

Sound Doctrine

—A—

SERIES OF BIBLE STUDIES

FOR

SUNDAY SCHOOL CLASSES, PRAYER MEETINGS,
PRIVATE STUDY, COLLEGES, Etc.

-By-

C. R. NICHOL.

VOL. 5

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THE WILDERNESS JOURNEY

In Volume 4 of SOUND DOCTRINE we learned some things of the happenings at Sinai. In this lesson we pursue these historic studies further; but before following the Israelites from Sinai, let the student again review the order of their encampment and marching. (See Vol. 4, pp. 55, 56).

THEY LEAVE SINAI.

"And it came to pass in the second year, in the second month, on the twentieth day of the month, that the cloud was taken up from over the tabernacle of the testimony. And the children of Israel set forward according to their Journeys out of the wilderness of Sinai; and the cloud above in the wilderness of Paran." (Num. 10:11, 12).

This is the second year after they left Egypt. They had left Egypt on the fifteenth day of first month (Ex. 12), and reached Sinai in the third month after leaving Egypt (Ex. 19:1, 2). Here they received the law and made the tabernacle. The tabernacle was first set up on the first day of the first month, in the second year after they left Egypt. It had therefore been eleven and one-half months since they left Egypt, and about ten months after they reached Sinai. They left Sinai on the twentieth day of the second month of the second year, only one month and twenty days after the tabernacle was set up, or thirteen months and five days after they left Egypt.

THEY MURMUR. They had been in bondage in Egypt for years, laboring under the oppression of the most tyrannical task-masters. They had been gloriously and miraculously delivered from that bondage and were being led to a land "flowing with milk and honey," with every assurance that

Jehovah was with them and leading them; yet they soon fell to murmuring and complaining about every fancied inconvenience. The food fell about their camps in great abundance, and cost them nothing, save the effort to gather it. They grew tired of it and murmured:

"And the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt for nought; the cucumbers, and the melons, and the leeks, and the onions, and the garlic."
(Num. 11:1-8).

But Jehovah's anger was kindled, and he punished them severely. Because they clamored for meat, the Lord told them he would give them meat till it was loathsome to them. By letting them learn from experience that their own ways brought them trouble, they would come to realize that the Lord's way was best. It is only when we begin to lose faith in God, that we think our way is better than his, and feeling our self-sufficiency we begin to murmur against God's way. It is sin to murmur against God or against his servants if they faithfully discharge their duty.

The people are given to murmuring! The scribes and Pharisees murmured against the disciples for eating with sinners (Lk. 5:30). For lack of reason they murmured against Jesus on numerous occasions. On one occasion the disciples murmured against what Jesus taught, and some of them ceased to walk with him (Jno. 6:60-66). In speaking of the various sins of the Hebrews in the wilderness journeyings, Paul said,

"Neither murmur ye, as some of them murmured, and perished by the destroyer." (1 Cor. 10:10).

MIRIAM AND AARON COMPLAIN AGAINST MOSES. (Num. 12). God had selected Moses to lead the people out of Egypt into Canaan, and under earnest protest Moses had

accepted the position to which God has assigned him. But having undertaken the work, he was doing his best. Aaron was Moses' brother, and Miriam was his sister. Each was older than Moses. They became envious of Moses:

"And they said, Hath Jehovah indeed spoken only with Moses? hath he not spoken also with us?"

They felt that Moses had no preference over them. But Jehovah had so ordered it, and their complaint was in fact a protest against God's order. The Lord rebuked them severely for their presumption, saying,

"Hear now my words: if there be a prophet among you, I Jehovah will make myself known unto him in a vision, I will speak with him in a dream. My servant Moses is not so; he is faithful in all my house: with him will I speak mouth to mouth, even manifestly, and not in dark speeches; and the form of Jehovah shall he behold: wherefore then were ye not afraid to speak against my servant, against Moses? And the anger of Jehovah was kindled against them, and he departed."

It seems that Miriam was the leader in this complaint, for she suffered worse, being immediately afflicted with leprosy. Through prayer of Moses they were healed. Even after a leper was healed there was a ceremony for cleansing, a process of disinfection (See Lev. 14).

AT KADESH—THE SPIES. (Num. 13, 14; Deut. 1:19-46). About two years after the Hebrews left Egypt, they reached Kadesh, which is eleven days journey from Horeb, where they had remained several months, before Mt. Sinai (Deut. 1:2). Kadesh is less than one hundred miles from Jerusalem, hence they had spent most of the time between Kadesh and Sinai in camps. Why they spent forty years between Egypt and Canaan will be discussed later.

From Kadesh, spies, twelve men, one from each tribe,

were sent into Canaan to view out the land. "And they returned from spying out the land at the end of forty days." They brought back some of the fruit of the land, and reported that it was a land "flowing with milk and honey;" they also declared that the land was filled with giants and the cities were fortified and very great. In their opinion the land could not be taken. But two of the spies, Caleb and Joshua, believed they were able to take the land. Caleb stilled the people before Moses and said, "Let us go up at once, and possess it; for we are well able to overcome it." But the men that went up with Caleb and Joshua said, "We are not able to go up against the people; for they are stronger than we." The trouble with the ten was they were leaving God out of the matter. The majority report prevailed, and the people wanted to stone Caleb and Joshua, select another captain and return to Egypt. Joshua and Caleb plead earnestly with the people, saying,

"If Jehovah delight in us, then he will bring us into this land, and give it unto us, only rebel not against Jehovah, nor fear ye the people of the land."

But all the congregation bade, "Stone them with stones." With this Jehovah was displeased and said unto Moses,

"How long will this people despise me? And how long will they believe not in me, for all the signs which I have wrought among them? I will smite them with the pestilence, and disinherit them. And will make of thee a nation greater and mightier than they."

Moses, Aaron, Caleb, and Joshua were approved by Jehovah. A very small majority—*jour*, and against more than a million/ But let us not forget that God was with the four, and against the more than a million. Jehovah threatened to destroy the whole congregation, but Moses

interceded for them. (In the church today, some would have every matter settled by a majority vote. Such was not Jehovah's way).

WHY THE FORTY YEARS? The people had said:

"Our wives and little ones will be a prey." Had they not rebelled they could have reached Jerusalem from Kadesh in a few days. Because they rebelled, Jehovah said: "Your dead bodies shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, that have murmured against me, surely ye shall not come into the land, concerning which I swore that I would make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, that ye said should be prey, them will I bring in, and they shall know the land which ye have rejected. But as for you, your dead bodies shall fall in this wilderness. And your children shall be wanderers in the wilderness forty years, and shall bear your whoredoms, until your dead bodies be consumed in the wilderness. After the number of days in which ye spied out the land, even forty days, for every day a year, shall ye bear your iniquities, even forty years." (Num. 14:29-34). Two of these forty years had already passed, leaving thirty-eight years for the wilderness wanderings. (Deut. 2:14).

SABBATH BREAKING. (Num. 15:32-36) A man was found gathering up sticks on the Sabbath day, "And they put him in a ward, because it had not been declared what should be done with him."

At the command of Jehovah,—

"all the congregation brought him without the camp, and stoned him to death with stones; as Jehovah commanded Moses."

(For a discussion of the Sabbath, see SOUND DOCTRINE, Vol. 3, p. 122-132).

KORAH'S REBELLION. (Num. 16) Moses and Aaron were of the tribe of Levi, but Aaron's family were chosen for priests. Aaron was the first high-priest. The other Levites

were ministers to do service about the tabernacle. Korah was a Levite, but not a priest. He aspired to be a priest and a leader. In this ambition he was supported by Dathan and Abiram, the son of Eliab, of the tribe of Reuben. They called a convention of two-hundred and fifty of the princes of the congregation, men of renown. It was a formidable group of respected men, even if they were not respectable. The sense of that convention of renown men was expressed to Moses and Aaron in these words:

"Ye take too much upon you, seeing all the congregation are holy, everyone of them, and Jehovah is among them: wherefore lift ye up yourselves above the assembly of Jehovah."

But Moses and Aaron were filling the places God had assigned them. But these men were not satisfied with God's arrangement, and thought to depose Moses and Aaron. Moses was greatly distressed and rebuked Korah for his selfish ambitions. He also said: "Thou and all thy company are gathered together against Jehovah."

Then Moses sent for Dathan and Abiram, but they flatly said: "We will not come up." To settle the matter definitely, Moses proposed that they and

"Aaron come before Jehovah, take every man his censer, and put incense upon them, and bring ye before Jehovah every man his censer, two hundred and fifty censers; thou also and Aaron, each his censer."

They did so. At the command of Jehovah, Moses said to the people,

"Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins."

After the people departed from them, Moses pronounced judgment upon them; the earth then opened and swallowed them up. Thus ended Korah.

THE PEOPLE PROTEST. (Num. 16:41-50). On the morrow the people "murmured against Moses and against Aaron, saying, Ye have killed the people of Jehovah."

To punish them for this arrogant protest, a plague fell upon the people and there were "fourteen thousand and seven hundred, besides them that died about the matter of Korah."

AARON'S ROD. (Num. 17). To show them definitely whom he had selected as priests, Jehovah directed that a man from each tribe was to take a rod, write his name upon it, and lay them upon the tent of meeting. Aaron represented the tribe of Levi. On the morrow H was found that Aaron's rod had bloomed and borne ripe almonds.

"And Jehovah said unto Moses, Put back the rod of Aaron before the testimony, to be kept for a token against the children of rebellion; that thou mayest make an end of their murmuring against me, that they die not."

DEATH OF MIRIAM. (Num. 20:1) Miriam, the sister of Moses and Aaron, died at Kadesh.

THE SIN OF MOSES AND AARON. (Num. 20).

"And there was no water for the congregation: and they assembled themselves together against Moses and Aaron."

They berated Moses for bringing them out of Egypt into a place devoid of fruit and water, and wished they had died when their brethren fell before Jehovah. Moses and Aaron presented the matter to Jehovah, and Jehovah commanded them to assemble the people before the rock, and speak to it, "that it give forth its water." Moses gathered the people together, and said,

"Hear now, ye rebels: shall we bring you forth water out of this rock? and Moses lifted up his hand, and

smote the rock with his rod twice: and water came forth abundantly, and the congregation drank, and their cattle. And Jehovah said unto Moses and Aaron, Because ye believed not in me, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this assembly into the land which I have given them."

Jehovah told Moses and Aaron to speak to the rock: instead they struck the rock. Concerning this incident David said that Moses "spake unadvisedly with his lips." (Ps. 106:33). Instead of speaking to the rock, Moses spoke to the people in such a way as to make it appear that he and Aaron were bringing forth the water out of the rock. They believed in the existence of God then as much as any time; yet Jehovah said they believed *not in him*. They lacked *confidence in God's way*. They followed their own way instead of the Lord's way. That was disbelief, and so it is now. He who, changes God's order, or refuses to do what God says, lacks faith *in God*. If one believes in God's goodness and wisdom he is anxious to do what God says. One with genuine faith never thinks of changing God's order or way.

ISRAEL ENCOUNTERS OPPOSITION, Israel requested passage through Edom to Canaan, which would have given them a short route (Num. 20:14-20). Moses proposed to the king that they would travel their highways, touching none of the products of the land. The king of Edom refused them passage. The Lord had forbidden them fighting with Edom (Deut. 2:1-8), so they passed through the extreme eastern border. In making this circuit they came in contact with the following people and destroyed them: The king of Arad and his people (Num. 21:1-3), Sihon and Og, kings of the Amorites (Num. 21: 21-34). Their fame as warriors had reached Balak, the king of Moab, and he feared to meet them in battle. (Num. 22:2-3).

DEATH OF AARON. (Num. 20:22-29). Aaron, the brother of Moses, three years his senior, was the first high-priest for Israel, He was the mouth-piece for Moses in the contest with Pharaoh (Ex. 14:10-16, 27, 30; 7:1, 2). He was anointed as priest at Sinai. (Lev. 8). He was with Moses all the forty years of wanderings, till they reached Mt. Hor, when he died and was gathered unto his people. (Deut. 32:50).

THE CURSE OF SERPENTS. (Num. 21). Again the children of Israel became discouraged, and murmured against God and Moses. They complained about their food and lack of water.

"And Jehovah sent fiery serpents among the people, and they bit the people, and much people of Israel died. And the people came to Moses and said, We have sinned because we have spoken against Jehovah, and against thee; pray unto Jehovah, that he take away these serpents from us. And Moses prayed for the people, and Jehovah said unto Moses, Make thee a fiery serpent, and set it upon a standard: and it shall come to pass, that every one that is bitten, when he seeth it, shall live. And Moses made a serpent of brass, and set it upon a standard: and it came to pass, that if a serpent had bitten any man, when he looked upon the serpent of brass, he lived." (Num. 21:6-9).

Of course there was no virtue in the serpent to heal the snake bite. God healed them, but it was when they looked on the serpent of brass. No one can reason correctly and see any connection between the act performed and the blessing to be obtained. How often has God selected something to test man's faith which was far from reasonable from man's point of view. Had God directed Moses to make a concoction of different kinds of herbs, and bathe, or anoint the snake bite therewith, it is possible that the people would have ascribed the cure to the medicinal treatment, instead of the power of God, and all the people

would have desired to keep the prescription for making the lotion. The people knew there was no power in the brazen serpent to heal. They knew the power to cure was of God. Surely no one thinks there is power in the water of baptism to cleanse one of sin, but God commands those in the Christian Dispensation who would be saved, to repent "and be baptized" in the name of Jesus Christ "unto the remission of sins." (Acts 2:38). Because some irreverent sectarian cannot see how it is possible for baptism to have anything to do with one's salvation, he cries, "water salvation." Doubtless had such a perverter of the truth lived in the wilderness when the fiery serpents were among the Israelites, and they were required to look on the serpents, he would have cried: "Snake salvation."

BALAAM: (Num. 22:6-24). Balak fearing to meet Israel sent for Balaam, saying,

"Come now therefore, I pray thee, curse me this people: for they are too mighty for me; peradventure I shall prevail, that we may smite them, and that I may drive them out of the land; for I know that he whom thou blesseth is blessed, and he whom thou curseth is cursed. And the elders of Moab and the elders of Midian departed with rewards of divination in their hands, and they came unto Balaam and spake unto him the words of Balak."

Balaam invited them to remain over night and he would see what God would say. God said to him: "Thou shalt not go with them: thou shalt not curse the people: for they are blessed." Balaam then said to the messenger: "Jehovah refuses to give me leave to go with you." It should be observed that Balaam says Jehovah "refused" to allow him to go. It is not said Balaam did not wish to go, and that additional persuasion would bring him. That revealed to Balak that Balaam wished to go.

"Balak sent again princes, more and more honorable than they," with the injunction, "Let nothing, I pray thee, hinder thee from coming to me; for I will promote thee unto very great honor, and whatsoever thou sayest unto me I will do." Balaam told the messengers that he could not go beyond the word of the Lord, but he said: "Tarry ye also here this night, that I may know what Jehovah will speak unto me more."

That night the Lord said unto Balaam, "If the men are come to call thee, rise up, go with them;" and yet it is said "God's anger was kindled because he went." He refused to allow Balaam to go, and then bade him go. To the casual reader this presents a peculiar phase of God's dealing with men. A similar case is found in I Samuel 8, where we find the record of Israel crying for a king. Samuel protests; but when they cried and said, "We will have a king over us," Jehovah granted them their wish. What is the significance of this? The real answer is found in Ezk. 14: 1-9. Israel was determined to have a king, *regardless of what God said*. It was an idol within their hearts God answered them according to their idol and gave them a king. So Balaam wished to go to Balak, it was the longing of his heart, and he too was answered according to the idol in his heart. When a man wishes to do something which Jehovah forbids, how often is he found looking for something "more" God has said, which he can cite as a pretext for doing what he wishes? To be set on having our own way is dangerous. Rather we should inquire: "What hath Jehovah spoken?" Balaam accompanied the messengers, and was received with honor by Balak. In three successive attempts to curse Israel he blessed them. Having failed to bring disaster upon the Israelites in his efforts to curse them, he "taught Balak to cast a stumbl-

ingstone before the children of Israel, to eat things offered to idols, and commit fornication." (Num. 31:16; Rev, 2: 14). Hence immediately after Balaam's departure we find Israel indulging in these base crimes. The fornication here mentioned as indulged in by Israel was not fleshly fornication, but spiritual. In their covenant with the Lord they had pledged themselves to him, now we find them joining in false worship of Baal-peor. For a Christian to engage in false, unauthorized worship is to commit spiritual fornication. Christians are joined to the Lord, his body, united to and with him. For the worship of Baal-peor, the Israelites were put to death.

ALLOTMENT AND BOUNDARIES. (Num. 31:34) After having defeated the Midianites the Israelites encamped in the plains of Moab over against Jericho. (Num. 33:48, 49). Here, before they passed over Jordan into Canaan, God made known to them the exact boundaries of their land (Num. 34), and directed that they set aside six cities of refuge (Num. 35:9-34); here also provisions were made for Gad, Reuben, and half of Mannasah to have their inheritance on the east side of Jordan (Num. 32). Here Moses recapitulated the law in a number of speeches as recorded in Deuteronomy.

THE DEATH OF MOSES. When they had come near the land of Canaan, Moses said to the people, "I am a hundred and twenty years old; I can no more go out and come in: and Jehovah hath said unto me, Thou shalt not go over this Jordan." (Deut. 31:2).

"And Moses went from the plains of Moab unto Mount Nebo, to the top of Pisgah, that is over against Jericho. And Jehovah showed him all the land of Gilead, unto Dan, and all Naphtali, and the land of Ephram and Mannasseh, and all the land of Judah, unto the hinder sea, and die South, and the Plain of the

valley of Jericho the city of palm-trees unto Zoar. And Jehovah said unto him, This is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses the servant of Jehovah died there in the land of Moab, according to the word of Jehovah. And he buried him in the valley in the land of Moab over against Beth-peor: but no man knoweth of his sepulcher unto this day. And Moses was a hundred and twenty years old when he died: his eye was not dim, nor his natural force abated." (Deut. 34:1-7).

* * * *

TOPICS FOR INVESTIGATION AND DISCUSSION

1. The consequences of lack of faith.
2. The Doctrine of Balaam.
3. Mixed Worship—Spiritual Fornication.
4. Moses a Type of Christ.
5. Paul's Reference to Sins of Israel. (I Cor. 10).

* * * *

QUESTIONS

1. How long were the Israelites in Egypt?
2. Where is Sinai? Where is Horeb?
3. Tell about the cloud which accompanied them in their journey.
4. When did they reach Sinai?
5. How long after they left Egypt till they reached Sinai?
6. How long did they remain at Sinai?
7. What was the tabernacle? When made?
8. Who led them from Egypt?
9. Why did they murmur?
10. How was food provided?
11. What food did they have in Egypt?
12. How did God punish them for murmuring?
13. What about murmuring against God's servants?
14. Why did the scribes and Pharisees murmur against Christ and his disciples?

15. Were the disciples guilty of murmuring against Jesus? When?
16. What does Paul say of the murmuring of Israel? (I Cor. 10).
17. Who were Miriam and Aaron?
18. What did Jehovah say to Miriam and Aaron?
19. How did God speak to Moses?
20. What punishment was inflicted on Miriam?
21. How was she healed?
22. What was the ceremonial law for healing a leper?
23. Where is Kadesh? How far from Jerusalem?
24. How long after leaving Egypt before reaching Kadesh?
25. How many days journey from Kadesh to Mt. Sinai?
26. How many spies were sent into Canaan? How long did they stay?
27. What fruit did the spies bring back?
28. How many spies made a favorable report?
29. To what tribe did Caleb and Joshua belong?
30. Who made a favorable report touching taking the land?
31. What of majority rule? Is it right? Did God approve?
32. Why did the Israelites wander so long in the wilderness?
33. What penalty was inflicted on them for murmuring?
34. How long did they wonder after returning back from Kadesh?
35. Did all who left Egypt die in the wilderness?
36. Which day is the Sabbath?
37. Tell of the man picking up sticks on the Sabbath.
38. Who was Korah? What tribe?
39. Who was the first high priest? What tribe?
40. What was Korah's ambition? Who supported him?
41. Tell about the convention they called. Why called?
42. In opposing Moses, how did they oppose God?
43. Tell of the censurers they used.
44. What became of Korah?
45. Why did plagues fall on the people?
46. Tell of the rods, especially Aaron's.
47. Tell of the death of Miriam? What great chorus did she compose?
48. What sin did Moses and Aaron commit?
49. What did David say of Moses touching this incident?
50. Why did God say Moses and Aaron did not believe in him.
51. If one believes in Jehovah, what will he do?
52. Where is Edom? Tell of the refusal to allow Israel to pass through.
53. What route did they take through Edom? Who are destroyed?
54. Where is Moab? Who was its king? What his feeling towards Israel?
55. Where did Aaron die? His grave?

56. Why were fiery serpents among Israelites?
57. Tell of brass serpents.
58. Why, possibly, did God not direct use of a conviction?
59. Where was the power that healed? What of baptism now?
60. What did Balak ask Balaam to do? Why?
61. Give Balaam's reply to the messengers.
62. Who was Balak? Who was Balaam? Was he a Hebrew?
63. Did Balaam wish to go to Balak?
64. Tell about the second group of messengers.
65. What did Balaam say to them?
66. Why different answers to Balaam by Jehovah?
67. How will God answer us?
68. Tell of Balaam's trip to Balak.
69. What did Balaam teach Balak to do?
70. How did Israel play false with Jehovah?
71. How did God's people commit spiritual fornication?
72. Where was Israel camped just before the death of Moses?
73. Name the cities of refuge.
74. What tribes were allowed land east of Jordan?
75. What did Isaac say to Moses just before the death of Moses?
76. Tell of Moses looking into Canaan. Where did he die? Where buried? How old?

* * * *

Are your works in keeping with your words?

* * * *

Do you possess these spiritual graces: Frugality, Industry and Sobriety?

* * * *

Every man is the architect of his own fate.

* * * *

Are your lips full of soot and ashes?

NAMES AND TITLES OF CHRIST

No. 1

Christ Jesus, our Lord, is the center and Substance of the Bible. In the Old Testament and the New Testament varied titles are applied to him. These names, or titles, grow out of his relations to Jehovah and man. Each name or title coming from some special relationship which he sustains to man, because of man's needs. The student will have no trouble in seeing this as he studies the names and titles. The results will be a greater love and a deeper reverence for the Lord.

"God highly exalted him, and gave unto him the name which is above every name, that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11).

THE SON OF GOD. He is not a son; but The Son of God—the Son of God in a sense that no one else is, or can be. This title applies to him is his divine nature, his Deity. The gospel is the "gospel of the Son of God" (Mk. 3:1). Before Jesus was born the angel said to Mary, "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God (Lk. 1: 35). John the Baptist testified, "I have seen, and have borne witness that this is the Son of God" (Jno. 1:34). The wonders, and signs performed by Christ "are written, that ye may believe that Jesus is the Christ, the Son of God" (Jno. 20:30, 31). He was declared to be the "Son of God with power" by the resurrection from the dead (Rom. 1:4). "Whosoever shall confess that Jesus is the Son of

God, God abideth in him, and he in God" (1 Jno. 4:15). "And who is he that overcometh the world, but he that believeth that Jesus is the Son of God" (1 Jno. 5:5), He who may think of Jesus as a mere man, has not a proper conception of his Deity.

IMMANUEL: GOD WITH US. "Behold, the virgin shall be with child, and shall bring forth a son and they shall call his name Immanuel; which is, being interpreted, God with us" (Mt. 1:23). Not Jehovah God, not God the Father. The thought to which emphasis is given is that in Jesus, God is with us. How comforting the thought, the assurance to the consecrated man that "God is with us." In Jesus God is manifested in the flesh. Paul applied to Jesus the following words of the Psalmist: "Thy throne, O God, is for ever and ever" (Heb. 1:8). "In the beginning was the Word, and the Word was with God, and the Word was God And the Word became flesh, and dwelt among

us" (Jno. 1:1, 14). There are three persons in the Godhead, the Father, the Son, and the Holy Spirit. In Christ Jesus, dwells all the fullness of the Godhead bodily (Col. 2:9). All the qualities of Deity reside in him, and all the divine plans for the redemption of man find expression in his mission. Immanuel—God with us, by day and night. How comforting the thought, how wonderful the fact,— God with us. Immanuel!

SON OF MAN. More often than by any other title Jesus referred to himself as the "Son of Man." When he came to earth he took upon himself the nature of man. (Phil. 2:7; Heb. 2:12-14). He was born of woman (Gal. 4:4). He was human as well as divine—the God-man. As a man he suffered as we suffer, and was tempted in all points as are we, yet without sin. (Heb.. 2:18; 4:15). He is acquainted

with our trials, he knows our sufferings. Our littleness, our selfishness, and self-interest often times crowd out sympathy for others and make us cynical; his greatness enables him to be filled with compassion for the unfortunate and the suffering, and makes him a friend of the outcast and downtrodden. He went with Mary and Martha to the tomb of their brother Lazarus (John 11), and in the hour of agony on the cross did not forget the welfare of his mother (Jno. 19:26, 27). The world in its sin and sorrow needed such compassion, and sympathy, and encouragement as only the Son of man could give. He was & man of sorrow, acquainted with grief; who knew our frailties. He is our fortress and help in every time of need.

LAMB. "Behold, the Lamb of God, that taketh away the sins of the world" (Jno. 1:29). Why a lamb? Israel was looking for a great liberator to deliver them from the yoke of Rome, and they could not see any place in their program for a lamb, meek, submissive, and defenseless, and they turned away from—The Lamb of God. Yet, he became the sacrifice for the sins of the world, and died that we might live. He "bare our sins in his body upon the tree" (1 Pet. 2:24). The sacrifices of the lambs in the Old Testament service were types of Christ. He knew no sin, but suffered as a sinner for us. He "was delivered up for our trespasses" (Rom. 4:25). He knew no sin, he committed no sin, as is evidence by the following: Though tempted in all points like as are we, "yet without sin" (Heb. 4:15). He was "holy, guileless," though he knew no sin, he was made to be "sin on our behalf" (Rom. 5:21), that is he became a sin offering for us—he "gave himself up for us, an offering and a sacrifice to God" (Eph. 5:2).

