulness of obedience. "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. 5:8-9).

Divine Love Manifest by the Cross

In no other way is the love of God shown more forcefully than at the cross of Christ. There God gave His only begotten Son to die for us! Surely we can glory in the cross when we consider the great love that became manifest there. "But God commended his own love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled by the death of his Son; much more, being reconciled, we shall be saved by his life" (Rom. 5:8-10).

Not only did God, the Father, love us to the end that He gave His Son to die for us, but Jesus Christ was also willing that the sacrifice be made for us. To explain this we must recall the words of Christ: "Greater love hath no man than this, that a man lay down his life for his friends" (Jno. 15:13). That love was demonstrated when Jesus died on the cross for those He loved! How can the love flowing from the cross be explained more clearly than in that long-time favorite passage—"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" (Jno. 3:16). Yes we can glory in the cross because the love of God is painted thereon!

The Law of Moses Nailed to the Cross

We can also glory in the cross because there "Christ hath redeemed us from the curse of the law, being made a curse for us," by dying on the cross (Gal. 3:13). He redeemed us from the law by repealing the law by his death, thus "Blotting out the handwriting of ordinances that was against us, and took it out of the way, nailing it to the cross" (Col. 2:14V Where the law had stood as a wall of separation between Jew and Gentile for centuries, thus causing enmity and bitterness, this barrier was leveled in the death of the cross. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God by one body by the cross, having slain the enmity thereby" (Eph. 2:13-16).

As there can be no question that the law of Moses was abrogated at the cross, so there is no argument but that this was to our betterment. "For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law could make nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God" (Heb. 7:18-19). Therefore, we can glory in the cross in that the law was removed and the New Testament offers us a spiritual inheritance!

Church Purchased by the Blood of the Cross

Christians should glory in the cross for it was there the purchase price was paid for the church of God. Paul told the elders of Ephesus, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28). The blood of the cross bought the church! The worth of the church is seen in the price that was paid. Paul wrote to this church further, "Husbands, love your wives, even as Christ also loved the church, and gave himself up for it" (Eph. 5:25). The cross presents the true worth of the church as possibly nothing else does!

The church is composed of those who are saved from sin, whom the Lord adds to it (Acts 2:47). To be saved from sin, one must depend on the blood of the cross (Eph. 1:7; Col. 1:14; 1 Jno. 1:7). In view of this, it is readily seen that without the cross none could be saved from sin or added to the body of the saved — the church. The church was purchased — redeemed — by the cross, and thus we glory in it.

Reconciliation to God by the Cross

Let us turn back to two passages already studied: namely, Rom. 5:10; and Eph. 2:13-16. From these two passages we found that we are reconciled by the death of God's Son. And further, that both Jew and Gentile are reconciled "unto God in one body by the cross." Paul elaborates on this in Col. 1:20-22—"And, having made peace

through the blood of the cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your own mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblamable and unreprouable in his sight." Consider what a great thing it is to have such reconciliation with God, and then you see why we should glory in the cross of Christ!

Yet this glorying is not in any accomplishment of which man can boast! It is only in that God has loved us and provided spiritual blessings for His own! "And all things are of God, who hath reconciled us unto himself by Jesus Christ, and hath given unto us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are the ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled unto God" (2 Cor. 5:18-20). It is by that cross that reconciliation is possible!

World is Crucified by the Cross

It was by the cross that the world crucified Jesus Christ — and it is also by the cross that the world is crucified. For every follower of Christ must accept the cross (complete and absolute obedience to the will of Christ) to be well pleasing unto the Lord. Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24). This means that a disciple must turn from the world to serve the Lord. Paul shows the results of this kind of obedience in the words: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). Paul had crucified the old man of sin when he had obeyed the form of doctrine of the cross. He said, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so should we also walk in newness of life . . . knowing this, that our old man is 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" (Rom. 6:3-7).

As complete obedience of Christ was shown in the cross, so the cross signifies our own complete obedience to the Father's will. And obeying that "form of doctrine" frees us from sin and makes us the servants of righteousness (Rom. 6:16-18). Thus the cross, signifying faithful obedience, separates from the world and unites with Christ. So with Paul we can say, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." (Gal. 6:14).

OLD TESTAMENT

Law of Moses Still in Effect
Gal. 4:4; Matt. 5:17

Thief Under Law of Motet
Rom. 7:1-6

Law Nailed to the Cross
Col. 2:14; Eph. 2:14-15

Testator Can Ignore Will
Jno. 10:28; Mk. 2:10-11

Testament of No Strength
Heb. 10:9-10

Thief Possible Backslider
Mk. 1:4-5; Luke 7:29-30

Died Before Will Probated
Heb. 9:16-17; Rom. 4:14

*The Thief
on the
Cross*



NEW TESTAMENT

New Testament Established
Jer. 31:31-34; Isa. 2:2-3

We Are Under Christ
Rom. 7:1-6; Gal. 3:23-29

The Purpose of the Law
Gal. 3:19; 3:16; 3:24

We Inherit by Terms of Wilt
Heb. 5:8-9; 2 Thes. 1:7-9

New Testament In Force
Heb. 7:18-19; 10:9-10

We Are Heirs by His Will
Gal. 3:26-29; 4:7

Examples for Alien Today
Acts 2:36-41; 8:35-39

The most popular thief the world has known is that malefactor that died on the cross by the side of Jesus! Though there is nothing in his life which would commend him in our society, yet he has been glorified by untold millions who desire to be justified by following him! He epitomizes all that is yearned for in the lives of those who want to be saved in open disobedience to the terms of salvation stipulated by Jesus. And when such a one is confronted with the irrefutable terms set forth by Christ in Mark 16:16, he who has been cunningly instructed in the wiles of sectarian "dodges" will seek to hide behind the thief on the cross! Yes, he always remembers that "the thief was saved without baptism, and I can be also;" but seldom will such a one remember that two thieves hung there!

Both Thieves Reviled Him

In our present study, it is not our purpose to show that "The thieves also, which were crucified with him, cast the same in his teeth" as did the throng which reviled and mocked Him (Matt. 27: 39-44). And we could introduce into evidence this passage: "Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him." (Mark 15:31-32). And from such evidence we could assert that both the thieves reviled and mocked Him, casting the same in His teeth! We could point out that the two thieves seem to take up the chant used by the chief priests and scribes deriding Him with mockery of His kingship and His claims of divinity! For how could a thief have had evidence which His disciples lacked? And they were turning from Him in lack of faith! Yet they had heard His teaching concerning that kingdom for three years! The thieves had not! Is it likely a malefactor would have better insight than the disciples?

But in this present study we want to find out if the thief on the cross could be classed as an example of "New Testament conversion." For, if we are to "rightly divide the word of God," we must ascertain if the two thieves lived and died under the dispensation of law which governs us today, or if they lived and died before Christ's Will and Testament was probated and became effective. If the thief lived and died under the Law of Moses, he was not amenable to the gospel terms of salvation as proclaimed by the apostles!

A New Covenant Promised

One of the plainest promises to be found in all the Old Testament was that a new dispensation would be given to govern man after the Law of Moses had served its people. For God made promise: "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah . . . this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be

my people." (Jer. 31:31-33). This Old Testament prophecy was quoted by the writer of Hebrews to show why the New Testament was brought in to replace the Law. But the Law of Moses was not to pass until Christ had fulfilled it (Matt. 5:17). Paul elaborates even more: "But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law." (Gal. 4:4-5). Therefore, we would conclude that the Law of Moses was still in effect at the time of Christ's death on the cross. So, the two thieves both lived and died under that law — not subject to the Will or Testament of Jesus Christ.

The Thieves Died Under the Law

Paul uses the first part of Romans, chapter 7, to show that the Law had been removed. In verses 4 to 6 he wrote: "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 . . . But now ye are delivered from the law, that being dead wherein ye were held; that we should serve in the newness of spirit, and not in the oldness of the letter." But whereas the Christian is separated from the Law of Moses by the body of Christ, that Law was still operative when Jesus died, along with the two thieves! Their state is shown in these words: "But before faith came, we were kept under the law, shut up unto the faith which should afterward be revealed." (Gal. 3:23). The two Jewish thieves were to die beside Jesus while still "shut up" under that Law! So, they could not have been saved by the terms of gospel obedience.

The Law Was Nailed to the Cross

The Law of Moses was still in effect when Jesus died, for it was to be taken away by His death. Christ offered forgiveness only by "Blotting out the handwriting of ordinance which was against us, which was contrary to us, and took it out of the way, nailing it to the cross." (Col. 2:14). Too, notice how Paul speaks of this in Eph. 2:13-16—"But now, in Christ Jesus, ye who were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." Yes, Jesus Christ *died* to break down the middle wall — the Law of Moses which was a wall between Jew and Gentile! He abolished that Law in His body on the cross, so it could not have expired before that time!

Ambulatory Right of the Testator

One of the characteristics of a will is that the testator can ignore his will and testament while he is still alive, and disburse his possessions as he pleases. These ambulatory rights remain his as long

as he lives. But after his death, all who would inherit in his will and testament must meet every codicil. So it was with Jesus Christ! While alive in the flesh, He could give eternal life to any according to His own desire! So He said of His disciples, "And I give unto them eternal life." (Jno. 10:23). While in His personal ministry Jesus Christ claimed and demonstrated power to forgive sins (Jno. 2:10-11). But Christ alone had that power — and no man possesses that power today! So after His death any who would be an heir must comply with His Will and Testament! Now the thief on the cross could not have been an heir of his will, for it was not in effect: "For where a testament is, there must of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength while the testator liveth." (Heb. 9:16-17). Thus Jesus Christ nailed the Law to the cross that we might have His Will and Testament in its stead. "He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Christ once for all." (Heb. 10:9-10). So it is foolish to argue that the thief could inherit by a Will and Testament while the Testator was alive!

But while all the furor is raised over the point that the thief was not baptized, it is really a groundless assertion! This backsliding Jew could have been one of those baptized by John (read carefully Mark 1:4-5; and Luke 7:29-30). Since it is their assertion, the burden of proof is on them to prove he was not baptized! At least, a lot of Scripture will be wrested before they have evidence he was not one who received John's baptism! Yet, this is still not the crux of the matter, for it has been pointed out that this thief died before Christ's Will became effective.

Preparation for the New Covenant

Not only did Old Testament prophecy promise a new covenant, but the time, place and persons to be associated with this new covenant was pointed out. From Isa. 2:2-3, we find the "last days" defined the time; "from Jerusalem" placed the beginning; and "all nations" would flow unto it! When you enter the gospel records of Matthew, Mark, Luke and John you find preparation being made for the kingdom, with John preaching, "The kingdom of heaven is at hand." After the resurrection of Jesus Christ, Peter showed it was to the end that He would sit on David's throne, and He was preached as risen Lord (Acts 2:29-36). For the first time men were given the terms of Christ's final Will and Testament (Acts 2:37-41). Paul wrote of the transition effected in the words: "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many as have been baptized into Christ have put on Christ." (Gal. 3:24-27). This relationship was not even possible during the lifetime of the thief that died on the cross!

The Purpose Served by the Law

When one fully understands the purpose of the Law of Moses, he can more easily see just where the Law was to expire. "Wherefore then serveth the law? It was added because of transgressions until the seed should come to whom the promise was made." (Gal. 3:19). "And that seed is Christ." (Gal. 3:16). So the Law of Moses was to pass and the new covenant was to replace it. But we must now inherit by the terms of that Testament which Christ gave us. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:29). The thief could not have inherited under the terms of this Testament, for he died before it was executed! We must now subscribe to the terms of the will to be saved. "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. 5:8-9). And the fate of those who do not obey the terms of the will is shown: "And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (2 Thes. 1:7-9). To be an heir of Christ's blessings you must become obedient to the terms of His Testament!

The New Testament Regulates the Inheritance

There was a definite need for the Law under which the thief died to be taken away: "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 the which we draw nigh to God." (Heb. 7:18-19). We therefore do not live under the same religious age as the thief that died on the cross beside our Lord! "He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all." (Heb. 10:9-10). It is by the Will of Christ, or His New Testament, that we are sanctified, and not by the Law of Moses. "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons . . . And if a son, then an heir of God through Christ." (Gal. 4:4-7). We, today, live under this new Will and Testament.

It must be fully accepted that the New Will and Testament regulates the inheritance which Christ has to bestow. Therefore we look to those examples in this new covenant to find how we can become heirs. Rather than follow a thief who died in another age, let us carefully read how people were saved by the gospel and became New Testament Christians! May we cite you to Acts 2:36-41; and 8:35-39.

THE LAND OF BEGINNING AGAIN

I've heard of a land of Beginning Again
And it's welcome to Failures who come.
It's there well-meaning by erring men
Make amends for the wrongs they have done.
No matter what trials I may have been through.
Nor what things have led me through sin
There's a blest border that beckons me to
That "Land of Beginning Again."

After each of the days when I have been wrong
In some task that was left me to do,
I do not lament till the next day is gone
But I try to live right through the new,
I cannot be wailing, "I wish I were dead"
Over something that might not have been.
But I look for the country that lies on ahead;
It's the "Land of Beginning Again."

E'er going to sleep at the close of the day
I recall all the things that are gone,
Then I pray I may live in a better way;
And I'm eager to face life at dawn.
So the things of the past no longer can stand
To drag me through turmoil and sin,
I welcome the shores of a far better land,
It's the "Land of Beginning Again."

So over the ruined "air castles" I've built
I will not remain idle to mope;
But peering thru eyes where the tears are unsplit
I search for the Great Hills of Hope.
Then pressing for Hills of Hope I am free
To forget the land where I have been,
While I reach for the garland that's beckoning me
In the "Land of Beginning Again."

This country is also for you, weary friend,
For the welcome is sent forth to all.
Remember, the "Land of Beginning Again"
Holds a solace for them who may fall.
So if you have dropt by the side of the Way
Being lost in the darkness of Sin
Why not travel on in the brightness of day
In the "Land of Beginning Again."

Then after death's clutches are loosed from our souls
When the Lord has returned from above;
We'll know it was Christ who cleansed and made whole,
And our sins were wiped out through His love.
Then gathered with Christ at the foot of the throne,
The voices redeemed will then blend;
As they sing of the love that has led all His own
To that "Land of Beginning Again."

The Resurrection or Consequences

IF CHRIST BE NOT RISEN -

Our Preaching Is Vain

Acts 17:2-3; Acts 23:6; Acts 4:2

Your Faith Is Also Vain

1 Cor. 15:2; Col. 2:12; 1 Thes. 4:14

We Are False Witnesses

Acts 1:8,22; Acts 4:33; 13:30-31

Ye Are Yet In Your Sins

Acts 13:37-38; 1 Pet. 3:21; Ro. 8:1

Those Asleep Perished

7 Cor. 4:14; Jno.11:25; 6:39-40

We Are Most Miserable

1 Thes. 4:14f; 1 Pet. 1:3; Eccl. 3:19

1 Cor. 15:11-22



Our Obedience

Rom. 6:16-18

Rom. 6:3-6

BUT NOW IS CHRIST RAISED -

He's First Fruits of Dead

Acts 26:23; 1 Cor. 6:14; 1 Thes. 4:14

Raised for Justification

Rom. 4:24-25; 8:34; Acts 13:37-39

Saved by Resurrection

Rom. 5:8-10; 6:5; 1 Pet. 3:18-21

Declared Son of God

Rom. 1:4; Acts 13:32-33; Rom. 14:9

Begotten to Lively Hope

1 Pet. 1:3; 1 Pet. 1:21; Col. 2:12

Power to Change Lives

Phil. 3:10; 2 Cor. 5:14-15; Col. 3:1-4

The greatest "If" to be considered by man may well be the one which Paul considers at great lengths in the 15th chapter of First Corinthians. "If Christ be not raised" sets a drab background against which no picture draws light. Though we have often spoken of the death of Christ, we should not overlook the fact that His resurrection was necessary in order for His death to accomplish any good. Thus all the Christian's hope rests upon the resurrection of Jesus Christ from the grave. If this be an established fact, then He surely has power to save us! But if the resurrection is not first established, then there is no basis for hope in Him. Therefore, it is not remarkable that the longest chapter that was written by Paul should be given over completely to arguing the points of His resurrection!

Our Preaching is Vain — 1 Cor. 15:14

First of all, Paul reasons that the preaching of the apostles is vain (empty, useless) if Christ be not risen from the dead. In 1 Cor. 15:14, he states, "And if Christ be not risen, then is our preaching vain." Previously he had said, "Therefore, whether it were I or they, so we preach, and so ye believed. Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" (1 Cor. 15:11-12). In Acts 17:2-3, we find that Paul went into the synagogue at Thessalonica for three sabbath days to reason with them from the Scriptures "that Christ must needs have suffered, and risen from the dead; and that this Jesus, whom I preach, is Christ." His preaching on the resurrection was so well known that he cried out while on trial, "Of the hope and resurrection of the dead I am called in question" (Acts 23:6). But Peter and the other apostles stirred up wrath also by preaching the resurrection; for we find the priests, captain of the temple, and the Sadducees were against them, "being grieved that they taught the people, and preached through Jesus the resurrection of the dead." (Acts 4:1-2).

From these and other related Scriptures, we must conclude that if Christ be not risen, then the preaching of the apostles, (and all preaching in the name of Christ since), is altogether vain. The resurrection is the core of the gospel of Christ. Without it, we do not have a risen Lord who cares for us!

Your Faith is Vain — 1 Cor. 15:14, 17

Secondly, their faith in Christ was predicated upon the preaching of the resurrection. Therefore, if Christ be not risen, then they have believed in something that is powerless to save them. Their faith is vain, empty, unavailing! For as Paul stated in 1 Cor. 15:11, all their preaching had been centered in the resurrection of Christ, and this they had believed. Again, this was laid down as a major premise at the beginning of this treatise (see 1 Cor. 15:1-4). Without the resurrection of the Lord their obedience in baptism was vain. Paul said of Christians that they were "buried with him by baptism, wherein also ye are risen with him through the faith of the opera-

tion of God, who hath raised him from the dead." (Col. 2:12). But this faith is altogether vain if Christ be not raised. But our faith in the resurrection after this life is also vain if Christ came not from the tomb. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." (1 Thes. 4:14). But this faith is vain and empty without the resurrection of Jesus Christ from the grave.

We Are False Witnesses — 1 Cor. 15:15

The third point Paul makes in arguing the resurrection is this: "Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ, whom he raised not up, if so be that the dead rise not." (1 Cor. 15:15). Even as He was to ascend from them, Jesus said, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria and unto the uttermost part of the earth." (Acts 1:8). However, these men all testified that God had raised up Christ from the dead, and if Christ be not raised then they were false witnesses—they had lied! It was a requisite of apostleship that one had to be a witness of the resurrection of Jesus (Acts 1:22). Then it was recorded of them: "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." (Acts 4:33). And Paul's own preaching was based on the resurrection. He preached in Antioch of Pisidia, "And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people." (Acts 13:29-32). But it must still stand that if Christ be not raised, then the apostles were all false witnesses, for they all preached that they had seen the risen Lord!

Ye Are Yet in Your Sins — 1 Cor. 15:17

The fourth terrible consequence if Christ be not risen is stated in 1 Cor. 15:17—"And if Christ be not risen, your faith is vain; ye are yet in your sins." This deduction must follow, for it was written, "But he, whom God raised again, saw no corruption. Be it known unto you therefore, men and brethren that through this man is preached unto you the forgiveness of sins." (Acts 13:37-38). Still, if Christ be not raised, He could not offer remission and forgiveness. One who is dead could not impart such gifts! Salvation is tied in inseparably with the resurrection: "The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ" (1 Pet. 3:21). Without that resurrection, there could have been no salvation from sin! "But 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). Here then is our need for faith in the resurrection of Jesus, for "If we believe

on him that raised up Jesus from the dead; who was delivered for our offenses, and was raised for our justification." (Rom. 4:25). We could not be justified without the resurrection—we would still be in our sins with no hope of pardon!

Those Asleep in Christ Are Perished — 1 Cor. 15:18

The fifth tragic consequence listed by Paul is stated in 1 Cor. 15:18—"Then they also which are fallen asleep in Christ are perished." How hollow the song, "Asleep in Jesus" if Christ be not raised! One would have to have confidence in the resurrection to say, "Knowing that he which raised up the Lord Jesus shall raise us up also by Jesus, and present us with you." (2 Cor. 4:14). But how could this be possible if Christ be not first raised from the dead to bring about our resurrection? For it was He who said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." (Jno. 11:25). But that claim lies dead if Christ did not come forth from the tomb! For if Christ be not raised, how can He then fulfill His promise: "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." (Jno. 6:39-40). But HOW can Christ raise one up at the last day if He has not been raised from the dead Himself?

We Are of All Men Most Miserable — 1 Cor. 15:19

The compilation of all the consequences brings up to this last one stated in 1 Cor. 15:19—"If in this life only we have hope in Christ, we are of all men most miserable." For if Christ be not raised, there is no hope beyond the grave for us. Every loved one we have buried is lost, gone and forgotten forever and ever! The promise in 1 Thes. 4:14-18 is hollow and vain, for there could be no resurrection! The misery of the ages, the pain of all hurts, and the bitter regret of all disappointments would fill our every conscious thought without the hope of a better world than this! For this reason Peter wrote, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." (1 Pet. 1:3)).

A view of the miserable and deplorable state without a hope of the resurrection is seen in the words of Eccl. 3:19: "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity." This must be the view of any who would contend that Jesus has not been raised from the dead! Yea, we are of all men most miserable and dejected!

Christ the Firstfruits from the Dead

After the terrible consequences have been shown, then Paul immediately erases them with the positive assertion: "But now is

Christ risen from the dead, and become the first fruits of them that slept." (1 Cor. 15:20). Here is one of the cardinal blessings derived from His resurrection! He has become the firstfruits from the dead—an open pledge that we shall be raised! Paul stated that the prophets and Moses had foretold "that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles." (Acts 26:23). Thus Paul could confidently affirm—"And God hath both raised up the Lord, and will also raise up us by his own power." (1 Cor. 6:14). Since Jesus is risen from the dead, we are the more confident in our own resurrection, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." (1 Thes. 4:14). Jesus, as the forerunner of our faith, has become the pledge of our immortality!

Christ Raised for Our Justification

Jesus Christ has been raised for our justification. "But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offenses, and was raised again for our justification." (Rom. 4:24-25). Triumphantly Paul could say, "It is Christ that died, yea rather, that he is risen again, who is even at the right hand of God, who also maketh intercession for us." (Rom. 8:34). This work could not have been accomplished without His resurrection. "But he, whom God raised again, saw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." (Acts 13:37-38). Yea we are justified by the resurrection of Jesus! "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. 5:8-10). Yet without the resurrection, there would have been no life in Him by which we could have been saved! The obedience in baptism is tied to the hope of salvation in His resurrection: "For if we have been planted in the likeness of his death, we shall also in the likeness of his resurrection." Further Paul said, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." (Rom. 6:5, 11). For this reason, Peter states that we are saved by the resurrection of Jesus Christ (1 Pet. 3:18-21).

Declared to Be the Son of God With Power

But it was by His coming forth from the grave that His Sonship was proved. Therefore Paul states that He was "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." Rom. 1:4). However, without Christ's resurrection, all His claims of divinity would have been empty! It was by the evidence of a risen Lord that every claim was established. "And we declare unto you the glad tidings, how that the promise

which was made unto the fathers, God hath fulfilled the same unto us their children, in that he raised up Jesus again, as it is written in the second psalm, Thou art my Son, this day have I begotten thee." (Acts 13:32-33). Every promise God had made unto the fathers of spiritual blessings in the Messiah was thus fulfilled and established by the resurrection of the Lord Jesus Christ. "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and the living" (Rom. 14:9). Herein is stated the imperative need for Christ coming forth from the grave, for it confirmed His Sonship!

Begotten Again Unto a Lively Hope

Our hope was conceived in the faith of Christ's resurrection. Without such faith, there would have been no real basis of hope. In speaking of God's grace, Peter said, "according to his abundant mercy hath he begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." (1 Pet. 1:3). Still later in the same chapter, he wrote, "Who do him believe in God, that raised him from the dead, and gave him glory; that your faith and hope might be in God." (verse 21). It is this hope coupled with faith that leads one to be baptized with Christ (see Col. 2:12). But without the resurrection, this would only be a mockery!

Power to Change Lives of His Followers

Another marvelous result of the resurrection is found in its power to change and transform lives. Paul amply demonstrated this with his assertion. "That I may know him, and the power of his resurrection and the fellowship of his sufferings, being made conformable unto his death, if by any means I might attain unto the resurrection of the dead." (Phil. 3:10-11). The change in life is also shown in 2 Cor. 4:14-15—"Knowing that he which raised up the Lord Jesus shall raise up us also with Jesus, and shall present us with you. For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God." A new life is lived by each one who truly believes in the resurrection of Jesus Christ. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." (Col. 3:1-4). Our faith in the risen Lord will cause us to be transformed into His likeness (see Gal. 2:20; 2 Cor. 3:18).

The Probation of Christ's Will

THE FIRST TESTAMENT

Heb. 8:6.3
Heb. 7:18-19
2 Cor. 3:12-14
Heb. 10:9-10
Col. 2:13-14
Eph. 2:14-16

LAST WILL AND TESTAMENT

I. Testator of Will & Testament

1. Will at Death — Jno. 1:17
2. Must be of Age — Luke 3:23
3. Of Sound Mind — Jno. 7:46; Mt. 7:29
4. An Estate — Rom. 6:23; Jno. 10:28
5. After Death — Heb. 9:15-17

II. Administrators of the Will

1. Witnesses — Jno. 15:26-27; Acts 1:8
2. Will Probated — Acts 2:1-47
3. Heirs Named — Jno. 3:16; Jno. 3:5
4. Terms of Will — Heb. 5:8-9; Rom. 6:16-18; Gal. 3:26-29; 4:6-7

III. Characteristics of the Will

1. Ambulatory Rights While Living.
2. Effective AFTER it is Executed.
3. All Codicils & Stipulations Binding.

No legal document captures the imagination more readily than a will. It is both fascinating and challenging, and more especially so to those who are mentioned as heirs. They become enthralled and captivated by the testament until the terms have been publicly set forth, or probated. Very often vast fortunes, great treasures, and the cherished family heirlooms hang in the balance of such an instrument. And it is not unusual for the probation of a will to reach over a period of weeks and months, when contested by an heir.

However, no will or testament has ever been so entrancing, captivating and fascinating as the last will and testament of the Lord Jesus Christ. As the only begotten Son of Almighty God, and heir of all Divinity could bestow, His estate could not be approximated by the combined will of all other estates! For as there are not comparable treasures on earth to those celestial riches, even so no will could compare with the last will and testament of the Son of God. But for centuries infidels and skeptics have contested the terms of this will, making it essential that we study its stipulations and codicils with closet scrutiny lest we be defrauded and robbed of so great an inheritance!

Prophecy declared that Christ's will would be probated before all, and that all would have access to the inheritance He provided (Deut. 18:18-19). Eventually this will was delivered to the world through Him, for God has now spoken unto us by His Son (Heb. 1:1). He acknowledged Him during His personal ministry, saying, "This is my beloved Son, in whom I am well pleased, hear ye him" (Matt. 17:5). It was also said of Him, "For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him" (Jno. 3:34).

It was necessary for the first testament to be removed before the last will and testament of the Son could come into effect. In the contrast of the two wills or covenants, Paul points out this fact very clearly—"In that he saith, I new covenant, he hath made the first old. Now, that which decayeth and waxeth old is ready to vanish away" (Heb. 8:13). And yet again: "Then said he, Lo, I am come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:9-10). The old will and covenant was removed that the last will and testament of our Lord might take its place, and become effective.

Paul showed that the new covenant was in force: "Who hath made us able ministers of the new testament, not of the letter, but of the spirit: for the letter killeth, but the Spirit giveth life" (2 Cor. 3:6). There follows after this statement a recounting of the superiority of the last will and testament over the old testament that had been taken away because of having become superannuated (see 2 Cor. 3:12-14). To sum up the reason for the new testament, let us read: "For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law could

make nothing perfect, but the bringing in of a better hope did; by the which will we draw nigh to God" (Heb. 7:18-19). Thus we see that greater dividends are ours under the last will and testament of Jesus Christ.

Now since the old testament must be removed before the will of Christ can come into force, we are vitally interested in just where the first testament (the old law), was taken away. In Col. 2:14, we find that God has quickened us by "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross." By this course of action, Jesus Christ opened the way for His own will to become in effect through His death. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinance; for to make in himself of twain one new man, so making peace" (Eph. 2:14-15). The middle wall (the law of Moses) was removed that the Jew and Gentile might both be reconciled through the one testament.

But the abrogation and removal of one will and testament does not necessarily make another in effect. There must be a testator to draw up a new instrument, and he must have somewhat to bequeath, or bestow. Jesus Christ stands as the testator of the last will and testament—"The law was given by Moses, but grace and truth came by Jesus Christ" (Jno. 1:17). With much to bequeath, Jesus came of age (Luke 3:23), and being of sound mind (Jno. 7:46; Matt. 7:28-29), He began to clarify the terms of His will. In a world gone mad through lust, Jesus alone made good sense. That which He had to leave to man was of inestimable value, "For the wages of sin is death; but the free gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). He offered more than the world to His heirs—"For what shall it profit a man if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mk. 8:36-37). Such a gift He could bestow!

Yes, Jesus had eternal life as His own possession to give unto others: "And thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him" (Jno. 17:2). This priceless inheritance was to be bequeathed for all eternity (Jno. 10:28; Tit. 1:2; 3:7). A great gift through Christ!

Christ sent the Spirit to qualify witnesses of His Will: "He shall testify of me; and ye also shall bear witness, because ye have been with me from the beginning" (Jno. 16:26-27). And as He was about to depart from them in heaven He said, "And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and unto the uttermost part of the earth" (Acts 1:8). These witnesses also became the administrators of the last will and testament of our Lord. They were to probate His Will and confirm it as well. The writer of Hebrews speaks concerning the "great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that

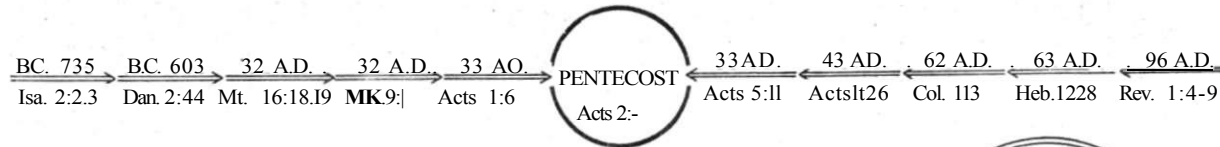
heard him" (Heb. 2:2-3). Thus the will and testament was probated by public proclamation, and established with the wording thereof carrying the same meaning as the Testator's during His lifetime!

Previous to this, the heirs of Christ had been signified (Jno. 3:16). This meant that all had the right to become an heir by complying with the stipulations and codicils of His last will and testament. Jesus said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (Jno 3:5). Thus one must be born into God's family—become a child of God by the New Birth—to become an heir under the terms of this will. Then it can be said of such, "Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Jesus Christ" (Gal. 4:7). Therefore in your obedience you fulfill certain codicils or stipulations that are required of one to become an heir for we read, "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. 5:8-9).

The inheritance is for those in Christ, and all who have put on Christ are to share in the wonderful bequests of His will. One comes into Christ by baptism—"For as many of you as have been baptized into Christ have put on Christ . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:27-29). But one cannot become an heir while spurning the terms of the Testator who has so graciously provided for our eternal inheritance.

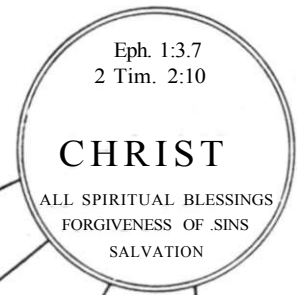
Jesus Christ enjoyed and used ambulatory rights while He was living. This is the right that a man has to change His will, or to dispose of his property apart from the terms of his will. This he can do while he lives. After his life is spent, all must then comply strictly to the terms of his will. After a man is dead, his will is not to be altered or changed. This allowed the Lord to bestow eternal life upon whom He pleased while He was on earth—but after His death only those who met the terms of His last will and testament became heirs of life eternal. But remember the will of Christ could not become effective until after His death. "For where a testament is, there must of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth" (Heb. 9:16-17). And after the death of the testator, no man or court has the power to change a single term of the will.

The only way to invalidate the last will and testament of a man is to prove the man was of "unsound mind" in making the terms of the will. Therefore, those who cry, "non-essential" at the terms of Christ's will impugn the sanity of our Lord! If you are to inherit eternal life, it must be in accordance of the codicils and stipulations He has set forth in His will and testament. Those who obey can look to "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." (1 Pet 1:4).

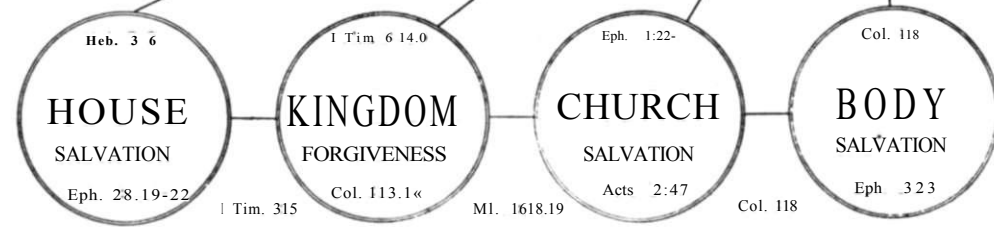


1. 'LAST DAYS' Joel 2 28 Acts 2:16
2. 'DAYS OF THESE KINGS' Don. 2:44
3. "WITH POWER" Mark 9:1
4. 'HOLY SPIRIT' Lk. 24:49 Acts 1:8
5. "JERUSALEM" Acts 1:4

**ESTABLISHMENT
OF GOD'S
KINGDOM**



THE HEAD OF



It is vitally essential that we know when and where the kingdom of God was established. For if we can find the beginning of that kingdom, and learn the laws governing entrance and citizenship, then we will know what the King still demands of us today; for He is still "Jesus Christ the same yesterday, and today, and for ever" (Heb. 13:8). With the inauguration of the kingdom we may expect to find its nature and governing laws revealed.

The kingdom of God was first the subject of prophecy, as inspired men pointed the telescope of inspiration to future events, and proclaimed these precious promises to Israel. Even 735 years before the time of Christ, Isaiah declared, "It shall come to pass in the last days, that the mountain of the Lord's house shall be establishment in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isa. 2:2-3). For clarity of study, I have emphasized three phrases in this Scripture: these deal with time, place and person. It sets the time as "the last days." The persons are "all nations." And the place—it was to go forth or emanate from Jerusalem. Since much play is made on the phrase, "the top of the mountains," we will notice it first of all. You will see that this figure of speech, "mountain," occurs three times in the reading. It could not possibly have literal meaning in all cases—yet it is an adamant rule of grammar that a word having figurative meaning in one instance must sustain the same figurative meaning until the paragraph is ended.

Daniel was called upon to give meaning to the great and terrible vision seen by a king. He pointed out four great world empires that had been portrayed, ending with citation to the Roman empire. He then concluded, "And in the days of these kings shall the God of heaven set up a kingdom that 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" (Dan. 2:27-45, with verse 44 quoted). Here is another prophecy of the establishment of God's kingdom that "dove-tails" with Isaiah's. Jeremiah also spoke of these things: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is the name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS" (Jer. 23:5-6). Surely none will deny that all these prophets foretold the same King and kingdom!

Isaiah referred to the "mountain of the Lord's house" and "house of the Lord" interchangeably. Daniel referred to the kingdom

of God. But we hear Paul speaking of "the house of God, which is the church of the living God" (1 Tim. 3:15). Are not all these then the same? Jesus shows this to be true in Matt. 16:18-19, for He said, "I will build my church . . . and I will give unto thee the keys of the kingdom." If the church was not the kingdom, then Jesus Christ committed the greatest architectural blunder known to man: building one institution, and turning over the keys to yet another! Too, the apostles had no right to enter the church, for they were given the wrong set of keys! Ah, but no! The church has as its ruler a King: therefore in government it is a kingdom!

Jesus again pointed to the future when He stated, "Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they see the kingdom come with power" (Mark 9:1). Again He said, "Ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:6-8). Jesus commanded His disciples: "And, 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" (Luke 24:49). They were waiting for the power (the Holy Spirit) in Jerusalem (Acts 1:4).

In the second chapter of Acts you see all the requirements of prophecy begin to be fulfilled! First, they were in the right place—Jerusalem! More than this, Peter said that these were "the last days" (Acts 2:17). Further, we find that all nations among the Jews were represented (v.5). This fulfilled all the stipulations of Isaiah's prophecy. This came to pass in the days of Roman dominance, fulfilling the prophecy of Dan. 2:44. And Jer. 23:5, concerning a King reigning, is also shown to be fulfilled in Acts 2:30-31—"Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before, spake of the resurrection of Christ." If Christ was then raised to sit on David's throne, He reigned over His kingdom!

In his first gospel sermon, on the day of Pentecost, in the city of Jerusalem, Peter preached of Christ crucified and risen again! Multitudes were pricked in their heart and cried out, "What shall we do?" Peter replied, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise is to you and to your children, and to all them that are afar off, even as many as the Lord our God shall call" (Acts 2:36-39). The results are shown in the next verses, for "Then they that gladly received his words were baptized: and the same day there were added unto them about three thousand souls." "And the Lord added to the church daily such as should be saved" (Acts 2:41, 47).

So, we have come to the place where the church has been established, and Christ reigns over it as King! More than this, we have found just what people heard, believed, and obeyed to be made members of that divine body! Now, a question—"Won't the same God add folk who obey the same things to that very same church?" We have seen how the church came into being; and just how the first members were added to it. Won't God respect the same obedience today?

Have no doubt about it, the church was established in Acts 2. Later we read, "And great fear came upon all the church" (Acts 5:11). Yes, it had been established! And Paul also wrote that God "hath translated us into the kingdom of his dear Son" (Col. 1:13). And in Heb. 12:28, we read, "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." This kingdom which cannot be moved surely must be the one of which Daniel said it would never be destroyed!

There are several figures of speech used to denote this divine organization. It is referred to as "the house of God," "the kingdom of God," "the church of the Lord," "the body of Christ," and many other such things, as the vineyard, sheepfold, etc., and each of these sets forth an idea that presents more and more truth! Yet they are all encompassed in the relationship of being "IN CHRIST." For it is stated that God "hath blessed us with all spiritual blessings in Christ" (Eph. 1:3). If ALL spiritual blessings are IN CHRIST, then we could never obtain ANY spiritual blessing while OUT OF CHRIST! So, regardless of which spiritual blessings you may mention, it can be obtained ONLY IN CHRIST! And speaking of Christ, Paul further wrote, "In whom we have redemption through his blood, even the forgiveness of sins, according to the riches of his grace" (Eph. 1:7). Scriptures also state that salvation is in Christ (2 Tim. 2:10); that one becomes a new creature in Christ (2 Cor. 5:17); that one is made complete in Christ (Col. 2:10); that we are reconciled in Him (Eph. 2:13-16); and that in Him we will be blest in death (Rev. 14:13).

In 1 Tim. 3:14-15, Paul wrote, "These things write I unto you, hoping to come unto thee shortly: but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of God, the pillar and ground of the truth." Paul could not have been more forceful in stating that the house of God is the church. They are one and the same institution! Yet the meaning of the terms differ, and thus present a different coloring of truth. When we speak of "the house of God," we have reference to the family relationship we sustain to God and His Son. God is the Father, and Christ is often referred to (though not in Scripture) as the "elder brother." "But Christ as a son over his own

house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end" (Heb. 3:6). Paul referred to Him as "the firstborn among many brethren" (Rom. 8:29). Concerning this relationship, Paul further wrote, "Now therefore ye are . . . of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone. In whom all the building groweth unto a holy temple in the Lord; in whom ye also are builded together for a habitation of God through the Spirit" (Eph. 2:19-22). So the figure of speech portrays the church also as a spiritual building, with Christ as the foundation (cf. 1 Cor. 3:10-12). In this figure of speech is shown the affinity of the child of God unto Christ, upon whom he is builded.

But another figure of speech commonly employed is that of "the kingdom of God." When Jesus promised to build His church, He also said, "And I will give unto thee the keys of the kingdom of heaven" (Matt. 16:18-19). When this institution is referred to by this figure of speech, the governmental aspect of the church is emphasized. Jesus Christ is the king, therefore reigns over a kingdom. Those who obey Him are His subjects. It had been prophesied long before, "I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth . . . And this is the name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS" (Jer. 23:5). This was to be fulfilled in the reign of the Son of God! For this glory, God raised Him from the dead to sit upon David's throne (Acts 2:29-31). Later, Paul wrote that God has "delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (Col. 1:13). Thus when one comes into Christ, he is then a citizen in the kingdom of God, or His dear Son; and we also found he is also in the house of God, or the family of God.

The term, "church" shows the relationship of one to Christ, but also to the world. The word translated "church" means "called out." Thus the church is composed of those who have been called out of the world, and called into Christ. It is the body of saved people. That which saves one also puts him into the true church, for it is composed of ALL the saved. And no mistake is made in the membership, for "the Lord added to the church daily such as should be saved" (Acts 2:47). Man didn't vote them in, nor add them. This is done by the Lord, for as He saves them from past sins He also adds them to the number of saved folk. The relationship of Christ to the church is shown in many passages of Scripture. Paul says that God "gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. 1:22-23). He is also clear in showing the worth of the church with the words, "Even as Christ is the head of the church:

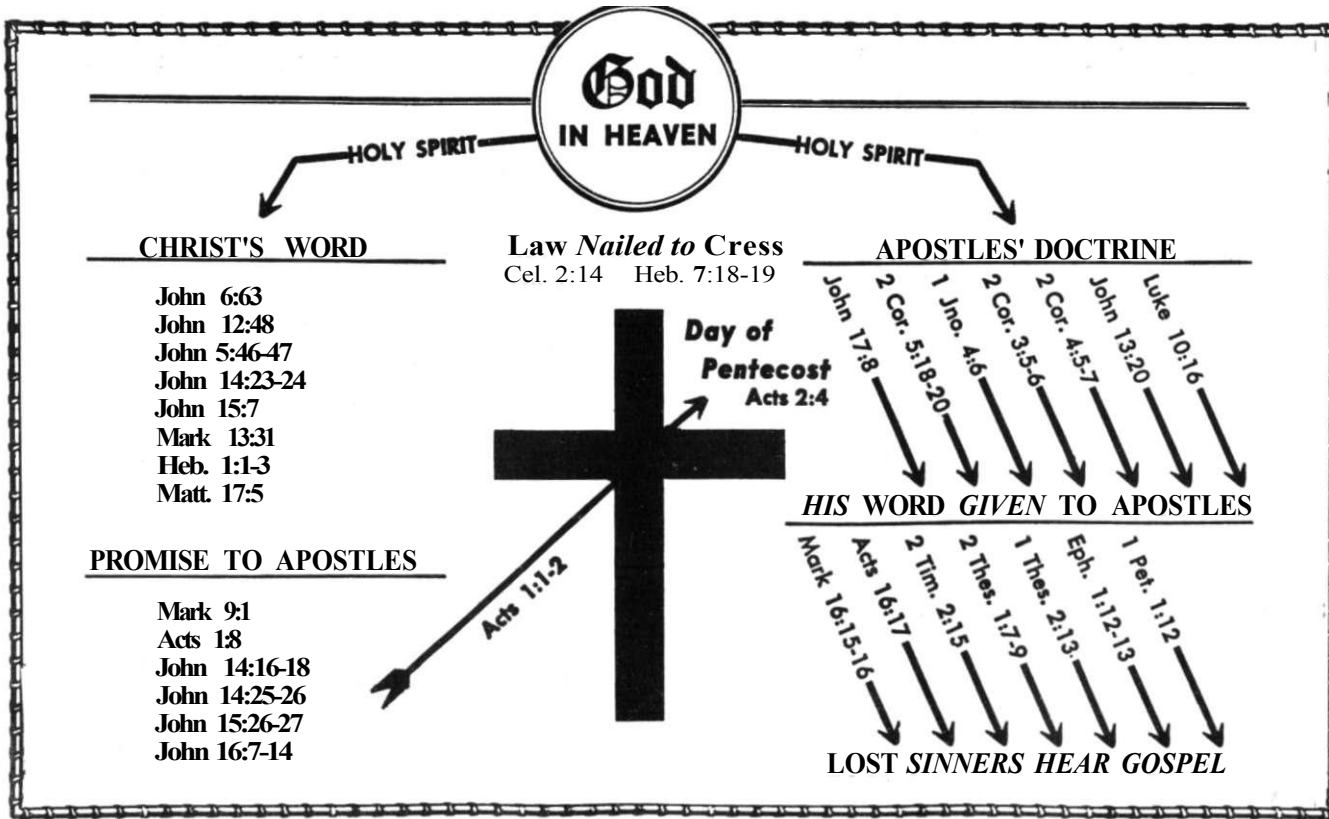
and he is the saviour of the body" (Eph. 5:23). To be saved out of the church is to be saved without Christ as your Saviour; and more than this, it is to be saved without being among the number of saved people, for that is what the church really is! Just remember that Christ gave himself for the church (Eph. 5:25), thus purchasing the church with His blood (Acts 20:28).

Then the last term of reference we shall study is "the body of Christ." When this figure of speech is used, it denotes Christ as the head governing the body, of which the saints are members. In Col. 1:18, it is stated, "And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the preeminence." Again it is shown that the body is the same institution we have been studying, in Eph. 4:23: "Christ is the head of the church: and he is the saviour of the body." When he was using this figure of speech, Paul said, "Now are they many members, yet but one body" (1 Cor. 12:20). And to give even more light on this subject, he said, "Now ye are the body of Christ, and members in particular" (1 Cor. 12:27). Too, we find that reconciliation is effected in the body (Eph. 2:13-16). What a wonderful thing it is to be in the body of Christ!

LET HIM HAVE HIS WAY!

Let Patience have her perfect work
As Faith outlines your path
O'er all temptations that may lurk
In deeper throes of wrath.
Keep your violent temper still;
Guard well the things you say.
Submit yourself unto God's Will,
And let Him have His way.

Fret not about Misfortune's rule,
Nor rail against the "breaks";
But stoop to mend each broken tool,
And humbly right mistakes.
Be steadfast in your living till
You close life's fleeting day.
Submit yourself unto God's Will,
And let Him have His way.



The writer of the Hebrew letter opens the epistle with the words, "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son" (Heb. 1:1-2). This simple statement is joyfully accepted by all who believe the word of God. He has spoken in these last days by His Son, who was given authority to speak for His Father! Thus the words of Christ were not ordinary utterances. They were revealing the mind of God unto man! In Jno. 6:63, Jesus said, "The words that I speak unto you, they are spirit, and they are life." They are spiritual in their nature, and life-giving in their fruit.

Jesus also 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. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak" (Jno. 12:47-49). Jesus Christ was prophet for God! Only those who reject all of God's great prophets are consistent in rejecting Christ. Jesus said, "For had ye believed Moses ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (Jno. 5:46-47). God's great approval of the Son is shown in His claim, "If a man loves me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him . . . and the word which ye hear is not mine, but the Father's which sent me" (Jno. 14:23-24).

Jesus promised that if His words abide in us, we can ask what we will and it shall be given unto us (Jno. 15:7). Nor shall we ever see this word fail us, for He promised, "Heaven and earth shall pass away: but my words shall not pass away" (Mark 13:31). Even to this good time the heavens and earth are sustained by the power of His word—Heb. 1:3. God has placed His stamp of divine approval upon Him with the declaration, "This is my beloved Son, in whom I am well pleased; hear him" (Matt. 17:5). All men are called upon to honor the Son with careful heed given to His word!

While engaged in His personal ministry, Jesus began to show His disciples that it was necessary for Him to leave the earth. But He braced them for the ordeals ahead with many promises of that which lay ahead. In Mark 9:1, Jesus promised that the kingdom would appear during their lifetime with power. Later this was clarified as He was ready to leave them for His Father. "But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Herein we find the kingdom promised with power, which was to be the Holy Spirit. The promise was also made elsewhere. Jesus had said, "If ye love me, keep my commandments.

And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (Jno. 14:15-18).

Jesus further said, "These things that I have spoken unto you, being yet present with you. But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance, whatsoever I have said unto you" (Jno. 14:25-26). And shortly after, he said, "But when the Comforter is come . . . he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning" (Jno. 15:26-27). Then in the next chapter, we read of what the Holy Spirit was to do through the work of the apostles; and Jesus closes with the words, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he shall show you things to come" (Jno. 16:7-14). Surely this is sufficient Scripture to convince all that Jesus Christ intended to speak unto the apostles through the Holy Spirit after He left!

