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I Peter 5:2-3

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THE TEXT

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock." I Pet. 5:2-3.

INTRODUCTION

In the introduction of his letter, Peter describes himself as "an apostle of Jesus Christ." This mark of identification set him apart as a special witness for Christ.

The Christians to whom Peter addressed his letter dwelt in districts of Asia Minor. This area is known as Turkey today. "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied." I Pet. 1:1-2.

Peter wrote of a time of trial and persecution. Notice the following verses.

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire..."  
I Pet. 1:7.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." I Pet. 4:12.

The word elect (I Pet. 1:2) refers to believers. Jesus foretold the persecution that would come upon the church. In Matt. 24:22, He said, "And except those days should be shortened there should no flesh be saved: but for the elect's sake those days shall be shortened."

Chapter five of his first letter is directed to the "elders which are among you." Elders were ordained by the apostles as churches were started. They had the responsibility of overseeing the various groups of christians.

Under consideration in this study of I Pet. 5:2-3 is how to apply the ideas presented in the text to ministers today.

KEY WORDS

Feed--To tend as a shepherd, Y.C.

Flock--A little flock, Y.C.

Oversight--To look over, inspect, Y.C.

Constraint--Of necessity, Y.C.

Willingly--Voluntarily, Y.C.

Filthy Lucre--Shamefully gaining, Y.C. Shameful gain, R.S.V.

Ready mind--Readily, Diaglott. Eagerly, R.S.V.

Lords--To lord it over one, Y.C. Domineering over those in your charge, R.S.V.

God's heritage--Lot, allotment, Y.C. "The charge allotted to you."  
Dummelow.



Ensamples--A type, Y.C. Example, pattern, form, print, fashion, manner.  
Elder--Elder, Aged person, Y.C. "In ancient times the older men of a community were known as the elders. They governed the community and made all major decisions." Z.B.D.

### PETER'S QUALIFICATIONS

What authority did Peter have to exhort (I Pet. 5:1) the elders to feed the flock of God? To exhort someone is to urge him, or her, to do what is proper or required. "But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin." Heb. 3:13. Peter called to their attention earlier that he was an apostle of Jesus. And, with the exhortation to the elders in chapter five, he gives three reasons concerning himself for this exhortation.

First, he was an elder. Peter was one of the twelve who had been chosen by Jesus. The twelve were trained by Jesus and given the mission of establishing the Church. "And ye are witnesses of these things." Luke 24:48. Elders were ordained in the churches as they were established. And although Peter was an apostle he said, "The elders which are among you I exhort, who am also an elder." He had the position of elder in common with them.

Second, he was a witness of the things concerning Christ. Peter said that they were eye-witnesses of the things that happened. "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty." II Pet. 1:16 "...and a witness of the sufferings of Christ." I Pet. 5:1. Peter was chosen and appointed by Christ. "Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead." Acts 10:41. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8. Christ is spoken of as the faithful witness. Not all of His followers are such. But Peter, and many others, have given faithful witness to the Gospel message. Such is one of the responsibilities of an elder. Notice the following verses:

"And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood." Rev. 1:5.

"And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness..." Rev. 3:14.

"That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights of the world; Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain." Phil 2:15-16.

Third, he was a partaker of the glory that should be revealed. The word partaker is given in Y.C. as "one having in common." Other verses using the same word are as follows:

"And our hope of you is stedfast, knowing that as ye are partakers of the sufferings, so shall ye be also of the consolations." II Cor. 1:7.

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." II Pet. 1:4.

The word reveal means to uncover, or to unveil. Y.C. Along with all other believers Peter expected to have a part in the future when the time came.

### LINKING IT TOGETHER

As churches were founded elders were ordained to take charge of them. In his letter to Titus, Paul said, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, ordain elders in every city, as I had appointed thee: If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly." Titus 1:5-6. Also, as recorded in Acts 20:28 to the elders at Ephesus: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers..."

To apply I Pet. 2:2-3 to us as ministers we must determine whether or not a minister is considered an elder. Notice some facts about elders.

1. An older person is usually meant. Y.C. Z.B.D.
2. Elders were ordained in every church. Acts 14:23.
3. Elders had to meet certain qualifications. Titus 1:5-9.
4. Elders were the spiritual overseers of the church. Acts 20:28.
5. Elders were to teach sound doctrine. Titus 1:9.
6. Elders were to pray for the sick. Jam. 5:14.

The above facts point out that elders and ministers have many things in common. Even though Peter was an Apostle and a preacher, he said that he was an elder. I Pet. 5:1.

### MEN OF RESPONSIBILITY

The position of an elder is one of responsibility. Since the pastor is an elder, he has responsibilities. The pastor has the responsibility of feeding the flock what they need, not necessarily what they want. As natural beings we are trying to live in an artificial world. This is reaching into the realm of spiritual things. People are being fed an artificial diet that will lead to their ruin. The pastor should seek to feed the flock the true Gospel message. This is to be done "willingly" and "eagerly." R.S.V. "Tend the flock of God that is in your charge." Notice the things that Peter said should be done.

First, the pastor needs to feed the flock. This means "to tend as a shepherd." The flock needs food, water, shelter, protection, and care. The pastor needs to give the flock spiritual food and drink.



He needs to bring them into the fold of Jesus Christ where there is shelter and protection. He needs to feed them the true Gospel message which tells about Christ. The Apostles converted people by telling them of Christ and the kingdom of God. "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Acts 8:12. Notice, also, the following verses.

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." II Tim. 4:2,3

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for sins according to the scriptures; And that he was buried, and that he rose again the third day according to the Scriptures." I Cor. 15:1-4.

Second, pastors are to take the oversight. "Accept the responsibility of looking after them willingly and not because you feel you can't get out of it..." Phillips. Someone has to take charge of the flock or they will be scattered and destroyed. Paul's admonition to the elders at Ephesus was: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." Acts 20:28-29. The pastor has to be sure that he is following Christ before he can lead the flock in a safe and sure way. Notice the following verses.

"A bishop (Greek--overseer) then must be blameless...For if a man know not how to rule his own house, how shall he take care of the church of God?" I Tim. 3:2, 5. ("BISHOP--originally the principal officer of the local church, the other being the deacon or deacons. The title 'elder' or 'presbyter' generally applied to the same man; 'elder' referring to his age and dignity, and 'bishop' to his work of superintendence..." Z.B.D.)

"For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre...Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." Titus 1:7, 9

Third, the pastor is to set an example. "The pastors...must be examples to the flock, and practice the holiness which they preach and recommend to their people." M.H. Notice the following verses.

"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." I Tim. 4:14.

"In all things shewing thyself a pattern of good works; in doctrine shewing uncorruptness, gravity, sincerity." Titus 2:7

"Remember you leaders, those who spoke to you the word of God; consider the outcome of their life, and imitate their faith." Heb. 13:7, R.S.V.

LOOKING AHEAD

As ministers we are elders and are involved in the important work of feeding the flock. For those who perform faithfully for the Lord, a crown has been promised. Peter said, "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." I Pet. 5:4. And more than this, we can help many others obtain a crown of life. Paul said that a crown would be given to him and to all those who love the appearing of the Lord Jesus. II Tim. 4:8.

"Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life." Rev. 2:10.

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Rev. 3:11.



Key to authorities used: C.B. - Companion Bible; J.F.B.- Jamieson, Fausset and Brown Commentary; Wyc.- Wycliffe Commentary; Young - Young's Concordance.

Wednesday Class

Read Matt. 16:13-20: What does this passage teach?

Context: Much confusion among the people about who Christ was. Wv. 13-15

Who is Jesus Christ?

First mention of the church is in this passage.

I. Upon what rock is the church built? V. 18

"Peter - Petros, proper name denoting a piece of rock". WYC.

"rock - Petra, a rocky mass". Wyc.

The church is built upon Peter's confession that Jesus is the Son of God V. 16.

Christ is the church's foundation I Cor. 3:11.

Petra is translated rock 14 times and Rock 2

Petros is translated stone once. Young, page 84 or Index - Lexicon of the N.T.

That one place is John 1:40-42. In only one other place did Jesus call him Peter.

Luke 22:34.

"Peter - Gr. petros, a stone (loose and movable) as in John 1:42. Petra is Fem, and therefore could not refer to Peter; but, if it refers to Peter's confession, then it would agree with homologia (which is Fem.) and is rendered confession in I Tim. 6:13 and profession in I Tim. 6:12. Petra is feminine and must refer to a feminine noun expressed or implied. That noun could hardly be any other than homologia which means a confession" . . .

rock - Gk. petra a rock immovable. Petros is masculine gender; petra is feminine. Petra denotes a rock or cliff firm and immovable. Petros denotes a fragment of it which one may throw or move with his foot. C.B., page 1345 and app. 147.

II. Who was Peter? What is his condition today?

How did he learn who Jesus was?

For whom was he speaking in Matt. 16:16?

In list of apostles, Peter is always listed first.

Peter's confession is foundation to which Christ referred and not Peter himself. He was neither the foundation nor the builder. He was a poor builder V. 23. If the church is built on Peter, what shall we say of John and the other disciples? If we make the same confession as Peter, by the Holy Spirit, Jesus could say the same of us. The church is built on Him whom Peter confessed.

### III What about the word "hell"? V. 18

hades - the grave - denoting the power of the grave to retain. C.B.

As in Isa. 38:10; Job 38:17. Grave can't hold dead because Christ has the key "Gates" - entrance of hades which is death. Hades is equal to sheol. Wyc.

### IV. What does "keys of the kingdom" mean? V. 19

Keys - symbolizes authority to open. Peter used the key to open to the Jews the message of the kingdom Acts 2, to the Gentiles Acts 10:1-11, 34-35; 15:7, 14. This power exercised in miracles Acts 5:1-6.

Extended to twelve as well as to Peter Matt. 18:18. John 20:22-23.

"Binding and loosing is a Heb. idiom for exercising authority. C.B.

If this is an explanation of binding and loosing as meaning remitting and retaining sins, Acts 10:43 is an instance of its exercise . . . In proclaiming the gospel, announcement is made that acceptance brings loosing from sin's guilt; rejection leaves one bound for judgment. Wyc. adapted.

Peter was married Mark 1:30

He was not infallible Gal. 2:11-14 Paul corrected him before the church.

"I will build my church". Church didn't exist before Christ's death.

### V. Jesus, The Stone of Scripture

I Peter 2:4-8 chief corner stone

Isa. 28:16 tried stone . . . sure foundation

Psa. 118:22-23 stone builders rejected Luke 20:17-18

Acts 4:11-12 Jesus, the only name that saves.

Eph. 2:19-22 foundation stone

Rom. 9:32-33 stumbling stone I Cor. 1:23

I Cor. 8:9-13 our liberty can be a stumbling block to others.

To the Jews, Jesus was what kind of a stone?

To the church Jesus was what kind of a stone?

To the nations Jesus is what kind of a stone?

Daniel 2 - all nations pictured as one man.



## PARADISE

By Herbert Edmister, Eldorado, Ill.

Two thieves were crucified with Jesus: one of them said, "If thou be Christ, save thyself and us." The other one said, "Lord, remember me when thou comest into thy kingdom." And Jesus said unto him, "To day shalt thou be with me in paradise." (See Luke 23:32-43). Many people claim that the thief accompanied Jesus to heaven the same day in which they were crucified. Many texts show that their interpretation cannot be true. Jesus did not go direct from the cross to heaven. He was placed in Joseph's new tomb. Matt. 28:57-60; Mark 15:43-46; Luke 23:50-53; John 19:38-42). Surely no one would say that the grave is Heaven, neither is it a Paradise in which they would like to be placed. Jesus said, "For as Jonas was three days and three nights in the whales belly, so shall the Son of man be three days and three nights in the heart of the earth." (Matt. 12:40). After three days he was raised from the dead, he walked and talked with many, and was seen by more than five hundred brethren at one time. (See 1st Cor. 15:6). For a period of forty days, he showed himself to be alive, by many infallible proofs. (See Acts 1:2-4). Then he ascended into heaven. (Acts 1:9-11). Three days in the tomb, plus forty days from his resurrection to his ascension, is proof that he did not go to heaven until forty three days after crucifixion. No man except Jesus has ascended up to heaven. (See John 3:13). Heaven in the above text is from the Greek word Auranos which is defined as, Sky or Air. Paradise is an Oriental word, and defined as Beautiful Garden. Gardens are products of the earth(not of the sky). Therefore Heaven and Paradise are widely seperated. The thief did not ask to be taken to Heaven, but to be remembered when Jesus comes into His Kingdom. Kingdom is from the Greek word Basileia, and used to denote subjects in a territory that is ruled by a King or Queen. Paradise and the Kingdom of Christ are one and the same place. Each is connected with the soil of a defined territory. Gardens cannot exist without soil, neither can a Kingdom. In being an Oriental word, Paradise is common to a number of languages in Palestine at the time of Christ. It has not been translated into any English word, but was incorporated and transferred into our English Versions and is the identical word that Jesus used in His promise to the thief at the cross. In order to arrive at the true meaning of Paradise, we compare texts from the two oldest version of the Bible that is in general use by the English speaking people. The Old Testament was written in Hebrew language many centuries before the New Testament was written in Greek. In 1609 the Roman Catholics published the Douay Version, and in 1611 the Protestants came forth with the King James Version. Paradise is found three times in the King James Version. (Luke 23:43; 2 Cor. 12:4; and Rev. q:7). There is three Hebrew words translated as Garden in the King James Version. They are Gan which occurs 42 times; Gannah 12 times; and Ginnah 4 times. The word Gan is referred to as Garden of Eden in about one third of the texts where it is found. They are as follows: Gen. 2:8,9,10,15,16; Gen. 3:1, 2,3,8,10,23,24; Ezek. 28:13; and Ezek. 31:8,9). In these same texts, the Douay Version places the word Paradise instead of Garden. Let us read from Gen. 2:8-10 in the Douay Version. "And the Lord God had planted a paradise of pleasure from the beginning: wherein he placed man whom he had formed. And the Lord God brought forth from the ground all manners of trees, fair to behold, and pleasant to eat of: the tree of life in the midst of paradise: and the tree of knowledge of good and evil. And a river went out of the place of pleasure to water paradise which, from thence is divided into four heads." These and other texts show that the Garden of Eden, Paradise, and place of Pleasure, are one and the same place that Adam was driven out from, and it's entrance barred until Jesus returns and sets up His kingdom which will restore the earth to it's Edenic condition, and become a Paradise of pleasure for the Righteous.



If you or I had a friend seeking a public office that gave him power to appoint others to a good position; and although he gave his promise and we have faith in his word; we would not expect to occupy the position until after he was elected and seated in office. The thief's request to be remembered when Jesus comes into His kingdom, is in reference to a future event. Jesus is now seated at the right hand of God's throne. (Heb. 12:2). He will receive His own throne when He returns to the earth. (See Matt. 25:31-34; and 2 Tim. 4:1). His throne will be the one on which his father David sat, he will reign over the house of Jacob forever; and of his kingdom there shall be no end. (See Isa. 9:6,7; Luke 1:32,33; Acts 2:30; Acts 15:16,17). He will share his kingdom with the twelve Apostles. (Matt. 19:28). And with the Overcomers. (Rev. 3:21). He will take over all the kingdoms of the earth. (See Dan. 2:44; Dan. 9:27; and Rev. 11:15). In the promise of Jesus, the wording, to day, places it in the present tense and is generally understood to be within a twenty four hour period. The kingdom of Christ is future, and the request of the thief is one pertaining to the future also. This may cause some to ask: Why was the promise in the present tense if the kingdom is future? The Greek word used here is Semeron, which is translated into two English phrases which often confuses the reader. It is found 40 times in the King James Version, where it is called To day 18 times, and This day 22 times. The Douay Version and some others read This day, in Luke 23:43, The phrase This day is generally used in reference the time period of a future event. And the conveyed thought is - that the promise will be fulfilled in Christ's kingdom. Matthew calls this The Kingdom of Heaven, and when we compare his statements, with other texts, it does not mean that it will be in Heaven. It is said to be heavenly, which is far above the worldly kingdoms of man. The Kingdom of Heaven is synonymous with The Kingdom of Christ, and King of God, spoken of in Mark, Luke, John, and the other New Testament books. In it the earth will recover from the curse that God placed upon it in Gen. 3:16-19. Much of this restoration is described by Isaiah in chapters 11, 35, and 65. This restoration is over a period of one thousand years. (Rev. 20:4-6). It is known as the times of Refreshing from the presence of the Lord; and as the times of Restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began. (Acts. 3:19-21). When Jesus returns he will judge the nations, and separate them as the shepherd divideth his sheep and the goats. To the Sheep Nations, he will say, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; but the Goat Nations will be destroyed. (See Matt.25:31-46). Paradise will be a place of pleasure in which you and I can participate, if in this life we qualify for citizenship in Christ's kingdom where, The Righteous shall never be removed: but the wicked shall not inhabit the earth. (Prov. 10:30). The Righteous shall inherit the land and dwell therein forever. (Psalm 37:29) The Redeemed out of every kindred, and tongue, and people and nation, will be made kings and priests, and reign on the earth. (Rev. 5:9,10). This is the Kingdom that the thief asked to be remembered in, and is also the Paradise that Jesus promised the thief that he would be with him.



## JOHN'S BAPTISM

Introduction: "The baptism of John, was it from heaven, or of men? answer me "  
(Mark 11, 30).

We were happy to accept this study assignment. We want to thank the program committee for outlining the study by the presentation of questions. We will generally follow the questions to give our understanding of the Scriptures.

QUESTION What was the purpose of John's baptism?

Regardless of the subject, when a study is being made, there should be an understanding of the beginning.

John the Baptist was no ordinary man. He was no ordinary prophet. John had been designated by the Lord God to perform a special work. "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God... And the glory of the Lord shall be revealed, and all flesh shall see it together for the mouth of the Lord hath spoken it. The voice said, Cry... (Isaiah 40: 3-8). He was the greatest of prophets. "For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he" (Luke 7: 28).

A part of the purpose is explained in the words of John. "And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias" (John 1: 19-23). It is further verified in John 1: 32, 33, "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I know him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost"

Another part of the purpose of John's baptism was to prepare the people for the "kingdom of heaven" (Matthew 3: 2). He, John the Baptist, was bringing people to Christ, unknown to them as yet, baptizing for the forgiveness of sins unto repentance. I, personally, can see no difference in his message and his approach than ours of today. Let us read--"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water" (John 1: 29-31). John did baptize to forgive sins. "John did baptize in the wilderness and preach the baptism of repentance for the remission of sins" (Mark 1:4). In keeping with this, we have two important prophecies. "And many of the children of Israel shall be turned to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord... To give knowledge of salvation unto his people by the remission of their sins" (Luke 1: 16, 17, 77). We quote from the Wycliffe Bible Con. "In the NT repentance has a deeper connotation than its original sense of a change of mind. It has come to refer to an inner change of direction and purpose, a turning from sin to righteousness. Josephus makes it clear that this was the prerequisite for baptism by John." (See also Work of Josephus (Standard), Winston, page 540.)