After his death, burial, resurrection and ascension he entered into new relationships and new titles were applied

to him. Man's needs are numerous, and urgent, and without Christ his condition would be deplorable in the extreme. In Christ every spiritual and moral need of man is fully met.

"Jesus Christ is the same yesterday and to day, yea and for ever" (Heb. 13:8). This does not conflict with the fact Jesus has not always occupied the same relationship to man. In the essentials of his character he has always been the same, an unchangeable being, but one can clearly see that he was the Creator of man, (Jno. 1:3; Col. 1:16; Heb. 1), before he became the Saviour of man. A man may be a citizen of his country, and then become the President; and later a Chief Justice. He is the same person all the while but his relationships and responsibilities to the government and the people are different, with the positions held, yet he remains the same person. Christ changed relationships, but remained the same person.

SAVIOUR. "For there is born to you this day in the city of David a Saviour, who is Christ the Lord" (Lk. 2:11). Each one who is lost, condemned, or in danger needs a Saviour. "For the Son of man came to seek and to save that which was lost" (Lk. 19:10). "I came not to judge the world, but to save the world" (Jno. 12:47). "Christ Jesus came into the world to save sinners" (1 Tim. 1:15). "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). Because he saved people he is called Saviour. "And we have beheld and bear witness that the Father hath sent the Son to be the Saviour of the world" (1 Jno. 4:14). Let no one become discouraged, for "he is able to save to the uttermost them that draw near unto God through him" (Heb. 7:25). Though Jesus is the Saviour let no one conclude that he

will be saved without complying with the conditions of salvation the Lord hath imposed. The jailor's question shows that he thought there was something he must do to be saved, for he inquired: "Sirs, what must I do to be saved?" (Acts 16:30). Christ is the Savior of "all them that obey him" (Heb. 5:8,9). Though you are a Christian there is much you must do. "Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee" (1 Tim. 4:16). To Christians Paul wrote: "So then, my beloved, even as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God who worketh in you both to will and to work, for his good pleasure" (Phil. 2:12,13).

DELIVERER. Every law has a penalty attached; and he who breaks the law must needs suffer the penalty when the law is executed. Men sinned, became lawless, and justice demands that the transgressor suffer the penalty. "Everyone that committeth sin is the bondservant of sin." (Jno. 8:34). Having sinned it was not within the power of man to escape the penalty for his transgression; he could not build a high tower and escape; nor could he hide in the wilderness. The blood of bulls and goats could not liberate him from sin's penalty (Heb. 10:4). Had his head been waters and his eyes perpetual fountains he could not wash away sin, nor the penalty for sin committed—he could not deliver himself. Jesus came as the deliverer. (Rom. 11:26). "Grace to you and peace from God the Father, and our Lord Jesus Christ, who gave himself for our sins, that he might deliver us out of this present evil world, according to the will of our God and Father: to whom be the glory for ever and ever" (Gal. 1:3-5). De-

liver out of temptation: "The Lord knoweth how to deliver the godly out of temptation" (2 Pet. 2:9). From *the law of Moses*: from the law which could not give life, "for if there had been a law given which could make alive, verily righteousness would have been of the law" (Gal. 3: 21). We have been discharged from the law of Moses (Rom. 7:6). *Delivered from the wrath to come*. "And to wait for his Son from heaven, whom he raised from the dead, even Jesus, who delivered us from the wrath to come" (1 These. 1:10).

RANSOM. A "ransom" is the price paid to redeem one from captivity or bondage. We of the United States like to boast of our liberty, and our rights. What are the rights of men? Have you the "right" to appropriate to your use the property of another? Have you the "right" to do that which is injurious to your neighbor? Do you think there rests on you no obligations save those you voluntarily take on yourself? Jehovah declares "All souls are mine" (Ezk. 18; 4). By creation all men are Jehovah's and it is man's obligation to obey his law. But for the fact that his law is over all, one would not become a sinner, for sin is lawlessness (1 Jno. 3:4). There is no irresistible compelling force which coerces one to sin. Every man is conscious of the fact that he can do right, or wrong, he can do what the Lord says, or he can refuse to obey the demands of the law. "Know ye not, that to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness" (Rom. 6:16). The sinner has nothing with which to purchase his redemption from the bondage of sin. Jesus came to man's rescue and gave himself a ransom for all. (2 Tim. 2:6). "For while we were yet weak, in due season Christ died

for the ungodly" (Rom. 5:6). "Ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ" (1 Pet. 1:18-19). "Feed the church of the Lord which he purchased with his own blood" (Acts 20:28). Without his blood there could have been no redemption.

REDEEMER. Christ is the price paid for our redemption, and he is also the one who paid the price; hence he is also our redemption. "He redeemed us from the curse of the law" (Gal. 3:15). The old law from which we were redeemed dealt death. There was no power in it to give life" (Gal. 3:15). In Christ we have "our redemption through his blood, the forgiveness of our trespasses" (Eph. 1:7). He "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession" (Tit. 2:14).

MEDIATOR. "There is one God, one mediator also between God and man, himself man, Christ Jesus" (1 Tim. 2:4, 5). Man was at variance with God, at enmity with God; and could not approach God without mediation. Christ became the Mediator, the one to interpose on man's behalf for reconciliation. The Mediator must be one who is not related to either party, or else one who sustains equally related to each party. Who but Jesus could be the Mediator between God and man? Jesus was the Son of God, and the Son of man. As Mediator "he ever liveth to make intercessions" for us (Heb. 7:25). The work of the Mediator is to bring about reconciliations between the estranged parties—to determine who is in the wrong, and to make known the conditions on which reconciliation might be effected. That man had sinned against Jehovah,

and hence was in the wrong, had been determined before Jesus came to bring about reconciliation. He came to reconcile man to God. "God was in Christ reconciling the world to himself,..... We are ambassadors therefore on behalf of Christ, as though God were entreating by us; we beseech you on behalf of Christ, be ye reconciled unto God" (2 Cor. 5:19, 20). "Be ye reconciled unto God" It is lamentable that some people have so far misconceived the teaching of the Scriptures that they have incorporated as an article of their faith the following:

"The Son, who is the Word of the Father. The very and eternal God, of one substance with the Father, took man's nature in the form of the blessed virgin; so that the two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man who truly suffered, was crucified, dead, and buried to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of man"—
Discipline of Methodist Episcopal Church, South, Article 2.

It seems to us that such statements as the foregoing from the Methodist Discipline, which flatly contradict the word of God, grew out of a misconception under which the writers of the Discipline of the Methodist Church were laboring, when the Discipline was written. We believe that the great masses of the members of the Methodist Church would not subscribe to such teaching, if they were conversant with the teaching of the Bible. Are you doing your best to teach them?

Out of the doctrine that God must be reconciled to the sinner has grown the whole prayer-system of conversion. It proceeds on the ground that God is the one upon whom the work of reconciliation must be wrought; pleading for God to come down and save the sinner. The theory is

wrong. God is willing to save the sinner; to save all who come unto him. The teaching, pleading, exhorting must be directed to the sinner. It is he who has gone astray. He must be brought back. "Be ye reconciled unto God."

PHYSICIAN. The world is desperately ill. The frequent disregard of the marriage vows, the divorce evil, the lowering of moral standards among both married and single, the growing thefts, grafts, murders, have become alarming. The thoughtful in all classes are alarmed. In the general trend of affairs some think they see the near approach of the dissolution of civilization. "The whole head is sick and the whole heart is faint. From the sole of the foot, even unto the head there is no soundness in it" (Isa. 1:5-6). Educators, psychologists, philosophers, and statesmen have put forth every conceivable remedy of man for the world's ills; but their remedies have proven to be quack nostrums. Is there no balm in Gilead. Is there no physician there?" (Jer. 8; 22). There is only one physician, only one remedy for the ills of man. Jesus said: "They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners" (Mk. 2:17). The remedial system revealed by Jesus, the Great Physician, will right all the world's wrongs, if only it is allowed to operate in the hearts of men. Have you told anyone of the joys you have experienced?

CAPTAIN - LEADER. In every congregation of men there will be, must be, a leader. The work to which they are led, and the success which attends their efforts depends on the character and wisdom of the leader, and the faithfulness and loyalty of those who enlist under his banner. Jehovah promised a "leader and commander of the people" (Isa.

55:4). Jesus is the "author (Margin: Captain) of our salvation" (Heb. 2:12). Not only is he Divine, but Divine and human; and was tempted "like as are we, yet without sin" (Heb. 4:15). He knows the temptation through which we pass. As a leader he left an "example, that we should follow his steps" (1 Pet. 2:21). "If any man serve me, let him follow me" (Jno. 12:26). "If any man would come after me, let him deny himself, and take up his cross, and follow me" (Mk. 8:34). The way of man is not in himself; it is not in man that walketh to direct his steps" (Jer. 10:23). There are blind guides: "And if the blind lead the blind, both shall fall into the ditch" (Mt. 15:14) Jesus is the world's only perfect leader, for only he knows her condition, and the way out. The idea of a leader is also a prominent part of the Shepherd.

SHEPHERD. Jesus is our Shepherd. "I am the good Shepherd; and I know mine own, and mine own know me and I lay down my life for the sheep" (Jno. 10:14, 15). "Ye were going astray like sheep; but are now returned unto the Shepherd and Bishop of your souls" (1 Pet. 2:25). The shepherd "calleth his own sheep by name, and leadeth them out. He goeth before them, and the sheep follow him; for they know his voice" (Jno. 10:3 4). "He leadeth me beside still waters, He restoreth my soul: he guideth me in the paths of righteousness for his name's sake" (Ps. 23:3, 4.) In this Psalm Jehovah is the Shepherd, but it is also true of the great Shepherd of our souls. The shepherd tenderly cares for his flock. He looketh after their needs and provides for their wants.

LIGHT. Light is that which makes manifest. "But all things when they are reprov'd are made manifest by the light: for everything that is made manifest is light" (Eph.

5:13). Ignorance is called darkness. "The way of the wicked is darkness: they know not at what they stumble" (Prov. 4:19). Most of the revolting sins are committed during the hours of darkness, and in secret and hidden places. It is in the dark corners that germs breed, and disease saunters. Ignorance is darkness, sin is darkness, superstition is darkness. Jesus is the light we need. "In him is no darkness at all" (1 Jno. 1:5). From our material sun we receive our natural light. Upon Jesus we must depend for all our moral and spiritual light. He is the sun of righteousness. (Mt. 4:16; Lk. 2:32; Jno. 1:4-7; 5:35; 8:12; 1 Jno. 1:7). Our spiritual moral and intellectual natures must be illuminated by Christ. "I am come a light into the world, that whosoever believeth on me may not abide in the darkness" (Jno. 12:46). Christians have been "delivered out of the power of darkness" (Col. 1:13). "Ye were once darkness, but are now light in the Lord" (Eph. 5:7), "and have no fellowship with the unfruitful works of darkness" (Eph. 5:11).

Think of the darkness that enshrouded the world before Jesus came as the light of men! Even then the world was greatly enlightened by the revelation in the Old Testament. How great would have been our darkness had God never spoken to man. God's glorious light is seen in Jesus Christ. We may walk in that light, or close our eyes to its glories.

* * *

TOPICS FOR INVESTIGATION AND DISCUSSION

1. How do we shine?
2. The Church as a light.
3. The power of a name.
4. Human titles and names.
5. The names by which Jehovah is called.

QUESTIONS ON THE LESSON

1. What do the names and titles of Jesus signify?
2. To what do most of them relate?
3. Why is he called the Son of God?
4. What did the angel say to Mary?
5. Why do we have the record of miracles and signs?
6. What is it to believe that Jesus is the Son of God?
7. Why is he called Immanuel?
8. Did he exist before he came to earth? Proof.
9. Why was Jesus called the Son of man?
10. In what sense is he the Son of man.
11. Did he suffer as we do? Proof for answer.
12. Was he tempted as we are? Quote the answer in Scripture.
13. Give narrative of how he showed sympathy.
14. Give evidence that he was solicitous for his mother.
15. Why is he called the Lamb?
16. Give history of the "lamb" in Old Testament sacrifices.
17. When was Jesus sacrificed?
18. When did he become priest? Give proof for answer.
19. Does he change?
20. Have his relationships been changed? How, or why? When?
21. Who can be saved?
22. Whom did he come to save? Quote a passage for answer.
23. In what name are we saved? Quote passage for reply.
24. How does one save himself?
25. How does one work out his salvation? Give quotation.
26. How does God work in us? Quote passage and locate it.
27. Give full account of the jailor's conversion.
28. Was the jailor baptized in the house? Was there a river there? Its name?
29. Who are bondservants?
30. How is Jesus the Deliverer?
31. From what does he deliver?
32. How does he deliver from the wrath to come?
33. How does he deliver from temptation?
34. What is a ransom?
35. Why could man not ransom himself?
36. By what are we ransomed? Quote passage.
37. How was the price paid?
38. Discuss the Redeemer.
39. By what are we redeemed?
40. What was the curse of the law?
41. How do we escape the bondage of sin?
42. What is a mediator?
43. What is necessary in a mediator?
44. Who needed to be reconciled?

45. What human creed says God was to be reconciled to us?
46. Show that the creed is wrong. Quote passage.
47. What harm is there in human "Creeds?"
48. Show how human "Creeds" promote sects.
49. Are human "Creeds" ever changed. Do you know one that has been?
50. Who has gone astray. How return?
51. Point out some of the prevailing sins of today?
52. What does the condition of the world suggest to you? What is the Trouble?
53. What is the remedy for the world's condition?
54. Who is the Great Physician?
55. Does "faith only" in the physician, sick of pneumonia, cure him?
56. What disease did Christ come to heal?
57. Will "faith only" cure the one sick?
58. How does Christ know our condition?
59. Why is a leader needed?
60. What qualities must a leader possess?
61. Discuss a shepherd.
62. Quote Psalms 23.
63. What does light do?
64. What is ignorance called?
65. When are most sins committed? Where?
66. How is Jesus the "light of the world?"
67. What is the source of physical light?
68. How does one walk in the light? Physically? Spiritually?

NAMES AND TITLES OF CHRIST (No. 2).

Jesus said: "If a man love me, he will keep my word." (Jno. 14:23). Indifference, negligence, and disobedience cannot dwell in the heart full of love for Christ. We often put forth much time and labor in an earnest effort to show people what the Lord would have them do, when they care nothing about him, or what he says. Could we stir up in their hearts a consuming love for him, all the powers of darkness could not keep them from learning and doing his will. How shall we kindle this love, and cultivate it? Association, together with what a person is, and that for which he stands, begets love, if he and claims meet our ideals. It is the purpose of these lessons to lead the student into a deeper, closer association with Christ, and a more intimate acquaintance with the principles of his kingdom; and to encourage him to be Christ-like in his' influence over his associates.

LIFE. "Jesus saith unto him, I am the way, and the truth, and the life. (Jno. 14:6).

"When Christ who is our life, shall be manifested, then shall ye also with him be manifested in glory." (Col. 3:4). '

"I am the resurrection, and the life." (Jno. 11:25).

"And the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal life which was with the Father, and was manifest unto us." (1 Jno. 1:2).

Jesus is called "life" because he is the source of all life, from him life conies. "In him is life." (Jno. 1:4). He

possesses life inherent and is not dependent on conditions or circumstances.

"For as the Father hath life in himself, even so gave he to the Son also to have life in himself." (Jno. 5:26).

The life in the divine beings is inherent, underived, independent. Not so with us. Our life comes from Deity, and is dependent on him.

"He himself giveth to all life and breath." (Acts 17: 25).

"In him we live and move and have our being." (Acts 17:28).

Without him there is no life.

"He that hath the Son hath the life; he that hath not the Son of God hath not the life." (1 Jno. 5:12).

We must come in vital connection with him to have life. Apart from him there is no life. "Ye will not come to me, that ye may have life." (Jno. 5:40). This vital connection with Christ is established through a living faith in him. Christ came to the earth to make it possible for us to partake of the life that is in him. (See "Faith" in Sound Doctrine, Vol. 2, p. 127f).

"Many other signs therefore did Jesus in the presence of his disciples, which are not written in this book; but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name." (Jno. 20:30, 31).

The life inherent in Christ he imparts to his words "The words that I have spoken unto you are spirit, and are life." (Jno. 6:63). "Christ liveth in me." (Rom. 2:20).

FOUNDATION. Every institution, whether political, civic, fraternal, moral or religious, must have a foundation, person, principle (or principles) upon which its claims rest. Every building must have a foundation, whether, there-

fore you consider the church an institution or a building, you must realize that it has a foundation.

"Other foundation can no man lay than that which is laid, which is Jesus Christ." (1 Cor. 3:11).

The church is not built on Peter, nor upon any other human being. It is built upon the living Christ, the Son of God and Savior of the world. In him rests our faith and our hopes, and upon him we build, and are builded. When we accept Christ the Son of God, as our Savior, we are builded upon him, and when we lead others to trust and obey him we are building upon the foundation.

BREAD OF LIFE. Humanity is hungry for that which they know not. The restlessness of the age indicates this. The great bulk of humanity has not yet found that which satisfies. In their blindness the people now, like Israel of old, spent their money for that which is not bread, and labor for that which satisfies not. (Isa. 55:2). A worse state than dumb brutes, the world knows not where to find its food.

"The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider." (Isa. 1:3).

This would be amusing were it not tragic.

Bread, and also drink that satisfies, is within reach of all. Jesus said:

"The bread of God is that which cometh out of heaven, and giveth life unto the world." (Jno. 6:33).

Again: "I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst." (Jno. 6:35).

We eat of his flesh and drink of his blood when we learn, love, and faithfully follow his teaching. It is a mistake to think that we eat of his flesh and drink of his blood

only in the Lord's Supper. The observance of every command is food for the soul. Jesus himself said:

"My meat is to do the will of him that sent me." (Jno. 4:34).

PROPHET. A prophet is one who speaks for another. The true meaning of "prophet" is illustrated in the relation of Aaron to Moses and Pharaoh.

"And Jehovah said unto Moses, See, I have made thee as God to Pharaoh; and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee; and Aaron thy brother shall speak unto Pharaoh." (Ex. 7:1, 2).

Moses told Aaron what to say, and he delivered the message unto Pharaoh, that is, he spoke for Moses. The prophet may foretell future events, or he may teach present truths and duties, but the essential idea is, a prophet is one who speaks for another, whether revealing present duties or foretelling events. In New Testament times one who taught prophesied. (1 Cor. 11:1-6).

Jesus Christ is God's great prophet to man.

"God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son." (Heb. 1:1, 2).

Hence he delivered God's message to man. He himself says, "For I spake not from myself; but the Father that sent me, he hath given me a commandment, what I should say, and what I should speak. And I know that his commandment is life eternal; the things therefore which I speak even as the Father said unto me, so I speak." (Jno. 12:49, 50).

"Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren, like me; to him shall ye harken in all things whatsoever he shall speak unto you." (Acts 3:22).

After man has sinned against God, and polluted himself, it is a glorious thing for Christ to speak to him. Man would rarely go and hunt up his fellow-man who has so sinned against him, and speak tenderly and compassionately to him to bring back his good will and fellowship. But Christ pursues rebellious man with his message of love, seeking to reclaim him from the sins and evils into which he has plunged,

"O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not! (Luke 13:34). Even so he would do to all mankind.

HIGH PRIEST. The priest is the one who officiated in the tabernacle and approached God with the people's offerings. Only the high priests, who was over the other priests, might enter the Holy of Holies. Christians are priests under God (Rev. 1:6; 1 Pet. 2:5-9), and over us is Jesus Christ our High Priest.

"Wherefore it behoved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest in all things pertaining to God, to make propitiation for the sins of the people." (Heb. 2:17).

"For every high priest, being taken from among men, is appointed for men in things pertaining to God. that he may offer both gifts and sacrifices for sins." (Heb. 5:1).

Through him alone; through his name only as high priest, may one approach God. This gives added significance to the requirements that one approach God in prayer in the name of Christ. *"In the name of Christ"* does not always mean "By the authority of Christ."

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye ask anything in my name, that will I do." {Jno. 14:13, H).

"Whatsoever ye shall ask of the Father in my name, he will give it you." (Jno. 15:16).

In prayer you approach the Father in the name of Christ, that is, it is through him in his priestly office that we approach God in prayer. To fail to approach God in prayer in the name of Christ, is to ignore his priestly office. We cannot think of God hearing one in prayer, when he ignores the priestly office of Christ, and presumes to approach God in his own name. Both prophets and priests are representative persons; or more accurately, persons through which an approach is made to another. The prophet is God's representative to man; the priest is man's representative to God—through him we approach God. Through Christ as prophet God speaks to man; through Christ as high priest we go to the Father. The prophet, Christ, brought to man a message. Christ intercedes for man. (Heb. 7:25).

FRIEND OF SINNERS. We enjoy friends at all times, but there frequently comes a time when we need a special friend, one who is a friend indeed; one to whom we can go in grief and humiliation; one to whom we can go in the darkest hour of need; and have abiding conviction that he will understand and with no feeling that we are imposing on him. Such a friend is Jesus. He understands our sorrows, for he was a man of "sorrows and acquainted with grief." (Isa. 53:3). He knows our weakness, and can be touched by our infirmities, for he partook of our nature, (Heb. 4:15; 5:2). While his attitude towards sinners gains for him the appellation of "friend of sinners." (Matt. 11:19). He contacted sinners that he might lift them to a

higher life, and made himself approachable so they might feel free to come to him. He made the supreme sacrifice showing his friendship, and desire to help sinners." "Greater love hath no man than this, that a man lay down his life for his friends." (Jno. 15:13).

Christ did not wait for man to become his friends before he extended to them love and friendship; but "while we were yet sinners he died for us." (Rom. 5:8). He is your friend; are you his friend?

"Ye are my friends, if ye do the things which I command you." (Jno. 15:14).

HEAD OF THE CHURCH. "And gave him to be head over all things to the church, which is the body." (Eph. 1:22, 23). "And he is the head of the body, the church." (Col. 1:18).

Here the church is conceived as a body. The head directs and controls the body. The church needs someone to direct and control it. Where the membership of the body cannot be controlled by the head, something is wrong. We see the lack of control of the body in paralysis. We see lack of control of the spiritual body of Christ, when the members do not move as the head directs. Some are paralyzed, others have St. Vitus dance. Where such is evident proper relationship with the head should be reestablished.

TEACHER. A teacher is one who is able to solve for us the intricate problems with which we are confronted, and to make known to us that which we can not without guidance understand. The teacher gives one a greater insight into the truths he knows. Many times we need be taught the relationship of one truth to some other truth. The character of the teacher will always determine the lesson he

will teach. Evil teachers, those schooled in sin and iniquity, seek to teach such. Nicodemus, a teacher, a member of the Jewish sanhedrin, recognized in Jesus a teacher who could instruct him in things pertaining to the kingdom of God, and sought instruction from him. (Jno, 3:1-2). Many came to Jesus with problems about the law of Moses. (Mk. 12:19), and he taught them, giving an insight they did not have. Of him they said: "Never a man so spake." (Jno. 7:46). He taught as one having authority. (Mt. 7:29). To him the rich young man went seeking instruction, asking how to obtain eternal life. (Matt. 19:16). The greatest jurists, lawyers, philosophers, poets and writers of all ages study the words of Jesus, the wonderful teacher. What an honor though we are ignorant and rebel against Jehovah, he sent this matchless teacher and permitted us to be disciples in his school. He teaches us the true way of life, the way of salvation, and the way of happiness. Having been taught of his way, let us walk therein. The textbook to be studied and taught is the Bible.

ADVOCATE. An advocate is one who intercedes, or pleads the cause of another. Having been called into a new life, with new relationships as citizens of the kingdom of God, we frequently suffer a lapse; not being thoroughly conversant with the laws of the kingdom, or through the weakness of the flesh and sinful practices which have become "second nature" with us, we transgress the laws of the kingdom. It should be borne in mind that a law cannot exist without a penalty; also that laws are inflexible. When one transgresses the law, the one voice of the law is: "Inflict the penalty!" How sorely we do need an advocate—one to intercede with the Father for us; to plead our cause before him. On whom but Christ can we rely in our

extremity? He is our friend. He was tempted in all points as are we. (Heb. 4:15).

"If any man sin, we have an advocate with .the Father, Jesus Christ the righteous." (1 Jno. 2:1).

"Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercessions for them." (Heb. 7:25).

How great should our love be for Christ our advocate.

KING. Had it not been for man's need of government for his own welfare and happiness, Jesus would have never become our king. Men strive to become rulers to satisfy their own ambitions, but not so with Jesus. He was moved by no ulterior motive. He had no selfish ends to gain. The same spirit that prompted him to die for us moved him to reign over us. Realizing this we should be more ready and willing to place ourselves under his beneficent reign. As king he directs our way.

"O Jehovah, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." (Jer. 10:23).

It is now, in this life, that we need him as our king. That he is our king, thus supplying our present and constant need for government, is clearly set forth in the word of God: He now has a kingdom and his servants are in it.

"Who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love." (Col. 1:18).

"He is the Lord of lords, and King of Kings." (Rev. 17:14).

THE CHRIST—THE MESSIAH. In places too numerous to mention he is called "the Christ." "Jesus Christ." "Christ" means "anointed." The corresponding Hebrew word is "Messiah." The meaning of the word "anoint" is, "To

smear or run over with oil or an unctuous substance; also, to spread over, as oil. To apply oil or to pour oil upon, as a sacred rite, especially for consecration." This was done as part of the ceremony of inducting into office or any special function. In Old Testament times, prophets, priests, and kings were thus consecrated. (See Lev 4:3; 8:2; 3:12; 1 Sam. 10:1-16; 13:2; 1 King 19:16). No literal oil was used in anointing Jesus, but he was anointed with "the oil of gladness." (Heb. 1:9). He is the anointed prophet, high priest, and king. Because he is above all others he is referred to by way of preeminence as the *Anointed*, or *the Christ*, and *the Messiah*.