This promise was fulfilled, as stated by Luke in Acts 2:4—"And they were all filled with the Holy Spirit, and began to speak with other tongues as the Spirit gave them utterance."

After Jesus left the earth, it was necessary for His will to be proclaimed by men. But Jesus Christ authorized the apostles to act in His stead in setting forth the will of God. He said, "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me" (Luke 10:16). Thus the one who refuses the words of the apostles also refuses Christ and God. You can't accept God and reject Christ; and you can't accept Christ and yet refuse the words of His apostles! Jesus was very emphatic in declaring, "Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me" (Jno. 13:20). These Spirit guided men could say with Paul, "For we preach not ourselves, but Jesus Christ as Lord; and ourselves your servants for Jesus' sake . . . But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Cor. 5-7). Paul had a wonderful treasure, but knew that it was from God and not men. "But our sufficiency is of God: who also hath made us able ministers of the new testament, not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life" (2 Cor. 3:5-6).

The apostles were speaking in Christ's stead in trying to reconcile the world to God. "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the









world unto himself, not imputing their treasures unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (2 Cor. 5: 18-20). You can't renounce the words of the ambassadors and yet claim allegiance to the King! Jesus stated to His Father: "I have given unto them the words which thou gavest me; and they have received them" (Jno. 17:8). You can't afford to turn from those words!

But as that word passed from God the Father to the Son, and as the Son in turn passed it to the apostles; so did the apostles in turn pass it on to all men to be accepted and obeyed! Peter very pointedly expressed this in 1 Pet. 1:12—"But unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Spirit sent down from heaven." Paul expressed it in this way, "That we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise" (Eph. 1:12-13). Thus it was by this gospel which the apostles sent forth that folk were saved! So it was written, "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe" (1 Thes. 2:13). Isn't that clearly portrayed, as to how the gospel works to save men? But woe unto that man who will not obey that gospel proclaimed by the apostles (2 Thes. 1:7-10).

But it should again be pointed out that God now employs man to preach this saving message unto lost men. It was not unto angels, but unto men that our Lord said, "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" (Mark 16:15-16). It must also be realized that this commission is in turn passed on to all who hear and obey, for Jesus also said, "teaching them to do all things whatsoever I have commanded you" (Matt. 28:20).

All Hands Point Toward Pentecost!










IN PROMISE

Zech. 1:16 
Matt. 4:17 
Luke 10:9 
Matt. 16:18 
Luke 22:16 
Mark 9:1 
Matt. 6:10 
Isa. 2:2 



P

IN EXISTENCE

 Acts 2:29-31
 Acts 14:22
 Acts 28:23
 Rom. 14:17
 I Cor. 4:20
 I Cor. 15:24-25
 Col. 1:13
 Heb. 12:28
 Rev. 19

There has been much controversy in religious circles regarding the kingdom of God and its establishment on earth. While some contend that it was set up during the days of the Old Testament prophets, and others point to the days of John the Baptist, or the personal ministry of Jesus Christ, there are others who assert that it has not yet come. But there is only one source of authority for this, as well as all other religious questions. We must turn back to the Word of God for our answer.

In the Bible we find many references to the "church of God," "kingdom of God," "family of God," and "body of Christ." Yet all these many terms are used to denote the same institution. As an organism, it is a body, with Christ as the Head, and we the members of that spiritual body. In its relationship to God and to the world, it is a church (a called-out body of people) that is separated from sin and sanctified for the Master's use. As an even closer relationship, it is referred to as a family, of which God is the Father, and we are the children of God. But with reference to its government, it is a kingdom over which Christ reigns as king, and we are His subjects. Each of these terms (and others which could be cited) gives some facet of truth concerning the church of the Lord, as God wanted it portrayed.

Pointing Hands of Old Testament Prophecy

We have only to look back into the days of the prophets to see the finger of inspired men pointing to the time the kingdom of God would be set up. Space will not allow all these promises of God concerning the kingdom, but we note a few of them. In Jer. 23:5 we read: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his day Judah shall be saved, and Israel shall dwell safely; and this is the name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." None can deny that this had reference to the King who would reign over the kingdom of God, and the hand is pointing to the future. Isaiah also pointed to a future date when he wrote, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it . . . for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isa. 2:2). The prophet therein stated that it would be (1) in the last days, (2) it would embrace all nations, and (3) it would go forth from Jerusalem.

After having divulged the secret of a king's dream, Daniel declared, "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" (Dan. 2:44). Again, we see the linger or prophecy pointing ahead to some future time, disclosing some of the secrets or a kingdom to be set up by the Lord.

Zechariah pointed to the future, and also named Jerusalem as the place for its establishment (Zech. 1:16).

Pointing Hands of Gospel Preparation

When we come into that which is commonly called the New Testament, we still find God's prophets pointing ahead. John came preaching the "kingdom of God is at hand" (Matt. 3:2). It had not been set up, but was near at hand. Then Jesus began to preach, saying the same thing concerning the kingdom (Matt. 4:17). When He gave to His disciples a model prayer, He taught them to pray for the coming of the kingdom (Matt. 6:10). It had not been set up at that time! He sent out his disciples with instructions to preach, "The kingdom of God is come nigh unto you" (Luke 10:9). Speaking to a gathering of people, Jesus said, "Verily I say unto you, that there be some of them that stand here, which shall not taste of death, until they see the kingdom of God come with power" (Mark 9:1). Here He pointed ahead, but placed a definite limitation of time on the promise. He stated that it would be during the lifetime of some there. Later He was still pointing ahead when He promised, "Upon this rock (the truth Peter had expressed) I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven . . ." (Matt. 16:18-19). Now, if the church and the kingdom here referred to is not one and the same thing, then Jesus pulled a colossal architectural blunder in turning over to the apostles the wrong set of keys, and they were guilty of "breaking and entering" the New Testament church! On a later occasion, Jesus again pointed ahead to the beginning of the church or kingdom (Luke 22:16, 18).

Pointing Hands Change Directions

But with the day of Pentecost after the death, burial and resurrection of our Lord, all hands pointed another direction. The finger turned to that which had already happened. Do you recall God's promise in Jer. 23:5 which we first gave? Study it with reference to Peter's statement in Acts 2:29-31. There you will see that Jesus Christ was brought forth from the grave to sit on the throne of David! To reign, He must have a kingdom! It had then been established. Peter set forth in his first gospel sermon the "Magna Carta" of heaven's rule, and people were invited to be subjects of the kingdom of Christ. Later we find Paul preaching the things concerning the kingdom of God and of Christ (Acts 8:12; 14:22; 28:23). He defined the kingdom (Rom. 14:17; 1 Cor. 4:20). He even taught concerning the duration and when the kingdom would be turned back to God who gave it to His Son (1 Cor. 15:24-25). Paul taught that we are translated into that kingdom (Col. 1:13). And thus we receive a kingdom (Heb. 12:28). John also wrote that he was in the kingdom. Thus we find that every reference in the writings of the apostles shows that the kingdom had been established. Pentecost had become the pivotal point, because the church was established there.

Fulfillment of Prophecy at Pentecost

Let us consider how prophecy was fulfilled on this notable day. First Isaiah's prophecy concerning "the last days" was pointedly fulfilled, for Peter said expressly that this fulfilled a "last days" prophecy (Acts 2:16-17). Too, we find the prophecy of "all nations" fulfilled since all nations were represented by the Jews (Acts 2:5). Later the Gentiles were brought in by this message that began at Pentecost (Acts 10; see also 11:15). Top, it began, as promised, from Jerusalem, thus fulfilling the statements of Zech. 1:16; Isa. 2:2; and Luke 24:46-49. Here for the first time was preached repentance and remission of sins in the name of a risen Lord. Just before His ascension, Jesus was asked by His disciples if he would restore again the kingdom to Israel. His reply was, "Ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:6-8). Here it is stated that the power would come with the Spirit, but earlier Jesus had said the kingdom would come with power (Mark 9:1). The Holy Spirit came upon the apostles on the day of Pentecost (Acts 2:4). If space only permitted, we could go on and on with points fulfilled on this great day. But you may continue your study from your Bible.

Do you ask the importance of such a study? The answer is simple. If you will simply obey as those people obeyed on Pentecost, you will become a citizen of the same divine government they did. They heard the gospel, believed in Jesus Christ as God's only begotten Son, then were told to repent and be baptized for the remission of their sins. Then the Lord added such as were being saved to His church. You can be a member by doing the same thing.

WHEN HE DIED FOR ME!

May my eyes behold the Cross
 On which my Lord was crucified;
 And my heart esteem the cost,
 Knowing 'twas for me He died.
 May I see His body there,
 Nailed upon the cruel tree,
 That my guilt of sin He'd bear
 When my Saviour died for me!
 May I hear His tortured cry,
 "Why hast Thou forsaken me?"
 Hear the railing throng close by
 As He hung on Calvary.
 Help me, Lord, that I may see
 The wondrous sacrifice He made;
 When my Saviour bled for me,
 As my sins on Him were laid!

Not Separate Institutions After All

	IDENTIFYING MARK	KINGDOM	CHURCH
<p>THE CHURCH AND KINGDOM HAVE THE SAME MARKS OF IDENTITY</p>	1. Beginning Date and Place	<i>Isa. 2:2-3</i>	<i>Acts 2:1-47</i>
	2. Boundary of Territory	<i>Dan. 2:44</i>	<i>Mark 16:15</i>
	3. Owner of Institution	<i>John 18:36</i>	<i>Matt. 16:18</i>
	4. Ruler Over Its Inhabitants	<i>1 Tim. 6:15</i>	<i>Eph. 5:23</i>
	5. Governing Law in Realm	<i>Isa. 2:3</i>	<i>Acts 2:38-47</i>
	6. Christ Gave the Keys	<i>Matt. 16:19</i>	<i>Matt. 16:18</i>
	7. The Terms of Entrance	<i>John 3:5</i>	<i>Acts 2:38-47</i>
	8. Those Holding Membership	<i>Col. 1:13</i>	<i>Col. 1:2</i>
	9. The Memorial Supper Set	<i>Matt. 26:29</i>	<i>1 Cor. 11:20-27</i>
	10. Its Glory and Exaltation	<i>Isa. 2:2-3</i>	<i>Eph. 3:21</i>
	11. Reward for the Faithful	<i>Matt. 25:31-34</i>	<i>1 Cor. 15:58</i>
	12. Time of Deliverance	<i>1 Cor. 15:24</i>	<i>1 Thes. 4:16-17</i>

So often we meet the contention that the church of the Lord and the kingdom of Christ are two separate and distinct institutions. Some contend that after having become a member in Christ's kingdom, being saved from sin, that he then may "join the church of his choice." Along with this theory is the doctrine that one is saved by entering the kingdom and can never be lost. However, after this he may join the church, and later be rejected from the church as unfit for membership in the kingdom where he still enjoys salvation. Notice that those churches who hold this doctrine place "their church" on a higher plane than God's kingdom!

But a careful perusal of God's Scriptures will disclose that the church and kingdom refer to the same institution quite often. In fact, the Bible shows that the church is God's kingdom on earth. Thus all who are called out of the world into Christ's kingdom compose His church, the body of saved people. That we may have a much clearer conception of the church as the kingdom of Christ, we note the identifying marks of each, and find them identical. If you will study carefully the chart, you will find this proves conclusively that the church is the kingdom.

Beginning Date and Place

In the first place, we find that the beginning of the church and kingdom had the same place and date. God spake in Isa. 2:2-3, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he shall teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." Here the "mountain of the Lord's house" was to be established in the top of "mountains" and tower above the "hills." Students of grammar have no trouble understanding this referred to the government of the Lord's house ascending above man-made governments. But what was this "house of the Lord?" Paul used the same term in 1 Tim. 3:15: "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." Thus the "house of the Lord" is the "church of the Lord." This was to be established in Jerusalem in the last days, according to Isaiah's prophecy. Yet we find this fulfilled when the church was established in Acts 2:1-47. Peter referred to that time being "the last days" of prophecy (Acts 2:17), and they were in Jerusalem, the place also foretold. And as Isaiah had mentioned "all nations," so we find the "devout Jews of every nation" assembled there, and the Gentiles later brought in by the same preacher's gospel (Acts 10).

Boundary of Territory

The scope of territory for the kingdom of Christ and the church

is identical also. In Dan. 22:44 it was prophesied: "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." The writer of Hebrews speaks of this same institution with the words, "Wherefore we receiving a kingdom which cannot be moved." (Heb. 12:28). But Jesus mentioned this same endurance for his church when He stated, "the gates of hell shall not prevail against it." (Matt. 16:18). And as Daniel portrayed the kingdom covering the whole world, so the marching orders for the church was, "Go into all the world and preach the gospel to every creature." (Mark 16:15). Surely the Lord would not have two religious institutions running concurrently covering the world!

Owner of Institution

In John 18:36, Jesus said, "My kingdom is not of this world." And in Col. 1:13 Paul says that God "hath translated us into the kingdom of his dear Son" (Col. 1:13). Jesus said in Matt. 16:18, "I will build my church." Thus Jesus is owner of the church and the kingdom. But does He own TWO different institutions?

Ruler over the Inhabitants

Paul refers to Jesus Christ as "the blessed and only potentate, the King of kings, and Lord of lords" (1 Tim. 6:15). Peter explained that God had raised Christ up from the dead to sit on David's throne (Acts 2:29-31). Therefore, Jesus Christ rules over the kingdom, and will rule until He gives the kingdom back to the Father at the end of time (1 Cor. 15:24-25). But Paul also stated that "Christ is the head of the church" (Eph. 5:23; 1:22-23; Col. 1:18). Thus we find that Jesus Christ is the head (king) over the kingdom, and He is also head over the church. Is He the head of two different institutions?

Governing Laws of the Realm

We noticed that Isaiah prophesied that the law of God's kingdom would go forth from Jerusalem. This was accomplished (see earlier paragraph) when the kingdom was established in Jerusalem. Yet we find that Christ commissioned His disciples to preach the gospel of the kingdom, and stated "that repentance and remission of sins should be preached in his name, beginning from Jerusalem." (Luke 24:47). Still, this was the law governing the church, for this was the gospel of the church as well as the kingdom. As "repentance and remission of sins" was preached (Acts 2:36-47), folk obeyed the terms and were added to the church. Did Christ then reign over them as King? Peter so preached (Acts 2:29-31).

The Keys Which Christ Gave

Another solid proof that the kingdom of Christ was the church, and the church was the kingdom, is found in the words of Jesus in Matt. 16:18-19. He said, "I will build my church . . . and I will give you keys of the kingdom." If the church and the kingdom did not

there refer to the same institution, then Jesus built one institution—and gave keys to a different one to the apostles. But later, He showed that these "keys" related to the "church" (see Matt. 18:17-18). These "keys" (power, or authority) were used by Peter and the other apostles as they ushered folk into the church through the terms of the gospel.

The Terms of Entrance

In John 3:5 Jesus said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Later Paul said, "If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." (2 Cor. 5:17). Thus one is born again of water and Spirit into the kingdom of God, and becomes a "new creature in Christ." But those on Pentecost were led by the Spirit through Peter's preaching, and were baptized into Christ for remission of sins. They then came into Christ, and were new creatures, having been born "of water and of the Spirit." They entered the kingdom even as they entered the church. Did they thus enter two different institutions?

Those Holding Membership

When Paul wrote to the church at Colosse, he also stated that they had been translated into the kingdom (Col. 1:2, 13). Thus those who "were added to the church" by the Lord (Acts 2:47), were also the ones which the Lord "translated into the kingdom" (Col. 1:13). Can't you see from these Scriptures that the church is, in governmental form, a kingdom? And Christ is the head of the church, being the King of the kingdom; with all members of the church being loyal subjects of King Jesus.

The Memorial Supper Set

The Lord's Supper was related to the kingdom in a clear statement from our Lord. "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (Matt. 26:29). But Paul, in writing to the church at Corinth, showed that this observance was in the church (1 Cor. 11:20-27). Thus the memorial supper was in the church, and it was in the kingdom. Was the Supper in two different places?

Reward for the Faithful

Jesus showed the rewards of the kingdom in Matt. 25:31-34. But the same reward awaits the faithful in the church (1 Cor. 15:58). And even the time of deliverance is parallel in the church and kingdom. Read 1 Cor. 15:24 and compare with 1 Thes. 4:16-17. Our study could be extended with other such Scripture, but we leave that for your own personal investigation.

The word "church" does not have the same meaning as the word "kingdom." The word "church" denotes a "called-out" relationship. The word "kingdom" denotes the governmental aspect of the church, over which Christ is head as King.

THE PLACE OF REFUGE

"IN" ARK
Gen. 7:1, 7, 23



"IN" HOUSE
Exo. 12:22



"IN" SHIP
Acts 27:31



"IN" CITY
Num. 35:25-38



"IN" CHRIST

All Promises	2 Cor. 1:20
All Blessings	Eph. 1:3
New Creature	2 Cor. 5:17
Made Alive	1 Cor. 15:22
Reconciliation	Eph. 2:13-16
Salvation	2 Tim. 2:10
Not Condemned	Rom. 8:1
Rejoicing Always	Phil. 4:4
Completeness	Col. 2:10
Blest in Death	Rev. 14:13

BODY

CHURCH

IN CHRIST

Few will argue that God did not have the power to bless mankind in any place and under any circumstance He cared to choose. Therefore, when we suggest that there are restricted areas and controlled circumstances wherein man can obtain these blessings, we are not suggesting that God is limited or restricted. Rather, we are merely pointing out the restrictions which God has placed on us. As the "giver of every good and perfect gift," He has the prerogative of specifying just where and how these blessings are to be obtained. Then it is up to man to accept these blessings upon those terms, or reject them in unbelief.

God has never been indiscriminate in blessing man. To be sure, He makes the sun to shine, and the rain to fall, on the just and the unjust. But His spiritual blessings have always been carefully safeguarded and circumscribed. And quite often, connected with spiritual lessons, His temporal blessings also have been offered on very definite terms of acceptance.

Refuge and Safety in the Ark

The salvation from the flood was offered to Noah in a carefully stated area. "And the Lord said unto Noah, Come thou into the ark; for thee have I seen righteous before me in this generation." "And Noah went in, and his sons, and his wife, and his son's wives with him, into the ark, because of the waters of the flood." "And every living substance was destroyed which was upon the face of the ground . . . and Noah only remained alive, and they that were with him in the ark" (Gen. 7:1, 7, 23). Undoubtedly, all will agree that salvation from the flood was offered only in the ark. Yet God could have easily placed salvation outside, and destroyed all those inside. It was God's choice. But once He had made that choice, man could either comply with His terms or be destroyed! Noah believed God, and therefore was saved by faith—but only when that faith had fully obeyed the word of God! "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became an heir of righteousness which is by faith." (Heb. 11:7). But this could never have been recorded of him had he not entered the ark where salvation was offered! There was only one place of refuge, and that was the one stipulated by the Lord. Noah had to be satisfied with that.

Refuge and Safety in the House

A comparable situation is found in the events of the first passover. You will recall that Israel faced the last of the plagues in Egypt. But God desired to spare the firstborn of the Israelites, while destroying the firstborn of the Egyptians. To accomplish this, He set for the terms of deliverance. The children of Israel were to kill the paschal lamb, and apply the blood to the door posts wherein the passover meal was to be eaten. God's promise was, "and when I see the blood, I will pass over you." (Exo. 12:1-13). But since their sal-

vation was only in the house, God specifically stated, "And none of you shall go out at the door of his house until morning." (Exo. 12:22). Now, surely we all will agree that God could have spared the first-born outside the house as well as inside. But where did God promise to save them? And after God had spoken, where could they expect to be saved? Yes, God could have spared them outside as easily as inside. But do you think He would have done it? It is not a question of what God has the power to do: but rather what God has promised to do that concerns us! And we all must admit that the Israelites would have suffered the same as the Egyptians if they had not obeyed by staying in the place of refuge.

Safety in the City of Refuge

When the children of Israel entered into the land of Canaan. God made provision for that person who unintentionally committed man-slaughter. Six cities were selected as "cities of refuge." While within these cities, the man was safe from the avenger of blood. But he had to remain there until the death of the high priest. Otherwise, he was vulnerable to the avenger who could legally kill him. But notice where this safety was located: "And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of refuge, whither he was fled: and he shall abide in it unto the death of the high priest, which was anointed with oil. But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled; and the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; he shall not be guilty of blood: because he should have remained in the city of his refuge." (Num. 35:25-28). Of course, God could have provided a refuge for him in mountains, fields or streams. But God prescribed his safety only in the cities of refuge! Security was offered only on God's terms: and death stalked on the outside!

Refuge and Safety in the Ship

During the perilous voyage to Rome, Paul had a vision from the Lord which was to save his life, and the lives of all on the vessel. But it also demanded a definite course of action on the part of others. Thus we read, "Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved." All understood this to be God's will, for Paul had told them plainly that God had reassured him during the night (see verses 21-26). In this instance, God had placed their salvation in the ship. Of course, we will know that God could have spared their lives by means of life boats, floating debris, or most any means. But once God had set forth the place of their safety, they couldn't find it elsewhere! Once God had spoken, safety and life could be had only in the ship!

Refuge in Christ and His Church

Now, as a parallel to those cases already studied, God has placed spiritual salvation in Christ. He could have saved men out of Christ,

but He promised salvation on the inside. Paul says, "I endure all things for the elect's sake, that they may obtain the salvation which is in Christ with eternal glory." (2 Tim. 2:10). Peter just as firmly declares, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12). Without doubt, God has placed salvation in Christ. But if in Christ, then salvation has also been located in the Church. For the church is the body of Christ (Eph. 1:22-23; Col. 1:18, 24). And that which is in Christ's body is in Him! You cannot get anything in the body of Christ without it being in Christ. Everything out of the body of Christ is out of Christ. That is axomatic and incontrovertible. We need not even argue this point. But since the church is the body of Christ, that all that is in the church is in Christ. To this end we read, Paul's words, "and was unknown unto the churches of Judea which were in Christ." (Gal. 1:22). These congregations were "in Christ," and no true church is "out."

The Spiritual Blessings in Christ

With this point firmly established in mind, we can now look to those spiritual blessings which have been located in Christ Jesus. First, we find that every promise God made has its fulfillment in Christ Jesus. The promise to Abraham could not have been fulfilled out of Christ (2 Cor. 1:20). But more specifically, Paul says that God "hath blessed us with all spiritual blessings in heavenly places in Christ." (Eph. 1:3). And if every spiritual blessing is in Christ, then not one single spiritual blessing can be obtained out of Him. Yet, all that is in Christ is in His spiritual body, the church! True, the church doesn't save — but neither does God save any outside it!

Notice then that in Christ (and thus in His body, the church), one is created anew (Eph. 2:10); and becomes a new creature (2 Cor. 5:17). In this way one is made alive in Christ (and thus in the church) (1 Cor. 15:22). And it is His body (the church) that we are reconciled unto God (Eph. 2:11-16), and thus obtain the salvation which God offers (2 Tim. 2:10). While in Christ, there is no condemnation if we walk after the Spirit (Rom. 8:1). There is true cause for rejoicing in the Lord, but not outside (Phil. 4:4); for within our work of faith, labor of love, and patience of hope is remembered (1 Thes. 1:3); but there is no promise of such remembrance outside!

It is only in Christ (in His body, the church) that one is truly complete (Col. 2:10). But if one will enter into Christ and abide there, even the state of death becomes a blessing (Rev. 14:13). Surely this study should make all interested in just how to get into Christ to obtain and enjoy these spiritual blessings. And that you may study this also, we have given you the hands which point the way. Study those passages carefully from your own Bible, and you will learn what you must do to enter Christ, which will also make you a member of His body, the church.

Believe UNTO 

Acts 20:21; Rom. 10:10

Repent UNTO 

Acts 11:17; 2 Cor. 7:10

GOD'S

PROMISE

TO ABRAHAM

The Promise - - - - Gal. 3:8

The Seed Gal. 3:16

The Fulfillment - Acts 13:23;

Heb. 9:15;

Baptized INTO 

Gal. 3:27; Rom. 6:3-4

BLESSINGS IN CHRIST

All Promises. 2 Cor. 1:20

All Blessings. Eph. 1:3

Created. Eph. 2:10

New Creature. 2 Cor. 5:17

Made Alive. 1 Cor. 15:22

Reconciled. Eph. 2:11-16

Salvation. 2 Tim. 2:10

No Condemnation - - - Rom. 8:1

Rejoicing. Phil. 4:4

Works Remembered - 1 Thes. 1:3

Complete. Col. 2:10

Blest in Death. Rev. 14:13

But Located Only In Him!

Four hundred and thirty years before the Law was given to Moses on Mt. Sinai, God made a promise unto Abraham that was to solidify the Hebrew nation, weld together a people of God, and turn all eyes to' a coming Messiah. God promised, "In thy seed shall all the nations of the earth be blessed." Nations to arise long after were to be heirs of this promise. From the time it was first spoken unto Abraham, this promise of a blessing in his seed runs as a golden thread through both the Old and New Testaments. When you read a statement concerning "the promise" anywhere in God's Word, it is tied up inseparably with the one given unto Abraham by the Lord. It is the one great promise of God's Book.

Paul touches on this in his writings so often. He wrote, "And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand unto Abraham, saying, In thee shall all the nations be blessed" (Gal. 3:8). And Paul leaves no doubt as to just what that promise entailed, for he further said, "Now to Abraham were the promises made, and to his seed. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ" (Gal. 3:16). So the promise really was that God would justify the Gentiles, thus blessing all nations, in Christ. He makes this doubly clear in the last verse of the chapter with the declaration, "And if ye are Christ's, then are ye Abraham's seed, heirs according to the promise" (Gal 3:29). Thus we find the promise to Abraham was fulfilled in Christ. It was said, "Of this man's seed hath God according to his promise brought unto Israel a Saviour, Jesus" (Acts 13:23). It was in accordance with God's plan that Christ died for man. "And for this cause he is the mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance" (Heb. 9:15).

But since all nations were to be blessed in Christ, it behooves us to find more about the blessings located therein. Since we have already stated that the promise was to be in the seed, which is Christ (Gal. 3:16), we look to another verse for verification. In 2 Cor. 1:20 we read, "For how many soever be the promises of God, in him is the yea: wherefore also through him is the Amen, unto the glory of God through us. Now he that establisheth us with you in Christ, and anointed us, is God." Therefore, all the promises of God are in Christ.

In Eph. 1:3, Paul wrote, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in heavenly places in Christ." This language is very clear and understandable. God has blessed us with every spiritual blessing — in Christ! Now, if every spiritual blessing is in Christ, how many would you expect to find out of Christ? If every car is in the ditch, how many cars would be left on the road? Why, it is certain that since every spiritual blessing is in Christ, that there is not a spiri-

tual blessing to be found and enjoyed while out of Christ!

Many folk in the religious world labor under the delusion that one can become a Christian out of Christ. But Paul states, "For we are his workmanship, created in Christ Jesus unto good works, which God afore ordained that we should walk in them" (Eph. 2:10). One is created in Christ Jesus—not out of Christ! For one is the old man of sin until entrance into Christ. Paul also wrote, "Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold they are become new" (2 Cor. 5:17). It is only when one has come into Christ that he becomes this new creation, with the old things of sin forever removed. For it is only in Christ that we are made alive unto God—"For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22). One is made alive in Christ, and until one has entered into Christ he cannot be made alive, to become a new creature.

One could never be reconciled to God out of Christ, for reconciliation is a spiritual blessing, and all spiritual blessings are in Christ. This is pointedly stated in Eph. 2:11-16: "For he is our peace, who hath made both one, and hath broken down the middle wall of partition, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; that he might create in himself of the two one new man, so making peace; and might reconcile both in one body unto God through the cross, having slain the enmity thereby." But note again that this reconciliation takes place in the body of Christ!

Salvation is another spiritual blessing; therefore it must also be in Christ. And we read, "Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory" (2 Tim. 2:10). Salvation can never be obtained by one outside of Christ for the simple reason that God has located this spiritual blessing in Christ. And those who have come into Christ have escaped from condemnation unto life. "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). But it necessarily follows that those out of Christ are under condemnation, not having obtained salvation.

Because every spiritual blessing is in Christ, there is absolutely no reason for anyone rejoicing while out of Christ. Therefore Paul wrote, "Rejoice in the Lord always: and again I say, Rejoice" (Phil. 4:4). But notice that Paul told us where to do this rejoicing. This is the reason that no convert in Acts rejoiced before being baptized into Christ, for there was no reason for joy until then. (See Acts 8:28-39; 16:33-34). Good works are not accepted out of Christ. To those in Thessalonica, Paul wrote, "Remembering without ceasing your work of faith and labor of love, and patience of hope in the Lord Jesus Christ" (1 Thes. 1:3). But this work of faith and labor of love had to be performed in the Lord's field of labor to be remembered. It would not be recorded if performed out of Christ!

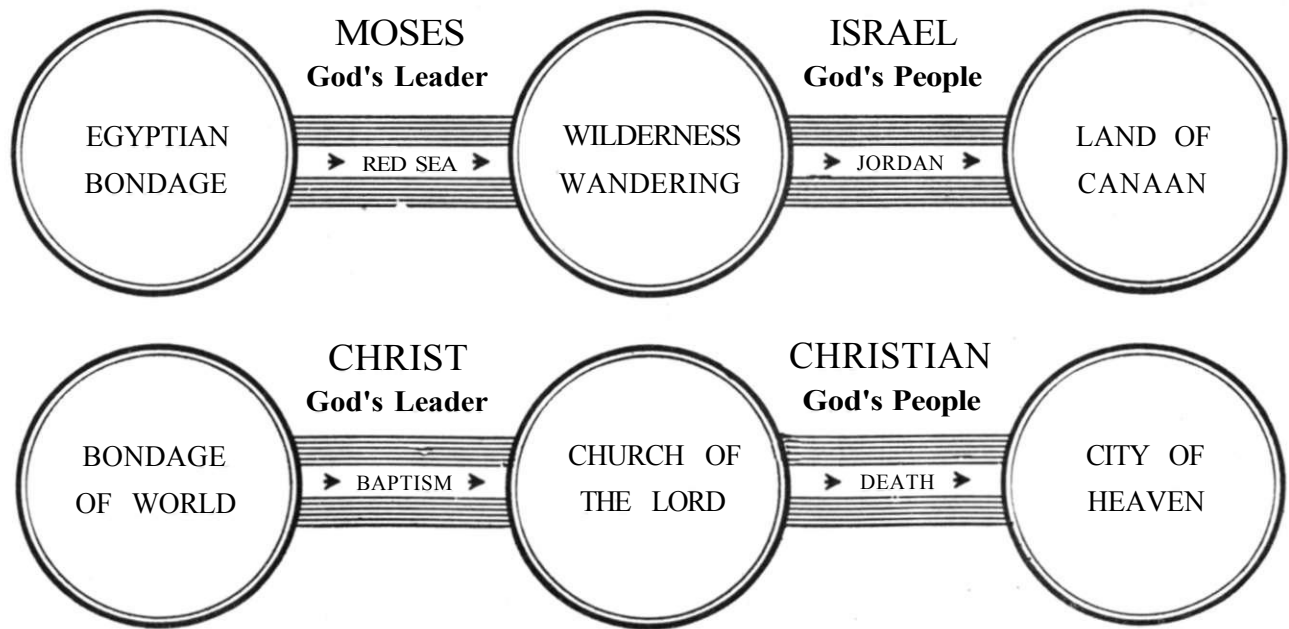
Why, Paul even affirmed: "And ye are complete in him, which is the head of all principality and power" (Col. 2:10). One can be a good man as a neighbor, husband and father out of Christ, but being in Christ would make him better. And one can never stand complete out of Christ. For we owe God a duty that is performed only in the Lord! And finally, when death faces us, we can rest assured in the words of Rev. 14:13: "Blessed are the dead who die in the Lord!!" But friend, you can't die in a state or relationship you have not sustained in life!

This whole study will have been in vain if we do not understand how we can enter into Christ to obtain all spiritual blessings. But God in His infinite mercy has revealed the way so that we should have no trouble understanding. There are certain things which we do that can turn us toward Christ, or going unto Christ. For instance, Paul said he had been testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:21). Faith and repentance are here said to be "unto" an objective, but still not "into" Christ. We are told that "with the heart man believeth unto salvation" (Rom. 10:10). But faith does not put us into Christ where this salvation is located. Faith points us in that direction. And repentance is stated to be "unto life" in Acts 11:17-18. But repentance does not translate one into Christ, for repentance has to do with the will, not our state and relationship with God, and is "unto" salvation (2 Cor. 7:10).

But baptism is transitory in nature. It always changes state and relationship! Therefore Paul stated, "For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). To be baptized into Christ, it was essentially understood that they were out of Christ until they were baptized into Him! Thus, until they were baptized into Christ they had no spiritual blessings, were not new creatures, had not been made alive or reconciled, and had no salvation! Again, Paul states this emphatically in Rom. 6:3-4—"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." By this we see that newness of life begins after we have been baptized into Christ.

We could go on and on with every argument Paul has given for our obedience in baptism. But suffice it to simply say, we cannot obtain a single spiritual blessing until we have come into Christ where God has located all blessings—and we can enter Christ only by being baptized into Him! We commend you to the word of God for a careful study of this diagram and the Scriptures we have listed thereon. Our prayer is that when you have found God's truth you will not rebel against it because of prejudice! Remember, God's promise to Abraham is in Christ, and you cannot be an heir of that promise until you have entered Christ by baptism (see Gal. 3:26-29).

ISRAEL: A TYPE OF OUR SALVATION



This diagram presents one of the clearest and most vivid types of our salvation to be found anywhere within the Word of God. The arrangement of the type and the anti-type in this diagram is simple, yet clear and unanswerable. Since all should be familiar with the story of Israel's deliverance from Egyptian bondage, it will not be necessary to dwell long upon this story, to be found in the latter part of Genesis and the first part of Exodus. Please read the Bible account once more, and study the diagram as you read it.

The Land of Bondage

Israel went into the land of bondage voluntarily, and voluntarily accepted the yoke. Even after Joseph had gained for them the land of Goshen, they were free to leave. But rather than leave, they accepted enslavement. But we voluntarily went into sin. Rather than charging that we have been tempted of God, James says, "But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin" (Jas. 1:14-15) So Paul wrote, "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). After voluntarily accepting bondage, the Israelites were helpless to free themselves. They found they were not able to throw off the yoke of servitude. And even so the man in sin finds that he has not the power to save himself alone. This condition was described by Paul as being lost, "having no hope, and without God in the world" (Eph. 2:12). As the Israelites could not escape their bondage without divine intervention, neither could we. We, even as they, became totally dependent on God to effect our release. "For when we were yet without strength, in due time Christ died for the ungodly . . . But God commended his own love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:6, 8). We had gone voluntarily into sin, as Israel had gone into Egyptian bondage. We were soon helpless and dependent upon God, even as they were.

A Deliverer Sent From God

But God sent forth a deliverer for them. He raised up Moses, one of their brethren, and thus led them forth into glorious freedom. Moses was called of God for this arduous task, and became God's spokesman to deliver God's Word. God gave him miraculous power to establish faith in His confirmed Word. Moses performed many wonders and signs to prove that he came from God with this message. When sinful man needed a Deliverer from sin, God raised up One from among our own, in that He came in the flesh. God had made promise to Moses: "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto the words which he shall speak in my name, I will require it of him." (Deut.

18:18-19): Jesus Christ came forth in fulfillment of this prophecy, being called of God. "For he whom God hath sent, speaketh the words of God: for God giveth not the Spirit by measure unto him" (Jno. 3:34). Thus it was through Jesus Christ that God "hath in these last days spoken to us by his Son" (Heb. 1:1-2). God acknowledged Him as His prophet in Matt. 17:5— "This is my beloved Son, in whom I am well pleased; hear ye him." And to clarify the matter of His source of authority, Jesus said: "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak" (Jno. 12:49).

As Moses, God's spokesman for Israel, was given miraculous power to confirm the Word, so Christ came forth with power to perform signs and wonders. This moved Nicodemus to affirm: "Master, we know that thou art a teacher come from God: for no man can do these miracles which thou doest, except God be with him" (Jno. 3:2). Surely, He had the Spirit without measure (Jno. 3:34). But we must always remember the purpose of this power, and the miracles which He wrought: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (Jno. 20:30-31). This miraculous power was to the end that we might have faith enough in God's leader to obey His words!

What They Did to Become Free

Moses delivered the children of Israel from Egyptian bondage— but not against their will! In fact, there was something for them to do to be made free. They had to hear the words of deliverance spoken by God's prophet. Too, they had to believe in Moses, God's leader. Then they had to repent of going into bondage, and take steps to leave. But even yet, they were not made free. They had to be baptized unto their leader before they had cast off the yoke of bondage. Paul said, "Moreover, brethren, I would not have you ignorant, how that our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea" (1 Cor. 10:1-2). It is noteworthy that not one of those folk stopped short of that baptism, nor did they argue that it was non-essential! It is necessary that we hear the words of our Deliverer (Rom. 10:17). Jesus pronounced dire things against any who would not receive His words (Jno. 12:48). We must also believe in Christ, for, "faith cometh by hearing, and hearing by the word of God" for He gives the power to become the sons of God to only those who will receive Him (Jno. 1:11-12). He said, "For if ye believe not that I am he, ye shall die in your sins" (Jno. 8:24). He also taught that man must repent in order to be saved. "I tell you, Nay; but, except ye repent, ye shall all likewise perish" (Luke 13:3). Peter later preached the same (Acts 3:19). Paul reasoned that all men everywhere must repent to please God (Acts 17:30-31). But

still again, Jesus taught that one must be baptized: "He that believeth and is baptized shall be saved" (Mark 16:16). Now, if we have the faith in our Deliverer that Israel had in Moses, then not one will stop short of baptism, and argue that it is non-essential.

Their New Relationship

Let us study that diagram more closely. Just where was Israel made free from bondage? Just where were the enemies destroyed? Was it before they had gone down into the water and were "baptized unto Moses in the cloud and in the sea?" Why, they were half scared to death right there on the bank! It was only after they had come up from their baptism that they saw their enslavement ended! It was only then that they could sing their song of deliverance and rejoice! There is reason for rejoicing on our part when we have been baptized into our Deliverer. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:26-27). It is only then that we have reached a new state and relationship—a newness of life. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:3-4). This newness of life is even more pronounced than was the case of Israel. Paul says of it, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17).

This new relationship is due to our having "obeyed from the heart that form of doctrine delivered" us, and thereby becoming the "servants of righteousness" (Rom. 6:16-18). Since this has made us free from the bondage of sin, there is now cause for rejoicing. You will find that the eunuch rejoiced after he had been baptized by Philip—but not before! (Acts 8:36-40). Then the Philippian jailor had no cause to rejoice until he and his household had been baptized, but they then rejoiced (Acts 16:34). In fact, there is not one case where any man heard the gospel, and then rejoiced before he was baptized! Why, it would have been as foolish as for those folk to start rejoicing while Pharaoh's hosts were all bearing down on them while they were yet in the land of bondage! No sir, they went into their song and dance only after they had put water between them and that land of bondage—and not before! Neither should we rejoice until we have been baptized unto the remission of sins (Acts 2:38). The reason for this is obvious: since every spiritual blessing is in Christ (Eph. 1:3), then we have not reached those blessings until we have been baptized into Him (Gal. 3:27). Salvation is in Christ Jesus with eternal glory (2 Tim. 2:10), but we have not reached that salvation until we have been baptized into Christ, and into His death (Rom. 6:3-4), where the blood was shed which cleanses us from all sins (Eph. 1:7). Why rejoice before deliverance?

Choose One Or The Other

Safari (Devil)



2 Cor. 4:3-4; Eph. 2:1-2; Eph 6:11-12

Shifting Sand



Matt. 7:26-27; Lake 6:46-49

Broad Road



Matt. 7:13-14; Matt 20:16

Man's Opinion



Prov. 14:12; Matt 15:8-9; Isa. 55:8-9

Creeds of Men



1 Cor. 4:6; 2 Tim. 4:3-4; 2 Jno. 9-11

"Faith Only"



Jas. 2:17, 19, 24-26; Jno. 12:42-43

Lost in Sin



Jno. 8:21, 24; Ezek. 3:18; Psa. 9:17

Torment in Hell



Luke 16:19, 31; Matt. 25:41,46; 2 Thes. 1:17

Two Rulers of Men



Two Foundations



Matt 7:24-25; 1 Cor. 3:11; Eph. 2:19-20

Two Ways Traveled



Two Guides in Life



Two Views of Bible



Deut 4:2; Prov. 30:6; Gal. 1:6-9; Rev. 22:18-19

Two Doctrines Held



Two Places to Die



Two Destinies Await



Jesus Christ

Matt 28:18; 1 Cor. 15:25-28

Solid Rock

Narrow Way

Matt 7:13-14; 7:21-23; Luke 13:24

Faith in God

2 Cor. 5:7; Bom. 10:17; Heb. 11:6

The Bible Only

Obedient Faith

Heb. 5:8-9; Bom. 6:16-18; 1 Pet 1:22

Saved in Lord

Rev. 13:14; 1 Thes. 4:13-18

Joy in Heaven

Jno. 14:1-3; 2 Cor. 5:1; Rev. 21:1-7

"Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision." (Joel 3:14). "Choose you this day whom ye will serve . . . but as for me and my house, we will serve the Lord." (Josh. 24:15).

Multitudes are yet standing in the valley of decision before the Lord. A serious decision confronts every responsible being. "What will ye do with Jesus which is called Christ?" has been one decision facing every generation. Man does not settle the questions of life for generations coming on: rather, individually he must make his own personal decision in spiritual matters.

Two Rulers — Christ or Satan — Which?

Man is called upon to choose between two opposing rulers. It is utterly impossible to render acceptable service to both. 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." (Matt. 6:24). He also has authority to reign and rule. "All authority hath been given unto me in heaven and on earth" (Matt. 28:18). Of his reign, Paul wrote, "For he must reign, till he hath put all enemies under his feet." (1 Cor. 15:22). Yes, Jesus Christ is a great ruler, and one that all men should serve with great loyalty and allegiance.

However, we must not blind our eyes to the presence of another ruler among men. Satan also reigns, and he rules with absolute authority in the lives of far too many men! The loving design of Christ has been thwarted by this scheming devil! Paul wrote, "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them that believe not" (2 Cor. 4:3-4). Paul also refers to him as "the prince of the power of the air" (Eph. 2:1-2). And he later wrote these same people: "Put on the whole armor of God, that ye may stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:11-12). So, we have to face it—there are two rulers bidding for our services. We must face the decision. We must serve Christ or Satan!

Two Foundations — Rock or Sand — Which?

Many people will stand in the judgment facing the grim reality that they have built upon the wrong foundation! It will then be too late to make any alterations. Jesus once said, "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall thereof."

(Matt. 7:24-27). Any person who rejects the words of the Lord thereby builds his house on the sinking sand! When Jesus said, "Upon this rock I will build my church," (Matt. 16:18). He pointed out the foundation for true building. That He is the Christ, the Son of the living God, is the basis upon which all men must build. Paul wrote, "For other foundation can no man lay than that is laid, which is Jesus Christ." (1 Cor. 3:11). The folly of choosing the wrong foundation is shown in the pathetic picture which Jesus painted in Luke 6:46-49. It isn't enough to just build character—it must be built upon Jesus Christ and the apostles (Eph. 2:19-20).

Two Roads — Narrow or Broad — Which?

The roar of the crowd, the call of popularity and the lure of worldly acceptance have all combined to give weight to the belief that the majority is always right! But this is not true in the field of religion! Rather, we are warned not to "follow a multitude to do evil." The Scriptures do not paint the picture of the majority being saved. Instead we are warned that just the reverse is true—that the majority will be lost! Jesus warned, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many go in thereat: Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it" (Matt. 7:13-14). In the same chapter He said again, "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." (Matt. 7:21). In the very next verse He warned that many would seek to enter, but would be excluded! Later He said, "For many are called, but few chosen" (Matt. 20:16). Don't labor under the delusion that you will be saved along with a majority of your associates! You will not be saved by choosing a popular (broad) way!

Two Guides — Faith or Opinion — Which?

How often we hear a rebuttal: "Well, this is my opinion about it . . ." Now, we will agree that you have just as much right to your opinion on any matter as any other man! But it must be recognized that in matters of Bible things we have no right to "opinions." There all men must be governed by faith! Paul set the right course for all when he declared, "For we walk by faith, not by sight" (2 Cor. 5:7). And for fear that some have a warped idea concerning what faith is, we set forth Paul's own words: "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). It is impossible to be saved without this faith (Heb. 11:6). Yet, arrayed against this confidence in the word of God is the abridgement found in the human creeds and church books that govern religious throngs today. These tenets of religious bodies have been drafted by uninspired men, who presumed to speak for God! The Wise Man hath said, "There is a way which seemeth right unto a man, but the ends thereof are the ways of death" (Prov. 14:12). The call of human traditions and opinions caused Jesus to say, "This people draweth

nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrine the commandments of men" (Matt. 15:8-9). We must realize that God's ways are not ours, and that we could never fashion a plan of salvation which He would accept! It is vitally important that we walk by faith, simply trusting His word all the way, without adding to or taking from!

Two Views — Bible Only or Creeds — Which?

There are two greatly divergent views toward the Word of God today. One view is that God's Book is a complete and perfect revelation of the Divine Mind! This is confirmed in such passages as 2 Tim. 3:16-17; 2 Pet. 1:3; etc. However, there are those who hold to another view; namely, that the Bible must be augmented by a Discipline, Catechism, Articles of Faith, Book of Mormon, or some other book. An Old Testament warning was that they should not "add to" or "take from" God's message (see Deut. 4:2; Prov. 30:6). Nor is it strange that this same warning should also be sounded at the very close of God's Book (see Rev. 22:18-19). Therefore, Christians are taught, "If any man speak, let him speak as the oracles of God" (1 Pet. 4:11). Because of man's strong penchant toward presumptuous sins, very stringent warnings are given against tampering with God's revealed will unto mankind. The apostle was very clear in warning the Corinthians "not to go beyond the things which are written" (1 Cor. 4:6). A curse was pronounced against any who preached another gospel (Gal. 1:6-9). He warned Timothy: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap unto themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." (2 Tim. 4:3-4). Surely our age is cursed with this deplorable condition!

You have to make your choice — will it be the Bible as complete and final revelation from God, or will you turn your ears to Sirens of Circe who lure you with fair speeches? How we should pore over the words of 2 John 9-11 — "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed: for he that biddeth him God-speed is partaker of his evil deeds." This is strong language—but it's God's Word!

Two Doctrines — Obedience or Faith Only — Which?

There are two prevalent contradictory doctrines in the world today. One is that folk are saved by obedient faith, or faithful obedience. The other is that folk are saved by faith only; at the point of faith, and there is absolutely nothing man can do to obtain forgiveness of sins. Many people today are trying to decide which of these two doctrines they will accept. But again, the Bible will dissolve

the problem if we will only listen to God's Word. "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. 5:8-9). Jesus Christ, the Son of God learned obedience! And by it He was made perfect! And He then became the author of eternal salvation to them that obey Him! That one passage should dissipate every objection on the part of any true believer in the Christ! Paul said that obedience to the form of doctrine delivered made the Romans free from sin (Rom. 6:16-18). Peter wrote, "ye have purified your souls in obeying the truth." (1 Pet. 1:22).

Those who champion "faith only" can find that expression only one time in all the Bible! Here it is — "Ye see then how that by works a man is justified, and not by faith only." (Jas. 2:24). James also said in this connection, "Even so faith, if it hath not works, is dead, being alone." (Jas 2:17). He concluded the chapter by asserting, "For as the body without the spirit is dead, so faith without works is dead also." (Jas. 2:26). Among the chief rulers of the Pharisees there was "faith only," but it did not save them (see Jno. 12:42-43).

Two Places to Die — In the Lord or in Sin — Which?

A voice from heaven instructed John, "Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." (Rev. 14:13). Dying in the Lord is such a comforting thought — and yet, it presents the alternative that some will die out of Christ! We are told, "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 them which are asleep." (1 Thes. 4:14-15). But there will be those who will die out of the Lord, and thus die in sin. Jesus said "I go my way, and ye shall seek me, and die in your sins: whither I go, ye cannot come." (Jno. 8:21). He explained this further with the words, "I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins." (Jno. 8:24). It is a fearful thought, but the Scriptures declare: "The wicked shall be turned into hell, and all nations that forget God." (Psa. 9:17). Here again is a choice for all men to make — to die in the Lord, or to die in sin!