QUESTION Were their sins blotted out at baptism?

The answer is a scriptural--yes. We have already quoted the words of Zacharias, John's father, and of Mark 1:4 that such would be. "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins" (Luke 3:3). The word, remission, is the same as used in Acts 2:38, Acts 10:43, Hebrews 9: 22 and



- 1 1 to 2
- 2 2 - 4
- 3 4 - 8
- 4 8 - 16
- 5 16 - 32
- 6 32 - 64
- 7 64 - 128
- 8 128 - 256
- 9 256 - 512
- 10 ~~1024~~ 512 - 1024
- 11 1024 - 2048
- 12 2048 - 4096



## DID GOD HAVE HELP IN CREATING MAN?

--By Herbert Edmister, Eldorado, Illinois

And God said, "Let us make man in our image, after our likeness:" (Gen. 1:21 A) And the Lord God said, "Behold, the man is become as one of us. to know good and evil:" (Gen. 3:22 A). The words Us and Our are used to denote two or persons, and when we ask, To whom was God speaking in these texts?, we get a variety of answers. Trinitarians say that he was speaking to Christ, and the Holy Ghost; this group say that there is three persons in what is termed, the God-head; that they are coequal in power; and are just one. Others believe that the Holy Ghost, (Holy Spirit) is God's power, rather than the third person of the God-head, therefore he was speaking to Christ who preexisted with God from the beginning and was the one who created all things. Others believe that Christ existed only in God's plan to redeem man from his fallen condition; and did not exist in person, until Mary conceived of the Holy Spirit, and gave birth to the Christ child: This group credits the creation of all things to God and he alone. It becomes a mystery to others, and many of them say, "Perhaps he was speaking to Michael and Gabriel the two Arch-angles." Others believe that he was using a figure of speech as men often do, by using the plural word We instead of the singular I. Some of those that believe Christ preexisted; believe that Melchisedec, King of Salem and priest of the most high God, to whom Abraham paid tithes upon his return from rescuing Lot from the heathen kings; was none other than Christ himself.

Of course all of these ideas cannot be true. The word of God does not teach things that contradict other truths, and when we think that we have found texts that are in conflict, we do have a means of getting into the truth of said texts. The texts in Gen. 1:26 and 3:22 conflict with all other Old Testament texts that deal with the creation, thus causing confusion, and I find them to be in error in translation of the Hebrew manuscripts. After examining Bible Concordances that list the Hebrew words that are translated into our English Bibles, I find that there is no Hebrew foundation words from which Us and Our could have been taken from in these two texts. Let us examine other texts that deal with the creation, and notice that they speak in singular. "So God created man in his own image, in the image of God created he him; male and female created he them. (Gen. 1:27)" This verse is singular, thus conflicting with verse 26 which is plural. "I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them" (Gen. 6:7). "For ask now of the days that are past, which were before thee, since the day that God created man upon the face of the earth, and ask from one side heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it." (Deut. 4:32). "Have we not all one father? hath not one God created us" (Mal. 2:10). The plural words used in Gen. 1:26 and 3:22, are quoted to support the doctrine of the Trinity, that God is in three persons combined into one; and referred to as. "God the Father; God the Son, and God the Holy Spirit. 'Deut. 6:4 opposes the idea of a triune God by stating, "Hear, O Israel; the Lord our God is one Lord." The statement One Lord, does not mean Three Lords. Those that teach that God is in three persons, readily admit that this teaching is mysterious, that it cannot be explained, and has to be accepted by faith, even if it cannot be understood. It is not reasonable to believe that God will judge a man by a mysterious doctrine that cannot be understood. The Bible was written for our admonition, to reveal the truth by which we are judged. The Old Testament was written in Hebrew, and for Israel, God's chosen people; therefore any translation of it should have a Hebrew word from which it was derived. Both Young's and Strong's Bible Concordances list the Hebrew words from which the Old Testament was translated. Neither of them lists a Hebrew word from which the words Us and Our have a Hebrew foundation in Gen. 1:26 and 3:22; nor in any text that precedes Deut. 5:2,3 where the Hebrew word Anachnu is translated inot the plural, and reads as follows. "The Lord our God made a covenant with us, at Horeb, The Lord made not this covenant with our fathers, but with us, who are all of us here alive this day. Being as this is the first text where the plural word has a Hebrew foundation; I have endeavored to find



the authority for rendering the plural words in the mentioned texts, and following is the result of the search. Strong's Concordance lists the Greek word Hemas as the base from which the word Us is translated in all texts that precede Deut. 5:2,3. In order to spread the gospel, it is necessary to translate into other languages; but no one has a right to insert words into a text where there is no foundation for them. By inserting other words, leads to confusion. In the quotation from Gen. 1:26, there is six Greek words that our English is from; they are as follows, And, said, let, us, and the two ours: They have no right to be in the text, and by omitting them, the reading would be as follows, God made man in his image and likeness. These underlined words do have a Hebrew base, and by using them only, we have harmony with verse 27 which reads, "So God created man in his own image." In the quoted portion of Gen. 3:22, there is also six inserted words without any Hebrew foundation, they are: Is, becomb, as, of, us, and to. By omitting them, the text would read thus, Behold, the man knows good and evil. In order to get the full harmony of these underlined words with the words which follow, let us read the rest of verse 22, and include verses 23 and 24. "And now, lest he put forth his hand, and take of the tree of life, an eat, and live forever: Therefore the Lord God sent him forth from the garden of Eden, to till the ground from which he was taken, So he drove out the man; and placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life. The Greek insertions into the Hebrew manuscripts are easy to trace. When the Kingdom of Judah was taken into captivity by Babylon; some of the Jews were taken to Alexandria Egypt, and after three centuries of separation from their mother tongue, they lost familiarity with the Hebrew language and with the word of God; and in order to restore God's word to them, the Hebrew manuscripts were translated into Hellenistic Greek, which was the language that the Alexandria Jews then spoke. This translation known as the Septuagint, was around 250 B.C. This was under Greek jurisdiction who were Pagan at this date; they worshipped idols, and also looked upon some individuals as gods. This plurality of gods shows it's effect, even to this day. Some Greek Shrines that were dedicated to their many carved images, are still looked upon as Sacred Places. Their many gods were in contrast to the one God that the Jews had been taught, although the Jews has forsaken him. Out of Pagan Greece came the "Doctrine of the Trinity" which began to creep into the Church at Rome before the close of the first century A.D. and in 325 Constantine, Emperor of Rome, forced this Pagan doctrine into the Church Creed, and caused a division into two groups in the year 381. An eastern group headquartered at Constantinople, and a western at Rome, where Rome's members were forced to accept the Pagan doctrine by putting many to death by viscous means. The Greek language is the foundation of our English; and it was near 1600 before we were given an English translation of the Bible. The two oldest versions that are still in general use is the Douay version put out by the Roman Catholics in 1609; and the King James version of the Protestants in 1611. This was more than 1250 years after the Pagan doctrine was forced into the Roman church Creed, and was firmly imbedded into the minds of it's members. No doubt, this influenced the translators to accept the Greek insertions into the original Hebrew texts in order to conform to the current teachings of the Church at Rome; this teaching a Triune God is 100% Pagan; it is error, and all who accept it will come under God's judgement just as surely as Israel and Judah fell because they accepted the mysteries of Babylon. The plural words, Us, and Our are not listed from any Hebrew word, therefore they should be omitted from all Bible texts that precede Deut. 5:2,3. To believe and except error is very dangerous (see 2 Thes. 2:10-12). Judgement must begin at the house of God. (1 Pet. 4:17). Only the truth can make us free. (see John 8:32). Beware lest ye also, being led away with error of the wicked, fall from your own steadfastness. (2 Pet. 3:17).

## THE DEVIL

By Herbert Ednister Eldorado, Illinois

The Devil is defined by Bible Concordances as Demon, Destroyer, Adversary, Accuser, and Spoiler. The Serpent of Gen. 3:1 is the Devil, Satan, Dragon, and Accuser in Rev. 12:9,10. It is also listed as the dragon, Devil, sathan, and Deciever in Rev. 20:2,3. Satan is transformed into an angel of light. 2 Cor. 11:14. The man of sin, the son of perdition, who claims to be God, is also in this group. (See 2 Thess. 2:3,4.) In the last days a man makes a covenant with many for one week and in the midst of the week he breaks the covenant and brings desolation. (See Dan. 9:24-27.) The man of sin, apparently is that vile person that comes in peaceably and obtains the kingdom by flatteries. (Dan. 11:21-23.) The beasts of Revelation thirteen are connected with the giant power of the Evil One which they symbolize. One of the beasts was like a leopard and had seven heads and ten horns and ten crowns upon his horns. The Dragon gave him power, a seat, and authority to continue for forty-two months. One of his heads appeared to receive a wound to death; and the wound was healed. This group of kings work deception, causing the people to worship the Dragon who healed the wounded beast. In Revelation seventeen, the seven heads are revealed as seven kings whose thrones are controlled by Mystery Babylon. This mystery woman sits on seven mountains and is that great city which reigneth over the kings of the earth. The ten horns are ten kings who receive power with the Beast for a short time. They hate the woman and help the beast to destroy her. Men have tried to prove that the Devil is a spirit being that is in opposition to God and attempt to tell where he came from. We will try to show by the word of God that their claims fall far short of proof that the Devil can be embodied in just one individual, whether he be a material or spirit being. Isa. 14 is often referred to as proof that the Devil was an angel fallen from heaven, and his name is Lucifer. There is no doubt who Lucifer is for in verse 4 the prophet was told to take up this proverb against the king of Babylon and say the things that follow in the proverb concerning him. Let us go to Smith's Bible Dictionary on the subject of Lucifer. "Lucifer coupled with the epithet son of the morning, clearly signifies a bright star. In this passage it is symbolic representation of the king of Babylon in his splendor and fall. It's application from St. Jerome downwards to Satan in his fall from heaven, arises probably from the fact that the Babylonian Empire is in scripture represented as the type of tyrannical and self idolizing power, and especially connected with the evil one in the Apocalypse."

In the second chapter of Daniel, Nebuchadnezzar was puzzled because he could not recall his dream. Daniel was called before the king and asked for time to pray to the God of heaven. God revealed the dream and the interpretation of it to Daniel, who in turn revealed it to the king. In chapter three, the king set up an image of gold and demanded worship of it. The three Hebrew companions of Daniel were cast into the fiery furnace because they would not bow to the image. The Lord sent his angel and protected them from all harm. In chapter four, the king again dreamed and Daniel again was called to interpret it. In the fulfillment of this dream, the king went insane for seven years and ate grass with the cattle. Afterwards his sanity was restored, and he acknowledged the God of Daniel was the only true God.



From this Bible narration, Lucifer was not of the angelic creation, but was Nebuchadnezzar the king of Babylon, who was a Devil to others, but not the Devil, as some believe. In 1960 I heard a man over the radio say that "The Devil as the anointed Cherub of Ezekiel 28:14, who had fallen from his original state". When we read the entire chapter, we find that it is addressed to Tyrus and his impending judgment. He had exalted himself similar to Nebuchadnezzar's self exaltation. Ezekiel in his message was addressing the ruling prince together with his subjects who were descendants from Canaan, from Noah's son Ham. Tyrus, and Tyre are two names of one and the same commercial city in Phoenicia. This territory is 120 miles long and 20 miles wide between the Mediterranean sea and Lebanon, and is north of Palestine. The name of the city means Rock. It was visited by Christ, (Matt. 15:21; Mark 7:24). At that date it was larger than Jerusalem, and was the largest city visited by him. Man's philosophy fails to place the Devil as a cast out Cherub, just as it fails to prove that Lucifer was a fallen angel. The word Cherub means One grasped and held fast. The Devil has not yet been bound. Jesus said to his apostles, "Have I not chosen you twelve and one of you is a devil?" (John 6:70). He did not say that Judas was the Devil, but a devil, that is one of many devils. He said to Peter, "Get thee behind me Satan." (Matt. 16:23). Satan means Adversary, and Peter was an adversary at that particular time and received a reprimand. After Christ's death, Peter became a faithful servant of his master even unto his own death. We like Peter, can and sometimes do become an adversary to Christ, and it may be advisable to look into a mirror in order to get a first hand view of the Devil. We feel sure that we do not surpass Peter. I believe that we can gain knowledge by analyzing the word Devil; remove the letter D, and we only have evil; now remove the remaining four letters and the word Devil has disappeared. The word Devil, is the personification of evil. We read that God created all things. "I make peace, and create evil." (Isa. 45:7). "Shall there be evil in a city, and the Lord hath not done it?" (Amos 3:6). When God created man, he set before him good and evil, and let man have his choice. Adam transgressed God's law, and brought sin and death into the world. Evil is the opposite of good and God is the only one that is good. (See Matt. 19:17). The imagination of man's heart is evil from his youth. (Gen. 8:21). The evil in man becomes his Devil. The Serpent placed temptation before Eve in the garden of Eden by telling her that she would not die. She ate of the fruit, and by doing so committed the first sin. Satan was not destroyed by the flood and we find him very active in the offspring of Noah. The Prince of Tyrus that we mentioned is classified as Satan. In Zech. 3:1-10, Satan stood at Joshua's right hand and resisted him. This was not the Joshua that led Israel through Jordan, but was a high priest, the son of Josedech. His pride was a Satan or Adversary to himself and to those around him. Satan is summed up in three lusts: "For all that is in this world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father but of the world." (1 John 2:16). "Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man; but every man is tempted when he is drawn away by his own lust and enticed, then lust is conceived, it bringeth forth sin; and sin when it is finished, bringeth forth death." (James 1:13-15). Enoch the seventh from Adam prophesied of these things, in Jude 14-19. All the temptation that came to Eve in Gen. 3:6, was in three lusts. She saw that the tree was good for food, (lust of the flesh); it was pleasant to the eyes (lust of the eyes);

and a tree to be desired to make one wise, ( the pride of life). When Jesus was tempted by the Devil, (Matt. 4:1-9) we find these same three lusts. Going without food for forty dys, he was hungry, (lust of the flesh tempted him to turn the stones into bread). The kingdoms of this world were enticing when viewed from the high pinnacle; and, to cast himself down and take them over (was the lust of the eyes and the pride of life.) Jesus was tempted in all points as we are yet without sin. ( Heb. 4:15.) The temptation in itself is not sin, but yielding to temptation is the act of sin. Eve yielded to temptation, but Jesus conquered his temptation. Human nature likes to pass the buck, we like to establish an alibi, therefore man looks upon the Devil as being a Demon Spirit that holds power over him, because he is weak in the flesh and has not enough power to guard a Demon Spirit off. This is no alibi at all for "There hath no temptation taken you but is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but with the temptatiob also make a way to escape, that ye may be able to bear it." (1 Cor. 10:13). "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul, having your converstion honest among the Gentiles; that where as they speak against evil doers, they may by your good works, which they behold, glorify God in the day of visitation." (1 Pet. 2:11,12). When man fails to resist temptation, the above texts place sin entirely on the individual. Man has no right to blame some mysterious demon force for his sins; the guilty party can be seen by looking into a mirror. Many people turn to the first chapter of Job to prove that Satan is a Spirit Being. Their argument is inconsistant with verses 6 and 7 that show that he was not a Spirit, but a tangible being that walked to and fro in the earth. The Satan that came among the sons of God was those that claimed to be Job's friends, but sought to overthrow his trust in God; Job was like Jesus in that he did not yield to Satan's advice; In the New Testament, we find the Devil referred to in the plural, and also as unclean spirits. There was in the Synagogue, a man with an unclean spirit and Jesus rebuked him saying, "Hold thy peace, and come our of him." (See Mark 1:23-27) From the actions of this unclean spirit, we have a picutre of insanity, and Jesus healed him. A man dwelling in the tobs, had an unclean spirit and said, "My name is Legion because we are many; and all the devils asked Jesus to allow them to enter into a herd of swine that was feeding near by; the request was granted, and the swine ran into the sea and were choked. The man clothed himself and was in his right mind after the devils came out of him. (See Mark 5:1-20). In this man we seen an extreme case of insanity that was called Devils. Jesus cast seven devils out of Mary Magdalene. (Mark 16:9). And certain women, which had been healed of evil spirits and infirmities, among them was Mary called Magdalene, out of whom went seven devils. (Luke 8:2). Some people think that Mary had committed seven great sins, but this is far from being true; she was cured of seven ailments that was looked upon as unclean spirits or devils. In all Bible records of her she was a wonderful woman, a close companion of Salome the mother of James and John. (Mark 15:40). With Mary the wife of Cleophas, and with Mary the mother of Jesus. (John 20:11-18) A certain Greek woman whose daughter had an unclean spirit heard of Jesus and came falling at his feet; Jesus aid to her, go thy way, the devil is gone out of thy daughter. (See Mark 7:25-29) This unclean spirit that Jesus called the devil was not some demon; she was sick and Jesus healed her.



The Apostles were commissioned to heal the sick, cleanse the lepers, raise the dead, and cast out devils. (Matt. 10:8). In Mark 6:13 they exercised this power. Peter raised Dorcas back to life, (Acts 9:36-41); Paul restored Eutychus to life. (Acts 20:9-12). Jesus cast out a devil, and when the devil was gone out, the dumb spake; some of the people said he casteth out devils through Beelzebub the chief of the devils. (Luke 11:14,15). The devil that Jesus cast out of this man was dumbness; Jesus healed him. The people spoke of a chief Devil as one that controlled lesser devils. In reference to Beelzebub, Smith's Bible Dictionary says, Beelzebub or Beelzebul is the title of a heathen deity to whom the Jews ascribed the sovereignty of the evil spirits. (See Matt. 10:25; 12:24; Luke 11:15.) Some connect the term with Zebul, habitation, thus making Beelzebub of Matt. 10:25, the Lord of dwelling whether as the prince of the air in Eph. 2:2 or the prince of the lower world, or as inhabiting human bodies, or as occupying a mansion in the seventh heaven, like Saturn in oriental mythology. Others derive zebul, dung, thus making Beelzebul, literally, the lord of dung or the dung hill; and in a second sense, as zebel was used by the Talmuddical writers as idol or idolatry, the lord of idols, prince of false gods. We have lastly to notice the ingenious conjecture of Hug the fly, under which Beelzebub was represented, was Scarabaeus Pillularius or dung hill beetle, in which case Beelzebub and Beelzebul might be used indifferently. This dung hill beetle is what we call a Tumble-bug. It is about the size of a Bumble-bee, and lays it's egg in dung which is rolled into a marble sized ball and deposited in a hole where it's egg hatches and the larve feeds on the ball of dung, and emerges as a mature bug with wings to fly to other dung piles and starts another life cycle. It can be seen in any barnyard and it's entire life is in filth and oder. This Pagan idol is called the chief of the devils. Jesus said, "I beheld Satan as lightning fall from heaven. (Luke 10:18). This is a vision of all evil things being overthrown in the kingdom age. In the 20th chapter of Revelation, we find the binding of Satan for one thousand years, his loosing for a little season, and his destruction. Christ will rule the nations with a rod of iron. (See Psa. 2:9 and Rev. 2:27). Satan is to be bound, thrown into the bottomless pit and sealed in. The bottomless pit is define as a very deep place, and when it is sealed it is impossible to escape. Righteousness shall be the girdle of Christ's loins, and faithfulness the girdle of his reigns. (Isa. 11:5). We are all as an unclean thing and all our righteousness are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. (Isa. 64:6) Righteousness comes only through Christ who puts down allevil in his kingdom. This act is the binding of Satan, until the thousand years is finished. The wicked people that are living at the time of Christ's coming will not be immediately destroyed. But, they cannot exercise their sinful influence for they are held in check by Christ. Isaiah says, "There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die being an hundred years old; but the sinner being an hundred years old shall be accursed. Isa. 65:20). To be accursed is to be destroyed; thus we see how thorough all Satanic wickedness is bound. The loosing of Satan for a little season is after the thousand year reign in which Christ bound Satan. (See Rev. 20:3,7). The loosing of Satan will be the raising of the rest of the dead, verse 5. The carnal nature of man is Satanic; their nature did not improve in the grave. They were wicked at death, and are wicked when resurrected. The little season is the period of their judgement before the great white throne of God. Verses 11-15.