PRINCE OF PEACE. Among a number of other exalted titles, Isaiah spoke of the coming Messiah as the Prince of Peace. He came to make peace between God and man and to teach such principles as would, if practiced, lead to peace in all the earth. But he did not come to make peace between right and wrong. He came primarily to bring man back to God. He was an uncompromising fighter against everything that hindered the accomplishment of that grand object. Read his scathing denunciation of those who hindered him in his great purpose. When we become full of the spirit of Christ we will fight every form of evil, everything that comes between God and man. Said he:

"I came to cast fire upon the earth; and what do I desire if it is already kindled?" (Luke 12:49). Again:

"Think not that I came to send peace on the earth; I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law: and a man's foes shall be those of his own household." (Matt. 10:34-36).

Think not that you are imitating the Prince of Peace by

remaining quiet in the face of evil, or failing to oppose that which is wrong. In order to promote peace between God and man Jesus stirs up the spirit of opposition against everything that is wrong. There is peace between all who are at peace with God!. Would peace come if the Prince of Peace reigned supreme in every heart?

THE WAY. The sinner is lost—the world is lost. Man has lost his bearing. Aside from Christ we are hopelessly entangled in the vexing problems of life. The brightest minds have sought to find the way out, and we have listened to them only to discover ourselves deeper in the wilderness. There is no one today who can show us the way out—even of our financial fog. We are in all these vexing problems because we follow blind guides. Jesus said:

"I am the way, the truth, and the life." (Jno. 14:6).

He is the true way of life. He says to the lost sinner: I am the way out, follow me. He is the only hope for this sin-cursed earth.

JUDGE. "For neither doth the Father judge any man, but he hath given all judgment unto the Son; that all may honor the Son, even as they honor the Father." Jno. 5: 22, 23).

The following passages refer to "the day of judgment." (Matt. 10: 15; 11:22; 12:36; 2 Peter 2:9; 3:7; 1 John 4:17).

"It is appointed unto men once to die, and after this cometh the judgment." (Heb. 9:27).

"But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the

goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world."

"To those on the left hand he will say: Depart from me, ye cursed into eternal fire which is prepared for the devil and his angels." (Matt. 35:31-41).

* * * *

TOPICS FOR INVESTIGATION AND DISCUSSION

1. The significance of names.
2. The power of a name.
3. Human names for preachers.
4. Baptized "into name" signifies what?
5. The "New Name."

* * * *

QUESTIONS

1. If one loves Christ what will he do?
2. How do we associate with Christ?
3. How is Christ our life?
4. How does your life differ from the life Christ had?
5. How are Christ's words life?
6. What is a foundation?
7. Why is a foundation necessary?
8. What is the foundation of the church?
9. When is one built on Christ?
10. Discuss Eph. 2:20.
11. How do we build others on the foundation?
12. What is it that is built on the foundation? Is it our good deeds?
13. For what is the world hungry?
14. How is Christ the bread of life?
15. How do we eat the bread of life?
16. Who is a prophet? Give an example.
17. How is Christ a prophet?
18. What did Moses say of Christ as a prophet?
19. Show how anxious God is to save man?
20. Who is priest? Who is a High Priest?

21. Who is our High Priest?
22. Who are priests?
23. How do we approach Jehovah?
24. What does "In die name of Christ" mean?
25. How do we pray "in the name of Christ"?
26. Who is a Savior?
27. Who is a friend?
28. Who is a "friend in need"?
29. How is Jesus our friend?
30. Why did Jesus associate with sinners?
31. Does Christ's friendship for us depend on our friendship for him?
32. Who are friends of Christ?
33. Who are the church?
34. Who is the head of the church of Christ? Quote two passages of scripture.
36. Give an example of the body not being governed by the head?
37. Who is a teacher. How many kinds?
38. Who is the infallible teacher? Why?
39. What did the Jews say of Christ as a teacher?
40. Can a law exist without a penalty?
41. Who is King? What a kingdom?
42. When did Christ become king?
43. Show Christ has a kingdom. Give quotation, and citation.
44. What does the word "Christ" mean?
45. What does the word "Messiah" mean?
46. Why is Jesus called "the Christ?"
47. Why is Jesus called the "Prince of Peace?"
48. How did he come to send a sword, yet he is "prince of peace"?
49. Did Christ stir up opposition? Should we?
50. How is Christ "the way?"
51. Why and how is Jesus the judge?
52. Describe the judgment of Matt. 25:31-46.

* * * *

You are your own judge and witness to the things contained on the "Scroll" of your life presented before you.

* * * *

God can dwell in humble hearts; but none other.

THE GREAT SALVATION

"Therefore we ought to give the more earnest heed to the things which we have heard, lest haply we drift away from them. For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great a salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard; God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Spirit, according to his own will" (Heb. 2:1-4).

The "therefore" in this passage shows that it is connected closely with what went before. In the first part of the preceding chapter we are informed that, while God spoke in olden times to the fathers by the prophets-, he has in these last days spoken to us through his Son. Through the great prophet, Moses, the law was originally revealed; additional revelations were made by God through other prophets. From the language of the first chapter, it appears that through the agency of angels, God made known his will to the prophets, who, in turn, spoke to the people. The greater part of the first chapter is taken up in showing the superiority of the Son over the angels. Because of this superiority of the Son through whom he now speaks to us, the writer draws the conclusion that we ought to give the more earnest heed to the things spoken to us by the Son.

LEST WE DRIFT. There was great danger that the Jewish Christians might drift away from the Lord. No faithful Christian ever, in the hour of faithfulness, made up his

mind suddenly to quit serving the Lord, but may have gradually drifted away. The drifting may have been so imperceptible that they could not tell when it first began, but in the course of time it is discovered that they are not as devoted to the Lord as they once were.- The remedy against this drifting is to give earnest heed to what God speaks to us through his Son.

DISOBEDIENCE THEN AND Now. Some people think, that, because we live under grace, the Lord will not hold us to strict account now, as he held the people under the law. But this is an erroneous and hurtful idea. The view seems to be that grace means license; but grace to forgive our sins and to help us overcome them is not license giving us liberty to indulge in them. On this matter God has spoken plainly: "For if the word spoken through angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation." Again, "a man that hath set at naught Moses' law dieth without compassion on the word of two or three witnesses of how much sorer punishment, think ye, shall he be judged worthy, who hath trodded 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). Sin is sin now as well as then. Again, "For if they escaped not when they refused him that warned them on earth, much more shall not we escape who turn away from him that warneth from heaven" (Heb. 12:25). Sin is sin, and if not forgiven, the sinner will be punished. Repentance must precede forgiveness. There is certainly no repentance in the heart of

one who sins and then relies for immunity from punishment, on the idea that God will not be exacting with the sinner.

THE GREAT SALVATION)

The language of our text clearly shows that this great salvation was first made known by Christ himself. It is different from anything in the old law, for in our text it is contrasted with former salvations. The deliverance of the Hebrews from Egyptian bondage, though great, is not the salvation of our present study.

WHY GREAT? It is great because, (1). It was planned and prepared by the Godhead. "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. For God sent not the Son into the world to judge the world; but that the world should be saved through him" (Jno. 6:16, 17). (2). It cost the blood of Christ. "But God commendeth his own love towards us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). (3). This great salvation releases from sin and condemnation. "Much more then, being now justified by his blood, shall we be saved from the wrath of God through him." (Rom. 5:9). (4). In it we become children of God, and joint-heirs with Christ. "The Spirit himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ" (Rom. 8:16, 17). It is offered to all men. The "whosoever" of Jno. 3:15,16; 11:26 is as broad as the human family. Peter said: "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him and worketh righteousness, is acceptable to him" (Acts 10:34). This great salvation is not restricted to a

small group of people supposed by some to have been elected before the world began. "Him that cometh to me I will in no wise cast out" (Jno. 6:37).

In this life we will never know the fullness of this great salvation. For one reason, we can never know the enormity of sin from which we are delivered, nor the awful-ness of the punishment from which the saved man escapes.

FIRST SPOKEN BY THE LORD IN PERSON. There was a definite time when the Lord first spoke this great salvation; and there were certain persons who were present and heard him, and later confirmed to others what Jesus said. The importance of this great salvation justifies us in making a diligent effort to learn when this great salvation was first spoken by Christ. Compare carefully the passage we are studying with Mark 16:15-20. "And he said unto them, Go ye unto all the world, and preach the *gospel* to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. And these signs shall accompany them that believe: in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover. So then the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down at the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word by signs that followed." From this passage we learn that Jesus announced a salvation; some heard him, and went forth preaching it; and their word was confirmed by signs. In our text, (Heb. 2:1-4), we learn that the Lord spoke the great salvation; some heard

him, and God confirmed their word by signs wrought through them. It is plain to any thoughtful reader that both writers have reference to the same event, and that this great salvation was first spoken by the Lord when he gave the Great Commission.

WHEN THE APOSTLES BEGAN TO CONFIRM THE GREAT SALVATION

As there was a time when, and a place where the Lord first spoke this great salvation, so there is a time when and place where the apostles began to preach and confirm it to others. In Luke's record of the Great Commission, in which Jesus first spoke the great salvation, Jesus charged the apostles to begin in Jerusalem, but not to begin until they were clothed with power from on high (Luke 24:46-49). Also in Acts 1:18 we read: "But ye shall receive power when the Holy Spirit is come upon you: and ye shall be my witness both in Jerusalem, and in all Judea and Samaria, and unto the uttermost parts of the earth." In Acts 2:1-4 we read: "And when the day of Pentecost was now come they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one 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 Peter's sermon which followed he referred to these miraculous demonstrations as a confirmation of the truth of the sermon. "Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and

hear." (Acts 2:33). At the conclusion of Peter's sermon the people inquired: "Brethren, what shall we do?" (V. 28.) Peter gave 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 2:38). The remission of sins herein promised, with all the attendant blessings is certainly *the great salvation* first spoken of by the Lord in the Great Commission, and herein announced and confirmed by those who heard him.

CONFIRMED BY SIGNS. The miracles attending the preaching of the inspired men were for the purpose of confirming the messages. If a person claimed that God had sent him out with a message for the people, it was the duty and right of the people to demand that he prove God had sent him. If a man were to come to us with a certain demand, claiming that he had been sent on official business, we would demand that he show us his credentials. Miracles were the credentials of inspired men, proving that God had sent them, and that, therefore, their preaching was true. God endorsed the preaching of the apostles enabling them to work miracles. They however were not sent solely to work miracles. If a man had *no message* to deliver, he worked no *miracles*. As preachers today cannot bring us messages, there is no need for miracles. Messages are delivered by messengers, and messages from God were confirmed by miracles. Abraham, Isaac, and Jacob were never sent out to other people with messages. For these reasons they were not messengers; nor did they work miracles, yet they were good men, and believers.

It was Moses' task divinely appointed to return to Egypt and redeem his people from bondage. "And Jehovah said, I have surely seen the affliction of my peo-

ple that are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrow" (Ex. 3:7). "Come now therefore, and I will send thee unto Pharaoh, that they mayest bring forth my people, the children of Israel, out of Egypt." (V. 10). Moses objected, saying: "But, behold, they will not believe me, nor hearken unto my voice; for they will say, Jehovah hath not appeared unto thee," (Ex. 4:1). Moses here stated a real difficulty. He knew that he had no way of proving to them that God had sent him; there was not even one witness upon whom he could call, or depend for proof. Jehovah met the difficulty with confirmatory signs, stating the purpose of the signs, namely: "That they may believe that Jehovah, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee." (Ex. 4:5). "And Moses and Aaron went and gathered together all the elders of the children of Israel; and Aaron spake all the words which Jehovah had spoken to Moses, and did the signs in the sight of the people. And the people believed." (Ex. 4:29-31).

Nicodemus had the correct idea about miracles as a sign. Anyone who heard Jesus knew that he was a teacher, but some claimed that he was a false teacher: but Nicodemus knew that he was a teacher from God, and stated that he knew it, saying: "Rabbi, we know that thou art a teacher come from God; for no one can do these signs that thou doest, except God be with him." (Jno. 3:1, 2). Jesus himself demanded belief in him and his mission, and claims on the ground of his works: "If I do not the works of my Father, believe me not. But if I do them, though ye believe me not, believe the works; that ye may know and understand the Father is in me, and I in the Father." (Jno. 10:37, 38). To the Jews on Pentecost

Peter said, "Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs which God did by him in the midst of you, even as ye yourselves know." (Acts 2:22). From all of this we conclude that the primary purpose of miracles by Jesus "was to show God's approval of him, and that he was therefore what he claimed to be. Even the writing of these signs was done that we "may believe that Jesus is the Christ, the Son of God" (Jno. 20:30, 31). Also in the passage we are studying Paul says the Great Salvation was confirmed unto us by them who heard the Lord, God bearing witness with them by signs, wonders, and gifts of the Holy Spirit. (Heb. 2:1-5).

Some claim these miraculous gifts are yet present with believers. The various gifts conferred upon some of the early Christians are mentioned by Paul in 1 Cor. 12:4-11. So far as we can discover, none but the apostles possessed *all* these spiritual gifts. In the church at Corinth these gifts were distributed, the Holy Spirit "dividing to each one severally even as he will." Among the many religious orders claiming to possess any of these gifts, we know of none, save the Mormons, that claim to possess *all* of them. Some branches of the "Holiness" people, make great claims, declaring they can cure the sick, speak with tongues, and interpret tongues. The Mormons, seemingly, are the more consistent, for if some of these gifts are now possessed, they all are. Those who claim any of these gifts, or all of these spiritual gifts base their claim on the following passage:

(1). "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father." (Jno. 14:12). But so far as is known, no religious order claims that all its members

are spiritually gifted. None of them claim that all believers can do these works. They themselves limit the promises. The only question is to how far was the promise limited? That will unfold as we proceed.

(2). "And these signs shall accompany them that believe: in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover" (Mk. 16:17, 18). Present day pretenders lay great stress on healing and speaking in tongues; but those who have tried handling poisonous snakes, and drinking deadly poison have suffered just as do others or unbelievers. Another peculiar thing about these pretended healers, each religious body claiming these powers denies that any other sect or group possess these powers. The so-called Holiness group deny that the Mormons have the powers so claimed. Every group insists that the pretended miracles of the other groups are frauds, yet they all claim to defend their deeds, actions, by the same Scriptures. None of them contend that the promise applies to all believers. They insist the promise is limited. The question is: To whom is it limited? If we know the purpose of these gifts we can easily determine their limitations. The signs promised in Mark 16:17,18, are the same mentioned in verse 20. "And they went forth, and preached everywhere, the Lord working with them, and confirming the word by signs that followed." This shows definitely the purpose of these signs. We insist the following propositions are self-evident:

(1). When the New Testament was fully revealed there was no further need for miraculously inspired men.

(2). When the revelation was confirmed by signs there was no further need for signs.

If these propositions are admitted, or proved, then it follows:

(1). Inspiration ceased when the gospel was fully revealed.

(2). Signs ceased at the same time, for there was nothing further to be confirmed.

Signs were merely adjuncts to revelation, and not a permanent part of Christianity.

The apostles could cure the sick only when such cures furthered their proving, confirming the word. Paul left Trophimus at Meletus sick. (2 Tim. 4:23). Timothy had stomach trouble and other infirmities. (1 Tim. 5:23). These were dear friends of Paul, and his companion on many occasions of travel. Thinkest thou he would have left them sick, if he could have cured them? Miracles were performed by the apostles to confirm the word. If all the apostles were now living among us, not a cure would they perform, because it is no longer necessary, since the word (gospel) has been confirmed, nor would they speak in tongues.

NEGLECTING THIS GREAT SALVATION

"How shall we escape if we neglect this great salvation?"

Most of us realize that there is no escape for those who rebel against the authority of Jehovah, deliberately refusing to obey him, or indulge in revolting crimes. Such characters are not "*Neglecting*" salvation, they are deliberately -refusing it. The writer in the passage is speaking to those who had accepted the Great Salvation, but were

liable to drift away from it. Neglect is a very common sin among people. Yet we need to realize that as much harm may come from neglect as through an effort to injure, or oppose. The wounded, or sick may die through neglect. In the judgment scene, (Matt. 25:31-46), the point emphasized in the guilt of those condemned, is, They neglected to attend to the needs of those who were needy and in distress. In the parable of the Ten Virgins, and the Talents, (Matt. 25:1-30), diligence and neglect were set forth, and to these emphasis were given. The five foolish virgins had neglected taking extra oil; the one talent man had neglected his master's business. "How shall we escape if we neglect?" Can you? Can I?

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QUESTIONS FOR INVESTIGATION AND DISCUSSION

1. The salvation of Noah.
2. Cities of Refuge.
3. The Tabernacle in Old Testament.
4. The Temple, When built, Describe it in detail.
5. How do we work out our salvation.

* * * *

QUESTIONS ON LESSON

1. Through whom was the law revealed? Where recorded?
2. How was God's will made known in Old Testament times?
3. By whom was the "Great Salvation" revealed?
4. Why were the Jews prone to drift back to the law?
5. How does one "drift" now? How safeguard?
6. What is grace? Does grace license one to sin?
7. What was the punishment under the law of Moses?
8. What is the "sorer" punishment?
9. What does "neglect" mean?
10. What is repentance?

11. What is the "great salvation?" Contrast with other salvations.
12. How does the Spirit bear witness with our spirit?
13. Who can be saved? Did Christ die for the "elect" only?
14. Can we fully appreciate the "great salvation"? If "No," why not?
15. What is a "message" from the Lord.
16. Show that the "great salvation" was not known in Old Testament times?
 17. How do we learn about the "great salvation?"
 18. When was the "great salvation" first spoken?
 19. Where was it first spoken?
 20. How was the Word of those who heard him confirmed?
 21. Show that Peter preached the "great salvation" on Pentecost.
 22. In what terms did Peter express it?
 23. What were the people to do? Quote the statement.
 24. How did God endorse the preaching of the apostles?
 25. Do preachers deliver "messages" today—are their sermons "messages"?
 26. How did Moses convince Israel that God sent him?
 27. Show that Nicodemus had a correct idea why signs were given.
 28. Quote John 20:30, 31.
 29. In what chapter do we learn of the gifts of the Spirit?
 30. Who possessed all the gifts?
 31. On what passage do those who profess to work miracles base their claim?
 32. Show these professed sign workers limit their claim to gifts
 33. Do we need inspired men now. If "no" why not?
 34. Why no need for signs to "confirm" the word now?
 35. When could the sick be cured?
 36. Whom of Paul's companions did he leave sick?
 37. If apostles were now living could they work signs?
 38. Show a difference between "neglect," and "refuse."
 39. Give some examples of "neglect."
 40. What is the "great salvation?"

* * * *

Do not corrupt your "nature," practices, and your practices will not corrupt you.

* * * *

Never persuade yourself that you can follow an evil course to attain a good end, and be guiltless.

WHAT MUST I DO TO BE SAVED?

Every normal man desires to make a success in life, regardless of what his ideals may be. For failure to stare one in the face continually, will enervate his activities. The trite saying: "Nothing succeeds so well as success," is seen in the energetic efforts of the man who is achieving that which he desires; whereas the man who is daily meeting failure becomes discouraged, and often quits trying and drifts aimlessly.

Success means different things to different people. What does it take to make a successful man?

One may be a "successful" gambler, a "successful" thief; a "successful" politician, or a "successful" financier, but does either of these make him a successful "man?"

The success of a man's life depends on the sum total at the end of the course. Have we lost the sense of values? Is it not true that often when a man has achieved material "success" in some special line, he is regarded as a great man. His word touching even subjects he has given no special thought to is regarded as the "last word," for he is considered a successful man.

How often we hear, when a man of wealth, rich in the material things of this life, dies, the question is oft repeated: "How much did he leave?" The correct reply is: He left every dollar, every thing he had acquired, he took with him not one precious stone! Dives, the rich glutton, with all his wealth, after death found conditions very unsatisfying. He was unable to procure water with which to slake his thirst. The wealth he had acquired was not legal tender in the state where he found himself, nor could it procure for him comfort, nor even temporary al-

leviation from his discomforts. His life was a failure. The "threescore and ten years" were not even on integral part of the eternity stretching before him. Lazarus, a poor beggar, a "financial failure," was after death crowned with the joys of the society of the blessed, and approval of Jehovah.

Which of the two was the successful man? He who spends his life seeking the things of this life only, will find in the end that his life has been a failure, ashes will be found in his mouth, rather than songs of praise. Do not turn a deaf ear to the admonition of the greatest of all teachers: "Lay not up for yourselves treasures on earth, where moth and rust consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven." (Matt. 6:19, 20).

A wealthy young man became anxious about his life beyond this lapsed state, and inquired of Jesus: "What good things shall I do, that I may have eternal life?" He affirmed that he had done many things which the law required. Jesus declared to him that he must sell his possessions and give to the poor, and follow Christ. The young man turned away filled with sorrow. (Matt. 19: 16-20). Simony exists today in many forms and separates many from spiritual blessings.

There is no sin in being rich in material things. Every man should strive to possess more than the means to supply his material needs. In Old Testament times there were men of wealth who were righteous, and approved by Jehovah. You should earn every dollar you can, brother; but from honest endeavors. But for men who have more than the needs for their material wants, there would be no money to support the missionary in the foreign field as preachers of the gospel; nor to build comfortable meet-

ing houses. If every Christian had only that which is needed for his temporal needs, there would be nothing to give to the poor. There is no sin in possessing wealth; the problem is the proper distribution of the wealth you have acquired. "Covetousness is idolatry." The young man loved his money more than he loved the Lord.

Brother, when there comes the final adjudication, when the story is told at the end, will your life have been a successful one?

"Whatsoever ye do, do all to the glory of God." (1 Cor. 10:31).

God did not intend that man was to learn by experience that which was best for him, hence he gave a law for him to observe. But man sinned. He refused to abide by the law of Jehovah. Law, of course, has its penalty, and justice demands that he who disregards the law suffers penalty for his course of life. Having sinned man was unable to forgive himself and thereby stand free—he could not save himself from the punishment due for his sins. Sin separated man from Jehovah. "Your iniquities have separated between you and your God." (Isa. 59:2). In the wisdom, and through the grace of God, Christ came to earth to become a ransom for all. (Heb. 2:11).

THE GREAT COMMISSION

After the resurrection of Christ he said to his disciples:

"All authority hath been given unto me in heaven and on earth. 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 commanded you: and lo, I am with you always, even unto die end of the world." (Matt. 28:18-20).

"Go ye unto 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).

"And he said unto them, Thus it is written and thus it behooved 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 at Jerusalem. And ye are witnesses of these things. And behold I send the promise of my Father upon you: but tarry ye in the City of Jerusalem, until ye be endowed with power from on high," (Luke 24; 46-49).

This is called the "Great Commission" because it is to be preached to all men, it is a command to all people. What is meant by the term "saved" in the passage, and the term "remission of sins?" The term "saved" cannot mean that one is saved from disappointment, troubles, trials, and pain in this life; for those who became Christians did suffer and die. The term "saved," "remission of sins" can have no other meaning than remitting the penalty for the sins which one has committed—it is to "blot out the sins," (Acts 3:19).

Let it be well noted that the "great salvation" was FIRST spoken by the Lord. It was not spoken by John the Immerser, not by prophets in Old Testament times. Read:

"For, if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation; 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).

It was FIRST spoken by whom? By the Lord. It was not "first spoken" by David or other prophets. When was it spoken by the Lord?

While the old economy was in force, so long as the old tabernacle, the demand of the law of Old Testament times was in force, the way into heaven was not made known.

The Holy Spirit thus signifying that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect (Heb. 9:8-9).

That the law of Moses was operative, binding, during the days of Christ on earth, is evidenced by the fact that not only did he observe the law with its rights and ceremonies, but he taught others to observe the law. (Matt. 23:1-3).

On the cross Christ became the sacrifice for sin, following which, when he entered heaven he made the atonement for the sins of the world. (Heb. 9). The way into heaven was not made known during the Mosaic dispensation, and it did not close till the death of Christ.

"Having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make himself of the twain one new man, so making peace." (Eph. 2:15).

"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 his cross." (Col. 2:14).

"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).

Also read Gal. 3, and 2 Cor. 3.

When Christ gave the Great Commission, after his resurrection, and before his ascension, he forbade them

preaching till they had received power from on high, and bade them to go to Jerusalem and wait there till they received power from on high. (Lk. 24:49). They waited in Jerusalem till the power promised came, and on that day, Pentecost, they began to operate under the Great Commission, and in Acts 2 we have Peter's sermon recorded. By making quotations from the Old Testament which they believed, he convinced many that they had killed the promised Messiah. In addition he made known the fact that Jesus had been made Lord and Christ, and was seated on David's throne at the right hand of God. He pressed on them the facts stated, saying: "Let all the house of Israel know assuredly that" Jesus had been made Lord and Christ. They were convinced by the words of the Holy Spirit, spoken by Peter, and cried, "Men and brethren, what shall we do?" Do for what? Certainly to have remission of their sins, to escape the penalty for sins they had committed. To them the answer was given:

"Repent ye, and be baptized everyone of you in the name of Jesus Christ unto the remission of your sins."
(Acts 2:38).

They were preaching under the Great Commission. Did that commission say anything about the "remission of sins?" Certainly, it reads: That repentance and remission of sins should be preached in his name, beginning from Jerusalem." (Luke 24:47). Does the Great Commission say anything about the necessity of people "repenting?" Yes. Though it is not stated in Matthew, nor Mark, it is in Luke 24.

Taking the total of what is commanded in the Great Commission from the three records it is learned that the

following items are mentioned There is complete agreement that all these acts must be performed:

Teach	Baptize			(Matt. 28).
Preach	Believe	Baptize	Saved	
				(Mk. 16).
Preach	Repentance			Remission
				(Luke 24).
Total:	Preach,	Repent,	Baptized,	Saved,
				Remission.

Under the Great Commission the Apostles began work on the first Pentecost after the resurrection of Christ. In all things they were guided by the Holy Spirit. For a complete history of their (teaching) preaching and the results which followed read the book of Acts. In reading the entire book you can readily see the order in which the items came, (1) Preaching, (2) Believing, (3) Repentance, (4) Baptism, (5) Salvation, or remission of sins.

"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 Spirit." (Acts 2:38).