It is so often that we hear the song, "Asleep in Jesus," sung at funerals, that perhaps we are not fully conscious of its import! How blessed it is to muse on this sweet consolation; yet the sober truth is that we can't be asleep in Jesus except we "die in the Lord." You can't die in a state or relationship you did not sustain in life. So if one does not enter into Christ by putting Him on in baptism (Gal. 3:27; Rom. 6:3-4; 1 Cor. 12:13), then one cannot die in the

Lord! This truth is self-evident!

There are only two destinies awaiting the peoples of earth. One is a blessed state reserved for the faithful. The other is a "just recompense of reward" for the unrighteous. Jesus gave the promise, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." (Jno. 14:2-3). Therefore Paul could confidently state, "For we know that, if our of God, a house not made with hands, eternal in the heavens." (2 earthly house of this tabernacle were dissolved, we have a building Cor. 5:1). The beauties and blessings of this wonderful clime is more completely described in Rev. 21:1-27.

But the other side of this picture is filled with horror and anguish. In Luke 16:19-31 is the story of a rich man who went into this place of torment. "And in hell he lifted up his eyes, being in torments" and cried, "send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." To all who die in sin, the Lord will say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41). "And these shall go away into everlasting punishment" (Matt. 25:46). A terrible thought, but Jesus will come with his holy angels to bring vengeance on all who have not obeyed the gospel of Christ (see 2 Thes. 1:7-9).

Friend, there is set before you a choice to be made. You alone are responsible for the decision! Why not now decide to serve God in full and complete obedience to be saved?

"Speaking as the Oracles of God——"

We Preach Salvation Wholly by Faith!

1. <i>By Grace Are Ye</i> (Eph. 2:8)	SAVED	<i>Through FAITH</i>
2. <i>Buried With Him in Baptism</i> (Col. 2:12)	RAISED	<i>Through FAITH</i>
3. <i>For Ye Are All.</i> (Gal. 3:26-27)	SONS	<i>Through FAITH</i>
4, <i>The Gentiles Are</i> (Rom. 3:30)	JUSTIFIED	<i>Through FAITH</i>
5. <i>According To His Promise</i> (Gal. 3:14)	SPIRIT	<i>Through FAITH</i>

For long the controversy has existed relative to faith and salvation. But it has now been generally conceded that first, last, and always, man is justified by faith. So the importance of faith in the scheme of man's redemption can never be over-emphasized! It is plainly and emphatically stated in the Scriptures, "For by grace are ye saved through faith." (Eph. 2:8). And yet 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).

There are three schools of thinking on this matter of faith and salvation. The predestinationist holds that one is saved irrespective of faith—that faith has nothing at all to do with whether or not you are saved, since God has pre-destined the end of every man's living on earth. Then there is the "faith only" school of thought, which teaches that one is saved by faith only at the point of faith, and that obedience doesn't enter into the picture at all. Then there are still others who hold that we are saved by faith when that faith is made perfect in obedience to what God has commanded. This last school of thought teaches that faith motivates obedience unto God, and thus is faith made perfect.

There is a prevalent idea among the ignorant and the unlearned that members of the church of Christ de-emphasize faith, but magnify "works" in the plan of salvation. Often is the challenge hurled: "Whereas you trust in your works, I trust in the Lord. I shall be saved by faith!" On the surface, such shallow pretense of faith may seem to have scored a mortal thrust: but such is not true! First, we do not trust in good works to save us; and secondly, the challenger does not exhibit faith! Remember that Paul said, "Faith that works by love" (Gal. 5:6). If it is not an obedient faith, then it is dead and unavailing!

That we might be led to a more sober appraisal of this matter, we would ask in the words of Scripture: "What doth it profit, my brother, though a man say he hath faith, and have not works? can faith save him?" (Jas. 2:14). It is evident by the weight of many passages in God's book that any claim of faith, if it hath not works, is dead, being alone." (Jas. 2:17). "But wilt thou know, O vain man, that faith without works is dead?" (Jas. 2:20). "Ye see then how that by works a man is justified, and not by faith only." (Jas. 2:24). Now, do these passages minimize faith? On the contrary, they magnify and exalt faith by showing faith at work! Salvation is the result of obedient faith! But you have no faith in the doctor whose prescriptions you reject! You show no faith in the guide whom you refuse to follow! And even so you deceive yourself if you claim to have faith in the Christ, and yet repudiate His gospel by refusing to obey!

Faith comes by reliable testimony, from the words of one in whom we have confidence, in whom we trust. Any matter of faith

is substantiated by this reliable testimony. In spiritual matters, this is clearly stated: "So then faith cometh by hearing, and hearing by the word of God." (Rom. 10:17). If God has spoken, that is the end of strife with all who believe. If God has not spoken, then it must remain in the realm of human opinion and theory. Since we are saved by faith, then the Word of God is of paramount importance. For this reason Cornelius was instructed to send for Peter "who will tell thee words, whereby thou and all thy house shall be saved." (Acts 11:14). It is not only by these words that we must be saved, but by believing this message to the point of obeying. Of Jesus it is written: "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. 5:8-9). Thus is shown the reward for an obedient faith!

The fact that we show our faith by our works of obedience does not infer that we place a lesser value on faith! To the contrary, we elevate faith above all who preach "faith only." Since faith comes by hearing the word of God, it is by faith that we call upon men to hear the words of salvation — Acts 2:14, 22; Acts 11:14; Rom. 10:17. Now, if we couldn't point to such Scriptures to substantiate this teaching, then it wouldn't be by faith. But since God's word declares it, it is wholly by faith when we call upon men to hear the words of the gospel.

It is only by faith that we teach faith to be necessary to salvation. Jesus said, "For if ye believe not that I am he ye shall die in your sins." (Jno. 8:24). When we command men to believe of Jesus, we do so wholly by faith, for we read, "And they said, Believe ON the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts 16:31). It was the Lord who 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. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak." (Jno. 12:48-49). It is a matter of faith and wholly by faith that we contend men must believe to be saved.

It is by faith that we preach that all men must repent, for the Scriptures declare: "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." (Acts 17:30). Jesus said, "I tell you, Nay: but, except ye repent, ye shall all likewise perish." (Luke 13:3). On the day of Pentecost, when folk cried out to Peter and the other apostles as to what to do, they were told to repent (Acts 2:38). Later, Peter gave this same charge to those in Jerusalem (Acts 3:19). Further we find that this repentance is in the Lord's expectation (2 Pet. 3:9). So, when we preach repentance, we do so wholly by faith!

Now, in this same way we preach by faith on the subject of baptism. Jesus said, "He that believeth and is baptized shall be

saved." (Mark 16:16). It is because we really do believe Jesus that we still preach it that very same way! And on the day of Pentecost when they asked of Peter what to do, his reply was, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38). We could not speak in faith and yet teach another form of salvation! It is by faith that we still give the same answer to the same question! Faith comes by hearing such words as those given Saul of Tarsus, when Ananias told him, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16). It is wholly by faith that we can give this same instruction to one who has believed in Christ and has also repented. It would not demonstrate any faith to substitute something else! Therefore, the old "mourner's bench" system is not of faith, and those of faith never employed such!

But let us now turn for a detailed study of the chart at the beginning of this study. The first passage is Eph. 2:8. "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." In this short passage Paul verifies that we are saved through faith by the grace of God. It was God's grace that makes known to us this salvation. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." (Tit. 2:11-12). Thus grace instructs us, so we may obey God. But this grace is frustrated if we do not believe! And we don't believe if we refuse to obey! So we are saved by grace through faith when we accept God's grace in faith, and let that faith work by love in complete, trusting obedience to the gospel of God!

In Col. 2:12, we read, "Buried with him by baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Believers are buried in baptism for no other reason than that they believe in the operation of God, who raised Christ from His burial, and therefore will raise the believing one who in faith is baptized into Christ. This simple form of obedience is shown by Paul in Rom. 6:3-4: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Thus one is buried with Christ in baptism through faith, and through faith also he is raised to walk in newness of life. The reason is simply stated: "Therefore if any man be in Christ he is a new creature: old things are passed away; behold, all things are become new." (2 Cor. 5:17). When one believes Christ sufficiently well to put Him on in baptism, then he is raised to walk in a newness of life, for he has just been born into the family of God and has become a new

creature! We can preach this wholly by faith for the Bible so declares it for all. Any departure from this teaching is not in faith, but rather is in open rebellion to the Son of God and His gospel! Yes, we elevate faith by obedience!

The true workings of faith is shown in Paul's words to the saints of Corinth: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:26-27). One becomes a child of God by faith, for when by faith one is baptized into Christ, he puts Christ on! Just that simple! However, it should be just as readily seen that one has not come into Christ until he has been inducted therein by baptism "into Jesus Christ." All who believe Jesus Christ and have true faith in Him will not seek to wrest these Scriptures, but will yield themselves in obedience unto them in simple, trusting faith. We are acting wholly by faith in accepting these teachings—but we would be rejecting Jesus Christ as God's prophet to refuse this teaching! Paul further said, "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." (1 Cor. 12:13). Thus we find that irrespective of nationality, race or social position, all who are in the body of Christ have entered only by being baptized into Him! There is not found a single exception! Faith in Christ demands that we accept this as fact!

The universality of the workings of faith is also shown in Rom. 3:30: "Seeing it is one God, which shall justify the circumcision by faith, and the uncircumcision through faith." The Jew and Gentile stand in equality before the gospel, for it is only by this system of faith that salvation can be obtained. Paul was stressing this very thing when he said, "And so all Israel shall be saved." (Rom. 11:26). He then elaborates on this to show for this reason the Messiah came to save both Jew and Gentile by this system of faith, the gospel. And while we plead for this same gospel and man's obedience unto it, we do so wholly by faith!

Lastly, we notice the words of Paul in Gal. 3:14: "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit by faith." The promise of the Spirit is only to one who has faith. In Acts 2:38 Peter promised it to those who obeyed in baptism. It is in this obedience that we are made to drink into one Spirit (1 Cor. 12:13). Then we have become the children of God by faith in putting Christ on in baptism (Gal. 3:26-29). He is then an heir of the promise. This is the teaching of God's word, and thus is a matter of faith! But to reject this, while claiming to have faith in Christ is nothing more than a shallow, superficial pretense.

We preach salvation wholly by faith, and stand ready to give the passages which impart that faith on any part of our teaching or practice. Those who oppose any part of God's commandments do not

exercise faith, but rather they show that they have more confidence in their man-made creeds and human opinions than in God's Word! To all such we would say with James, "What doth it profit, my brother, though a man say he hath faith, and have not works? Can faith alone save him?" (Jas. 2:14)

THINK OF OTHERS

When your day is drab and blue,
Think of others.
When the sun just won't shine through,
Think of others.
They may also need more light,
And if you dispel their night
It will make your way more bright:
Think of others.

When you falter through despair
Think of others.
When your load seems hard to bear,
Think of others.
Lend the weak a helping hand;
Cause some failing friend to stand
And your own strength will expand:
Think of others.

When you lack the proper zest,
Think of others.
When you're weary and hard pressed,
Think of others.
It will spend you through your day
To help someone in the fray;
To add ardor to your way—
Think of others.

As you run the Christian race,
Think of others.
To perfect the saving grace,
Think of others.
Let the gospel seed be sown
And lead others to God's throne;
No one goes his way alone:
Think of others.

Salvation By Grace Through Faith

I. Not of Works

Merit? Rom. 3:10, 23; Luke 17:10
Law? Gal. 2:16; Rom. 3:20; 28
Obedience? Jno. 6:29; Jas. 2:24

II. Saved By Grace

God's Gift— Jno. 3:16,- Rom. 5:8
Death, Burial and Resurrection
Jno. 15:13; 1 Cor. 15:1-4

III. Saved Through Faith

Man's Part— Jno. 6:29; 20:30-31;
Heb. 11:6; Rom. 10:10, 17
Luke 13:3; Acts 3:19; 17:30-31
Acts 2:38; 10:48; 22:16

GOD'S
PART

BY
GRACE

DEATH — Rom. 5:8
BURIAL — 1 Cor. 15:1-4
RESURRECTION — 1 Pet. 1:3

ARE YOU SAVED

MAN'S
PART

THRU
FAITH
EPH. 2:8-9

RESURRECTION — Col. 2:12
BURIAL — Rom. 6:2-6
DEATH — Rom. 6:11

Whenever one pleads for respect for the authority of God's word and obedience to the gospel, he is likely to be met with the bland assertion—"For by grace are you saved through faith; and that not of yourselves: it is a gift of God: not of works, lest any man should boast" (Eph. 2:8-9). This is then followed with the dogmatic stand that one is saved by faith—minus nothing and plus nothing! At this point the contestant is ready to decry any act of obedience or disposition of will that would tend toward obtaining salvation. The point that is harped upon most loudly is that phrase—"not of works." Toward this they point all their energy to assure all that there is not one thing a man can do that would effect or affect his salvation. Faith only does it all, he claims.

Not of What Kind of Works?

First of all, allow me to assure you that I do not believe that good works, (works of merit) will ever save one from sin. Good works are to be performed IN CHRIST, and the disputant has only to read the very next verse in the text to find this out! Rom. 3:10 declares, "There is none righteous, no, not one." It is further explained in the 23rd verse, "For all have sinned, and come short of the glory of God." Therefore, we must conclude that no man is going to be so good, and perform so many meritorious deeds that he can face God in judgment and rightfully say, "Lord, you owe me eternal life. I earned it." Jesus said, "So likewise ye, when ye shall have done all those things that were commanded you, say, We are unprofitable servants: we have done that which was our duty to do" (Luke 17:10). No, we can't earn salvation by good works!

Not by the Works of the Law

In the text, Paul was speaking of the works of the law of Moses. In Gal. 2:16, he further set forth the vanity of living by the law in the words, "We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law: for by the works of the law shall no flesh be justified." To bring this reading into correlation to Eph. 2:8-9, results in perfect harmony! Paul also said, "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" (Rom. 3:20). Then once more he stated, "Therefore we conclude that a man is justified by faith without the deeds of the law" (Rom. 3:28). But nowhere in all his writing did Paul infer that we are to be saved without obedience to the gospel. This obedience was not at all incorporated in the phrase—"not of works." To take this position means to array Paul's statement against the very calling of his apostleship, for he said, "By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name" (Rom. 1:5).

Not by Meritorious Works

That which one must do to be saved from sin is not to be classed as a work of the law, nor is it a "good work." A good work is a

work of merit performed that another may receive the good that is done. Good works are to be performed in Christ (Eph. 2:10) That which one does to become a Christian and be thus saved from sin is done to get into Christ! Yet this obedience of faith pleases God. We read of some coming to Jesus with the question, "What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent" (Jno. 6:28-29). Thus we find that faith is a work. When they asked concerning what they could do to work the works of God, this answer was given. Therefore, if NO works can enter into our obtaining salvation, faith is excluded, for Jesus said it is a work! Paul was not excluding works of faith, or obedience of faith, when he said "not of works." This harmonizes with the statement in James, "Ye see then how that by faith a man is justified, and not by faith only" (Jas. 2:24). James was speaking of obedience motivated by faith which Paul nowhere disallows! Else one could be saved by a dead faith (see Jas. 2:20).

But let us study the chart diagram carefully. In it we have tried to show that God's part (portrayed in the upper part of the cross), is GRACE. Man's part in salvation (portrayed in the lower part of the cross) is through FAITH. Now, since God has accomplished HIS part, when man does his part, then the two meet in salvation (shown in the center). God's part (by grace) is from above: man's part (obedient faith) is from below. And one of the beautiful facets of the picturization is that a death, burial and resurrection is shown on the part of both grace and faith!

The Real Meaning of the Cross

It was by a death, burial and resurrection that God reached down to man. And it is also by a death, burial and resurrection that man reaches up to God. At the meeting place in the cross God approves man's faith, and man reaches God's grace! Paul said, "God forbid that I should glory, save in the cross .of the Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14). The cross signifies the fulness of God's grace unto man, and the completion of man's submission and obedience unto God!

We should never be guilty of minimizing the importance of God's grace. Without it we could not have salvation (Jno. 3:16; Rom. 5:8). God's grace was extended when man was helpless and dependent upon God for all help and comfort. Yet that grace was epitomized in the death, burial and resurrection of Jesus Christ. He said, "Greater love hath no man than this, that a man lay down his life for his friends" (Jno. 15:13). Jesus then demonstrated this love by giving Himself to die for us. Later Paul said, "Moreover, brethren, I declare unto you the gospel which I preached unto you . . . how that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose the third day according to the Scrip-

tures" (1 Cor. 15:1-4). Concerning the resurrection, Peter said, "According to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" (1 Pet. 1:3).

The Death, Burial and Resurrection

None will deny that God's grace is exemplified in the death, burial and resurrection of Jesus Christ. This is the message of the cross! But when we sing the song, "Kneel at the cross; Christ will meet you there," it must be with the understanding that the cross stood for the completion of His obedience unto God. For "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. 5:8-9). This means that Christ saves them that obey. And complete obedience means coming to the cross of Christ! Paul refers to this in Rom. 6:1-6: "What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted in the likeness of his death, we shall also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that we henceforth should not serve sin. For he that is dead is freed from sin." Why not retrace your steps through the above Scriptures noticing the constant repetition of the portrayal of the death, burial and resurrection!

We Are Saved by Grace Through Faith

But this is the operation of faith. Through faith we are to be saved! Repentance and baptism is a part of this saving faith—"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Col. 2:12). The man who submits to be baptized into Christ does so because of faith working within! Anyone who refuses to be baptized (buried and raised with the Lord) refuses only because he doesn't have faith in the operation of God! There can be assigned no other reason. See the result of faith in Acts 2:41; Acts 8:12. There is no ground for believing any other result will be produced by a living faith today!

"For by grace (God's part) are you saved through faith (man's part; obedience)" (Text). There is no other system of faith presented, and no other plan of salvation. Don't be found fighting against God! Why not humbly accept the cross of Christ in its fullest meaning by dying to your sinful past, and being buried with Christ in baptism, that you may be raised to walk in newness of life?

THE MEETING OF GRACE AND FAITH

SUBJECT OF GOD'S GRACE	HOW GRACE WAS EXTENDED	HOW GRACE WAS OBTAINED	OBEDIENCE REWARDED
Noah Gen. 6:11-22	Word Preached Grace Teaches - Tit. 2:11-12	Obedience of Faith Gen. 6:22	House Saved Heb. 11:7
Abraham Gen. 12:1-3	Promise of God Grace Teaches - Tit. 2:11-12	Obedience of Faith Heb. 11:8-10	Justified Jas. 2:21-24
Israelites Exo. 14-15	Word Preached Grace Teaches - Tit. 2:11-12	Obedience of Faith 1 Cor. 10:1-4	Delivered Exo. 14:30
Naaman 2 Kings 5:1-15	Word of Elisha Grace Teaches - Tit. 2:11-12	Obedience of Faith 2 Kings 5:14	Cleansed Luke 4:27
Blind Man Jno. 9:1-11	Word of Jesus Grace Teaches - Tit. 2:11-12	Obedience of Faith Jno. 9:7	Healed Jno. 9:11
Pentecostians Acts 2:1-47	Apostles' Doctrine Grace Teaches - Tit. 2:11-12	Obedience of Faith Acts 2:41-42	Saved Acts 2:41, 47
Samaritans Acta 8:5-12	Preaching of Philip Grace Teaches - Tit. 2:11-12	Obedience of Faith Acta 8:12	Saved Acta 8:14
Ethiopian Acts - 8:26-40	Preaching of Philip Grace Teaches - Tit. 2:11-12	Obedience of Faith Acta 8:36-38	Saved Acta 8:39

Modern pulpiteers have almost made a career out of the various texts dealing with God's grace. So radical have they become that there has been fostered a feeling that there is nothing for man to do, and nothing he can do, to affect his salvation. If this be true, then God has the sole responsibility for man's salvation, and if any man is not saved he can point an accusing finger at God. Too, if one man is saved and another is lost, then God has indeed become a respecter of persons, and Acts 10:34 is utterly false. God has become capricious and fanciful in doling out salvation!

Yet none can deny God's grace is extended to man, and man can receive it. "For the grace of God that bringeth salvation hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Tit. 2:11-12). It is just as important for us to realize that there is something that grace does as it is to understand that grace is given. We are told that grace teaches. And also, we are told that grace teaches us to DO something! The fact that we are to do something does not nullify grace. Rather, this is the means whereby grace is appropriated! In Eph. 2:8-9, Paul wrote, "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." Here he explains that grace, apart from the works of the law of Moses, saves through faith. But to be an availing faith, it must work through love. This is the obedience of faith which obtains grace.

Even in the field of nature, grace is associated with the obedience of faith. God's grace is shown in seed time and harvest; He sends rain and sunshine, and has placed the germ of life in the seed. Nature teaches us these things. But while praying for our daily bread, we cannot ignore the laws of nature! We, in faith, must plant, cultivate and harvest the wheat in order to appropriate God's grace. Grace provides, faith accepts, and then the obedience of faith appropriates that which grace as proffered.

That we may see this same inflexible rule holds true also in spiritual matters, we turn for examples in the word of God. Our first citation is that of Noah. God's grace was extended to him in that God warned of an impending deluge that was to destroy the world. Grace also taught him a way of escape. God's grace was amply shown in this case, and it was through God's word. Now faith is conviction developed by reliable testimony, and Noah had faith. Because Noah believed God's word, he acted obediently unto that word to save himself. "Thus did Noah; according to all that God commanded him, even so did he" (Gen. 6:22). As a result of obedient faith, God's grace saved Noah. Thus grace provided the blessing, it was accepted by faith, and obtained by obedience of faith. "By faith Noah, being warned of God of things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; by the

which he condemned the world, and became heir of the righteousness which is by faith" (Heb. 11:7).

God's promise to Abraham was extended by grace, and was accompanied by instruction. This testimony was believed by Abraham. He, because he believed, moved in obedience to God's teaching to become justified by works of obedience! "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went" (Heb. 11:8). After God's grace was extended in the promise, Abraham's faith accepted this grace with complete assurance, and his faith worked to obtain the reward. "Was not Abraham our father justified by works, when he had offered up Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only" (Jas. 2:21-24). Again, we have a clear example of how grace is extended, faith accepts the promise of grace, and the obedience of faith appropriates the blessing.

When the Israelites were in need of deliverance from bondage, God's grace was extended by the word of God through Moses. They had to believe this word to accept God's grace. But there was an obedience of faith also demanded before they could enjoy the reward of this grace. "Moreover, brethren, I would not that ye should be ignorant, how that our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that Rock that followed them: and that Rock was Christ" (1 Cor. 10:1-3). Very plainly is it shown that grace was extended through teaching; this grace was appropriated by faith in this teaching; and the reward of this grace and faith was appropriated by the obedience of faith.

Another good example of the working of this principle is the cleansing of Naaman. God's grace was shown in the promise of cleansing. The instruction of grace was presented in the command from Elisha that he dip seven times in the river Jordan. At first this grace was not accepted in faith by Naaman, for he rebelled against God's instructions. But when faith was generated and prompted obedience, then he received the reward and was healed. So again, grace extended the promise, faith accepted, and the obedience of faith obtained the reward.

When Jesus made the clay spittle, and told the blind man to go wash in the pool of Siloam, God's grace had been extended to him. The fact that he went and washed demonstrated his faith in the instruction grace provided. The results of obedience of faith is

stated very simply: "He went his way therefore, and washed, and came seeing" (Jno. 9:7).

This same rule of faith and action is carried over into the gospel proclamation. Those Jews on Pentecost heard the promise of salvation which God's grace extended to them. But they had to have faith in order to obtain the blessing. So Peter told them to have such faith (Acts 2:36). They then asked what they were to do. Peter was still delivering God's plan of grace in commanding: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). Now, notice how this grace was then received by some: "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:42). Grace provided the promise through gospel preaching; this testimony was accepted by faith; and the obedience of faith obtained the reward.

This same unerring rule applied to every case of conversion in Acts. When Philip "went down to the city of Samaria, and preached Christ unto them" (Acts 8:5), God's grace had been extended in the gospel message. "But when they believed Philip's preaching the things concerning the kingdom of God, and the name of Christ, they were baptized, both men and women" (verse 12). This shows the same pattern — grace extended by the gospel, faith accepts this message, and the obedience of faith obtains the reward.

God's grace was extended to the Ethiopian eunuch through the preaching of Philip. He then accepted this message in faith, and became obedient to it in being baptized for the remission of sins, even as those on Pentecost. Coming up out of the water, he went on his way rejoicing in this new-found relationship with God. Grace had been extended; faith had accepted its message; and the obedience of faith had obtained the promised reward.

Though space will not allow an exhaustive study of every case, yet this is axiomatic to any Bible scholar: Never has God's grace blessed any man until faith had accepted its message, and was made perfect in obedience. There is no example or promise of an exception to this rule. Therefore, we plead with you to accept God's message of grace, and obey from the heart the doctrine grace delivers.

The Plan of Pardon

Grace

DIVINE

SIDE

Faith

HUMAN

SIDE

God

Saviour
Spirit
Scripture
Service
Submission
Sinner

Man

God-Man - Phil. 2:6-11
Died - 2 Cor. 5:15
Arose - 1 Cor. 15:20
Guide — Jno. 16:13
Convict — Jno. 16:8
Comfort — Jno. 14:16
Light - Psa. 119:105
Teaching — 2 Tim. 3:16
Sword — Eph. 6:17
Complete - Rom. 12:1-2
Constant — 1 Cor. 15:58
Voluntary — Rom. 6:16
Baptism — Acts 22:16
Repentance — Acts 2:38
Faith - Mark 16:15-16
Without Christ - Eph. 2:12
No Strength — Rom. 5:8
Lost in Sin — Luke 19:10

One of the most intriguing and most profitable studies in which the mind of man can engage is that of God's scheme of our redemption. This study reveals the past, explains the present, and holds promise for the future. While ignorance of this divine plan of our salvation hovers like a terrible pall over this generation, it behooves all who love the word of God, to declare this gospel of salvation to a lost and dying world.

One of the rudiments of this study must be a recognition that salvation is bestowed upon man as a result of his having accepted and obeyed the will of God. God doesn't thrust salvation upon man irrespective of his will, but tenders salvation to any who will accept it upon His terms. This means that there is both a divine side and a human side to our redemption. There is the part of divine beings, and also the part played by human beings. Our diagram is to present both sides in their true relationship.

First, we could never be saved without aid from above. Man was powerless to effect his own salvation. Therefore God sent a Saviour into the world. God's grace was shown through what Christ suffered for us (see Phil. 2:6-11). Surely we could not expect anything more than God has done, in that Christ died for us (Jno. 3:16; 2 Cor. 5:15; Jno. 15:13). This wonderful Saviour also arose that we might have hope in the resurrection (1 Cor. 15:20). By this resurrection He was then declared to be the Son of God with power (Rom. 1:4). He was raised for our justification (Rom. 4:25). If God's golden chain of salvation is to be severed, it will not be the fault of this link!

After the Saviour had come to earth with His message of salvation, and to become the author of our faith, He promised the Holy Spirit to the apostles to guide and direct us into all truth (Jno. 16:13). The Holy Spirit was to deliver the word of God through the apostles to a lost world (study Acts 1:1-2; 2:1-4; 1 Cor. 2:10-3). The Holy Spirit came to convict of sin, of righteousness, and of judgment (Jno. 16:8), and that you may see how this work was accomplished, we ask that you study carefully Acts 2:34-42. Thus the Holy Spirit sealed the great redemption plan and confirmed the word through inspired men. Even yet the Holy Spirit is working through the word of God to convict sinners and turn them to God. We can be sure that this link in God's great chain of salvation will never fail!

The Holy Spirit delivered a message unto men, but the Spirit also saw to it that this word would always abide. Therefore inspired men were moved to write this message for all ages to come. We can rest assured in this word, and say with the prophet: "Search ye out of the book and read, none of these things shall fail" (Isa. 34:16). We can sing with the Psalmist, "Thy word is a lamp unto my feet, and a light unto my path" (Psa. 119:105). "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may

be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16-17). As it is the soldier's sword, it is the pilgrim's staff, the sailor's compass, and the traveler's guide. We can trust this Bible for it is God's set of directions to bring the wanderer home at last! This link will never be broken, for Jesus has said, "Heaven and earth shall pass away but my word shall not pass away" (Matt. 12:35).

But thus far we have looked only to the divine side. Everything thus far has been on God's part. Shall we look now to MAN, and see salvation from his viewpoint? God looks down on this matter, but man must look up. Therefore we start at the bottom, and study salvation.

Man was lost in sin and without hope of salvation before God's grace was extended. "For the Son of man came to seek and to save that which was lost" (Luke 19:10). All were lost and undone, "For all have sinned, and come short of the glory of God" (Rom. 3:23). Paul described the terrible condition of the Gentiles in these words: "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2:12). Man must realize his need of salvation and repent toward God. It is only when folk are convicted of their sins that they cry for deliverance from iniquity. There is something the sinner must do to obtain the salvation which God extends. There is some effort demanded of him.

Jesus plainly taught that faith is an essential to salvation. In Mark 16:16 He said, "He that believeth and is baptized shall be saved." We don't believe if we can't accept His words! Again He said, "For if ye believe not that I am he, ye shall die in your sins" (Jno. 8:24). We just can't over-emphasize the importance of faith in this scheme of redemption. But this faith must be a working, obedient faith that will not hesitate to do all that is commanded.

Again, Jesus taught that we must repent. "Except ye repent, ye all likewise shall perish" (Luke 13:3). Peter preached, "Repent and be converted, that your sins may be blotted out" (Acts 3:19). All through the Scriptures there is the teaching that we must repent (Acts 17:30-31; 2 Pet. 3:9). Failure here will result in the golden chain of our salvation being broken!

But just as plainly, we are taught that we must be baptized to obtain salvation (Mark 16:16). No person who trusts Christ will rebel at this plain instruction. It was openly declared in the first gospel sermon (Acts 2:38), and they that received the word were baptized (Acts 2:41). It is true even today. Ananias told Saul of Tarsus, "And now why tarriest thou? arise, and be baptized and wash away thy sins, calling on the name of the Lord" (Acts 22:16). How many people break the chain of salvation by refusal to obey their Lord in baptism! "But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him" (Luke 7:30).

How often this has been recorded of so many others since that time?

When one has rendered obedience to these things, he is then brought into Christ (Gal. 3:27; Rom. 6:3-4), and must begin his life of service for his Master. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart the form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness" (Rom. 6:16-18). This service begins when we enter Christ at baptism, and must continue for life: "Be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know your labor is not in vain in the Lord" (1 Cor. 15:58).

Since the divine side (our Saviour, the Spirit, and the Scriptures) will never fail, it behooves us to carefully examine the human side in this great plan of salvation. Let us be sure that we have rendered the obedience that God demands, and then we can have perfect peace—for God's part can never fail!

THE SPOTLESS SHEET

I gave each child a spotless sheet
 And made the whole assignment clear;
 But urged them to be extra neat,
 And guard against each spot and smear.

But there came one up to my desk
 To get an extra drawing sheet;
 An accident had caused a mess
 E'en though he'd tried to be so neat.

A spotless sheet I gave the child,
 And brushed aside the page he spoiled;
 Yet I remember how he smiled
 As he held his sheet: unsoiled.

My thoughts drift to the School of Life;
 I stand before my Teacher's face:
 Upon my sheet mistakes are rife,
 And I appeal to Him for Grace.












For even though I start my day
 Upon a sheet without a spot,
 Some trivial thing will cross my way,
 And on my work will cause a blot.

Then to my Teacher I will go
 And humbly there before His feet
 I'll ask of Him, and always know
 He'll give another spotless sheet.

SALVATION

God's Chain of Salvation

Which of These Links Is Non-Essential?

-  GOD OUR SAVIOUR - 1 Tim. 4:10; Isa. 12:2; Rom. 6:23.
-  JESUS CHRIST SAVES - Matt. 1:21; Heb. 5:8-9; 1 Tim. 1:15.
-  HOLY SPIRIT SAVES - 1 Cor. 6:11; Jno. 14:26; 16:7-13.
-  SAVED BY GRACE - Eph. 2:8-9; Titus 2:11-12; Rom. 3:24.
-  SAVED BY HIS BLOOD - Rom. 5:8-9; Heb. 9:22; Eph. 1:7.
-  SAVED BY HIS NAME - Acts 4:12; 10:43; Jno. 20:30-31.
-  SAVED BY GOSPEL - 1 Cor. 15:1-4; Rom. 1:16; James 1:21.
-  SAVED BY HEARING - Rom. 10:14, 17; Prov. 28:9; Isa. 55:3.
-  SAVED BY FAITH - Heb. 11:6; Jno. 3:16; Acts 16:31.
-  SAVED BY REPENTANCE - Luke 13:3; Acts 2:38; 11:18.
-  SAVED BY BAPTISM - 1 Pet. 3:21; Mark 16:16; Acts 2:38.

One Broken Link Ruins The Chain!

LOST STATE

No Chain Is Stronger Than Its Weakest Link!

There are many divine and human factors united in effecting our salvation. Not any one factor will save independently from all the others, yet no single factor is to be rejected or minimized. If we are "to come to the unity of the faith" (Eph. 4:13), we will readily accept all that God has ordained in the scheme of redemption.

May I illustrate this principle with this example. A man has fallen into a well and is near drowning. His cries arrest the attention of a passer-by who seeks to save him. The helper lowers a chain for the drowning man to grasp. Once the man catches the lower end of the chain, he is hoisted to safety. Now, which link in that chain really saved the man? Which was the most important? Was it the link at the top which his benefactor held, or the bottom link which the drowning man grasped? One would be safe in asserting, "No one single link saved the man: rather he was saved by each and every link working together. And the breaking of any one link would have rendered the chain worse than useless! Every link was vital in saving the man. Therefore we should not minimize the importance of any single link in the chain!"

Now, in much the same figure, the chain of salvation lifts us from a lost state to the eternal salvation which God has promised. Yet each factor in our salvation may be likened to a link in a chain. We must take care that we never minimize the importance of any single factor, or link, which God has forged into the chain that saves us! And it should also be recognized that a requirement from God need not be stated in every page in the Bible to be authoritative. If God commands it in any one verse, that requirement stands forever. It becomes a vital link in salvation's chain.

Space will not permit an exhaustive study of each factor bearing on our salvation, but we have listed those prominently mentioned to fully establish the principle.

God Is Our Saviour

When Paul was writing to Timothy, he expressed a truth which encounters no controversy among Bible loving people: "We trust in the living God, who is the saviour of all men, specially of those that believe." (1 Tim. 4:10). Without God there could be no salvation. The prophet of old declared, "Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he is also become my salvation." (Isa. 12:2). Surely we must all agree that God saves us, for "the gift of God is eternal life through Jesus Christ our Lord." (Rom 6:23). None can afford to minimize this factor in our salvation, but this last passage discloses that God does not save us by Himself alone. So another factor is thus introduced.

Jesus Christ Also Saves Us

Jesus Christ saves sinners. It was a mission which He stated clearly: "For the Son of man is come to seek and to save that which was lost." (Luke 19:10). Even before His birth it was foretold. "And

she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." (Matt. 1:21). To the end that He would be the perfect saviour, He had to be perfected in obedience to the Father's will. "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. 5:8-9). This mission of mercy was so great that Paul wrote "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." (1 Tim. 1:15). There can never be any argument on this point by men who believe — Jesus Christ saves! But Jesus Christ does not save independent and apart from all other factors which the Bible lists! The fact that Jesus Christ saves us does not rule out the first factor we studied; namely, that God saves us!

We Are Saved by the Holy Spirit

The system of salvation also rests upon the Holy Spirit. He also has much to do to effect our salvation from sin. In 1 Cor. 6:11, Paul wrote, "But ye are washed, but ye are sanctified, but ye are justified in the name of our Lord Jesus, and by the Spirit of our God." Thus we see that we are justified by the Spirit of God! If you will study carefully passages like 2 Pet. 1:20-21; Jno. 3:34; and Jno. 7:37-39, you will find that the Word of our salvation was presented by inspiration of the Holy Spirit! When Jesus was soon to depart, He outlined for them the work which the Holy Spirit would do through them in presenting the gospel to the world. From Jno. 14:15-18; 14:25-26; 15:26-27; and 16:7-14, we find the Holy Spirit was to be "another Comforter" to the apostles; sent by the Father in Christ's name; would teach the apostles all things; bring to their remembrance all Christ had said unto them; would testify of Christ so they could be witnesses; and through their words would convict the world of sin, righteousness and judgment; and would show the apostles things to come. This measure of the Spirit was not promised to all, but His work through the apostles presented the gospel to save the world (see Acts 2:4). The Holy Spirit set forth the words of life and thereby became a factor in our salvation. Without the Spirit's work we could know nothing of God, Christ, heaven or hell!

We Are Saved by the Grace of God

Still, the grace of God cannot be discounted in the plan of salvation. Paul declared, "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). Only a casual investigation will convince man that he can be saved only by unmerited favor (grace) from God. Nothing would be more foolhardy than to claim salvation on our own goodness! We are at best only unprofitable servants (Luke 17:10). Therefore God extends salvation by grace. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should

live soberly, righteously, and godly, in this present world." (Tit. 2: 11-12). So Paul asserts that we are "justified freely by his grace through the redemption that is in Christ Jesus." (Rom. 3:24). Still, grace is yet but one factor among many which combine to produce salvation. It is just another link in a great chain.

We Are Saved by the Blood of Christ

Until recently very few would even dare to discount the blood of Christ in God's salvation plan. But Modernists openly deny it today. However, among the believers in the Bible there is still no controversy, for all realize the blood of Christ alone can cleanse from sin. Paul wrote, "Much more then, being now justified by his blood, we shall be saved from wrath through him." (Rom. 5:9). So, it is plainly stated that we are justified by the blood of Christ! The real importance of the blood of Christ can be seen in the type of His blood shed under the Old Testament: "Almost all things are by the law purged with blood; and without the shedding of blood is no remission." (Heb. 9:22). Yet in the next chapter (Heb. 10:4), we are told that it was impossible for the blood of bulls and goats to take away sins. But we are told how these sins can be done away: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7). Later John wrote: "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 sins." (1 Jno. 1:7). Can any deny that we are saved by the blood of Christ? Yet, we are not saved by this blood alone, for there are other links in the chain of salvation, and all are vitally important!

We Are Saved by the Name

We are told that we must be saved by the name of Christ. Peter said, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby men must be saved." (Acts 4:12). God has openly declared that men must be saved by the name of Christ Jesus! Later this same preacher told Cornelius and those with him: "To him give all the prophets witness, that through his name whosoever believeth in him shall have remission of sins." (Acts 10:43). For this cause Jesus had said, "that remission of sins should be preached in his name among all nations, beginning from Jerusalem." (Luke 24:47). And John assigned this reason for his gospel message: "But these are written, that ye might believe that Jesus is the Christ the Son of God; and that believing ye might have life through his name." (Jno. 20:30-31). So, we now find that the name of Christ saves us! It is also a vital link in the chain of salvation!

We Are Saved by the Gospel of Christ

We are also instructed that the gospel of Christ saves us. Paul wrote, "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein also

ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain." (1 Cor. 15:1-2). Herein he stated that the Corinthians were saved by the gospel. And to the saints in Rome he wrote, "So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. 1:15-16). Yes, the gospel saves us, for it is the message that sets forth "words whereby thou shalt be saved" (Acts 11:14). For this reason James wrote, "Receive with meekness the engrafted word, which is able to save your souls." (James 1:21). Here is another vital link in God's chain of salvation.

We Are Saved by Hearing the Gospel

But it is essential that the gospel be heard; so hearing is also a requisite to salvation. Here we have come to that which man can do to obtain salvation. "For whosoever shall call on the name of the Lord shall be saved. 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?" (Rom. 10:13-14). Too, it is made quite clear as to why they must hear: "So then faith cometh by hearing, and hearing by the word of God." (Rom. 10:17). One of the undying principles which God has always maintained in dealing with man is that we must hear His Word to be blessed. Even of old God declared, "Incline your ear, and come unto me; hear and your soul shall live." (Isa. 55:3). But there was also a warning: "Whoso turneth away his ear from hearing the word of the law, even his prayer shall be an abomination." (Prov. 28:9). So we can add that hearing the word of God is a vital link in the chain!

We Are Saved by Faith in Christ

Then it is written, "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). Since it is utterly impossible to please God without faith, we know that this is also a vital link in the chain. Jesus said, "For if ye believe not that I am he, ye shall die in your sins" (Jno. 8:24). That verse so often called "the golden text of the Bible" (Jno. 3:16), states that faith is absolutely necessary. And when speaking to the jailer, Paul stated, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts 16:31). We find he then spake unto them the word of the Lord, and they then manifested their faith in obedience. Therefore, though faith is essential, it does not save alone. "Salvation by faith only" is an erroneous doctrine, far removed from God's Book! It discounts the worth of every other link in the whole chain of salvation. Its importance by no means will disparage the necessity of all the others. This one link separated from all the others of the chain is worse than useless—it is dead! (Jas. 2:22-24).

We Are Saved by Repentance

While Jesus Christ was in His personal ministry on earth, He declared, "Except ye repent, ye shall all likewise perish." (Luke 13:3). To doubly impress this on His hearers, He restated it again two verses later. No word could make this more emphatic and clear! It is necessary for man to repent to enjoy salvation. It is a necessary link in the chain of salvation. Because of this Peter preached, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2:38). In his very next public discourse he said again, "Repent ye therefore, and be converted, that your sins may be blotted out." (Acts 3:19). After Peter had preached unto the Gentiles and made his defence at Jerusalem, they all "held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." (Acts 11:18). So no one can deny that repentance is a vital link in the chain of salvation!

We Are Saved by Baptism-

Just as essential as any link in the entire chain is this last one. Jesus Christ said, "He that believeth and is baptized shall be saved." (Mark 16:16). Anyone striving for salvation will find no difficulty in understanding this promise! It is clearly illustrated when those on Pentecost asked, "What shall we do?" Peter's reply was, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." (Acts 2:37-38). Did they then understand? "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." (Acts 2:41). After Saul of Tarsus had believed, and had shown his fruits of repentance for three days and nights, Ananias told him, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16). And many years later, Peter wrote that baptism saves us (1 Pet. 3:21).

Of course, baptism alone will not save! It is only one link in the whole chain that lifts the sinner from his lost state. But if that one link is broken, the whole chain is useless! For this reason the devil has arrayed all his forces against this one link! Baptism is the one act which separates the sinner from Christ (Gal. 3:27); from the saving blood shed in His death (Rom. 6:3-4), and the spiritual blessings in His body, the church (1 Cor. 12:13). So Satan uses every sectarian preacher to assail this one link, for if it is destroyed, the whole chain is worthless!

Where God Has Placed Baptism

AN ALIEN SINNER MUST -

HEAR THE GOSPEL

BELIEVE IN CHRIST

REPENT TOWARD GOD


And Enter CHRIST by 

Don't Reject the Counsel of God — Luke 7:30

Act as those who "gladly received the Word"


Acts 2:41


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 "Shall Be Saved". Mark **16:16**

 "Wash Away Thy Sins" _.. Acts **22:16**

 "Into Jesus Christ". Gal. **3:26-27**

 "For Remission of Sins" _____ Acts **2:38**

 "Into His Death". **Rom. 6:3**

 "Newness of Life". **Rom. 6:4**

 "Renewing of Holy Spirit" .. Titus **3:5**

I am not responsible for the place baptism occupies in God's plan of salvation. Nor was I consulted in the matter. Had the Lord taken the matter up with me, I suppose I would have very strongly advised against it. It has proved such a stumbling block to so many of weak faith! And too, I have never had any faith in baptism for salvation! But I have sublime faith in One who said, "He that believeth and is baptized shall be saved." It is because of Him that I set it forth!

Baptism seems to be a supreme test of faith to so many people, maybe that is why the Lord set it in the plan of salvation. The idea of the ark probably didn't stack up as such a brilliant idea to those folk before it began to rain! And raising a brazen serpent wouldn't have been featured in many medical journals as a snake-bite remedy. And so far as research has determined, not many physicians advocated lepers dipping seven times in a muddy stream for cleansing. God was not jesting when He declared, "For my thoughts are not your thoughts, neither are my ways your ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:8-9). No, I wouldn't have put baptism into the saving plan, and I don't think any man did! That is evidence of God's work.

But this is a means by which God tests the faith of all who would serve Him. And if any man will not humbly obey the Lord in baptism, as in all other commands, then his faith is not what it ought to be! When folk "gladly receive the Word" they will be baptized as God has ordained (Acts 2:41). And when folk will not submit to this command (Acts 10:48), they thereby "reject the counsel of God against themselves, being not baptized" (Luke 7:30).

And those who submit to baptism as God has decreed, do not show forth faith in baptism, but in God. "Buried with him in baptism, wherein also ye are risen with him through the faith in the operation of God, who hath raised him from the dead" (Col. 2:12). Therefore, baptism shows faith in God, that as He raised up Christ from the grave, He will also raise us up from the watery grave of baptism that we may walk in newness of life (Rom. 6:3-4).

Thus we must accept this truth—that God has placed BAPTISM squarely between the alien sinner and every spiritual blessing. For since all spiritual blessings are in Christ (Eph. 1:3), and since we are baptized INTO Christ, then it must follow that we cannot reach a single spiritual blessing until we have been baptized into Christ! Man did not arrange it this way, but it is the work of the Lord. Man has no right to attempt any alterations, however. It is for man to accept it—or reject the counsel of God which could save him.

Let us notice the chart more closely. First, we find the words

of Christ in Mark 16:16—"He that believeth and is baptized shall be saved." Here the Lord plainly placed BAPTISM between the sinner and salvation. Notice that baptism is looking toward, or reaching toward, salvation. The words "shall be" denote future action: not accomplished results. The sinner is baptized with the hope in the promise that his sins shall be forgiven and he shall be saved from them!

Saul was given to understand that he was not a saved man when Ananias came to him, for he was told, "And now why tarriest thou? Arise, and be baptized and wash away thy sins, calling on the name of the Lord" (Acts 22:16). Had his sins already been forgiven, then this statement from a representative of the Lord would not have made sense unto him. But Saul of Tarsus was still under the guilt of sin, and was to be pardoned only when he had put Christ on in baptism.

In writing to the saints in Galatia, Paul said, "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:26-27). One has not put Christ on until he has been baptized into Him. Here again we find the promised blessing beyond baptism for the alien. To fight against this truth is not to make war against me, but against God who designed the plan! It is only by baptism that one can get INTO Jesus Christ. There are other things one may do in going TOWARD Christ, but there is but one step that translates one from the outside INTO Christ. That step is baptism. There is no other!

An alien sinner reaches the remission of sins only through baptism. Baptism stands between him and this blessing! "Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). To argue that remission of sins can be had before or without baptism is to go contrary to ALL the teaching of inspired men on the subject! Long-haired ecclesiasts may argue the matter from now until the dawn of eternity, but Acts 2:38 will face them even then. It is not to be interpreted but obeyed! Sectarian delegates may get it removed from their church books, but it still remains in the Word of God!

A great hue and cry is raised about how the blood of Christ cleanses us! And this is true. But a lot of folk need to seriously consider that the only blood that can save is that which was shed in the death of Christ. Paul wrote, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6:3). There is no other means by which we can reach the blood of Jesus save through His death or in His body. His blood was shed in His death, and was then put into His spiritual body, the church, as its purchase price. Paul teaches us that we are baptized

into Christ's death, but he also wrote, "For by one Spirit are we all baptized into one body" (1 Cor. 12:13). Surely we should not minimize the blood of Christ as the cleansing power to wash away sins, but the blood is reached when we are baptized into His death, and thus come into His body, the church!

A new life is offered only after one has been baptized. "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:4-6). There must be the death, burial and resurrection before this new life is possible, and that necessitates the act of baptism. We are baptized into Christ, and only then can we become a new creature: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things become new" (2 Cor. 5:17). But every statement on the subject places baptism between the alien sinner and the proffered spiritual blessing. This is a logical and expected arrangement when one realizes that all spiritual blessings are in Christ (Eph. 1:3), and that we are baptized INTO Christ (Gal. 3:27, Rom 6:3-4).

Those who protest against baptism often use the argument that we are saved without works, and since baptism is a work, it could not therefore effect our salvation. They are wrong on two accounts. First, we are saved by works of obedience, and not works of the Law or works of merit. James shows that we are saved by works of obedience (Jas. 2:19-24). But secondly, baptism is not a work performed by one seeking salvation, for it is a burial of a dead man who is passive and being acted upon. Therefore, Paul could say, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour" (Titus 3:5-6). And here is another spiritual blessing listed after baptism. There is first the washing of regeneration, then the renewing of the Holy Spirit. It is renewed after baptism, for it comes "through Jesus Christ our Saviour" into whom we must first be baptized.