In the white throne judgment, there is two classes brought before the judgment seat, and were judged out of the things which were written in the books according to their works. This judgment destroys the wicked in the lake of fire which is the second death. Hell and death will be cast into the lake of fire and destroyed. This corresponds with the destruction of the wicked according to Malachi 4:1. There is 232 texts that show the complete destruction of the wicked. Hell in this judgment is from the Greek word Hades which is the grave. After all the wicked are destroyed, there will be no more death, therefore no more graves. At the white throne judgment, some names were found written in the book of life; therefore they escape the fate of the wicked. They are saved by their works, and are the palm bearers of Rev. 7:9,10. The high calling of God is to his Church who are caught up to meet Christ at his coming and first resurrection. (See I Thess. 4:14-18.) The works of this group, came as a result of faith in action, for "Faith without works is dead. (James 2:26). They sought for glory and honor and immortality and eternal life. (Rom. 2:7). God is immortal, and the glory given to those in the first resurrection is to share in God's immortal nature, which cannot be taken away. This group is the Church which is Christ's body. (See Eph. 1:22,23). Paul was jealous of this group for they were espoused to one husband that they may be presented as a chaste virgin to Christ. (See 2 Cor. 11:2). They are faithful, make themselves ready, and become the wife of the Lamb, (See Rev. 19:7,8.) The present caotic condition of the earth point to the soon coming of Christ, to resurrect his saints from among the dead, and to change the living saints to an immortal nature, and receive them unto himself, to reign with him in restoring the earth to the Edenic condition that it had before Adams transgression. We believe that we are living in the latter times when some shall depart from the faith giving heed to seducing spirits, and doctrines of devils. (See 1 Tim. 4:1). Seducing spirits and doctrines of devils is from the carnal nature of man, which is an adversary to all righteousness. Men like trees are known by the fruit they bear. (See Matt. 7:15,16). Many will say in that day, "Lord we have prophecied in thy name, we have cast out devils, and have done many wonderful works, but the Lord will say, I never knew you; depart from me ye that work iniquity." (See Matt. 7:15-25). Each and every Bible text that speaks of the Devil and Satan place him in the carnal nature of man; and to say that he is a Spirit Demon is in the same category of teaching that God is Triune and that man has an immortal soul. These things are Pagan ideas and in contrast to the Bible. When man conquers his carnal nature, he will have no Devil to fear.





World Affairs In Prophecy - Hollis Partlowe, teacher

I'm sure that you realize that "World Affairs" is a big subject, and prophecy is also a broad subject, since about  $\frac{1}{3}$  of the Bible is prophecy. Consequently, we'll just touch on some of the major things in this area according to the thinking of this pastor.

1. Daniel 2 - Outline of World History - 600 B.C. to end of time. VV. 31-45: Four world empires in this order - Babylon - gold; Medo-Persia-silver; Greece-brass; iron - Rome. Fifth kingdom is the Kingdom of God which is to be set up on earth in the "days of these kings" V. 42-44 ten toes.
2. Europe in Prophecy - Daniel 7 (parallel with Ch. 2). Babylon- lion V. 4; Medio-Persia - bear V. 5; Greece - leopard V. 6; dreadful and terrible beast with iron teeth and ten horns. - V. 7.

The fourth beast is the fourth kingdom or Rome V. 23.

The fourth beast had 10 horns corresponding to 10 toes - Ch. 2. Out of ten horns came forth a "little horn" V. 8. He is the end time ruler of the Revived Roman Empire or the nations of western Europe, on the northern shores of the Mediterranean Sea - Great Sea V. 2.

It appears that the European Common Market will fulfill the 10 toes and 10 horns. At any rate, there will be 10 nations in existence on northern shores of Med. when Jesus comes. Been 6 since 1958: West Germany, France, Italy, Belgium, the Netherlands, Luxemburg. Three more were admitted in Jan. 1973 - Great Britain, Denmark, Ireland. Total now is 9.

Rev. 13:1-3 beasts reversed: John saw them in reverse order. The "deadly wound was healed". The message - Rome revived. Rev. 17:3-5 harlot riding the beast; an apostate church riding a political power. The religion of Rome came from ancient Babylon. That's why John speaks of it as Babylon the Great.

The little horn of Dan. 7 is the antichrist who is also in view in 2 Thess. 2:1-8. Cf. John 5:43.

The Roman little horn of Dan. 7 should not be confused with the Grecian little horn of Dan. 8 (V. 9). The former is future; the latter is historical and probably concerns Antiochus Epiphanes a Syrian ruler about 170 B.C. during the Maccabean period.

3. Russia in Prophecy - Ezek. 38-39.  
The war at the end of the age seems to be triggered by Russia invading Israel. In 38:2 "Chief prince" is translated "Rosh" in N.E.B., A.B., N.A.S.B. The proper noun is obscured in K.J.V.

Nations that come with Russia (willingly or unwillingly) are listed in 38:5-6. This invasion comes from the "north" in the "latter days" VV. 15-16. It occurs after Israel has been restored to the land V. 8, 12. Hence, it's future not historical. Russian army is destroyed on mts. of Israel 39:4-5, 11.

4. The Kings of the East and Armageddon Rev. 16:12-16.  
The kings of the Prient cross the dried up Euphrates River and join in this battle. This battle involves "the kings of the earth and of the whole world".
5. The King of the North and the King of the South Dan. 11:40-45. The main character in view in VV. 36-45 is the antichrist of 2 Thess. 2:1-8, the "little horn" of Dan. 7. He is in the "glorious land" (Holy Land) with his tabernacle "between the seas" Dan. 11:41, 45.



The king of the south pushes at him and the king of the north comes against him like a whirlwind V. 40.

Dan 11 is a difficult Ch. The dividing point seems to be V. 36. From there on is future. The first 35 verses seem to be historical. V. 21-35 refer to Antiochus Epiphanes who ruled Syria, 175-163 B.C.

6. The U. S. is not mentioned specifically in Prophecy. Why?  
The focus of God's Prophetic Word is on the Middle East.  
That is the stage on which the final scenes of this age will be enacted.  
We'd do well to focus our attention there, too. Geographic areas remote from the center of Biblical interest do not figure largely in prophecy. No specific mention of the U.S. or any other country in North America or South America can be found in the Bible.

It would appear, however, that the other English speaking peoples of earth would exert a big force during the closing days of this age. We feel sure that they are included by the term "all nations" Zech. 14:2; Joel 3:2; Rev. 16:14; Matt. 25:32.

7. Apostasy in Prophecy: 2 Tim. 3:1-5 N.E.B., V. 13; 2 Tim. 4:3-4; 2 Peter 3:3-4.
8. Restoration and Conversion of the Remnant of Israel:  
Isa. 11:11; Rom. 9:27. Outstanding chs. on this theme: Rom. 11, Isa. 11; Jer. 23; Ezek. 36-37.  
The fig tree has budded Matt. 24:32-34.

This subject is too well known to need more than mention. May 73 was the 25th anniversary of the new state of Israel. Today a Christian would have to be totally blind to ignore the events around Israel as a clearly predicted eschatological sign. It is too unusual in history to be explained as a random event.

Three vital keys to Prophecy:

1. The Millennial Kingdom
2. Daniel 2 - The A B C's of Bible Prophecy
3. Restoration and Conversion of Israel as a Nation.



# The Sabbath — *Saturday or Sunday?*

**W**HETHER or not Christians are bound by the law of Moses and hence whether or not they must keep a seventh day, is perplexing many people. This is not a new question; in fact, it is one that caused the first great controversy in the church, back in the days of the apostles. To settle the question a conference was called in Jerusalem and was attended by the apostles, Paul, Barnabas, and Silas, leaders of the church. The reason for the conference is stated in Acts 15:5, "There rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses." The question was, should Christians be required to keep the Mosaic law? The law of Moses included the Ten Commandments, as we read in 2 Chronicles 33:8, "They will take heed to do all that I have commanded them, according to the whole law and the statutes and the ordinances by the hand of Moses." God was author of the whole law and He delivered that law to the children of Israel through Moses. The keeping of the sabbath was part of that law.

In the text, Acts 15:5, these converted Pharisees realized that Gentiles were never under this law before, for it was a code strictly for Israel. They believed, however, that when a Gentile became a Christian, he should come into this law and try to keep it by being circumcised, refraining from unclean meat, and keeping the Jewish sabbath. The conference was called to decide upon the matter.

After much discussion, this conclusion was reached and written in a letter to be circulated among the churches. Acts 15:24, 28, 29 says: "We have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment. . . . It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well." These were the only points of the law of Moses which Jesus had not in some way changed or re-emphasized, which were to be kept by the Christian church. The keeping of the sabbath is not in this list of requirements, nor was it a commandment of Christ. Jesus taught

nobody to keep the sabbath—in fact, we read in John 5:18, "The Jews sought the more to kill him [Jesus], because he not only had broken the sabbath, but said also that God was his Father." The apostles did not teach Christians to keep the sabbath. Paul wrote to the Galatians, "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain" (4:10, 11). The days they kept were sabbath days. To the Colossians Paul wrote, "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come! but the body is of Christ" (2:16, 17). The commandment about the sabbath day was nailed to the cross with the other ceremonial ordinances of the law of Moses. The keeping of the seventh day was an Old Testament practice by choice of law, which died with Christ, and was never required of New Testament believers.

There have been three different dispensations in which God has dealt with man. Each of these three periods has had a different reason for keeping a day unto the Lord. The three ages of time are known as the age of patriarchs (from Adam to Moses), the age of law (from Moses to Christ), and the church age (from Christ's ascension into heaven till He comes again). In each of these three periods, the law and sabbath keeping are different.

During the first 2500-year span of time, from Adam to Moses, there was no law. Romans 5:12-14 gives us this truth in these words, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (for until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come)." Here is a treasure of truth that ought to be mined, but look at this one gem; from Adam to Moses there was no law. There was no commandment to keep the sabbath for 2,500 years. There is no indication from Scripture that the people who lived between the time of Adam and Moses kept the sabbath or even heard of it. When the sabbath law was given Moses and explained to the people, it seemed strange to



them. The incident recorded in Exodus 16:23-31 clearly shows this. God explained through Moses that bread would come down each day from heaven to feed the people. On the sixth day, however, they were to gather a double amount because the seventh day would be a day of rest. When the seventh day came, Moses had to remind them it was the seventh day and that they were supposed to rest that day. Before this time sabbath days apparently were unknown and unkept. After all, these people had been slaves for several generations! We have no moral precedent for keeping a Saturday sabbath.

The first age, the 2,500 years from Adam to Moses, had no law from God. The second great period of God's work with man, 1,500 years from Moses to Christ, had a law which commanded the keeping of the seventh day. The law was that given to Moses upon Mount Sinai, shortly after Israel's miraculous escape from the land of Egypt. This law was not for the whole world, but was for this nation of Israel alone, the basis of a covenant between God and Israel. Ezekiel 20:10-12 reads, "I caused them to go forth out of the land of Egypt, and brought them into the wilderness. And I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them. Moreover also I gave them my sabbaths, *to be a sign between me and them*, that they might know that I am the Lord that sanctify them." The sabbaths were first "made known" to Israel (Neh. 9:13, 14), and were to be a sign between God and Israel alone of the covenant they had one with another. Before Moses and the giving of the law on Sinai, sabbath keeping was practically unknown.

The reason God commanded Israel to observe the seventh day is found in Deuteronomy 5:15, "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day." The keeping of the sabbath was commanded of Israel as a memorial of her exodus from Egypt.

In this third age, the law and all its ordinances have been either changed for the church, added to by Christ, or done away with. The keeping of the sabbath, which was a part of God's covenant with Israel, a special sign

to her, a memorial of her exodus, and never binding upon Gentiles, has been done away with. In this age of grace we have no sabbath law, nor any moral precedent for keeping the sabbath, which was not kept before the law of Moses.

Now, let us review! For 2,500 years from Adam to Moses there was no sabbath law, and there is every reason to believe that the sabbath was not observed. 1,500 years before Christ a law was given Moses and Israel which commanded that the seventh day be kept as a memorial of Israel's exodus and as a sign of the covenant which existed between God and Israel. Gentiles were never included in this covenant. When Christ died on the cross, this covenant was done away with; and a new one was made with all the world. In this new covenant there is no commandment to keep the sabbath nor any of the ceremonial laws of the old covenant with Israel. Nor are we under any long-standing moral obligation to keep the Saturday sabbath because before giving the law, no such sabbath was kept.

Let us heed Paul's admonition to the Galatian church, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (5:1). Christians have chosen Sunday to be their day of rest and worship, but we are under no legal command from God to keep any one day of the week. Our choosing to meet together for worship on Sunday is a matter of grace and not of law; it is a matter of voluntary service and appreciation to God, not of commandment. Sunday is kept by Christians in memory of Jesus' resurrection from the dead. It was the day chosen by the disciples to meet for worship and communion. True, they preached to the Jews in the synagogues on the Jewish day of worship, but their own fellowship meetings were on the first day of the week.

Sabbath keeping is not a test of faith, nor should we allow others to judge us regarding sabbath days. We are free from the law of Moses, free to do what Christ wants us to do. Legalistic sabbath days are not part of His commandment. Serving the Lord always, worshiping Him, fellowshiping with the saints, studying and praying together are Christian experiences and should be voluntary, regular, and as unto the Lord.

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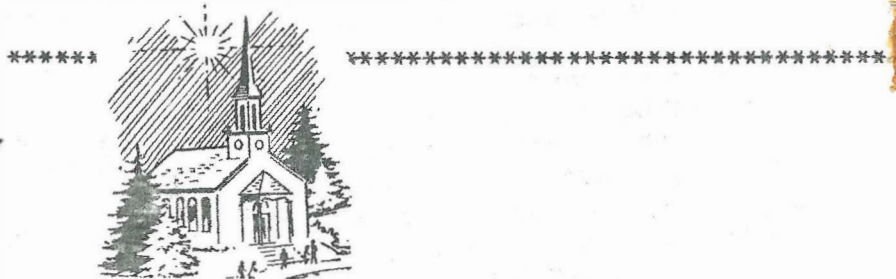
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## An Examination



THE TRUMPET

January 27, 1977

EDITOR

Don Hightower, 3206 W. Southport Rd., Peoria, Il. 61614  
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The Trumpet is sent free to anyone requesting it. This is a faith ministry and is totally dependent upon God as He moves His children to give. If you have never helped with this ministry pray and ask the Lord what He would have you to give. Your checks made out to: "New Testament church" are tax-deductible.

THANK YOU TO: Pat Hathaway; Helen Waggoner; Rolla Hightower and Don Dupuy for their recent contributions to this ministry!

Of Healing



AN EXAMINATION  
Of Hindrances to Receiving Divine Healing  
by Dr. Bob Easton

.....

In the 28th chapter of Deut., all physical disease of every nature are described as a curse. In Proverbs 26:2, we see that "the curse causeless does not come". Jesus redeemed us from the curse of the law (Gal. 3:13), yet some still have difficulty in appropriating this redemption. In this study we will attempt to examine the Biblical reasons why people are sick or fail to obtain healing. There are many specific reasons but I believe that all may be traced to 3 general categories: Failure to exercise faith, sin and wrong beliefs, we will deal with each of these separately.

1. Unbelief or failure to exercise faith.  
We know from Hebrews 11:6 that without faith it is impossible to please or come to God, and Paul elsewhere words it more strongly "whatever is not of faith is sin" (Rom. 14:23). James cautions more strongly on the danger of doubt, the opposite of faith - in his inspired statement that the doubter should not "expect that he will receive anything from the Lord, being a double-minded man, unstable in all his ways." (James 1:6-8). There are no guarantees to the doubter. It was doubting God's provision that left the Israelites wandering in the desert for 40 years. Many of God's people fail to receive from God because they do not put full trust in His loyalty to what He has promised. The signs promised in Mark 16:17-18 are to follow those who believe. Scripture references of Christ rebuking unbelief and the rold of doubting in blocking answers to prayer include: Numbers 14:11; Deut. 1:30-38; Psalm 78:23-22; Psalm 106:24-26; Matt. 6:30, 8:26; Rom. 4:20 and many more. Similarly the Bible abounds with numerous examples of how fiath - which is the evidence of things yet unseen - gains God's approval and overcomes "Impossible" situations: Matt. 8:13, 9:22; Mark 5:34; Mark 9:23-24; Luke 7:50, 8:48, 50:1842; Acts 14:9.

Having a scriptural foundation for faith, meeting the conditions required, claiming the promise, confessing the victory and answer to prayer, having actions corresponding to faith, and holding fast to our con-

# Worship

"What you lose by not being in church cannot be regained! What you gain by being in church cannot be lost! What others gain from your being in church cannot be counted!"

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SOMETHING TO THINK ABOUT: Are you prepared to have your prayers answered?

- Jeremiah prayed - he ended up in prison!
- Elijah prayer - He was chased to a cave in fear!
- Mary, the mother of Jesus prayed - she found herself the pariah of Nazareth society!
- Jacob prayer - His thigh was put out of joint!

PRAYER CHANGES THINGS ! How true, but it isn't always a good thing that happens.

BUT, these results are not the end-Only the interim. Be prepared for the interim between the prayer and the end result. While you are waiting "in faith", God is working out the result. You will not be disappointed! (From the Rock Church bulletin)

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HOW OFTEN are we to teach the things of God in our homes?

"And you shall teach them to your children, talking of them when you are sitting in your house, and when you are walking by the way, and when you lie down, and when you rise. And you shall write them upon the doorposts of your house and upon your gate...."Deut. 11:19. Do you have a family devotion in your home each day: praying together, singing together and reading God's Word together? Think how much time your child spends in school each day and is around the influences of others. It is wise parents who take the time to influence their children in the ways of the Lord each day! Turn off the T.V, and show your children who comes first and foremost in your home!



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"If you were arrested for being a Christian would there be enough evidence to convict you?"

\*\*\*\*\*

THE JOY OF THE LORD IS MY STRENGTH!