The results of this sentence can perhaps best be shown by the following diagram and then grammatically telling the parts of speech and their relations.

It is noted that the phrases, "unto remission of sins," and "in the name of Jesus Christ" modify the verbs, "repent" and "Be baptized." So also the phrase "in the name of Jesus Christ" modifies both verbs "repent" and "be baptized."

SAVED PEOPLE ARE IN CHRIST

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. (Eph. 1:7).

"Therefore I endure all things for the elects' sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory." (2 Tim. 2:10).

Salvation is in Christ; remission of sins is in Christ.

BAPTIZED INTO CHRIST

"Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death?" (Rom. 6:3).

"For ye are all sons of God, through faith in Christ Jesus. For as many of you as were baptized into Christ did put on Christ." (Gal. 3:26-27).

The reading is "baptized into Christ." In Christ is salvation, remission of sins.

Though in becoming a child of God, one is commanded to be baptized in the name of Jesus Christ, for the remission of sins, it is, and can be, only for the sins committed before becoming a child of God, for he is guilty of no other sins before that time. When one sins after becoming a child of God, to secure forgiveness is it not necessary to be baptized again, as is clearly shown in Acts 8. Simon believed and was baptized. (Acts 8:13). Afterwards he was directed to repent and pray for forgiveness. (Acts 8: 22).

After his baptism he was attracted by the miracles of Peter and John who came north to Samaria to minister to those who had heard the word of God. "Then laid they their hands on them and they received the Holy Ghost." When Simon saw this, he offered them money saying, "Give me also this power. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money."

"He that believeth and is baptized shall be saved."
(Mark 18:15-16).

"Simon believed and was baptized. (Acts 8:13).

It must follow then that Simon was saved in every sense in which salvation was offered in the Great Commission, which was the forgiveness for sins committed before becoming a child of God.

That a child of God can sin today, is declared:

"If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness." (1 Jno. 1:8-9).

"Brethren, if any of you do err from the truth, and one convert him; let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (Jas. 5:19-20).

WALK IN NEWNESS OF LIFE

(Rom. 6:4). Raised to walk in "newness of life." If "any man be in Christ Jesus he is a new creature" (2 Cor. 5:17). If a new Creature, surely he should walk in newness of life, and the record says one is buried in baptism, baptized into Christ, and raised from that burial to "walk in newness of life."

Though one enjoys the salvation promised in the Great Commission, even the forgiveness of sins; there is the "eternal salvation" (Heb. 5:8, 9) the entrance into the final state of the righteous, which comes at the end.

Are you living in such a way that your life, when you come to the end of the way will be approved as a "successful life?" Will you be a truly successful man?

* * * *

TOPICS FOR INVESTIGATION AND DISCUSSION

1. The Paramount question in every life.
2. Experience vs. Law; Failure vs. Success.
3. David's Throne—Christ's Throne.
4. Man's redemption.

* * * *

QUESTIONS

1. What is normally man's desire in life?
2. What is meant by a successful man?
3. Is material gain wealth in its truest sense?
4. Give report of Dives and Lazarus.
5. Which was the successful man? Why?
6. Relate the story told in Matt. 19:16-20.
7. Does the Bible condemn riches?
8. Where and how may riches become dangerous?
9. What did sin do to man?
10. How can man's sins be blotted out?
11. What is the Great Commission? Why is it so-called?
12. What is meant by "saved," "remission of sins," Matt. 20:18-20?
13. Who first spoke of the "great salvation?" Quote Heb. 2:2-3.
14. What law was in effect during Christ's earthly life? Quote proof.
15. How long did the Mosaic Dispensation last?
16. When was the "Great Commission" operative?
17. Give proof that they were convinced by words of the Holy Spirit.
18. What answer was given them? Quote Acts 2:38.
19. Discuss Matt. 28, Mark 16, and Luke 24.
20. What is the summation of these Scriptures?

21. Quote and explain Acts 2:38.
22. Give proof that saved people are in Christ.
23. How may one get into Christ? Into his death?
24. How may one become a son of God?
25. When one is baptized, for what is he forgiven?
26. If a Christian sins how may he secure forgiveness?
27. Relate the story of Simon.
28. Was he saved when he was baptized?
29. Why did Peter rebuke Simon?
30. What was necessary for his forgiveness? Quote Acts 8:22.
31. Give proof that Simon was saved. Acts 8:13.
32. Give proof that Simon sinned after he was saved.
33. Give proof that a child of God can sin now? 1 Jno. 1:8-9; Jas. 5:19-20.
34. What is meant by "Walk in Newness of Life?"
35. Explain salvation under the Great Commission and "Eternal Salvation."
36. Who in the Judgment will be approved as successful?

* * * *

Pain and toil, disease and death are the results of sin.

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How many think some sins are "little" sins? Every sin is an indication of ignorance and rebellion vs. the Infinite, and its influence grows with years; a little "grain" of sand throws out of commission the costliest watch.

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A paradoxical atmosphere is a battleground between good and evil.

* * * *

Love gives promise of its own eternity, Love never fails.

INFANT BAPTISM

Roman Catholics, Methodists, and Presbyterians, and others practice what they call "infant baptism," and some of them claim the Scriptures authorize the practice. The practice of "infant baptism" grew out of two misconceptions: First, the teaching that infants are born guilty of "original sin," that the sin of Adam attaches to all his posterity. By some it is called "hereditary total depravity," by which is meant the infant inherits a corrupt nature from Adam and must needs be pardoned or it will be lost. Second, the view was entertained by some that baptism in water was the only means of cleansing the infant from the "original sin," or "depravity;" by some called "Adamic sin."

The following quotations are to the point in this connection:

"As to the ground of it: If infants are guilty of original sin, then they are proper subjects of baptism, seeing, in the ordinary way, they cannot be saved, unless this is washed away by baptism. It has been already proved, that this original stain cleaves to every child of man; and that thereby they are children of wrath, and liable to eternal damnation. It is true, the Second Adam found a remedy for the disease which came upon all by the offence of the first. But the benefits of this is to be received through the means which he hath appointed; through baptism in particular, which is the ordinary means he hath appointed for that purpose; and to which he hath tied us, though he may not have tied himself. Indeed, where it cannot be had, the case is different; but extraordinary cases do not void the standing rule. This therefore is our first ground. Infants need to be washed from original sin; therefore they are proper subjects of baptism." — Wesley's Works Miscellaneous. (Vol. 2, P. 16).

"It is certain our church supposes that all who are baptized in their infancy are at the same time born again, and it is allowed that the whole office of the baptism of infants proceeds upon this supposition."— Wesley's Sermons. Vol. 1, p. 405.

"Gregory Naziazen felt this, and qualified the doctrine accordingly. In the famous oration where he recommended the baptism of little ones at three years of age, and urged the necessity of it to babes in case of the danger of death. He took care to expressly declare what, in his opinion, infants would suffer by dying unbaptized. Three positions give his precise meaning. Adults who wilfully neglect to be baptized will be condemned. Infants dying unbaptized will neither be glorified nor punished: not punished for it was not their fault; not glorified; for they were not sealed or initiated. When this doctrine came into the hands of the barbarous Africans, they had no scruples to affirm both in their writings, and their canons, that infants dying unbaptized in the name of the trinity, were inevitably punished with the torments of everlasting fire. (3). This doctrine was the parent of the baptism of aboratives: and this doctrine in all its stages was called apostolic tradition."—Robinson's History of Baptism, PP. 306, 307).

Infants are not born with the "stain" of sin, "original" sin, nor are they totally depraved. (See Sound Doctrine, Volume 4, PP 97-102). Sin is lawlessness—the transgression of the law. Infants have not transgressed the law. Infants have no sin, hence they need no forgiveness. Having no guilt they are not under condemnation. Not having "gone astray" they are not lost. Were they guilty of sin, would water alone save them? They do not believe—they have no faith; they have transgressed no law; they are not lawless; they have not repented. Were they guilty, if they have a corrupt nature will a few drops of water change their nature, cleanse them from sin—cleanse them from "original sin" something

unknown in the word of God. Infants guilty of a sin they did not commit? If infants are guilty of sin, they cannot be cleansed till they repent, but infants do not repent, hence their hearts are not right, and cannot be saved. If infants are born guilty of "original sin" they will remain so till they repent. What benefits can come to the impenitent person? Those who make claim that they baptize infants, (sprinkle a few drops of water on the infant), put too much stress on water. They ascribe to water too much power.

Some ripe scholars associated with those who claim to baptize infants, and who would like to find some Scriptural authority for infant baptism, are frank in saying:

"Among the persons that are recorded as baptized by the apostles, there is no express mention of an infant."
Wall's History of Baptism, Preface, P. 29.

"There is no trace of infant baptism in the New Testament." (Schaff-Herzog Encyclopedia, Article, Baptism. P. 200.)

The sole authority one has for administering baptism in the Christian Dispensation is the Great Commission, which reads:

"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 command is to "make disciples," and baptize "them",—the ones who have been made disciples. The command is not to baptize men, and women, as such; the command is to baptize "disciples." Unless infants are "disciples" they are not included in the command to be baptized. The word disciple is from the Greek word "matheeteo," and is defined to mean: "To make a disciple, to teach, to instruct" (Thayer's Greek-English Lexicon). To

what extent must one be a "disciple" before he can be baptized? The Great Commission as recorded by Mark reads:

"Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned" (Mark. 16:15-16).

In this record it is specifically stated that the "believer" is the one to be baptized. Infants are not in that class, hence are not subjects of the baptism Christ authorized.

The New Testament declares baptism to be one of the conditions of salvation, (Mark 16:15, 16), a condition of the remission of sins (Acts 2:38). Unless infants are lost, and need to be saved; unless they are guilty of having sinned, and need to be pardoned, there can be no ground on which baptism can be administered to them by the authority of the Lord. That baptism preceded by faith and repentance is a condition of salvation is clearly stated: "He that believeth and is baptized shall be saved" (Mk. 16:15-16); "repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins" (Acts 2:38). Infants cannot come within the limits of either of the statements.

THE EXECUTION OF THE GREAT COMMISSION

The execution of the Great Commission began on the first Pentecost after the ascension of Christ. (See Sound Doctrine, Vol. 1, PP. 97-106). An examination of the record of the preaching of the apostles and disciples will be a correct interpretation of what the Great Commission meant as revealed by the Holy Spirit.

THREE THOUSAND BAPTIZED ON PENTECOST. In the first sermon preached in obedience to the command of Christ,

as recorded in the Great Commission, people were -convinced that they were sinners. Having been cut to their hearts, they 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." "They then that received his word were baptized." (Acts 2:38-41). There were no infants in the number who "cried out;" there were no infants in the number who "received the word;" there were no infants in the number who were commanded to "repent" and "be baptized;" "unto the remission of your sins." Sin is "lawlessness" (1 Jno. 3:4), and infants could not have been included in the number commanded to "be baptized" "unto the remission of sins." There were no infants baptized on that occasion; and that was the beginning of the execution of the Great Commission, and the beginning of the church of Christ in Jerusalem, the "mother church" in the Christian Dispensation.

CONVERSIONS IN SAMARIA; WHO WAS BAPTIZED? After the church was scattered from Jerusalem, (all except the apostles), Philip, one of the deacons, (Acts 6), went to the city of Samaria, and preached Christ unto the people, and "when they believed Philip preaching good tidings concerning the Kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" (Acts 8:1-12). Not an infant in that number—"men and women" were baptized.

SIMON THE SORCERER BAPTIZED. "And Simon also himself believed: and being baptized, he continued with Philip" (Acts 8:1-13). Simon, a mature man. No infants! For a full discussion of Simon see Sound Doctrine, Vol. 2, PP.120, 121).

THE TREASURER OF QUEEN CANDACE OF ETHIOPIA BAPTIZED. The treasurer was returning to his home, and while riding down the highway in his chariot he was reading the Scriptures. Philip was directed to join himself to the chariot. Having done so, he began at the same Scripture and preached unto the treasurer Jesus. When they came to a certain water the treasurer inquired: "What doth hinder me to be baptized?" The chariot was stopped, and the two men went "down into the water" and the treasurer was baptized, following which they came "up out of the water." The treasurer was a man. No infants in this baptism. (Acts 8:27-40).

SAUL OF TARSUS BAPTIZED. Saul was a bitter persecutor of the church; he was a man of great influence and power when he was baptized. Not an infant!

CORNELIUS AND His BAPTIZED. Cornelius was an officer in the Roman army. He was directed to send for Peter, who could tell him "words, whereby thou shalt be saved, and thy house." When Peter reached the house of Cornelius and began to speak, the Holy Spirit fell on them" (Acts 11:14, 15), and they spake with tongues. Accompanying Peter from Joppa were "six brethren," and Peter inquired: "Can any man forbid the water that these should not be baptized." They were commanded to be baptized in the name of the Lord Jesus. Not an infant in the group baptized. Infants do not obey commands! (For a discussion of Cornelius see PP 105, this book.

LYDIA AND HER HOUSEHOLD. (Acts 16:13-15). Lydia's home was Thyatira, but at the time of her baptism she was near Philippi, where she and a company of women had met for prayers. Paul preached to these women and "heed" was given to the preaching, and when Lydia "was

baptized, and her household" she invited Paul and Silas to visit in her house. By some it has been contended that there were infants in the "household" of Lydia. Such a view is based on pure assumption. It is not so much stated in the narrative that Lydia was married! The Great Commission was that "believers" were to be baptized. That there were no infants in the household of Lydia is revealed by the fact that Paul and Silas entered into her house, "and when they had seen the *brethren*, they comforted (Margin: exhorted) them," they departed. There were no "infants" in the household of Lydia, for the "brethren" there were "exhorted" or "comforted" by Paul and Silas. They were not out "comforting," or "exhorting" infants!

THE JAILER AND His HOUSEHOLD BAPTIZED. (Acts 16: 19-34). The preaching of Paul and Silas in Philippi caused quite an uproar, and against them untrue charges were lodged. They were arrested, beaten unmercifully, and the charge given the jailer to keep them safely. He thrust them in the inner prison and made their feet fast in the stocks. Late in the night Paul and Silas were singing when an earthquake rocked the old prison, the doors were thrown open, and the apostles liberated from the stocks. The jailer seeing the doors of the prison open concluded the prisoners had escaped and was in the act of committing suicide, when Paul seeing him cried to him saying: "Do thyself no harm: for we are all here." Calling for a light the jailer sprang in, and brought them out, and said: "Sirs, what must I do to be saved?" "And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house. And they spake the word of the Lord unto him, with all that were in his house, And he took them the same hour of the night, and washed their

stripes; and was baptized, he and all his, immediately. And he brought them up into his house, and set food before them, and rejoiced greatly, with all his house, having believed in God." There were no infants in that number, for all believed and rejoiced.

THE CORINTHIANS BAPTIZED. "And many of the Corinthians hearing, believed, and were baptized." (Acts 18: 8). Those baptized were "believers." No infants!

CRISPUS BAPTIZED. "And Crispus the ruler of the synagogue, believed on the Lord with all his house." (Acts 18:7). He was also baptized. (1 Cor. 1:14). No infants here, for Crispus and "all his house" were believers.

THE EPHESIANS BAPTIZED. (Acts 19). On visiting Ephesus the first time, Paul found twelve men, "disciples," who had been baptized "into John's baptism." Paul taught them the words of the Lord more perfectly, and "they were baptized in the name of the Lord." No infants in the number, they were "disciples."

In all the New Testament there is not found one record of the apostles, or any of the other disciples baptizing an infant!

THERE ARE NO INFANTS IN THE NEW TESTAMENT CHURCH

THE CHURCH AT JERUSALEM. "And there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles They therefore that were scattered abroad went about preaching the word" (Acts 8:1-4). They did what?

"Went about preaching the word." No infants in that number.

There arose a question in the church at Antioch concerning keeping the law of Moses, and circumcision; and the matter was presented to the church in Jerusalem, as well as to the apostles. (Acts 15). After discussing the matter it is said: "It seems good to the apostles and the elders, with the whole church to choose men out of their company, and send them to Antioch with Paul and Barnabas and they wrote thus by them. The apostles

and the elders, brethren unto the brethren who are of the Gentiles in Antioch" (Acts 15). Clearly there was not an infant in the church in Jerusalem, nor in Antioch. not one!

THE CHURCH AT CORINTH. In writing to the church at Corinth, Paul says, "The members should have the same care one for another" (1 Cor. 12:25). Not an infant in that church, of course not,

TELL IT TO THE CHURCH.

"If thy brother sin against thee, go, show him his fault between thee and him alone: if he hear thee, thou hast gained thy brother. But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. And if he refuses to hear them, tell it unto the church: and if he refuses to hear the church also, let him be unto thee as the Gentile and the publican." (Matt. 18:15-17).

RED SEA BAPTISM

Some have contended that when the Israelites passed through the Red Sea, their infants were baptized. Such is not true, for those baptized "ate and drank of Christ"

(1 Cor. 10:1-4), and infants were not of the number. If infants were baptized because they were with their parents when they passed through the sea; it would follow that the cattle and their cooking vessels were also baptized, for they were along with them. If it were admitted that the infants were baptized, it would be no authority for baptizing infants today, for the Great Commission authorizes the baptism of "believers" only.

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QUESTIONS FOR PAEDO-BAPTIST

1. Is infant baptism authorized by being mentioned in the word of God? Where?
2. Name an apostle of Christ who baptized an infant.
3. What passage in the Bible do you think authorized the baptism of infants.

Those who baptize infants contend that the church of the New Testament is a continuation of the church of the Old Testament. For a discussion of this subject, see Sound Doctrine, Vol. 3, PP.. 16-36).

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QUESTIONS FOR INVESTIGATION AND DISCUSSION

1. The foundation of the church.
2. The purpose of the church.
3. The new birth.
4. Baptism and the Conscience.

* * * *

QUESTIONS

1. Who teaches infant baptism?
2. What gave rise to the practice of infant baptism?
3. What does Mr. Wesley say is the ground for infant baptism?

4. What is "original sin?" Are infants guilty?
5. Show infants cannot repent.
6. Can forgiveness be had without repentance? Proof.
7. What do those who baptize infants give them?
8. On what passage do all churches depend for authority to baptize?
9. Does the Great Commission command the baptism of men and women?
10. Who were to be baptized according to the Great Commission?
11. Who is a disciple?
12. To what extent must one be "a disciple" before baptism?
13. Show that faith and repentance are necessary to baptism.
14. When did the execution of the Great Commission begin?
15. How can we learn the divine interpretation of the Great Commission?
16. Show that no infants were baptized on Pentecost.
17. What is sin? Are infants sinners?
18. Who first preached the gospel at Samaria? Who was he?
19. Why did he leave Jerusalem?
20. Show there were no infants baptized at Samaria.
21. Who was the eunuch of Ethiopia? (Acts 8).
22. Who was Saul?
23. Who was Cornelius?
24. Where was Lydia from? Where did Paul meet her?
25. Were infants in Lydia's household? If "yes" were they baptized?
26. Show the Great Commission does not authorize the baptism of infants.
27. Give history of the baptism of the jailer and his household.
28. Show there were no infants in the household of the jailor
29. Where is Corinth? Who first preached at Corinth? Where is history found?
30. Show there were no infants baptized at Corinth by Paul.
31. Tell about Crispus and his household.
32. Where is Ephesus. Whom did Paul baptize there? Why did he baptize them?
33. Show there were no infants in the church at Jerusalem. (Acts 8: 1-5).
34. Were there infants in the church at Corinth. (1 Cor. 12:25).
35. Show from Matt. 18:15-18 there are no infants in the church of Christ.
36. Show no infants baptized in the Red Sea.

THE CHURCH AT CORINTH

ORIGIN OF THE CHURCH AT CORINTH. Paul who was the first to preach the gospel at Corinth, says:

"As a wise masterbuilder I laid a foundation; and another buildeth thereon. But let each man take heed how he buildeth thereon. For other foundation can no man lay than that which is laid, which is Jesus Christ." (1 Cor. 3:10-11).

Paul's mission was to "preach the gospel;" to preach "Christ crucified" (1 Cor. 1:17, 23; 2:2). The first work of the builder is to lay the foundation, which Paul did by preaching the gospel. Referring to his work at Corinth he says:

"Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved, if ye hold fast the word which I preached unto you, except ye believed in vain. For I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures." (1 Cor. 15:1-4).

The Corinthians "received" the gospel. Exactly what did they do in receiving the gospel? In Acts 18:1-8, it is declared, "Many of the Corinthians hearing, believed, and were baptized." From the foregoing it follows that when one hears the gospel, believes and is baptized, he "receives" the gospel. The church at Corinth was scriptural in origin. Those in Corinth who "received" the gospel were the church at Corinth.

Every seed brings forth after its kind." (Gen 1:11). The word of God is the "seed of the kingdom" (Mk. 13:

19; Lk. 8:11; 1 Pet. 1:23). If the seed of the kingdom is sown today it will bring forth the same kind of fruit it did in the days of the apostles.

The Missionary Baptist, and Roman Catholics talk much about "church succession," by which they mean that they can trace a "flesh and blood" line of churches from the apostles to the present, and that they have direct connection by such a line with the first church established on Pentecost. They rely more on "flesh and blood" than they do on purity of faith and practice. The facts are, neither of these churches is identical in teaching or practice with the church of the New Testament.

So surely as one obeys the gospel, that surely it is that he is added to the church by the Lord. (See Acts 2:47). (See Sound Doctrine, Volume 3, pp 37-49 for a full discussion of this subject.

OTHER FOUNDATION. The only foundation of the church of Christ, is Christ. Christ is not the foundation of churches originated by men. Whatever doctrine originated and featured by men, causing them to separate from others they recognize as children of God, is the foundation of that group. The Methodist Episcopal Church was opposed to human slavery. In 1845 many members of that church who believed it right to have human slaves, separated from that church, and formed the Methodist Episcopal Church, South. Human slavery became the foundation of the Methodist Episcopal Church, South. Baptists recognize that many of God's children are not members of a Missionary Baptist Church; but they insist that for baptism to be valid it must be administered by a minister who has been baptized by the authority of a Baptist Church, and who administers baptism only when a Baptist Church authorizes the baptism of each individual.

Missionary Baptist affirm there are saved people in other churches, that baptism is not necessary to salvation. Clearly, baptism, of the Missionary Brand is the sole foundation of all Missionary Baptist Churches. Baptists themselves declare there is not one thing that they teach, *peculiar to them*, that is necessary to salvation! The foundation of the Seventh Day Adventist Church is observance of the Sabbath. The *foundation* of these man-made churches is not Christ! "Other foundation can no man lay than that which is laid, which is Jesus Christ."

THE CHURCH AT CORINTH WAS SANCTIFIED. Paul wrote: "Unto the church of God which is at Corinth, even them that are sanctified in Jesus Christ" (1 Cor. 1:2). Many do not know what the word "sanctify" means. Jehovah said: "Sanctify unto me the first born of man and beast Thou shall set apart unto Jehovah all that openeth the womb, and every firstling." (Ex. 13:1-3). The "first-born" was to be "sanctified," that is "set apart." A tent was sanctified, as was an altar, house, field, the sabbath, a fast, and clothes." (Ex. 29:44; 41:10; Lev. 27: 14; Neh. 13:22; Joel 1:14; Lev. 8:30). Surely no one thinks to "sanctify" means to cleanse from sin. Christ was "sanctified" and sent into the world. He "sanctified" himself. (Jno.. 10:36; 17:19). Such cannot mean that he was cleansed from sin. It does mean that he was "set apart." "Sanctify in your hearts Christ as Lord" (1 Pet. 3:15). The passage cannot mean that we are to "cleanse" Christ; but it does mean, enshrine, set apart, Christ in our hearts as Lord. When one becomes a Christian he is "set apart" to the service of the Master—he is sanctified. Though one is sanctified in becoming a Christian, that does not mean that he cannot sin. This is certain from the language of the Scriptures. The church at Corinth was

"sanctified," yet the Holy Spirit says there were those in the "sanctified" church who were "carnal," and sinned. (1 Cor. 3:3). There were those in that number who so far departed from the right that they needed to be cleansed from defilements of flesh and spirit. (2 Cor. 7:1).

SAINTS. Many think that only those who have lived a consecrated Christian life, died and gone on, are "saints." God's people while living on earth are called "saints." "Sing praises unto Jehovah, O ye saints" (Ps. 30:4). The church at Corinth made a contribution for the "saints" at Jerusalem. (1 Cor. 16:2). A widow washed the "saints" feet. (1 Tim. 5:10.) It is feared that many valuable lessons are lost by those who think a "saint" is one who has lived a devoted life, and gone on to the great over-world. The members of the early church were not perfect characters. One should not think of saints as those who have been removed from the possibility of sinning. The people at Corinth had worshiped, their morals had reached a low tide when they became Christians, and the change in them was a radical one. Numbers of them committed great sins after being sanctified.

DIVISIONS. It had been reported to Paul that there were divisions in the church at Corinth. He wrote them: "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same things, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment" (1 Cor. 1:10). He added: "Is Christ divided? was Paul crucified for you? or were ye baptized into the name of Paul?" (1 Cor. 1:13). The cause of the division in the church at Corinth is not revealed in Paul's letter; but it appears the division grew out of preferences for men, for teachers, men who had been among them. Paul

seeks to correct the sin without giving unnecessary offense saying: "These things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that in us, ye might learn not to go beyond the things which are written; that no one of you be puffed up for the one against the other." (1 Cor. 4:6). Jesus prayed for his disciples to be one. (Jno. 17:20, 21). The division at Corinth did not grow out of Paul's preaching, but was the outgrowth of others who followed him. He says: "I laid a foundation; and another buildeth thereon. But let each man take heed how he buildeth thereon" (1 Cor. 3:10). He defends himself by saying he did not need a letter of commendation as did some others. (1 Cor. 3:1). Possibly they had been imposed on as had been the church at Ephesus. (Rev. 2:2). Congregations today should be careful, and not allow themselves to be deceived by false teachers. It is a fearful thing to cause division among brethren.

"There are six things which Jehovah hateth; yea seven which are an abomination unto him: Haughty eyes, a lying tongue, And hands that shed innocent blood; A heart that deviseth wicked purposes, feet that are swift in running to mischief, a false witness that uttereth lies, and he that soweth discord among brethren." (Prov. 6:16-19).