The Place and Purpose of Baptism

WHAT IT CANNOT DO:

CHANGE THE HEART
(This is done by FAITH)

CHANGE THE LIFE
(Repentance - Mt. 21:28-29)

REMOVE TEMPTATION
(Man at fault - Jas. 1:14)

PREVENT ALL WRONGS
(Ex., Peter-Gal. 2:11, 14)

ASSURE ETERNAL LIFE
(Ex., Paul - 1 Cor. 9:27)

GIVE LIFE TO LIVING
(Only dead buried - Col. 2:12)



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WHAT IT DOES FOR US:



INTO JESUS CHRIST - Gal. 3:27



INTO HIS DEATH - Rom. 6:3-4



SAVES FROM SIN - Mark 16:16



REMISSION OF SIN - Acts 2:38



WASH AWAY SINS - Acts 22:16



INTO THE NAME - Mt. 28:19-20



INTO THE BODY - 1 Cor. 12:13



NEWNESS OF LIFE - Rom. 6:3-5



FREE FROM SIN - Rom. 6:16-18



ANSWER OF CONSCIENCE -

1 Pet. 3:20-21

All must agree that the subject of baptism is in God's book for a purpose. Any unbiased study will readily convince man that it is also a vital part in God's plan of redemption. But much confusion and controversy spring from a misunderstanding of the purpose and design which God has in baptism. It is not our aim to belittle nor over-emphasize its importance, but rather to present an open study of what baptism cannot do, and what it can do in our salvation.

First of all, we do not believe in, nor teach, baptismal regeneration. We do not make the claim that baptism can change the heart. This is the work of faith. Peter said, "God put no difference between us and them, purifying their hearts by faith" (Acts 15:9). Baptism cannot do what God designed for faith. Nor can baptism change the life. This is done by repentance: "But what think ye? A certain man had two sons and he came to the first, and said, Son, go work to-day in my vineyard. He answered, I will not; but afterward he repented, and went" (Matt. 21:28-29). This shows that repentance is not a change of life, but rather a change of life wrought by repentance. Baptism cannot remove temptations. After one is baptized he is still tempted in the same way. This springs from his own lusts (Jas. 1:14), and when he is overcome he has none to blame but himself.

Baptism does not prevent one from doing wrong afterward. It is true that a child of God should not err, but even after preaching to others Peter was still condemned for his action (Gal. 2:11, 14). And although Paul had become a stalwart preacher, he had to buffet his body lest he should yet be rejected and lose eternal life (1 Cor. 9:27). And last of all, we should realize that baptism cannot give life to one who is already alive. Here is where sectarian inconsistency is clearly shown. For they try to bury one they claim is already alive in Christ! But Paul says we are "buried with him in baptism, wherein also ye are risen with him through the faith in the operation of God, who hath raised him from the dead" (Col. 2:12). You never bury a LIVE man, but a man who is dead!

In Gal. 3:26-27, Paul states, "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." From this one statement we can never escape the conclusion that one enters INTO CHRIST by baptism, and in that we also PUT ON CHRIST! There is no other way provided for entering into Christ, nor for putting on Christ! Thus we must conclude that every unbaptized person is OUT OF CHRIST, and also has NOT put on Christ! For no sectarian can point out another way of entering Christ, though they have been challenged to do so for decades!

But again, we are asked, "Know ye not, that so many of us as were baptized into Jesus Christ have been baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even

so we also should walk in newness of life" (Rom. 6:3-4). While all the teachings of Scripture is that we are cleansed by the blood (see Eph. 1:7; Col. 1:14; 1 Jno. 1:7), too many preachers and teachers are blinded as to how one contacts this cleansing fountain. That blood was shed in the death of Christ. The only efficacy is found in the blood that was shed in Christ's death for us. And the only way we can contact that blood is by being baptized into His death. Therefore, every unbaptized person has not contacted the cleansing blood which was shed in the death of Christ. No preacher or teacher can cite Scripture for reaching it by another way!

Jesus Christ said, "He that believeth and is baptized shall be saved" (Mark 16:16). But how many false teachers have apologized for our Lord in this statement? How often have they dodged and hedged to evade the plain force of the word of the Son of God? Who has the authority to offer salvation on other terms? Who has the audacity to claim salvation by any means not promised by the Christ? Many, many years later Peter wrote, "Which also after a true likeness doth also now save us, even baptism" (1 Pet. 3:21). Can we reach any other conclusion than that every unbaptized person has not been saved from sin? For they have not reached the death of Christ and the blood shed therein; nor have they been brought into Christ.

When those Jews were pricked in their heart on the day of Pentecost, and cried out, "Brethren, what shall we do?" Peter made answer: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit" (Acts 2:37-38). Many modern theologians have questioned the meaning of Peter's words—but those folk didn't! We read further, "They then that received his word were baptized: and there were added unto them in that day about three thousand souls." (Acts 2:41). The results of Peter's words were shown in what those people did! Can anything be clearer? You can't misunderstand it without a lot of "outside help" from those who would destroy the teaching of God! Therefore we must conclude that every unbaptized person has not obtained remission of sins!

After Saul of Tarsus had waited for three days and nights for one to tell him what he should do (see Acts 22:10), he was confronted by a man sent by the Lord to instruct him. Ananias said, "And now why tarriest thou? arise, and be baptized and wash away thy sins, calling on his name" (Acts 22:16). Paul was to wash away his sins in his obedience in baptism! He understood it, and later told the results of this (see Rom. 6:3-6). If Saul's sins had been washed away before baptism, he didn't know it, for he obeyed! If his sins had already been washed away, then Ananias did not know of it, for he commanded it! And if his sins had already been washed away, then the Lord didn't know of it, for He sent Ananias

to tell him what he should do! Thus our conclusion must be that every unbaptized person has not had his sins washed away!

Jesus commissioned His disciples with the words: "Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit" (Matt. 28:19). The Son of God said that baptism is INTO the name of the Father and of the Son and of the Holy Spirit. Thus one who disparages the worth of baptism also bemean this NAME! There is no other act that brings us INTO the name of these THREE!

Paul wrote the saints at Corinth, "For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free: and were all made to drink of one Spirit" (1 Cor. 12:12-13). There is the divine picture of the church, the body of Christ (Eph. 1:22-23). But notice that Paul allowed no exception to a stated fact—that all, regardless of nationality, race or station, entered the body by baptism! There is still no exception! Thus every unbaptized person is OUT of the BODY of Christ and has not been made partaker of the Spirit!

Paul showed that "newness of life" was a result of having been baptized into Christ and his death (Rom. 6:3-5). This is not a startling revelation to a Bible student, for one can become a new creature only in Christ. "Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new" (2 Cor. 5:17). But one is OUT of Christ until baptized into Him (Gal. 3:27; Rom. 6:3; 1 Cor. 12:13). Therefore newness of life begins only as a result of having been baptized into Him!

One must obey in baptism to be made free from sin. Paul wrote the saints in Rome: "But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of doctrine delivered; and being made free from sin, ye became the servants of righteousness" (Rom 6:17-18). But this was a result of their having obeyed a form of Christ's death, burial and resurrection (see Rom. 6:3-4). It was necessary for them to die to past sins (by faith and repentance toward God), and then be buried and raised from baptism. Until they had done that, they had not obeyed the form of doctrine, nor had they become free from sin! So we conclude that every unbaptized person has not obeyed the form of doctrine delivered, and has not been made free from sin!

Last of all, Peter asserts that baptism now saves us, not by the putting away the filth of the flesh, "but the interrogation of a good conscience toward God" (1 Pet. 3:21). The footnote states that it is "an inquiry" or "an appeal." So it is in baptism that a good conscience appeals unto God for approval!

"Unto What Were You Baptized?"

CHRIST

2 Tim. 2:10
Col. 1:14
Eph. 1:3

INTO

Gal. 3:27

B
A
P
T
I
S
M

INTO

1 Cor. 12:13

BODY

1 Pet. 2:24
Eph. 2:15-16
Eph. 5:23

DEATH

Rom. 5:10
Col. 1:22
Eph. 2:13

INTO

Rom. 6:3

INTO

Mt. 28:20

NAME

Luke 24:47
Acts 4:12
Acts 10:43

After Apollos, the eloquent preacher who had known only the baptism of John, had passed on by Ephesus, Paul returned and asked one group of men, "Unto what then were you baptized? (see Acts 19:1-5). Here was a case of a mistaken idea concerning baptism that made it imperative that these men be baptized for the right purpose, for they had done it all wrong in the beginning. Now it is admitted that none of John's converts had to be re-baptized, but these were not John's converts. Apollos had caused this trouble unwittingly (see Acts 18:24-28). But this should serve to warn us that a limited knowledge of baptism is a dangerous thing. It is because of this importance, we are going back to this subject for a more thorough investigation of the Scriptures.

Surely we need to know what baptism puts us into! And the purpose of this lesson is to show how baptism, as an act of submission to the will of Christ, puts us in contact with all spiritual blessings. Let me assure you, that if I believed I could be saved saved without baptism, I surely would not jeopardize my salvation by being baptized, nor would I teach it to others!

We Are Baptized Into Christ

First, the Scriptures inform us that we are baptized into Jesus Christ: "For as many of you as have been baptized into Christ did put on Christ" (Gal. 3:27). It should be recognized by all that baptism thus puts one INTO Christ. And it is also positively shown that one is OUT of Christ until baptized INTO Him! But we also must point out that there is no other means by which one enters INTO CHRIST, other than by baptism! God has arranged no other entrance into Christ, and therefore all who have not been baptized are out of Christ!

Pertinent to our study must be a listing of some of the blessings which are IN Christ, that the baptized believer may enjoy. Paul wrote, "Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory" (2 Tim. 2:10). This salvation, being in Christ, is to be had by only those who are IN Christ, and only those who are baptized INTO Christ have entered in to enjoy these blessings! Yet again Paul wrote that God has "delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love; in whom we have redemption, the forgiveness of sins" (Col. 1:13-14). But one cannot have this redemption OUT of Christ, for God located it IN Christ! This means that we can not obtain this blessing before entering INTO Him in baptism! And this agrees with what is written in Eph. 1:3—"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in heavenly places in Christ." There was not promised one single blessing OUTSIDE of Christ; so to obtain these blessings, one must enter INTO Christ, and this is accomplished only when one puts Christ on in baptism!

We Are Baptized Into the Body

Baptism is the only means of entrance in the Body of Christ: "For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit" (1 Cor. 12:13). Paul tells us what this body is in Eph. 1:22-23—"And gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all." Thus one is baptized into the body of saved believers. The importance of the body is shown in the statement that Christ bore our sins in his body on the cross (1 Pet. 2:24). We are told that Christ died that he "might reconcile them both (Jew and Gentile) in one body unto God through the cross, having slain the enmity thereby" (Eph. 2:13-15). But this reconciliation takes place only IN Christ, and therefore we must be baptized before we can be reconciled unto God! Paul further declares, "Christ also is the head of the church, being himself the saviour of the body" (Eph. 5:23). Since Christ is the saviour of the body, it is evident that one must be in the body to be saved, and the only way into the body is by baptism! (1 Cor. 12:13).

We Are Baptized Into His Death

It is by baptism that we reach the death of Christ. "Or are ye ignorant that all who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death; that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life" (Rom. 6:3-4). All concede that the saving blood, which cleanses from all sins (1 Jno. 1:7), was shed in the death of Christ on the cross. But Paul tells us HOW we reach that saving fountain! We are baptized INTO the death where the blood was shed for sins! "For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life" (Rom. 5:10).

We could not have been reconciled to God apart from the death of Christ. "And you, being in times past alienated and enemies in your mind in your evil works, yet now hath he reconciled in the body of his flesh through death, to present you holy and without blemish and unreprouvable before him" (Col. 1:21-22). Yes, it is only IN the death of Christ that this blessing can be had. We should never minimize the death of Christ, nor the means of entrance INTO it. It is by the blood, shed in his death, that we are made nigh unto God (see Eph. 2:13). Don't disparage the death of Christ and the blood shed there! "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Heb. 10:28-29).

We Are Baptized Into the Name

In giving His disciples the great commission, Jesus said, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I command you" (Matt. 28:19-20). After some days passed, these disciples of the Lord embarked upon this great task. They obeyed the commission fully and completely! Those who were willing to obey were baptized into the name of the Lord, thus fulfilling the requirements set forth.

Do you ask the importance of entering INTO the name? First, Jesus said remission of sins was to be preached IN his name (Luke 24:47). Then to have remission of sins we must find it IN the name! "And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved" (Acts 4:12). So we must conclude that salvation is IN THE NAME! Even the prophets agree with this: "To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins" (Acts 10:43). Yes, salvation is IN THE NAME of Christ, and we can be baptized INTO that name to obtain salvation!

To conclude, we notice by way of review: (1) that we are baptized into Christ, and there find salvation, along with every spiritual blessing; (2) that we are baptized into the body, which is the church, where we are reconciled and made nigh to God, and thus become a member of the body of which Christ is the saviour; (3) that we are baptized into the death of Christ where his blood was shed to save us from sins, and therein find redemption and forgiveness of sins; (4) that we are baptized into His name, wherein men must be saved! But let us repeat this once again: every one of these spiritual blessings are obtained alter one has obeyed the Lord in being baptized INTO Christ!

I M A G I N A T I O N

He had held a steady throttle
 On the mighty rushing train;
 He was master of the speed-boat;
 He had flown the fastest plane;
 He had killed the fiercest tiger;
 He had scored the winning goal;
 He had been elected President—
 And he was four years old!

The "One" Baptism of Eph. 4:5

What is the "ONE BAPTISM"?

1. Not Baptism of John **Acts** 19:4
2. Not Holy Ghost Baptism **Acts** 1:1-8
3. Not Baptism of Fire **Mt.** 3:10-12
Baptism of Matt. 28:18-20

WHO Should Be Baptized?

1. Infants? 2. Saved Folk?
3. Penitent Believers **I** **Mark** 16:16

What is the "MODE" of Baptism?

REQUIRES: Immersion? Sprinkling?

- | | | |
|------------------------------------|------------|------------|
| 1. Water (Acts 8:36) | YES | YES |
| 2. Much Water (Jno. 3:23) | YES | NO! |
| 3. Into-Out of (Acts 8:38) | YES | NO! |
| 4. Burial (Rom. 6:3-4) | YES | NO! |
| 5. New Birth (Jno. 3:5) | YES | NO! |
| 6. A Planting (Rom. 6:5) | YES | NO! |

"He that Believeth and is Baptized Shall be Saved"

Baptism	INTO CHRIST REACH BLESSINGS BRINGS	Gal. 3:27	Eph. 1:3	2 Tim. 2:10	Salvation
	INTO NAME REACH REMISSION BRINGS	Matt. 28:19-20	Acts 10:43	Acts 4:12	
	INTO BODY REACH CHURCH BRINGS	1 Cor. 12:13	Eph. 1:22-23	Eph. 5:23	
	INTO DEATH REACH BLOOD BRINGS	Rom. 6:3-4	Rom. 5:8-11	Eph. 1:7	

Paul made an earnest appeal to the Ephesians that they should endeavor "to keep the unity of the Spirit in the bonds of peace." He then stated the basis of this unity in these words: "There is one body, and one Spirit, even as ye are called in one hope of your calling; 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). This platform of Christian unity not only declares there is just one God: it also declares there is just one baptism. And all denominational teaching to the contrary, that statement is TRUE. We admit that other baptisms had been known, and even yet are taught, but Paul said they were not in effect!

What is the "One Baptism?"

The "one baptism" which Paul mentioned was not the baptism of John the Baptist. The baptism of John had served its purpose by the time John was imprisoned. None was instructed to carry on that work further. His was a baptism of repentance for the remission of sins, but it looked forward to the revelation of the Christ (Luke 3:3). And we find at a much later date that some had been baptized with John's baptism, only to find it obsolete, and they were commanded to be baptized in the name of Jesus (Jno. 19:4).

Many false prophets have declared that the baptism of the Holy Spirit is that one baptism of which Paul wrote. But a careful reading of Jno. 14:16-17, 25-26; 15:26-27; and 16:7-13, will show Jesus Christ promised the Holy Spirit as "another Comforter" to them who had been with Him, the first Comforter. This promise was to those apostles, and not to the world. It was to bring to their remembrance what Christ had said to THEM. It was for men who had been with Jesus Christ from the beginning. These promises exclude all who came at a later date. In Acts 1:1-8 is the record of what took place just before His ascension. In His last discourse He said, "But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." This began to be fulfilled on Pentecost, a few days later, when the twelve were baptized with the Holy Spirit. Yet it was not a promise for the world, but for the apostles as deliverers of the gospel!

Some have wildly proclaimed that we are to be "baptized with fire." But this comes only from a failure to read carefully. In Matt. 3:10-12 is this reading: "And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Spirit, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." That shows clearly that Jesus would save the good, and also destroy the

bad with fire! Nothing is said about the Lord using fire on saved people! No, the baptism of fire is not for His saints!

It becomes quite clear that the baptism which is mentioned in Matt. 28:19-20, is the "one baptism" that still stands in Christ's law. Therein Jesus said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: 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. Amen." This instruction is self-perpetuating; and carries on from one generation to the next. We find it becoming operative on Pentecost, and continuing through the record of Acts. It is still set forth by faithful followers of Christ!

Who Should Be Baptized?

The question as to who should be baptized is very elementary. Certainly not infants, for one must believe and repent of sins before he can be baptized for their remission! And saved folk have no need of baptism, since their sins have already been cleansed. Paul was instructed: "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). Thus one who has believed in the Christ as the Son of God, and has repented of sins and toward God, can be scripturally baptized into Christ to obtain salvation. Jesus said, "He that believeth and is baptized shall be saved." (Mark 16:16).

What is the "Mode" of Baptism?

Despite all the fuss that has been made about the "modes of baptism," there is no need for any confusion or strife among folk who love God well enough to accept His Word! Look to the diagram and study each of the Scriptures in this frame of the chart. First you will find that baptism demanded water (Acts 8:36). Further, you find that baptism took place where there was "much water" (Jno. 3:23). And you note that there was a going "unto," "into," and coming up "out of" the water (Acts 8:36-38). It is referred to as a burial (Rom. 6:3-4); a new birth (Jno. 3:5); and a planting (Rom. 6:5).

Now, it is readily recognized that baptism by immersion meets every one of these requirements. But it is just as readily recognized that "pouring" or "sprinkling" meets only the first! By no stretch of the imagination can sprinkling demand "much water." The one to be baptized does not have to come "unto" the water, but rather the water is brought to the subject to be sprinkled. The one to be baptized and the baptizer do not go "into" the water, nor do they come "up out of the water" when sprinkling is the "mode." Sprinkling does not fit the picture of a burial, for in a burial one is completely submerged—covered. Sprinkling is not seen as a "new birth" since one cannot be born of a substance smaller than himself! And there is no likeness of a planting in sprinkling!

Baptism's Relationship to Salvation

But most of all, we should study baptism's relationship to salvation. This I have tried to show clearly and simply in the bottom panel. Paul said, "For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:27). And when we are baptized into Christ we reach the blessings which God has placed there. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." (Eph. 1:3). Now, one of these blessings is salvation from past sins: "I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory." (2 Tim. 2:10). Did you carefully notice the sequence of the Scriptures? One is baptized INTO Christ to reach the blessings, even salvation!







Again, one is baptized into the name (Matt. 28:19-20). Peter corroborates this by saying, "To him [Christ] give all the prophets witness, that through his name whosoever believeth in him shall have remission of sins." (Acts 10:43). Further, Peter asserted this is our only means of salvation: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12). So, to recapitulate—we are baptized into the name, and have remission of sins through His name, and find salvation only in His name!

Still further Paul wrote, "For by one Spirit are we all baptized into one body." (1 Cor. 12:13). That body into which we are inducted in baptism is the spiritual body of Christ, the church. "And gave him to be head over all things to the church, which is his body." (Eph. 1:22-23). Furthermore, Jesus will save only those in this body: "Even as Christ is the head of the church, and he is the Saviour of the body." (Eph. 5:23). Summing up briefly: we are baptized into the body, the church, over which Christ rules as Head, and He will save this church!

Lastly, Paul wrote, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore, we are buried with him by baptism into death . . ." (Rom. 6:3-4). Yet just before this Paul had written: "For if, when we were enemies, we were reconciled unto God by the death of his Son, much more, being reconciled, we shall be saved by his life." (Rom. 5:10). Still again, "While we were yet sinners, Christ died for us. Much more then, being justified by his blood, we shall be saved from wrath through him." (Rom. 5:8-9). In verse 11, he states that this brought our atonement. In Eph. 1:7, he wrote, "In whom we have redemption through his blood, even the forgiveness of sins." So, we are baptized into the death of Christ, reaching the blood shed for our sins, and obtain redemption and remission of sins!

In view of all that Scriptures have to say on this matter, why do folk argue that "baptism is non-essential to salvation"?

Changes Effected by Obedience!

Converts	Background	Transition	They Became	May Become
Pentecostions 	Guilty of Murder Acts 2:36; 3:14-15	Repented - Baptized Acts 2:38-41	The Church - Saved Acts 2:41, 47	Entangled - Overcome 2 Pet. 2=20-22
Saul of Tarsus 	Chief of Sinners 1 Tim. 1:13-15	Baptized into Christ Acts 22:16	Faithful in Christ 1 Tim. 1:12	Castaway - Rejected 1 Cor. 9:27
The Romans 	Servants of Sin Rom. 6:17; 3:23	Baptized into Christ Rom. 6:3-4	Free From Sin Rom. 6:18	Servants of Sin Rom. 6:17; 14:12
The Corinthians 	Unrighteous 1 Cor. 6:9-11	Baptized into Christ 1 Cor. 12=13	Sanctified - Saints 1 Cor. 1:2	Fallen From Grace 1 Cor. 10:12
The Galatians 	In Bondage - Idolatry Gal. 4:3; 5:1	Baptized into Christ Gal. 3=27	Heirs With Christ Gal. 3:29	Fallen From Grace Gal. 5:4
The Ephesians 	Dead in Sin - Aliens Eph. 2:1, 12	Baptized in Name Acts 19:5	Saved - Reconciled Eph. 2:8, 13-16	Disobedient Children Eph. 5:5-6

The chaos and confusion which plagues the religious world, and blights the Cause for which Christ died, can easily be erased from our society by merely going back to the Word of God and accepting the Bible as our only source of authority! For whereas there are many plans of salvation offered by men, God has given only one! And though religious leaders differ widely on just how men are saved from sin, God has no discordant notes in His divine record! When you turn back to Scriptures, you find that all men obtained forgiveness in accordance with one well-defined plan given by inspired men. It is comforting to note that God is not capricious and vacillating where salvation is concerned! As God saved folk 1900 years ago, the same God will reward the same obedience today! Do you believe it?

For our examples it is good to look first to those Jews who were laved on Pentecost, as recorded in the second chapter of Acts. These are the folk who heard the first gospel sermon! As to their background, we find they had been guilty of murdering the Son of God! (Acts 2:36; 3:14-15). And even though they were also devout, they were still very guilty. When this guilt was pointed out to them, "They were pricked in their heart, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do?" (Acts 2:37). To this Peter replied, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of your sins, and ye shall receive the gift of the Holy Spirit. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2:38). Here was a clear, plain and straightforward answer which they all could easily understand, for notice the result: "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." (Acts 2:38-41). We find "The Lord added to the church daily such as should be saved." (Acts 2:47). Later this same preacher warned saints against falling away (2 Pet. 2:20-22).

Now to recapitulate briefly: We found these were vile sinners. But they repented and were baptized to obtain remission of sins, and thus became members of the church, which is the body of saved people. However, they were still warned that they could become entangled again in sin, and be overcome, which state would be worse than the first! Now, has God revised any of this teaching?

One of the clearest and best examples of what obedience to the gospel accomplished is found in the conversion of Saul of Tarsus. His background was as bad as most, for he later stated that he was "before a blasphemer, and a persecutor, and injurious." He also confessed that he was chief of sinners (1 Tim. 1:13-15). The fact that he had had a good conscience, and had done it ignorantly in unbelief did not exonerate him! But after the Lord directed him to go into Damascus for instructions as to what he should do, Ananias came

to him and said, "And now why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16). Notice that his sins had not been washed away before baptism, but he was to be baptized to obtain this release. It was then he could say he was counted faithful in Christ (see 1 Tim. 1:12). For Paul stated that he had been baptized into Christ and His death (Rom. 6:3-4), and thus became a new creature (2 Cor. 5:17). His obedience had brought him into Christ and he could say, "In whom we have redemption through his blood, even the forgiveness of sins." (Col. 1:14). Yet later he showed he was still vulnerable, for he wrote, "But I keep under my body, and bring it into subjection: lest by any means, when I had preached to others, I myself should be a castaway." (1 Cor. 9:27). Paul knew full well that he could forfeit all rights to those blessings God has reserved for the faithful. To the Hebrew Saints he wrote, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." (Heb. 3:12). Yes, this saved man knew that "once saved—always saved" was a trick of Satan, and warned against over-confidence, and took precaution himself!

Our next examples will be the Roman Christians. They had been servants of sin (Rom. 6:17; 3:23). But their state and relationship was changed when they were baptized, for baptism is transitory in nature. Notice what Paul says to them: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with his by baptism into death: that like Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. 6:3-4). They had been servants of sin, but they thus obeyed the "form of doctrine" and "became servants of righteousness" (Rom. 6:18). The "form" was the likeness of the death, burial and resurrection depicted in their obedience as outlined in Rom. 6:3-4. They had entered Christ by baptism, becoming new creatures (2 Cor. 5:17).

But after their translation into the kingdom of God's Son (Col. 1:13), they could still become the servants of sin (Rom. 6:17). Therefore they were warned by Paul concerning their facing God: "So then every one of us shall give account of himself to God." (Rom. 14:12). If they could not have been lost, then there would have been no need for the warning!

The Corinthians had indulged in all the sins which defiled the Gentiles. Paul said they had been idolaters, fornicators, adulterers, thieves, covetous, drunkards, and other things just as bad. But then he said, "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of or God." (1 Cor. 6:9-11). In this passage Paul showed that a transition had been made, and also refers to the washing which did it. But even more pointedly he said, "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." (1 Cor. 12:13). Their transition had been so complete that Paul addressed them as saints who were sanctified in Christ Jesus (1 Cor. 1:2). But they were vulnerable, for Paul told them, "Wherefore let him that thinketh he standeth take heed lest he fall." (1 Cor. 10:12). This admonition sounds foolish indeed to one who thinks it is impossible to fall! Those folk didn't labor under such false delusions, for Paul had just recounted how several thousand Israelites had fallen!

We pass on to study the case of the saints of Galatia. They had been in bondage of sin, being steeped in idolatry (Gal. 4:3; 5:1). Still, from this sordid background, the gospel was to bring forth a great change. Paul shows this change of state and relationship, and he also shows how it was brought about: "For ye are all children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:26-29). So, we find they turned from sin and became children of God by faith when they put Christ on in baptism; and they then became heirs of God!

With all this in mind, do you think they could not fall from grace? Not so! Some were tempted to turn back to the law of Moses for rituals and observances. To them Paul wrote, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." (Gal. 5:4). And if you think this is a slip of the pen, he said again, "Ye did run well; who did hinder you that ye should not obey the truth?" (Gal. 5:7). He even warned that some could so sin as to be completely accursed (Gal. 1:6-8). So he warned them against falling away.

The last examples we study are the Ephesians. Their background had also been very bad. Paul said they were dead in trespasses and sins, without Christ, aliens, without hope and without God in the world (Eph. 2:1, 12). This was very bad, but Paul showed that a great change had taken place in them, for they had become reconciled unto God by the body of Christ and had access unto the Father (Eph. 2:13-16). They had been baptized into Christ (Acts 19:5), and had redemption through His blood (Eph. 1:7). Being in Christ gave them access to all spiritual blessings (Eph. 1:3). But none of these things were theirs while OUT of Christ! But here again, we find Paul warning them to remain faithful by pointing out that because of evil works "the wrath of God cometh upon the children of disobedience" (Eph. 5:6).

Transition by Obedience

Natural State	Prescribed Action	New Relationship
In Unrighteousness (Romans 3:10) 	Believeth Unto (Romans 10:10)	Righteousness in Christ (Ephesians 4:24) 
Man Dead in Sins Colossians 2:13 	Repentance Unto (Acts 11:18)	Spiritual Life in Christ (1 John 5:11) 
Old Man of Sin (Isaiah 59:1) 	Be Born Again (John 3:5)	New Creature in Christ (2 Corinthians 5:17) 
Man of World (John 8:44) 	Washing of Water (Ephesians 5:26)	Sanctification in Christ (1 Cor. 1:2: 6:11) 
Unsaved - In Sin (Matthew 1:21) 	Believe — Baptized (Mark 16:18)	Salvation in Christ (2 Timothy 2:10) 
Under Guilt of Sin (Colossians 2:13) 	Repent - Baptized (Acts 2:38)	Remission of Past Sins (Colossians 1:14) 
Without Christ (Ephesians 2:11-12) 	Baptized Into (Galatians 3:27)	All Spiritual Blessings (Ephesians 1:3) 
Man Unredeemed (Hebrews 10:4) 	Baptized Into (Romans 6:3-4)	Redemption in Christ (Ephesians 1:7) 

It is both understood and admitted by all who study and believe the Bible that man is hopelessly lost when he becomes a subject of gospel obedience. For this reason, we want to study more fully just how his obedience affects the transition, that he may become a child of God and an heir of salvation. Because of the gravity of this study, we trust that each reader will enter into this investigation with both your Bible and heart open wide! You have nothing to lose at any time in accepting God's truth!

It must be first accepted that the whole world was lost and undone before Christ came to the earth to save us! How true the statement: "As it is written, there is none righteous, no, not one" (Rom. 3:10). This is further explained: "For all have sinned, and come short of the glory of God" (Rom. 3:23). This is the natural state of every man before obedience. It is emphatically stated that "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). So we can conclude that it must take faith to change this state and relationship. We then read in Rom. 10:10—"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy 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." Thus we find that a transition is made by an active, obedient faith. Paul explained, "That ye put on the new man, which after God is created in righteousness and true holiness." (Eph. 4:24). The transition is made whereby the man in unrighteousness is made "the righteousness of God" (2 Cor. 5:21).

Before regeneration had made the transition, Paul declared that the Gentiles were "dead in your sins and the uncircumcision of your flesh." (Col. 2:13). He said to the Ephesians: "And you hath he quickened, who were dead in trespasses and sins" (Eph. 2:1). After the gospel opened the spiritual grave of Gentiles, even the Jews exclaimed, "Then hath God also to the Gentiles granted repentance unto life" (Acts 11:18). Repentance is shown to be transitional, from death unto life, and the Lord is "not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9). For this "repentance unto life" leads to the Son of God; "And this is the record, that God hath given to us eternal life, and this life is in his Son" (1 Jno. 5:11). Obedience in repenting is a factor in the transition from death unto life.

While one remains out of Christ, he is a man of sin. This state was accepted voluntarily by all men in the act of transgression of God's law. "Behold the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: 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. 59:1). It was man's

voluntary action which made him a man of sin: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. 6:16). So it was necessary that the old man die, and a new man live in its stead. This is accomplished by the new birth. Jesus said, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (Jno. 3:5). This transition is so clearly shown in Rom. 6:4-6—"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life . . . Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." This transition is due to our having come into Christ: "Therefore if any man be in Christ, he is a new creature: old things are passed away, behold, all things are become new" (2 Cor. 5:17). The transition from the old man of sin to a new creature is complete when we come into Christ.

One is in the world and a child of the devil until he has obeyed the gospel of Christ. To such the Son of God said, "Ye are of your father the devil, and the lusts of your father ye will do" (Jno. 8:44). But from such a degenerate state, man can change. By obedience he enters Christ's body, the church; and it is said, "Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water with 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" (Eph. 5:25-27). Those who are in the body of Christ, the church, are those who have been washed by being baptized into Christ (Rom. 6:3-4; Gal 3:27), and thus they reach the sanctification in Him (see 1 Cor. 1:2). Whereas they had been in the world, Paul later said of the Corinthians: "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. 6:11). The transition had been from the world to sanctification and justification by obedience to Christ!

The entire world is lost in sin before the gospel brings about a transition. The "golden text" of the Bible (Jno. 3:16), sets forth the primary premise that Jesus Christ came to save a lost world. This is also the promise made by the angel: "And thou shalt call his name JESUS: for he shall save his people from their sins" (Matt. 1:21). And this One who came to save set forth simply the means whereby this would be done: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). Now, keep in mind that this baptism brings one into Christ (Rom. 6:3-4; Gal. 3:27; 1 Cor. 12:13). And Paul stated: "There-

fore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory" (2 Tim. 2:10). The transition by obedience is from a lost condition to the salvation in Christ Jesus!

The terrible guilt of sin rested upon all before the gospel changed our lives. We were "dead in trespasses and sins" (Col. 2:13; Eph. 2:1). It was when Peter had exposed the sinfulness of the multitude that the Jews on Pentecost were moved to cry out, "What shall we do?" To this Peter replied, "Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit" (Acts 2:36-38). These people had to first believe in Christ as Peter declared Him, they were then to repent toward God, and they had to submit to baptism, in compliance to God's command through Peter. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:41). The guilt of sin was removed, for they had come into Christ: "In whom we have redemption through his blood, even the forgiveness of sins" (Col. 1:14). From guilt to remission of sins is by obedience to the command Peter gave the multitude on Pentecost!

The unregenerate state of the Gentiles is forcefully stated by Paul in Eph. 2:1-12; for he said they "without Christ, aliens from the commonwealth of Israel, strangers from the promise, having no hope, and without God in the world." What a dreary picture this portrays of a people! But a transition was brought about by their obedience, so that Paul wrote again, "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). This obedience brought them into Christ, but it also obtained for them all spiritual blessings, for Paul also declared that God "hath blessed us with all spiritual blessings in heavenly places in Christ." (Eph. 1:3). A transition from the state without Christ, God and hope unto all spiritual blessings was obtained by their obedience!!

Until man has come to the blood of Christ, which was shed for sins in His death, there can be no real redemption from sins: "For it is not possible that the blood of bulls and goats should take away sins" (Heb. 10:4). But when one is baptized into Christ in obedience to the gospel (Rom. 6:3-4), he enters the place where redemption has been placed by the Lord: "In whom we have redemption through his blood, for the forgiveness of sins, according to the riches of his grace" (Eph. 1:7). We are redeemed by the blood of Christ (1 Pet. 1:18-19), but only when we have come in contact with the blood in baptism into His death! This is the transition wrought by obedience!

Before Conversion

After Conversion

OUT OF CHRIST

IN CHRIST JESUS

THE WORLD

The Old Man - Rom. 6:6
No Forgiveness of Sins - Heb. 9:22
No "New Creature" - Eph. 2=10
Unredeemed by Blood - Col. 1:14

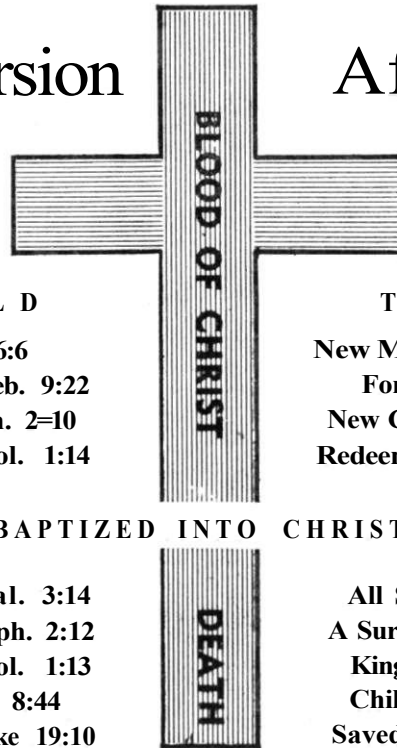
THE CHURCH

New Man - Eph. 4:22-24, Col. 3:9-10
Forgiveness of Sins - Eph. 1:7
New Creature in Christ - 2 Cor. 5:17
Redeemed by Blood - 1 Pet. 1:18-19

BELIEVE, REPENT, "BAPTIZED INTO CHRIST" "PUT ON CHRIST"

No Spiritual Blessings - Gal. 3:14
Without God and Hope - Eph. 2:12
Kingdom of Darkness - Col. 1:13
Children of Devil. - Jno. 8:44
Lost in Sin - Jno. 3:16; Luke 19:10

All Spiritual Blessings - Eph. 1:3
A Sure Hope in Christ - Heb. 6:18-19
Kingdom of Christ - Heb. 12:28
Children of God - Gal. 3:26-27
Saved in Christ Jesus - 2 Tim. 2:10



Paul described the unconverted in this way: "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ." (Eph. 2:1-13). Thus we find that those OUT of Christ are without Christ, without whom there can be no worthwhile effort! But look to what is effected when one is converted. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God . . . Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is." (1 Jno. 3:1-2).

There is the "old man" of sin which dooms one before conversion. In showing the needs of conversion, Paul wrote, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that we henceforth should not serve sin. For he that is dead is freed from sin" (Rom. 6:6-7). It is necessary that this old man of sin be crucified (put to death completely) that the new man in Christ might emerge in newness of life. "Mortify therefore your members which are upon the earth" (Col. 3:5). This change brings us into a greater relationship with God, so it is written, "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:22-24). Again it is written, "Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him who created in him." (Col. 3:9-10). The old man dies—a new man lives!

Before conversion (while OUT of Christ) there can be no forgiveness of sins. If this were not true, then Christ died for nought! "Without shedding of blood is no remission" (Heb. 9:22). It was impossible that the blood of bulls and goats should take away sins (Heb. 10:4). Therefore, without the blood of Christ there could be no remission of sins. "For this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgression that were under the first testament, they which are called might receive the promise of eternal inheritance" (Heb. 9:15). So it is in and through Christ that we have forgiveness: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7).

One becomes a new creature only when he enters into Christ Jesus. "For we are his workmanship, created in Christ Jesus unto

good works, which God afore ordained that we should walk in them." (Eph. 2:10). "Therefore if any man be in Christ he is a new creature: old things are passed away; behold all things are become new." (2 Cor. 5:17). What a change is made! "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God" (Col. 3:1-3). What a blessed state and relationship—but it is obtained only **IN CHRIST!**

One reaches the saving blood only when he has entered into Christ. In Col. 1:14 Paul wrote, "In whom we have redemption through his blood, even the forgiveness of sins." But if this redemption is **IN CHRIST**, it must be just as true that it cannot be **OUT** of Him! Peter stated emphatically, "Forasmuch as ye know that ye were not redeemed with corruptible things . . . but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1:18-19). The Hebrew writer states that Christ "with his own blood entered in once into the holy place, having obtained eternal redemption for us" (Heb. 9:12). But this redemption was only **IN Christ**, and never **OUT** of Him (Eph. 1:7; Col. 1:14).

God's Word plainly teaches there is not one spiritual blessing located **OUT** of Christ! He located them **IN Christ** "that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith . . . Now to Abraham and his seed were the promises made. He saith not, And to seeds, as Of many; but as of one, And to thy seed, which is Christ" (Gal. 3:14-16). It is abundantly clear that God's promise of spiritual blessings for all nations was only **IN CHRIST!** But it is also expressly stated: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1:3). That plainly says that **ALL** spiritual blessings are located **IN Christ!**

Paul aptly described the state of the unconverted as "having no hope and without God in the world." (Eph. 2:12). Thus when the gospel was proclaimed to unsaved people they trembled and quaked. But when they accepted the terms of gospel obedience, they went on their way rejoicing. But God's grace has been extended to those in Christ "who have fled for refuge to lay hold on the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail; whither our forerunner is for us entered, even Jesus" (Heb. 6:18-19). What blessed hope we have **IN Christ Jesus!**

Only those in Christ are in the kingdom of God, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (Col. 1:13). It is in Christ that we receive the kingdom which cannot be moved (Heb. 12:28). But

to enter this kingdom, one must "be born of water and of the Spirit (Jno. 3:5), thus being baptized into Christ (1 Cor. 12.13).

While one remains out of Christ (and in the world) he remains a child of the devil. This may sound harsh and unkind, but to such Jesus said, "Ye are of your father the devil, and the lust of your father will ye do" (Jno. 8:44). That relationship exists until one is born into the family of God by the new birth (Jno. 3:5), which brings him into newness of life in Christ (Rom. 6:3-4), and he thus becomes a new creature in Christ (2 Cor. 5:17). None should try slandering God Almighty by insinuating that He has children (illegitimates) OUT of His family, the church! But when one enters into Christ he enters His body, the church (Col. 1:18; 1:24). And when one is thus baptized into Christ he becomes a child of God. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:26-27). You just can't ask for a plainer picture than that! One is a child of God by faith in Christ FOR as many as have been baptized INTO Christ have put on Christ! None has put on Christ while out of Him! And none has become a child of God until he entered into Christ by baptism!

Last of all, we want to notice that all who are in the world are LOST IN SIN! This seemingly stuns some who profess to be Christians. Some believe that many OUT of Christ will be saved; that even though they have never been baptized into our Lord, that God will save them! But that which is often called the "golden text of the Bible" declares that the world is lost without Christ. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life" (Jno. 3:16). Jesus simply stated His mission: "For the Son of man is come to seek and to save that which was lost" (Luke 19:10) If Christ had not come, none could be saved. And if Christ is not accepted in obedience, then there is still no salvation! "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. 5:8-9). But if one will not obey, he still cannot be saved, for salvation is located only in Christ Jesus with eternal glory" (2 Tim. 2:10). And since salvation is "IN CHRIST JESUS," how can one expect to receive it. BEFORE entering Christ?



It is given for man to know and occupy one of five states or relationships with God. These we have tried to picture in the chart so that we may obtain a clearer idea of our relationship and more fully understand the plan of God's salvation. It is our hope that each reader will carefully and prayerfully study the diagram along with the most religious investigation of the Scriptures. This will assure the reception of God's truth.

State of Innocence

First, it must be learned that a baby enters into the kingdom of nature, or state of innocence, by birth while wholly apart from any accountable sin. Most people now accept this truth. Even those whose church loyalty is to the old Calvinistic doctrine of "total depravity" don't really believe that babies who die at birth are eternally lost. No just God would condemn a baby of sins for which it was not accountable. Rather, Jesus recognized the purity of innocence when He said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3). No guilt is imputed against a baby.

Babies cannot be saved—for the simple fact that they are in no danger of being lost! They are not saved, but SAFE! Never having known defilement, they are pure from any transgression against God's law. David expressed the thought of every parent who has lost an innocent babe in death: "Can I bring him back to me? I shall go to him, but he shall not return to me" (2 Sam. 12:23). All children who depart this life in that innocence need not the blood of Christ to save them, for they had no sins to be washed away. Therefore, they enter into God's presence without having come through the blood of the cross (as illustrated in the diagram). They need no salvation from sin.

The Domain of Satan

The second part of our diagram follows the time of accountability. When one has reached the age wherein he is responsible unto God, having now become accountable for his deeds, his sins separate him from his original innocence. Possibly we could illustrate it with the case of Adam and Eve. When they had sinned they were separated from their innocence, but also from God. In the same way, having reached the age of accountability, sin separates from God and puts one into Satan's domain. This is due to what man has done—not a fault on God's part. "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy that he cannot hear: but your sins have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isa. 59:1,2). None can accuse God: the parting was man's responsibility!

If you will carefully study Rom. 6:16-18, you will find that obedience to Satan places one in Satan's dominion or kingdom. Satan rules over his kingdom, and those who serve him will have a terrible reward, "For the wages of sin is death" (Rom. 6:33). Many

people stand under the condemnation of Jno. 8:44—"Ye are of your father, the devil, and the lust of your father will ye do." All who obey him, and refuse to leave his service will receive their wages hereafter. It is easy to determine who are the citizens in Satan's kingdom. "He that committeth sin of the devil: the devil sinneth from the beginning." (1 Jno. 3:8). Satan's subjects become like him. Paul was speaking about the plight of them that had been in the service of Satan when he said, "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2:13). But they were without God only because they had turned from God in sin.

The Kingdom of Christ

There are well-defined steps that **MUST** be taken to enter into the kingdom of Christ. The only entrance is through the cross, thus by the blood of Christ. Jesus stated, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (Jno. 3:5). We are shown in Rom. 6:1-6, that we must die to our sinful past, and be raised from baptism to walk in newness of life. This brings us into Christ as a new creature (2 Cor. 5:17). This is the new birth, for therein one has been begotten of the gospel, and by faith has put Christ on in baptism. Paul referred to this as having been translated into the kingdom of God's dear Son (Col. 1:13). One is baptized into Christ because he believes in God's promises attached thereto (Acts 2:38; Mark 16:16). It is because he believes God will forgive his sins and bring him into the kingdom that he obeys the gospel. Paul explained it in these words, "Buried with him by baptism, wherein also ye are risen with him through the faith in the operation of God, who hath raised him from the dead" (Col. 2:12). Thus one enters into Christ by being baptized INTO Him. There is just no other way but by the cross. His saving blood was shed in His death, and in baptism only do we reach His death (Rom. 6:3-4).

Truly, one becomes a child of God by faith; but it is a faith that obeys. Paul wrote, "For ye are all children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). After one has been baptized into Christ, he is a citizen of His kingdom, and a royal priest in a holy nation over which Christ reigns (1 Pet. 2:9). Make no mistake about it, this is accomplished only when one has obeyed the form of the death, burial, and resurrection of our Lord (Rom. 6:16-18). When one dies to his past sins, having believed in Christ and repented toward God, he has yet obeyed only one-third of that form of doctrine. He is buried and raised to walk in newness of life when we are baptized into Christ.

The Eternal Kingdom

The eternal kingdom, the presence of God, has always been

the ultimate desire of man. Even Abraham of old "looked for a city which hath foundations, whose builder and maker is God" (Heb. 11:8-10). Paul entertained the same blessed thought when he wrote, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens" (2 Cor. 5:1). Peter spoke of this reward as "an inheritance uncorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (1 Pet. 1:4).

Jesus made the promise that he would prepare mansions and come back for His own, that they might be with Him forever (Jno. 14:1-3). Does that promise still hold today? Notice this reading, "Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. 3:13). That promise still holds forth a reward for the faithful!

Thus far we have found only one way into each state or kingdom. Here we have two doors. One may enter in by death as an innocent child, or he may enter in through Christ, the Savior. But the blessed thing is, once one has entered in, he will be with the Lord forever! There is no door of exit.

The Everlasting Punishment

But as surely as there is a reward for the faithful, there is also a just recompense of reward for the unbeliever and the wicked. Those who refuse to be baptized INTO Christ leave the world only by physical death. Then the terror of God's punishment confronts them. "And to you who are weary rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thes. 1:7-9). None can believe the Bible and reject the idea of eternal punishment for the wicked. Those who have not sought forgiveness of sins surely will be lost; but there will be those who have once known the way of truth who may also be condemned. Jesus taught that some of his kingdom would be lost. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth" (Matt. 13:41, 42). All must accept this teaching. Some in the kingdom (them which do iniquity) will be cast into a furnace of fire. Those once saved from past sins are added to the kingdom, but still may so sin as to be finally rejected! The picture of the judgment as given in Matt. 25:41-46, paints the judgment that faces the kingdom. And concerning those on the left hand, He will say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." There will be weeping and gnashing of teeth.

Church of Whose Choice?

DENOMINATIONS

Morality . . . Acts 10:1-2; 11:14
 Sincerity Acts 26:9
 Conscientious _____ Acts 23:1
 Benevolence _____ 1 Cor. 13:3
 Good works _____ Eph. 2:8-9
 Traditions Matt. 15:8-9
 Ignorance _____ Rom. 10:1-3
 Hearers Only _____ Jas. 1:22-24
 Faith Only Jas. 2:17, 24
 Church of Choice -- Matt. 15:13

SOCIAL CLUBS

FRATERNAL ORDERS

INFIDELITY

CHURCH OF THE LORD

All Promises _____ 2 Cor. 1:20
 All Blessings _____ Eph. 1:3
 Salvation 2 Tim. 2:10
 Forgiveness _____ Eph. 1:7
 Redemption _____ Col. 1:14
 Reconciliation _____ Eph. 2:16
 Created _____ Eph. 2:10
 New Creature _____ 2 Cor. 5:17
 Complete _____ Col. 2:9-10
 Blest in Death _____ Rev. 14:13

KINGDOM OF CHRIST

BODY OF CHRIST

FAMILY OF GOD

While much is said about "the church of your choice," the part of wisdom dictates that there should be a careful appraisal of just what values are offered with the choice. If folk could be led to examine the merits of each choice, then there would really be no choice offered. Every spiritual blessing is found IN CHRIST, and OUTSIDE of every denomination! Therefore, everything that any sect can offer that is worthwhile can be had in the church that Jesus built—plus all spiritual blessings. Certainly, there are some good things to be found in denominations: but those same things can be found in social clubs, fraternal orders, or in rank infidelity! Salvation is not to be had in any of these, for God placed salvation in Christ! It is located nowhere else.