5:25-27) and Jesus Christ, who is the same yesterday today, and forever, is unlimited. It should be noted also that there are at least 3 warning for excessive reliance by the believer on the arm of the flesh. (II Chron. 16:23-13, Jerem. 17:5; II Cor. 10:3-4).

D. "Sickness is a part of the suffering or trials that all believers will endure." People with this belief often cite Paul's thorn in the flesh (II Cor. 12:17) and claim that this was a sickness. But if we allow scripture to interpret scripture we will find that the other references to thorn's in the flesh (Num. 33: 55, Josh. 23:13, Jude 2:3,) all refer to human agents that are persecuting God's people. Similarly people refer to Paul's infirmities (Gal. 4:13-14, II Cor. 12: 9-10) and assume that these are physical illnesses. However, in Paul's actual listing of these infirmities (II Cor. 11:23-27, 12:10) we find no mention of physical illnesses but instead find references to natural hardships met while preaching the gospel and persecution by unbelievers or false brethren.

It is true that all believers may expect to endure suffering (Matt. 16:24; John 15:20-21, Acts 14:22, Rom. 8:7, II Cor. 1:5, Phil. 1:29-30, 3:10, Col. 1:24; II Tim. 2:9-11, 3:11-12; Heb. 5:7-9; James 1:2, I Pet. 2:20-21, 4:1, 12-15.) The purpose of this suffering is to develop patience and obedience to empty and die of self, to help our fellow believers, and to be conformed to the image of Christ. There is no indication that these sufferings, are meant to include physical disease.

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fession - all of these are vital ingredients to the "prayer of faith", and any weak link may break the chain. For example, doubting that we have received healing when there is a delay in physical manifestation may negate our prayer of faith. If we need building up of our faith, let us get God's Word into our spirit (Romans 10:17, Proverbs 3:6-8, 4:20-22).

2. Sin: The second major barrier to receiving divine healing is sin in the life of the individual. (Psalm 66:18). In the first healing covenant that God established with the Israelites (Ex. 15:26) He list conditions - namely, their obedience to His voice and commandments - that the Israelites must meet to expect God to be "The Lord that healeth thee". Failure to obey means that God may withdraw the "protective hedge" (Job 1:10, Psalms 91:4) that He places around believers. It is not that good works earn God's healing powers, but disobedience may cause God to withdraw divine health to discipline and correct His children by Satan's afflictions: especially when other corrective means are not heeded. (I Cor. 5:5). Conversely, keeping God's commandments help us to receive His blessings (I John 3:22). Death and disease did not occur in His world before Adam sinned. That there is a parallel relationship between sin in the spirit and sickness and death in the body are shown by passages like Matthew 9:2-6; John 5:14; Romans 5: 12-21 and James 5:14-16. That not all sickness is caused by sin, however, is borne out by passages like John 9:2,3. More specific scripture references for examples of sin interfering with prayers for healing or other blessings follow.

A. When we have an unforgiving spirit (Mark 11:25, Matthew 6:14-15, 18:34-35). It should be noted that Job had his fortunes and health restored when he prayed for and forgave his "friends" that falsely accused him. (Job 42:10).

B. When we rob God by failing to pay tithes (Mal. 3:8-11). That tithing is to continue in the New Covenant is evident from such passages as Matt. 23:23, Luke 11:42, Heb. 7:6-8).



C. Selfishness; James 4:3.

D. Failure to accept Jesus as Lord. This is the basic sin of the world (John 16:8-9). Divine Healing is called the children's bread (Matt. 15:26) and unless one is a born again child of God they have no right to claim healing; though God may in His mercy heal sinners!

E. Improper care of the body. Gluttony and greed on part of the Israelites was punished with sickness. (Numbers 11:18-20; 33-34; Psalm 78:18; 29-31). These and other sins were punished by God to serve as a warning to us (I Cor. 10:5-12). Paul states that gluttony and drunkenness were causes of sickness in the Corinthian church. (I Cor. 11:20-21, 28-30). Jesus commanded His disciples to rest (Mark 6:31) and there is at least one incident where overwork resulted in severe sickness - Phil 2:25-30. The ordinance of divine healing is not a license to abuse our bodies, which are temples of the Holy Spirit. (I Cor. 6:13-20).

F. Worry, anxiety and fear - all forbidden by God (Matt. 6:25-32; Luke 8:50; Phil 4:6) cause untold physical damage to the human body. The antidote, faith and trust, brings healing.

G. Failure to judge ourselves. (I Cor. 11:27-32) when we sin God speaks to our spirits to repent; keeping a clean conscience, by judging ourselves and confessing our sins, leads to a restoration of righteousness and an unimpeded flow of God's grace. (I Jn. 3:19-22; I John 1:7-9).

H. Divisiveness, factions in the body of Christ, including failure to discern that all born-again Christians constitute Christ's Church, His body. (I Cor. 11:18-22, 29-30).

I. Flagrant sin in a church member (I Cor. 5:1-5). It should be noted that the curse of sickness is removed upon repentance. (II Cor. 2:5-8).

J. Repetition of sin or failure to arm oneself with spiritual weapons (Eph. 6:10-18). After one is healed may result in the return of an illness or even a worse one. (Luke 11:14-28; John 5:14).

What commandments are we obliged to keep if we wish to be free from sin and sickness. We are no longer under the Mosaic Law. The fulfillment of this law is in Christ (Rom. 10:4) and in His commandment (Matt. 22:35-40) to love God and to love our fellowman. But to love God means to abide in His Word and to keep all of Jesus's commands (John 14:5; John 2:3-6). In order to do this, we must be filled with the Holy Spirit (Rom. 8:1-2, John 12:12-17) and prayerfully study and apply every part of the New Testament's teaching. By ourselves this is impossible but our confession should be that of Paul's "I can do all things through Him who strengthens me." Phil. 4:13.

3. Lack of Knowledge. In Hosea 4:6 we learn that lack of knowledge can bring destruction upon God's people. In the area of healing this lack centers around ignorance of God's provisions for healing and certain misconceptions, listed below:

A. "God sends sickness on His people" - Occasionally, for a higher purpose like the salvation of the soul, God will permit Satan to afflict the body of one who has sinned, (I Cor. 5:5) but when repentance is achieved this curse is removed. (II Cor. 2:5-8).

B. "There are some people that God will not heal"- this is true if the additional statement is made "Unless they meet the conditions" but otherwise it would clearly contradict such statements as Psalm 103:3, Mt. 8:16-17, where the qualifications all is used.

C. "Today God heals through medicine, not by divine healing". This statement ignores God's remedy for what to do in case of illness. Jms. 5:14-15. Without being critical of the medical profession, which does much to alleviate suffering, medical knowledge is limited (Mark

February 26, 1965

Kent Ross  
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Dear Bro. Ross,

At present I am making a study of the subject of "closed" vs "open" communion. In time past this subject has been debated in our Church and undoubtedly you have some convictions in regard to it. I felt that you, as one of the spiritual leaders of the Church, could possibly aid in this study.

Enclosed are a few questions and Scriptures which I would like to have you answer and discuss. The questionnaire consists of five parts-- 1) definition of terms; 2) general questions; 3) arguments used to support "open" communion to explain or refute; 4) arguments used to support "closed" communion to explain or refute; and 5) Scriptures for consideration. There is necessarily an overlapping of parts and questions in a questionnaire of this nature but it should not prove to be a hindrance, rather a help. I have tried to be as objective as possible in stating both sides of the question for your consideration but there are undoubtedly insufficiencies throughout on each side.

I believe it is time that the Church of God make an objective re-evaluation of some of its teachings and practices, this being one of them. Another connected area which merits the same attention as this would be church government as a whole. This area was mentioned as a need for further study at the recent mid-winter ministerial conference in Oregon, Illinois. Perhaps you could start such a study or encourage another to do so. As the Church of God takes its stand upon the Word of God, we must continually study to make our position stronger and of more effect.

Please complete the questionnaire and return as soon as possible. Your help is greatly appreciated in this endeavor. Thank you.

In His Service,

*Arlan F. Rankin*  
Arlan F. Rankin





## PART I

To clarify what is meant when the terms "open" and "closed" communion are used we give the following definitions:

1. "Open Communion"--The practice of a Church that serves the Lord's Supper at a public Church meeting at which time the offering of the emblems is accompanied with the instructions that each person examine himself before partaking. If the individual considers himself unworthy, he is charged not to partake.
2. "Closed Communion"--The practice of a Church that serves the Lord's Supper at a members' meeting at which time the emblems are offered only to members in good standing with the charge that each examine himself. Thus, the partaker must qualify with the standards of the Church in addition to those of his own conscience before partaking.

## PART II

1. If you are now pastoring a Church, what does your congregation practice in regard to open or closed communion? When is this service held? How is the service conducted?
2. What are your affirmative reasons for your belief in open or closed communion? Tell basically why you hold the position you do.
3. What are your objections to the position opposite of that which you hold? Tell basically why you do not hold that position. Refute the arguments you know of which are used to uphold that view. Discuss only those which are not given elsewhere in the questionnaire for your consideration.
4. Does it make any difference what one believes when he comes to the communion table to partake with us? In other words, can we fellowship there with members of other churches who believe in the trinity, inherent immortality, heaven rewards, etc.? Explain.
5. What constitutes heresy in the Church of God? What is the responsibility of the Church in regard to heretics?
6. By what means does the Church correct one who has strayed and is living in sin? How would exclusion from the communion help do this? Explain.
7. Would the judging and separating of unruly and sinning members have any harmful effects upon the responsible members? Explain.
8. Does the Church have any right or responsibility to rule or discipline its members in any way? Explain.
9. Is there any historical record of closed communion and excommunication in the Apostolic or early Church? List sources of information.
10. What are the purposes of closed communion for the Church and for the individual?
11. Who are the administrators for the Church examination in a closed communion situation?
12. List any literature you know of (pro or con) on this subject.
13. Define the word "judge."



### PART III

Below are some arguments used to support "open" communion. Explain or refute them.

1. It is the Lord's table and not that of the Church; one should have the freedom to commune with Christ at his own free will and not have the Church interfere.
2. No one is actually worthy to partake, therefore we should not refuse communion to others.
3. Communion is between God and the individual partaking and not between that person and those about him. Each is solely responsible for his own partaking.
4. We should not put anyone to a public shame by refusing to offer them the communion emblems.
5. Judas was allowed to partake of the Lord's Supper and he undoubtedly was a sinner. If Jesus permitted him this privilege, how can we separate any from it?
6. The Church would be acting as a "mediator between God and man" in a closed communion where it examines and permits or excludes one fellowship there. There is only one mediator, that being Christ and not the Church (1 Tim. 2:5).
7. The practice of closed communion would be offensive to some and could split the Church.
8. The Church has no right to "judge" anyone because Christ commanded "judge not that ye be not judged" (Matt. 7:1).
9. If any one in error were separated or withdrawn from he might become offended or discouraged and leave the Church completely.
10. "We cannot judge by the standard of God, for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart"--1 Sam. 16:7." Therefore we should not endeavor to do so.
11. Jesus never came to "judge" (Jn. 12:47), how can we claim authority to do so?
12. "We cannot know if our lives are all that Jesus would have them to be. We hope that we have achieved salvation, but if the Apostle Paul was not sure of his salvation, certainly we can hardly be. Because we cannot be sure of ourselves, it does not behoove us to be intolerant of others."
13. "...if in the apostles' day they could not discriminate who were proper persons to partake, we had better not try to do so, who are living nearly two thousand years from that time....but leave it where the apostles did--with the individual and not the ecclesia." (1 Cor. 11:27-29).
14. Those who don't believe will not usually partake anyway so there is no real need for an outward exclusion of them.

15. Jesus received and ate with sinners (Lu. 15:1, 2). Jesus follows this criticism with four parables "which showed that the people who were despised by the self-righteous religious leaders of the day were more acceptable to Jesus than the supposed heirs of salvation. Jesus could be approached by outcasts."

16. "It is not the duty of the present-day church to purge itself of evil. That is the duty of Christ and his angels at the day of judgment" (Matt. 13:41).

17. The story of "excommunication" forms one of the darkest chapters of church history, as we see how the Roman Church attempted to purge itself of evil works, but with dire results.

#### PART IV

Below are some arguments used to support "closed" communion. Explain or refute them.

1. Without closed communion "the Church has no ultimate discipline for its irresponsible members, no authority to check the increasing pressures to lower the standards of the Church, and no safeguard to insure the esteem of the members for the Church."

2. The charge "examine yourself" is insufficient used alone. "The heretic has examined himself already; he believes himself to be right and the Church wrong. Paul commanded to reject the heretic. How can we?" (Tit. 3:10, 11).

3. The Church has both the right and the responsibility to judge for Paul both judged and commanded the Church to do the same in regard to the Lord's Supper (1 Cor. 5:3, 12, 13).

4. The self-examination is a check point at which the responsible person can take an accounting of himself and serves to place the responsibility of secret sin (that which no one knows except him and his God) upon the individual, if he partakes heedlessly, instead of upon the Church.

5. "To outwardly receive one in fellowship whom we believe to be unworthy is to partake of his supposed, or real, evil deeds; for by the act of partaking with him we virtually say, 'I partake with you.' " It would be saying, "I accept what you believe or have done to be right and Scriptural."

6. Paul speaks of not keeping "company" and not eating with certain individuals in 1 Cor. 5:9, 11. These persons were in the Church ("ye" of v. 7; "brother" of v. 11; "within" of v. 12), not those of the world in general (v. 10; "without" of v. 12). And this in reference to the communion service (the only "feast," v. 8, where we remember Christ as "our passover," v. 7).

7. There are some who "have no right to eat" of our "altar," i.e., the Lord's table (Heb. 13:10). And if they "have no right to eat," we have no right to serve it to them.

8. Wickedness, if permitted to go unchecked in and by the Church, can and will have damaging effects upon the whole body (1 Cor. 5:6-8; 2 Tim. 2:17). Closed communion is a means of checking this.



9. The share of offense brought to the individual by repentance is for his own good, i.e., to make him sorry to the point of repentance and changed life (2 Cor. 7:9, 10; 2 Thess. 3:14; 1 Tim. 5:20) even eternal salvation (1 Cor. 5:5).

10. To detract from the Church examination by an over-emphasis of the individual's self-examination is not proper exegesis. Paul speaks of both in the same epistle--one chapter (1 Cor. 5) is given to the Church's responsibility, while only one verse (11:28) is given to the latter.

11. "The examination is not only for us as individuals to examine ourselves but for the Church in general to make examination for we are not presenting ourselves just as individuals but as a group. Now individual examination is first but there are obligations of the Body for the Body must present itself as the pure bride of Christ when He comes."

12. How can we commune with those who hold false doctrines while we will not receive them into the Church? If we commune with them, we might equally as well receive them into the Church without their doctrinal conversion. "What communion hath light with darkness?" (1 Cor. 6:14). What communion does truth have with falsehood?

13. Any man unfamiliar with the Scriptures cannot examine himself adequately or properly, hence the Church bears the responsibility.

14. The Church has the responsibility to "purge out" ~~the~~ "leaven" ~~sin~~ from the "feast" of the communion (1 Cor. 5:7, 8). We are "not to eat" with them at this table (vv. 9-11).

15. Jesus went to the upper room with His disciples only for the institution of the Lord's Supper. Even at its institution it was a selective thing, i.e., a restricted fellowship or closed communion.

16. Communion is a sacred privilege of the Church and it should not be handled loosely. The Church having the right to serve it also has the right to Scripturally govern its use. We cannot claim the right to spread the table of the Lord and then allow it to be polluted.

#### PART V

Explain your understanding of the following Scripture passages which are used to uphold one or the other of the two positions concerning communion.

A. Matt. 7:1-5  
B. Matt. 13:24-30, 36-43  
C. Matt. 18:15-20  
D. John 8:1-11  
E. Rom. 14:4, 9-14  
F. Rom. 16:17, 18  
G. 1 Cor. 2:15  
H. 1 Cor. 4:3-5  
I. 1 Cor. 5:1-13  
J. 1 Cor. 6:1-11

K. 1 Cor. 10:16-22  
L. 1 Cor. 11:17-34  
M. 2 Cor. 6:14-18  
N. 2 Thess 3:4-15  
O. 1 Tim. 1:19, 20  
P. 1 Tim. 5:20-22  
Q. 2 Tim. 2:16-18  
R. Titus 3:10, 11  
S. Heb. 13:10  
T. 2 John 7-11

This questionnaire is not exhaustive but should serve to be an aid to further study of this important question of closed vs open communion.

"THE



REQUIREMENTS

FOR

SALVATION"

DELBERT A. JONES

HECTOR, MINN.



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THE REQUIREMENTS FOR SALVATION  
by Delbert A. Jones

There is but one reason for having a church and that reason is that we need to strengthen one another so we may obtain salvation. Salvation is the saving of man from the spiritual consequences of sin. Salvation is the deliverance from sin and eternal death. Man is given the opportunity to have immortal life because Christ lived a holy life and was "the lamb without spot or blemish."

The great purpose of the church today is to call out people from the world for our Lord who will be kings and priests in the kingdom age. "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name" (Acts 15:14). "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue and people, and nation; And hast made us unto our God kings and priests: and we shall reign on earth" (Rev. 5:9, 10; compare Rev. 1:6 and Rev. 20:6).

What are the requirements for those who wish to be "kings and priests" and "reign with him"?

A scripture text which is often used to show what must be believed is "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31). But it takes more than just belief in Christ or in God, for in James 2:19 we read, "Thou believest that there is one God; thou doest well: the devils also believe, and tremble."

We will try to keep our interpretations and words to a minimum and let the Word of God speak out as to what must be believed and done if we are to obtain salvation.

REQUIREMENT #1: ONE MUST BELIEVE IN GOD

In spite of the fact that there is so much written in the Word of God concerning God, there is a tragic amount of misinformation about Him.

"But without faith it is impossible to please him: for he that cometh to God MUST BELIEVE THAT HE IS, and that he is a rewarder of them that



diligently seek him" (Heb. 11:6). Without any question at all, the most important personage in the Bible is God. God is the first person mentioned in the Book and He is the next to the last one mentioned in the New Testament.

God is the all-powerful creator of heaven and earth. He created the fish, fowls, animals, and mankind (Gen. 1:1, 21, 27). All that God had to do was speak, and what He commanded to be created was created immediately. What right do we have to warp the Word of God and say that the creation was performed by evolution or some other strange way? Can we merit salvation if we detract from God or from the power of God?

We must have a clear understanding of the truth of the statement which Moses made in Deuteronomy 6:4. "Hear, O Israel: the LORD our God is one LORD." That is not an isolated statement about the unity of God; it is but one of many similar statements. "One God and Father of all, who is above all, and through all, and in you all" (Eph. 4:6). "For there is ONE God, and one mediator between God and men, the man Christ Jesus" (I Tim. 2:5). God is the heavenly Father who is the creator and who is one. He is the Father of Jesus Christ. God is justly jealous of His law that "Thou shalt have no other gods before me" (Exodus 20:3). It is not without purpose that this is the first commandment of the Law.