"Mark them that are causing the divisions and occasions of stumblings, contrary to the doctrine which ye learned, and turn away from them." (Rom. 16:17).

Discord among brethren leads to division, and God hates such characters, as sow discord, cause division. If a man is known to cause division, by teaching false doctrine, he should be warned, and admonished to cease

such, but after being warned, he refuses to cease his divisive work, he is to be rejected.

"A factious man after a first and second admonition refuse." (Tit. 2:10).

The church is the body of Christ, and ministers are men through whom we believe. (1 Cor. 3:5). He who would cause a division in the church, is guilty of dividing the body of Christ, the church for which Christ died. When division, or strife, or factions exist in the church it is proof that carnality exists.

"For whereas there is among you jealousy and strife, are ye not carnal, and do ye not walk after the manner of men?" (1 Cor. 3:3).

When there arises a faction in the congregation, due to evil practice, or false teaching, if the false teaching cannot be eliminated by winning the faction to conformity to the truth, the only course is to sever such an one from the congregation. (Rom. 16; 17; 2 These. 3:6).

WEARING HUMAN NAMES. Names convey ideas. A name may convey the teaching of a whole system. If a man tells you that he is a Methodist, you conclude that he believes the doctrine of the Methodist Church—that he believes it is right to sprinkle water on an unconscious, unbelieving infant, and call that baptism, for that is the teaching of the Methodist. If one does not believe that doctrine, when he says he is a Methodist, he deceives you by saying that he is a Methodist. If a man says he is a Missionary Baptist, one should not question his sincerity, and have no hesitancy in saying the man believes infants are born totally depraved; and that there is not a sin, nor a multiplicity of sins a child of God can possibly commit which will result in his damnation, for that it Missionary

Baptist doctrine. If a man does not believe that doctrine, he should not say he is a Missionary Baptist. When a man says he is a member of the church of Christ he conveys the idea that he believes the doctrine taught by Christ and his apostles.

NOTHING IN A NAME. Frequently it is heard: "There is nothing in a name." It is true that one can declare himself to be a Christian, and not be a Christian, but if there is "nothing in a name" if one says he is a Christian, though he may be a rank infidel, does it make him a Christian, to say he is one? Jesus said: "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). Would it be as efficacious to baptize the people into the name of George Washington, Abraham Lincoln, and U. S. Grant? The Bible says: "Whatsoever ye do, in word or deed, do all in the name of the Lord." (Col. 3: 17). Would it be just as well to sing, and pray in the name of Satan? in the name of Baal?

"If any man suffer as a Christian, let him not be ashamed; but let him glorify God in this name" (1 Pet. 4:16).

If there is "nothing in a name" would it be right to attempt to "glorify God" in the name of Mohammed, or that wicked Sidonian princess, Jezebel?

A FORNICATOR IN THE CHURCH AT CORINTH. In the days of Paul Corinth was one of the greatest cities *in* Greece, and the church there was prosperous, coming "behind in no gift" (1 Cor. 1:7). As is often the case with prosperous churches there was a very marked laxity in moral rectitude and sound teaching among them. Often a small con- ' congregation, with small ability is condemned for doing

something which a large group, with outstanding citizens can do without a word of criticism. The church at Corinth was "puffed up," even though they retained in their membership a man guilty of a sin which was not tolerated among the Gentiles.

"It is actually reported that there is a fornicator among you, and such fornicator as is not even among the Gentiles, that one of you hath his father's wife. And ye are puffed up, and did not rather mourn that he that hath done this deed might be taken from among you. For I verily being absent in body but present in spirit, have already as though I were present judged him that hath so wrought this thing, in the name of our Lord Jesus, ye being gathered together, and my spirit, with the power of our Lord Jesus, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump." (1 Cor. 5:1-6).

In short Paul says that when they are gathered together they were to sever their connection with the fornicator, for he had turned from Christ and become the servant of Satan. (Rom. 6:16). The purpose of the punishment is to bring the sinner to such realization of his sins that he will curb his sinful desires, correct his practice, and bring him to a correction of his life. Deliver such an one to Satan, where restraint will be thrown around him and he can live the abandoned life, and become surfeited, and revolt at the lusts of the flesh, and turn therefrom, that he might be saved in the day of the Lord Jesus. "A little leaven will leaven the whole lump." The figure is well known. The incestuous man is the leaven. The church at Corinth is represented as the "lump." If the wicked man was allowed to remain in their fellowship the entire congregation would be guilty,

by retaining in their fellowship the wicked man. The congregation followed the instruction. The punishment inflicted on the man aroused him to the enormity of his sin and he turned therefrom; and they were instructed to restore him to their fellowship. (2 Cor. 2:7).

WITH SUCH A ONE NO, NOT TO EAT

"I wrote unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner; with such a one no, not to eat." (1 Cor. 5: 11).

That Paul meant the ordinary meal for the physical body, seems to be certain, from the fact that the person he named was to be withdrawn from, which would, of course, preclude eating at the Lord's Table. The result of refusing to eat the daily meal with them is two-fold. (1) The man would feel the sting of discipline, and (2) the Christians would not be subjected to adverse criticism which would come from associating with such characters.

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the traditions which they received from us And if any man obeyeth not our word by this epistle, note that man, that ye have no company with him, to the end that he may be ashamed. And yet count him not as an enemy, but admonish him as a brother." (2 These. 3:6-15.)

GOING TO LAW WITH A BROTHER. Some in the church at Corinth so far forgot their relationship as brethren, that brother filed suit against brother, before unbelievers in the courts of the land.

"Ye have lawsuits one with another," (1 Cor. 6:7.)

They should have settled their differences as brethren. "What," Paul inquires: "cannot there be found among you one wise man who shall be able to decide between his brethren." If differences arise between brethren, they should settle them as brethren. If they cannot settle them privately, they should ask other brethren to assist them, and failing in that, it should be presented to the church. (Matt. 18:15-18). Does some one inquire: "What if Brother A owes me a debt and will not pay, when he is confessedly able to do so?" Suppose I tell him that I will sue him; and he replies: The Scripture forbids you suing me, for we are brethren. Should such occur it would be evident that "A" is dishonest, and seeks to use the scriptures to protect him in his dishonesty. It would be a sad comment on the teachings of Christ to say that a man is protected in his dishonesty by the Lord's teaching. When a member refuses to pay an honest debt when he declares he is able, but will not, he should be withdrawn from, and then he becomes as a Gentile or publican.

THE LORD'S SUPPER. Instead of eating the Lord's Supper in a reverential, orderly manner, the church at Corinth turned the occasion into a disgraceful feast, eating to gluttony, and drinking to drunkenness. Paul upbraids them, declaring: "Whosoever shall eat the bread and drink the cup of the Lord in an unworthy manner, he shall be guilty of the body and the blood of the Lord." (1 Cor. 11:27, 29). (For a further discussion of the Lord's Supper see Sound Doctrine, Vol. 3, PP. 89-92.)

SOME DENIED THE RESURRECTION. Some of the members of the church at Corinth denied that there would be a general resurrection. Paul inquired: "Now if Christ is preached that he hath been raised from the dead, how

say some among you that there is no resurrection of the dead? But if there is no resurrection of the dead, neither hath Christ been raised" (1 Cor. 15:12, 13). Paul argues that so certain as Christ had been raised, just that certain would there be a resurrection of all the dead. In other words to deny the resurrection of all the dead would be to deny the resurrection of Christ. Christ had promised a resurrection of all the dead. (Jno. 5:29). If Christ was not raised, he was no Savior. If he was not raised as he claimed, and as his chosen witnesses testified, then he was a cheap fraud, and there is nothing in the religion he taught. In that case our preaching is vain, and your faith is vain, and you are yet in your sins. "But Christ having become the high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through his own blood entered in once for all into the holy place, having obtained eternal redemption. For Christ entered not into

a holy place made with hands but into heaven itself, now to appear before the face of God for us." (Heb. 9:11-24). If Christ was not raised he has not entered into the holy place for us, from which it follows we are "yet in our sins."

(In this connection it may be informative to add: The Jehovah Witnesses, Russellites, Millennial Dawnites, deny the resurrection of Christ. Hear Mr. Russell the founder of this sect: "Our Lord's human body, was however, supernaturally removed from the tomb; because had it remained there it would have been an unsurmountable obstacle to the faith of the disciples, who were not yet instructed in spiritual things—'for the Spirit was not yet given' (Jno. 7:39). We know nothing of what became

of it, except that it did not decay or corrupt. (Acts 2: 27-31), Whether is was dissolved into gasses or whether it is still preserved somewhere as the grand memorial of God's love, of Christ's obedience, and of our redemption, no one knows;—nor is such knowledge necessary." (Studies in Scriptures, Vol. 2, P. 129). If Christ was not raised "ye are yet in your sins."

To DELIVER THE KINGDOM To THE FATHER. That the kingdom exists, and God's people are citizens of it, is so clearly stated that it is denied by no one who believes the Scriptures. "Who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love" (Col. 1:13). "I, John, your brother and partaker with you in the tribulation and kingdom and patience which are in Jesus" (Rev. 1:9). "The kingdom of God is not in word, but in power" (1 Cor. 4:20). The kingdom was promised through Daniel, (Dan. 2:44), and Jesus said in the beginning of his ministry: The time is fulfilled, and the kingdom of God is at hand" (Mark 1: 15). Jesus is now reigning. (1 Cor. 15:25). He was promised the "throne of David" (Isa. 9:6, 7). What throne is David's throne? "Solomon sat upon the throne of David his father" (1 Kings 2:12). What more need be said? Jesus is now the great high priest, at the right hand of the Father, seated on the throne, and him the "heaven must receive until the time of restoration of all things whereof God spake by the mouth of his holy prophets" (Acts 3:21. How long will the heavens "receive" Christ? Till the "restoration of all things" spoken by God's prophets. "I will ransom them from the power of Sheol; I will redeem them from the grave" (Hos. 13:14). God promised by the prophet the "new heaven and new earth" (Isa. 66:22). Christ was to be "received" in

heaven how long? Till all is fulfilled which was spoken by the mouth of all the prophets. Then not till the new heaven and new earth, appear not till all are ransomed from the grave will he cease to be "received in heaven." "But the day of the Lord will come as a thief; in which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up. Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of the Lord, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? But, according to his promise, we look for a new heaven and new earth, wherein dwelleth righteousness" (2 Pet. 3:10-13). The heavens will "receive" Christ till he comes again, and at that time the dead will be raised—ransomed from death—and meet the Lord in the air. The earth and works thereof will be burned, the new heaven and new earth will appear, and we will be with the Lord for ever—the kingdom will then be delivered to the Father. The Lord will reign till all enemies are put under his feet, and the last enemy is death. (1 Cor. 15:22-26).

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SUBJECTS FOR INVESTIGATION AND DISCUSSION

1. Spiritual Gifts.
2. Collection For Poor Saints.
3. Paul's enemies.
4. Corinth's Repentance.
5. New Heaven and New Earth.

QUESTIONS

1. By whom was the church at Corinth established.
2. How was the foundation laid?
3. What is the foundation of the church of Christ?
4. How did Paul lay the foundation?
5. What did the people do in "receiving" the gospel?
6. Show that the church at Corinth was scriptural in origin.
7. How can you be certain that you are one in the church?
8. What is "church succession?" Discuss. Who holds such views?
9. Discuss other foundations than Christ.
10. Are the apostles part of the "foundation?"
11. Discuss "sanctification."
12. In what sense are Christians sanctified?
13. How do we sanctify Jehovah in our hearts?
14. Who is a saint?
15. Why some letters in italics in the Bible?
16. Are Christians united?
17. Tell of the divisions at Corinth.
18. What does division manifest?
19. What caused the divisions in Corinth?
20. Were they wearing the name of Paul?
21. What of "majority" rule in the church?
22. What does a name signify?
23. Show how a name conveys the belief of a person.
24. Tell of the fornicator in Corinth.
25. When were they to withdraw from the fornicator?
26. Discuss the "leaven" in connection with the fornicator and congregation.
 27. When was the man restored to the fellowship?
 28. With whom are Christians not to eat?
 29. Are we to eat with fornicators? withdrawn from? the common meal?
 30. What is the object of discipline?
 31. Would it be wrong to sue a brother in the courts of the land?
 32. Can a sanctified person sin?
 33. How does one eat unworthily?
 34. Give Paul's argument on the resurrection.
 35. Discuss "Baptized for the dead."
 36. How long will Christ remain at God's right hand in heaven?
 37. Name some things to take place before Christ comes.
 38. What is the last enemy to be abolished?

THE CONVERSION OF SAUL OF TARSUS

Saul, whose conversion we are to study in this lesson, was a native of Cilicia. "Tarsus was a celebrated city, the metropolis of Cilicia, in Asia Minor, on the banks of the river Cydnus, which flowed through it and divided it into two parts. Tarsus was a distinguished seat of Greek philosophy and literature, and from the number of schools and learned men, was ranked by the side of Athens and Alexandria." (Strobo, XVI, pp. 673, 674.— The Popular and Critical Bible Ency.) With such surroundings and with his energy and acuteness of intellect, Saul would early in life become acquainted with much of the Greek language, literature and philosophy. He would know something of the customs and habits among other people than the Jews. But all this did not prevent him from becoming intensely Jewish in his thoughts and religious convictions.

Early in life he became a pupil of the famous teacher Gamaliel in the city of Jerusalem. He was more radical than his teacher, for he persecuted the Christians with all his power, while Gamaliel counseled moderation and that no violence be done them. Saul was filled with the fire of youth; Gamaliel was sobered by a riper knowledge and experience of years. Some people never learn!

When all the circumstances are considered, the conversion of Saul is an outstanding argument for the truthfulness of Christianity. Think on this matter. Well-informed infidels admit that Saul persecuted Christians, and then become one himself. His conversion occurred

but a few years after the crucifixion of Christ. The matter was fresh in the minds of the people of Jerusalem. Saul was endowed with great intellectual powers. He knew the Old Testament Scriptures. No one possessed greater Jewish prejudices nor were more bitter toward Christians than he.

He was held in high esteem by the rulers of his nation, and great honors were before him. He was devoting all the powers of his great personality to the utter destruction of Christianity; to that course he was thoroughly committed. To become a Christian he had to give up his Jewish religion, sacrifice all his friends, turn his back upon the prospect of riches and worldly honor, and become an outcast from his people, the object of hatred and persecution. What caused the change? He had no social ties among Christians to influence him. Every circumstance of his life and all the influence of friends were against his becoming a Christian, yet he changed.

Nothing but the overwhelming evidence of the truthfulness of the resurrection of Christ could have brought about such a change in such a man. And let us remember that no infidel now has so great an opportunity to disprove the claims of Christianity, nor such important reasons for so doing, as Saul had, if indeed the claims of Christianity could be disproved. In addition to proving the truthfulness of Christianity, the conversion of Saul teaches us many important lessons.

When studying Saul's conversion, it is important that we note carefully Luke's account of his conversion, (Acts 9:1-19), Paul's speech before the Jews in Jerusalem, (Acts 22:1-16), and his speech before Agrippa, (Acts 26: 1-20). Also the requirements of the Great Commission

should be kept in mind. (See *Sound Doctrine*, Vol. 1. pp. 95-106).

CHANGED His RELIGION. Though Saul was a very religious man, he was not a Christian, not a saved man. Many religious people are not Christians. The Jews were intensely religious, and so were worshippers of idols, but they were not Christians, not saved. A great change was necessary. Yet some people even today are deceived into thinking that it is little in a man to change his religion. Had Saul of Tarsus held to that idea—would we have had Paul the apostle?

It takes strength of character to change when one is as thoroughly committed to a religion as was Saul of Tarsus. There is a lifetime of training to give up; also family ties and traditions to sacrifice. Then there are hosts of friends and associates who will not understand, and who in their blindness, will run away in disgust, or become bitter enemies. But Paul found, that in comparison with what he gained in Christ these things, together with the prospect of great earthly glory, were but refuse. (Phil. 3:7-14). Paul's conscience would not allow him to continue in a wrong when he had learned the right.

CONSCIENTIOUS, BUT WRONG. Even while Paul was persecuting the church, he believed he was right, and his conscience was clear in the matter. A person has a good conscience when he does what he believes is right. Conscience is not a guide. Judgment should control one's actions unless passion gains the mastery. Our judgment is formed from the information we have. The more information we have on any subject the more capable are we to judge correctly the proper course to pursue. When we do that which we *think* is right our conscience approves; when we do that which we think is wrong our conscience

condemns, if it has not been "branded as with a hot iron," (1 Tim. 4:2). One's conscience may become so hardened by abuse that it fails to respond. It is therefore of utmost importance that we gain all the information that we can, train our minds to form correct judgments, cleave to the right and cultivate a tender responsive conscience. Paul lived with a good conscience, even though he persecuted Christ, and wasted the church. He thought he was doing God's service.

THE FIRST PERSECUTION. The persecution of Christians, which began with the stoning of Stephen, is referred to as the first persecution. Saul, then a young man, guarded the clothes of those who stoned Stephen, (Acts 7:58) and from that time launched into a determined effort to put down Christianity. "Saul laid waste to the church, entering into every house, and dragging men and women, committed them to prison." (Acts 8:3). He strove to make them blaspheme the name of Christ; and when he failed to do that, he voted that they should be put to death. (Acts 26:9-11). His mad zeal against the church carried him to foreign cities.

"Whereupon as I journeyed to Damascus with the authority and commission of the chief priests, at midday, O king, I saw on the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me." (Acts 26: 12, 13).

CHRIST APPEARED TO SAUL. The light that shone round about Saul, rivaling the brightness of the noonday sun, must have been the radiant light of the glorified and exalted Christ. Paul said he saw the Lord, (1 Cor. 15:8). The brightness of his glory blinded Saul. Awed and overwhelmed by what he saw, Saul, as an act of worship, fell

to the earth. A voice was heard: "Saul, Saul, why persecuteth thou me?" Whom Saul has seen and whose voice he heard he knew not; so he replied: "Who are thou, Lord?" The Lord replied, "I am Jesus whom thou persecutest."

Then he knew what heavenly being had appeared to him. "Faith comes by hearing." (Rom. 10:17). Believing, Saul then said: "What shall I do, Lord?" The Lord answered, "Rise, and enter into the city, and it shall be told thee what thou must do." Not may do, but "*must* do." (Acts 9:3-6).

NOT SAVED ON THE HIGHWAY. By what Saul saw and heard he was *convinced*, but *not saved*. The light which he saw was physical, not spiritual; it shone round about him, not *in* him. It was so bright that it blinded him. Those who were with him saw the light, but evidently they did not see the source of that light. Saul saw the glorified person of our Lord, and could not see for the glory of that light.

"They led him by the hand, and brought him to Damascus. And he was three days without sight, and did neither eat nor drink." (Acts 9:8, 9).

This distress and anxiety of mind shows that he realized that he was not yet saved, nor justified and at peace with God. He did not receive the Holy Spirit on the highway, for Ananias was sent to him in the city that he might receive his sight and be filled with the Holy Spirit. (Acts 9:17).

WHY THE LORD APPEARED To SAUL. It is clear that the Lord did not appear to Saul that Saul might be saved that very moment; for he was sent into the city to learn what to do, and was told to be baptized, and wash away

his sins. (Acts 22:16). The light which he saw did not purify his soul, for the soul is purified in obeying the truth. (1 Pet. 1:22). The Lord did not, in person, tell him what to do to be saved, but sent Ananias to him in the city for that purpose. But we are not left in doubt as to why the Lord appeared unto him, for Saul gives the Lord's own words on that point:

"And I said, Who art thou, Lord? and the Lord said, I am Jesus whom thou persecutes!. But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and the things wherein I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me." (Acts 26:15-18). *n*

To be a witness it was necessary for Paul to see the Lord, For a fuller discussion of the apostles, see *Sound Doctrine*, Vol. 1.

ALL CONVERSIONS ALIKE. The law of God is uniform. Christians are not made in a haphazard way. Many cases of conversions are recorded in The Acts; and, all of them occurred under the execution of the Great Commission, and in harmony with its provisions, hence they are all alike. (In *Sound Doctrine*, Vol. 1, pp. 97-106, the student will find a lesson on the "Great Commission"). This Commission is recorded in Matt. 29:18-20; Mark 16: 15-16; Luke 24:46-49. It was the guide to the apostles in their preaching; and according to its provisions all must become Christians. This Great Commission requires that one believe the gospel, repent of his sins, and be baptized.

On these conditions salvation is promised. Saul was converted after the Great Commission was given. Did his conversion measure up to the divine requirements? That Saul believed is shown by the fact that, when the Lord said, "I am Jesus whom thou persecutest," he replied, "What shall I do, Lord?" and further by the fact that he promptly did what the Lord told him to do. Though the record does not mention his repentance, no one doubts, or questions his repentance, for his prompt obedience and his thorough change of life shows that his repentance was wholehearted and complete. "And he arose and was baptized." The requirements of the Great Commission are alike to all.

THE LAW, INCIDENTS, AND CIRCUMSTANCES. The law of God is uniform in its application to all, though in connection with each act of obedience there are incidents and circumstances that might not be present on another occasion. Certain things are essential to make a Christian—these must *be* present in every conversion. We need to make a clear distinction between essentials and incidentals, between the law and the circumstances connected with executing the law. A failure to recognize these distinctions has caused much confusion in the minds of some good people, for they have lost sight of the essentials and have exalted the circumstances rather than the essentials. A few cases of conversion will illustrate. The eunuch was riding in a chariot while Philip preached to him, but no one thinks of exalting that circumstance into a law of conversion, no one contends that one must be riding in a chariot while the gospel is being preached. The visit of the angel to Cornelius was not a part of the law of conversion; if it were no one could be converted without such visit. The light which Saul saw, his con-

sequent blindness, and the voice which he heard, were never present, so far as the record shows, in any of the other thousands of conversion in Acts recorded. In every case of conversion the people *heard* the gospel, *believed* it, *repented* of their sins, and were *baptized*. These are the essentials. It is regretted that many lose sight of the essentials, of the law, and exalt the circumstances, that accompany some one's conversion, into as essential to salvation, for in so doing they become sadly confused as to what is necessary in conversion. After all that Saul saw and heard on the highway, he was told to go into the city, where it would be told him what he must do.

ANANIAS SENT TO SAUL. After Saul arrived in the city he was in such distress of mind that he neither ate nor drank for three days. He would not have been in such self distress had he been saved when the Lord appeared to him on the highway. Why the Lord left him to worry about his condition, so long, we may not fully understand, but we feel sure it was all for Saul's good. Perhaps Saul needed time to review his past life and meditate on the enormity of his guilt, so that his repentance might be *thorough* and his reformation *complete*.

"Now there was a certain disciple at Damascus, named Ananias; and the Lord said unto him in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise and go to the street called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus: for behold, he prayeth; and hath seen a man named Ananias coming in and laying his hands on him, that he might receive his sight." (Acts 9:10-12).

"And one Ananias, a devout man according to the law, well reported of by all the Jews that dwelt there, came unto me, and standing by said unto me, Brother Saul, receive thy sight. And in that very hour I looted

upon him. And he said, The God of our Fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his mouth. For thou shalt be a witness for him unto all men of what thou hast seen and heard. And now why tarrest thou? Arise and be baptized, and wash away thy sins, calling on his name." (Acts 22:12-16). On the highway *the* Lord told Saul to go into the city and it would be told him what he "must do," and Ananias told him to be baptized.

Is it not clear that this was what he "*must do?*" In the Great Commission Jesus said: "He that believeth and is *baptized shall be saved.*" To the people on Pentecost Peter said: "Repent ye, and *be baptized* every one of you in the name of Jesus *Christ unto* the remission of your sins." Hence we see that Saul's conversion harmonizes with the Great Commission, and Peter's sermon on Pentecost.

SAUL PRAYING BEFORE HE WAS BAPTIZED. There is much confusion concerning the prayers of alien sinners. Some contend that an alien receives salvation in answer to prayer before, and without baptism; others that he has no right to pray. Such conclusions are wrong. An alien sinner is not directed to pray for salvation; neither is he promised salvation before nor *without obedience* to the gospel. Yet God is pleased with the sincere prayer of an alien. Cornelius was a praying man, and God heard his prayer, before he was baptized. (Acts 10). He was evidently praying for light as to what he should do, for that was the answer he received. Before Saul was told what to do, he prayed. When the Lord appeared to Ananias to send him to Saul, he made a favorable mention of the fact that he was praying. He must have been praying for the information the Lord promised that he would be given in the city.

But neither Cornelius nor Saul were actively sinning at the time he was praying. If there had been sin, sin and rebellion in their hearts before this, they had put it all away, and were earnestly seeking to know the will of God that they might do it. We cannot believe that God would hear the prayers of any whose hearts were rebellious toward him.

"He that turneth away his ear from hearing the law,
even his prayer is an abomination." (Prov. 28:9).

After Cornelius and Saul had been told what to do, had they refused to obey the Lord, their prayers would have been an abomination to God.

* * * *

TOPICS FOR INVESTIGATION AND DISCUSSION

1. What was necessary to be an apostle of Christ?
2. Christ's Witnesses, are there any now?
3. Paul as a preacher. .
4. His Missionary Zeal.
5. His motto: "This One Thing I Do.

* * * *

QUESTIONS.

1. Of what country was Paul a native?
2. For what was that city famous?
3. Where did Paul receive his training in the Jew's religion?
4. Who was his teacher?
5. In what way did Paul differ from his teacher?
6. Why, and how is Paul's conversion a strong argument for Christianity?
7. What motive could have moved Saul to become a Christian?
8. What did he give up in becoming a Christian?
9. Give references recording Saul's conversion.
10. Why did he have to change his religion?
11. Tell about his religion before conversion to Christ.
12. What is the difference between conscience and judgment?