We cannot deny that morality is found in all religious bodies. But morality alone is not sufficient to save from sins. I suppose that all will admit that Cornelius stood head and shoulders over the average moralist of our day, for God's tribute to this man is very outstanding (see Acts 10:1-2). But he wasn't saved because he was a good moral man! Rather he was told, "Send men to Joppa, and call for Simon, whose surname is Peter; who shall tell thee words whereby thou and all thy house shall be saved" (Acts 11:14). Thus morality could not save Cornelius, who still had to accept God's plan presented through the gospel proclamation.

We don't doubt the sincerity and conscientious behaviour of those in denominations. However, this same sincerity and conscientiousness is found in fraternal orders, social orders, and even on the part of infidels! It is not a quality that assures salvation. Take Saul of Tarsus as an example. Concerning the persecution of the saints, he later said, "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth" (Acts 26:9). He was honest and sincere in so doing. He had not defiled his conscience in his acts against God's people, for he stated later, "I have lived in all good conscience before God until this day" (Acts 23:1). But all this honesty, sincerity and conscientious activity did not mean he was saved, for he confessed he was chief of sinners (1 Tim. 1:15-16).

None can deny the benevolence and the good works accomplished in denominations. However, it must also be recognized that it is not limited to their membership. All the civic and social clubs could lay claim to their part of these things. Fraternal orders, filled with infidels, also may be counted among the number of doers of good deeds as men count goodness. But these do not obtain salvation. Paul said, "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profits me nothing" (1 Cor. 13:3). He shows that it is possible to do all these things and yet not receive a reward! Rather he stated, "For by grace are ye saved through faith; and that not of your-

selves: it is a gift of God: not of works, lest any man should boast" (Eph. 2:8-9). Our good works and benevolence are commendable, but they will not save.

Some denominations make much ado about their church traditions. These traditions are held equal to the gospel, but there is no salvation in them. Paul states that the gospel, and not traditions, is the power of God unto salvation (Rom. 1:16). Jesus placed the indictment against the religious leaders of His day: "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrine the commandments of men" (Matt. 15:8-9). Too many have turned to traditional religion rather than to Christ who can save!

For a long while the world has been seasoned with the teaching, "But if they don't know any better, then God won't condemn." This makes a saving god of ignorance! Keep this in mind: "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent" (Acts 17:30). Paul also wrote, "My heart's desire and prayer to God for Israel is, that they might be saved . . . For they, being ignorant of God's righteousness . . . have not submitted themselves unto the righteousness of God" (Rom. 10:1-3). Why, even Paul acknowledged that the acts which made him "chief of sinners" were those which he had done "ignorantly in unbelief" (1 Tim. 1:15). Surely no sectarian will be justified on the plea of ignorance of what to do to be saved. The Bible has spoken too plainly to afford excuses.

Denominational churches are filled with those who have heard the gospel plan of salvation, but who have not obeyed. The mere fact that they have heard will not save them, nor will it mitigate their sin. James said, "Be ye doers of the word, and not hearers only, deceiving your own selves . . . But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (Jas. 1:22-25). Something is required of man in order to obtain salvation, despite the preaching of sectarians!

Many of the sectarian world have pleaded for "justification by faith ONLY." Some have even expressed it thus: "We are saved by FAITH, plus nothing; minus nothing!" I once heard a man say that just one verse, John 3:16, would save the whole world if we would only believe it. He forgot to say why God gave the rest of the Bible! James gives quite a treatise on faith, but does so to show how it is manifest by works of obedience. "Even so faith, if it hath not works, is dead, being alone" (Jas. 2:17). His conclusion, after examples are given, is: "Ye see then how that by works a man is justified, and not by faith only" (Jas. 2:24). Any who

would hold faith and discount works of obedience defies the plain words of inspiration!

About the most popular cliché of denominational preaching is to "Join the church of your choice." The fact that God may have a choice in the matter seems never to have entered their reasoning! The Scriptures show conclusively that there is ONE God, who had only ONE Son, who promised to build ONE church, and the Lord added the saved to only ONE church, and Christ gave Himself for ONE church, purchasing ONE church with his blood, and thus became the Saviour of only ONE church (study Matt. 16:18; Acts 2:47; Eph. 5:23-25; Acts 20:28). Now, this being true, every church which has sprung up since the original and authentic church was established has come into being without divine authority or sanction, exists today without divine approval as only a counterfeit, spurious religion, and will ultimately be destroyed. Jesus said, "Every plant which my heavenly Father hath not planted, shall be rooted up" (Matt. 15:13). If you should choose a denomination over the church of God, you will have cast your lot with an institution of doom! Jesus Christ promises to save only His church (Eph. 5:23).

But let us now look to the other side of this picture, to see what is gained if we should accept the Lord's church. First, we should be in Christ, for the church is the body of Christ (Eph. 1:22-23; 5:23; Col. 1:18, 24). Now, if I am in the body of Christ, then of necessity, I am in Christ! For anything that is in my body is in me; and anything that is in me is in my body! So all the saved are in the body of Christ, the church, even as they are also in Christ. Those who have been baptized into Christ have put Him on (Gal. 3:27), and when one is baptized into the death of Christ (where the saving blood was located), he is brought into Christ (Rom. 6:3-4). This act of baptism not only brings us into Christ, but in that it is for the remission of sins (Acts 2:38), it also brings us into the body of saved people, the church. "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" (1 Cor. 12:13).

Whereas there are commendable things in sectarian churches, it must be readily seen that every one of these is had in the church of the Lord. There is just as much sincerity, morality, benevolence, good works, and other fine things in the church of the Lord as can be found in ALL the churches of men! And above all this, there is much to be found in God's house that will never be found in the sectarian confusion!

"WAS IT FROM HEAVEN, OR OF MEN? ANSWER ME"
DENOMINATIONS **THE TRUE CHURCH**

Established by Men
Built on Whims and Vanity
of Capricious Men

No Blood Shed for Them

Headed by Pope, Councils,
or Conferences

Members Voted in by Men

Exalt Traditions & Dogmas

Preach Catechism, Manual,
or Other Creeds

"Shall Be Rooted Up"
Matt. 15:13

HOW MEN ENTER

☞ **"Faith Only"**

☞ **"Pray Through"**

☞ **"Just Raise Hand"**

☞ **"Voted Into Church"**

☞ **"Join the Church**
of Your Choice"



BAPTISM ☞

Acta 2:38; Gal. 3:27

REPENTANCE ☞

Luke 13:3; Acta 3:19

FAITH ☞

Jno. 8:24; Heb. 11:6

Built by Jesus Christ

Matt. 16:18

Christ Gave Himself for It

Eph. 5:25

Purchased by Christ's Blood

Acta 20:28

Jesus Christ is its Head

Eph. 1:22-23

Lord Adds the Saved to It

Acta 2:47

Gospel Preached & Exalted

Acta 8:5, 12; 1 Cor. 2:1-5

Pillar and Ground of Truth

1 rim 3:15

Jesus Christ its Saviour

Eph. 5:23

Jesus asked a very searching question of the chief priests, scribes, and the elders in Mark 11:30— "The baptism of John, was it from heaven, or of men? answer me." No answer was given, and it is plainly stated why they attempted none. In the same manner, some will seek to evade the answer to our question presented in this lesson. They would rather hide their eyes from a painful truth than depart from errors which bind them.

But of more import to this generation than the baptism of John is the question of the confusion and strife which beleaguers religious circles, and offers opposing camps on just about any item of work or worship. In the midst of this religious chaos and confusion, we need to ask again the question, "Is it from heaven, or of men?" And we should know full well that if it is from heaven it will stand forever with God's approval. But if it is of men it will come to naught, writhing under divine wrath. It is in this vein of thought that we ask, "From whence cometh this persuasion that makes folk exclaim, 'One church is as good as another!' Is this from heaven, or of men?" Let us candidly investigate the religious bodies that vie for our favors today, and carefully examine them under the revealing scrutiny of God's Word.

Let us examine the origin of denominations. Without a single exception they had their origin with men. Some religious leader voiced his sentiments on religious affairs, gained a following and thus originated a new church. The leader thus gave the religious movement its identity and basis for existence. On the other hand, the church you read about in the Bible was established by the Son of God. He promised to build it. After Peter had said, "Thou art the Christ, the Son of the living God," Jesus said, "Upon this rock will I build my church" (Matt. 16:18). It shows very shallow thinking to assert the church was built upon Peter, or upon Peter's confession. The true church was built upon the ledge-rock that is expressed in that confession, namely, that Jesus is the Christ, the Son of God. That is the seed thought of the kingdom, and it being true, nothing can prevail against that divine institution built upon it! What foundation can any denomination claim that can be comparable?

The brutal truth is that every sectarian body has its existence due to the whims and vanity of some religious teacher and guide. Not too long ago, a disgruntled sectarian was reprimanded by his church and cried out, "I'm going to start my own church. If you want to be a charter member in it, just raise your hand!" He had a nucleus for his church with no more effort than that! And yet, this is no more whimsical and capricious than Henry VIII originating the Church of England because the Pope opposed his affair with Anne Boleyn. In fact, any man has as much right to start his own church as the founder of any sect on earth today! But the truth

is, only the Son of God was authorized to found the true church.

Where pride and prejudice has founded the religious Babylon of denominationalism, the true church was established at a very dear cost. Jesus Christ built his church because of love and compassion for lost men. Therefore Paul said, "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" (Eph. 5:25-27). What sincere, God-loving man can read this statement and still contend that one church is as good as another? Jesus Christ poured out his life to give life to his church—what has man done to elevate another to such a plane? Surely the true church is from heaven, but from whence cometh these spurious, counterfeit churches which are competing with the divine organization for which Christ gave himself?

It is a self-evident fact that all churches of human origin had no blood shed for them. This was the forceful argument Paul used against the sinful division of his day. He wrote, "Is Christ divided? was Paul crucified for you? or were you baptized in the name of Paul?" (1 Cor. 1:13). It was clear by implication that Christ should not be divided, and that Paul had not died for the church at Corinth, and that they had been baptized in the name of Christ—not the name of Paul. But what is disclosed of the church at Corinth is also true of every denomination on earth today, for they are not blood-bought institutions. On the other hand, the true church has been purchased by the blood that cleanses from sins (Eph. 1:7). Paul charged the elders of the church at Ephesus, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28). Now, was Christ defrauded out of his blood? He was if this church is no better than any other! He was "taken in" by a confidence gang that robbed him of his life! Why, just with a cursory examination, we must conclude that Christ's church stands supremely alone as an organization of true worth!

Another point of contrast is seen in the authority Jesus Christ said, "All authority is given unto me in heaven and in earth" (Matt. 28:19). But the source of authority in denominational churches lies in the human officialdom. Thus the sect looks to the pope, the council, the conference or synod for the governing laws. Learned men prate on worldly wisdom, and seek to abridge or nullify the decrees of God—and a foolish flock wanders strange pastures following these wolves in sheep's clothing. Many members of the sects never question the decision made arbitrarily by delegates to some conference! Nor do they check their divine chart and compass

to see how far from their true course these foolish pilots have taken them!

But the true church still accepts Jesus Christ as "King of kings, and Lord of lords," and obediently follows His decrees. Paul stated it plainly by showing that God "hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all." (Eph. 1:22-23). Jesus Christ is the head of only ONE church, ONE body. It must be accepted, then, that he is not the head of any other than his own!

The membership of the sects is made up of folk voted in by men. Candidates are set forth and voted in, or else rejected. I heard the story of one who wanted to join a denominational church, believing that he could thereby please the Lord. But an "experience of grace" was required. So he fabricated a good one about how God had come down and "tickled his heart strings" with a miraculous salvation. They immediately "voted him in." But later he repented of this lie, and went before the church to tell the truth. They held another caucus and "voted him out." He went away puzzled, saying, "When I told a lie they voted me in; but when I told the truth they kicked me out." But men make such mistakes.

But the membership of the true church is composed of saved people, for the same act that brings them into salvation also brings them into the church—for that is what the church is; the body of saved people. "And the Lord added to the church daily such as should be saved" (Acts 2:47). When God pardons a man He also calls him apart from sin, and the man is "called out" of the world and "called into" Christ. This called-out number is the church, a divine institution. To become a member, one does not meet the requirements of men, but rather obeys the gospel of Christ.

In the sectarian bodies, there is an exalting of human traditions and doctrines of men. The widely accepted "Easter Pageant" is an example of this. The whole thing is fabricated out of tradition and pagan customs. Not one word of any of this barbarism is found in Scriptures. The terms "Ash Wednesday," "Palm Sunday," "Good Friday," "Easter" and others are pagan in their origin and nature. Yet the sects place more real meaning and emphasis on these than upon the plain commands of our Lord. How different from the message of inspired men who "preached Christ unto them" (Acts 8:5), for Philip was "preaching the things that concerned the kingdom of God and the name of Christ" (Acts 8:12). Paul stated he "was determined to preach nothing among you save Jesus Christ and him crucified" (1 Cor. 2:1-5). There is still the charge to faithful gospel preachers to "preach the word" (2 Tim. 4:1-3). He holds license to proclaim no other message.

Every sectarian preacher is honor bound to uphold his catechism, Manual, Articles of Faith, Discipline, Book of Mormon, or some other such creed book. As a result, any passage of Scripture must be molded, colored and fashioned to fit the teachings of the creed of that sect. This can be of no service other than giving the different sects their identity, thus sowing more discord and strife in religious affairs. It is an evident fact that, on any controverted point, one sect is in error, and the grave probability is that both are wrong. Error can be overcome only when these spurious churches give up their creeds and return to a "thus saith the Lord" for all their religious behaviour. Then they will fully realize that the true church is, and has always been, "the pillar and ground of the truth" (1 Tim. 3:15).

But let us look to the end result of this great blight upon the name of Christ. Jesus himself said, "Every plant, which my heavenly Father hath not planted, shall be rooted up" (Matt. 15:13). Divine wrath will utterly destroy every one of these institutions sponsored by men. They shall be swept away with all that are in them. Their indictment is shown in 2 John 9-11; and the sentence is revealed in 2 Thes. 1:7-9.

But the final reward of the true church is a far better picture, since "Christ is the head of the church: and he is the saviour of the body" (Eph. 5:23). Jesus Christ is coming back to claim his own and will save them that have obeyed his Word. "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. 5:8-9). If you want Christ to save you, then you must obey his gospel.

Last of all, we notice the difference in how men enter the sects of perdition and the Lord's church. To enter the denominational churches men preach "faith only," and salvation apart from obedience to the gospel. They ask folk to "pray through," and to "kneel right there by the radio and accept Christ as your personal saviour." And some are asked to "just raise your hand" to "make your decision for Christ." On such a basis they are then encouraged to "join the church of your choice" and be "voted in" by that denomination. But have you considered that all this is foreign to the Scriptures? Rather the Lord taught faith as an essential of salvation (Jno. 8:24; Heb. 11:6; Mark 16:15-16); but also taught that repentance was also just as vital (Luke 13:3; Acts 2:38; 3:19; 17:30-31). And the Lord also placed baptism between faith and salvation when he said, "He that believeth and is baptized shall be saved" (Mark 16:16). Peter set it forth as a requisite for the remission of sins (Acts 2:38). And Paul showed that it was necessary to enter into Christ (Gal. 3:27), where every spiritual blessing

is (Eph. 1:3). Friends, we plead with you to leave the doctrines of men and to return to the Word of God for the salvation which God affords you.

MY SAVIOUR KNOWS

When by failures I am harried
 Though the fault is not mine own;
 When the burdens I have carried
 Are by friends and foes unknown:
 There is this great source of gladness
 That will brush despair aside—
 Far above this vain world's madness,
 There is One who knows I've tried.

When the best within is mustered
 To the task to no avail,
 With the best of plans so flustered
 That my efforts only fail,
 Often here I'm roughly treated;
 For the scorers must deride—
 But I will not feel defeated,
 For my Saviour knows I've tried.

When Misfortune rules as master
 Where Success was meant to reign,
 And I meet with grave disaster,
 I must meet this world's disdain.
 While the cruel world may blame me
 As they pass in haughty pride—
 Still their judgment cannot shame me,
 If my Saviour knows I've tried.

Let the whole world criticize me
 For the well-meant plans I've laid;
 Let their banter stigmatize me
 For each brave attempt I've made.
 I will brave their harsh decisions;
 Let the cruel critics chide—
 What care I for their derisions,
 If my Saviour knows I've tried.

Sayings of Men Vs. Word of God

Ye Have Heard It Said:

But The Word Of God Says:

<p>1. One Church is as Good as Another; One Can be Saved Outside the Church.</p>	<p>(1) Matt. 16:18; Acts 2:47; Eph. 5:23, 25; Acts 20:28; Col. 1:18; Eph. 3:21</p>
<p>2. All Folk are Trying to go to Heaven; Honesty and Sincerity Assures Salvation.</p>	<p>(2) Prov. 14:12; Matt. 7:21-23; 16:6, 12; 2 Tim. 2:5; 1 Jno. 4:1</p>
<p>3. Creed Books Make the Bible Plain; Creed Books Help Give Us Our Identity.</p>	<p>(3) Isa. 35:8; 2 Tim. 3:16-17; 2 Pet. 1:3; Matt. 11:25; Jno. 20:30-31</p>
<p>4. Salvation is by "Faith Only;" One is Saved at the Point of Faith.</p>	<p>(4) Jas. 2:20-24; Acts 2:36-38; 9:6; Compare Jno. 3:16 & 3:36 A.S.V.</p>
<p>5. Once Saved, You're Always Saved; The Saved. Can't Fall from Grace.</p>	<p>(5) Gal. 5:3-4; Matt. 25:14-30; Lk. 8:13; 1 Cor. 9:27; 10:6-12; Heb. 6:3-4.</p>
<p>6. One is Saved without Baptism; Baptism is Really Non-essential.</p>	<p>(6) Mark 16:15-16; Acts 2:38; 10:47-48; Acts 22:16; Gal. 3:26-27.</p>
<p>7. Any Mode of Baptism is All Right; Choose Sprinkling, Pouring or Immersion.</p>	<p>(7) Eph. 4:5; Rom. 6:3-4; Col. 2:12; Acts 8:38.</p>

The matter of religion has been interwoven with the philosophy of men. Sayings in spiritual affairs have become so ingrained into the conversation that idioms of expression are accepted as God's TRUTH, although they may contradict all the Lord has said on the subject. It is the part of wisdom to hold up these human opinions before the searchlight of God's Word to see if truth abides in them.

One Church is as Good as Another

In speaking with folk about salvation, it is often said, "Well, one church is just as good as another! In fact, you can be saved out of the church as well as within. After all, the church is non-essential." This is the popular ground of denominational agreement. A majority of sectarian preachers in any city would readily agree to these statements. Yes, "Ye have heard that it hath been said,"—but what does the Word of God say? We must be willing to say with Isaiah, "To the law and the testimony: if they speak not according to this word, it is because there is no light in them." (Isa. 8:20). Shall we see what the Lord has said? Jesus said, "I will build MY church" (Matt. 16:18). Are you willing to say that the church the Son of God built is no better than one built by some men? The Lord added the saved to His church; are counterfeit churches established by men equal to this divine organization?

In Eph. 5:25, we are told that "Christ also loved the church, and gave himself for it." It is further stated that He purchased the church with His own blood (Acts 20:28). In view of what the Son of God gave for His church, do you still maintain that one church is just as good as another? God authorized only His Son to build the church, and others have no divine approval. Of Christ it was said, "He is the head of the body, the church" (Col. 1:18). As head, He has "all authority" (Matt. 28:18). He has never given anyone authority to build another church. Rather, He said, "Every plant, which my heavenly Father hath not planted, shall be rooted up." (Matt. 15:13). God is to be glorified only in the church which Jesus built: not in any "sect of perdition." How can one contend that salvation is OUT of that church when the Bible declares, "Christ is the head of the church: and he is the saviour of the body" (Eph. 5:23). Yes, you have heard what men have said, but what does God say?

All Folk Are Striving for Heaven

Many claim to believe that all who are religious, honest, and sincere will be saved. How often have you heard it said, "Well, after all, we are all striving to go to heaven, and even though we take different roads, we will all be saved. If one is honest, conscientious and sincere he will be saved." Yes, "ye have heard that it hath been said,"—but what does God say? Is this hearsay or truth? Again, let us go to God's Book for an investigation. First, remember that Jesus said, "Not every one that saith unto me, Lord,, Lord, shall enter

the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21). This could include a lot of honest, sincere folk! People can be misled by their opinions and conclusions in matters of salvation. The Wise Man said, "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12). Even those to whom Jesus referred may offer evidence of works, but will still be rejected for not having obeyed the Lord (Matt. 7:22-23). Religious efforts may seem right to you, but if God did not authorize them you must leave them alone!

Paul warned Timothy, "If a man strive for masteries, yet is he not crowned, except he strive lawfully" (2 Tim. 2:5). For this reason he also told this same young man, "Take heed unto thyself and to thy doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4:16). To this day we must have that same doctrine to be saved (Rom. 1:16). And before you accept any oracle as one coming from God, put them to this test: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (1 Jno. 4:1). When any one sets forth religious teaching, ask yourself, "It is truth, or hearsay?" What does God say about it?

Creed Books Help Us Understand the Bible

When one questions the place of human creeds, and the right of creed books to exist, the answer most often heard is: "Oh, our creeds only help us to better understand the Bible. They make the Bible plain. Too, they give us our own identity as a church." But what does God say about the presumption of adding human books to clarify heaven's message to man? Can man do a better job than God has done? Can man explain the mind of God better than God Himself? "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). God has said, "For my thoughts are not your thoughts, neither are my ways your ways, saith the Lord" (Isa. 55:8). How presumptuous to attempt to improve on God's revelation! "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect thoroughly furnished unto all good works" (2 Tim. 3:16-17). Wherein is there room for what man says? What can his creed books do to improve on this revelation? Further we find "His divine power hath given unto us all things that pertain unto life and godliness" (2 Pet. 1:3). Therefore, nothing the creeds of men can offer pertain to life and godliness, and are not even related to good works!

Who would suggest that the Infinite Mind of God could not clarify the matters of salvation so that man could understand? The brilliance of men's efforts in councils and synods have only con-

fused and bewildered. Jesus 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" (Matt. 11:25). A child's trusting faith appropriates wondrous promises while all the world's wisdom seeks to prove none is there! We only need faith to accept what God has said. It is written, "But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name" (Jno. 20:31). There is just no allowance made for humanly devised creeds and dogmas!

Salvation is by Faith Only

I have heard preachers loudly shout, "Man is saved by faith only, plus nothing, and minus nothing. One is saved at the point of faith." In fact, one leading sect quite boldly asserted in their creed book, "That we are saved by faith only is a very wholesome doctrine and very full of comfort." My grandfather often quoted this in my hearing, for he was a deacon in the church which so taught. Yes, "Ye have heard that it hath been said,"—but what does God say? How does the Bible teach? If faith is the sum and substance, the Alpha and Omega, in the matter of salvation, then why did James write as he did? "Ye see then how that by works a man is justified, and not by faith only." (Jas. 2:24). And after all men have railed against that Scripture, it will still confront them!

While admitted by all that we are saved by faith, it certainly does not stand that we are saved by faith only. Peter told the assembled Jews on Pentecost to believe on Jesus Christ (Acts 2:36). And yet the record states, "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" (Acts 2:37). They fully realized there was yet something for them to do, or they would not have posed that question. And Peter knew there was yet something to do, for he said unto them, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of your sins, and ye shall receive the gift of the Holy Spirit" (Acts 2:38). The whole plan of salvation was not fully encompassed in faith alone, or faith only! None can deny that Saul of Tarsus truly believed on Jesus when He appeared unto him on the way to Damascus, but there was yet something ahead for him! "And he trembling and astonished said, Lord, what wilt thou have me do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do" (Acts 9:6). Paul later related that when Ananias came to him he said, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). Paul later revealed what this did to change his state and relationship with God—read it for yourself in Rom. 6:3-4. You can't go wrong in accepting that!

Once Saved, Always Saved

Whether it be called "eternal security" or "impossibility of apostasy," there is a pernicious doctrine which is often expressed in the sayings, "Once saved, always saved. One who has become a child of God can never fall from grace and be lost." I heard Ben Bogard say in the Dallas Auditorium, in debate, "A child of God can die in the act of murder and adultery, but God will see that he is a better Christian for it." He then cited Rom. 8:28 to justify his claim! Yes, "Ye have heard that it hath been said,"—but what does the Word of God say?

"For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no affect unto you, whosoever of you are justified by the law; ye are fallen from grace." (Gal. 5:3-4). You will notice that Paul does not say that it is impossible—he said they had done it! If God never said another word on the subject there could still be no argument with any who accept His Word! But He has said much more! In Matt. 2: 14-30, Jesus taught in the parable of the talents that the unprofitable servant was the trusted servant until proven unfaithful, and concluded the lesson with the words, "Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." Surely none will contend with Christ in this matter! In the parable of the sower and four soils Jesus said, "They on the rock are they which, when they hear, receive the word with joy; and these have no root, which for awhile believe, and in time of temptation fall away" (Luke 8:13). Was it impossible for them to fall away?

Friend, have you considered that most of the New Testament was written to the end that Christians would not fail? Paul, the most prolific writer, recognized that he was not invulnerable, and said, "I buffet my body, and bring it into subjection: lest by any means, after that I have preached to other, I myself should be rejected" (1 Cor. 9:27). Does that sound like it is impossible? And in Heb. 6:3-4, it is revealed what a calamity befalls when and if one falls from God's grace!!

One Is Saved Without Baptism

Sectarian preachers have been most vociferous in crying, "Man is saved without baptism. Baptism has nothing at all to do with salvation. It is non-essential." Yes, "Ye have heard that it hath been said,"—but what does God say in His Book? First, we turn to the words of our Lord: "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" (Mark 16: 15-16). Do you believe and fully accept what the Son of God said? When those on Pentecost cried out, "Men and brethren, what shall we do?" Peter gave a clear and direct answer: "Repent, and

be baptized everyone of you in the name of Jesus Christ for (unto, toward) the remission of sins" (Acts 2:38). Did those folk have any trouble understanding what was required? Notice the result: "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:41). They both understood and obeyed!

At the household of Cornelius, Peter had preached to the Gentiles. He then asked, "Can any man forbid water, that these should not be baptized . . . ? And he commanded them to be baptized in the name of the Lord" (Acts 2:47-48). Is this command "non-essential?" Can one be saved while refusing to obey a command? This same command was also given unto Saul of Tarsus: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). Then later this same man wrote, "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:26-27). Can one be saved before coming into Christ? Eternal salvation is found only in Christ (2 Tim. 2:10). Forgiveness of sins is only in Christ (Eph. 1:7; Col. 1:14). In fact, every spiritual blessing is located IN Christ (Eph. 1:3). And this means that one must be baptized INTO Christ to reach them!

On the matter of baptism, there are those who set forth "options" which the Lord did not extend. So you hear them say, "Any mode of baptism is all right. You can choose sprinkling, pouring or immersion. It doesn't matter." And with them it doesn't! Yes, "Ye have heard that it hath been said"—but what does the Bible say? What does the Word of God teach? Well, first of all, the Word of God declares there is ONE baptism—not a choice of three (Eph. 4:5). The "mode" (?) of Bible baptism is best seen by what is portrayed in baptisms recorded.

To show saints God's pattern, Paul wrote, "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Col. 2:12). Does this picture sprinkling or pouring? In Acts 8:38 we find "they went down both into the water, both Philip and the eunuch; and he baptized him." Why did BOTH have to go into the water, if either pouring or sprinkling would suffice? An examination of other Scriptures discloses that baptism requires much water (Jno. 3:23); going into water (Acts 8:38; Matt. 3:5-6); a burial (Col. 2:12; Rom. 6:3-5); a planting (Rom. 6:5); a washing (Acts 22:16; Eph. 5:26); a raising (Col. 2:12); and a coming up out of water (Acts 8:39; Matt. 3:16).

The True Meaning of "Heart-Felt Religion"

THE BIBLE
HEART

WHAT IT IS
AND WHAT
IT DOES!

INTELLECT:

THINKS - **Gen. 6:5**
BELIEVES - **Rom. 10:10**
UNDERSTANDS - **Mt. 13:15**

Converted By

FAITH

Rom. 10:17
Rom. 1:16
Acts 15:9

AFFECTION:

DESIRES - **Rom. 10:1-3**
LOVES - **Mark 12:30**
TRUSTS - **Prov. 3:5**

Converted By

REPENTANCE

Jno. 14:15
Jas. 4:8
2 Cor. 7:10

WILL:

INTENDS - **Heb. 4:12**
PURPOSES - **2 Cor. 9:7**
OBEYS - **Rom. 6:16-18**

Converted By

BAPTISM

Rom. 6:17-18
Rom. 6:1-5
1 Pet. 1:22

It must be readily recognized that man has a dual nature, having both a physical and spiritual being. In each of these the heart is the spring, or fount, of life. Each of these hearts can be pricked; for the physical heart of Absalom was pricked with arrows which caused his death; and the spiritual hearts of those on Pentecost were pricked with the gospel, and resulted in spiritual life (2 Sam. 18:14; Acts 2:37).

In the Scriptures, the heart referred to in the spiritual sense has nothing to do with the physical heart which is a lobe of flesh that merely pumps blood to the physical body. Rather, the spiritual heart is a fountain of deeds and thoughts, and may emit either good or bad. Therefore we are charged, "Keep thy heart with all diligence; for out of it are the issues of life." (Prov. 4:23). Jesus taught, "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man" (Matt. 15:11). He later elaborated on this by saying, "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man." (Matt. 15:20). The spiritual heart is the fount of spiritual life.

It is tragic when heart disease can cut short the physical life of a man. But how much more tragic when the spiritual heart becomes so diseased that eternal destruction results! And yet, some folk allow the spiritual heart to become just that depraved. The Lord indicted Israel for an impure heart (Matt. 13:15). How terrible that folk willingly harden their hearts against that which could save them—but that is done. Again Jesus said, "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the evil treasure bringeth forth evil things" (Matt. 12:34-35).

How often you hear some one apologize for a vile, filthy tongued reprobate, or a notorious blasphemer, with the words, "Oh, he has a very dirty speech, but his heart is pure as gold." This is a lie. That man's heart is just as vile and filthy as his speech discloses, for "Out of the abundance of the heart, the mouth speaketh." Any man who utters filthy and sordid speech does so because it was first in the heart, and the mouth only sent forth from a putrid fountain. Don't apologize for the scoundrel.

The Bible Heart Is Intellectual

The heart that is referred to in the Bible is the intelligence of man. In Gen. 6:5 is revealed, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of the heart was only evil continually." As Jesus also stated, "For out of the heart proceed evil thoughts." Again it is recorded, "And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?" (Matt. 9:4). When Peter rebuked Simon for

his greediness, he said unto him, "Repent ye therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart be forgiven thee" (Acts 8:22). Thus it is easily seen that the Bible heart is capable of thinking either good or evil thoughts.

It is with the intellectual heart that man believes or disbelieves the gospel of Christ. (Rom. 10:9-10). Hebrew brethren also were warned, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God" (Heb. 3:12). So the heart can be the fount of either belief or unbelief.

The Bible heart also has the faculty for understanding the gospel, so that acceptable obedience may be rendered unto the demands of God. In a previously cited passage, Jesus said some should "understand with their hearts, and I should heal them" (Matt. 13:15). The Lord said unto Solomon, "I have given thee a wise and understanding heart" (1 Kings 3:12). And later this wise and understanding man charged, "Be ye of an understanding heart" (Prov. 8:5). Now, to sum it up: the heart can think; the heart can believe; and the heart can understand.

The Bible Heart Holds the Affection

Often in the Scriptures the heart is referred to as the seat of the affection. It is capable of every emotion, from joy to sorrow, and from hatred to love. This emotional factor is referred to by Paul in Rom. 10:1—"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." This plainly reveals the intense feeling of which the Bible heart is capable. But as the heart can have such a holy and pure desire, it is capable of having impure and unholy desires. We read, "Wherefore God gave them up to uncleanness through the lusts of their own hearts" (Rom 1:24). The Gentiles had such lusts in their hearts that God just gave up on them.

Love is the attribute of the heart that is most commonly accepted. Almost all love songs center around the heart, for it is recognized as the seat of this affection. This being true, it is imperative that this love be directed to the right object. Jesus said, "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with thy mind, and with all thy strength: this is the first commandment" (Mark 12:30). To express the strong love he had for the Philippians, Paul simply said, "I have you in my heart" (Phil. 1:7).

But the heart must also trust in the right object. It was the Wise men who wrote, "Trust in the Lord with all thine heart, and lean not on thine own understanding" (Prov. 3:5). The trusting heart will please Jehovah; but the heart that distrusts the Lord will encounter His wrath.

The Bible Heart Has Power to Will

The motives of life spring from the heart. Therefore the Bible heart has intentions, either good or bad. In Heb. 4:12, we read that the word of God is a "discerner of the thoughts and intents of the heart." The heart's intentions determine the course man follows.

The heart also has the power to purpose what is to be done. The charge was given, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver" (2 Cor. 9:7). The heart must purpose all right action and behaviour—it will never come by accident.

Lastly, the Bible heart is the fount of obedience. Paul wrote, "But ye have obeyed from the heart that form of doctrine which was delivered you" (Rom. 6:17). The obedient heart will be blessed of God here, and exalted by Him hereafter.

How the Heart Is Changed

The intellectual heart is changed by believing in Christ. Whereas before the thoughts of the heart were evil and coarse, the believing heart will think thoughts that are refined. Paul stated the gospel was capable of "bringing into captivity every thought to the obedience of Christ" (2 Cor. 10:5). Paul further wrote, "Whatsoever things are true—honest—just—pure—lovely—of good report; if there be any virtue, and if there be any praise, think on these things." (Phil. 4:8). Our faith comes by hearing God's Word (Rom. 10:17), and is the power of God unto salvation to everyone that believes (Rom. 1:16). How it works is shown by Peter in Acts 15:9—"And God . . . put no difference between us and them, purifying their hearts by faith."

But repentance also comes into the picture of heart conversion. Jesus said, "If ye love me, ye will keep my commandments" (Jno. 14:15). He has stated that man must repent or perish (Luke 13:3, 5). It is set forth plainly that this change must be made: "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded" (Jas. 4:8). This is done when the heart has been touched by godly sorrow, "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of this world worketh death" (2 Cor. 7:10). Surely the attitude of the heart is changed in repentance.

The Bible Heart is converted by obedience in baptism. This is plainly shown by two parallel passages: Acts 2:38 and Acts 3:19. "Repent — be baptized — remission of sins — gift of Holy Spirit." "Repent — turn again — sins blotted out — seasons of refreshing." Obeying from heart makes one free from sin (Rom. 6:16-18). This form of doctrine brings forth newness of life (Rom. 6:3-4; 2 Cor. 17.) and the heart is purified (1 Pet. 1:22)

This study should reveal what is true "heart-felt religion."

Inclusion and Exclusion

GENERIC

Allowable

WORSHIP — Paganism, Heathenism, Idolatry
MARRIAGE — Bigamy and Polygamy
USE WOOD — Oak, Pine, or any kind
DIP IN WATER — Any stream, lake, pool
CHURCH MEMBER - Any church
WEAR A NAME — Any name in religion
EAT AND DRINK - Any food and drink
MAKE MUSIC - Any kind of instrument

SPECIFIC

Restricted

Worship God - Rev. 22:9; Matt. 22:37
One Husband - One Wife - Matt. 19:9
Gopher Wood — Gen. 6:14
River Jordan — 2 Kings 5:10
Church of the Lord - Matt. 16:18; Eph. 5:23
Christian - Acts 11:26; 26:28-29; 1 Pet. 16
Bread and Wine - Matt. 26:26-29; 1 Cor. 11:
Sing, make music in heart — Eph. 5:19

1 COR. 4:6 REV. 22:18 2 JNO. 9-11

When God gives a specific command, it not only entails complete obedience to that which is commanded, but it restricts action to only that which is specified. A generic command allows for tolerance and choice; but a specific command is intolerant, and allows no freedom of action. It is vitally important that we learn well this great principle of truth in our obedience to God.

To illustrate this to our more common acceptance— If one is sent to the store with the generic command, "Go and buy groceries," he is then at liberty to buy anything in the grocery line. But if a specific command is given, "Go and buy a loaf of bread and a quart of milk," then he is restricted to only those two items. If he purchases more than the two items he has disobeyed. The command is both inclusive and exclusive — including the milk and bread, but excluding butter, bacon, cheese, and all other items in the store.

Now, if God had given the generic command, saying, "Worship," then many forms of worship and objects of worship would have been allowed. We could then worship in paganism, heathenism and gross idolatry. But God did not give a generic command, but a specific command. The angel summed it up to John with the words: "and of them which keep the saying of this book: Worship God." (Rev. 22:9). From the very first utterance unto man, through the decalogue, and to the closing chapter of the Bible, the one command is, "Worship God." "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. 22:37). This specific command rules out every other object of worship.

Had God merely commanded marriage, then it would have been allowable to have one, two or many wives. But God gave a specific command that excluded bigamy and polygamy. In Matt. 19:3-9, Jesus taught that God made them "male and female," or one husband and one wife. This is even more expressly stated in 1 Cor. 7:2: "Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband." This specific command is so clearly restrictive that it needs no elaboration.

When God commanded Noah to build the ark, He told him to build it out of wood. And, if God had not been more specific, then Noah could have used oak, pine, balsam or birch. Any wood Noah could find would have been allowed. But God WAS more specific. God told Noah to build the ark of gopher wood. When God named the specific wood to be used, that specific command rejected every other kind of wood. Noah could not have obeyed God without using gopher wood, but he would have been disobedient if he had used any other kind. Only gopher wood was acceptable (Gen. 6:14).

When God told Naaman (through His prophet, Elisha) to go dip seven times in the Jordan, He thereby excluded every river, lake and pond not named. Naaman had difficulty in accepting this at first, but he then learned his lesson and was healed of leprosy. He could

not have been cleansed in the rivers of Abana and Pharpar for the simple reason that God had excluded them in specifying Jordan. God's command was inclusive and exclusive—including the water of Jordan, but excluding all other waters (2 Kings 5.10).

If God had taught that "one church is as good as another," and had allowed one to "join the church of your choice," it would have been generic instruction, and preachers would be right in advocating such choices today. But again, God has been more specific. When Jesus said, "I will build MY church" (Matt. 16:18), that excluded every other church, and He affiliated Himself with no other religious body. The exclusiveness of this church is seen in the statements of Paul. "Even as Christ is the head of the church: and he is the saviour of the body" (Eph. 5:23). "And gave him to be head over all things to the church, which is his body" (Eph. 1:22-23). "Christ also loved the church, and gave himself up for it" (Eph. 5:25). "Feed the church of God, which he hath purchased with his own blood" (Acts 20:28). No sane person can read the exclusiveness that is presented in these passages and yet contend that "one church is as good as another," and that "one can be saved outside the church."

If God had instructed us to "wear a religious name," then any name in religion would have been allowed. We could wear any hyphenated name, as X-Christian, Y-Christian, etc. But again we find specific instruction rules out this idea. In Acts 11:26, we find "the disciples were called Christians first at Antioch." Later, when king Agrippa said, "Almost thou persuadest me to be a Christian" (Acts 26:28), Paul did not ask him "What kind?" But Peter taught, "If any man suffer as a Christian, let him not be ashamed; but let him glorify God in this name" (1 Pet. 4:16). The clarity with which this name is specified in God's word precludes the acceptance of any other!

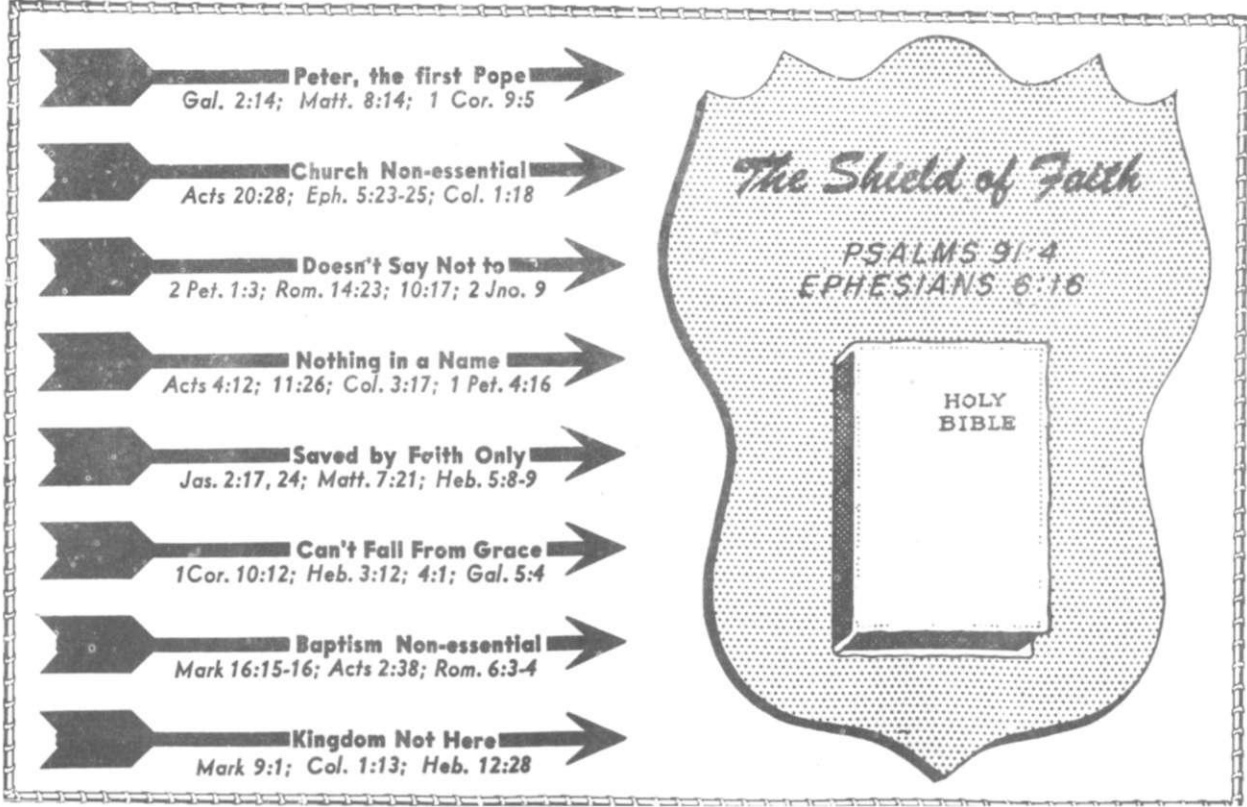
In ordaining the Lord's Supper, if Jesus had merely instructed us to eat and drink in His honor and memory, then the generic command would have allowed any variety of bill of fare on His table. We could have had ham and eggs with buttermilk, or any other combination. But again we find the specific ruling out the generic, for Jesus specified bread and fruit of the vine (Matt. 26:26-29). After he had stated that we were to eat the bread and drink of the fruit of the vine, obedience demands that we accept both items, and also reject every item of food and drink that is not specified. The instruction is both inclusive and exclusive. This same order is held forth by Paul in 1 Cor. 11:18-34. To add another item to the Table of the Lord is sin!

This same rule of practice must be observed in our worship in song. If God had used the generic command, saying, "Make music," then we would have been free to devise any kind of music we desire. Such a generic command would have allowed the use of any instru-

ment. But God used a specific command. He has taught us that we should be "speaking to yourselves in Psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord" (Eph. 5:19). A study of this passage reveals that we are told to sing — a specific command that rules out any other act. We are to make melody in our hearts to the Lord — a specific command that rules out making music on any foreign instrument, and offering it to any object other than God. If we can add to the specific and play on an instrument not specified, then we can as lawfully render the song to some deity other than God!

In Col. 3:16, Paul instructed, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." This is specific—it specifies what is to be done and thereby restricts any thing else being done. When God specified singing, he excluded counting beads as a part of that item of worship! And in the very same way He has excluded the use of any other instrument! You can no more lawfully add an instrument to this service than Noah could have added hickory to the gopher wood. And it is no more honorable to sneak back under the Law of Moses to pilfer instrumental music than to attempt to bring in the sprinkling of animal blood and the ashes of a red heifer for the cleansing of sins! God has too clearly stated what is to be done to invite argument. It now remains for sincere men to honor God in humble obedience.

Presumptuous sins are ever prevalent among those who hold no great love for a "thus saith the Lord." This warning should be considered by all who would bring forth any innovation or addition to God's prescribed order of work and worship — "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed: for he that biddeth him God-speed is partaker of his evil deeds." (2 Jno. 2:9-11). When God included what HE wanted, He excluded everything else!



Peter, the first Pope
Gal. 2:14; Matt. 8:14; 1 Cor. 9:5

Church Non-essential
Acts 20:28; Eph. 5:23-25; Col. 1:18

Doesn't Say Not to
2 Pet. 1:3; Rom. 14:23; 10:17; 2 Jno. 9

Nothing in a Name
Acts 4:12; 11:26; Col. 3:17; 1 Pet. 4:16

Saved by Faith Only
Jas. 2:17, 24; Matt. 7:21; Heb. 5:8-9

Can't Fall From Grace
1 Cor. 10:12; Heb. 3:12; 4:1; Gal. 5:4

Baptism Non-essential
Mark 16:15-16; Acts 2:38; Rom. 6:3-4

Kingdom Not Here
Mark 9:1; Col. 1:13; Heb. 12:28

God has not left man to fight a great spiritual warfare without ample protection against his adversary. Rather, He has foreseen all man's needs, and made ample provision for his security. One of the wonders of the Scriptures is that they have anticipated every departure in doctrine and have thus offset error with plainly stated truth. For this reason the Psalmist declared, "His truth shall be thy shield and thy buckler" (Psa. 91:4). And in this same vein, Paul said, "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked" (Eph. 6:16). The Bible is a shield of faith against every dart of error.

Peter, the First Pope of Rome

The whole papal system was counter-checked by inspiration before it reared its ugly head. The doctrine of "infallibility of the pope," for instance, wants Peter accepted as the first pope. That false doctrine is quenched in Gal. 2:14, where it is revealed that Peter stood condemned, and Paul had to rebuke him. Further, the Romish doctrine of celibacy of the priests is exposed before that false idea even originated. It is shown that Peter was a married man, whose wife's mother was healed by Christ (Matt. 8:14), and Paul specifically mentions Peter's married state (1 Cor. 9:5).

The Church is Non-essential

The teaching that the church of the Lord is non-essential was fully exploded before its inception. First, Paul showed that the church was purchased by the blood of Christ (Acts 20:28), thereby making the church of as great a value as that blood, or else Jesus Christ was defrauded of His very life. Secondly, it is shown that He gave himself for the church and is the savior of it (Eph. 5:23-25). Surely this could not be said if the church were a non-essential! But Christ is also the head of the church (Col. 1:18). He is not the head of any non-essential organization! Our shield of faith quenches this fiery dart!

The Bible Doesn't Say Not To . . .

Almost every presumptuous sin enters in by the excuse, "The Bible doesn't say not to." This whole idea is condemned in the scriptures before it was ever used. Peter declared that God's grace has presented all things that pertain to life and godliness (2 Pet. 1:3). Therefore, anything that God has not furnished unto us in divine instruction does not pertain to life and godliness, and stands condemned for religious use. Paul says that faith comes by hearing the word of God (Rom. 10:17), and that whatsoever is not of faith is sin (Rom. 14:23). If the Bible does not authorize it, then it is not of God! All are condemned who go beyond the doctrine delivered unto us (2 Jno. 9). Thus this arrow is quenched!

There's Nothing in a Name

How often you hear, "There's nothing in a name. 'A rose by any other name would smell as sweet'." This is supposed to justify using

human names in the field of religion. Our shield of faith still protects us! Peter said, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). This should forever quieten those who would vilify scriptural names. And God's choice of a name is shown in Acts 11:26—"And the disciples were called Christians first at Antioch." Paul said, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col 3:17). None need be ashamed of wearing the name Christian, and it only, for it is approved of God: "If any man suffer as a Christian, let him not be ashamed; but let him glorify God in this name." (1 Pet. 4:17). This quenches that dart!