#### REQUIREMENT #2: ONE MUST BELIEVE THAT JESUS CHRIST IS THE SON OF GOD

Jesus Christ is the only begotten Son of God. This fact must be an integral part of our belief if we are to be accounted worthy of salvation.

Peter very explicitly stated "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). In Paul and Silas' imprisonment scene, the jailor asked a question which has since been asked thousands of times: "Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:30, 31). What must be believed? If we take the Words of Jesus and see what He was teaching, we find that in His ministry He emphasized certain fact which we, too, will study.

We must believe that Jesus Christ is the only begotten Son of God. Jesus said, "My Father is greater than I" (John 14:28). On another occasion Jesus said, "Why callest thou me good? there is none good but one, that is God" (Matt. 19:17). From these and numerous other texts, we note that Jesus was in a position of secondary importance or greatness. He was striving to do the will of His heavenly Father: "For I came...not to do mine own will, but the will of him that sent me" (John 6:38).

Even as we expect a son to obey his father, so did Christ, the Son, obey His Father. Jesus is called the Son of God over 120 times in the Bible. God Himself bore witness on two occasions that Christ was His Son. Matthew 3:17 and 17:5.

Jesus was the Son of God who went to the cross that we might have life. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8).

Notice the fact that the Word of God clearly distinguishes God the Father from Jesus Christ the Son of God.

In Paul's Epistle to the Romans (Romans 9:31-33) Paul wrote, "But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone; As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed." Who was the stumblingstone? Of course we know that it is Christ, the Son of God. From the choice of words which Paul used, we can readily see that a CORRECT understanding of Christ is of the utmost importance. Israel was striving to follow the law of God, but they did not have faith in Christ. So today, a person may go through the ritual of worship (He may go to Sunday school, Bible study, worship service; he may pray, sing songs of praise, and tithe.) but that does not mean that he had faith in Christ. Nor does it mean that he believes that Christ is the Son of God--a completely separate being from His heavenly Father.



By the question which Jesus asked His apostles, we see that Jesus felt that it was necessary that they understand the truth concerning His identity. Jesus asked them, "Whom do men say that I the Son of man am?" (Matt. 16:13). "And Simon Peter answered and said, Thou art the Christ, the Son of the living God" (v. 16). When Jesus heard the answer which Peter gave, Jesus said, "Blessed art thou, Simon." And how blessed is every man who recognizes Christ as the Son of the living God. This is a life-saving truth.

As we study the formation of the early apostolic church, we note that one of the two basic doctrines preached by the apostles was the "name of Jesus Christ" (Acts 8:12, John 20:31).

### REQUIREMENT #3: ACCEPT THE BIBLE AS GOD'S INSPIRED WORD

The Bible is not man's thought nor man's word. While it is true that the King James, the Revised Standard, and others are not the original manuscripts, nor do we have the originals, we know that the Book which we love is not fiction.

The Christian accepts by faith the truth of the Bible, and he believes the words which Peter penned, "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Peter 1:20, 21).

Those who recorded the Biblical messages did not claim to be writing their own thoughts or sentiments, but on almost every occasion they stated that God was using them to do His will.

How can a person be accounted worthy of salvation if he doubts all of the proofs of inspiration which are available? The Dead Sea Scrolls, archaeological discoveries, and scientific discoveries prove beyond a doubt that the Bible is God's Word and not man's.

Here are a few of the facts which prove the authenticity of the Holy Bible: the Bible was written by forty people; these people ranged from a king to a ploughman and a miner. The authors were separated by almost 1600

years, from 1500 B.C. to 97 A.D.; some authors lived as much as 1500 miles distance from one another. In spite of these staggering facts, there has never been one (1) error proved against the Book.

There are nearly two billion Bibles in circulation today.

#### REQUIREMENT # 4: BELIEVE THAT THE SOUL IS MORTAL

As we study the Bible, we know that God's Word is infallible. The word "soul" is used over 500 times in the Bible, but it is not used even once in association with the words "immortal," "immortality," "eternal," "incorruptible," or any similar term. But it is used with words which have the exact opposite meaning!

The Bible states that the soul can be destroyed (Joshua 10:37, 39; Matt. 10:14), it can be cut off (Gen. 17:14; Ex. 12:15; Numbers 9:13), it can be killed (Matt. 10:28, it goes to the grave (Psalm 49:8, 15), and it can be utterly destroyed (Joshua 10:28-39; 11:11).

From the opening chapters of Genesis to the closing chapters of Revelation, the word soul has the same meaning. In Genesis 2:7 we have the first usage of the word "soul." "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man BECAME (Note--BECAME, not RECEIVED an immortal) a living SOUL." Before man had any breath, he was but dust. When the breath is taken away from a person he soon dies. He changes from a living soul to a dead body. In fact, the translators translated the Hebrew word "nephesh" as "dead body" on 8 occasions. "Nephesh" is often translated soul.

In the face of such overwhelming Biblical proof, a person has no excuse whatsoever to have a misunderstanding as to what the soul is. The Bible uses the word "soul" to denote the living creature itself or the vital principle in an animal. There is absolutely nothing strange or mysterious about the word soul.

#### REQUIREMENT #5: BELIEVE IN THE MORTALITY OF THE SPIRIT

As we study the word "spirit" we note immediately that the word is used in numerous ways. It is applied to man in more than five ways. Namely:



1. The breath of life. "For as the body without the spirit is dead, so faith without works is dead also" (James 2:26). "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it" (Ecc. 12:7). "All the while my breath is in me, and the spirit of God is in my nostrils" (Job 27:3).  
(PNEUMA)  
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(NESHANAH) (RUACH)
2. Spirit is used to denote a state of mind. In Exodus 6:9 we read, "And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage." Note also Daniel 4:8 and I Cor. 2:11; 5:3.
3. Spirit is also used to show energy or movement, or animation. "And they gave him a piece of cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk any water, three days and three nights" (I Sam. 30:12). Study I Cor. 16:18.
4. Spirit even means a person, or as it is used in I Peter 3:19, a multitude of people. "By which also he went and preached unto the spirits in prison." Study I John 4:1-3.
5. Spirit also means a person's will or his attitude towards a problem. "Create in me a clean heart, O God; and renew a right spirit within me" (Psalm 51:10). Compare James 4:5 and Prov. 16:18, 19.

The principal usage of spirit is the breath of life. We must breathe to sustain life--the breath is our spirit. In the beginning our breath came from God, and when we die, our God-given breath leaves us. Study Psalm 104:29.

When a person prayerfully studies each and every scripture text which contains the word "spirit" he finds that there is not one which presents the thought of present immortality. Therefore, it is essential that we accept the fact that immortality will be given to the faithful by our Lord when He comes again.

REQUIREMENT #7: WE MUST ACCEPT THE DOCTRINE OF THE SLEEP OF THE DEAD.

It is essential to salvation to believe what God told Adam and Eve, "Thou shalt surely die" if you break the commandment which I have given you. It was the serpent who said, "Ye shall not surely die." Our immortality is conditional, the condition being whether we accept the Word of God and serve Him or whether we accept the teachings of the world--the forces of darkness. The God-fearing man accepts what God said as truth: "Thou shalt surely die." Death is the opposite of life; therefore, when one dies one is in an unconscious state in the grave--absolutely without life.

Man is a mortal being which is subject to death. Man's mortal nature will be changed to an immortal nature when Christ returns, but only the faithful will be granted immortality. The logical question then is, "Do we have any Scripture to support such a belief?" Yes, there are many.

The world is too willing to note the latter portion of Romans 6:23 and to overlook the opening warning. The closing thought is glorious, "The gift of God is eternal life through Jesus Christ our Lord." All of the world would like to receive that gift. But just as God gave Adam the warning that he should not transgress, so does He give us the warning through Paul that we should live a Godly life. "For the wages of sin is death."

There is no Scriptural basis to state that "death" means anything but the absence of life. We must all die the Adamic death if the Lord tarries, but the death spoken of in verses like Romans 6:23 means the second death.

We are reminded of the shortness of man's influence and his need for a redeemer. How vividly this need was brought to Solomon! Read carefully Ecclesiastes 9:4-6. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest" (Ecc. 9:10). Paul knew the same fact, and he proclaimed it to the Corinthian brethren, and by so doing he proclaimed it to us, too. "Behold, I shew you a mystery; We shall not all sleep (die), but we shall all be changed (to an immortal nature from the present mortal condition),

In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead (those who have been asleep in death in the graves) shall be raised incorruptible, and we shall be changed" (I Cor. 15:51, 52

We who desire salvation must be as emphatic in our belief as were our forefathers. It is essential to our salvation even as it is essential to our neighbor's salvation. What right does man have to say that the teachings of God are unimportant? Let others scorn us today even as our brethren were scorned in the past. Let them mockingly call us soul sleepers. The Bible states we "sleep" in death.

#### REQUIREMENT #7: WE MUST BELIEVE IN THE LITERAL RETURN OF CHRIST

Jesus was a literal being when He walked the length and breadth of Palestine. There was no question as to His realness on the part of the priests and religious leaders who sought to put Him to death.

After the resurrection, Jesus was again visible to His apostles and disciples. Read Matthew 28:9, Luke 24:36-43, and John 27; 28. "To whom (the apostles-v. 2) also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the Kingdom of God" (Acts 1:3). First notice that Christ showed Himself to the apostles, and He emphasized the fact that He was ALIVE. The second point which we should notice in this verse is that Jesus spoke to them concerning the Kingdom of God. As we go on with our reading in this chapter we notice with joy verse 11: "Which (the angels) also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Why is Jesus going to "come in like manner"? He is coming to establish the Kingdom of God and to be the ruler of that kingdom.

Daniel revealed certain facts concerning the kingdom. The kingdom will be "under the whole heaven" (Dan. 7:27). Although it will start as a grain of mustard seed, it will grow until it "fills the whole earth" (Dan. 2:35).



The kingdom will be upon the earth and it will fill the whole earth.

"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" (Matt. 25:31, 32a). Jesus Himself shall be the King of Kings and Lord of Lords. "The Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom" (II Tim. 4:1b). Jesus will judge those who have fallen asleep in death and He will judge those who are alive at His coming.

Jesus said through John the Revelator, "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12). At His literal return, He will give life immortal to the faithful, but at the end of the thousand years He will give eternal death to the unfaithful.

#### REQUIREMENT #8: WE MUST BE BAPTIZED

It is absolutely essential that we follow what Christ commands us to do, and follow the example which He gave us.

When Jesus went to the Jordan River to be baptized by John, Jesus was told by John, "I have need to be baptized of thee, and comest thou to me?" (Matt. 3:14). John recognized the fact that Jesus was not a sinful man, that Jesus walked closely with God, and that Jesus was the Son of God. John was told, however, "Suffer it to be so now: for thus it becometh us (not just Jesus, but all of us) to fulfill all righteousness. Then he suffered him" (Matt. 3:15). Notice that Jesus used the pronoun "us." We have no right to state that we do not have to be baptized today, nor do we have Scriptural permission to change the form of baptism.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). If a person truly believes the Word of God, he will be baptized. If he does not believe in Christ, he will not be baptized. We have no Scriptural right to state that without baptism a person will be in the bride class. We DO HAVE Scripture which states that without

baptism a person shall be damned.

"One Lord, one faith, one baptism" (Eph. 4:5) is the way that Paul wrote to the Ephesians. And there is only ONE baptism and that baptism is immersion. "And Jesus, when he was baptized, WENT UP straightway OUT OF THE WATER: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matt. 3:16, 17).

REQUIREMENT #9: WE MUST LIVE A HOLY LIFE.

God told His people, the nation of Israel, "Ye shall therefore be holy, for I am holy" (Lev. 11:45). "Sanctify yourselves therefore, and be ye holy: for I am the Lord your God" (Lev. 20:7). But holiness was not demanded in Old Testament times only. We who have taken upon ourselves the name of Christ are commanded to follow the narrow pathway which leads to the kingdom of God. Paul, in writing to the Ephesians, admonished the brotherhood to put aside all wickedness and in contrast to worldliness and darkness "walk as the children of the light" (Eph. 5:8). Notice how strongly he emphasized the fact that the Christian is to be separate: "And have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11; cp. Rom. 12:1, Col. 3:12). Note that the Christian is to have NO FELLOWSHIP with worldliness. This reminds us of the words, "Ye cannot serve God and mammon."

Paul listed some of the sins which are still popular today and which will keep people out of God's kingdom. Read carefully Ephesians 5:1-7. When a person considers what Jesus said in John 8:34 ("Whosoever committeth sin is the servant of sin."), it should cause us to strive for the holy life.

The true Christian must remember that "God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God who hath also given unto us his holy Spirit" (I Thess. 4:7, 8). The Christian who is called to holiness is command to live a pure,

sinless life. We realize that it is difficult to be pure in a world which is filled with sin, but it is not impossible if we seek divine help, and pause to realize the immensity of the reward which the Christian is promised. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Cor. 7:1).

REQUIREMENT #10: WE MUST BEAR FRUIT FOR CHRIST.

A Christian, one who has been immersed and taken upon himself the name of Christ, must bear fruit for Christ. When Jesus looked upon those who professed to serve God, but were unfaithful, He made a strong statement in His Sermon on the Mount. Read Matthew 7:15-20. For emphasis we will call your attention again to verse 20, "Wherefore by their fruits ye shall know them."

This is not an isolated statement; Paul spoke much about fruit-bearing. "For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death" (Rom. 6:20, 21). The "fruit" of wickedness is death. The person who is serving the world will bear the fruit which the world can offer--death--eternal death. "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (vs. 22). The Christian who is seeking and succeeding in walking the holy life is also bearing fruit, but his fruit is far different, How different will be the reward! The Christian will have eternal life, but the sinner will have eternal death!

Paul's reasoning was very sharp. He pointed out to the Romans that each person bore fruit; the question was, and is, "What kind of fruit is being borne?" Then by way of emphasis he encouraged them to make the right choice by telling them, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).



We all must die the Adamic death unless Christ comes within our lifetime, but the Christian will be given "the gift of God" which is "eternal life."

Jesus emphasized fruit bearing in John 15:1-14. Read it carefully. Verse 5 should be emphasized, "He that abideth in me, and I in him, the same bringeth forth much fruit."

But how can we bear fruit? In the same chapter Jesus tells us two of the many ways.

1. "This is my commandment, That ye love one another, as I have loved you" (John 15:12). A Christian MUST be filled with love for those who are in the brotherhood. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain....These things I command you, that ye love one another" (John 15:16, 17). Those who are in the body of Christ cannot speak ill of a fellow believer and not jeopardize his hope of immortality.

2. "And ye also shall bear witness...." (John 15:27). There are still many people who have not heard the Gospel of Salvation. We who are members of the Church of God must accept the words of Jesus, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16).

Witness bearing is not difficult. A kindly word, a gentle admonition, the gift of a tract, a letter, or an invitation to attend worship service is serving Christ.

We are bearing fruit for the Master when we teach the children and work with the young people. "But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven" (Matt. 19:14).

Study carefully Psalm 78:1-8. Here we find a very important duty for each God-fearing man. Teach the young people and children to "set their hope in God."

As we study the subject of salvation and note the many requirements of belief and action for those who will be in the Bride class, we think of Christ's Words, "For many are called but few are chosen" (Matt. 22:14).

To be worthy of salvation one must believe in God and His only begotten Son, Jesus Christ. One must accept the Holy Bible as being the inspired Word of God.

One must understand the truth regarding the nature of man. Man is mortal and is subject to death. Man's breath, spirit, is given to him at birth and leaves him at death. Man sleeps in the grave in death and remains asleep until Christ causes him to come forth. The believers will be granted immortality. At the end of the thousand year reign of Christ on the earth, the unrighteous will be resurrected for judgment (Rev. 20:5, John 5:29).

One must believe in the literal return of Christ and the establishment of the kingdom of God on the earth.

One must be willing to forsake evil and walk with Christ. One must be immersed in the waters of baptism and rise and walk in newness of life, forsaking completely the old, sinful way. After baptism one must bear fruit for Christ.

We pray that this study may be profitable to you and that each of you may be strengthened so that when Christ comes that you may be caught up to meet the Lord in the air and then return to earth to rule and reign with Him.

"Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen" (Rev. 22: 20b, 21).





## CHRISTIAN EXCELLENCE

by  
J. R. LeCrone

It is probably no exaggeration to state that every Christian is at least mentally aware of the answer given by Jesus when He was asked for His opinion concerning the most important commandment contained in the Law that God had given to Israel through Moses. "Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law?"

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets" (Matt. 22:35-40).

Though the disciples of Jesus are not required to observe the letter of the law, the Master has made it very plain that the spirit of love is an essential part of Christianity. Indeed, He pointed it out as a touch-stone by which His disciples may be recognized wherever and whenever they are encountered. "A new command I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34, 35).

For a long time I was puzzled by the word "new" which Jesus inserted here. Certainly there was nothing new about the commandment to love one another. The Master had quoted it from Leviticus 19:18. "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord." This commandment had been given approximately fifteen hundred years earlier. Why then did Jesus call it "new" when the disciples were commanded to observe it?

One day, as I was reading the words of John 15:12, 13 it suddenly dawned upon me. Listen, and see if it strikes you with the same force. "This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends." Indeed this was a "new commandment." The former had commanded only that we love our neighbors as much as we love ourselves. This new commandment goes even further and demands that we love each other as Jesus has loved us. This means that He has placed us under obligation to love each other even more than we love ourselves! We must be prepared to "lay down our lives" for each other. Though dying on behalf of another is the ultimate expression of love for him, much more than a willingness to do this is implied here. It means that we must be prepared to endure criticism, sorrow, suffering and even shame on behalf of each other if our love demands it of us. I submit that, like myself, many of us have been slow to comprehend, and even slower to put into practice, this new commandment. It often does not appear to be "practical" or "applicable" with regard to the circumstances in which we find ourselves.

The disciple John was very emphatic about this. "For this is the message that ye heard from the beginning, that we should love one another . . . . We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren" (I John 3:11-16). And again, "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is non occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes" (I John 2:9-11).

The apostle Paul frequently made reference to the necessity for Christian brethren to have and exercise love one toward another. "Let love be without dissimulation. Ab-

bear evil men but have tested those who call themselves apostles but are not, and found them to be false; I know you are enduring patiently and bearing up for my name's sake, and you have not grown weary. But I have this against you, that you have abandoned the love you had at first. Remember then from what you have fallen, repent and do the works you did at first. If not, I will come to you and remove your lampstand from its place, unless you repent." -- R.S.V.

It is not for me to judge our own church or our own conference. Jesus, who does not judge after the sight of His eyes or the hearing of His ears has reserved this responsibility to Himself. Because He is able to take into consideration the thoughts and intents of our hearts, His judgment is just. He not only knows what we do, but He also knows why we do it. Those who prayed to be seen of men were doing the right thing but for the wrong reasons. Jesus called them hypocrites and judged them severely. The suggestion is that He will be much more lenient in His judgment of those who do wrong things in ignorance, or for the right reasons. "And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more" (Luke 12:47, 48).