13. What is the (office) duty, function of conscience?
14. Is conscience a creature of education?
15. What is called the First Persecution? Where was it?
16. What part did Saul have in stoning Stephen?
17. Give some of his activities in persecuting Christians.
18. Describe what occurred as Saul was en route to Damascus.
19. How did Saul know he saw Jesus?
20. What did Jesus tell him to do?
21. What evidence have we that Saul was not saved on the highway?
22. Why did the Lord appear to Saul?
23. How is the soul purified?
24. What proof can you give that all conversions are alike?
25. What evidence is there that Saul believed, and repented?
26. In what way do conversions differ?
22. Illustrate the difference between the law of conversion and circumstances attending conversion.
28. Tell about the Lord appearing to Saul.
29. What did Ananias tell Saul to do?
30. Was it essential that he do what Ananias told him to do?
31. Was the Lord pleased with the prayers of Saul and Cornelius? Give reason for your answer.
32. For what were Saul and Cornelius praying?
33. What evidence is there that a rebellious man's prayers will not be heard?

* * * *

How many have confused the church with costly marble, and worship with golden altars. On every side we hear: "What beautiful music." "What exquisite architecture" and "What adequate equipment," but seldom do we hear an echo of a vital living faith in a living God.

* * * *

Can you measure the depth into which sin has plunged you; by the distance from heaven to earth traversed by the Lord to rescue men?

THE CONVERSION OF CORNELIUS

It is natural for man to worship. He was made so by the Creator who demands that He manifest his reverence and pay homage to him. It is an outstanding fact that man unaided is not capable of "directing his steps." The heathen in his ignorance furnishes examples of his lack of progress. Take from the world the Bible, and its influence, and the world of man is at sea without chart or compass. It is to be regretted that some overlook the influence of the Bible, even though they may not believe the claims made of the Book. There are products of the Bible so often overlooked. (See Sound Doctrine, Vol. 4, Lesson 1.

"By faith Abel offered unto God a more excellent sacrifice than Cain" (Heb. 11:4). Because Abel's sacrifice was "by faith" we know it was one that was commanded (Rom. 10:17). Instead of bringing the sacrifice God commanded, Cain substituted, bringing an unauthorized sacrifice, and it was "rejected." (Gen. 4:3-5). Be careful not to commit a presumptuous sin. Do not presume to substitute something for what God commanded.

Noah was a righteous man, (Gen. 6), and he and his family were saved from the waters of the flood. (Gen. 7, 8). From his loins the earth was repopled. The efforts of his descendants were thwarted in the plans they had in building the Tower of Babel. (Gen. 11).

Abraham was a righteous man—he worshiped God acceptably. (See Lesson on Abraham, Sound Doctrine, Volume 1, Pp. 50-70). The descendants of Abraham were called "Hebrews." May we call the others "Gentiles."

To the Hebrews Jehovah gave a religion designed espec-

ially for them. True he made provisions by which the "Gentiles" could become, religiously, "Hebrews"—that is worship as did the "Hebrews." It was not mandatory that Gentiles worship as did the Hebrews; nor were the Gentiles reprobated to eternal ruin when God gave the special system of religion to the Hebrews. The Gentiles who worshiped as did the Hebrews were called "proselytes."

Melchizedek was a priest of the Most High God but not a descendant of Abraham. Melchizedek blessed Abraham (Gen. 14:18, 19). "The less is blessed of the better" (Heb. 7:7). Melchizedek was not "better" than Abraham in point of morals; but his position as a priest was "better" than that of Abraham. You will recall the history of Balak in his effort to have Balaam come to Him and curse Israel. It was a "Gentile" he called, but a servant of Jehovah.

THE LIMITED COMMISSION

In the Limited Commission, (Matt. 10; Mk. 3; Lk. 6), the Master circumscribed the field in which the apostles were to labor, forbidding them to go to the Gentiles, or the Samaritans. (See Samaritans, Sound Doctrine, Vol. 2, Pp 117-119). Jesus said: "I lay down my life for the sheep. And other sheep I have which are not of this fold, them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd" (Jno. 10: 15-17). Were the "other sheep" the Gentiles which worshiped Jehovah?

CORNELIUS

Caesarea was a city on the Mediterranean Sea where a great harbor was built, thirty miles northwest of Joppa. In many respects it was a remarkable city, named in

honor of Caesar. Cornelius in command of a company of one hundred soldiers was stationed in Caesarea, to keep the Jews in subjection in that section of Palestine. Palestine at the time had been captured by the Romans. The number of soldiers under Cornelius were, normally, one hundred, though at times the number was more, and sometimes less than the one hundred soldiers. His company was called the "Italian band." (Most likely they were soldiers from Rome, Italy.) Not only was Cornelius a *soldier*, he was also a *religious man*; charitable, with a good report among the Jews, whom he was charged to keep in subjection. (Acts 10:22). He was a man of prayers—he prayed "always;" and his prayers came before Jehovah as a memorial. Being associated with the Jews it is possible he observed the same hours of prayers they did. Surely, he was a good man. Touching his moral character there is not a charge against him in the record; yet he was an *unsaved man*. Christianity demands all that is in the moral code, plus obedience to the commands of Christ in worship.

WAS CORNELIUS A PROSELYTE?

Some entertain the view that Cornelius had become a proselyte, that he had become a Jew, religiously—had accepted the religion of the Jews. Is there any well-founded ground for such a view? The position is not in harmony with the facts given. (See Acts 10:28-34; 11:1; 15:7). The Jews were commended to love the stranger within their gate (Lev. 19:33, 34). That the Jews did associate with the proselytes is evident. (Lk. 7:3; Acts 14:1). Had Cornelius been a proselyte there would have been no hesitance on Peter's part in visiting him; nor question on the part of Christians that the gospel was to be preached

to him, nor astonishment that he became a Christian. On Pentecost, the initial day of the Christian Dispensation, proselytes were present. (Acts 2:10). One of the seven who was chosen to serve in the church in Jerusalem was a proselyte. (Acts 6:5).

Though Cornelius was a "Devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always" (Acts 10:2), he was an unsaved man.

ONE MAY WORSHIP JEHOVAH, AND NOT BE SAVED

There is a widespread view among professed Christians that if one is honest, conscientious, and worships Jehovah, and his Christ, the person is saved. That such a view is not necessarily true is clearly taught in the Scriptures. Jesus said: "In vain do they worship me, Teaching as their doctrines the precepts of men." (Matt. 15:9). That which is "vain" is fruitless, unprofitable." It is empty and brings no desirable results. It is not the province of man to outline for you the acts of acceptable worship: nor is it yours to determine by your reasoning, or preference, what to do as acts of worship. Recall the history of Cain. (Gen. 4). Enroute to Athens, Greece, Paul passed an altar erected by the Athenians, bearing the inscription: "TO AN UNKNOWN GOD." In his discourse to them Paul said: "I declare unto you the very God whom ye ignorantly worship." Though the people of Greece had many gods (idols), at the time they recognized the fact that there was a Great God, more powerful than any of their gods. When suffering from some great calamity, and sacrifices to the gods they had names for brought no relief, they decided it was the most powerful of all Gods,

the God for whom they had no name; and to him they would turn. They were pointedly told that their worship was "vain," for it was in ignorance—it was not the worship God commanded, for he commands that one worship "in spirit and truth" (Jno. 4:24). Though they recognized there was a great God, above all the gods they had named, and though they worshiped him, they were commanded to repent, if they would find their acts of devotion availing. It was necessary for them to worship as God commanded. Do not deceive yourself with the thought that to worship is enough. (Acts 17:22-30). Be careful to worship in spirit, and as the truth directs. Too many go through a cold, lifeless rote, mechanically doing what men have commanded. "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath the Father and the Son." (2 Jno. 9).

AN ANGEL APPEARS UNTO CORNELIUS

An angel appeared to Cornelius, saying: "Send men to Joppa, and fetch Simon, who is surnamed Peter; he lodgeth with one Simon a tanner, whose house is by the sea side." (Acts 10:5, 6). "Send to Joppa, and fetch Simon, whose surname is Peter; who shall speak unto you words, whereby thou shalt be saved, thou and all thy house." (Acts 11:13, 14.) Cornelius was not a saved man at that time.

CORNELIUS SENDS FOR PETER

Unhesitatingly Cornelius sends for Peter. When the committee sent by Cornelius reached the house where Peter was lodged, in Joppa, thirty miles south of Caesarea, Peter was on the house top where he had seen a vision,

and received a message from God, telling him of the approach of the men seeking him, and to go with them, "doubting nothing." The men from Cornelius were received, entertained through the night, and the following day, Peter, with six Jewish brethren accompanied them to the house of Cornelius. Cornelius had assembled his relatives, and near friends, and with them was awaiting the arrival of Peter. Cornelius met Peter, fell at his feet and worshiped him. No, no, it was not the worship that Cornelius gave Jehovah; but such as orientals in their social customs gave, denoting marked respect, or honor. Peter bade him arise; asking for what purpose he had been invited to his home. Cornelius recited the incidents and messages he had received, and added: "We are all here present in the sight of God, to hear all things that have been commanded thee of the Lord." (Acts 10:33). He was anxious to be saved, and had been told that Peter would tell him words whereby he and his house could be saved. (Acts 11:14).

PETER'S SERMON

"And Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but that in every nation he that feareth him, and worketh righteousness, is acceptable to him. The word which he sent unto the children of Israel, preaching good tidings of peace by Jesus Christ (he is Lord of all)—that saying ye yourselves know, which was published throughout all Judea, beginning from Galilee, after the baptism which John preached; even Jesus of Nazareth, how God anointed him with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all

things which he did both in the country of the Jews, and in Jerusalem: whom also they slew, hanging him on a tree. Him God raised up the third day, and gave him to be manifest, not to all the people, but unto witnesses that were chosen before of God, even to us who ate and drank with him after he arose from the dead. And he charged us to preach unto the people, and to testify that this is he who is ordained of God to be the Judge of the living and the dead. To him bear all the prophets witness, that through his name everyone that believeth on him shall receive remission of sins." (Acts 10:34-43).

"While Peter yet spake these words, the Holy Spirit fell on all them that heard the word" (Acts 10:44),

PROMISE OF THE OUTPOURING OF THE SPIRIT

"I will pour out my Spirit upon all flesh" (Joel 2:28). The outpouring of the Spirit upon "all flesh" must be limited. There is "flesh" of men, birds, beasts, fish. (1 Cor. 15:39.) So far as we know no one thinks the promise contemplated birds, beast, fish. The term "all flesh" in the passage must have reference to men. But does it mean "all" men? There are men who are murderers, gamblers, drunkards, thieves, liars, fornicators. Is it thought that The Holy Spirit is to be poured out on such characters, or does the term "all flesh" in the promise contemplate *only* all nations—Jews and Gentiles.

On the first Pentecost after the resurrection of Christ the Holy Spirit was poured out on the apostles—Jews, in Jerusalem; and was the fulfillment of at least a portion of the prophecy of Joel; and when poured out on the Gentiles, at the house of Cornelius, the prophecy was fulfilled in its entirety. The Spirit was poured out on the apostles, Jews, on Pentecost, and on the Gentiles at the house of

Cornelius, thus on "all flesh." Peter says the Spirit fell on the house of Cornelius as on "us at the beginning" that is on Pentecost. (Acts 11:15).

The converts in Samaria, when Peter and John laid their hands on them received the Spirit by the imposition of the hands of the apostles. (Acts 8:14-17). The spirit came direct on the apostles; it came direct on the house of Cornelius. The Samaritans received the Spirit by the imposition of the hands of apostles.

WHY WAS THE SPIRIT Poured OUT ON CORNELIUS?

1. It was not to save him. The angel told Cornelius that Peter would tell him "words, whereby thou shalt be saved, thou and all thy house." (Acts 11:13, 14.)

2. It was not to give them faith. Peter said: "Brethren, ye know that a good while ago God made choice among you, that by my mouth the Gentiles should hear the word of the gospel, and believe". (Acts 15:7). As Peter "began to speak, the Holy Spirit fell on them" (Acts 11:15).

3. It was not to convert Cornelius, for "The law of Jehovah is perfect, restoring the soul" (Ps. 19:7).

4. It was not to purify the heart: God "made no distinction between us and them, cleansing their hearts by faith." (Acts 15:8, 9).

5. It was not to purify their souls, for: "Ye have purified your souls in obedience to the truth." (1 Pet. 1:22).

6. It was not to sanctify them, for: "Sanctify them through thy truth: thy word is truth." (Jno. 17:17).

7. It was not to produce the new birth, for: "Having been gotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth forever" (1 Pet. 1:23).

8. It was not to give remission of sins, for: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of sins" (Acts 2:38).

9. It was not to make Cornelius willing to be saved, for the fact is he was told to send for Peter who would tell him words whereby he and his house could be saved; and he sent immediately for Peter is evidence that he wished to be saved.

10. It was not to convince Peter that he should preach to the Gentiles, for the vision he had seen on the housetop, and the voice from heaven had convinced him that he should do that, and he was not hesitant to go when the call came to go.

11. It was to convince the six Jewish brethren who accompanied Peter that the Gentiles were to hear the gospel and be saved. These men *had not seen* the sheet let down from heaven, *nor* had they *heard* the voice from heaven.

When the Spirit fell on the Cornelius group, and they began to speak with tongues—to speak languages they had not learned, the Jews with Peter were amazed that on the Gentiles was poured out the gift of the Holy Spirit, (Acts 10:44-46), and Peter inquired: "Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we?" (Acts 10: 47).

BAPTISM IN THE HOLY SPIRIT

The first promise of a baptism in the Holy Spirit was made by John the Immerser. (Matt. 3:11). After his resurrection Jesus made reference to this promise of John, saying: "Ye shall be baptized in the Holy Spirit not many days hence." (Acts 1:5). A few days later the apostles were in Jerusalem, in keeping with the order of

the Lord (Luke 24:44-49); when the Holy Spirit fell on them, and not only so, they were also baptized in the Holy Spirit. They received infinitely more than the Cornelius group received. The Master had promised the apostles that when the Holy Spirit came to them he would teach them "all things, and bring to your remembrance all that I have said unto you." (Jno. 14:26). And more, the Lord promised the apostles "When he, the Spirit of truth is come, he shall guide you into all the truth and declare unto you the things that are to come." (Jno. 16:13, 14).

That Cornelius did not receive all that was given to the apostles, is very evident to the Bible student.

By some it has been contended that since the Holy Spirit fell on Cornelius before he was baptized it is evidence that he was saved before his baptism in water. One would be as logical, and as near the truth, were he to insist that since Cornelius was to hear the word by Peter, and believe, and the Spirit fell on Cornelius as Peter began to speak, he was saved before he believed. (Acts 11:15; 15:7).

It is a fact that the Holy Spirit fell on Cornelius before he was baptized in water. It is also a fact that the falling of the Spirit on Cornelius was a miracle: and most certainly it is true that such miracles do not now occur. It must follow then that the falling of the Spirit on the Cornelius group was an exception, and not the usual occurrence in the execution of the Great Commission, hence is no part of the execution of the Great Commission, but was a special case, and for a special purpose. The Spirit did not fall on the apostles to convert them, nor did it fall on Cornelius to convert him, but to convince the Jews that the Gentiles were gospel subjects.

The Great Commission: Preach the gospel to all nations, to every creature: "He that believeth and is baptized shall be saved" (Mark 16:15, 16.)

* * * *

QUESTIONS.

1. Show it is natural for men to worship.
2. Tell of the sacrifices of Cain and Abel.
3. How do we know Abel's offering was "by faith"?
4. How does faith come, (Quote passage for answer.)
5. What is a presumptions sin?
6. Give account of the ark, flood, Noah, Tower of Babel?
7. Give history of Abraham.
8. Where did Abraham offer Isaac as a sacrifice?
9. What were the ages of Abraham, and Isaac when Isaac was offered?
10. What do we mean by "Gentile?"
11. What is a proselyte?
12. Tell about Melchizedek. Was he a Hebrew?
13. How was Melchizedek "better" than Abraham?
14. Quote the "Limited Commission." Where found?
15. Quote the Great Commission. Where recorded?
16. Where was Caesarea located? Tell all you know about the place.
17. Who was Cornelius?
18. Discuss character of Cornelius.
19. Give short history of Peter. Was he married? Was he a "Pope?"
20. Discuss "Keys of the Kingdom." To whom were they given? (Matt. 16:19; Jno. 20:22, 23).
21. Show that Cornelius was not saved, though he worshiped God.
22. Was Cornelius a proselyte?
23. Show Cornelius was not saved when the angel came to him.
24. What of social life of Jews and Gentiles.
25. Were there proselytes in the church at Jerusalem?
26. Show one may worship Jehovah and not be saved.
27. Quote Matthew 15:9.
28. Tell of Paul's visit to Athens, and the "Unknown God."
29. What does the word "angel" mean?
30. What did the angel tell Cornelius? Quote language.
31. Who and how many did Cornelius send to Joppa?
32. Tell something about Joppa.
33. Describe the houses in Palestine.
34. With the Jews, what were the "hours of prayer."

35. What did "pray always," and pray without "ceasing" mean?
36. Describe Peter's vision on the housetop.
37. Name some animals the Jews were forbidden to eat?
38. Who accompanied Peter to Caesarea?
39. Who awaited Peter's arrival?
40. Why did Cornelius fall at Peter's feet?
41. What was Peter to tell Cornelius?
42. Why necessary to hear the gospel? Rom. 1:16, 17; 10:14-17. Quote the passages.
43. Tell facts in Peter's sermon to Cornelius.
44. What is it to work righteousness. Quote Ps. 119:172.
45. When did the Holy Spirit fall on Cornelius and the assembly in his house?
46. Did the Holy Spirit fall on them to save them? Proof.
47. Quote Joel 2:28-30.
48. What does "all flesh" mean in the passage?
49. When was the Holy Spirit poured out on the Jews? Quote Acts 2:17-21.
50. When did the Holy Spirit fall on the Apostles?
51. What day of the week did Pentecost come?
52. Why did the Holy Spirit come on the apostles? Discuss Luke 24:46-49.
53. Discuss conversion of the Samaritans. (Acts 8.)
54. What does "as" signify in Acts 11:15?
55. Did the Holy Spirit fall on Cornelius and his to save them.. Give reason for answer.
56. Did Spirit fall on Cornelius and his to give them faith? Give reason for answer.
57. Did Spirit fall on Cornelius and his to Purify hearts?
58. Did Spirit fall on Cornelius and his to Purify Souls?
59. Did Spirit fall on Cornelius and his to sanctify?
60. Did Spirit fall on Cornelius and his to produce new birth?
61. Did Spirit fall on Cornelius and his to give remission of sins?
62. Did Spirit fall on Cornelius and his to make Cornelius willing?
63. Did Spirit fall on Cornelius and his to convince Peter?
64. Why did the spirit fall on Cornelius and his?
65. When the Spirit fell on Cornelius what did Peter say?
66. Where is first reference to baptism in the Holy Spirit?
67. Where is second reference to baptism in the Holy Spirit?
68. What are the promises to the apostles touching what the Holy Spirit would do?
69. Did Cornelius receive the same power the apostles did?
70. Was Cornelius saved when the Holy Spirit fell on him?
71. Was Cornelius a believer when the Holy Spirit fell on him?

SOLDIERS OF CHRIST

"Suffer hardship with me, as a good soldier of Christ Jesus." (2 Timothy 2:3).

The church of Christ is composed of those who have been called out of the world, in a moral and spiritual sense, by having heard and obeyed the gospel. In addition to all the moral excellencies possessed by one who is not a child of God, Christians enjoy the relationship of being an heir of God, and joint-heir with the Lord, and are under Christ the Captain of their salvation, lovingly obeying his commandments.

The term soldier has long been in use among men, and is commonly used in making reference to those who have enlisted or are engaged in military service engaged in physical contests without regard to the cause for which they propose to fight.

It may appear contradictory to some to speak of Christ as the Prince of Peace, and then to make reference to his followers as soldiers, who are exhorted to fight—but theirs is the good "fight of faith."

The term soldier may be applied to any man who has been elected, or appointed to maintain peace in any community. But for those who are rebels against constituted authority there would be no place for soldiers.

In history we read of many wars, and though there are times when it is difficult to determine the exact cause for a war, there is, and has always been a cause for every altercation between individuals, as well as nations. In carnal warfare men are daily challenged by danger and death to risk their lives, but with courage and resistance they press on.

There are certain remunerations, rewards for all soldiers who honorably serve the time required by the government. In addition to life pensions there are "Soldiers Homes," institutions established under National and State control for the care of sick, disabled and discharged men of the regular army and navy. Only Military Services Personnel are eligible to enjoy these benefits. An applicant for admission must meet certain requirements and agree to abide by all rules and regulations in force, to perform all duties required of them, and obey lawful orders of the authorities of the home. When a pensioner, who has not assigned his pay to another, enters the Home, his pay is drawn by the treasurer of the Home and held in a "trust fund" for the pensioner.

In the Army of the Lord, all may enter, "Whosoever will," "All nations," "Every creature." One's entrance into this army is dependent upon meeting the requirements given by Christ: "hear, believe, repent, confess and be baptized." (Acts 2:14-38; 8:5-12; 10:11; 16:25-33; 18:8; 19:1-5; 22:12-16). When these requirements are met one becomes a member of God's family, his Army, his church. His tenure as a Christian soldier is determined by his faithfully abiding by the law, what he does, and does *not do*.

"If ye *do* these things—If ye fail to *do*." (2 Pet. 1: 9-11). If he continues to "fight the good fight," "Suffer hardship as a good soldier of Jesus Christ," he will daily be adding to his "trust fund" which will finally give him an eternal home in heaven.

Christians are referred to as soldiers; men and women who stand for the highest ideals, cleanest life, and purest motives. They are opposed to all that is sinful. They seek to overcome evil with good—that is, overcome evil by

doing good. It is theirs to take the initiative in every righteous course. Theirs is a life of work, in which they must stand four-square for the right in every phase of life.

Because men have rebelled against the righteous law of Jehovah, they have become sinners. Sin is the reproach to any individual or nation. {Prov. 14:34}. Have you stopped and for a moment contemplate what sin has done for men and nations? Pain and toil, disease and death are the fruits of sin. How often is it that the tempter in his effort to induce you to sin presents a face painted in attractive colors; and words oily and enticing, but the poison of the asp is beneath his tongue.

Do not persuade yourself that it is natural for you to lead a sinful life. Were such true there would be no place for Satan to be seeking you continually. Remember always you are the "offspring" of God. (Acts 17:28).

Sometimes there are wars between nations manned by soldiers who are drafted by their respective governments. This is not true with the Lord's army. His call is: "Whosoever will." "Follow me." Sometimes there are those who have been led astray by false teaching, who engage in a kind of theological drafting, and claim to induct into the army of the Lord the unconscious infant. The command of the Lord is to "baptize" believers. (Matt. 28: 18,19).

Come with me to the broken home; see the widow and children as they stand by the casket containing the body of the one who provided comforts, the physical needs and happiness; cold in death, and know: "By one man sin entered the world and death by sin." (Rom. 5:12). Look to the penal institutions which shelter the criminals, and know that sin is the cause of the prison. All misery,

shame and heart-aches come from sin. There is no place for sin in the natural world. Sin has no place in God's plan, nor does it exist by his authority.

Shortly after the creation of man, sin entered the world, acts were committed contrary to the law of God. In Genesis 3 we read of the temptation and disobedience of Adam and Eve, and their expulsion from the Garden of Eden. Then we are also told of Cain, the first born of Adam and Eve, the first murderer, who slew his brother, Abel, and how God drove him from his presence. For the story of Cain and his descendants read Genesis, Chapters 4 through 8. Josephus relates that he became the leader of a band of robbers, committed all sorts of licentiousness, corrupted the simplicity of primitive manners by his luxury, established the right of property by setting up landmarks and was the inventor of weights and measures.

Other recorded sins and their consequences are: Rueben, Simeon and Levi, (Gen. 49:4-5); Destruction of the Old World, (Gen. 6:5); Sodom, (Gen. 19:21); The Egyptians, (Ex. 14:27); Nadab and Abihu, (Lev. 10:2); Achan, (Josh. 7:25); Saul (1 Sam. 28:18); The Children that mocked Elisha, (2 Kings 2:24); Gehazi (2 Kings 5: 27); Moses and Aaron, (Num. 20:12); David, (2 Sam. 12:20); Eli, (1 Sam. 3:11-14); Peter, (Luke 22:62); Ananias and Sapphira, (Acts 5:1-12).

From the foregoing we learn what sin is, its origin and characteristics. We also learn that it brings humiliation, its "Wages is death," "sting of death," and finally in the judgment will exclude us from heaven. (1 Cor. 6:9; Gal. 5:21; Eph. 5:5; Rev. 21:27; 22:14-15).

All sins are not "wilful sins;" nor is all worship "will worship." Often times men of good intent have through some misstep or excess of zeal jeopardized the cause

they support. Thus it behooves all men to study the Bible, laying aside all doctrine of men and garbled traditions, allowing clear determination and absolute justice to guide. You will then be able to say with the Apostle Paul "I have fought the good fight henceforth there is laid up for me the crown of righteousness." (2 Tim. 4:7-8).

Sin is lawlessness, a transgression of law. "Sin is a reproach to any people." There has never been a law by man, or Jehovah enacted that did not have a penalty; and justice demands he who disregards the law be punished. Having sinned man was unable to escape the penalty of death. He had not at hand, nor could he provide a sacrifice as an atonement for sin. He was helpless; and but for the grace of God, and the sacrifice and atonement of the Lord, man's plight would be hopeless.

A few years Jesus spent on earth, gathered about him a few disciples and bade them go teach men to enlist in his service, and be laborers with him in showing men and women the way of life—life indeed. Will you hear the clarion voice of the Lord and enlist in his service, thereby saving yourself, and those who will hear you? There is the necessity of:

1. Becoming a soldier.

2. Doing the work of the soldier. In becoming a soldier:

1. One must hear of the Christ, and his claims, as well as power.

2. He must believe, not only the fact about him; but believe in him. (Jno. 20:30-31; Acts 16:30-31; 11:21; Jno. 3:16-17). He must repent of his sins. (Acts 2:38; 3:18; 17:30-31).

He must be baptized—"into the name of the Father

and of the Son and of the Holy Spirit." Baptized into the body of Christ, (1 Cor. 12:13), which is the church. (Col. 1:18-24).