Man is Saved by Faith Only

Multitudes have been taught "That we are saved by faith only is a very wholesome doctrine, and very full of comfort." But long before this damnable doctrine arose the Scriptures had given truth to quench it. Turn back to God's Book and listen to Him: "Even so faith, if it hath not works, is dead, being alone" (Jas. 2:17). And this is even more plainly stated in Jas. 2:24—"Ye see then now that by works a man is justified, and not by faith only." This latter verse is the only time these two words are so arranged in all of God's word, and there it forcefully says we are NOT justified by faith only! The Lord declared, "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" (Matt. 7:21). Doesn't this show more than mere faith? Surely faith must motivate obedience to effect justification. It is said concerning Jesus, "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. 5:8-9). Faith must obey.

One Can't Fall From Grace

There are many folk who have accepted the fallacious idea that "once saved—always saved." They believe it is utterly impossible to fall from God's grace and be lost after once having been in God's favor. Paul showed that thousands had fallen, and then warned, "Wherefore let him that thinketh he standeth take heed lest he fall." (1 Cor. 10:1-12). Because they could fall, Christians were told, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God" (Heb. 3:12). Can we then contend that it is impossible to depart? Another very pointed warning is set forth at the beginning of the very next chapter. Then in Gal. 5:4, Paul writes, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Gal. 5:4). Surely there can be no argument as to the meaning of this verse! The Bible offers a shield against this teaching that one can't fall!

Baptism is Non-essential for Salvation

Possibly one of the most vicious attacks against any part of the Scriptures is on baptism. False doctrine declares that baptism is non-essential—that man can be saved without baptism as well as with it. But the Bible met this false teaching before it ever arose. Jesus plainly taught, "He that believeth and is baptized shall be saved: but he that believeth not shall be damned" (Mark 16:16). The factors that assure salvation are clearly given. One must believe and be baptized. Any fifth-grader can analyze this statement and fully explain what Jesus said. But it takes a theological student four years of work in religious seminaries to perfect a "dodge" which he thinks will "get around it." But on Pentecost, Peter said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2:38). They knew the full import of Christ's words, so Ananias told Saul of Tarsus, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16). To see more fully this importance, listen to Paul later: "Know ye not, that so many of us as were baptized into Christ were baptized into his death?" (Rom. 6:3-4). One could enter Christ and reach the blood shed in His death by no other means, and this is our shield of faith against the dart!

Christ's Kingdom is Not Here Yet

The last dart of the devil which we will notice is the teaching that Christ's kingdom is not here yet; that the church is only a substitute for it, and that the kingdom will be established later for a thousand year reign. Again the Scriptures anticipated the need and provides us with ample protection against this error with passages which so pointedly set forth the truth that error is routed in the hearts of all who believe God! Jesus promised the kingdom would be established during the lives of some who lived with him in his personal ministry. He said, "There be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power" (Mark 9:1). This verse shields us from those who contend that the kingdom is yet in the future! But Paul also showed this doctrine to be false in his statement of the Father, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (Col. 1:13). There could be nothing plainer than Paul's assertion that the kingdom was then in existence and that he and the saints of Colosse were in it! Then later the writer of Hebrews said that we receive a kingdom that cannot be shaken (Heb. 12:28). Thus God's Word has amply shielded us from that erroneous doctrine that the kingdom is yet in the future. Too, this was done far ahead of the time when men first originated the teaching! Thus we are forewarned and fore-armed!

Corrupt Seed & Hybrid Results

Luke 8:11; Jas. 1:21; Deut. 22:9; Lev. 19:19

and Bible Only Makes Christians Only

Acts 11:26; 26:28; 1 Pet. 4:16

**B
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E**

- + **Catechism** *Makes Catholic Christians*
- + **Discipline** *Makes Methodist Christians*
- + **Baptist Manual** *Makes Baptist Christians*
- + **Conf. Faith** *Makes Presbyterian Christians*
- + **Prayer Book** *Makes Episcopalian Christians*
- + **S - H with Key** *Makes Christian-Scientists*
- + **Book of Mormons** *Makes Latter Day Saints*

Every farmer knows how vitally important it is that seed be kept free from cross-pollination. As a boy, I was taught that cane, higer, kaffir-corn, dorso and maise could not be planted in the same section of the farm if seed were to be saved from any crop. To guard against hybrid development the crops were carefully zoned so the pollen from different feed grain could not mix. On the farm I learned that this hybrid growth was most undesirable! I have seen stalks shoot up 12 feet tall in a field supposed to be dwarfed maise. The reason was cross-pollination with cane that resulted in a hybrid that resembled both, but was actually neither cane nor maise. This "throw-back" was unfit for feed, producing all stalk but no grain. It made a rapid growth and looked very healthy, but a nuisance so far as productivity was concerned. Farmers guard against such corrupt seed. They try diligently to keep the seed pure!

It was for this very reason that God strictly forbade His people from the practice of corrupting seed. God said, "Thou shalt not sow thy vineyard with divers seeds" (Deut. 22:9). Further He charged, "Thou shalt not sow thy fields with mingled seeds" (Lev. 19:19). A corrupted seed produces a hybrid result. Therefore God's people were straitly warned to keep the seed pure!

But if God were concerned with the purity of seed sown in the earth, how much more is He concerned with seed sown in human hearts! The spiritual seed must also be kept pure, and free from cross-breeding which will result in a hybrid product! Jesus said, "The seed is the word of God" (Luke 8:11). We also are told, "Receive with meekness the implanted word, which is able to save your soul" (Jas. 1:21). The purity of this seed is of such paramount importance that God charged, "Ye shall not add unto the word that I command you, neither shall ye diminish aught from it" (Deut. 4:2). And coming to the close of God's book, we find again the same charge, with a curse pronounced against any who would add or take from this seed (Rev. 22:18-19).

Paul was adamant in his denunciation of all who would corrupt this seed, the word of God. He said, "I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different gospel; which is not another gospel: only there are some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, should preach unto you any gospel other than that which we have preached unto you, let him be anathema. As we have said before, so say I now again, If any man preacheth unto you any gospel other than that which ye received, let him be anathema" (Gal. 1:6-9). If this sounds like harsh treatment, remember this is inspired words from one who knew the calamity of a corrupted seed and its hybrid results. God wants His seed kept pure!

Results From Planting the Pure Seed

The seed of the kingdom was to be planted in good and honest hearts. Inspired men were true to the trust which was laid upon

them. The gospel of Christ was proclaimed without addition or subtraction. That the word might be pure, the Holy Spirit was employed to channel the gospel to the world by inspired disciples. We are told that Jesus Christ was taken up to glory, and "after that he had given commandment through the Holy Spirit unto the apostles whom he had chosen" (Acts 1:2). The apostles waited for this power which descended on the day of Pentecost: "And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4). They could not have corrupted this seed, for the Spirit had safe-guarded the message from heaven. If you will look to the results of this pure gospel, you will find obedient children of God: "They then that received his word were baptized: and there were added to them in that day about three thousand souls" (Acts 2:41). This was the result of the seed when it was pure and uncontaminated with human theology and mad-made creeds. Then the seed was pure!

A diligent handling of the seed (the word of God) by disciples in New Testament times allowed a divine message to produce the fruit which God intended. Without infusion of human creeds and dogmas, the word of God produced saved people which the Lord added to the church which He had built (Acts 2:47). These were the folk called "Christians" (Acts 11:26), thus fulfilling the prophecies of Isa. 56:5; 62:2; and 65:15. These people had heard the gospel only, and they became Christians only! That is the product when the seed was kept pure! In the days of inspired men, only that seed, the word of God, was tolerated, and therefore there were not hybrid results, for with the seed kept pure there could be no variable products from it! Even as "every seed brought forth after its own kind" in God's original pattern of things (Gen. 1:11), so the seed of the kingdom brought forth after its own kind as long as it, too, was kept pure! Therefore, if you had walked up and down the streets of Jerusalem, Antioch, Ephesus, Corinth, or Rome during the days of inspired men, you would have found only one church with one great message, the gospel of Christ! There were no divisions nor denominations known among believers in Christ, for the seed of the kingdom had been kept pure!

But years after the gospel (the seed of the kingdom) had produced Christians (and Christians only), other messages were sown alongside the word of God, corrupting seed. This was the innovation of human creeds and dogmas, later to be incorporated into church-books. These creeds soon governed men in their work and worship in the church. Of course, it was only a season or two until the cross-pollination from man's creeds, dogmas, traditions and theologies disclosed a hybrid result. The seed of the kingdom had been contaminated with the products of man. Despite the warning from God that man was not to "add to or take from" His Word, man introduced rituals and ordinations to his own liking. This spiritual contamination soon made the seed impure, resulting in a variable, hybrid fruit!

Bible, Plus Catechism, Makes Catholics

With the introduction of man-made books and human creeds, folk soon read the Bible through theological glasses. One group would hear the gospel only as colored by their own "Catechism." All that God said had to be interpreted in the light of what the "Church Catechism" declared to be truth. Of course this cross-pollination of the seed produced a hybrid, not just Christians only. So there came into prominence "Catholic Christians." But if you could take away the corrupting influence of the Catechism and the human dogmas and traditions of the Catholic Church, these same people would receive the Word of God only, and this seed of the kingdom would produce the same fruit after 1900 years—Christians!

Bible, Plus Discipline, Makes Methodists

But church creeds of various types made their appearance. There was the Discipline which was offered from the same pulpit as the gospel seed. Again cross-pollination came on the scene, and the Word of God was contaminated. For the people accepted the gospel only in the light of what the Discipline instructed. All the Bible said was thus interpreted by directives from the Discipline. The cross-pollination from this contaminating indoctrination made Methodist Christians. These people differed from Catholic Christians in the very same respects that the Discipline differed from the Catechism! But again, you could do away with this element that corrupted the seed of God, the Discipline and the Catechism, and let the seed of God be planted alone, and you would have the same results seen in the early church—just Christians and Christians only!

Bible, Plus Manual, Makes Baptists

But other folk listened to the Word of God, the seed of the kingdom, while also hearing the instructions from the Philadelphia Confession of Faith (the Baptist Manual). They interpreted all the Bible said in the light of Baptist doctrine set forth by this creed book. Again the seed of the kingdom, the gospel of Christ, was contaminated with a corrupting cross-pollination of human doctrines, and another variable fruit resulted, for there were then Baptist Christians. And these Baptist Christians differed from both Methodist Christians and Catholic Christians in the very same respect that their Manual differed from the Discipline and the Catechism. But if you were to do away with all this corrupting seed, the Manual, Discipline and Catechism, folk would then have only the pure seed of the kingdom, the Word of God, and the constant result would obtain again. They would be just Christians only once again!

Bible, Plus 'Con. of Faith' Makes Presbyterians

When the Confession of Faith was introduced, there were folk who heard the gospel of Christ presented alongside of this new human creed. What God said was colored and molded by the Confession of Faith. And again God's seed of the kingdom was contaminated by this cross-pollination. The hybrid result from this corrupted

seed was known as Presbyterian Christians. They differed from Baptists, Methodists and Catholics in the very same way their Confession of Faith differed from the Manual, the Discipline and the Catechism. In each of these churches, you will find that the points of distinction are gained from human creeds—not from God's Word! It is always the corrupting influence that gives identity to the hybrid result! Therefore, if you could do away with each of these creeds, and allow folk to hear the gospel only, the pure seed of the kingdom, they would become only Christians and Christians only! The Bible alone can produce no other result, for God's seed will always produce "after its own kind" 'until contaminated by some corrupting doctrine!

Bible, Plus Prayer Book, Makes Episcopalians

When the Prayer Book is accepted by a people, of course they will read the Bible in the light of what the Prayer Book teaches, and interpret all God has said under the influence of this human creed. Thus God's pure seed is sown alongside another doctrine and cross-pollination results, as adherents give a divided loyalty to God's Word and the human creed. The hybrid result is called Episcopalian Christians. They will differ from Presbyterians, Baptists, Methodists and Catholics in the very same respects that their Prayer Book differs from the Confession of Faith, Manual, Discipline and Catechism. Again, if you could do away with all these creeds, you would thus destroy the differences and the people would be one! For they would accept the word of God, the seed of the kingdom, only—and this will always make Christians and Christians only!

Bible Plus 'Science and Health with Key

Until the "Science of Health with Key to the Scriptures" was given to the world, there had never been a "Christian-Scientist." This means that for centuries folk had heard the gospel without infusion of this doctrine. But after this new human concept was foisted on gullible adherents, they molded, warped, and twisted everything God had said to fit this human creed. God's seed thus became contaminated by another corrupting influence, and another variable fruit was produced. This hybrid was to be known as the Christian-Scientists. But again, this product differs from the Episcopalian, Presbyterian, Baptist, Methodist and Catholic in the very same respect that the "S - H with Key" differs from the Prayer Book, Confession of Faith, Manual, Discipline and Catechism. If you could destroy them all, then the points of difference would be destroyed and you would never have a one of these hybrid results remaining. For the pure seed can produce only Christians: not varied fruits!

Bible Plus the Book of Mormon

It was upon unfounded and absurd claims from some unsavory characters that the "Book of Mormon" was given to the world. How-

ever, this message was presented as a companion to the Bible and some folk accepted it. Thus the Bible was interpreted in the light of this new publication. The message of Joseph Smith was sown along with the seed of the kingdom. And this contamination of cross-pollination resulted in another hybrid, known as Latter Day Saints. This fruit of corrupted seed differs from Christian-Scientists, Episcopalians, Presbyterians, Baptists, Methodists and Catholics in the very same points that the Book of Mormons differs from the "Key to the Scriptures," Prayer Book, Confession of Faith, Manual, Discipline and Catechism! If all these creeds were destroyed, the contamination of the Word would be ended, and the pure seed would produce Christians as it did 1900 years ago! The identity of each "sect of perdition" is found perpetuated in its seed of human doctrine! The identity of each denomination is obtained from doctrines of men—never from the gospel of Christ!

A Return to the Pure Seed

What is set forth in the diagram remains TRUE and cannot be successfully denied. The Bible plus the Catechism makes Catholics. The Bible plus the Discipline makes Methodists. The Bible plus the Manual makes Baptists. The Bible plus the Confession of Faith makes Presbyterians. The Bible plus the "Key to Scriptures" makes Christian-Scientists. The Bible plus the Book of Mormons makes Latter Day Saints. And the Bible, and Bible only, makes Christians only!

The bewildering confusion in sectarian doctrines has blighted Christendom to the point that Hosea's statement may well apply: "They have sown the wind; they shall reap the whirlwind" (Hos. 8:7). Of such a condition Joel said, "The seed is rotten under the clods, the garners are laid desolate, the barns are broken down; for the corn is withered" (Joel 17:17). Lying beneath the clods and debris of sectarian abuse and rejection, the seed of the kingdom grows mouldy as ecclesiastical sowers extol the merits of their discoveries in theology. The creeds of men are championed while the seed of the kingdom is dormant under rubbish and debris of hybridism. God's warning must be heard: "In the day thou shalt make thy plant to grow, and in the morning thou shalt make thy seed to flourish: but the harvest shall be a heap in the day of grief and of desperate sorrow" (Isa. 17:11). Even this day, the sectarian world is reaping the result of contaminating God's word. Their doctrine that the church is non-essential has caused their elaborate buildings to become idle—a vain show of hybridism of all stalk and no grain! When will one ask again, "Is Christ divided?"

When King Agrippa said unto Paul, "Almost thou persuadest me to be a Christian," he didn't have any clutter of hyphenated-Christians in mind. And Paul, in replying, "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except for these bonds," surely was not

thinking of a hybrid type of Christian (see Acts 26:27-29). Agrippa was not to suggest a "kind of Christian," nor did Paul ask which brand of Christian he was almost willing to become. Christians of that day were free from hybrid blights and deformities! Peter wrote, "But if any man suffer as a Christian, let him not be ashamed: but let him glorify God in this name." (1 Pet. 4:16). It is not remotely

THE CHRISTMAS OF '43

(Written in December, 1943. Do you remember?)

All her pretty blond curls are so tousled;
Her cherubic small face lined by smears,
And her pretty blue eyes are yet swimming
With the crystal-like beads of her tears.
Her small body is racked from her sobbing
O'er a tragedy in her nice home:
She awoke on a fine Christmas morning,
But to find Santa Claus hadn't come.

Mother tries all in vain to console her,
But the little child can't understand
How the cherished ideal of her Christmas
Had to sail for some far distant land.
So forgotten are stories of reindeer
With the jingling of bells on the sleigh,
And the merry "Heigh-ho and on Prancer,"
For Old Santa's not calling today.

For my dear, Santa's somewhere in England,
Just returned from a flight o'er Berlin:
But the package Old Santa delivered
Wasn't labeled "Goodwill unto men."
So, tonight in your prayers, little darling,
Ask the Lord, who looks down from above,
To restore all the pleasures of Yuletide,
And rekindle the Spirit of Love.



And ask God in His infinite mercy,
For that Christmas for which nations yearn,
When this terrible carnage is over,
So each one's Santa Claus may return.
Let us pray for the enemy's children;
That they also may feast on the mirth
Of a Christmas that truly is greeted



hinted that there were differing brands or camps of Christians! Sectarian divisions were not tolerated then, and were unknown, because the seed had been kept pure! Cross-pollination of human creeds had not corrupted the seed, the word of God!

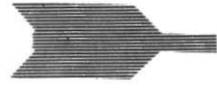
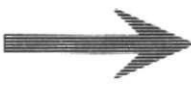
Not only did Paul place a curse on any who would preach a different gospel, but listen to what John wrote: "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son. If any man cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh of his evil works" (2 Jno. 9). Before you brand this as extreme behaviour or rash treatment, just ponder the importance of keeping God's seed, the gospel, pure! Not only is a dire indictment placed against any teacher who would corrupt the seed, but also against any person who accepts his false doctrine! Against every creed, and the churches the creeds have spawned, Jesus Christ declared, "Every plant which my heavenly Father planted not, shall be rooted up" (Matt. 15:13). All the hybrid products will be destroyed by the reaper! And along with these spurious and hybrid plants will go the doctrines which spawned them! The purity of the seed will then remain, for the Lord declared: "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). The human creeds and man's traditions will be purged: but the word of God will remain. Jesus warned, "He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day" (Jno. 12:48).

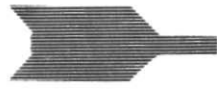

The only course for judicious, enlightened men is to turn from the contaminating influence of human creeds and man-made churches, to return to the Bible and Bible only! The open declaration and ready reception of that word, the seed of the kingdom, will still produce the same constant result it did 1900 years ago! We can be Christians and just Christians only by accepting and obeying the Bible and the Bible only! "And now I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified." (Acts 20:32). If we would look upon a harvest of pure fruit we must return to the sowing of the pure seed. If we would "come rejoicing, bringing in the sheaves," we must have respect for God's order of things and plant only the pure seed. If we gain a triumph of a bountiful harvest well pleasing to the Lord, we must keep the seed pure! Our love for truth must be great enough to turn us from all the creeds of men!

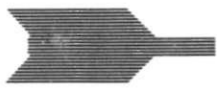

Fiery Darts Against the Cross of Christ

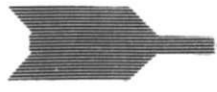

 **WORLDLY BEHAVIOUR** 
Phil. 3:18-19; James 4:4

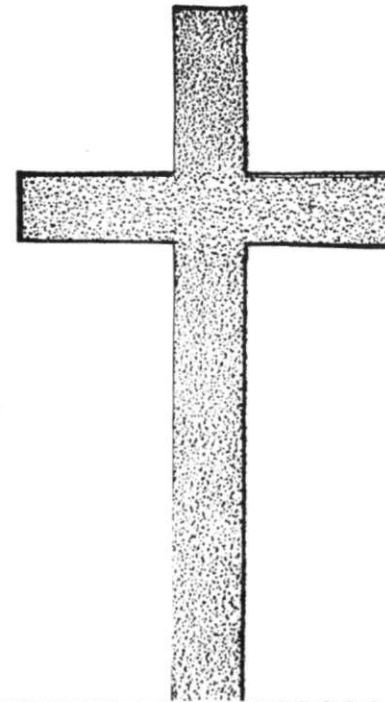
 **WORLDLY WISDOM** 
1 Cor. 1:17-18; 1 Cor. 3:19

 **LOVE OF THE WORLD** 
2 Tim. 4:10; 1 Jno. 2:15-17

 **HYPOCRISY - PRETENSE** 
2 Tim. 3:5; 1 Tim. 4:1-2

 **PERVERSION OF TRUTH** 
Acts 13:10; Acts 20:29-30

 **OPPOSITION TO TRUTH** 
1 Cor. 8:12; 2 Pet. 3:16



Jesus said, "A man's foes shall be they of his own household." (Matt. 10:3b). This is often found true in Christ's household the church. The most damaging blows against the cross of Christ come from those who profess Christianity! When the world beholds pretense and hypocrisy on the part of those who claim to be redeemed by the blood of Christ, then the Cause goes down in shame.

Worldly Behaviour is a Dart Against the Cross

Worldly behavior in the lives of God's people sends fiery darts against the cross of Christ. In a parenthetical statement, Paul said, "For many walk, of whom I told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things." (Phil. 3:18-19). Such behaviour moved Paul to weep over a condition in the church of the Lord! He recognized them as enemies within, and warned saints to mark and avoid them! Their end is destruction — but there is so much damage inflicted by these fiery darts of worldliness and lusts! And notice why there was this type of conduct — "Who mind earthly things." They were thinking in terms of earthly reward and prizes! James said, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." (Jas. 4:4). The church member who courts the favor of the world is guilty of hurling darts against the cross of Christ, and his attack is far worse, in that it comes from within!

Worldly Wisdom is a Dart Against the Cross

Worldly wisdom has always been an attack against the simplicity of the gospel of Christ. Therefore Paul declared, "For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be of none effect. For the preaching of the cross is to them that perish, foolishness, but unto us which are saved, it is the power of God." (1 Cor. 1:17-18). The display of worldly wisdom in today's preaching is an abomination in the sight of God! Turn to 1 Cor. 2:1-5, to see how and what Paul preached! Again to the church at Corinth, he wrote, "For the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain." (1 Cor. 3:19). Any show of worldly wisdom is enmity against the cross of Christ!

Love of the World is a Dart Against the Cross

The Cause of Christ is diametrically opposed to the world. Jesus said to His disciples, "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (Jno. 15:19). Unto God He said, "They are not of the world, even as I am not of the

world." (Jno. 17:16). And since the world opposes the cross of Christ, any love of the world is a fiery dart against the cross. The Cause was made to suffer, as Paul reported in 2 Tim. 4:10 — "Demas hath forsaken me, having loved this present world." Demas became the enemy of the cross rather than a friend in forsaking the field of labor. His love of the world was a dart which pierced the cross! It is no wonder that John warned the saints, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." (1 Jno. 2:15). The love of the world has alienated the affections of many who once served God.

Hypocritical Pretense is Another Dart

Another fiery dart against the cross of Christ is hypocritical pretense. Nothing betrays the cause of Christ more than sham and fraud. In speaking of the perilous times which would beset the church, Paul warned especially against those who professed their devotion to the gospel, but wouldn't live it. He called them traitors, who "Having a form of godliness, but denying the power thereof: from such turn away." (2 Tim. 3:5). This might bring to mind those who hold up a figure of a cross, make a sign of a cross on their body, or wear a cross at the throat; and yet turn from simple obedience to the gospel. But this goes even further, as it speaks of those in the church who claim discipleship, but betray the Lord in sinful living! Paul also spoke of some who would give "heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." (1 Tim. 4:1-2). These were hurling darts against the cross!

Perversion of Truth is a Dart Against the Cross

Opposition to the cross comes also from perversion of the truth of the gospel. No words of condemnation could be more plain and forceful than those Paul spoke to Elymas: "O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right way of the Lord?" (Acts 13:10). In perverting (twisting or warping) the truth, Elymas became an enemy of Christ and thus attacked the cross. And every person who twists or changes one truth of the gospel also hurls his dart against the cross! Paul foresaw that this perversion would come from even those in responsible places in the church. In addressing the elders of the church in Ephesus, he said, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." (Acts 20:29-30). The perverse teaching soon came, and even developed with those who were the pastors of the church! But then, as now, every perversion was a dart against the cross!

Opposition to Truth is a Dart Against the Cross

Every opposition to the truth is a dart against the cross! And, in opposing those in the family of God, one also opposes Christ. Paul said, "But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ." (1 Cor. 8:12). In persecuting the church, Paul also persecuted Christ (see Acts 9:4-5). And for this he later confessed that he had been "chief of sinners" (1 Tim. 1:13-15). The very serious nature of opposing the brethren and wresting the Scriptures is pointed out in 2 Pet. 3:16, where Peter declares it is to their own destruction!

There are many activities by which one may still hurl darts against the cross of Christ. The failure to stand for truth was denounced by Paul in the words, "only lest they should suffer persecution for the cross of Christ." (Gal. 6:12). Thus they sought approval of men, and hurled darts at the cross. But Paul's stand was set forth emphatically: "But God forbid that I should glory, save in the cross Of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." (Gal. 6:14). Here was a friend of the cross, and a staunch defender.

Friend, you hurl a dart at the cross of Christ if you reject the blood which was shed thereon. And the blood, shed in His death, is reached only when one is baptized into His death (Rom. 6:3-4). Every blessing was made possible through the cross of Christ, but to refuse the cross and what it stands for is to be left devoid of those blessings! Are you a friend or an enemy of the cross of Christ?

RALLY AT THE POINT OF THE ATTACK!

ALIEN SINNERS

CHILDREN OF GOD

WENT

OUT OF

DOWN

UP

Acts 8:38

INTO 

 CAME

Acts 8:39

Gal. 3:27

Rom. 6:3-4

BAPTIZED

INTO

CHRIST

WATER

— LOST *AND* *UNDONE* —

Understanding Darkened Eph. 4:18

All Have Sinned Rom. 3:23

None Righteous, not One Rom. 3:10

Without God in the World Eph. 2:12

Alienated and Enemies Col. 1:21

Having No Hope Eph. 2:12

— *IN WHOM WE HAVE* —

Redemption Thru Blood Eph. 1:7

Forgiveness of Sins Col. 1:14

Eternal Salvation 2 Tim. 2:10

Reconciliation in Body Eph. 2:16

The Holy Spirit Eph. 1:13

Every Spiritual Blessing Eph. 1:3

Where The Battle Is Pitched

In rebuilding the walls of Jerusalem, it was necessary for Nehemiah to give instruction, "In what place ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us" (Neh. 4:20). And in rebuilding the walls of spiritual Jerusalem, the church, it is necessary to staunchly defend the place of the enemy's attack. It is for this reason that we often resort to the place of baptism—for the enemy constantly attacks this position!

The fact that there is so much controversy on this subject highlights the need for more study. The place and design of baptism is very important, but also important is that which is often called the "mode." If one truly desires to know what constitutes baptism, he has only to read what God's word has to say on the subject; then the whole matter is clear. Shall we first look to the case of the Ethiopian nobleman. From this account we find the following mentioned: (1) Water (Acts 8:36); (2) going into the water (Acts 8:38); (3) coming up out of the water (Acts 8:39). And if you will look further you will find that this act of baptism is said to be a burial (Rom. 6:4); a resurrection (Col. 2:12); a birth (Jno. 3:5); a washing (Heb. 10:22); and it required "much water" (Jno. 3:23).

"It Still Reads the Very Same Way"

The din of the battle's noise can never completely drown out the teaching of God's word. The efforts to confuse, belittle, impugn or ignore, on the part of a sectarian preacher reminds me of a debate I heard about. It took place back in the hills between a rude, uneducated Christian and a self-styled "scholar" of the popular brand. After the rustic Christian had been introduced to the audience by the moderator, he opened the book and read the words of Christ in Mark 16:16; the record of Acts 2:38-41; Acts 10:48; and Acts 22:16. Having read these and other verses, he sat down. Immediately the polished debater sensed an easy prey, and began a devastating assault against the doctrine of "water salvation." After a long-winded discourse, it was time for the rough farmer to make what defense he could in the face of such oratory and "logic." He strode to the platform, adjusted his glasses, and painstakingly began to thumb through the Bible, not saying a word. The silence had become very embarrassing before he finally closed the book, peered over his glasses, and stated firmly: "Yep. Ever last wun of them verses is still thar, and they still read jist the very same way!"

Any person who tries to dodge the force of these plain passages on baptism in God's word will find to his utter chagrin that they still face him in God's judgment. Jesus declared, "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" (Jno. 12:48). I once heard of a woman who cut out Acts 2:38 from her Bible—but she didn't erase it from the word of God!

Baptism is Transitory in its Nature

Every Bible scholar must recognize that baptism is transitory in its action. Its purpose is to change the state and relationship. The change is shown in Gal. 3:26-27—"For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." Now, the very fact that they were baptized INTO Christ plainly shows they were OUT of Christ before they were baptized! Thus baptism changed their state and relationship. It was the means of transition from OUT to IN! Again, "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. 6:3-4). Isn't it evident that these were OUT of Christ, and separated from His death until baptized INTO His death and INTO Christ? In view of the precious blood located in Christ and shed in His death, how can one claim salvation by the blood BEFORE and WITHOUT baptism which is to induct one INTO Christ and INTO His death?

How the Transition Affects One

In Eph. 4:18, Paul declares that the Gentiles who had not been inducted into Christ had their "understanding darkened, being alienated from the life of God through the ignorance that is in them." This state and relationship is changed on coming into Christ, for Paul said, "The eyes of your understanding being enlightened" when they had entered the Lord (Eph. 1:18). It must be admitted that ALL MEN needed a Saviour, "For all have sinned, and come short of the glory of God" (Rom. 3:23). So we may conclude that OUT of Christ "There is none righteous, no, not one" (Rom. 3:10). The terrible plight of the lost is shown in this reading: "That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2:12). But notice the change of state and relationship shown in the next verses: "But now, in Christ Jesus, ye who sometimes were afar off are made nigh by the blood of Christ. For he is our peace . . . that he might reconcile both unto God in one body by the cross, having slain the enmity thereby" (Eph. 2:13-16).

Paul explains this further in another writing. "And you, that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblamable and unreprouvable in his sight" (Col. 1:21-22). This is the great spiritual benefit derived from the death of Christ, and found only IN our Lord. Yet we must enter into the blessing only in God's prescribed way. Paul patiently explains this on down in the letter in these words: "And ye are

complete in him . . . buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Col. 2:10-12). Thus we find they came INTO Christ, and Paul said, "In whom we have redemption through his blood, even the forgiveness of sins" (Col. 1:14). You can follow this same change of state and relationship with all who have been baptized INTO the Lord!

Spiritual Blessings are IN Christ

It should also be noted that when one has been baptized into Christ, the Holy Spirit is given in accord with the promise of Acts 2:38. In Eph. 1:13, we find that in Christ we are "sealed with the Holy Spirit of promise." The reason for the Holy Spirit being given is stated in Gal. 4:6—"And because ye are Sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." When we have been baptized into Christ, we are children of God. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17). This change of relationship is effected in the new birth, which is of water and the Spirit, and is accomplished in baptism (see Gal. 3:26-27).

It is only when one has been baptized INTO Christ that he reaches every spiritual blessing (Eph. 1:3). Therefore, can't you see why it is imperative that we muster to the sound of battle when Satan's forces attack at baptism? And do you see why Satan puts up a "last ditch stand" at this point? It is the final opportunity for victory! As long as he can prevent men being baptized into Christ, he still has them in his territory, in a lost condition! If they escape him here, they pass on INTO Christ for every spiritual blessing, where there is forgiveness and redemption! It is at the point of attack that all faithful disciples must rally! We make no apology for meeting the challenge at the point of where Satan throws down the gauntlet! To all false prophets we declare, "They shall not pass!"

Whom Do You Serve?

YOKE OF SATAN

Rom. 6:16-18

Unbelievers:

2 Cor. 6:14-18

Love of World:

1 Jno. 2:15-17

Law of Bondage:

Gal. 5:1; Acts 15:10

Pollutions:

2 Pet. 2:19-22; Gal. 5:16-23

Elements of World:

Gal. 4:3; 4:9

YOKE OF CHRIST

Matt. 11:28-30

Believers:

Phil. 4:3; Eph. 2:19-22

Hope of Heaven:

Col. 3:1-2; Phil. 3:20-21

Law of Liberty:

Gal. 5:13; Jas. 1:25

Sanctification:

I Cor. 6:11; Gal. 5:16-23

Called out of World:

Jno. 17:16; I Cor. 2:12

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." (Matt. 5:24). In affirming that no man can serve two masters, Jesus implied that man does serve some master. We are either servants of God, or we serve the devil.

Paul wrote, "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. But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine delivered you. Being then made free from sin ye became the servants of righteousness" (Rom. 6:16-18). The yoke of bondage is thrown off when we have obeyed the form of doctrine delivered by inspired men. They preached the death, burial and resurrection of Christ. We die to past sins when we truly repent of them. Then in baptism we are buried from those sins and are raised to walk in newness of life (see Rom. 6:3-7).

Christ is inviting us to accept His yoke. He pleads, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30). How different this yoke from that burden imposed by Satan! The Saviour pleads for us to exchange the intolerable yoke of bondage for the easy yoke of spiritual obedience.

While wearing the yoke of bondage we are associated with unbelievers. We stand in the same camp with all who revile Christ Jesus. We are in the devil's territory, and doing his bidding. Therefore Paul warned, "Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of God; as God hath said, I will dwell in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6:14-18). While in bondage we are yoked together with all evil people. When we accept the yoke of obedience we become allied with all of God's people, the best people on earth.

In writing to the saints in Philippi, Paul referred to them as "true yokefellows" because they labored in the same righteous cause (Phil. 4:3). He made this relationship even clearer in the words: "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" (Eph. 2:19-20). Surely our associa-

tion is much better while wearing the yoke of obedience to God.

While wearing the yoke of bondage, we are moved by baser desires. There the love of the world is uppermost. But we are warned, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever" (1 Jno. 2:15-17). Those who mind earthly things will perish along with earthly things. But those who, in obedience to God, labor under the yoke of obedience will live forever with the Father. Remember, Jesus said, "If ye love me, keep my commandments," and this makes the loyal service.

But when one dons the yoke of obedience, his love and affection is transferred to spiritual matters. To those who have accepted the yoke of Christ, it is written: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on earth" (Col. 3:1-2). Those accepting voluntarily the yoke of obedience, do so in love of the Master. Our eyes are turned to love toward Him. "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). Who wouldn't love a Master like this?

Those who throw off the yoke of bondage imposed by sin will find freedom in Christ Jesus, our liberator. "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). Even the yoke of the Law is thrown off when we accept the yoke of Christ. Peter referred to this freedom in asking, "Now why tempt ye God, to put a yoke upon the neck of the disciple;, which neither our fathers nor we were able to bear?" (Acts 15:10).

There is a wonderful freedom awaiting those who accept the yoke of obedience. Jesus said, "Ye shall know the truth, and the truth shall make you free." (Jno. 8:32). Obeying this truth gives us freedom (Rom. 6:16-18). It also purifies the souls (1 Pet. 1:22). Therefore this is referred to as the perfect law of liberty (Jas. 1:25). "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another" (Gal. 5:13). How all should desire this freedom found under the yoke of obedience to Christ:

Those under the yoke of bondage to sin are engulfed in the pollutions that mire them. These things should be far removed from those in Christ. "While they promise them liberty, they themselves are the servants of corruption; to of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the

pollution of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse for them than the beginning. For it had been better for them not to have known the way of righteousness, than, after having known it, to turn from the holy commandment delivered unto them" (2 Pet. 2:19-22). How can anyone, having been cleansed from these things, turn to them again? The whole catalogue of the pollutions is found to be the works of the flesh, warring against the Spirit, (Gal. 16:23).

But a wonderful change is affected when we accept the yoke of obedience. Paul says, "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. 6:11). This sanctification is manifest by the works of the Spirit (Gal. 16:23). These things are not for the Christian!

While wearing the yoke of bondage, we are affiliated with the elements of the world of sin. "Even so we, when we were children, were in bondage under the elements of the world" (Gal. 4:3). Again Paul refers to this evil relationship — "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?" (Gal. 5:9).

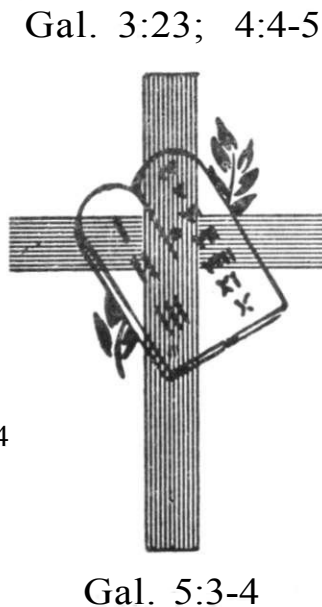
But those who accept the yoke of Christ are separated from the world. In His prayer for the disciples, Jesus said, "They are not of the world, even as I am not of the world" (Jno. 17:16). God separates His own from the world, and they stand forth as a peculiar people, zealous of good works. But God blesses them who wear the yoke of obedience, for they are His people—and He is their God.

Yes, it is a comforting invitation which Jesus extends: "Take my yoke upon you, and learn of me . . . for my yoke is easy, and my burden is light."

A Better Covenant On Better Promises

"BUT BEFORE FAITH CAME"

1. Kept Under the Law
Gal. 3:23-24; Rom. 7:1-4
2. Moses Gave the Law
Deut. 5:1; 4:44-45; Jno. 1:17
3. Law for Israel Only
Deut. 5:2-3; 6:20-24
4. Till the Seed Is Come
Gal. 3:19; 4:4; Heb. 7:12
5. Animal Sacrifices
Heb. 9:13-14; 9:18-20; 7:27
6. No Life or Forgiveness
Gal. 2:21; 3:21; Heb. 10:1-4
7. Children by Flesh
Eph. 2:12; Phil. 3:4-6
8. Observance of Sabbath
Exo. 31:16-17; Deut. 5:14-15



"GOD SENT FORTH HIS SON"

1. Not Under the Law
Rom. 6:14; 7:4; Gal. 3:13; 4:5
2. Jesus Gave the Gospel
Mk. 16:15-16; Mt. 28:18-20
3. Gospel For All Men
Rom. 1:16; Acts 10:34; 15:8-9
4. Law Nailed to the Cross
Col. 2:14; Eph. 2:14-16; Heb. 10:9
5. The Blood of Christ
Heb. 9:15; Eph. 1:7; 1 Jno. 1:7
6. Forgiveness of Sins
Col. 1:14; Acts 10:43; Heb. 8:12
7. Children by Faith
Gal. 3:27; 2 Cor. 5:17; 1 Pet. 1:22
8. Our Rest Remaineth
Heb. 4:8-9; 2 Cor. 5:1; Jno. 14:1-3

This is a lesson on the contrast of the Law of Moses and the "perfect law of liberty." It is in hope that you will carefully study this lesson that I have devoted much time in working up the chart-diagram to more clearly present the advantages we enjoy in Christ Jesus.

It is a basic lesson that is always sorely needed by any who would "handle aright the word of truth." If Judaizing teachers troubled the church in apostolic times, then surely we should be prepared to meet their challenge today! For all are aware that many things of the Old Testament have been purloined by false teachers who introduce them into the New Testament economy!

Freed From the Law by Coming of Christ

There are two passages in Galatians that show clearly the great advantages we have gained in the coming of Christ. In Gal. 3:23 we read, "But before faith came, we were kept under the law, shut up under the faith which should afterward be revealed." But in Gal. 4:4-5, Paul wrote, "But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." And in Gal. 3:24, Paul showed one purpose of the law by saying, "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."

However, in contrast, we find that Christians are not under the law, but have been delivered from it. Paul wrote, "For ye are not under the law, but under grace." (Rom. 6:14). Still further he said, "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." (Rom. 7:4). What an assurance to know that "Christ hath redeemed us from the curse of the law" (Gal 3:27). He redeemed us from the law, that we might be the children of God (Gal. 4:5).

A Contrast of Two Great Law Givers

Many believe that the gospel of Christ should be only an appendage on the Law of Moses. However, Moses gave one, and the Son of God is the author of the other! It is stated all too clearly that Moses gave the Law. (See Deut. 5:1; 4:44-45). There was never any question of this among the Jews, and Jesus asked them, "Did not Moses give you the law?" (Jno. 7:19). Here was the great contrast: "For the law was given by Moses, but grace and truth came by Jesus Christ." (Jno. 1:17).

The "perfect law of liberty" was authored by the Lord. He charged His disciples, "Go teach all nations," "Go into all the world and preach the gospel." (See Mark 16:15-16; Matt. 28:18-20). Jesus

was the head of this great spiritual Renaissance which was to be preached in all the world in just one snort generation! God had declared, "This is my beloved Son, in whom I am well pleased; hear ye him." (Matt. 17:5). He had authority to pronounce edicts man had to obey (See Heb. 1:1; Deut. 18:18-19; Jno. 12:48-49).

The Limits of Law vs. Scape of Gospel

It should always be borne in mind that the Law of Moses was given only to the seed of Israel! Read carefully the words of Deut. 5:1-3; and 6:20-24. With directions so clearly set forth, one could not possibly understand that this law was ever to govern the Gentiles. This law served as a "partition wall" which separated the Jews and Gentiles. And as long as it stood, it could be referred to as the "middle wall of partition" (Eph. 2:13-16). When the middle wall of partition was taken away in the death of Christ, then there was no longer any distinction between Jew and Gentile (Eph. 2:15-17; Gal. 3:27-29). This law fenced in the people of Israel.

In contrast with the limitations of the law, Jesus Christ sent forth the glad tidings of salvation to all mankind. Paul could say the gospel was God's power to save both Jew and Greek (Rom. 1:16). Peter stated, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." (Acts 10:34). Later he declared that God had "put no difference between us and them, purifying their hearts by faith." (Acts 15:9). Whereas the law governed only the house of Israel the gospel of our salvation beckons all!

The Duration and Passing of the Law

So many have stumbled believing the Law of Moses was to last forever. But that was never its design. Paul reasoned, "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made" (Gal. 3:19). In the 16th verse he declared, "And to thy seed, which is Christ." As he stated in the 24th verse, the law was to bring us to Christ. That was its purpose. And when it had filled that purpose, it should be taken out of the way. In Gal. 4:4-5, which we quoted before, we find Jesus was born under the law to redeem all from the law! When Jesus Christ became God's high priest, it was then necessary that the law be changed (Heb. 7:12).

That Christ took away the Law of Moses is emphatically stated in the New Testament. In Col. 2:13-14, we read that Christ hath "forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross." This was also mentioned in Eph. 2:14-16: "For he is our peace, who hath made both one, and hath broken down Middle wall of partition between us;

having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace." All this accomplished for a very definite purpose: "He taketh away the first, that he may establish the second." (Heb. 10:9). The law had to give way to the proclamation of the gospel!

A Contrast of the Sacrifices Offered

Under the law there was the regular and special sacrifices of animals. From the altars of Israel ran torrents of animals' blood with no meaning or design made known to man until John could say, "Behold the Lamb of God that taketh away the sins of the world." (Jno. 1:29). But this animal blood, shed in type, could not compare with the "eternal blood of the covenant" which the Christ should offer. "For if the blood of bulls and goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ . . . purge your conscience?" (Heb. 9:13-14). Yet it was necessary to offer this animal blood under the law (Heb. 9:18-20), and therefore it was a daily chore (Heb. 7:27).

But now we notice the superiority of the gospel in that the blood of Christ is efficacious. "And for this cause he is the mediator of the New Testament, that by means of death, for redemption of transgressions under the first testament, they which are called might receive the promise of eternal inheritance." (Heb. 9:15). The blood of Christ not only was shed for the New Testament era, but flows back under the previous dispensations to save from sins (see Zech. 12:8; 13:1). Therefore it is only in Christ "in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7). And walking in Him, the blood of Christ cleanses us from all sins (1 Jno. 1:7).

"What the Law Could Not Do" (Rom. 8:3)

"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." (Rom. 8:3). There were just some things the law could not do. Paul said, "If righteousness come by the law, then Christ is dead in vain" (Gal. 2:21). Then also, "If there had been a law given which could have given life, verily righteousness should have been by the law." (Gal. 3:21). It is stated, "For the law having a shadow of the good things to come, and not the very image of the things can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect." And again, "For it is not possible that the blood of bulls and goats should take away sins." (Heb. 10:1,4). Therefore there was no forgiveness of sins, or giving of life, under

the law of Moses!

But of Christ it is written, "In whom we have redemption through his blood, even the forgiveness of sins." (Col. 1:14; Eph. 1:7). This was God's eternal purpose, made known to the prophets, so that Peter stated, "To him give all the prophets witness, that through his name whosoever believeth in him shall have remission of sins." (Acts 10:43). This is the fulfillment of the prophecy in Jer. 31:31-34, and later quoted in Heb. 8:8-12. It is only in Christ that such salvation is offered (Acts 4:12; 2 Tim. 2:10).

"Children of God by Faith in Jesus Christ"

Under the Law of Moses children came into the covenant by natural birth. All children of the Israelites belonged to that covenant. But those of another lineage were said to be "aliens from the commonwealth of Israel, and strangers from the covenants of promise." (Eph. 2:12). Those of this blood line could boast, as did Paul, of being a "Hebrew of the Hebrews." (Phil. 3:4-6). But it was of fleshly descent that one entered this covenant.

Those who enter into Christ's covenant do so voluntarily. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:26-27). "Therefore if any man be in Christ, he is a new creature: old things are passed away, behold, all things are become new." (2 Cor. 5:17). One is born into this spiritual family when he enters into Christ, and he is a new creature by his choice and obedience. So Peter writes, "Seeing ye have purified your souls in obeying the truth . . . being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." (1 Pet. 1:22-23). When one hears the word, faith in Christ is gendered in the heart, and obedience to His will brings one into Christ where salvation is found.

Sabbath Observance vs. Christian's Hope

Last of all, there is a contrast between the sabbath observance under the law, and the Christian's hope of promised rest. Though many have vainly sought to extend the sabbath observance to others, God has plainly taught that this was for Israel ONLY! In Exo. 31:16-17, it is recorded: "Wherefore the children of Israel shall keep the sabbath, to observe the sabbath, throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever." Now, this sign was never between God and the Gentiles — nor between the Gentiles and any other god! The worth of the sign was its own peculiar singularity! If others stole the sign, then God would have had to change signals! In delivering instructions concerning this observance, God told Israel, "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a

mighty hand and by a stretched out arm: **therefore the Lord thy God commanded thee to keep the sabbath day.**" (Deut. 5:14-15). Were the Gentiles ever delivered out of Egypt? Then what meaning would this sign have for them? What does God mean by **that** word, THEREFORE? Why, it is just not sensible to contend that the Gentiles were ever to be bound by the sabbath observance, for it had no meaning to them!

To be sure, the Christian has a sabbath! Notice when: "For if Jesus [Joshua in Old Testament] had given them rest, then would he not afterward spoken of another day. There remaineth therefore a rest for the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief." (Heb. 4:8-11). From this you see that our rest (sabbath) awaits us at close of life. Paul wrote, "For we know that, if our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens." (2 Cor. 5:1). Jesus has invited us with the words, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." (Jno. 14:2). Peter's words set our hopes on "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." (1 Pet. 1:4). After the weary day has ended, the laborer in Christ's vineyard will be welcomed home to rest. That is the hope which lifts weary hands, and gives us a firmer tread as we journey toward God.

But this lesson would be incomplete if we should fail to warn all against trying to sneak back under the Law of Moses for justification. "Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace." (Gal. 5:4). No person can be justified by the law, and no person is justified in trying **to** go back under the law to obtain license for instrumental music, infant membership, wearing of robes, lighting of candles, observing the sabbath, or any other ordinances or rituals of the law which Christ nailed to the cross by His death!

How Christ Is Magnified In His Saints!

"According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. For me to live is Christ, and to die is gain."

-(Philippians 1:21-22).

JESUS CHRIST

MAGNIFIED IN ME!

His Obedient Spirit

His Prayerful Spirit

His Spirit of Humility

His Spirit of Self-Denial

His Forgiving Spirit

His Spirit of Liberality



In writing to the saints in Philippi, Paul stated that Christ would be magnified in his body, whether he lived or died. But just what did Paul mean by "magnifying Christ?" Surely he must have meant that he would serve as a magnifying glass through which the whole world would have a clearer vision of Christ! But just what does a magnifying glass *do*? Many will unthinkingly say, "It makes things' larger." But this is not at all true. The magnifying glass only makes things appear larger, that they thus may be seen more clearly and distinctly. And in this very same respect, Paul was to serve as a magnifying glass for the world, that they could see Christ revealed in him and have a greater appreciation for the Son of God!