Not one of us can plead ignorance concerning the importance of love one for another within the Church of God. Jesus commanded His disciples to love each other to the same degree that He has loved them. Paul conscientiously and clearly explained not only the importance of love, but how it reveals its presence in the character, disposition and deeds of men. In this respect, he placed it even above correct doctrine or the much prized gifts of the spirit. He made it even superior to faith and hope in lasting importance.

In His judgment of the church at Ephesus, the Master candidly told them that the absence of love among themselves would be considered as sufficient cause for the removal of their candlestick from its place, in spite of their good deeds and correct doctrines.

We dare not ignore the importance of love. We cannot emphasize it too much, and we need not worry about having too much of it. Our only danger in this regard is that the returning Jesus will find it in short supply among us.

Love is the hall-mark of Christian excellence. The brethren are always commended for its presence in their midst. They are sometimes rebuked and warned when its absence is noted. This should provide the stimulus for some serious soul searching for each of us.

"So faith, hope and love endure. These are the great three, and the greatest of them is love." -- Goodspeed.

hor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another" (Rom. 12:9, 10). "Owe no man anything, but to love one another; for he that loveth hath fulfilled the law" (Rom. 13:8). "For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love" (Rom. 5:6). "For all the law is fulfilled in one word, even this; Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another" (Rom. 5:14, 15). "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 5:22, 23). "Fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others" (Phil. 2:3, 4). "He therefore that despiseth, despiseth not man but God, who hath also given unto us his holy Spirit. But as touching brotherly love ye need not that I write unto you; for ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren that ye increase more and more" (I Thes. 4:9, 10). "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace" (Eph. 4:1-3). "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ" (Eph. 4:15). "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves" (I Thes. 5:12, 13).

It seems probable that there may have been some among the brethren who professed to love all the saints, but did not behave according to the dictates of love. Possibly they were not quite sure how love manifests itself in the attitudes and behavior of those who desire to walk in love one toward another. Whatever the reason, Paul felt led to spell it out for them. The result is found in the familiar thirteenth chapter of First Corinthians, commonly known as "The Love Chapter." Familiar as it is, this passage always holds some new thoughts of encouragement, and possibly of rebuke, for those who read, study and meditate upon it anew. This is especially true when all is done in an attitude of prayer for guidance. With this thought in mind, let us refresh our minds with regard to the contents of this famous chapter. We have chosen to give it a verse by verse, almost word by word, analysis. In order to save time, we have copied the text of each verse as it appears in the King James Version of the Bible.

1. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal."

Here Paul may have been referring to the "gift of tongues" for he "spoke in tongues more than they all" (I Cor. 14:18). Or, as seems to me more probable, he was thinking of the powerful and persuasive oratory which is often so highly valued among men

"'Sounding brass' commands attention. It reverberates with a penetrating tonal quality. Ancient trumpets, having few notes, were used to waken those who were asleep, and to call people together, like modern army bugles. Our Lord used the Greek word here translated 'sounding' when He spoke of 'sea and the waves roaring' (Luke 21:25). Ancient cymbals, like our more modern ones, had loud, strident sound and emphasized the climax of a musical movement." -- Bible Knowledge.

"If I speak with eloquence of men and of angels, but have no love, I become no more than blaring brass or crashing cymbal." -- Phillips.

2. "And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not



"When I was a babe, I used to speak as a babe, to think as a babe, to reason as a babe; but now that I have become a man, I have done away with the (traits) of a babe." -- New World Translation.

12. "For now we see through a glass darkly; but then face to face; now I know in part; but then shall I know even as also I am known."

Through a glass darkly: As we see dim and distorted pictures through imperfect glass, or a similar reflection in an imperfect mirror. Our vision of the prophecies and our knowledge is imperfect, keeping us from seeing clearly. But then we shall understand the revelations of God as accurately and clearly as God now understands us.

"For now we see a dim reflection in a looking-glass, but then we shall see face to face. Now what I know is imperfect, but then I shall know perfectly, as God knows me." -- Williams.

13. "And now abideth faith, hope, charity, these three; but the greatest of these is charity."

Greatest: The one that stands out as being the most enduring and important.

"In this life we have three great lasting qualities--faith, hope and love. But the greatest of them is love." -- Phillips.

Jesus left no room for doubt that love, or its absence, will be considered of prime importance in the judgment of churches. We have but to consider his judgment of and warning to the first of the seven churches of Asia to be convinced of this. Hear Him. "I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake laboured, and hast not fainted.

"Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (Rev. 2:2-5).

The seven candlestick are explained in Revelation 1:20. "The seven candlesticks which thou sawest are the seven churches."

The church's faithful service, intolerance of evil in their midst, and their ability to unmask those claiming to be sent from Jesus as imposters were not enough to preserve the church in the absence of love. Hence Jesus admonished them to remember from whence they had fallen and to return to their first love. If they failed to do this, they would be removed from their place among the churches.

We would call attention to the fact that the word "somewhat" in this passage is in italics. This means that it was supplied by the translators. Since it tends to cushion the impact of the judgment, we prefer to read it as it was originally written. "I have against you that you have left your first love." This is no small consideration, but a matter of life or death, of survival or destruction for the church involved. It simply cannot be explained away. The church had forsaken that superlatively important mark of Christianity, the affectionate benevolence one toward another. This is to be shared, irrespective of the rights of others to expect or to demand it.

"I know your works, your toil and your patient endurance, and how you cannot

charity, I am nothing."

The "teaching gifts" -- wisdom, knowledge and prophecy -- are mentioned first. Even though combined in one man and carried to the peak of their powers, they are of little profit if love is not in them. Paul does not belittle these. He simply points out that apart from love, they are impotent. They cannot accomplish their purpose. These are the very gifts of which we of the Church of God are most proud. We boast of them the most. We dare not forget that a failure to love can make them of little value.

"I may have the gift of inspired preaching; I may have all knowledge and understand all secrets; I may have all the faith needed to move mountains--but if I have not love, I am nothing." -- Good News for Modern Man.

3. "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

Jesus pointed out that those who gave their alms to the poor in the sight of other men because they loved the praise of men, would receive the praise of men as their only reward. (Matt. 6:2.) These givers of alms were doing the right thing for the wrong reason. In so doing, they were trading spiritual and eternal rewards for purely fleshly and temporal satisfactions. This, of course, would also be true of the first two verses. Even martyrdom, if it is based upon personal pride (a wish to establish a reputation for being always right?), is without reward. Only when it is endured because of love for the brethren does it qualify the martyr for reward.

"And if I distribute all my possessions to the poor, and give up my body to be burned, and am destitute of love, it profits me nothing." -- Weymouth.

4. "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up."

Love is patient with the shortcomings of others, forgiving them as often as may be necessary. Is kind: "Shows itself useful, acting benevolently." -- Strong. Envieth not: Does not display heated resentment against others. Vaunteth not itself: Is not boastful of its own wisdom, deeds or accomplishments. Is not puffed up: Is not self-important nor egotistical, even about its knowledge. As Paul declared in another place, "Knowledge puffeth up, but charity edifieth" (Rom. 8:1). In more modern language, "knowledge makes us feel elated, but love builds us up."

"Love suffers long and is kind. Love does not envy. Love is not boastful; is not puffed up." -- Emphatic Diaglott.

5. "Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil."

Unseemly: Indecently. Love is modest in both appearance and behavior. Seeketh not her own: Is not selfish. Love does not seek to manipulate others for the sake of personal advantage or material gain. Not easily provoked: Love does not easily become exasperated with others, but is even tempered. Thinketh no evil: Takes no inventory of nor makes any attempt to estimate the evil in the lives of others. It does not feed on the "sour" or "unsavory" episodes in the lives of others.

"Love is never boastful, nor conceited, nor rude; never selfish, not quick to take offence. Love keeps no score of wrongs." -- N.E.B.

6. "Rejoiceth not in iniquity, but rejoiceth in the truth."

Rejoiceth not: Is not happy about. Iniquity: Injustice or moral wrongfulness. Love never takes pleasure in that which unfair or wrong. Truth: That which is fair, honest and right.

"It is never glad about injustice, but rejoices whenever truth wins out." -- Living Letters.

7. "Beareth all things, believeth all things, hopeth all things, endureth all things."

Beareth: "Roofs over, or covers with silence." -- Strong. Believeth: Has faith with respect to the person loved. Hopeth: Expects of has confidence in. Love is able to con fide in the object of its affection. Endureth: Undergoes any necessary testing or trial on behalf of the beloved.

"Love knows no limit to its endurance, no end to its trust, no fading of its hope; it can outlast anything." -- Phillips.

8. "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowldege, it shall vanish away."

Faileth: Never drops away nor is driven from its course. Fail: Rendered idle or useless, having been fulfilled. Cease: Stop or come to an end. Vanish: Literally, "sway downward."

"Love is eternal. There are inspired messages, but they are temporary; there are gifts of speaking, but they will cease; there is knowledge, but it will pass." -- Good News for Modern Man.

9. "For we know in part, and we prophesy in part."

In part: Partially and imperfectly.

"For our knowledge is only in part, and the prophet's word gives only a part of what is true." -- The New Testament in Basic English.

10. "But when that which is perfect is come, then that which is in part shall be done away."

Perfect: Complete. Our imperfe knowledge shall be swallowed up in that which is altogether true and complete. There will be no unanswered questions.

"But when the complete and perfect (total) comes, the incomplete and imperfect will vanish away -- become antiquated, void and superseded." -- Amplified Bible.

11. "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things."

As a child: With imperfect and incomplete knowledge and understanding. This often leads to behaving in childish ways. When we reach maturity as Christians, we put away the childish ways. These include the entire gamut of errors springing from our spiritual immaturity--including doing the things that love would forbid, and failing to do that which love would dictate.

There is a vast difference between becoming "child-like" and becoming "childish!"



# HISTORY OF CONDITIONAL IMMORTALITY

By Alva G. Huffer

The history of conditional immortality begins with the Bible. The men who wrote books of the Bible taught consistently that man does not now have immortality. They revealed that man is totally mortal, that he is a dying creature. Immortality and eternal life are pictured in the Bible as gifts of God, which can be acquired only through Christ. Apart from Christ, there is no hope of eternal life. Sin will result in death; the wicked will experience final destruction. Conditional immortality was the belief of the New Testament Church. It was the original, official, orthodox teaching of the Christian religion. Any contrary belief has resulted as a departure from this truth.

## I. Ante-Nicene Fathers

Writings of the early Ante-Nicene Fathers show that they believed in conditional immortality. They pictured the believer's hope as resurrection to immortality at Christ's second coming. They described the wicked's final destiny as destruction. They set forth immortality as a gift of God, yet to be received.

### 1. Clement of Rome. Clement of Rome, a companion of Paul (Phil. 4:3), wrote:

How blessed and wonderful, beloved, are the gifts of God! Life in immortality, splendour in righteousness, truth in perfect confidence, faith in assurance, self-control in holiness! . . . Let us therefore earnestly strive to be found in the number of those that wait for Him, in order that we may share in His promised gifts. (The First Epistle of Clement to the Corinthians, Chapter XXXV. The Ante-Nicene Fathers, New York: Scribners, 1899. Vol. I, p. 14.)

2. Ignatius. Ignatius and his friend, Polycarp, a disciple of John, taught life only in Christ. Polycarp was leader of the church of Smyrna for the first half of the second century. He was burned at the stake as a martyr in the year 155. Ignatius was head of the church of Antioch. Thrown to the lions in the Coliseum in Rome, he died as a martyr under Trajan in the year 107. Ignatius wrote:

Be sober as an athlete of God: the prize set before thee is immortality and eternal life, of which thou art also persuaded. (Epistle of Ignatius to Polycarp, Chapter II. The Ante-Nicene Fathers, Vol. I, p. 94.)

3. Theophilus. Theophilus of Antioch, bishop of the church in that city during the reign of Marcus Aurelius, wrote three books to a heathen friend, Autolycus, to convince him of the truth of Christianity. Theophilus died about 181. He wrote:

When thou shalt have put off the mortal, and put on incorruption, then shalt thou see God worthily. For God will raise thy flesh immortal with thy soul; and then, having become immortal, thou shalt see the Immortal, if now you believe on Him; and then you shall know that you have spoken unjustly against Him. (To Autolycus, Book I, Chapter VII. The Ante-Nicene Fathers, Vol. II, 91.)

4. Justin Martyr. Flavius Justinus, known as Justin Martyr, was born in the Roman colony of Flavia Neapolis in Samaria. Converted to Christianity in early manhood, he became a Christian apologist and devoted his entire life to the defense of the faith. He was beheaded as a martyr in Rome about the year 166. He wrote:

For those things which exist after God, or shall at any time exist, these have the nature of decay, and are such as may be blotted out and cease to exist; for God alone is unbegotten and incorruptible, and therefore He is God, but all

other things after Him are created and corruptible. For this reason souls both die and are punished. (Dialogue of Justin, Philosopher and Martyr, with Trypho, a Jew. Chapter V. The Ante-Nicene Fathers. Vol. I, p. 197.)

5. Irenaeus. Irenaeus, a disciple of Polycarp who in turn was a pupil of John, was born in Asia Minor between the years 116 and 125. He died sometime near the end of that century. He served as a missionary to southern Gaul where he later became bishop of Lyons (178). Irenaeus firmly believed that man is mortal and that immortality is conditional. He looked forward to the promillennial return of Christ to earth. Many quotations concerning conditional immortality can be made from the writings of Irenaeus. The following is a sample:

It is the Father of all who imparts continuance for ever and ever on those who are saved. For life does not arise from us, nor from our own nature; but it is bestowed according to the grace of God. And therefore he who shall preserve the life bestowed upon him, and give thanks to Him who imparted it, shall receive also length of days for ever and ever. But he who shall reject it, and prove himself ungrateful to his Maker, inasmuch as he has been created, and has not recognized Him who bestowed (the gift upon him), deprives himself of (the privilege of) continuance for ever and ever. (Against Heresies. Book II, Chapter XXIV, Paragraph 3. The Ante-Nicene Fathers. Vol. I, pp. 411, 412.)

6. Arnobius. Arnobius lived in Sicea, a city southwest of Carthage, during the latter part of the third, and the beginning of the fourth centuries. He wrote:

Will you lay aside your habitual arrogance, O men, who claim God as your Father, and maintain that you are immortal, just as He is? Will you inquire, examine, search what you are yourselves, whose you are, of what parentage you are supposed to be, what you do in the world, in what way you are born, how you leap to life? Will you, laying aside all partiality, consider in the silence of your thoughts that we are creatures quite like the rest, or separated by no great difference? (Against the Heathen. Book II, Chapter 16. The Ante-Nicene Fathers Vol. VI, p. 440.)

But if men either knew themselves thoroughly, or had the slightest knowledge of God, they would never claim as their own a divine and immortal nature. (Ibid. Book II, Chapter 19.)

But, say my opponents, if souls are mortal and of neutral character, how can they from their neutral properties become immortal? If we should say that we do not know this, and only believe it because said by One mightier than we, when will our readiness of belief seem mistaken if we believe that to the almighty King nothing is hard, nothing difficult, and that what is impossible to us is possible to Him and at His command? (Ibid. Book II, Chapter 35.)

7. Lactantius. Lactantius, a pupil of Arnobius, was a man of elegant culture, a famous rhetorician, a professor in Nicomedia, and tutor of Constantine's eldest son. He wrote:

For other animals incline towards the ground, because they are earthly, and are incapable of immortality, which is from heaven; but man is upright and looks toward heaven, because immortality is proposed to him; which, however, does not come, unless it is given to man by God. For otherwise there would be no difference between the just and the unjust, since every man who is born would become immortal. Immortality, then, is not the consequence of nature, but the reward and recompense of virtue. (The Divine Institutes. Book VII, Chapter V. The Ante-Nicene Fathers. Vol. VII, p. 201.)

## II. The Middle Ages

After the death of the apostles, the church gradually slipped from light into darkness, from truth into error, and from simple Bible faith to acceptance of man-

made creeds. The Bible doctrine of conditional immortality was gradually replaced by Plato's philosophy of the soul's natural immortality. This influence can be traced through such men as Athenagoras and Tertullian, and it can be seen in its fullness in the theology of Augustine. The Roman Catholic Church came into being as the church became inwardly paganized and as Christianity assumed an official place of authority in the empire. The Roman emperor, Theodosius (378-395), made Christianity the state religion. As day turns gradually into darkness, so the early church was gradually transformed into the Roman papal church. When the papal church gained its authority, all opposition was suppressed by force. Men who would not submit to the papal power nor assent to its man-made creeds were treated as heretics. During the Middle Ages, faithful believers continued to teach conditional immortality and other Bible doctrines. Information concerning these believers is limited, however, because papal Rome burned books written by true believers and suppressed teachers who disagreed with its doctrines.

1. Nemesius. Nemesius, bishop of Emesa in Phenicia during the fourth century, wrote On the Nature of Man (English translation by G. Wither, London, 1636). This book, supporting conditional immortality, was widely read and was translated into many languages.

2. Sophronius. Sophronius, patriarch of Jerusalem in the seventh century, was listed by Petavel (Problem of Immortality) as a conditionalist. A synodical letter of Sophronius was read at the Third Council of Constantinople (680).

3. Theophylact. A Byzantine exegete of the eleventh century, Theophylact was a prominent advocate of conditional immortality. A native of Euboea, he was a pupil of Michael Psellus. For his great learning, Theophylact was chosen as tutor of the young prince, Constantine Porphyrogenitus, son of Emperor Michael VII (1071-73). In 1078, Theophylact was made archbishop of Achrida in the country of the Bulgarians (the modern Ochrida in Albania). His literary works include important commentaries on the Old and New Testaments. His belief concerning immortality can be seen in his commentary on 1 Tim. 6:16. An edition of The Works of Theophylact, in Greek and Latin, was published in four volumes at Venice, 1754-63.

4. Johannes Duns Scotus. One of the leading scholastic philosophers of the Middle Ages (d. 1298), Johannes Duns Scotus is listed as a conditionalist in The Encyclopaedia of Religion and Ethics by James Hastings (New York: Scribners, 1908, see article, "Conditional Immortality," III, 822-825). Denying natural immortality, the Doctor Subtilis maintained "that the immortality of the soul is incapable of demonstration."

5. Nicolas of Methone. Described by the historian, Neander, as "the greatest theologian of his time," Nicolas of Methone, in the twelfth century, wrote:

There are souls that perish. Those souls that are reasonable, truly spiritual and divine, alone survive, attaining to perfection by the communication of God's grace and by the effort of virtue. . . . If any creatures are eternal, they are not so in themselves, nor by themselves, nor for themselves, but by the goodness of God, for all that has been created has had a beginning, and can only be preserved by the goodness of the Creator. (Refut., p. 207.)

### III. Reformation Period

The torch of truth, which was almost extinguished by the Roman Church of the Middle Ages, burned brightly again with the coming of the Protestant Reformation. Men asserted their freedom from Roman authority. Common people began to read the Bible in their own language. Important Bible doctrines, such as the return of Christ, future resurrection for believers, and Christ's coming Kingdom, were restored in the



theology of the church. The reading of the Bible by the common people, forbidden for many centuries, caused many believers to accept the Bible's teaching concerning man's physical nature, conditional immortality, and the destruction of the wicked.