When one enters the body of Christ, he thereby obligates himself to be obedient to the Lord, the Captain of our salvation.

On entering the army of the Lord one is not fully prepared to do the service needed. Resting on the new soldier, there must be for him preparation, learning the things he is to do and how to do them, things necessary in his life as a soldier.

The Great Commission calls for teaching one before he is baptized; and also the command is to teach those who were baptized.

Soldiers in the army were not enlisted to spend their time in idleness in the camp. As soldiers they need well rounded bodies, hence physical exercise, proper food, regular habits for physical development; as well as how to handle the weapons with which they are to fight, and how to protect themselves.

In the army of the Lord the new recruit needs to be well cared for. Proper food, and exercise! The new soldier needs the sincere milk, for he is no more than a babe in Christ, (1 Pet. 2:2; Heb. 5:12, 13), he is a freshman in the school of the Lord. He must learn the lessons of discipline. Men and women of experience and wisdom are to teach and train the new recruits in the Lord's army. Too, they must be students of the Lord, as well as go to the Father in prayer, ever keeping before them that they must depend on the Father and his wonderful grace; that temptation will come to them he knows, and ever keeps a vigil over them, seeing that no temptations come to them that they are not able to bear, and will, with the

coming of the temptation, make a way for them to escape. (1 Cor. 10:13), Lovingly, confidently they are to know the Father, ever keeps the watchful eye over, and makes a way for them to escape. Boldly they must face the devil and any of his henchmen, knowing none of them; nor all of them can drag him down, if he only will follow the lead of the Captain. Our Captain Christ is not one who seeks a place of safety and orders his soldiers to the front lines to grapple with the enemies; for he was tempted in all points as are we. He knows by actual experience what temptations mean Yet he sinned not! (Heb., 4:15).

Come with me and let us see him under the pressure of Satan's most artful effort to induce him to sin.

Following his baptism, he was in the mountain for forty days fasting, and was hungry. Satan put in his appearance, saying: "If you be the Son of God, command that these stones be made bread." (Matt. 4:3). Jesus made answer: "It is written Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4). Satan did not parley with Jesus about the passage; but made a different approach by asking, that he cast himself from the point of high eminence, declaring that if he is the Son of God, his Father will give the angels charge and he will not dash his foot against a stone—would in no way be injured. Jesus made answer: "It is written" (Matt. 4:5-8). The third effort was made: If you be the Son of God, see all the kingdoms of the world; worship me, and I will give them to you. Again Jesus replied, "It is written" (Matt. 4:8-10). Satan is the enemy of the Lord, he seeks to triumph, and does not hesitate to lie! He lied when he made claim that the kingdoms of the world were his. The earth and the fullness thereof belong to the Lord. Satan is an usurper. Not

one thing belongs to him by rights. What he holds is by unlawful conquest. Let us not overlook the simple lesson we learn from the way Jesus dealt with Satan. Note that in each instance he began his reply with: "It is written," and gave a quotation from God's word. (Deut. 6:16; 8:3; Ps. 91:11, 12). God's word is a hammer, it breaks the rocks to pieces. It is a fire which burns the chaff, it is a seed which germinates, it is a sword which pierces. (Jer. 23:29; Luke 8:11; Eph. 6:17; Heb. 4:11, 12.

Are you tempted to get drunk? It is written! Drunkards shall not inherit the kingdom of God. (1 Cor. 6:10). Are you tempted to lie? Make answer: "It is written: "All liars shall have their part in the lake which burneth with fire and brimstone." (Rev. 21:8). Are you tempted to spend the Lord's Day visiting some place of amusement? Make answer: It is written: "Forsake not the assembling of yourselves together as the manner of some is." (Heb. 10:25; 1 Cor. 16:1, 2). Are you tempted to steal? Make answer, It is written: "Thou shalt not steal." (Ex. 20:15; Eph. 4:28). Are you tempted to swear? Quote: "Thou shalt not take the name of Jehovah thy God in vain." (Ex. 20:7; Deut. 5:11). Are you tempted to tell an ugly story: Quote, "It is written." (Eph. 4:29). "Let no corrupt speech proceed out of your mouth." Do you find yourself in a group of tattlers: Quote; That the Lord condemns. (1 Tim. 5:13.) If you will study your Bible regardless of what the temptation may be, you will find a quotation which you can make saying: "It is written." In Old Testament times God said: "My people are destroyed for lack of knowledge, thou hast forgotten the law of thy God." (Hos. 4:6).

One enters the army of the Lord primarily to save

himself; but to save himself he must also be a servant, a laborer in the kingdom.

WORK OUT YOUR OWN SALVATION

"Work out your own salvation." (Phil. 2:12, 13). God works in you causing you to "will and to work." How does God work in you? The answer is definite. Read: 1 Thes. 2:13 . . . -. He works in one by his word. Hence the necessity of knowing his word—for therein you learn what he would have you do. It was David who said: "Thy word have I laid up in my heart; that I might not sin against thee." (Ps. 119:11). The law of his God is in his heart; none of his steps shall slide. (Ps. 37:31).

THE WHOLE ARMOR OF GOD

The soldier of Christ needs complete protection; for not against flesh and blood only, does he have to fight, but also against spiritual wickedness in exalted places. Satan with his retinue of aides is ever lurking in readiness to encompass and bring about the captivity of you.

The soldier of Christ has protective, as well as aggressive weapons. Have your loins girded about with truth. The Roman soldier wore a belt which served as a stay to his spine in the arduous task, and to it also some of the equipment of his armor was hung, and the skirts of his tunic tucked beneath it lest they hamper him in his easy movements then on a march, or in hand to hand conflict. To the soldier of Christ the truth must ever be encompassing him. The breastplate of righteousness is to be worn that never a charge can be laid to his credit which even smacks of an unrighteous deed. He must always do that which is right, regardless of what results may follow, for he is "Guided in the paths of righteousness," (Ps. 23:3).

With righteousness as your girdle. (Isa. 11:5). The "shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Your walk in the Lord is by faith, by faith you are justified, even though you do not understand all the promises and workings of Jehovah, for you are finite.

By faith you understand the worlds were framed. You do not understand how the dead can be raised, you believe they will be—by faith you rely on the promises of God. What if the enemy does attempt to ridicule you, insisting that your belief is unreasonable, and even contrary to all we see. He is condemning himself, for he is unable to explain that which he insists is true in his daily conversation. How did the earth come into existence? How does a man think? How do the different elements in food in the body produce different results, making bone, fat, hair and blood? He does not understand what is electricity? These baffling questions he cautiously avoids. Never does he base his arguments on these unfathomable facts.

Sometimes there are enemies found in the number in an army. Some seek to betray, if thereby they think they can advance themselves in favor with men. From among your own selves shall rise false teachers. (Acts 20:30). Such must be dealt with severely. Perverse men will arise and draw away disciples after themselves, forming factions. He who would divide, tear asunder the church of the Lord is more wicked, if possible, than the one who crucified the physical body of Christ—the church is his spiritual body, for which he gave himself!

"Endure hardness as a good soldier."

TOPICS FOR INVESTIGATION AND DISCUSSION

1. Deceitfulness of Satan.
2. Sin is ignorance and rebellion against Jehovah.
3. Temptation always comes in attractive form.
4. The happiness of the wicked has a veneer coating.
5. Guilt is not determined by "little" or "big" sins.

* * * *

QUESTIONS.

1. What is meant by being "called out?"
2. What advantage do Christians have over non-Christians?
3. What is meant by the term soldier?
4. Explain soldiers of Christ and "Prince of Peace."
5. Are Christians commanded to fight? Quote passage.
6. What is the status of soldiers in military warfare?
7. What is the status of soldiers in Christian warfare?
8. Contrast military service, remuneration and awards, with Christian service remuneration and rewards.
 9. Is it natural for one to sin?
 10. How are military personnel obtained?
 11. How are Christian personnel obtained?
 12. Why was the penalty of death enforced on man?
 13. What is sin? When did sin enter the world?
 14. Tell the story of Cain.
 15. Read references of other recorded sins.
 16. What are the results of sin? Quote 1 Cor.. 6:9; Rev. 21:27; 22:14-15.
 17. Give the steps required to become a soldier of Christ.
 18. What must new soldiers for Christ learn?
 19. Who guards and protects the new recruits in the Lord?
 20. How do we approach our heavenly Father?
 21. What way has been made for our escape?
 22. Was Christ tempted as are we? Give examples.
 23. How did Christ rebuke the tempter Satan?
 24. How can we overcome the temptations which beset us?
 25. Is there a Bible answer for all temptations?
 26. How may one work out his own salvation?
 27. Discuss military armor.
 28. What constitutes the whole armor of God?
 29. How can you quench the fiery darts of the wicked?
 30. How do Christians walk?

31. How does the enemy ridicule you?
32. How does the enemy condemn himself?
33. What baffling subjects does he avoid?
34. Are all men honest? Why traitors?
35. Quote Acts 20:29-30.
36. How must false teachers be dealt with?
37. What will perverse men do?
38. What is Christ's relationship to the church?
39. How did Christ purchase the Church?
40. What must soldiers of Christ endure?

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Are you seeking man's approval vs. God's Promise?

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How often does Satan come to you with sweet words but holding a dagger in his hand?

* * * *

Every soldier must account for what he does; also for what he fails to do.

* * * *

Liquidate your enemies by turning them into your friends.

* * * *

Temptation comes to you with a face painted in pleasing colors, and words smooth and attractive; but the pangs of the viper are in its end.

THE SECOND COMING OF CHRIST

(Lesson No. 1.)

The Jews boast of the glory of the kingdom of God in the days of David and Solomon, and hold the view that there is yet to come the Messiah who will restore the earthly, temporal glory of that kingdom, and that view is entertained by some professed Christians.

In the days of Rehoboam the kingdom was divided, and hard lines fell on each division—Israel as well as Judah. Israel was made slaves in Assyria, and Judah in Babylon. When Cyrus was king he permitted all Jews who desired to return to Palestine, even assisting them to that end.

Since Jesus ascended to heaven from the Mount of Olives, there have been many "time-setters," men who made the prediction that the second coming of Christ was near, and set the time when they declared he would return to earth, establish a throne in Jerusalem, and there reign as did David, for one thousand years. The Jews rejected Jesus as the promised Messiah, and at their instigation he was crucified. The "time-setters" have all proven to be presumptuous, and time has shown them to be of no value.

Jesus the Christ was the fulfillment of the promised King to rule on David's throne, on which throne he now rules. The promised kingdom was established, and Christians are citizens of that kingdom. (Dan. 2:44; Col. 1:13).

DAVID'S THRONE.

It should be remembered that David never had a throne in his own right, but rather he was God's temporal

ruler over the Jews, or the Kingdom of Old Testament days, and Christ was promised that throne.

"Fear not, Mary: for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and thou shalt call his name JESUS. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David." (Lk. 1:30-32.)

On whose throne was David seated? Note well the answer:

"And Solomon sat upon the throne of David his father; and his kingdom was established greatly." (1 Kings 2:12).

On whose throne was Solomon: "Then Solomon sat upon the throne of the Lord, instead of David his father." (1 Chr. 29:23).

It was Jehovah's throne. It was David's throne solely in the sense that God gave it to him, as his ruler; it was Solomon's throne because he was the descendant of David, according to the flesh, and Jesus was the descendant of David according to the flesh. (Rom. 1:4).

Solomon sat upon the throne of David his father. Luke 2:12).

Solomon sat upon the throne of the Lord, instead of David his father. (1 Chr. 29:23).

It is called God's throne, David's throne, Solomon's throne, Christ's throne.

JEHOVAH'S THRONE IS IN HEAVEN

"Jehovah is in his holy temple; Jehovah, his throne is in heaven." (Ps. 11:4).

"But Solomon built him a house. Howbeit the Most

High dwelleth not in houses made with hands; as saith the prophet,
 The heaven is my throne
 And the earth the footstool of my feet" (Acts 7: 47-49).

Christ was resurrected (raised) to sit on the throne:

"Brethren, may I say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day. Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set one upon his throne; he forseeing this spake of the resurrection of the Christ, that neither was he left in Hades, nor did his flesh see corruption. This Jesus did God raise up, whereof we all are witnesses." (Acts 2:29-32).

Jehovah "raised up" (resurrected) Jesus to sit upon his throne, David's throne! Has he been seated on that throne?

"So the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down at the right hand of God." (Mark 16:19).

"Behold, the man whose name is the Branch: and he shall grow up out of his place; and he shall build the temple of Jehovah; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both." (Zech. 6:12-14).

He shall be "priest upon his throne." Whose throne? "His throne." Is he "priest" now? He is! Of him God said: "Thou art a priest forever after the order of Melchizedek." (Heb. 8:1). He is now on his throne, where he is "priest and king." It is God's throne, the throne of David, the throne of Solomon. It is Christ's throne, and of him it is said:

"Thy throne, O God, is forever and ever;
 And the scepter of righteousness is the scepter of thy kingdom

Sit thou on my right hand, till I make thine enemies the footstool of thy feet." (Heb. 1:8-13; Ps. 11:4; Acts 2:35).

The thought of some that there is to come a time when Christ will rule on another throne; become ruler on a different throne, when he comes the second time, is wrong. The one, and only throne he has been promised is the throne of David, which is God's throne and he is on that throne now. Some one reads:

"He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne." (Rev. 3:21).

It will assist you to read the following:

"And Jesus said to them, Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel," (Matt. 19:28).

Those who follow him: "When?" In "the regeneration." Are we in the "regeneration" now? Have you been *regenerated*? Is it not a fact that every child of God has been born again, "regenerated?" So certain as you are saved that certain is it that you have been "regenerated." For,

"According to his mercy he saved us through the washing of regeneration and renewing of the Holy Spirit." (Tit. 3:5).

"Saved" how? "Through the washing of regeneration and renewing of the Holy Spirit." Certainly we now live in the age of "regeneration," and true to the promise of the Master, the apostles are on the twelve thrones judging the twelve tribes of Israel.

Too many have the idea that the province of the

"judge" is to pass sentence; whereas, in fact, it is the province of the judge to declare the law, interpret the law as well. Through the apostles God's law has been declared, his word has been known, and by it one is justified or condemned. "The word will" judge us in the last day. (Jno. 12:48).

By the life the Christian lives he condemns the unfruitful works or darkness, and judges thereby.

The term "throne" by some is thought to mean the "throne chair." Rather, the term has reference to the power, dignity, authority. The king is king though not seated on the "throne chair."

When Christ ascended he entered into his glory. (1 Tim. 3:16). When he comes he will also be on the throne of his glory, having been given all "authority in heaven and on earth." (Matt. 28:18).

"TIME-SETTERS."

I mean by the word "time-setters" men and women who have declared they knew when Christ was to come again and set the date.

R. H. Boll, in his tract, "The Second Coming," page 10, said:

"The early Christians "Were hoping for him and they were looking for his return in the days of the apostles."

The apostles DID NOT expect the Second Coming of the Lord during their lives on earth. If they wrote language from which one reached such a conclusion, they have misinterpreted what they wrote, for it is a fact HE DID NOT come the second time during the life of the apostles on earth.

Jesus said to the Apostle Peter:

"When thou wast young, thou girdest thyself, and walkest whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall grid thee, and carry thee whither thou wouldest not. Now this he spake, signifying by what manner of death he should glorify God." (Jno. 21:18, 19).

Peter could not have been expecting the return of Christ before he died! Jesus told the disciples they would be killed. (Matt. 24:9). Paul wrote that he would die, hence he could not have hoped for Christ to come during his life on earth. He warned the elders of the church at Ephesus:

"After my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them," (Acts 20:30).

To Timothy he wrote:

"The time of my departure is come. I have fought the good fight, I have finished the course henceforth there is laid up for me the crown of righteousness which the Lord the righteous Judge shall give to me at that day." (2 Tim. 4:6-8).

Men have juggled the Scriptures and deceived man, declaring the Lord would come at a definite date they named. No time now to trail through the centuries naming them. The 19th century gave the world a swarm of men who professed to know when the Lord would come. Among them a Mr. Miller who set the date for 1843 and the failure he recognized as did all others, and then he made another guess which was also a failure, for 1844 passed and no second coming of the Lord. Later came Mr. Chas. T. Russell, who wrote a number of books,

and set the date October 1874 at which he declared that Jesus DID come to earth, and has been some place on the earth since that time. That he began by gathering his "little flock," though he has been some place or places since October 1874. Following the death of Mr. Russell, a Mr. Rutherford became the outstanding man among the former disciples of Mr. Russell, and they changed their name to "Jehovah Witnesses." Mr. Russell taught that the body of Jesus was NOT raised from the dead. Thus he deposes:

"Our Lord's human body was, however, supernaturally removed from the tomb; because had it remained there it would have been an insurmountable obstacle to the faith of his disciples, who were not yet instructed in spiritual things—for 'the spirit was not yet given,' (Jno. 7:39). We know nothing about what became of it, except that it did not decay or corrupt, (Acts 2:27-31). Whether it was dissolved into gasses or whether it is still preserved somewhere as the grand memorial of God's love, of Christ's obedience, and of our redemption, no one knows;—nor is such knowledge necessary." (Millennial Dawn, Vol. 2, Pp. 129, 130).

Mr. Rutherford entertained the same view. (See "The Harp Of God," by Mr. Rutherford, Pp. 160-168, 169, 170).

HOW ACCOUNT FOR THE FALSE VIEWS?

We never find a false doctrine but we try to find some ground on which to account for it. Many good people hold false views. They are deceived by false teachers, else they are blinded by a theory which is false which they father. Most of them try to justify their views by Scripture. It is my opinion that a false doctrine usually arises from preconceived views, or ignorance of the Bible as a whole—building a theory on one statement in the

Scriptures, or expressions which resemble. An example follows:

In reading the Bible there was found the expressions: "This is the first resurrection." (Rev. 20:5).

"And the dead in Christ shall rise first." (1 These. 4:16).

Associating the foregoing expression, has, I think been the foundation for the theory that the righteous dead will rise, and at some later time the wicked dead will be raised. In fact the two statements have no reference to the same matter, but the two statements, I opine, have given rise to the false doctrine touching the resurrection of the righteous and the resurrection of the wicked at some later period. Let us read carefully the statement by Paul: and note carefully, there is no reference to the dead who are NOT in Christ.

"We would not have you ignorant brethren, concerning them that fall asleep; (die) that ye sorrow not, even as the rest, who have no hope. For if we believe that Jesus died and rose again, even so them also that have fallen asleep (died) in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, (have not died) shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (1 These. 4:13-17).

The discussion in this passage is about those who are "in Christ," then living on the earth; and those "in Christ" who had died. It appears that the saints in Thes-

salonica were worried about the brethren who had died, that they would not be with them when the Lord comes, and Paul instructs them: When the Lord descends, the living saints will not precede the saints who have died in. ascending to meet the Lord, but they will be raised and "together with them" the living saints will be caught up to meet the Lord in the air! The word "first" in the passage expresses a precedence of order, rather than of time. The sounding of the trump will be followed instantaneously by two things, the raising of the dead "in Christ" and the changing of the living saints, and "together" they will be caught up to meet the Lord!

"Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." (1 Cor. 15:51, 52).

Together all "in Christ" will ascend to meet the Lord, and ever be with him.

The righteous will be raised at "the last day," at which time the wicked will also be raised. (Jno. 5:28, 29). It will be the day of final judgment—the time when the righteous ascend to meet the Lord, receive eternal life, and the wicked enter into "everlasting punishment." In the passage, (1 These. 4:13-17), the apostle is discussing the ascending of the righteous, without any allusion to the fate of the wicked.

(See lesson No. 2, which follows.)

COMING TO REIGN

"And again, Esias saith, There shall be a root of Jesse, and he that shall rue to reign over the Gentiles; in him shall the Gentiles trust." (Rom. 15:12).

"The kingdom of the world is become the kingdom of our Lord and of his Christ: and he shall reign for ever and ever." (Rev. 11:15.)

All Christians worship Christ as King. They must keep striving to form their lives, shape their characters, and seal their destiny in keeping with the law of Christ, the King, hail Christ as the Spirit declares him: "KING OF KINGS AND LORD OF LORDS." (Rev. 19:16). One's entrance into the glorified state of the kingdom is conditioned on one being faithful—adding to our faith, Virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. If we are faithful to the Lord, we will enter into the kingdom in its glorified state, where we will be freed from the temptations incident to this lapsed state.

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TOPICS FOR INVESTIGATION AND DISCUSSION.

1. Christ and the destruction of Jerusalem.
2. Theories of Christ's Second Coming.
3. Bolls teaching.
4. Results of faithful service to Jehovah.

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QUESTIONS.

1. What is the Jews belief concerning the Messiah?
2. During Rehoboam's reign how was the kingdom divided?
3. What is meant by "time-setters?" Discuss fully.
4. Give proof that Christ is fulfillment of prophecy "one to rule on David's throne."
 5. Explain David's throne—Christ's throne.
 6. Reconcile 1. Chr. 29:23; Luke 2:12 and Rom. 1:4.
 7. Where is Jehovah's throne?
 8. What is said of Christ's throne? Quote Heb. 1:8-13; Ps. 11:4; Acts 2:35.
 9. Will Christ rule on another throne? 10. Explain Rev. 3:21.

11. What is meant by "regeneration." Matt. 19:28?
12. Who are the "regenerated?"
13. How is one "regenerated?"
14. Where are the 12 apostles and what are they doing? Prove.
15. What is the responsibility of a judge?
16. Who (what) will judge us in the last day?
17. What is meant by last day?
18. What is meant by the term throne?
19. Where did Christ enter when he ascended?
20. How will he return? Quote Matt. 28:18.
21. Give Boll's theory regarding "The Second Coming" of Christ.
22. State proof that Peter did not expect Christ's return before he died.
23. What did Paul say in this connection?
24. Give fallacies taught by Miller, Russell and Rutherford.
25. How may we account for these false views?
28. Quote and explain Scripture which may have confused some relative to the resurrection.
 27. Do the statements refer to the same thing?
 28. To whom does 1 These. 4:13-17 refer? Discuss fully.
 29. How will the saints meet the Lord in the air? What precedence of order?
30. Will those alive and those (sleeping) dead have the same opportunity to meet the Lord?
 31. Give Paul's explanation of the resurrection. 1 These. 4:13-18.
 32. Who will receive crowns of righteousness?
 33. Will Christ's coming be secretive and silent?
 34. What describes the suddenness, swiftness of change?
 35. How long will the saints be with Christ.
36. Quote passages which show that Christ's "Second Coming" is a fulfillment of prophecies.
 37. How long will Christ reign?
 38. On what is one's entrance into this eternal kingdom conditional?

THE SECOND COMING OF CHRIST. (Lesson No. 2).

A short time before the crucifixion of Christ, he said to his disciples:

"Let not your hearts be troubled: believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also."
(Jno. 14:1.3).

After the resurrection his disciples were with him on the Mount of Olives, when they saw him ascend. As they were intently gazing after him; two men, in shining apparel said to them:

"Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven, shall so come in like manner as ye behold him going into heaven." (Acts 1:11).

Among those who believe the Bible there has never been a question touching the fact that Jesus will come for his saints. There has been some controversy as to the time when he will come again. With most people when they are told something will take place in which they are interested, they are anxious to know: When will it take place? If they are not told they usually become the more interested in the WHEN, and if not told they try to determine within themselves, or by some means to learn the exact date. Much time and energy has been wasted by men in trying to determine the time of the Lord's second coming, and that in the face of the Lord's statement that

even he did not know, nor the angels in heaven the date of the second coming. He said:

"But of that day and hour knoweth no one, not even the angels in heaven, neither the Son, but the Father only." (Matt. 24:36).

Even in the days of the apostles, and through the centuries since then, there have been those declaring the second coming of Christ was imminent. Jesus said:

"If the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through. Therefore be ye also ready; for in an hour that ye think not the Son of man cometh." (Matt. 24: 43, 44).

The great concern of the Christian should ever be: "Be ye also ready." Whether morning, noon, or night; be ready for his coming. There is no time to make preparation after the trump has sounded. The "foolish virgins" were unprepared; so also there will be some who are not ready when the Lord comes. (See Matt. 25. 1-13).

The world has grown wicked, seemingly man has gone from "bad to worse." When Noah appeared crying for men to repent; heedlessly they continued their wayward course. He continued to build the ark. The Lord said:

"And it came to pass in the days of Noah, even so shall it be also in the days of the Son of man, They ate, they drank, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all." (Luke 17:26, 27).

The people continued their wicked course, giving no serious attention to the preaching of Noah. Unexpectedly on their part the flood was upon them. So will it be when the Lord comes again. The Lord will come suddenly, with

vengeance on the wicked; and to be admired by his saints. It will be the time when the Lord comes,

"From heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus Christ: who suffer punishment, even eternal destruction from the face of the Lord and from the glory of his might, when he shall come to be glorified in his saints, and to be marveled at in all them that believe (because our testimony unto you was believed) in that day." (2 These. 1:7-10).

When the Lord comes from heaven to be marveled at by the saints, the wicked will at that time be punished!

COMING WITH HIS ANGELS

The description found in Matt. 25:31-46 is not speculative, but declares without doubt that Christ is coming in his glory with all the holy angels and before him will be all nations; the wicked will be separated from the righteous, and cast into everlasting punishment, and the righteous will receive eternal life. It is the universal judgment, the time of the end.

TO JUDGE THE QUICK AND THE DEAD

"I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and at his appearing and his kingdom: preach the word." (2 Tim. 4:1).

The living and the dead will be judged at his appearing!

WHEN WILL HE COME?

"Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resur-

rection of life; and they that have done evil, unto the resurrection of judgment." (Damnation). (Jno. 5:28, 29).

That the Lord makes reference to the general resurrection is certain. The resurrection in which ALL that are in the tombs will come forth. All will come forth at the same hour.

THE LAST DAY.

"And this is the will of him that sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day" (Jno. 6:39),

Raise it up when? "At the last day."

"And this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life, and I will raise him up at the last day." (Jno. 6:40).

"No man can come to me, except the Father that sent me draw him: and I will raise him up at the last day." (Jno. 6:44).

"There shall be a resurrection both of the just and unjust." (Acts 24:15).