Through many Scriptures it is seen that the world is to see Christ revealed in His saints. Jesus taught, "Ye are the light of the world . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:14-16). Men are to glorify God because of what they see in the lives of His children. He recognized that the Cause would be evaluated by the world by appraising the lives of its adherents. So, men are to glorify God in obedience by observing the good works performed by His people. Peter stated that unbelieving husbands could be won by devoted wives, "while they behold your chaste conversation coupled with fear" (1 Pet. 3:1-2). Let Christ be seen under the magnifying glass of godly living, and the world will be confronted by an unanswerable argument for Christianity!

Paul developed this picturization even further in writing, "Ye are our epistle written in our hearts, known and read of all men: forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart." (2 Cor. 3:2-3). You can see the Christian is an epistle to declare Christ to the world, yet also a magnifying glass to more clearly reveal Him to them that do not read from the Bible. How very carefully we should consider how Christ is seen in us!

But that we may fully understand how Christ was magnified in Paul's body, let us study carefully the following points:

His Obedient Spirit

The Spirit of obedience was a paramount attribute of Jesus Christ. When only a lad it was recorded of His attitude toward Mary and Joseph: "And he went down with them, and came to Nazareth, and was subject unto them" (Luke 2:53). And from an obedient child to His guardians, He grew in obedience unto His Father in heaven. "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 of them that obey him" (Heb. 5:8-9). In explanation of His mission on earth, Jesus

declared, "I came down from heaven, not to do mine own will, but the will of him who sent me." (Jno. 6:38). Later He reported to His father in prayer, "I have glorified thee on the earth: I have finished the work which thou gavest me to do" (Jno. 17:4). It was written in His obituary, "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:8). Only such obedience could elicit the words of submission: "Not my will but thine be done."

Now, how did Paul show this spirit of obedience to the world? Why, there was no other way than by the same loving obedience unto God! He reported concerning his conversion, "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision" (Acts 26:19). But this was to become his constant reaction to the bidding of God! Paul obeyed the gospel of Christ with unswerving devotion as long as he lived! His body magnified Christ! Because of the persecutions and afflictions which he faced, he wrote: "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus may be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus may be made manifest in our mortal flesh" (2 Cor. 4:10-11). Christ's Spirit was so revealed in Paul that he could say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). As people saw Christ revealed in Paul's constant obedience unto Him, the Lord was magnified in his body, and portrayed to the whole world.

His Prayerful Spirit

The Son of God demonstrated a prayerful spirit in all that He did. Though there were many occasions when He prayed before multitudes and in public places yet it is good to note how oft it is recorded that He "went apart to pray" (Matt. 14:23; Mark 6:46; Luke 6:12; 9:28). He prayed before selecting His disciples, He prayed before raising the dead, and He prayed before facing the rigors of the cross. But He also taught His disciples to pray. Don't ever think of the model prayer as a singular discourse on this subject: the Son of God taught frequently concerning how His disciples were to pray.

And Christ is magnified in the body of His saints as they prostrate themselves before the Father in fervent prayer. Paul magnified Christ by showing this prayerful spirit. In a dark dungeon in Philippi. Paul and Silas prayed one midnight. On leaving the elders of Ephesus, it is recorded of him. "And when he had thus spoken, he kneeled down, and prayed with them all" (Acts 20:36). Just seven verses later, Luke wrote, "They all brought us on our way, with wives and children, till we were out of the city: and

we kneeled on the shore, and prayed" (Acts 21:5). The most terse statement Paul ever wrote was: "Pray without ceasing" (1 Thes. 5:17). And he often beseeched, "Brethren, pray for us." And again, "I would that men pray everywhere." Yes, Paul magnified Christ by his prayerful attitude. All men could behold such reverence!

His Spirit of Humility

The Spirit of humility was manifest in the life of our Lord. Paul wrote of Him that "He humbled himself and became obedient unto death, even the death of the cross" (Phil. 2:8). And after a lifetime of humble service to His Father and man, He humbly accepted the cruelty of crucifixion that others might be exalted! His invitation was extended to all: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matt. 11:28-29). The humiliation of the cross epitomizes the voluntary abasement which Jesus accepted for us.

Paul was to show this spirit in his body, and thus magnify Christ. Turning from position and prestige among the Jews, he declared, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14). Paul had so yielded himself to the Lord that he could say, "I know both how to be abased, and I know how to abound; everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need." (Phil 4:12). He had thrust himself into the care of the Lord, and humbly accepted what ever the Lord chose for him. And in all this Paul magnified Christ to the world!

Later to saints it was written, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time" (1 Pet. 5:6). "Humble yourselves in the sight of the Lord, and he shall lift you up" (Jas. 4:10). Humility in the lives of Christ's disciples magnifies Him before the world!

His Spirit of Self-Denial

The Spirit of self-denial was always very evident in the life of our Saviour. Though heaven was His home and the earth His own creation, yet it was stated: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." (Matt. 8:20). He gave up riches, glory and honor, and denied Himself all the pleasures of the world that we might be blest of God. Then He issued the challenge: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23).

The attribute of self-denial was magnified by Paul possibly clearer than in any other life. He so completely gave himself to the Lord that he could say, "But what things were gain for me,

those I counted loss for Christ. . . . I have suffered the loss of all things, and do count them but refuse, that I may win Christ" (Phil. 3:7-8). Every phase of Paul's life showed Christ's spirit of self-denial to the world. But where is this same spirit of self-denial shown in the lives of His saints today? What have we sacrificed for His Cause?

His Forgiving Spirit

When we think of the Spirit of Christ, we recall the words from the cross: "Father, forgive them, for they know not what they do." Christ's spirit of forgiveness motivated His giving His blood that we might be saved. Jesus gave an example of forgiveness by His life, but He also taught, "For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:14-15).

Paul showed this spirit of forgiveness to the whole world, for he humbly accepted persecution and railed not against his accusers. He wrote to one church: "To whom ye forgive any thing, I forgive also: for if I forgave anything, to whom I forgave it, for your sakes forgave I it in the person of Jesus Christ" (2 Cor. 2:10). Too, he wrote to Christians, "And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32). Have you magnified Christ in your body by this forgiving spirit?

Spirit of Liberality

This spirit of liberality characterized Jesus Christ. Paul wrote of Him: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor. 8:9). It is beyond finite minds to comprehend how great was the liberality of our Lord! Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends" (Jno. 15:13). But He also did much teaching on liberality. He said, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom. For with the same measure ye mete withal it shall be measured to you again" (Luke 6:38). Later Paul said, "I have showed you all things, how that so laboring 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).

Paul not only taught often on this subject, but he demonstrated this spirit of liberality in his body! He could truthfully say, "I seek not yours, but you: . . . And I will very gladly spend and be spent for you" (2 Cor. 12:14-15). He turned his back on all the wealth his position among the Jews could have brought him, and gave himself entirely into the Cause of Christ. He magnified Christ

by his liberality and unselfishness. But Christians today must show to the world this same spirit of liberality. Do you magnify Christ in your body by liberal and joyous giving to His Cause?

THE CITY OF REFUGE

(Read Num. 35:25-28, and study Chart page 134)

Though the home where we live may be **spacious and grand,**
It is never a city of refuge.
And each city we build shows the **weakness of man,**
 And cannot be a city of **refuge.**
 For **it** can't **guard** the ones who are **fleeing** for **rest,**
 Who are **troubled** in **mind,** and with **spirits oppressed:**
But this sweet **consolation** is **found** by the **blessed**
 Who **have** come to the city of **refuge.**

So at **night** when the **faults** of the day **come** to **mind**
I will **pray** for the city of **refuge.**
For it's when I look **back** on my **faults** that I **find**
How I long for the city of **refuge.**
Though the **errors** I've made in the **efforts** I've spent
Show the **weakness** of **flesh,** and were **not** of **intent,**
There is only one place where I can be **content**—
It is there in the city of **refuge.**

Since my well-meaning **blunder** in **ignorance** was made,
I have **hopes** for a city of **refuge.**
I could never be safe in this place if I **stayed,**
So I'll flee to the city of **refuge.**
When I get to that city I'll **hide** from the **fate**
That is sure to befall if I **rest** in this **state.**
So I'll welcome the **sight** of the **pearly** gate
That is **guarding** the city of **refuge.**

When my wandering through **trials** and **trouble** has **ceased**
God will give me a city of **refuge.**
After **striving** is over, I'll welcome the **peace**
That I'll find in that city of **refuge**
When I get to that city I'll **join** in a **song**
That wells from the **voices** of a **great** **redeemed** **throng**
Of His **saints** gathered there at the **foot** of the **throne**
Of the **King,** in the city of **refuge.**

The Three Rules of Life

Luke 10:25-37

IRON RULE <i>"Might Makes Right"</i>	SILVER RULE <i>"Do No Harm to Others"</i>	GOLDEN RULE <i>"Do Good Unto Others"</i>
THIEVES	LEVITE (Priest)	SAMARITAN
1. Loved Money Luke 10:30; 1 Tim. 6:6-17	1. Loved Ease and Station Amos 6:1; Mt. 25:31-46	1. Loved Fellow Men Heb. 13:2; Gal. 6:10
2. "Thine is Mine" - Take it! Rom. 13:9-10; 1 Pet. 4:15	2. "Mine is Mine" - Keep it! 1 Jno. 3:17; 1 Cor. 10:24	2. "Mine is Thine, if needed!" Acts 11:29; Eph. 4:28
3. Wanted Money — Selfish 2 Thes. 3:10; Eph. 4:28	3. Too Busy — also Selfish Jas. 2:14-17; Matt. 7:21	3. Time to Aid Others Eph. 5:16; Rom. 12:10-13
4. Unbridled Lust (Avarice) 1 Jno. 2:15-17; Luke 12:15	4. Neglected Opportunity Heb. 2:2-3; Gal. 6:7-10	4. "Do Thou Likewise!" Luke 10:37? Acts 10:38
5. Final Reward? Luke 12:33; 1 Cor. 6:10	5. Final Reward? Jos. 4:17; Matt. 25:34-36	5. Final Reward? 1 Cor. 15:58; Matt. 25:21

For many years man has referred to the three rules of life: the Iron Rule, the Silver Rule, and the Golden Rule. But possibly no one example illustrates the working of all three rules more clearly than the story of "The Good Samaritan," which Jesus told. If you will, please turn back to read again this story in Luke 10:25-37, keeping the chart before you to study as you read.

An Example of the Iron Rule

The thieves who stripped this man, wounded him, and departed, were only living by the Iron Rule—"Might makes Right!" It is a way of life that is wholly selfish. It takes all it can with no thought for the welfare and rights of others. It does not lead to happiness, and those who follow this rule never know satisfaction from that which they obtain. "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and have pierced themselves through with many sorrows" (1 Tim. 6:10). "Love thy neighbor as thyself" is a course that such folk refuse to follow. They operate on the theory that anything is theirs if they can take it.

The right principle is shown in Paul writing to saints: "For even when we were with you, this we commanded you, that if any would not work, neither should he eat" (2 Thes. 3:10). "Let him that stole steal no more: but rather let him labor, working with his own hands the thing which is good, that he may have to give to him that needeth" (Eph. 4:28). But the love of the world leads to theft and robbery, even as love of God and His Cause will lead to industry that we may supply the needs of others. Therefore we are told to "love not the world" (1 Jno. 2:15-17). Remember the words of our Lord: "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possessed" (Lk. 12:15).

The final reward of the thief is clearly defined in 1 Cor. 6:10, where Paul asserts that thieves shall not inherit the kingdom of God. So the Lord charged: "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth." (Lk. 12:33). It is a consolation to know that we can go to a home where the Iron Rule will never oppress.

An Example of the Silver Rule

The Silver Rule was set forth by the great Chinese philosopher, Confucius. His statement of this rule sets forth a negative attitude, which in summary is: "What you would not want others to do unto you, do not unto them." This rule would forbid your doing harm to a man, but it would never motivate any aid or assistance. The priest and Levite were living by this rule. They passed on the other

side, ignoring the helpless man, and probably excused their callous disregard with the excuse, "didn't hurt him." But they rendered no aid to one in need.

A woe is pronounced against those who are at ease (Amos 6:1), and the priest and Levite were not willing to be inconvenienced by rendering aid to a helpless man. In Matt. 26:31-46, we have the Lord's picture of the judgment and the terrible sentence passed against the many who have not rendered aid to their fellowman. The priest and Levite would come under this indictment. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion against him, how dwelleth the love of God in him?" (1 Jno. 3:17). It is necessary to show our love by what we're willing to do for others. We are told, "Let no man seek his own, but every man another's wealth." (1 Cor. 10:24). The priest and Levite were living by the Silver Rule, and didn't take the time to minister to one in need.

Many today are living by the Silver Rule, in that they would not steal and defraud—but they are too obsessed with their own personal affairs to render aid to others. Multitudes appeal for help, but we are unmindful of their cries for our ears are listening for opportunities for making more money. We want others to have the necessities of life, but feel no personal responsibility where they are concerned. But the question still confronts us: "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them those things which are needful for the body; what doth it profit?" (Jas. 2:14-16). To all who profess righteousness and yet do nothing for others, Jesus is still saying, "Not everyone 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" (Matt. 7:21).

Surely this lack of aid would be marked up against the priest and Levite as a neglected opportunity to do good (Heb. 2:2-3). Paul charged, "As we have therefore opportunity, let us do good unto all men, especially them of the household of faith" (Gal. 6:10). Condemnation rests upon us when we willfully turn our faces from any good deed. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4:17). Again the judgment of God is spoken against all such guilty ones (Matt. 25:34-36).

An Example of the Golden Rule

The bright side of this otherwise drab picture is presented when a despised Samaritan came by. Though of another race, he lived by the Golden Rule. This Rule is clearly stated by Jesus in Luke 6:31—"And as ye would that men should do to you, do ye also to them

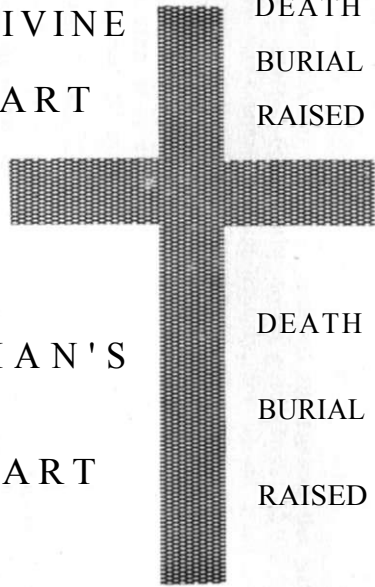
likewise." This Rule will bring the utmost happiness now, and present an eternal reward that will never pass away. We are told, "Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares" (Heb. 13:1-2). We cannot afford to pass up any opportunity for giving aid, for thereby we minister unto the Lord! This means that the saint must regard all he has as belonging to others when there is a need!

We should never become so occupied with the cares of this world as to become blinded to the wonderful service we can render God and man by unselfish behavior. "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time because the days are evil" (Eph. 5:15-16). In this way the disciple walks in the step of the Master, "who went about doing good" (Acts 10:38). What better way can we show our discipleship? "For even hereunto were we called: because Christ also suffered for us leaving us an example, that we should follow in his steps" (1 Pet. 2:21.)

Rest assured that this Golden Rule will have its reward. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Cor. 15:58). It will be just recompense for all we have done for His Cause if we can only hear our Lord say, "Well done, thou good and faithful servant . . . enter thou into the joys of thy lord." (Matt. 25:21). Spurn the Iron Rule, be bigger than the Silver Rule, and live by the Golden Rule—and heaven will be your home!

Kill the Old Man - Let the New Man Live!

DIVINE
PART



DEATH - Rom. 5:8
BURIAL - 1 Cor. 15:1
RAISED - 1 Pet. 1:3

MAN'S
PART

DEATH - Rom. 6:11
BURIAL - Rom. 6:2-6
RAISED - Col. 2:12

Put to Death the Old Man - Col. 3:5,9



In many statements Jesus Christ informed His disciples that it was necessary for Him to die to fulfill the requirements of the Father. "While they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: and they shall kill him, and the third day he shall be raised again" (Matt. 17:22-23). He had previously shown them this was to come to pass (Matt. 16:21). He pointed this out to them just to days before it was accomplished, Jesus explained to them, "Thus it is written, and thus it behooved the Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning from Jerusalem" (Luke 24:46-47). He had died to offer life! (Rom. 5:8-9; 6:8-11).

God's truth often is stated by His enemies, because His Spirit moves through them. This very truth of the vicarious suffering of Christ was set forth by His enemies—those who soon put Him to death! "And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself; but being high priest that year, he prophesied that Jesus should die for that nation" (Jno. 11:49-52). Therefore it was fully revealed that one man, the Son of God, should be killed that ALL men might live! "For since by man came death, by man came also the resurrection from the dead. For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:21-22). Yes, one man died that other men (all men) might live!

The Form of Doctrine Set Forth

It pleased God to set forth in the sacrifice of His Son a pattern of obedience for all who would become the sons of God! To this Paul refers in writing, "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 became the servants of righteousness" (Rom. 6:17-18). Those who became servants of righteousness obeyed a form. This was a mold, a pattern, model, likeness, or similitude. To know what they had obeyed we turn to find out just what the doctrine was which was delivered by inspired men. Paul says, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures" (1 Cor. 15:3-4). Very simply and plainly it is set forth that that which was delivered unto them was the death, burial and resurrection of our Lord. And since you cannot obey a FACT, it is easily recognized that they obeyed a form of this teaching. So, the divine side of our salvation necessitated the death, burial and resurrection of Christ. The human side must be a form or likeness of that!

God so loved us that He gave His Son for us (Jno. 3:16). "But

God commended his own love toward us, in that, while we were yet sinners, Christ died for the ungodly" (Rom. 5:8). This shows that wondrous love God has for those who have sinned against Him! And this was to the end that a new life might be had by those who were dead in sins. "For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life" (Rom. 5:10). But the death of Christ would have availed nothing had He not also been raised from the dead! It was by this that God hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead" (1 Pet. 1:3). To be sure, Christ died for our sins: but do not minimize the importance of his resurrection, for we are told that he was "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead" (Rom. 1:4). It was by the resurrection that He was to become our Saviour.

Obedience to the Form of Doctrine

By this form of death, burial and resurrection, we are to become a new man in Christ (2 Cor. 5:17). Paul showed this in Rom. 6:3-7—"KnOw ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into his death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted in the likeness of his death, we shall also in the likeness of his resurrection: knowing this, that the old man is 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." Study carefully the words in bold type. It portrays the form of doctrine, the death, burial and resurrection, which we obey in becoming the servants of righteousness by faith. Faith and repentance puts the old man to death, and in baptism there is the burial and resurrection into Christ, completing the form of doctrine which makes us free from sin and the servants of righteousness (Rom. 6:16-18). This is further shown in Col. 2:12: "Buried with him in baptism, wherein ye also are risen with him through the faith of the operation of God, who hath raised him from the dead." Faith in the operation of God who raised Christ from the dead to be our living Saviour, leads us to die to the old life of sin, and submit to be buried in baptism, that we may be raised to walk in newness of life! And it is further shown—"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new" (2 Cor. 5:17).

One New Man in Christ—Eph. 2:15

Yet, there is a very evident truth which must not be overlooked by those who have once obeyed this form of doctrine. As surely as the old man of sin is put to death, so surely a new man must be raised! And that obedience is to the end that "we should also

walk in newness of life." The Ephesian saints were instructed, "That ye put off concerning the former conversation the old man, which is corrupt according to deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:22-24). It is essential that the world see this new man living within the child of God! It must be made manifest that the old man of sin has been killed, and that a new man lives in his stead. This is the form of doctrine Christ set forth in His resurrection! "Put to death therefore your members which are upon the earth: . . . seeing that ye have put off the old man with his doings, and have put on the new man, that is being renewed unto the knowledge after the image of him that created him" (Col. 3:5, 9-10 ASV). The old man must be slain that a new man may grow into the spiritual image of God! This is summed by Paul thusly, "And they that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24). Have you put the old man to death? Or does he still rule members of your body?

Paul knew what it was to win this victory. What glory he had in writing, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14). The old man had died when Paul came into Christ, and he could triumphantly say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life that I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). How great a change had been wrought in the life of Paul is shown in all his noble efforts for his Saviour! This was a course of action with a purpose! Paul explained: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead" (Phil. 3:10-11). So, there was still this form of doctrine before Paul after he had come into Christ!

Paul included all the saints in the blessings of this new relationship. "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 are ye saved;) and hath raised us up together and made us sit together in heavenly places in Christ Jesus" (Eph. 2:4-6). Surely this blest relationship should call forth the very purest of lives and our greatest devotion. Let the whole world see that a "new man" lives within as we are renewed in the spirit of our minds.

OUR DIVINE RELATIONSHIP

"These are they that have come out of the great tribulation, and have washed their robes, and made them white in the blood of the Lamb." —(Rev. 7:14).

JESUS CHRIST IS:

HEAD_Eph. 1:22-23
 SAVIOUR 1 Jno. 4:14
 REDEEMER....._Tit. 2:14
 WASHER....._Eph. 5:26
 SANCTIFIER Eph. 2:11
 HEIR OF GOD.. Rom 8:16
 KING..... 1 Tim. 6:15
 SHEPHERD Jno. 10:11

THE CHURCH IS:

THE BODY....._Col. 1:18
 THE SAVED Eph. 5:23
 REDEEMED 1 Pet. 1:18
 WASHED 1 Cor. 6:11
 SANCTIFIED.. 1 Cor. 1:2
 JOINT HEIRS .. Rom. 8:17
 KINGDOM Heb. 12:28
 SHEEPFOLD Jno. 10:11

A CHRISTIAN IS:

A MEMBER .. 1 Cor. 12:27
 SAVED_Rom. 8:24
 REDEEMED..... Eph. 1:7
 WASHED_Rev. 1:5
 A SAINT Phil. 1:1
 HEIR OF GOD... Gal. 3:29
 A CITIZEN Eph. 2:19
 IN FLOCK Acts 20:28

When people make disparaging remarks about the church of Christ, it is because they are ignorant of the relationship it bears to Jesus Christ our Lord. And when anyone bemeans an obedient child of God for being just a Christian and doing only that in religion which the Scriptures teach, it is again because of ignorance of the relationship that exists between Jesus Christ and His saints. An understanding of this relationship will enhance our appreciation of the church and of those who compose this divine institution.

In Eph. 1:22-23, we are told that God gave Christ "to be head over all things to the church, which is his body, the fulness of him that filleth all in all." But just as surely as Jesus Christ is the head, there must of necessity be a body. We are taught that this body is the church! Now, I can't show respect for the head and disrespect for the body. I can not honor the head (Christ), while despising the body (the church). Further we are told, "And he is the head of the body, the church . . . that in all things he might have the preeminence" (Col. 1:18). Now, as Christ is the head, and the church is the body of Christ, Christians are the members who compose that spiritual body of the Lord. So Paul wrote to the saints saying, "Now ye are the body of Christ, and members in particular" (1 Cor. 12:27). For a further study of this close relationship, notice this passage: "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the working in the measure of every part, maketh increase of the body, unto the edifying of itself in love." (Eph. 4:15-16). While reading this, can one still bemean and vilify the body of Christ, the church?

Jesus Christ is the Saviour of the world which God sent for us (1 Jno. 4:14). But the church is composed of all the saved of earth, those who have been "called out" of sin and into righteousness. Our relationship with Christ is again shown in this, "Even as Christ is the head of the church: and he is the Saviour of the body" (Eph. 5:23). Thus Christ saves the church—and it is the only thing which He does save! Therefore, all may have the salvation which Christ offers sinful men: "Christ Jesus came into the world to save sinners" (1 Tim. 1:15). This is the hope by which we are saved (Rom. 8:24). Jesus Christ is the Saviour, the church is the saved, and within it the Christian is saved from sin.

Paul wrote of Christ: "Who gave himself for us, that he might redeem us from all iniquity, and purify for himself a peculiar people, zealous of good works" (Tit. 2:14). Jesus Christ is our redeemer, and the church is redeemed with His blood: "For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb

without blemish and without spot" (1 Pet. 1:18). Thus Christ, the redeemer, has redeemed the church, and therefore each of its members has been purchased in Christ Jesus: "In whom we have redemption through his blood, even the forgiveness of sins" (Eph. 1:7). Now, with this relationship in mind, how can anyone speak lightly of the church, or its members, after Christ has redeemed them with His blood?

In writing of the glories of the church, Paul said, "Even as Christ also loved the church, and gave himself up for it; that he 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 without blemish" (Eph. 5:25-27). Thus Christ is the washer and the church is washed by Him. To the church at Corinth Paul said, "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. 6:11). And as the church is washed, so the Christians that make up the church are washed from their defilement. "Unto him that loved us and washed us from our sins in his own blood" (Rev. 1:5). Thus again the relationship is seen in that Christ washes the church, and of course, all who make up the church. To disparage the church that is washed is to openly disparage the Christ who washes it!

In Heb. 2:11 we read, "For both he that sanctifieth, and they that are sanctified are all of one: for which cause he is not ashamed to call them brethren." Jesus Christ is the sanctifier, and the church is the sanctified; for Paul wrote, "Unto the church of God, which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints" (1 Cor. 1:2). Here is the complete relationship in sanctification shown. It is accomplished in Christ Jesus; the church is sanctified, and the Christians are called to be saints (those sanctified). Christians were called saints because they were sanctified (cf. Phil 1:1).

As the Only Begotten Son of God, Jesus Christ was the sole heir of all God had to bestow. However, the Son was willing to share this inheritance with us. "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, the heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8:16-17). Further, we are told, "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ . . . And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:26-29). Study this close relationship of Christ with the church and the saints who compose the church, and you will more fully understand the importance of this divine institution.

Jesus Christ is said to be "the King of kings and Lord of lords" (1 Tim. 6:15). He reigns over His kingdom which is the church (Matt. 16:18-19). Therefore we receive a kingdom which cannot be shaken (Heb. 12:28). Paul says of Christ, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (Col. 1:13). This gives all within the church a new relationship with Christ, and we can say, "Now therefore we are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God" (Eph. 2:19). Any king is honored through his subjects, and Christ is glorified through and by the citizens of His kingdom. To dishonor the kingdom is to dishonor the king.

In Jno. 10:11 Jesus said, "I am the good shepherd: the good shepherd giveth his life for his sheep." In the 16th verse of this discourse He stated, "Other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." In this figure of speech, Christ is the shepherd and the church is the fold of safety for the sheep. Thus individual Christians become His sheep and thus constitute the flock. For this reason Paul referred to the church as the flock (Acts 20:28).

In every relationship shown in this study (and they could be augmented with many others), Christ is so very closely related to the church and individual Christians that one can not bemean the church without offending Christ. Since He is coming back to claim His own and be glorified in His saints, we should be very careful that we do not offend Him by placing a reproach upon His church and His people. We should love and respect the church Christ died for, and respect the people whom He hath chosen for His possession. Think it over soberly.

P R A I S E

Let me speak so plainly, Lord,
To every one I can
Of blessings found within Thy Word
That Thou hast given man.
Loose my tongue to sing Thy praise
And fill my heart with love,
That I may praise Thee all my days,
Then praise Thee more above!

A Life of Full Service to God

HEART - Emotional Service!

Must Be Pure - Mt. 5:8; Jas. 4:8; Heb. 4:12

How Purified? - Rom. 10:10; 6:17-18

Speaks - Mt. 12:34-35

Serves — Eph. 6:5-6
2 Tim. 2:22
2 Cor. 9:7

Advice — Prov. 4:23
1 Tim. 1:5

MIND - Mental Service!

Must Be Pure - Ram. 1:28; 8:5-6; Phil. 2:5

How Purified? - Acts 17:11; Eph. 4:23;

Serves — Acts 20:19;
1 Pet. 5:2
Rom. 7:25
2 Cor. 8:12

Protected - Phil. 4:7
2 Cor. 10:4-5

SOUL - Spiritual Service !

Must Be Pure - 1 Tim. 5:22; Ezek. 4, 20

How Purified? - Psa. 19:7; Jas. 1:21;
1 Pet. 1:22; 1 Jno. 3:3

Serves - Matt. 4:10; 22:27; Mark 12:30-31;

Importance - Mark 8:36-37; Matt. 10:28

1 Tim. 4:8; 1 Pet. 2:25

Completeness — Col. 2:10

End of Faith - 1 Pet. 1:9

MARK 12:30-31

MARK 12: 32-33

STRENGTH - Physical Service!

Must Be Pure —
Rom. 7:18, 24
Rom. 8:13

How Purified? - Rom. 8:10; Gal. 3:27; 2:20

Serves - 2 Cor. 4:10; Gal. 6:17; Phil. 1:20

To Be Raised - Phil. 3:21; Jno. 5:28-29
1 Cor. 15:35-44

NEIGHBOR - Social Service!

Must Be Pure - Lk. 12:1
1 Cor. 5:6-7
Matt. 5:14-16

A Pure Example — 1 Tim. 4:12; 1 Pet. 2:11

Social Service - Matt. 10:42; 25:35-44

Good Samaritan - Luke 10:25-37; Gal. 6:10

Our Care for Others - 1 Cor. 12-25

One of the scribes, hearing Jesus teach, asked the question, "Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these" (Mark 12:28-31).

In this reply, Jesus delineated FIVE different avenues through which we serve God and show to Him our devotion. Through these different ways we show our discipleship. They are inter-related, over-lapping, and dovetail perfectly as the Christian graces are developed in the individual's life. They relate to the heart, soul, mind, strength, and love of neighbor.

Heart — Emotional Service

Our love to God must spring from a pure heart. And by the heart, we mean the site of the affections and emotions. God demands our heartfelt devotion.

The heart must be pure—Jesus said, "Blessed are the pure in heart: for they shall see God" (Matt. 5:8). And since the heart must be pure, we are instructed, "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded" (Jas. 4:8). Your outward actions may fool your associates, but God looks to the fount of all action, for He probes the heart. Therefore it was told Samuel, "Man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. 16:7). Further we are told that the word of God "is a discerner of the thoughts and intents of the heart" (Heb. 4:12). A man cannot be pure if his heart is not purified, "For as a man thinketh in his heart, so is he" (Prov. 23:7). An impenitent and impure heart will condemn!

How is the heart purified?—As the heart is made impure by the evil thoughts that it harbors, so the heart can be purified by that which it entertains. "For with the heart man believeth unto righteousness" (Rom. 10:10). This faith in Christ purifies the heart, for it prompts acceptable obedience to the gospel. "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 became the servants of righteousness" (Rom. 6:17-18). They could have become servants of righteousness through no other course than "obeying from the heart." This was necessary then—it is just as essential now. For this reason infants cannot obey from the heart! The heart must believe, it must also repent toward God, and submit to His will!

The heart speaks—You can tell when a man is a good man by hearing what comes from his heart! Often I've heard someone try

to make excuses for some degenerate reprobate's swearing and cursing, by saying, "Oh, he is really a fine fellow at heart." But this is a colossal lie, and my Lord said so! Hear Him: "For out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things" (Matt. 12:34-35). When you hear a man lying, cursing, swearing, or telling filthy stories, you mark it down—that man is rotten in the heart!

The heart serves—When Paul was speaking to servants, he told them to be obedient to their masters "in singleness of heart as unto Christ; not with eye-service, as men pleasers; but as the servants of Christ, doing the will of God from the heart" (Eph. 6:5-6). And to show further that the heart enters into our service to God, he wrote, "Follow after righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart" (2 Tim. 2:22). Then when he was giving instructions for the gathering of an offering for the poor saints of Judea, he told the Corinthians, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Cor. 9:7). Thus, what we give to the Lord is dependent on the heart!

Advice concerning the heart.—The Wise Man said, "Keep thy heart with all diligence; for out of it are the issues of life." (Prov. 4:23). The final, culmination is stated by Paul in these words, "But the end of the charge is love out of a pure heart and a good conscience and faith unfeigned" (1 Tim. 1:5). Surely we should never minimize the importance of the service of a pure heart in worshipping God!

Mind — Mental Service

Bear in mind that the Lord said the mind also must be given to love of God! Here is the service of the mentality, as well as the emotions and affections.

It must be pure.—The mind of the Gentile race shows the corruption that beckons when the mind is not devoted to God. In a catalogue of sins, Paul pointed out this salient factor: "And even as they did not like to retain God in their knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting" (Rom. 1:28). While guided and directed by such a corrupt mind, it is impossible to please God! "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. For to be carnally minded is death; but to be spiritually minded is life and peace" (Rom. 8:5-6). It is no wonder then that Paul wrote, "Let this mind be in you, which was also in Christ Jesus." (Phil. 2:5). In speaking of all them who were the enemies of God's truth, Paul referred to them as "men of corrupt minds" (1 Tim. 6:5; 2 Tim. 3:8).

How is the mind purified?—The mind is purified by receiving

and retaining the word of God. "These were more noble than those of Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so" (Acts 17:11). This spiritual growth is encouraged in every saint: "And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12:2). Or as Paul wrote in Eph. 4:23—"And be renewed in the spirit of your mind." When this acceptance of Christ has been achieved, we can truthfully say, "But we have the mind of Christ" (1 Cor. 2:16).

The mind also serves God.—When Paul rehearsed his life in Asia, he stated that he had been "serving the Lord with all humility of mind" (Acts 20:19). And in 1 Pet. 5:2, we find that elders were to serve God "with a willing mind." Therefore it is established that we do serve with our minds. Paul said, "I thank God through Jesus Christ. So with the mind I serve the law of God" (Rom. 7:25). And concerning what folk gave to the Lord, he wrote, "For if there first be a willing mind, it is accepted according to that a man hath, and not according to that he hath not" (2 Cor. 8:12). We, too, must have a ready mind.

The mind is protected.—The Christian is not to go through life handicapped by mental disturbances. God intends that the mind should serve Him in peace and tranquility. Therefore, we are told to cast all our cares on the Lord (1 Pet. 5:7). "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ" (Phil 4:7). We are given complete assurance of mighty, divine protection, "(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;) casting down imaginations, and every high thing that exalteth itself against God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. 10:4-5). Here is the protection and shield we have against mental anguish and troubled minds!

Strength — Physical Service

As we are to love God with all our heart and mind, we also find the whole physical being is to be brought into this love of God! It belongs to the Lord and is for Him (1 Cor. 6:13); it has been bought with a price (1 Cor. 6:19-20).

The body must be pure!—But it is far from being pure after having been degraded by sin! Paul said, "I know that in me, (that is, in my flesh) dwelleth no good thing; for to will is present with me; but how to perform it, I know not" (Rom. 7:18). This caused him to exclaim, "O wretched man that I am! Who shall deliver me from the body of this death?" (Rom. 7:24). Yet there was a way out, '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.

8:13). So, there was a way by which the body could be purified to prevent this death!

How is the body purified?—Paul tells us, "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness" (Rom. 8:10). This is a commentary on 2 Cor. 5:17, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." And to develop this same line of reasoning in showing the new life in Christ, we read, "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:26-27). The heart is purified in believing on Christ, and the body is purified for service in baptism: "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. 10:22). After Paul had crucified the old man of sin, he wrote, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life that I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). When this is done, the body is purified for service to God!

The body serves!—Paul knew that his body was devoted to the service of God! Therefore he wrote that he was "always bearing about in our body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body" (2 Cor. 4:10). It was because of his having served the Lord with his body that he said, "From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus" (Gal. 6:17). He was so devoted to Christ that he could say "So now also Christ shall be magnified in my body, whether it be by life or by death" (Phil. 1:20).

Body to be raised.—One of the fundamental doctrines of the New Testament is that the body shall be raised from the grave. This hope Paul expressed in saying that we anticipate the return of Christ "who shall change my vile body, that it may be fashioned like unto his glorious body" (Phil 3:21). Jesus taught plainly on this theme: "Marvel not at this: for the hour is coming, in the which 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" (Jno. 5:28-29). The longest chapter penned by Paul is given over wholly to the bodily resurrection (see 1 Cor. 15). Never forget that the body is very important in our service to God. Keep it pure!

Love Neighbor — Social Service

Man has also a social obligation in his service to God. This is emphasized in 1 Jno. 4:20—"If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

Social service must be pure.—It must be realized that our social life must also be pure if it serves the cause of Christ. Keep in mind His admonition: "Beware the leaven of the Pharisees, which is hypocrisy" (Lk. 12:1). No hypocrisy in society can commend the life of Christ to others! "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us" (1 Cor. 5:6-7). We must put away all social ties that would detract from the influence we exert among those who are lost! Jesus said His disciples were the salt of the earth, but emphasized that if the salt had lost its savor it was fit for nothing but to cast out and trodden under foot of men. He then said, "Ye are the light of the world . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:14-16). This influence must be kept pure at all times!

A pure example.—Our social behaviour must be such that others, beholding, will glorify God. Thus Paul wrote Timothy, "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4:12). "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak evil against you as evildoers, they may be your good works, which they behold, glorify God in the day of visitation" (1 Pet. 2:11-12). God's saints must always strive to set forth this kind of life!

Social service to all.—God's people must always set forth social responsibility. Where there is a need, the Christian must strive to supply that need. Please bear in mind the promise of the Lord, "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Matt. 10:42). Again we are taught, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10). We must follow after Christ "who went about doing good."

Our care for others—Above all things we should have great concern for others in Christ: "That there should be no schism in the body; but that the members should have the same care one for another" (1 Cor. 12:25). The church is the purest society!

Soul — Spiritual Service

We now come to the crux of the whole study! Regardless of how great the emotional, mental, physical and social service, without the spiritual development it is wasted effort! Therefore we must give far more thought to the soul!

It must be pure.—It is not at all strange that Paul wrote

Timothy, "Keep thyself pure" (1 Tim. 5:22). This is essentially important if we are to serve God. Keep in mind the statement from Ezek. 18:4 and 20—"The soul that sinneth, it shall die."

How is it purified?—"The law of the Lord is perfect, converting the soul" (Psa. 19:7). Since the soul must be changed, then we must have the word of the Lord to effect the change! "Receive with meekness the engrafted word, which is able to save your souls" (Jas. 1:21). The word of God converts the soul, and, when received, saves the soul. But Peter wrote, "Seeing ye have purified your souls in obeying the truth" (1 Pet. 1:22). Thus obedience to the gospel purifies the soul. "And every man that hath this hope in him purifieth himself, even as he is pure" (1 Jno. 3:3).

The Soul serves.—When Jesus was tempted of the devil, He replied that man should worship the Lord God, and serve none other (Matt. 4:10). But in our text this is expanded for greater detail. And we find that the soul of man does serve God!

The importance of the Soul.—To many have a very light ap-

THE HEAVENLY PORTALS

'Tis time for farewell—the sound of the knell
 Announces this fleeting day's ending.
 The last painful hours, the pall and the flowers
 Have somehow a near perfect blending.
 The bitter tears shed, with the final words said
 As the frail form lies in its coffin
 Are cherished as tokens, and each tribute spoken
 Have been voiced by the loved ones so often.

Behind lies the earth with its sadness and mirth;
 Behind lies the dark vale of sorrow.
 Ahead lies the morning God's light is adorning.
 Ahead Life begins on the morrow!
 For the country ahead is not for the dead;
 But a glorious clime for the Living!
 With clear voices ringing the saints will be singing
 With Life that our Father is giving.

So isn't it strange that we dread the change
 When we all shall cease to be mortals?
 Just why are we grieving as loved ones are leaving
 To enter those heavenly portals?
 So dry up your tears, and banish your fears.
 Say not that God's faithful are falling.
 The soul is returning to fulfill its yearning,
 And there from God's country is calling.

praisal of the importance and worth of the soul. But Jesus put the spotlight of truth on the subject in saying, "For what shall it profit a man, if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Mark 8:36-37). There is nothing of equivalent value, and no way to place a price on its worth! Therefore Jesus said, "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" Matt. 10:28). Why lavish so much attention on the body, and ignore the needs of the soul? Paul said, "Bodily exercise profiteth little, but godliness is profitable unto all things, having promise of the life that now is, and that which is to come" (1 Tim. 4:8). The worth of the soul is seen in that Christ is the Shepherd of it (see 1 Pet. 2:25).

Completeness—Even when the emotional, mental, physical and social phases of life have been perfectly developed, man is still incomplete until the spiritual has also been nourished! For this reason, Paul wrote, "Ye are complete in him, who is the head of all principality and power" (Col. 2:10). When the soul of man has been ignored, man is woefully undone! We need a Saviour! The soul cries out for God!

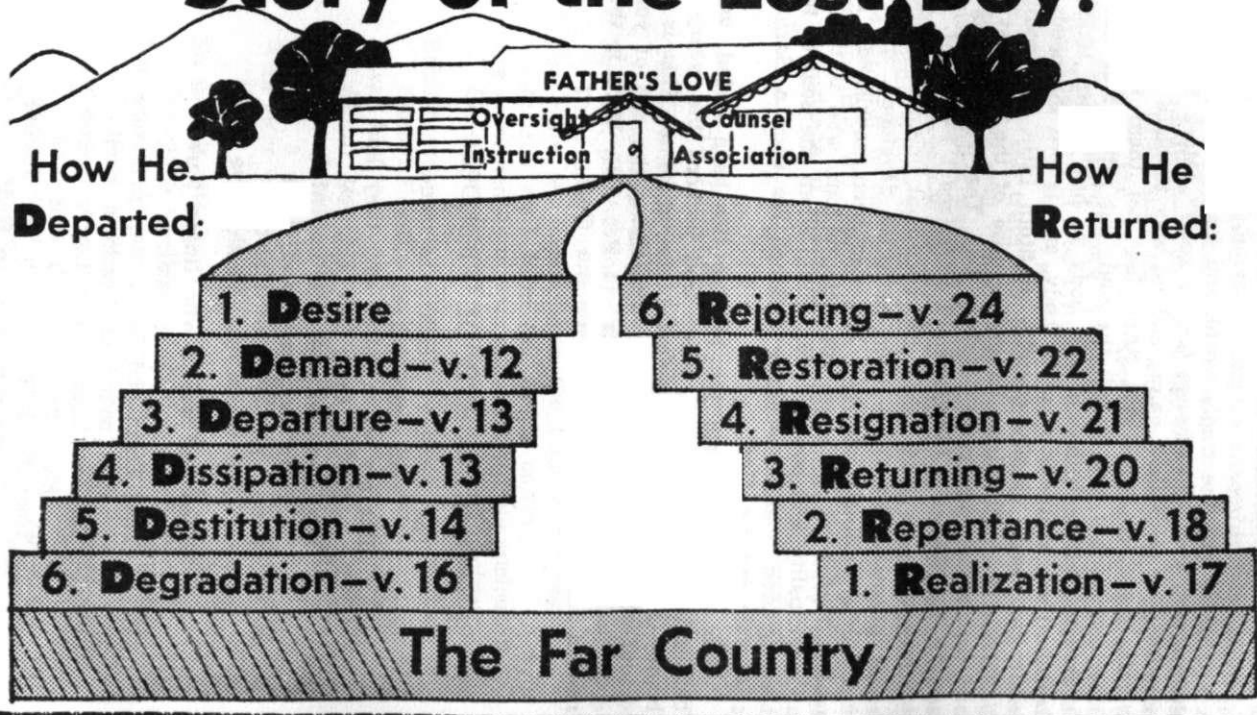
End of faith.—When the toils of life have ended, when the battles have all been won, when God beckons the weary pilgrim home—O the joy of an anticipated eternal home! This is the end of our spiritual service to God! "Receiving the end of your faith even the salvation of your souls" (1 Pet. 1:9). Here is the grand reward for the love we give unto our God!

THE WORTH OF FREEDOM

The soldiers' sacrifice is made;
 And many heroes rest:
 But are we mindful how they laid
 On us their last bequest?
 Shall empty pew and unbent knee,
 Shall arrogance and pride
 Attest our love for liberty
 For which our youth have died?

They call on us who linger, here
 To mark those bastions well,
 That Truth and Right may persevere
 And sound Oppression's knell.
 The mandates of our Lord's decree
 Must be our Staff and Rod.
 Then Earth shall keep her Jubilee—
 As we turn back to God!

Story of the Lost Boy!



This lesson has to do with that story which Jesus told of the "Lost Boy." Commonly, it is known as the "Story of the Prodigal Son," but since not one reader in ten knows what the word "prodigal" means (if you doubt my word, look it up), I prefer to call it simply the "Story of the Lost Boy." You will get a much greater benefit from this study if you will first open your Bible and read the entire 15th chapter of Luke. You will then be ready to study, with your Bible still opened.

Whereas the first two stories, "the Lost Sheep," and "the Lost Coin," showed the care of Christ and the Holy Spirit for the lost, this story demonstrates the Father's love and care for His own. But it also demonstrates how man turns from God, and the principles that govern his return to the Father.

1. *Desire (Lusts)*

The younger son went astray because of evil desires. He wanted to leave! His father's house offered love, oversight, counsel, instruction and association. What more could be asked? But the first D could begin the word Dissatisfaction! His desire was to leave his father's providence and love that he might have his own way! Because man so often falls into this grievous error, the Lord warns, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." God never drives man away—man goes against His will! "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. 1:14-15).

2. *Demand — v. 12*

The younger son also made an unreasonable demand! He had no right to anything the father owned! It belonged to the father until he died, and then would be willed to the sons. But stubbornly, a wild boy demands his share! Isn't that about the way man treats God? How often we take the attitude, "I want what's coming to me now!" And yet, even though it was an unreasonable request, and against his best interest, the father yielded to this demand. And God often does the same with man; "They soon forgat his works; they waited not for his counsel: but lusted exceedingly in the wilderness and tempted God in the desert. And he gave them their request; but sent leanness into their souls" (Psa. 106:13-15). How we should temper our prayers with the words, "Not my will, but thine be done!" God grants defiant requests, yet sends leanness into rebellious souls!

3. *Departure — v. 13*

The younger son then took his departure into the far country, away from the father's influence and care! He had had his way;

he would now make his own life! But notice the father's love to the last—"He divided unto them his living." Nothing was withheld from this boy! And so God bestows goodness and mercy upon man. His providence is showered down upon us bountifully through nature, but He has also made wonderful spiritual provisions for us. How can man arrogantly depart from God and His righteousness?

4. *Dissipation* — v. 13

Surely nothing could have been more revolting to the Jews to whom Jesus told this story than hearing of a Jewish boy wasting his substance among foreigners! But home ties and a father's love had been traded for this kind of life! Yet, how much more have we wasted when we give our time, talents and energies to the service of Satan? In what way more can we dissipate all that is good in life than by giving them to our worst enemy? How sobering the words, "It's sad to think of a wasted life!" Always the "far country" of sin offers allures and enticements which are never satisfying or lasting! Any life away from God brings only heartaches!

5. *Destitution* — v. 14

There arose a mighty famine in the land, for there is no real prosperity away from the Father. This young man began to be in dire want! But fair-weather friends had all forsaken him now! He couldn't expect help from them! Have you ever wondered why alcoholics invariably turn to the church for aid rather than going to the brewery or the saloon-keeper? The liquor industry has made millions of alcoholics—but has never helped ONE! Don't expect to buy back from the devil on reasonable terms! You will find there is no help from that source. So, the young man had to turn elsewhere for aid in his destitution! And the child of God must turn back home for any aid or comfort!

6. *Degradation* — v. 16

His destitution led him on into the depths of degradation and shame. He not only entered into the employ of a heathen, he was sent into the fields to feed swine! What could be lower to a Jew than tending unclean beasts for a heathen master? But that is not all, in his degradation, he was led to eat from the same trough as the hogs! How aptly this typifies the plight of one who turns from God to the paths of sinful pleasures. "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. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire" (2 Pet. 2:21-22). It is difficult to accurately describe the degradation and shame of one who has departed from the living God!

1. *Realization* — v. 17

But, we now turn to a brighter picture, for the young man is ready to start back home. The first step on the road back is Realization, Recognition and Reflection. These three R's are tied up in the first step. The young man came to himself and realized his terrible plight! There was the recognition of what he was and what he could have been! There was also the reflection of what he had been while he was home with his father! Do you know, this is the hardest thing to get across to those who have left God? It is almost impossible to make one truly conscious of sin and what it has done in the life of the sinner! Only 9 times in all the Bible can you find the open admission, "I have sinned." People must be made to realize that they are sinners, and in need of salvation before the gospel can save them! God still challenges His preachers with the words, "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Israel their sins" (Isa. 58:1). Oh, that people would realize their need of a Saviour!