1. William Tyndale. William Tyndale (1484-1536), translator of the Bible into the English language and a chief promoter of the Reformation in England, was a firm believer in conditional immortality. Sir Thomas More, a Catholic scholar in England, had written a book in 1528 in which he had denounced the teachings of Tyndale and Luther. In a book in which he answered Sir Thomas More, Tyndale wrote:

And when he proveth that the saints be in heaven in glory with Christ already, saying, "If God be their God, they be in heaven, for He is not the God of the dead" there he stealeth away Christ's argument, wherewith he proveth the resurrection: that Abraham and all saints should rise again, and not that their souls were in heaven; which doctrine was not yet in the world. And with that doctrine he taketh away the resurrection quite, and maketh Christ's argument of none effect. Now when Christ allegeth the Scripture, that God is Abraham's God, and addeth to, that God is not the God of the dead but of the living, and so proveth that Abraham must rise again: I deny Christ's argument if I say with M. More, that Abraham is yet alive, not because of the resurrection, but because his soul is in heaven. And in like manner, Paul's argument unto the Corinthians is nought worth: for when he saith, If there be no resurrection, we be of all wretches the miserablest; here we have no pleasure, but sorrow, care and oppression; and therefore, if we rise not again, all our suffering is in vain: Nay, Paul, thou art unlearned; go to Master More, and learn a new way. "We be not most miserable, though we rise not again; for our souls go to heaven as soon as we be dead, and are there in as great joy as Christ that is risen again." And I marvel that Paul had not comforted the Thessalonians with that doctrine, if he had wist it, that the souls of their dead had been in joy; as he did with the resurrection, that their dead should rise again. If the souls be in heaven, in as great glory as the angels, after your doctrine, show me what cause should be of the resurrection? (Tyndale. Answer to Sir T. More's "Dialogue." Works, Book II, Chapter 8. Parker Society, Cambridge University Press, 1848.)

And ye, putting them in heaven, hell, and purgatory, destroy the arguments wherewith Christ and Paul prove the resurrection. What God doth with them, that shall we know when we come to them. The true faith putteth the resurrection, which we be warned to look for every hour. The heathen philosophers, denying that, did put that the souls did ever live. And the Pope joineth the spiritual doctrine of Christ and the fleshly doctrine of philosophers together; things so contrary that they cannot agree, no more than the Spirit and the flesh do in a Christian man . . . And again, if the souls be in heaven, tell me why they be not in as good case as the angels be? And then what cause is there of the resurrection? (Ibid.)

2. John Frith. John Frith (or Fryth) (1503-1533), an English reformer, was a faithful friend, companion, and fellow worker of Tyndale. He aided Tyndale in his translation of the New Testament. Like Tyndale, Frith was a martyr for the faith. Frith believed that man is mortal and that believers will be raised to immortality when Jesus comes. He insisted that the false doctrines which teach that some men are already in hell and some in heaven "plainly destroy the resurrection, and taketh away the arguments wherewith Christ and Paul do prove that we shall rise." His views are stated in A Disputation of Purgatory, 1530. This book is divided into three parts: the first in answer to John Fastell, who had written a book teaching the immortality of the soul; the second to Sir Thomas More; the third to John Fisher, Bishop of Rochester. Frith's works are reprinted in the Works of Tyndale and Frith (London, 1831).

3. Peter Pomponatius. At the beginning of the sixteenth century, the question of man's nature was a theme of special interest in the universities of Italy. The Averroists, a group which included many learned men of Italy, denied the immortality of the soul. A leader of this movement was Peter Pomponatius, who has been described as "the most influential professor of philosophy of his time." (Petavel.) Pomponatius wrote many books against the immortality of the soul. His famous book, Tractatus de Immortalitate Animae (Bononiae, 1516), was publicly burned in Venice. For a full account of the opinions of Pomponatius, see Ernest Renan's Averroes et l'Averroisme Essai historique (Paris, 1852). The works of Pomponatius are listed by Ezra Abbot in his The Literature of the Doctrine of a Future Life.

The influence and extent of the Averroist movement are revealed by the fact that Pope Leo X, in 1513, issued a bull against this group, and the doctrine was condemned by the Fifth Lateran Council of the Roman Catholic Church, which met in Rome (1512-17). This council, under Leo X, issued the following decree: "Whereas, some have dared to assert concerning the reasonable soul, that it is mortal; we, with the approbation of the Sacred Council, do condemn and reprobate all who assert that the intellectual soul is mortal, seeing that the soul is not only truly, and of itself and essentially, the form of the human body, as it is expressed in the canon of Pope Clement V., but likewise immortal; and we strictly prohibit all from dogmatizing otherwise; and we decree that all who adhere to the like erroneous assertion shall be shunned and punished as heretics."

Martin Luther protested against the edict which the Pope had issued to enforce belief in the immortality of the soul. Luther wrote:

I permit the Pope to establish articles of faith for his faithful followers; such as, the bread and wine are transmuted in the sacrament; the Divine essence is neither generative nor generated; the soul is the substantial form of the human body; and himself is ruler of the world and King of heaven and God of earth; and the soul is immortal, and all the numberless prodigies of the Romish dunghills of decretals. (Proposition 27 of Luther's Defense, Works, Vol. II, folio 107. Cited by Pettingell, The Unspeakable Gift, p. 50.)

The extent of belief in conditional immortality during the Reformation era can be seen in the fact that John Calvin, in 1534, wrote a book in an attempt to refute the belief that the soul sleeps between death and the final judgment. The book, Psychopannychia, was Calvin's second literary publication.

4. The Socinians. As the Reformation progressed during the sixteenth century, many Protestant groups were organized throughout Europe. Groups which believed in conditional immortality were found largely among the Anabaptists and the Socinians. The Socinian movement was named after its antitrinitarian founders, Laelius Socinus (1525-1562) and his nephew, Faustus Socinus (1539-1604). Laelius Socinus was the reformer and preacher; Faustus Socinus was the theologian. Both men were born at Siena, Italy. Socinianism found its greatest position of influence in Poland, where followers of Socinus found a refuge from 1539 to 1658, until they were driven out of Poland by the Jesuits. The writings of the leading theologians of the movement are collected in the Bibliotheca Fratrum Polonorum, edited by Andreas Wiszowaty, grandson of Faustus Socinus. The chief symbol of the Socinians is the Racovian Catechism, named from the Polish city, Rakow, where the movement had a publishing house, a school which was attended at one time by 1000 students, and the meeting place of the annual general synod. Roman Catholic persecution caused Socinians to flee to Transylvania, Germany, Holland, England, and other parts of Europe, where congregations were organized.

The Socinians held many views which we do not accept, e. g., the humanitarian view of Christ and the Pelagian view of sin, but they were right in rejecting the doctrine of the trinity and the immortality of the soul. Many Socinians believed in conditional immortality.

On the positive side, Faustus Socinus himself thought that man is mortal by nature and attains immortality only by grace. On the negative side, his followers (Crell, Schwaltz, and especially Ernst Sohner) taught explicitly that the second death consists in annihilation, which takes place, however, only after the general resurrection, at the final judgment. From the Socinians this general view passed over to England. (The New Schaff-Herzog Religious Encyclopedia, I, 185.)

5. The Anabaptists. The Anabaptist movement received its name (meaning "Re-baptizers") from the fact that it rejected infant baptism and required adult baptism. Originating about 1525, this movement included many Protestant groups which sprang up all over Europe. These Anabaptist denominations differed not only from Calvin and Luther, but also from one another in many doctrines. Although a few groups were given to fanaticism, most Anabaptist groups were sober students of the Bible. Some of these groups believed in the second coming of Christ, God's Kingdom on earth, and the resurrection of believers to immortality. Like Luther and Calvin, they believed in the authority of the Bible, justification by faith, and the priesthood of believers. They recognized, however, that the doctrinal Reformation of Luther and Calvin was incomplete. They insisted that all false teachings of Roman Catholicism should be rejected, and the Reformation should be total and complete. Some of these Anabaptist groups, therefore, advocated conditional immortality and life only through Christ.

According to the famous German Lutheran church historian, Johann Lorentz von Mosheim (1694-1753), the General Baptists were dispersed in large numbers over many provinces of England during the sixteenth century. As an article of faith, they held that "the soul, between death and the resurrection at the last day, has neither pleasure nor pain, but is in a state of insensibility." (Mosheim, Institutes of Ecclesiastical History. English translation by J. Murdoch, 3 vols, London, 1832. See Bk. IV, Cent. XVI, Sec. III, Pt. II, Chapter III, paragraph 23.)

6. George Wishart. George Wishart (1513?- 1546) was a Scotch Reformer, a Greek scholar, a friend of Latimer, and martyr for this faith. He was a professor and a preacher. Because of his views, he fled from Scotland to England, and later to Germany and Switzerland. In 1543, he returned to England, and the next year, he was back in Scotland preaching, where the crowning result of his evangelistic work was the conversion of the famous John Knox. In 1546, Wishart was burned at the stake. Francis Blackburne, in his A Short Historical View of the Controversy Concerning the Intermediate State, tells us that one of the charges against Wishart was that he was preaching the sleep of the soul.

Charge "XVI": Thou false heretic has preached openly saying, that the soul of man shall sleep to the latter day of judgment and shall not obtain life immortal until that day. (p. 21.)

#### IV. Seventeenth and Eighteenth Centuries

An interesting description of books written by conditional immortality authors during the seventeenth and eighteenth centuries is presented by A. J. Mills in his book Earlier Life-Truth Exponents (London: Elliot Stock, 1925).

1. Seventeenth Century Writers. Conditional immortality authors of the seventeenth century include: Joachim Stegmann, a German writer, Brevis Disquisitio (1628); George Wither (1588-1667), The Nature of Man, an English translation of the work of Nemostius; Richard Overton, Man's Mortality (1643); John Biddle (1615-1662), A Two-fold Catechism; Matthew Caffyn (1628-1714), The Deceived and Deceiving Quakers Discovered; Samuel Richardson, Of the Torments of Hell (London, 1658); Henry Layton (1670-1706), who wrote at least twelve books concerning conditional immortality;



Isaac Barrow (1630-1677), professor of Greek at Cambridge University, Sermons and Fragments; John Milton (1608-1674), famous English poet and leader of Puritanism, Latin Secretary to Cromwell, author of Paradise Lost, wrote in his Treatise of Christian Doctrine (Vol. I, Chapter XIII):

Inasmuch then as the whole man is uniformly said to consist of body, spirit, and soul (whatever may be the distinct provinces severally assigned to these divisions), I will show, that in death, first, the whole man, and secondly, each component part, suffers privation of life. . . . The grave is the common guardian of all till the day of judgment.

The famous English philosopher, John Locke (1632-1704), wrote in support of conditional immortality in his Resurrectio et cuse sequatur and The Reasonableness of Christianity (1695). He argued against the idea of endless torments in hell fire,

2. Eighteenth Century Writers. Probably the most outstanding conditional immortality author of the eighteenth century was Henry Dodwell (1642-1711), Camden Professor of History in the University of Oxford. His works include: Letter Concerning the Immortality of the Soul (1702), An Epistolary Discourse (London, 1706), A Preliminary Defence of the Epistolary Discourse (London, 1707), The Natural Mortality of Human Souls (London, 1708), and The Scripture Account of the Eternal Rewards or Punishments of all that Hear of the Gospel (London, 1708).

Another leading British conditionalist writer of the eighteenth century was William Coward, M. D. (1656-1725). Educated at Hart Hall, and Wadham College, Oxford, Doctor Coward practiced medicine in Northampton and London. His books include: Second Thoughts Concerning Human Soul (London, 1702), Further Thoughts Concerning Human Soul (London, 1703), The Grand Essay (London, 1704), and The Just Scrutiny (London, 1706).

William Whiston (1667-1752) is well known as the translator of the Works of Josephus. Educated by his father and at Clare Hall, Cambridge (1690), Whiston was ordained deacon in the Church of England (1693) and succeeded Newton as Lucasian professor at Cambridge (1703). As professor, Whiston lectured on mathematics and natural philosophy. Whiston rejected trinitarianism and the immortality of the soul. His works include: Sermons and Essays Upon Several Subjects (London, 1709), and The Eternity of Hell Torments Considered (London, 1740).

Francis Blackburne (1705-1787) was rector of the Church of England at Richmond, Yorkshire. His best known work relating to conditional immortality is A Short Historical View of the Controversy Concerning the Intermediate State and the Separate Existence of the Soul, between Death and the General Resurrection (London, 1765). Blackburne also wrote: No Proof in the Scriptures of an Intermediate State of Happiness between Death and the Resurrection (London, 1756), and Remarks on the Rev. Dr. Warburton's Account of the Sentiments of the Early Jews concerning the Soul (London, 1757).

Other eighteenth century conditionalist writers include: Joseph Hallet (the younger) (1691-1744), who was an English Non-conformist minister, ordained at Exeter in 1715, and who wrote, A Free and Impartial Study of the Holy Scriptures Recommended (London, 1729), and A Defense of a Discourse on the Impossibility of Proving a Future State by the Light of Nature (London, 1731); Joseph Nicol Scott, M. D. (1703-1769), who wrote, Sermons Preached in Defence of All Religion, whether Natural or Revealed, at the French Church, Norwich (London, 1743); Edmund Law, D. D. (fl. 1745-1785), Master of St. Peter's College, Cambridge, Archdeacon of Staffordshire, and Bishop of Carlisle, Considerations on the Theory of Religion (1745); John Jackson (fl. 1735-1747), rector of Roddington, in the County of York, and Master of Wigston's Hospital in Leicester, who wrote, A Dissertation on Matter and Spirit (London, 1735), The Belief of a Future State (London, 1745), A Defence of a Book (London, 1746), and A

Further Defence (London, 1747); Peter Peckard (1718-1797), rector in the Church of England and Master of Magdalene College, Cambridge, Observations on the Doctrine of an Intermediate State (London, 1756); Further Observations on the Doctrine of an Intermediate State (London, 1759), and Observations on Mr. Hering's Survey (London, 1759); J. B. Robinson, M. D., Philosophical and Scriptural Principles into the Nature and Constitution of Manhood, considered only as Rational Beings (London, 1757).

Still other British conditionalist writers of the eighteenth century include: Samuel Bourn (1714-1795), a Dissenting Minister of Rivington, Lancashire, who wrote A Letter to the Rev. Samuel Chandler, D. D., concerning the Christian Doctrine of Future Punishment (London, 1759), and A Series of Discourses on the Principles and Evidences of Natural Religion and the Christian Revelation, 4 vols. (London, 1760); John Alexander (1736-1795), a Presbyterian minister of Longdon, near Birmingham, and "one of the best Greek scholars of his time," A Paraphrase upon the Fifteenth Chapter of the First Epistle to the Corinthians (London, 1766); John Leland, D. D. (1691-1766), a Non-conformist minister and a man of great learning, The Advantages and Necessity of the Christian Revelation, 2 vols. (London, 1764), and Discourses, 4 vols. (London, 1769); Benjamin Dawson, M. A., L. L. D., (1729-1814), a Presbyterian minister and later a Church of England rector, who issued several works in defence of Archdeacon Blackburne and Bishop Law, wrote Remarks on Mr. Steffe's Letter concerning the State of the Soul after Death (1757) and An Illustration of several texts of Scripture (1765); John Stottie, D. D., Canon of Christ Church, Oxford, and Archdeacon of Worcester, Sermons preached before the University of Oxford (1772); George Clark, Vindication of the Honour of God, and of the Rights of Men (1789), and A Vindication of the Honour of God: In a Scriptural refutation of the Doctrines of Eternal Misery, and Universal Salvation (London, 1792); John Marsom, The Universal Restoration of Mankind examined and proved to be a Doctrine Inconsistent with itself, 2 vols. (London, 1794), and The Scripture Doctrine of Future Punishment Defended (1795); and Joseph Priestley (1733-1804), scientist and theologian, who discovered oxygen gas, expressed his thoughts concerning the nature of death in his Disquisitions Relating to Matter and Spirit (London, 1777), and The History of Opinion Concerning the State of the Dead. He wrote:

I think that I have sufficiently proved in my Disquisitions relating to Matter and Spirit, that, in the Scriptures, the state of death is represented as a state of absolute insensibility, being opposed to life.

Several persons in this country have, in every period since the Reformation, appeared in favour of the sleep of the soul, and it always had a considerable number of followers.

A conditional immortality writer in Switzerland during the eighteenth century was Ferdinand Olivier Petitpierre, pastor of Neuchatel, Switzerland, who taught the destruction of the wicked instead of the doctrine of eternal torture. His books included: Le plan de Dieu envers les hommes (Hamburg, 1786), and Thoughts on the Divine Goodness, relative to the Government of Moral Agents (Translated from the French, Bath, England, 1788). Petitpierre's teachings caused the Venerable Company of Ministers in Neuchatel to appeal to Frederick the Great, who replied: "If my honest and faithful subjects of Neuchatel insist upon being eternally damned, don't let me stand in the way." Petitpierre was forced to go into exile. (Petavel, The Extinction of Evil.)

## V. Nineteenth and Twentieth Centuries

The chief advocate of conditional immortality in England during the nineteenth century was Edward White (1819-1883). Educated at Glasgow University, White continued his studies in preparation for the ministry with a Congregationalist clergyman. After doing gospel work in various places for nearly ten years, he opened an independent church, Hawley Road Chapel, in London, where he preached for thirty-five years

(1852-1887), and where he became chairman of the Congregational Union. White's book, Life in Christ, was first published in 1846 (London). It was revised and enlarged in 1875. The third edition was published in 1878 (London: Elliot Stock).

In America, a leading writer was the Congregationalist minister and Greek scholar, Charles Fred Hudson (1821-1867), who is well-known as the compiler of Hudson's Greek-English Concordance. Hudson's chief works on conditional immortality were Debt and Grace, as related to the Doctrine of a Future Life (Boston, 1857), and Christ our Life, The Scriptural Argument for Immortality through Christ Alone (Boston, 1860). Other works on this subject by Hudson include: The Parable of the Rich Man and Lazarus (Boston, 1849), The Rights of Wrong: or, Is Evil Eternal? (Boston, 1849), and Human Destiny (Boston, 1860).

Another outstanding conditional immortality writer during the nineteenth century was John H. Pettingell (1815-1887), Congregationalist, district secretary of Congregationalist Board of Foreign Missions. His most famous book is The Unspeakable Gift, which was first published in 1884 and was often reprinted. (Yarmouth, Mass: I. O. Wellcome, 1887.) Edward White wrote the Introduction for this book. Other works by Pettingell include: The Theological Trilemma (New York: Sherwood, 1878), Platonism Versus Christianity (1881), Bible Terminology (1881), The Life Everlasting, which includes the two preceding works (Philadelphia: Brown, 1882), A Homiletical Index (1878), and Views and Reviews in Eschatology, the author's last book, (Yarmouth, Maine: Scriptural Publication Society, 1887).