When will the resurrection of the just and unjust take place? The resurrection of the just will take place at the "LAST DAY." Do the scriptures say the wicked will be judged at the "LAST DAY?". Yes, that is what "the good book Do say." Read:

"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).

Judge him, when? In the "last day." All the ado made by premillennialists about the righteous being resurrected at one time, and a THOUSAND years later, plus a

few days, the wicked will be raised is as wrong as wrong can be.

CHRIST IN HEAVEN—TILL WHEN?

On the Mount of Olives, near the home of Mary, Martha, and Lazarus, Christ was with the disciples, when he ascended to heaven. (Luke 24:50; Acts 1:11). How long will Christ remain in heaven—when will he come again? The record declares of him:

"Whom the heavens must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets that have been from of old." (Acts 3:21).

Christ is to remain in heaven till when? Till all the things spoken by God's holy prophets "since the world began."

It will be informative to some to have their attention called to some of the things spoken by the prophets.

Read:

"For, behold, I create new heavens and a new earth; and the former things shall not be remembered, nor come into mind." (Isa. 65:17).

"For as the new heavens and the new earth, which I shall make shall remain before me, saith Jehovah, so shall your seed and your name remain." (Isa. 66:22).

How long will the Lord remain in heaven? Till all the things spoken of by the mouth of God's holy prophets are fulfilled. But the Lord promised a "new heavens" and "new earth." It must follow then that he will not cease to be "received" by heaven till the fulfillment of the promises made by the prophets of God.

The "New heavens and the new earth" are not the only promises made by the prophets. Read further:

"I will ransom them from the power of Sheol; I will redeem them from death." (Hos. 13:14).

The "new heavens and the new earth" have not yet appeared. The dead have not been resurrected, hence not delivered from "death."

Of Christ it was said:

"Sit thou at my right hand, until I make thine enemies thy footstool." (Ps. 110:1; Acts 2:34; Heb. 1:13).

The last enemy to be destroyed is death. (1 Cor. 15: 26).

"But the day of the Lord will come; in which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up. Seeing that these things are thus all to be dissolved, what manner of person ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat: But, according to his promise, we look for new heaven and a new earth, wherein dwelleth righteousness." (2 Pet. 3:10-13).

The heavens will "receive" Christ till all these things spoken of by the holy prophets are fulfilled. Death will not be destroyed till the last one within the hadean world are raised from the tomb. There will be no two resurrections, one of the righteous and another more than a thousand years latter—of the wicked!

At the "last day," the Lord comes to receive his saints. Though your friends may die, do not engage in overmuch sorrow. Ever keep in your heart the fact that we are the "offspring of God". (Acts 17:29). God is the Father of our spirits. (Heb. 12:9). Our spirits are immortal.

Your heart shall live forever." (Ps. 22:26). Begone with all Sadistic idea of death! When death, with his keen sythe enters the family circle, and with the icy breath kisses to sleep some of our loved ones, and bears them from us, we bow our heads like the ripened grain; we array ourselves in mourning; the heart is sore, and the voice is broken; smiles are banished from our faces, and joy from our hearts. We sympathize with those thus bereaved; but we must be philosophers. That which we commit to the tomb is not the loved one, it is only the house in which your loved one for a time lived. The loved one with all that he constitutes the personality and individuality, continues to live. To the Christian death is not a calamity, it is but the gateway, the vestibule to the eternal home, where pain, sorrow incident to this life are wholly unknown. Death but breaks the little dark prison house in which the man dwells and allows the spirit to unfold its golden pinions, and we "fly away" to those celestial mansions that await those who loved the Lord. Let us not think of the departed ones as the infidel when he tells us that it is all of life to live, and all of death to die, nor as the modern Sadducees when they teach that man ceases to exist when death comes.

"Precious in the sight of the Lord is the death of his saints." (Ps. 15).

Saints are the children of God. His eyes are over them, and his ears open to their prayers. They are his friends. We find great pleasure when our friends are near us, are delighted when they are free from pain and sorrow, even as the Lord delights in his saints, friends being freed from this body of dull mortality and living in a state where sorrow and pain are unknown.

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of Christ Jesus our Lord." (Rom. 8: 35-39).

Paul declares that none of the things named could separate us from the Love of God which is in Christ the Lord. But please note, this man of God does not contemplate this life only, for he declares plainly, that "death" can't separate us from that love. Love never faileth.

To be conquerors through the love of God, we must be active even in death as in tribulation and persecution. Christians take courage though you must fall under the stroke of death, death can not hold dominion over you. You will conquer through the love of God, and, In the rapture of a heart filled with love, cry aloud:

"O, death, where is thy victory." "O, Grave, where is thy conquest?" We are victors through Jesus Christ, for through him we triumph.

The righteous live forever.

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TOPICS FOR INVESTIGATION AND DISCUSSION.

1. The Kingdom—Present and Future.
2. The Gospel Age.
3. Last Days.
4. Judging and Reigning.

37. Does death hold dominion over the Christian?
38. Does Paul contemplate this life only?
39. How may we be conquerors through the love of God?
40. Will the Christian overcome death and the grave?
41. Who will triumph eternally?
42. What will be the state of the righteous?

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How often is it thought that the wicked are happy, and Prosperous and Successful? Such a view does not know the horrors of the pillow at night, nor the final reward of the wicked.

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Always do your best; Angels can do no better.

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Some sins are attended by temporary worldly pleasure; but righteousness brings eternal joy.

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There must be more than glamor to make people worthy of your confidence.

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Love never ends nor can it be measured by passing seasons or wrinkles of age.

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Permanent victories are not won in a day.

ETERNAL LIFE THE REWARD OF THE RIGHTEOUS

Some one has said, perhaps rightly so, that many people who long for eternal life, do not know what to do with themselves on a rainy Sunday afternoon.

Jesus at the beginning of his personal ministry, when faced with the questions of anxious concern to man, "What shall we eat?" or "What shall we drink?" or "Wherewithal shall we be clothed?" gave answer concerning the true value of life. Hear him!

"After these things do the Gentiles seek. . . . But seek ye first the kingdom of God and his righteousness' and all these things shall be added unto you." (Matt. 6:32, 33).

His answer should awaken the hearts of men to the vital need of preparation for eternal life and quicken an inward desire, to seek the reward which awaits the righteous.

Men today are surfeited with sensual appetites, and long for material gain. Man's greed rather than his need is demonstrated in every active field of life. Daily, business and industrial reports bear evidence of this. Remember, brother, if in your seeking God's kingdom is given first place, your needs for life's sustenance are fully insured.

The doctrine of Eternal Survival is wide-spread, though not universal. To the question: "What becomes of the soul after death?" countless answers have been given. Varied dogma have been presented since the dawn of creation. Recorded conceptions of the Assyrians, Egyp-

tians, Persians, Hindus, Phoenicians, Chinese and others, afford interesting challenges for vigorous and individualistic thinkers.

A. brief summary from the Chinese Buddhist Scripture

"Man never dies. The soul inhabits the body for a time, and leaves it again. The soul is myself; the body is only my dwelling place. Birth is not birth: there is a soul already existent when the body comes to it. Death is not death: the soul merely departs and the body falls. It is because men see only their bodies that they love life and hate death."

While there is much reasoning in the foregoing, it is well to contrast it with the Christian's belief, and some Scriptures from the Old and New Testaments, that you may possess a fuller knowledge of Divine authority.

The Christian's belief is that heaven is the upper and nobler region of God's universe, the dwelling place of Jehovah, Christ, the Holy Angels, and the spirits of just men made perfect. It will be there that the faithful will receive the "Eternal and spiritual" rewards.

Life here is but a prelude to eternity. To the past we are creatures of yesterday; but to the future we are children of eternity. Like bells of hope eternal assurance rings through the Bible. It is the core and center of the doctrine of a "Future Life." It teaches that our existence continues without a mortal body; that death is the result of a separation of the spirit and body; that the real man is alive, and conscious between death of the body and the resurrection. God will "render" (pay) to the righteous "Eternal life"—eternal spiritual joys, and to the wicked he will "render" "Eternal punishment"—"indignation, wrath, tribulation." The nature of the punishment and reward is plainly stated. The wicked will be miserable,

the righteous happy. In each instance the duration will be eternal—the same. Earthly life and happiness are measurable, continue but for a time and are gone—are passing—fleeting. How often we experience sunshine, and shadows; but neither is permanent. Such is not the tearless unending happiness to be experienced in the home of the righteous.

Could we, through trials and failures, maintain our integrity, find life deepened, character enriched, and outlook widened we would then successfully live with a sense of God, and do the most with life for His Glory. If this is our status in life, when the leaves of the Judgment Book unfold, God's goodness to us will be eternal spiritual rewards.

Job, a God fearing, prosperous patriarch, was an outstanding character, who wore his learning well. Though he was cast from the heights of affluence to the depths of misery, diseased, deserted by his wife and reproached by his professed friends, Eliphaz, Bildad, and Zophar, in spite of these reverses, he was not satisfied with the dictum, "Nobody Cares." Through submissive patience he appealed unto God, who blessed him, and restored him to prosperity, two times greater than he had before. In the midst of his troubles he revealed the essentials of life in its greatness, and set forth the frailties of man. When brought face to face with the question, "If a man die shall he live again?" His response:

"All the days of my warfare would I wait, Till my release should come, Thou wouldest call, and I would answer thee. Thou wouldest have a desire to the work of thy hands." (Job 14:14, 15).

"But as for me I know that my Redeemer liveth, And at the last day shall stand upon the earth:

And after my skin, even this body, is destroyed, Then without my flesh shall I see God; Whom I, even I shall see upon my side, And mine eyes shall behold, and not as a stranger."

(Job 19:25-27).

True friends are always the last to blame, and the first to forgive. Not so with Job's comforters. With their icy smiles they incurred Jehovah's wrath against themselves speaking things which were not right.

Job 4:17, records his statement speaking of mortal man. Old Eliphaz was not inspired by Jehovah to make such a statement. Read the report of his dream. (Job 14:4-7,13). Ye are forgers of lies, physicians of no value, speaking wickedly and deceitfully, etc. Job clearly teaches that death is only the birthday into the eternal world. Magnetic personalities are not always deserving of friendship. We must of necessity discriminate even in our friendships.

The Psalmist David declares that Jehovah is his portion in life and his deliverer in death, "for thou wilt not leave my soul to Sheol; neither wilt thou suffer thy holy one to see corruption.

"Thou wilt show me the path of life: In thy presence is the fulness of joy: In thy right hand are there pleasures evermore."

(Ps. 16:10-11).

To those who trust in riches, he warns:

"They are appointed as a flock for Sheol;
Death shall be their shepherd:
And die upright shall have dominion over them in the morning: And their beauty shall be for Sheol to consume,
That there be no habitation for it. But Cod will redeem my soul from the power of Shed;
For he will receive me." (Ps. 49:14-15).

Daniel, a righteous man, was grieved in his spirit in the midst of his body. (Dan. 7:15).

Man, saint or sinner, has a spirit—is a spirit, and is also the offspring of God. (Acts 17:28). The father of flesh and spirit are contrasted in Heb. 12:9.

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to everlasting shame and contempt." (Dan. 12:2).

The body after death returns to dust, seeing corruption. The spirit never dies, nor does it sleep; it is immortal, and will return to God who gave it. The spirit of the wicked will be cast into hell.

Coming down through the ages of the Christian era, Paul summarizes the gospel and vindicates the resurrection. The most illuminating Scripture in this connection is:

"But some will say, How are the dead raised? and with what manner of body do they come? Thou foolish one, that which thou (thyself) soweth is not quickened, except it die; and that which thou soweth, thou soweth not that body which shall be, but bare grain, it may chance of wheat or some other grain. But God giveth it a body as it hath pleased him, and each seed a body of its own. All flesh is not the same flesh; but there is one flesh of men, another flesh of beasts, and another flesh of birds, and another of fishes. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and his glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power: It is sown a natural body, it is raised a spiritual body. And so it is written. The first Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit, that was not first

which is spiritual, but that which is natural and afterwards that which is spiritual. The first man is of the earth, earthy, the second is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit in-corruption. Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption and this mortal shall have put on immortality then shall be brought to pass the saying that is written,

Death is swallowed up in victory.
O death, where is thy sting?
O grave, where is thy victory!"
(1 Cor. 15:35-55).

Since the creation of the world, the unseen truth about God, His everlasting (eternal) power and divinity are to be seen by being reasoned out by means of his works, so that man has no excuse.

"For the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; that they may be without excuse." (Rom. 1:20).

The grain of wheat must die otherwise it will not germinate. As life springs in the plant after death of the grain, just so when death comes to one's body, the soul lives on and returns to God who gave it. To each seed God gave a body of its own. Notice the changes which the tree makes. In winter time it is lifeless; but its

identity is known. We readily recognize each tree, be it lifeless in winter, or resurrected in all its beauty in the Spring time, bursting forth with blossoms; or in harvest season laden with ripened fruits; or wreathed with multicolored leaves. With each season comes the recognizable changes; but not for once during the changes is the identity of the tree lost.

Man is the crowning glory of God's handiwork, the zenith of his creation. "Behold the birds of the heaven. Consider the lilies of the field. Not one sparrow shall fall upon the ground without your Father's care. Are ye not of much more value than they all?"

God's arm has not been shortened. The preservation of man's identity has not been overlooked. Can one echo a vital vibrant faith in a living God and fail to believe that he by his almighty power will preserve one's identity?

Would we but intelligently study God's word, and make the applications taught, the dark mysteries would surely be replaced by knowledge, wisdom and understanding.

Perhaps the most enlightening Scriptures in this connection are enumerated in 1 Cor. 15:42-43.

"Sown in corruption; raised in incorruption;
Sown in dishonor; raised in glory;
Sown in weakness; raised in power;
Sown a natural body; raised a spiritual body."

The raised Spiritual bodies will be free from sorrows and death, and will be glorified bodies fashioned (after) like unto Christ's glorious body and will live eternally. (Phil. 3:20-21).

Concerning the Christian dead Paul says:

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not,

even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (1 These. 4:13-17.)

John speaking of the final judgment says:

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books, according to their works. (Rev. 20:11-12).

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. 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." (Rev. 21:3-4).

Biblically speaking life means union with God. Man is alive to things with which he is united and is dead to things from which he is separated. No human being with a compromising loyalty has ever found the splendor of life. "He that is dead is freed from sin." (Rom. 6:7). "Dead to sin but alive to God." (Rom. 6:11).

Man is not capacitated for an unending stay on the earth, hence he does not hope for unending eternal union with friends here in this life. Death is the consequences

of Adam's sin and is the common lot of all. We plan, work and live today but soon death comes and ends our earthly existence. The body returns to dust and the spirit to God who gave it. (Eccl. 12:7).

At the resurrection God proposes to present immortal—incorruptible bodies for our spirits to dwell in eternally. The gospel of Christ presents and promises all that our hearts can ask for—strength for our weakness, riches for our poverty, immortality (incorruption) for our mortality (corruption). These are attributes for our bodies. The spirit by nature is immortal. No need of provision for the spirit It is true in the death-decay-of the seed, the germ springs forth in the plant which comes therefrom. Christ's teaching on this very point is:

"I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." (Jno. 12:24).

Paul says: "That which thou sowest is not quickened except it die." (1 Cor. 15:36).

The teaching of Christ and Paul is that the grain must die or it will produce no fruit, so man must die for there to be a resurrection. In 2 Cor. 12:2-3, Paul plainly teaches that a man can be out of, separate from, the body —the house of clay.

"Destroy this temple, and in three days I will raise it up." (Jno. 2:19).

"I lay down my life that I might take it again, No man taketh it from me, but I lay * down of myself. I have power to lay it down and, I have power to take it again. This commandment have I received of my Father." (Jno. 10:17-18).

Christ said he had power to lay down his life; but of greater import, he said he had power to take it up again.

"Since by man came death, by man came also the resurrection of the dead." (1 Cor. 15:21).

"Christ both died, and rose, and revived, that he might be Lord both of the dead and the living." (Rom. 14:9).

"Blessed are the dead which die in the Lord." (Rev. 14:13).

"The wicked are driven away in his wickedness; but the righteous have hope in death." (Prov. 14:32).

"If in this life only we have hope in Christ, we are of all men most miserable." (1 Cor. 15:19).

"But there is a spirit in man." (Job. 32:8).

"I Daniel was grieved in my spirit in the midst of my body, and the vision of my head troubled me." (Dan. 7:15).

"Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of Spirits and live?" (Heb. 12:9).

"We are the offspring of God." (Acts 17:29). "The Lord forms the spirit of man within him." (Zech. 12:1).

"The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off and we fly away. (Ps. 90:10).

"Then shall the dust return to the earth as it was: and the Spirit shall return to God who gave it." (Prov. 12:7).

"I am in a straight betwixt two, having a desire to depart and to be with Christ." (Phil. 1:23).

"We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." (2 Cor. 5:8).

While Stephen was being stoned he cried:

"Lord Jesus receive my spirit." (Acts 7:59).

"Your heart shall live forever." (Ps. 22:26).

The heart, mind and spirit are the same; and David says the heart shall live forever.— (eternally). In the Greek it is "eis aiona aionos"— forever and forever. The heart—spirit—mind is to live forever and forever.

"In the way of righteousness is life; and in the pathway thereof there is no death." (Prov. 12:28).

That there is death for one who serves the Lord we all know, so far as death of the body is concerned; but the statement is very plain that there is no death for the one that is in the "Pathway" of righteousness. The body dies but the Spirit does not.

The spirit returns to God with its life and conscious* ness. The spirit came from God, and .is the knowing part of man, the intellectual part, that which God inspired, the vital principle, animating the body, the incorporeal part of man. In short, the spirit is the real ego, the man when separated from the body which is for the limited time on earth the house in which it abides.

"He that raised up Christ shall quicken your mortal bodies by his spirit that dwelleth in you." (Rom. 8:11).

There can be no resurrection of the spirit of man, for it never dies, but returns to God at death. The body (dust) goes to the grave, and will be resurrected. The question with import to man should be, How *well* 1 live, rather than how long, for as death finds one, so does the judgment. Death for the Christian, brings immortality, Eternal life and makes us like unto the glorious body of Christ. (Phil. 3:20,21).

RIGHTEOUS REWARDS

God's promise to Abraham. (Gen. 15:1). "Fear not, Abram: I am thy shield and exceeding great reward."

"Moreover by keeping them is they servant warned. In keeping them there is great reward. (Ps. 19:11).

"The wicked earneth deceitful wages, but he that soweth righteousness hath a sure reward." (Prov. 11:18).

"He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man shall receive a righteous man's reward. (Matt. 10:41).

"But love your enemies, and do (them) good, and lend, hoping for nothing again (never despairing) and great shall be your reward, (Luke 6:35).

"Now he that planteth and he that watereth are one: and every man shall receive his own reward, according to his own labor. (1 Cor. 3:8).

"But without faith it is impossible to please God: for he that cometh to him must believe that he is a rewarder of them that diligently seek him. (Heb. 11:6). "Whatsoever you do, do it heartily as unto the Lord and not to men, knowing from the Lord ye shall receive the reward of inheritance: for ye serve the Lord Christ." (Col. 3:23, 24).

"And behold I come quickly, and my reward is with me to give (render) to every man according as his work shall be." (Rev. 22:12).

The righteous only can receive the righteous man's reward. We become righteous through faith working by love, giving wholly of self, sowing righteousness and laboring, working unto the Lord. One cannot surrender to his own conviction, but must believe God and do His commandments.

REWARDS—HOW OBTAINED?

The apostle Paul in his epistle to the Philippians, exhorts them to beware of evil workers of concision; beware of false teachers to forsake flesh confidence, and to continue to worship by the Spirit of God and gain Christ and his righteousness through glorying through Jesus Christ. (Phil. 3).

1 These. 4:13-17. He exhorts them to sorrow moderately for the dead, and gives a brief description of the resurrection, second coming of Christ and judgment.

"An inheritance that fadeth not away reserved in heaven for you." (1 Pet 1:4).

"They shall not hunger nor thirst; neither shall the heat nor the sun smite them; for he that hath mercy on them will lead them" (Isa. 49:10).

RIGHTEOUS REWARDS—WHO MAY OBTAIN?

Matthew describes the last judgment.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world The wicked shall go away into eternal, everlasting punishment; but the righteous into life eternal." (Matt. 25:31-46).

"Eternal punishment"—the greatest curse ever pronounced upon mankind. "Eternal life"—the greatest blessing which can be bestowed upon man.

Everlasting punishment is the lake of fire and brim-

stone, which is the "Second Death." Not that people die there. No, no! We would do no violence to say that penal institutions are places of death, in that each person-sentenced to serve a term in such institutions is DEAD — dead so far as citizenship is concerned. He is a disfranchised man, divested of any rights in the affairs of his government—no voice, no vote, no part in any civic enterprise. Even though he serves his term and is released from the penal institution, he remains dead, as touching government affairs. Unless his citizenship is restored, he is dead. Just so with those in the lake which burneth with fire and brimstone, which is called the second death. (Rev. 21:8). Some one inquires, "Do not the wicked die in hell, or the lake of fire and brimstone?" No, they are cast alive into the lake. (Rev. 19:20).

"And death and hell were cast into the lake of fire. This is the second death. (Rev. 20:14). The lake of fire, which is the second death; not that the wicked die in that place; but the place is called the second death. (See Rev. 21:8).

"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).

"And if children, then heirs; heirs of God and joint heirs with Christ: if so be that we "suffer with him, that we may be also glorified with him." (Rom. 8:17).

"For ye 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).

"For he looked for a city which hath foundations whose builder and maker is God." (Heb. 11:10).

"To the general assembly and church of the first

born, which are written in heaven, and to God the judge of all, and the spirits of just men made perfect." (Heb. 12:23).

"And I heard a voice from heaven saying unto me, "Write, Blessed are the dead which die in the Lord, from henceforth, yea: saith the spirit, that they do rest from their labors; and their works do follow them." (Rev. 14:13).

Christ comforted his disciples with the hope of heaven and the assurance of his return to receive them unto himself. If we are children of God, we are free from condemnation, heirs with God and joint heirs with Jesus Christ. If we live as new creatures in Christ we have the assured hope of immortal glory. Through faith we look for the heavenly city. Those who die in the Lord are blessed and their works do follow them. The innumerable company, the general assembly, will live in the eternal city through the ages.

Jesus refers to death as a sleep, but all know that life does not cease when one sleeps. Just as there is to be a resurrection of the body, the spirit lives on, separate from the body after the body dies. Jesus has power over death.

"I will ransom thee from the power of Sheol; I will redeem them from death. O death, where is thy plagues? O grave, where is thy destruction?" (Hos. 13:14).

"Marvel not at this: for the hour is coming in 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 wicked will suffer everlasting punishment. If they suffer they will be conscious—they will be alive. The wicked will be alive through eternity, as will Satan, but

neither will have "eternal life." Eternal life carries a fuller meaning than being alive—everlasting. Were this not true the wicked would have eternal life also, for they will be alive through eternity.

"But thanks be to God who giveth us the victory through Jesus Christ our Lord." (1 Cor. 15:57).

Should your faith grow dim; or there is need again to strengthen your faith in a future life, immortality, read again the story of the resurrection of Christ, Bethlehem, and Golgotha. In so doing your faith will be increased. Live daily so you will enjoy the promise of eternal spiritual life, as your heavenly reward.

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TOPICS FOR DISCUSSION.

1. Give Proof that Jesus taught Eternal Life for mankind.
2. What is the Chinese belief regarding eternal life?
3. Discuss the Christian's belief: Eternal Life, death and future life.
4. Who was Job? Tell of his afflictions, losses and his friends who came to heal but stayed to hurt.

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QUESTIONS.

1. Quote a passage which shows Christ's concern for our future life.
2. What was man's great concern?
3. What should be sought first?
4. What is the Christian's belief of heaven?
5. From whence comes die theory of Eternal Life?

6. Discuss earthly life-happiness and Eternal life-happiness.
7. Give proof that Job was an outstanding character.
8. Quote Job 19:25-27.
9. Did Job speak of Mortal Man?
10. Who was speaking in Job 4:17?
11. Discuss Job's friends, the nature of their visits, and Job's reaction to their advice.
12. What was the relationship of Jehovah to the Psalmist David?
13. What lesson is taught in Ps. 49:14-15?
14. Give proof that all men are offspring of God.
15. Quote Daniel 12:2.
16. Contrast body and spirit.
17. Discuss Paul's teaching of the gospel and the resurrection.
18. How are the unseen truths about God reasoned out?
19. Quote Rom. 1:20.
20. Compare death of the body with death of plants.
21. Quote passages which show the Father's care for birds, plants and flowers.
22. Give proof of preservation of man's identity.
23. Quote 1 Cor. 15:42-43.
24. What is meant by glorified bodies? Phil. 3:20-21.
25. What does Paul say concerning the Christian dead? Quote passage.
26. Give John's description of the final judgment.
27. Where is God's tabernacle? Explain.
28. What is life? What is death?
29. Can one be dead yet alive? Prove.
30. Why was death made the common lot of all men?
31. Discuss the body and spirit—differences.
32. How are bodies quickened?
33. Is the body resurrected?
34. Is the Spirit resurrected? If not, why not?
35. What does death bring to the Christian?
36. Who was promised the first righteous reward?
37. Give other promises of righteous rewards.
38. How are righteous rewards obtained?
39. Who may obtain righteous rewards?
40. What is eternal punishment?
41. What is eternal life?
42. What is the Second Death?
43. Do people die in hell? Explain. Rev. 19:20.
44. If people do not die in hell, the lake of fire and brimstone, explain. Rev. 20:14. Quote Rev. 21:8.

45. How did Christ comfort his disciple? concerning heaven and his return to receive them?
46. How do we look for the heavenly city?
47. To what is death compared? Discuss fully.
48. Will the wicked be alive through eternity?
49. What is the difference between "Eternal Life" and alive everlastingly?
50. Will punishment and blessings be of the same duration?

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Material things pass quickly—Spiritual things are eternal.

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Faith conquers force.

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What has sin done to earth and man?

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All calamities come as a result of misuse of freedom.

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Sow lust and you will reap judgment.

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Delight to do something of service to yourself and others.