2. *Repentance* — v. 18

The realization of his plight (coupled with godly sorrow) led this young man to repentance. Repentance was changing his heart (mind, attitude) toward his course of action and toward his father. It was not sorrow for his sins, but was the result of that sorrow! It was not turning back to his father, but led to his turning back. It was the change of his disposition which spurred proper action! This is the hardest thing which faces a sinner returning to God. But Jesus said, "Except ye repent ye shall all likewise perish" (Luke 13:3). The only way we can know whether folk have repented or not is by the fruits of such action. A changed life speaks of a changed attitude toward sin! John cried out, "Bring forth fruits worthy of repentance." We must still have the kind of preaching to save the souls of men. Christianity is more than a job of white-washing or a veneer to cover dross on the inside! There must be genuine repentance if we are to return to God and be well-pleasing to Him!

3. *Returning* — v. 20

This young man's repentance was followed by the returning to his father. His change of mind was followed by a changed life! He could no longer abide in the hog pen. He had resolved to go back home, and he arose to do just that. Many folk have resolved to return to God, but they have not lived up to that resolution! It is not enough to have a change of mind (repentance), but it must bring forth the fruit of repentance. There will always be restitution where that is possible. And even when impossible, a transformed life will show that any amends that can be made will gladly be made! This is the fruit of true repentance. There must be a complete return to the plane of righteousness known before

the scars of sin were found. Nowhere is it taught that this returning is an "easy way out."

4. *Resignation* — v. 21

There was a complete resignation to the father's will. This young man didn't slip back in with an excusing statement: "If I have caused anyone grief, I guess I'm sorry." No sir. He just came right out with a full and complete confession of guilt—"Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son." He was not pleading for his terms; he wasn't asking any special privileges; he wasn't trying to make excuses! Here was a son who had grown into manhood! He was big enough to openly admit his guilt! He didn't equivocate with the dodge, "Maybe I've been a little wild." He admitted, "I have sinned!" You just have to love a fellow who is big enough to be so little! Here was one who had come back to a father whom he loved as never before! He was resigned to accept what his father had for him, even to "make me as one of thy hired servants." Oh, if people would be so contrite in returning to our Heavenly Father!

5. *Restoration* — v. 22

With the full admission of guilt, there was immediate restoration! The father didn't read a lot of rules for future behaviour; he didn't say, "But son, I'm going to remember this and watch you;" nor did he place him on probation. Rather, he called to the servants for the best robe, a ring for his hand, and shoes for his feet. All this for his son who had come back home. The relationship has been restored—"This my son . . . is alive, found!" Oh, how God tenderly receives any child who will come back home! There is pardon full and sweet from a Father who always loves and who always cares! The only thing that keeps man from God is man's own rejection of the Father and His will!

6. *Rejoicing* — v. 24

But all thus far was for the son who had come home. Yet the occasion calls for more rejoicing than this; therefore the father calls, "Bring the fatted calf . . . let US eat, and be merry." A son's return meant that others must also rejoice with a father who has received his son again! Others must share such joy as this! "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." (v. 9). "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth" (v. 10). God, wants all to rejoice over one who turns back home! The whole family of God should rejoice!

Conclusion — *Rejection*

The saddest part of this story is not that the young son was lost! The saddest part is that the oldest son, though never lost, was yet

not saved! How many are represented in this brother's attitude? "Humph! He may be your son, but he's no brother of mine! Jest look at 'im! Dad, just think what he's done to the family name! Me? Go in with the likes of him? Why, I wouldn't tetch him with a ten-foot pole! No sir, not after what he's been! Haven't you heard about them wimmen? Dad, I jist can't understand you a'tall!" Really, now have you ever known this "elder brother" 'type in the church? Let some penitent man or woman return home from sinful living and you hear, "Oh, oh; look who we got back now! Boy the church would sure be better off without such as that! I'll try to be nice, but I sure ain't forgetting what's happened around here. You better watch out they don't get up front, or they will disgrace the church for sure!" Maybe I was wrong! Maybe repentance is not the hardest thing man has to do: maybe it's even harder to rejoice when an enemy repents and we must accept him, rejoicing as the long-lost brother comes home! The lesson is yours, and I do hope you have kept your own Bible open to Luke 15:1-32 as you studied!

ANOTHER LIFE TO LIVE

I've yet another life to live,
 E'en though my bones shall fill a grave.
 The righteous dead will soon achieve
 Eternal life all mortals crave.
 So, in redemption I must walk
 Removed from sin, a ransomed soul;
 The theme of glory fill my talk,
 And heaven's welcome be my goal!

I've yet another life ahead
 When all the days of this are past;
 A better life always, instead
 Of temporal things which shall not last.
 Tribulations plague me here
 To burden life with grief and pain:
 But God shall wipe away each tear;
 Nor shall it e'er return again.

And since another life awaits—
 Far better than this life affords—
 I'll lift mine eyes to seek the gates
 Where I'll be welcomed by my Lord.
 I'll rise o'er all that would dismay;
 This life to God I'll gladly give.
 In explanation, I can say,
 "I've yet another life to live!"

Pictures From Life's Other Side

Jesus Lifts the Veil!

Life

1. Fear God and Keep Commandments
Eccle. 12:13; 1 Sam. 15:22
2. Must Obey in Life to be Saved
Matt. 7:21; Heb. 5:8-9
3. You Can't Serve Two Masters
Matt. 6:24; James 4:4
4. Pride of Life Can't Save
1 Jno. 2:15-17; Rom. 12:1-2
5. Neglect Will Condemn
Heb. 2:1-3; Heb. 13:2
6. God Loves All Men
Jno. 3:16; 2 Pet. 3:9
7. Christ is the Way
Jno. 14:6; 2 Tim. 2:10

Paradise

1. Saints Not Left Alone
Heb. 13:5; Phil. 1:23
2. Comfort For Weary
Rev. 21:3-4; 2 Cor. 1:3
3. Funeral Service
(No Priest Attended)
4. Death not End
1 Thes. 4:14-18
5. A Welcome
Matt. 25:21, 34
6. A Home
Jno. 14:1-3
7. Rest!
Heb. 4:1-11

Torment

1. Believed in Hell
2. Awakened to Truth
3. Unavailing Prayers
4. No Second Chance
5. Realized Works to be Done
6. Concern For Lost Souls
7. Conscious Torment and Pain

THE SADDEST LESSON!

In the 16th chapter of Luke's gospel, you will find the story which Jesus told of Lazarus and the Rich Man. This lesson was primarily to the materialistic Pharisees who were constantly taking issue with the Lord's teaching, but in the account there are many vital lessons for all men. For in this story, Jesus not only points up some lessons which God has given for this life, but He also lifts the veil to give us a "Picture from Life's Other Side!" For this account not only discloses things which happened to them while they were alive, but both Lazarus and the Rich Man are pictured beyond DEATH! Whether or not you accept this as a parable (as I do), the lessons gained from this story remain the same and are just as forceful!

This story presents a lesson of contrasts—contrasts of two lives in this world and in the next! It is the story of one who was rich in this world's goods and was not rich toward God; and one who was poor in this world's goods, but was rich toward God. The Rich Man came to realize that the good things of this earth can not be hoarded up for the life to come! He fared sumptuously every day while here; but received torments after death for not having used correctly that which God committed unto him. Let us turn for a few pointed lessons we can gain from this story.

Lessons to this World

First, it is shown that man has an obligation before God in this world, and though not expressly stated, it becomes clear that the Rich Man was more interested in serving the god of wealth than Jehovah! His rejection of Lazarus shows none of the compassion which a servant of God would have. The Wise Man said, "Fear God, and keep his commandments: for this is the whole duty of man" (Eccle. 12:13). But this Rich Man had other ideas of his obligations! While he sought approval and honor through wealth, God was looking to his true worth. And bear in mind that God said, "To obey is better than to sacrifice" (1 Sam. 15:22). But the voice of God was unheeded until the Rich Man was called into an accounting for a life God had given!

Secondly, the lesson is forcefully set forth that one must obey in life to be saved in death! Jesus said, "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" (Matt 7:21). Those who have not done the will of God have no promise of reward! Jesus Christ will save only the obedient! "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. 5:8-9). And that is not MY doctrine—it is the word of God. Who does God say will be saved? It is openly stated: "Blessed are they that do his commandments, that they may have right to the tree of life, and may

enter in through the gates into the city." Friends, that is what Jesus said!

Thirdly this story re-emphasizes that we can't serve two masters. Even as Jesus taught, "No man can serve two masters . . . Ye cannot serve God and mammon" (Matt. 6:24). This Rich Man, a son of Abraham, was yet playing in mammon's storeroom! He surely wasn't interested in laying up treasures in heaven, for Lazarus offered him a pass book to such a bank! I suppose James summed it up about right with the words, "Whosoever therefore will be a friend of the world is the enemy of God" (Jas. 4:4). The Rich Man probably would have felt bemeaned had one suggested that he was an enemy of God; but wasn't he?

In the fourth place, this story shows us that pride of life, the station and pomp of great wealth and position, still can't save! For this reason we are warned, "Love not the world . . . If any man love the world, the love of the Father is not in him . . . The world passeth away and the lusts thereof, but he that doeth the will of the Father abideth with him forever." (1 Jno. 2:15-17). Therefore, God's people do not conform to this world, but are transformed into the likeness of Christ (Rom. 12:1-2). God's people must be "non-conforming transformers!"

The Rich Man neglected ample opportunities to do good. This he was called upon to remember after death. Paul also warns us "As we have therefore opportunity, let us do good unto all men, especially unto them of the household of faith" (Gal. 6:10). It is easy to neglect, but we must still face the terrible consequences: "How shall we escape if we neglect so great salvation?" (Heb. 2:3). The Rich Man neglected a beggar in need—and then he lived (and died) to regret it! But we must also learn, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares" (Heb. 13:2). It is so easy to overlook golden opportunities when encumbered with the cares of this world!

Another lesson taught is that God loves ALL men, and to each gives the opportunity to be saved. It was no fault on the part of God that the Rich Man rejected salvation! He had been given the opportunity to please God. Jno. 3:16, and 2 Pet. 3:9 shows that God loved us to the extent of giving His Son, and even yet is extending mercy that we might repent and live! Surely God wants all to be saved. Too, He has provided the WAY in sending His Son that through Him we might have life. Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (Jno. 14:6). It is also stated that this life is in Christ Jesus (2 Tim. 2:10).

A Picture of Lazarus

But when Jesus lifts the veil of death, we learn some lessons from "Life's other side." First, we see that God's people are never

left alone, for even though Lazarus seemed to be friendless in life, yet in death God has made provision for His own! This brings to mind the promise of Heb. 13:5—"I will never leave thee, nor forsake thee." God still cares! Such gave Paul confidence to state, "I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better" (Phil 1:23).

Secondly, we find that Lazarus was comforted beyond death. There is comfort for God's people when they are gathered home! What a glorious promise, "And God shall wipe away all tears from their eyes; 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" (Rev. 21:4). Surely it is not strange that Paul should refer to Him as "the God of all comfort" (2 Cor. 1:3). After all the heartaches and disappointments down here, God will then comfort the broken-hearted, and all pain shall cease!

No priest was summoned to shrive Lazarus, and yet he passed over into Abraham's bosom. No elaborate funeral was arranged for this poor beggar, and still it mattered not to him! And it should comfort all who have had kindred die on battle fields, at sea, or in desolate areas, to know that the resurrection will summon them forth, even though none attended them at the hour of death, nor were they buried with pomp and ceremony. What comfort it is to read 1 Thes. 4:14-18, and trust that God will bring forth the dead from all their graves, that the righteous dead may ascend with the Lord! And should you wonder concerning the welcome that awaits God's faithful, hear the words of Christ: "His lord shall say unto him, Well done, thou good and faithful servant . . . enter thou into the joys of thy lord" (Matt. 25:21). Or again His words in the 34th verse: "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." Yes, God's saints will be welcomed home! And such a home that will be, for Jesus said, "In my Father's house are many mansions . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye are also" (Jno. 14:1-3). When we are weary and worn, let us remember the blessings given Lazarus as recompense of what he endured down here, then we can hopefully cry, "There remaineth therefore a rest to the people of God" (Heb. 4:9).

A View of the Rich Man

But we must also turn our attention to some lessons in the experiences of the Rich Man in that world beyond! It is no less important that we see these "Pictures from Life's Other Side," and profit from them. Notice first that the Rich Man believed in torment. Even though it was then too late for him and the door of hope had been eternally closed, yet he at last believed. It has been

infidels while in this life, but after death, they will be brought to believe! "That at the name of Jesus every knee should bow . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:10-11). Yes, the Rich Man had awakened to Truth, but it was too late!

Too, notice that prayer is not a stranger in torment. But there were only unavailing prayers, for the request of the Rich Man could not, and would not, be granted. He had made an impossible request in asking Lazarus to come to minister to him. First, it was utterly impossible to book passage o'er the great gulf separating them. Nor could Lazarus go to talk to those five brethren in the world, for as the Rich Man could not leave the abode of condemned souls, so

DON'T GIVE UP!

Don't give up, lest the world call you "quitter,"
 As the ones who succeed pass you by.
 If you fail at first, don't be bitter,
 But prepare for a more perfect try!

Don't give up when your fickle friends fail you—
 When they spurn you for somebody new.
 Don't give up when your foes oft assail you;
 Just resolve that you'll carry on through!

Don't give up when the skies have all blackened;
 When it seems that the sun can't shine through.
 Just forge on with your zeal never slackened,
 And the morrow will bring skies of blue.

Don't give up when storms rob you of bearing,
 And your ship runs ashore on strange land:
 Don't give up till you've conquered your fearing,
 And you're sure of the ground where you stand!

Don't give up till your best is expended—
 Never think how you'll meet with defeat:
 But work on till each flaw has been mended,
 And the work you began stands complete!

Don't give up when the world criticizes,
 But adhere to your course, if it's good;
 For the unwilling world hands its prizes
 To the One she first nailed to the rood.

Don't give up till the last thread is broken,
 Till the hemlock is drained from the cup,
 Till the final "Amen" has been spoken—
 Though the world turns from you, don't give up!

Lazarus was separated from the trials of the earth forever. The tragic picture of hell is one unavailing prayer-meeting in which no requests will be granted!

This one story from the lips of the Son of God should forever silence that talk of "a second chance after death." Even though this believing, praying lost soul manifest all the evidence of contrition, there was no second chance given him, and further, even his prayer that his brethren be given "special revelation" was flatly denied as impossible! And for all who contend that a miracle is needed for faith today, notice that it is asserted, "If they believe not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke 16:31). Who then will declare that the words of Christ and His apostles are not sufficient?

It is well to point out that the Rich Man finally realized that salvation is obtained through our own personal effort, and torment can be avoided! That was the reason for his entreaty concerning his brethren "that they come not to this place of torment." And last of all, let us point out that the Rich Man was enduring "conscious torment and pain." This should stop the mouths of all who assert that the lost will not be conscious!

Both time and space do not allow us to make as detailed a study of this story as we would like. Having laid down some thoughts in the chart and article, we trust you will be led to pick up your Bible and read again the story from the 16th chapter of Luke, and then study it in correlation with the rest of God's Book. "And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them that are sanctified" (Acts 20:32).

Discerning Both Good and Evil

(Spiritual Calisthenics Suggested In Reading Hebrews 5:12-14)



CATALOGUE OF SINS

Works of the Flesh
Gal. 5:19-21

- | | |
|------------------|---------------|
| ★ Adultery | ★ Wrath |
| ★ Fornication | ★ Strife |
| ★ Uncleanness | ★ Seditions |
| ★ Lasciviousness | ★ Heresies |
| ★ Idolatry | ★ Envyings |
| ★ Witchcraft | ★ Murders |
| ★ Hatred | ★ Drunkenness |
| ★ Variance | ★ Revelings |
| ★ Emulations | ★ Such Like |

PLACE THESE!

To Which Group
Do These Belong?

 Where? 

- Profanity —
- Gossiping —
- Smutty Stories —
- Gambling —
- Drinking —
- Mixed Bathing —
- Immodest Dress —
- Using Tobacco —

GOOD FRUIT

Fruit of the Spirit
Gal. 5:22-23

- ★ Love
- ★ Joy
- ★ Peace
- ★ Longsuffering
- ★ Gentleness
- ★ Goodness
- ★ Faith
- ★ Meekness
- ★ Temperance

One of the most stinging indictments lodged against any group of disciples is that found in Heb. 5:12-14—"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not strong meat. For every one that useth milk is unskilled in the word of righteousness, for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."

To the end that you may be properly exercised to discern both good and evil, this chart lesson is presented as a spiritual "warm-up exercise," with the fervent prayer that it may then be put to a more practical application in your conduct. This is far more important than any callisthenics or reducing exercise you may follow! This has to do with your spiritual growth and development. Paul wrote, "For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Tim. 4:8). We need the training of Paul's in that he said, "And herein do I exercise myself, to always have a conscience void of offense toward God, and toward men" (Acts 24:16). In this present exercise, think of this statement and try to follow in his steps (1 Cor. 11:1).

Look to the Chart for a Spiritual Exercise

On the left hand side of the chart, we have the works of the flesh as Paul listed them in Gal. 5:19-21. This is often referred to as the catalogue of sins, and is everywhere condemned in God's Word. Then on the right hand side we have the fruit of the Spirit given. These products of the Spirit are always to be approved and blessed. Now, our exercise is this—take the list of things in the center and conscientiously place each item with that list most closely allied with it. It is often said, "One is known by the company he keeps." We believe this same principle applies to certain practices. Therefore, honestly and soberly strive to place each practice in the center column with the group to which it holds an affinity. When this is done, it will then be very easily determined whether the practice is for God's people!

It will readily be agreed that the whole list on the left side of this chart is "off limits" for God's children. Even that "such like" has an ominous sound because of its association with the rest of the company. But what of any of the specific things we have listed in the center? Wouldn't each of them fit into that "such like" if it runs with that crowd? In which group will each of these practices fall? Remember, there is no neutral ground: you will find them on the Lord's side, or shading off in the Devil's territory! Jesus said, "He that is not with me is against me; and he that gathereth not with me scattereth abroad" (Matt. 12:30). Now, in view of this, what is the person doing when he practices each of those listed in the

center column? Is he gathering with Christ? or is he scattering abroad? Is he with Christ? or against Him?

The Misuse of the Tongue

First, what of the use of profanity? It will be generally agreed that cursing and blaspheming God is sinful. But what of so many other things which fall in this same category? What of the "borderline cussing" and the "slang" so often used by wordly minded people? What of the habits followed by so many of speaking jestingly of heaven, of angels, of the judgment, or life after death? These things profane that which God has elevated! This depreciation of serious spiritual things is that referred to as "idle words" for which all must someday give an account. Now, on which side of the chart will you place profanity?

Along with profanity, we must also strive to classify the practice of gossiping. Just where does this "indoor sport" belong? Do you recall what Paul wrote to busybodies in 2 Thes. 3:11? Again he wrote, "They learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not" (1 Tim. 5:13). No, we shouldn't have any difficulty placing this pernicious evil in its right category!

The Christian must also discern both good and evil in what he listens to. No saint would try to place what is so often called "off-colored" stories in the category with the fruit of the Spirit! Then it must also be recognized that no Christian will allow filthy-mouthed degenerates to make a cess-pool of his ears! Nor will a Christian exonerate such vile persons by saying, "Oh, but he has a good heart!" NO SIR! It just can't be! "Out of the abundance of the heart the mouth speaketh!" Any person who tells filthy stories has a filthy storehouse for those stories—his heart is just as corrupt as his speech! Where do YOU put this practice?

The Sins of a Corrupt Society

When you are confronted with the self-excusing defense, "What verse of Scripture condemns gambling?" you just pause to think where you have to catalogue the practice! Does gambling and gamblers hold an affinity with love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance? If so, remember that Paul wrote, "Against such there is no law!" So don't you let any preacher talk you into giving up the practice of gambling, whether it be around the roulette wheel in Las Vegas, or the Bingo table in the basement of the Catholic church. For if it is a fruit of the Spirit we can still say, "Against such there is no law!" BUT, on the other hand, if it runs around with that crowd on the left hand side of this chart, no Christian can justify the practice. Keep in mind that Paul said, "These hands have ministered to my necessities and to them that were with me. I have shewed you all things, how that so laboring ye ought to support the weak" (Acts 20:34-35).

While you are trying to catalogue this practice of gambling, meditate on these words also: "And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye walk honestly toward them that are without, and that ye may have lack of nothing" (1 Thes. 4:11-12). Now, are you having any real trouble placing this practice?

Social drinking is becoming more and more wide-spread in our land. At the present time we are taxed heavily to care for hundreds of thousands of incurable alcoholics. Yet, there is still a cry raised to defend strong drink! But the Christian must exercise himself to discern both good and evil, and therefore should find the place to fit this next practice listed in our chart. Is it allied with the fruit of the Spirit, or the works of the flesh? If you can find the kinsfolk of this practice, you will know what the Christian's attitude should be in respect to it.

The problem of dancing is a serious one for multitudes of boys and girls in high school and college. Many schools promote dances with closing exercises of the school year. What should the Christian boy or girl do about it? Well, again we must find where to put it. Does it promote the fruit of the Spirit, or gratify the lust of the flesh? Which side of the chart calls for it? To which group is this practice most aligned? Does it help one to be a better soul-winner for Christ? Does it lift the influence for good? Has it ever been productive of real happiness? Why, one has only to look back to the origin of the modern dance to know that it belongs in the house of ill-fame where it began! You don't really have any trouble placing this practice, do you? Really, isn't it allied with the works of the flesh?

Sins Springing from Immodest Dress

It is very timely that we also do some "homework" on this practice of mixed bathing. While on the very surface it becomes clear that there ought to be a more appropriate way for bathing than for men, women, boys and girls to all use the same tub at the same time, still it has become a popular fad. If Bath-sheba's bathing before him caused David, a man after God's own heart, to adulterous evils—then what will be the result when nakedness is so paraded today? And if Adam and Eve hid because of nakedness after eating of the fruit of knowledge of good and evil, wouldn't it appear that it is sheer ignorance (lack of culture) that would allow people to so parade nakedness today? Pertaining to spiritual apparel, Jesus said, "Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" (Rev. 16:15). But these modern mixed-bathers see no vital lesson in that, for they glory in their nakedness! Actually, the appeal of mixed-bathing is not to be found in the water. Every news-photo shows the bathing beauty in a provocative posture on the bank—not in the water! The pre-

mium is placed on shamelessness and not on swimming ability. The bathing idea only affords the opportunity for the shameless romp to preen before the adulterous eyes of the opposite sex: a showcase where the pervert may ogle and lust until opportunity is obtained to gratify his lusts more fully. I dare any soberminded saint to attempt to justify placing this practice of mixed bathing with the things listed as fruit of the Spirit!

Immodest dress at the bathing pool, or on the street, should be placed very easily on the left hand side of the diagram. This parading of nakedness surely has nothing to do with the fruit of the Spirit! And Christian mothers should have "gumption" enough to know what a daughter of three can learn to go unashamed—and continue on through thirty! A child is never too young to be taught to have respect for h»r person! The abbreviated "shorts and halter" worn by children has enticed many a pervert to do murder and worse! And even yet, "silly women laden with sins, led away with divers lusts, ever learning and never able to come to a knowledge of the truth" claim they can't see why this practice of immodest dress should be placed with those listed on the left hand side of our chart! But where must every Christian catalogue this practice?

And Now, In Conclusion - - -

Well, that brings us down to the very last item—the use of tobacco. It needs to be placed in one group or the other, for we can't let it occupy a whole field to itself. It is either good or bad. And since I have already stuck my neck out so far on these other items, I am going to invite any of the people who use tobacco to come to its defense before placing it with other "works of the flesh." Now, isn't that fair? I can't write in an unbiased way on this subject for too many times I have started to drink in God's good, clean air only to have some inconsiderate "incense burner" blow a stenching cloud of smoke in my face. And HE would be fighting mad if I poured some filth into his drinking water! That is indicative of the selfish disdain shown by the vast majority of those who pollute our air with their smoke! So, since I would be biased, I will await • defense of this practice from one who smokes!

OFFICIAL ORDERS

With stolid faces to the news,
Their haunted eyes surveyed the sky.
These orders were not theirs to choose;
Nor yet 'twas theirs to wonder why.

The screaming shells and roaring planes
Spread death abroad—they stood entranced.
And yet, while shells and strafing came
Official orders read, "Advance!"

Before that fire can soldiers stand?
Yet do they criticize and chaff?
Ah no! They trust a higher plan
That's set forth by the Army Staff.

Advancing on 'midst shot and din
These soldiers find new forts to man;
With all this army they're akin—
Their trust is in their high command.

And I, a soldier of the Cross
May fail to see, or understand;
But I will meekly meet the cost
That must be paid at Christ's command.

The mighty foes assail, perchance,
The Cause that harbors all my love;
Undaunted yet will I advance
On higher orders from above.

For our High Captain sets the plan.
His banner in the sky unfurled
Insures my faith in His command,
And I'll advance against the world!

Matt. 11:28-30

THE YOKE OF CHRIST

PERSONAL YOKE

1. **Manner of Life** —
Gal. 5:1; Phil. 1:27; I Tim. 4:12
2. **True Doctrine** —
2 Tim. 2:15; Jude 3; Phil. 1:17
3. **Lift of Service** —
Gal. 6:10; Jas. 1:27
4. **Personal Evangelism** —
Matt. 28:18-20; Rom. 1:14-16
5. **Complete Obedience** —
Rom. 6:16-18; Heb. 5:8-9

YOKE FELLOWS

1. **God** —
I Cor. 3:9; I Jno. 1:3
2. **Christ** —
Matt. 28:19-20; 2 Cor. 5:20-21
3. **Holy Spirit** —
Rom. 8:14-16; Gal. 4:6
4. **Angels** —
Rev. 22:9; Rev. 19:10
5. **God's People**
Act 2:42; Phil. 4:3; I Jno. 1:7

It should be universally known that the life in Christ imposes a yoke upon His followers; that there are grave responsibilities and duties that are accepted even as they accept Christ as their Saviour. These obligations, in themselves, are neither light nor easy. Yet our text states that the yoke of our Lord is easy and the burden is light. This is true—but only when you take into consideration the other who bears the yoke with us. Shall we look to the yoke that we must bear?

First of all, the manner of life must be drastically changed when we come into Christ. That which we approved before must be put far from us in our new relationship. We cannot afford to become entangled again in worldliness out of which we fled for refuge in Christ. "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). We know Paul was here speaking of the bondage of the Law of Moses, but it has its application also in any bondage that would enslave us. Having now accepted the yoke of Christ, we can't wear the yoke of Satan!

A Christian is to glorify God by a consecrated life of service. We must joyfully accept the yoke of Christ that the world "may see our good work and glorify our Father in heaven." "Only let your conversation (manner of life) be as becometh the gospel of Christ" (Phil. 1:27). We are to adorn the gospel by our portrayal of it to the world. Each saint becomes a show window in which God advertises his goodness and compassion! In writing to Timothy, Paul said, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity in spirit, in faith, in purity" (1 Tim. 4:12). Every Christian should be such an example. It is a yoke that must be worn.

Another obligation this yoke of discipleship imposes upon all the saints has to do with the adherence and loyalty to the true doctrine. God holds us accountable for the purity of His teaching, and punishes any who would destroy its simplicity. "Of these things put them in remembrance, charging them that they strive not about words of no profit, but to the subverting of the hearers. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:14, 15). God's word must be handled aright, and any who would wrest the Scriptures does so to his own destruction (2 Pet. 3:16). Paul himself pronounced a curse against any who would set forth another gospel, or a perversion of the gospel of Christ (Gal. 1:6-8). Jude tells us that we are to "earnestly contend for the faith once delivered unto the saints" (Jude 3). But any man who goes beyond this teaching thereby leaves God the Father and the Son (2 Jno. 7-9). As the apostle Paul, we must be set in defense of the gospel.

There is also the life of service that must be accepted as Christ's yoke. Any who become the disciples of the Lord must set forth the

good works that will glorify God. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). "As we have therefore opportunity, let us do good unto all men, especially unto them of the household of faith" (Gal. 6:10). This calls for compassionate love for all who are in need. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (Jas. 1:27). He who is unwilling to accept this yoke of the Lord cannot be His disciple.

The disciple of Christ must bear the yoke of personal evangelism. It is utterly impossible for one disciple to shoulder this responsibility onto the backs of others. It is a good thing that some are willing to go afar to spread the gospel of Christ, but that in no wise alleviates the burden of responsibility Christ placed indiscriminately on all. In sending out the apostles with the commission, He said, "Teaching them to do all things whatsoever I have commanded you" (Matt. 28:20). Thus this obligation was perpetually delivered to all who would be followers of Christ. When Paul stated that he was a debtor to all men (Rom. 1:14), he was making a confession that can be repeated by every one who has come to the knowledge of the truth. The only way we can repay Christ for the glorious light of the gospel is in sending it forth unto others. The gospel is ours only until we have it, then it belongs to others and we must send it forth unto them.

Possibly the yoke that galls more people than any which discipleship imposes is that of complete obedience unto the gospel of Christ. Yet that is the first one that must be accepted. Until one has rendered obedience unto the Lord he is not His disciple. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness? 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 became the servants of righteousness" (Rom. 6:16-18). One then becomes the servant of Christ when he has obeyed from the heart the form of doctrine (the death, burial and resurrection—1 Cor. 15:1-4). It is there that he first accepts the yoke as a servant of Christ.

Until one has accepted the yoke in obedience he is not a servant of Christ and Jesus Christ is not his Saviour. "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. 5:8-9). If one is not willing to obey completely the gospel of Jesus Christ, then the Lord still asks, "Why call ye me, Lord, Lord, and do not the things which I say" (Luke 6:46).

None can say that the yoke Christ imposes is easy and light in itself. It requires a rigid adherence to that which the Lord demands. Yet when viewed from the standpoint of working in relationship to God, it is light and easy. For we labor with the Lord, knowing that He also works with us. In 1 Cor. 3:9, we read, "For we are laborers together with God." What a glorious calling, that we can work with God, the Creator of the Universe! Why wouldn't the load be light while laboring with such a yoke-fellow? What a blessed fellowship: "and truly our fellowship is with the Father, and with his Son Jesus Christ" (1 Jno. 1:3). How satisfying to announce, "We, then, as workers together with him, beseech you also that ye receive not the grace of God in vain" (2 Cor. 6:1). What a triumph it was for Paul and Barnabas to give full report at Jerusalem, "And they declared all things that God had done with them" (Acts 15:4). They had had God as their partners in that effort!

Jesus Christ has promised, "And lo, I am with you always, even unto the end of the world" (Matt. 28:20). Our close relationship is shown in 2 Cor. 5:19-20: "To wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors of Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." It seems an unbearable burden to preach the gospel to all mankind each generation, but even though the treasure is committed to earthen vessels, we are not alone in this enterprise. Christ works with and through us to reconcile the world unto Himself. This makes the yoke easy and the burden light.

But the Christian is yoked with the Holy Spirit to accomplish the will 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 itself beareth witness with our spirit, that we are the children of God" (Rom. 8:14-16). "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Gal. 4:6).

Why, God's children are even working in fellowship with the angels. The angel of God told John that he was a fellow-servant of all them that keep the savings of God (Rev. 22:9). And it must also be understood that we are yoked with the best people on earth—God's people—in laboring for Him. The early Christians had such fellowship in the Lord's work as to make the yoke easy and the burden light, for they shared mutual obligations joyfully. It is only when we have given ourselves in unselfish service to the Cause of Christ that we find the easiness of His yoke and the lightness of His burden. But a trusting, obedient faith appropriates the greatness of the privilege of laboring with God in doing His will, and exults in the lightness of the burden He imposes!

OUR DIVINE FELLOWSHIP

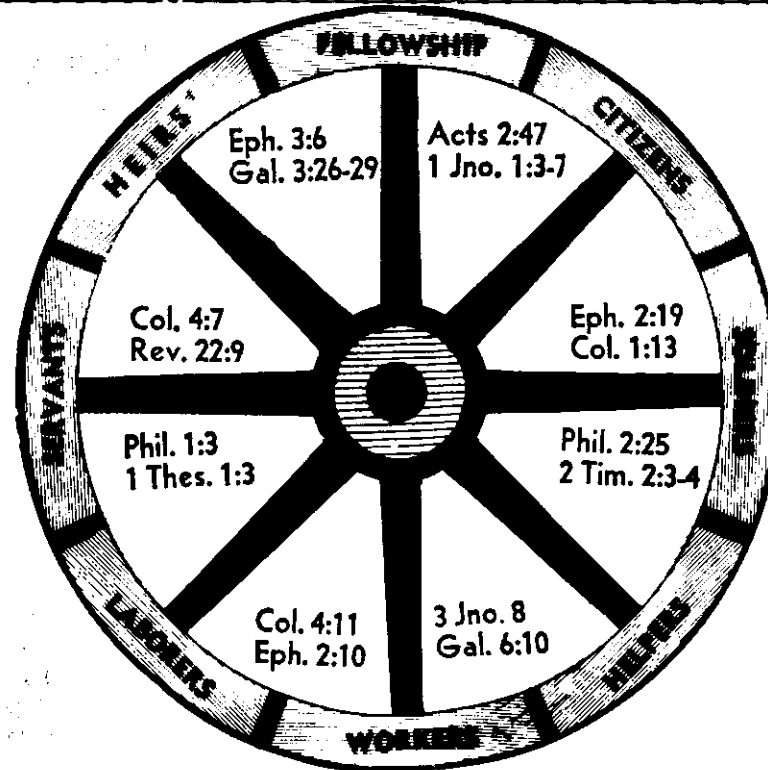
Every Spiritual Blessing is
in Christ Jesus (Eph. 1:3).

Divine Fellowship is One of
These Blessings (1 Jno. 1:7)

Therefore: Divine Fellowship
is Only in Christ Jesus!

One Enters Into Christ by
Being Baptized (Gal. 3:27)

Thus, Until Baptized, He has
No Fellowship With Christ!



The word fellowship is defined: an associateship, membership, partnership, companionship, or comradeship. It is a state of being a fellow, an associate or partner. Thus fellowship denotes that we are partners together with God, with the Christ, and with one another in the Cause of Truth. And even though fellowship is intangible, it is a bond that endures when other ties are dissolved. It is a wonderful thing to have fellowship with those of God's family, but how much more sublime to have fellowship with God and with His Son!

Fellowship

Of the early saints it is written, "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42). Paul wrote, "God is faithful, by whom ye were called unto the fellowship of his Son, Jesus Christ, our Lord" (1 Cor. 1:9). In Gal. 2:9, we read of Peter, James and John giving Paul and Barnabas "the right hand of fellowship" that they should go unto the Gentiles with the gospel of Christ, while they would go to the Jews. This meant that there would be a partnership in the work that was done for the Lord. Paul also referred to the work of aiding the poor saints at Jerusalem as fellowship (2 Cor. 8:4).

Fellow-citizens

But another view of this partnership in the Cause of Christ is pictured in the term, "fellow-citizens." In speaking to the church at Ephesus, Paul said, "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God" (Eph. 2:19). This new relationship was jointly shared by all children of God, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (Col. 1:13). This new relationship was obtained when they were baptized into Christ, where all spiritual blessings are located (Eph. 1:3).

Fellow-soldiers

Another object lesson in this study of our fellowship in Christ is introduced in Phil. 2:25: "Yet I supposed it necessary to send unto you Epaphroditus, my brother, and companion in labor and fellow-soldier . . ." And again in Philemon Paul referred to Archippus as "our fellowsoldier." This signifies the Christians are allied in the same spiritual warfare, and serving under the same Captain.

Fellow-helpers

John wrote, "We therefore ought to receive such that we might be fellow-helpers to the truth" (3 Jno. 8). And Paul spoke of "Titus my fellow-helper concerning you" (2 Cor. 8:23). He also had this fellowship in mind when he said, "As we have therefore oppor-

tunity, let us do good unto all men, especially unto them of the household of faith" (Gal. 6:10).

Fellow-workers

Paul, on one occasion, referred to Aristarchus, Mark and Justus, saying, "These only are my fellow-workers" (Col. 4:11). This working together is to be done in Christ, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). We have fellowship in working together in the vineyard of the Lord.

Fellow-laborers and Fellow-servants

We are also fellow-laborers (Philem. 1; 1 Thes. 3:2). And, of course, fellow-servants of the Lord (Col. 4:7; Rev. 22:8-9). This means that we work and serve together in the Lord's vineyard, striving in the same Cause.

Fellow-heirs

But even as we work and serve together, we also inherit jointly. To this end Jesus came "that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel" (Eph. 3:6). When we have entered into Christ, we become the "heirs of God, and joint heirs with Christ" (Rom. 8:17). "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:26-29).

One paramount fact stands forth in all the Scriptures studied thus far. This blessed fellowship is found ONLY in Christ—never outside of Him. Since every spiritual blessing is within (Eph. 1:3), then we would expect to reach this conclusion. Therefore, until one has been baptized INTO Christ, he cannot hope to have this fellowship with God, with the Son, and with the saints.

A Study of the Diagram

But in our diagram, we have tried to show the duties and responsibilities of fellowship in Christ Jesus. To do this, we have drawn a great wheel. Now, think of the hub as representing the work of divinity, God the Father, Christ the Son, and the Holy Spirit. All the work of the church revolves around this. Next, let the spokes in the wheel represent the several members of the body of Christ. Then as spokes we reach from God to accomplish the work He sets before us. Then let the fellow represent the different phases of work that members are to do—the tasks that confront all the members; the program of work. And last of all, think of the tire that binds this all together as the love of God. Now, with these

ideas in mind, try to make practical application of these thoughts that follow.

Lessons from the Fellows

First, let us note the purpose of the fellows in the wheel. They are to keep the members in proper place, perfectly related one to another. Thus the fellows must be perfectly balanced. If part of the fellows are long, and part are short, then the spokes would be unequally spaced so that some would carry too much of the burden and others do not do their share. The old wagon wheel often would have spokes that shrank or swelled up. For the sake of the wheel the situation would have to be corrected. And in the affairs of the church today, too much emphasis can be placed on "young folks' work" to the hurt of the rest of the church. A ladies' Bible class can receive the emphasis, and the men neglected. As fellows keep the spokes in the wheel properly spaced and strengthened, so the wise development of a well-rounded program of work in the church can promote peace and harmony in the body and do much more for the Master. Never should we become so obsessed with an idea of benevolence that we forget other work that must also be done. The care of orphans cannot be emphasized to the detriment of evangelizing, nor the care of the poor exalted to the point where the sick are not cared for. All this work must have its proper place.

Lessons from the Spokes

But now to look to the spokes (members) in this great wheel. Not only must there be the proper spacing of the spokes, but there must also be uniformity in the spokes themselves. A long spoke will carry too much of the burden and will break beneath the strain. A short spoke carries no burden, placing an unfair burden on others. In the good wheel, all the spokes work together as a unit to suspend the weight. If any spoke warps, cracks, or deteriorates, it then will jeopardize the whole wheel. The application is simple—members must all be developed alike to do the work of the Lord, and each member is equal in importance to others. A true picture of this personal development may be seen by studying Eph. 4:15-16—"But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: 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." How perfectly each member should be developed to reach this picture!

But you can't have a strong wheel if all the spokes are grouped to one side. There must be equal spacing between the members of the body. Cliques and factions weaken the wheel in that spokes are unequally spaced. Each spoke (member) must remain in its

proper place in relation to other spokes (members). For the spokes brace and support the other spokes in the wheel. Even though all the weight passes over each spoke as the wheel turns, yet the top spoke also braces and sustains the bottom one. Don't try to cut the top spoke out of the wheel. The whole thing will suddenly collapse! Neither can the church do without any members. All are needed in the work of the Lord, and there is a place for each.

Many years ago my son had a loose spoke in the wheel of his chain-driven tricycle. Since it was only one spoke, it was not considered very important, and therefore the matter was dismissed for the time. Shortly the whole wheel was ruined. Just so, we can't afford to neglect any member in the body of Christ. Read 1 Cor. 12, to see how important each member really is!

The church of the Lord will be strong when all the members are fully developed to do the work of the Lord, and the church has accepted a full program of work to use the talents of all the members of the body. What a challenge it is that faces the church of God—and facing each of us as members.

THE SILHOUETTE

I stood at evening on the hill
 Against the blaring sunset's glow;
 An straight from me a shadow fell
 Into the valley far below.
 Would others travel up that road
 My shadow painted from this brow,
 And climb until they rest their load
 Upon this crest, where I pause now?

Yes, surely one to climb this height
 Would choose the path that I had trod.
 I there resolved I'd stand upright—
 My shadow path would point toward God!
 May all my life's sunsets reveal
 The straightened shadow path I've cast,
 A guiding beacon from the hill;
 Directing travelers to this crest.

O God, I trust in storm and stress,
 Undaunted by these rough paths trod;
 In simple, trusting faith I press
 Beneath Thy cross and chastening rod.
 For lo! On yon dark hill I see
 The silhouette of Thy great love!
 That shadow cast from Calvary
 Directs my path to Home above.

THE SONG OF THE LARK

When early thawing unveils the ground
Yellowbreast friends of the South are found,
Filling the world with his mirthful sound
 As he heralds the Spring.
Singing his song as he northward floats,
Flitting his wings with each trill of his throat,
Sprinkling the world with his liquid notes;
 Making Creation ring!

Over the meadow in early morn.
Finding his perch on last year's corn,
Warbling the message that Spring is born,
 As he heralds his glee!
Fluttering out from grass to post,
Raising his voice to his kindred host,
Singing the song that he loves most:
 Singing the song of the free.

Stately stalking o'er thawing ground,
Telling the world in wholesome sound
Blessings of Springtime he has found,
 Turning field into park.
Pecking around in the new-ploughed sod,
Reigning as king on steaming clods,
Singing of Nature, the Song of God!
 Blithely on sings the lark!

MECHANICAL PRAISE FOR GOD!

IS MECHANICAL MUSIC JUSTIFIED?	THE SCRIPTURES TEACH US TO SING IN WORSHIP!	MECHANICAL MUSIC IS SINFUL!
A COMMAND?——NO!	Matt. 26:30 - "SUNG an hymn"	VIOLATES THE PRINCIPLE OF FAITH
AN EXAMPLE?——NO!	Acts 16:25 - "SANG praises"	
BY INFERENCE?——NO!	Rom. 15:9 —"SING unto thy name"	MAKES VOID THE WORD OF GOD!
IS IT SCRIPTURAL?——NO!	1 Cor. 14:15 - "SING with the Spirit and understanding"	
A GOOD WORK?——NO!	Eph. 5:19 - "SINGING psalms, hymns and spiritual songs"	VIOLATES GOD'S SPECIFIC COMMAND
PERTAIN TO LIFE?——NO!	Col. 3:16 - "SINGING with grace in your hearts"	
ANTI-SCRIPTURAL?——YES!	Heb. 2:12 —"In the midst of the church will I SING praise"	REJECTS CHRIST'S AUTHORITY!
	Jas. 5:13 —"Is any merry? Let him SING psalms"	

Most folk are surprised, upon entering the worship services conducted by churches of Christ, to see the absence of mechanical music in our devotions. They notice that congregational singing is offered to God without the "specials," from choirs and mechanical instruments. Since the overwhelming majority of the religious groups use these instruments, the fact that we do not engage in their use often tends to brand us as fanatics and religious cranks. It is not because of any aversion we have to instrumental music. I play on an instrument quite often, and to me, at least, it is sweet music. However, I cannot conscientiously offer the dulcet tones of my harmonica as a praise offering to God! There are Bible reasons why I cannot, and I ask you to fairly and honestly consider these reasons.

Popular Use Does Not Make It Right

The fact that many folk use mechanical instruments in praise does not make the practice either right or wrong. Worship of God is not to be settled by "majority vote" from the ranks of the worshippers. God has prescribed what can be done in acceptable worship, and we must abide in His instructions. God has warned us that we are not to follow multitudes to do evil. Since the average man takes little thought of what God has commanded, religious error has always been the more popular way than the "way of holiness." Jesus spake of this true path being a "strait gate and narrow way" which few would find, but the path to perdition is a wide gate and broad way that attracts multitudes! So let's dismiss that old observation, "It must be all right since so many folk use it." We're trying to please God, not man!

Can Mechanical Music Be Justified?

On what grounds can mechanical music be justified in Christian worship? Is it a command of God? None will contend that it is. Those who seek to uphold its use readily admit that one can worship God just as acceptably without these inventions of men! Else, most of their flock would not truly be worshipping, since only a small minority really plays on instruments!

Have we a New Testament example of the use of mechanics in musical praise? Did any of the apostles or early saints use them? The Bible gives no such apostolic example or sanction! Not one case can be cited where it was approved in any New Testament worship service. The earliest example is found with the sanction of Pope Vitalian—not Christ! We cannot point to any example from inspired men!

Does the New Testament set forth instrumental music by necessary inference? Again we find only a negative reply! There is no place in which such an inference can be found! Every place where

praise in song is mentioned the idea of mechanical music is not even remotely inferred. One reading the New Testament without knowledge of sectarian practices would never picture mechanical praise being offered!

Then, is mechanical music scriptural? The answer to this is becoming all too obvious! The Scriptures do not authorize it in New Testament worship, and neither do they condone it! To be scriptural, the practice would have to be authorized and sanctioned by the New Testament! And there is no such authorization! "If any man speak, let him speak as the oracles of God" (1 Pet. 4:11), but this means that we cannot authorize or sanction the use of mechanical music in worship of God. He has just never authorized us to do so!

Is Mechanical Music a Good Work?

Is mechanical music in worship a good work? Paul wrote, "All Scripture is given by inspiration of God . . . that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16-17). Now since the Scriptures furnish the man of God unto all good works, and yet do not furnish authorization for mechanical music in worship, is it a good work? There are many things we are authorized to do in worship, but we are not authorized to do this. Is it then a good work? The New Testament was given to regulate our obedience and worship of God. Now, if He had wanted us to use mechanical instruments, wouldn't He have told us? There is no sin more reprehensible before God than that of presumption! For this cause the Sweet Singer of Israel prayed, "Keep back thy servant from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression" (Psa. 19:13). But one will say, "Yes, but that same David used mechanical instruments!" And to that we agree! But turn back to read carefully Amos 6:5, and you will see that this did not please God, and He placed a woe against all who followed that course!

Does Mechanical Praise Pertain to Life?

Does mechanical instruments in worship pertain to life and godliness? The answer is very clear. Peter wrote, "According as his divine power hath given unto us all things that pertain to life and godliness, through the knowledge of him that hath called us to glory and virtue" (2 Pet. 1:3). Thus, since His divine power gave nothing concerning the use of mechanical music, it does not pertain to life and godliness! The use of these mechanics in worship stand as the glory of men and not God. These presumptuous innovations are far more serious than shallow thinkers have realized. The use is not authorized, and therefore is offensive unto God. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine, he hath both the Father and

the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed: for he that biddeth him God-speed is partaker of his evil deeds." (2 Jno. 9). It is a fearful thing to fall under such an indictment, but this we have done any time we aid and abet the work of one who endorses mechanical instruments in the worship of God!

Check These Passages from Your Bible!

Friends, it will take you only a few minutes to open your own Bible there in the seclusion of your own home, and God being with you, you can read every passage which specifies music in worship in the New Testament. Why not turn back to God's Word and SEE FOR YOURSELF! You will note that every place specifically states the vocal praise of God! There is not a passage that does otherwise! They are listed in our diagram for your ease of searching the Scriptures for yourself. You will not be treating fairly yourself or your God without a careful study of these verses! And as you read, lay aside biased and preconceived ideas, and accept just what God is saying to you!

The Grounds Upon Which We Object

Here are the grounds upon which we contend that such mechanical worship is sinful. First, it violates the principle of faith: "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). But the Word of God does authorize instrumental music, and therefore it is sin, for "Whatsoever is not of faith is sin." (Rom. 14:23). No person can truthfully say he is acting by faith when he uses mechanical music in worship. Rather, he arrogates unto himself the type and kind of music which pleases him!

The use of mechanics in praise of God makes void the Word of God! If man is allowed to add anything he wants in his worship of God, then God may as well never have given man directions! If we are not to religiously obey the Word of God, then that Word carries no authority at all. Jesus Christ once placed this indictment against the scribes and Pharisees: "Thus have ye made the commandment of God of none effect by your tradition" (Matt. 15:6). In identically the same way sectarianism makes void the Word of God today to uphold human tradition and practice while rejecting the counsel of God!

Mechanical music violates God's specific command to sing! When God specifically commands ONE THING you cannot obey Him by doing ANOTHER! Thus when God says SING we cannot add PLAY and yet be obedient! To do so is to reject all the AUTHORITY which God gave to His SON!

We plead with each to give careful heed to this matter while opportunity still is presented to make this thing right with your God. You have all to gain and nothing to lose by carefully going back to re-examine your practice in the light of God's Word.