A British author of the nineteenth century, whose books on conditional immortality were widely read on both sides of the Atlantic, was Henry Constable (died 1894), Chaplain to the city of London Hospital and Prebendary of Cork. His most famous book is Duration and Nature of Future Punishment (London, 1868). He also wrote Hades, or the Intermediate State of Man.

The Swiss theologian, Emmanuel Petavel (1836-1910), should be listed also among the outstanding conditionalist writers of the nineteenth century. Petavel was Free Lecturer at the University of Geneva, Switzerland. In 1858, he became pastor of a Swiss congregation in London, where he became acquainted with Edward White. Petavel's most important work is The Problem of Immortality (translated by Frederick Ash Freer, London: Elliot Stock, 1892). Another book by Petavel is The Struggle for Eternal Life. Also known by the title, The Extinction of Evil, this work was translated by Charles H. Oliphant (Boston: Charles H. Woodman, 1889).

In America, William Reed Huntington (b. 1838), a Protestant Episcopalian, preached a series of sermons on "The Hypothesis of Conditional Immortality" while he was rector of All Saints' Church, Worcester, Mass. These sermons were published in a book Conditional Immortality (New York, 1878). Huntington was educated at Harvard. He served as curate at Emmanuel Church, Boston (1861-62), rector of All Saints' Church, Worcester, Mass. (1862-83), and rector of Grace Church, New York City. In 1892, he was joint editor with Samuel Hart of the Standard Prayer Book. He was secretary of the joint committee of the general convention for the enrichment and better adaptation to American needs of the Book of Common Prayer.

During the nineteenth century, many British scholars and leaders in the Church of England advocated conditional immortality. Richard Whately (1787-1863), Archbishop of Dublin, wrote A View of the Scriptural Revelations Concerning a Future State (1st ed. 1829?, 3rd ed. 1832, 5th ed. revised, London, 1859). Bishop Henry Dickson Hampden (1793-1868), Bishop of Hereford, stated his views in his Bampton Lectures, 1822.

Dean Henry Alford (1810-1871), Dean of Canterbury, an outstanding commentator, and one of the original members of the New Testament Revision Committee, supported conditional immortality. He was the first editor of the Contemporary Review (1866-



1870). His great works include his Greek Testament (4 vols., London, 1849-61), and New Testament for English Readers (4 vols., 1868). Note Alford's comment on Genesis 3 in his commentary on the Old Testament (published posthumously, 1872). Alford writes:

Eternal misery and duration belong only to those who are in accordance with God.

Dr. John James Stewart Parowe (1823-1904), Bishop of Worcester, was one of the most eminent Hebrew scholars of his day. In his Hulsean Lectures, 1868 on the subject of immortality, Parowe writes:

The immortality of the soul is neither argued nor affirmed in the Old Testament. (p. 31.)

John Bickford Heard (b. 1823) wrote The Tripartite Nature of Man (Edinburgh, 1866). Dr. Frederic William Farrar (1831-1903), Canon of Westminster Abbey, Dean of Canterbury, and author of the famous Life of Christ (1874), expressed his thoughts on conditional immortality in two of many volumes of sermons, Eternal Hope (1878), and Mercy and Judgment (1881). Ethelbert W. Bullinger (d. 1913), well-known clergyman in the Church of England, produced a Greek lexicon and wrote many books, including The Companion Bible. Dr. William Temple (1881-1944), Archbishop of Canterbury, Primate of Great Britain, wrote concerning conditional immortality in his Christian Faith and Life (1921, 2nd impression, 1954), Draw Lecture on Immortality (1921), and Nature, Man and God (1953). Temple writes:

The core of the doctrine is this. Man is not immortal by nature or of right; but he is capable of immortality and there is offered to him resurrection from the dead, and life eternal, if he will receive it from God and on God's terms. There is nothing arbitrary in that offer, or in those terms, for God is perfect Wisdom and perfect Love. But Man, the creature and helpless sinner, cannot attain to eternal life unless he gives himself to God, the Creator, Redeemer, Sanctifier, and receives from Him both worthiness for life eternal, and with that worthiness, eternal life. (Nature, Man and God, p. 472.)

One thing we can say with confidence: everlasting torment is to be ruled out. If men had not imported the Greek and unbiblical notion of the natural indestruction of the individual soul, and then read the New Testament with that already in their minds, they would have drawn from it a belief, not in everlasting torment, but in annihilation. It is the fire that is called aecian, not the life cast into it. (Christian Faith and Life, p. 81.)

Conditional immortality was taught by J. M. Denniston in his The Perishing Soul (2nd ed., London, 1874), by Prebendary C. A. Row, Future Retribution (London, 1887), and by Samuel Minton-Senhouse, who wrote: The Glory of Christ (London, 1868), The Way Everlasting, The Harmony of Scripture on Future Punishment, and A New Bible. It was taught also by W. T. Hobson, Conditional Immortality, J. W. Barlow, Eternal Punishment (Cambridge, 1865), T. Davis, Endless Suffering Not the Doctrine of Scripture (London, 1866), J. F. B. Tinling, The Promise of Life, and the English philosopher, James Martineau (1805-1900), A Study of Religion (Oxford, 1888).

Bishop Charles John Ellicott (1819-1905), Bishop of Gloucester, and Chairman of the British New Testament Revision Company (1870-81), wrote:

It seems inconceivable that when God is all in all, there should be some dark spot, where amid endless self-inflicted suffering, or in the enhancement of ever-enduring hate, rebel hands should be forever raised against the Eternal Father and God of Everlasting Love. (The Ceylon Evangelist, October, 1893.)

William E. Gladstone (1809-1898), distinguished British prime minister and author, advocated conditional immortality in his work Studies Subserving to the Works of Bishop Butler (pp. 184-197).

Another consideration of the highest importance is that the natural immortality of the soul is a doctrine wholly unknown to the Holy Scriptures, and standing on no higher plane than that of an ingeniously sustained, but gravely and formidably mistaken, philosophical opinion. (p. 197.)

The English astronomer, John Couch Adams (1819-1892), who discovered the planet, Neptune (1845), and was professor of astronomy at Cambridge University, was a believer in this truth.

Sir George G. Stokes (1819-1903), member of Parliament, professor of mathematics at Cambridge, secretary (1854-1885) and then president (1885-1890) of the Royal Society, wrote in support of this doctrine. His writings on the subject are included in the Symposium, That Unknown Country, and Immortality, A Clerical Symposium.

H. H. Dohney, a Baptist minister of England, taught conditional immortality in his much-read book, Notes of Lectures on Future Punishment (London, 1844). The fourth American edition, from the second London Edition, included an appendix which contained "The State of the Dead," by John Milton. (Peace Dale, R. I., 1876.)

Dr. Richard Francis Weymouth (1822-1902), an English Baptist layman, headmaster of Mill Hill School, and translator of New Testament in Modern Speech, wrote:

My mind fails to conceive of a grosser misrepresentation of language than when five or six of the strongest words which the Greek tongue possesses signifying destroy or destruction are explained to mean "maintaining an everlasting but wretched existence." To translate black as white is nothing to this.

John Nelson Darby (1800-1882), one of the founders of the Plymouth Brethren Church in England, wrote in Hopes of the Church:

We would express our conviction that the idea of the immortality of the soul has no source in the Gospel; that it comes, on the contrary, from the Platonists and that it was just when the Coming of Christ was denied in the Church or at least began to be lost sight of, that the doctrine of the immortality of the soul came in to replace that of the resurrection.

Teachers of conditional immortality among English Congregationalists, in addition to Edward White, included the famous theologian, Robert William Dale (1829-1895). Dr. Dale was pastor of Centre Lane Church at Birmingham for nearly forty years. He was chairman of the Congregational Union of England and Wales and president of the first International Council of Congregationalists, held in London in 1891. Dr. Dale made his first public declaration on this truth before the Congregational Union of England and Wales in May, 1874. He said:

There are some of us, and to this class I myself belong, who have taken a definite position. We have reached the conclusion that Eternal Life is the gift of our Lord Jesus Christ; and this life is not given to those who reject the Gospel, but given in the new birth to those who are thereby made partakers of the Divine nature. We warn men that while they continue in impenitence they fail to secure it; and if they continue impenitent to the end they are destined to indignation and wrath, tribulation and anguish; . . . that their punishment will not regenerate, but destroy them; that in the fires to which they are destined they will not be purified, but consumed, and that from the second death there is no resurrection.

Another outstanding English Congregationalist who believed this doctrine was the famous preacher, Dr. Joseph Parker (1830-1902). Living during the latter half of the nineteenth century, Parker was a contemporary of Spurgeon in London. Both men had

world wide reputations as great speakers; they drew immense audiences; they had a wide reading in the religious and secular press. Parker, unlike Durgeson, however, taught the Bible doctrine of conditional immortality. He wrote: "Christianity treats man, not as immortal, but as a candidate for immortality." See his book, People's Bible, Vol. I., pp. 186, 189, 222, 223.

Conditional immortality was taught by the famous English Wesleyan, Joseph Agar Beet (1840-1924) in his books, The Last Things (London, 1897), and The Immortality of the Soul: A Protest (3rd ed., 1901). Beet served as a pastor (1864-85) and then became professor of systematic theology in Wesleyan College, Richmond (1885-1905), also a member of the Faculty of theology in the University of London (1901-1905). He wrote:

The advocates of what they call "Conditional Immortality" have done good service by exposing the baselessness of the popular doctrine of the intrinsic and endless permanence of the human soul. They have also done good service by demanding a reconsideration of the whole matter; and by protesting against a theory long dominant in the Christian pulpit which, as I believe, goes far beyond the teaching of Holy Scripture.

Three leading advocates of conditional immortality associated with Scotland were Stewart D. F. Salmond (1838-1905), John Tulloch (1823-1886), and John Laidlaw. S. D. F. Salmond was professor of systematic theology and New Testament exegesis, and after 1898, principal in the Free Church College, Aberdeen. His views are expressed in The Christian Doctrine of Immortality (Edinburgh, 1895; 4th rev. ed. 1901). John Tulloch was principal of St. Mary's College and one of the queen's chaplains for Scotland. He was university head, preacher, essayist, historian, and theologian. Dr. John Laidlaw wrote The Bible Doctrine of Man which consisted of the Cunningham Lectures which he gave before the Free Church College, Edinburgh, 1877.

During the nineteenth century, many German theologians advocated or favored conditional immortality. Dr. Richard Rothe (1799-1867) taught this doctrine in his Theologische Ethik, 2 vols. (Wittenberg, 1845-47; 2nd ed., 1867-72, paragraphs 470-472), and Dogmatik (Heidelberg, 1870). Rothe wrote:

Only one conclusion remains. We are obliged to admit that the sufferings endured in hell by the reprobate will in reality end, but that the end will consist in the destruction of the guilty. This idea is very ancient in the church. . . . This opinion alone seems capable of satisfying all the conditions. It has nothing to fear from contemporary philosophy, for men have ceased to maintain that the human soul possesses immortality. (Dogmatik, III, p. 158.)

Dr. Hermann Olshausen (1796-1839), professor of theology at Konigsberg and a German commentator on the New Testament, wrote in his comments on Luke 16:24-26:

The doctrine of the immortality of the soul and the name are alike unknown in the entire Bible. (Biblical Commentary on the New Testament, 1860, Vol. IV, p. 381.)

Dr. Franz Delitzsch (1813-1890), professor, Rostock, Erlangen, Leipsic, a German commentator on the Old Testament and one of the foremost of Hebrew scholars, wrote in his comments on Gen. 3:22 and Num. 23:10:

There is nothing in all the Bible which implies a native immortality. From the Biblical point of view the soul can be put to death, it is mortal. (A New Commentary on Genesis.)

Other German scholars and their works include: Dr. Carl Immanuel Nitsch (b. 1789) System of Christian Doctrine; Dr. J. J. Van Oosterzee (1817-1882), professor of Theology in the University of Utrecht, The Gospel of Luke in the large Lange work; Isaak August Dornier (1809-1884), System der christlichen Glaubenslehre (2 vols, Berlin, 1879-81; 2nd ed., 1886-87; English translation, A System of Christian Doctrine, 4 vols,



Edinburgh, 1880-82); C. H. Weisse, Philosophische Dogmatik (Leipsic, 1853-62); Hermann Schultz (1836-1903), Voraussetzungen der christlichen Lehre der Unsterblichkeit (Göttingen, 1861); Georg August Wilhelm Ruze (b. 1852), German Lutheran, Unsterblichkeit und Auferstehung (Berlin, 1894, pp. 167, 204); H. Plitt, Evangelische Glaubenslehre (Gotha, 1863); Ludwig Lemme (b. 1847), professor of systematic theology at Bonn and Heidelberg, Endlosigkeit der Verdammnis (Berlin, 1898, pp. 31-33, 60-61); A. Schaffner, Auf der Höhe des Lebens (Gotha, 1884), and Was ist Glück? (1891, pp. 290-294); and the German philosopher, Rudolf Hermann Lotze (1817-1881).

French and Swiss writers who supported this doctrine, in addition to Emmanuel Petavel, include: Charles Byse of Box (translator of White's Life in Christ); Charles Secretan (1815-1895), the French scientist; Charles Bernard Renouvier (1815-1903), La Critique Philosophique (1878); J. Rognon, L'Immortalité Native et L'Enseignement Biblique (Paris, 1894); Louis August Sabatier (1839-1901), professor at University of Strasbourg, L'Origine du péché dans le Systeme Theologique de Paul (Paris, 1887); Armand Sabatier, Essai sur L'Immortalité au point de vue Naturalisme Evolutionniste (2nd ed., Paris, 1895); A. Bost, Le Sort des Mochants, (1861); G. Ribot, Revue de Theologie et de Philosophie (1885); G. Lambert, Systeme du Monde Moral (1862); P. Janet, Revue des Deux Mondes (Paris, 1863); and the Swiss philosopher and theologian, Jules Ernest Naville (1816-1909), who was professor in the University of Geneva.

In America, Congregationalists who taught conditional immortality include: Leonard W. Bacon (1802-1881); Edward Beecher (1802-1895), President of Illinois College, Doctrine of Scriptural Retribution, who wrote:

It (the Bible) does not recognize, nay, it expressly denies the natural and inherent immortality of the soul. It assures us that God only hath immortality. (1 Tim. vi, 16.) By this we understand that He has immortality in the highest sense -- that is, inherent immortality. All existence besides Himself He created, and He upholds. Men are not, as Plato taught, self-existent, eternal beings, immortal in their very nature. . . . There is no inherent immortality of the soul as such. What God created He sustains in being, and can annihilate at will. (p. 58.)

Other Congregationalists include: Henry Ward Beecher (1813-1887), Sermon on Galatians 6:7-9; Mrs. Harriet Beecher Stowe (1812-1896), author of Uncle Tom's Cabin; and Dr. Lyman Abbott (1825-1922), Congregationalist pastor, and editor of Christian Union and The Outlook; Horace Bushnell (1802-1876), Forgiveness and Law (New York, 1874, p. 147); Charles Moore Sheldon, author of In His Steps; and Charles H. Parkhurst (b. 1842), Congregationalist pastor in Massachusetts and after 1880 pastor of Madison Square Presbyterian Church, New York City.

Dr. George Dana Boardman (1823-1903), an American Baptist of Philadelphia, pastor of the First Baptist Church in that city (1864-94), established Boardman Foundation of Christian Ethics, University of Pennsylvania, and served as president of the American Baptist Union (1880-84). He wrote in support of this doctrine in Studies in the Creative Week (New York, 1877):

Not a single passage of Holy Writ from Genesis to Revelation teaches, so far as I am aware, the doctrine of man's natural immortality. On the other hand, Holy Writ emphatically declares that God only hath immortality. (pp. 215, 216.)

Henry C. Sheldon (b. 1845), a Methodist Episcopalian and Professor in Boston University, supported this truth in his System of Christian Doctrine (Cincinnati, 1903, pp. 573 sqq.)

Clement Moore Butler (1810-1890), an American Episcopalian, was rector in various churches, chaplain of the U. S. Senate (1849-1853), chaplain of the U. S. embassy at Rome (1861-64), and professor of church history in the Protestant Episcopal Divinity School, Philadelphia (1864-84). He wrote:

Since I have reached and rested in the conclusion that the ultimate doom of the impenitent is death, and not eternal life in agony, a great black cloud seems to have rolled away from the face of God, and I see Him, not only as my loving Father, but as the Father of all His creatures. (Cited by Pettingell, Op. cit., p. 328.)

Another Episcopalian in America who has written in support of this truth is Dr. S. D. McConnell, The Evolution of Immortality (New York, 1901). McConnell was rector of All Souls Church in New York City. He writes:

Of the early Christians, those who were Greeks brought to the new religion the Platonic idea that the soul was indestructible, and the Greek influence gained the domination in the early church. The Platonic doctrine of natural immortality came to be accepted. The notion was withstood from the very beginning as being subversive of the very existence of Christianity.

An American preacher whose sermons on conditional immortality exerted much influence during the nineteenth century was George Storrs. His books include: Are the Wicked Immortal? (21st ed., New York, 1852), and Six Sermons (New York, 1856). Concerning him, F. L. Piper writes:

During the last decade of the first half of the nineteenth century Rev. George Storrs, of New York, preached a series of sermons on the subject of man's nature and destiny, which exerted a powerful influence in calling attention to the subject. They were, to a large extent, responsible for changing the current of belief among American Adventists, and from that gradual transition until the present time, that people, rejecting both the claims of Universalism and the teaching of an eternity of suffering for the unsaved, have been pronounced advocates of Conditional Immortality. (Op. cit., p. 210.)

Other conditionalist writers of the nineteenth and centuries in America, especially among the Adventist bodies, include: Horace L. Hastings, Pauline Theology, or the Christian Doctrine of Future Punishment as Taught in the Epistles of Paul (Providence, 1853); Aaron Ellis, Bible vs. Tradition (5th ed., New York, 1853); Jacob Blain, Death Not Life (New York, 1853; 7th ed., Buffalo, 1857); S. C. Chandler, The Theology of the Bible, With a Key to the Revelation (1853); Zenas Campbell, The Age of Gospel Light, or, the Immortality of Man Only Through Jesus Christ (Hartford, 1854); Miles Grant, What Is Man? (Boston, 1868), and Positive Theology (Boston, 1895); J. M. Stephenson, God's Plan of Salvation (Chicago, 1877); John Thomas (1805-1871), editor of Apostolic Advocate and founder of the Christadelphians; Robert Roberts, Christendom Astray; Thomas Williams (1847-1913), The World's Redemption, fourth edition, (Richmond, Virginia: The Advocate Committee, 1953), first edition, 1898; Charles T. Russell (1852-1916); and many others.

An interesting book, printed in Louisville by Morton & Griswold, 1854, records A Debate on the State of the Dead, Between Rev. Thomas P. Connelly, A. B., an Evangelist of the Christian Church and Nathaniel Field, M. D., Pastor of the Church of God Meeting at the Christian Tabernacle in the City of Jeffersonville, Indiana, Held at Old Union Meeting House, In the Vicinity of Indianapolis in the summer of 1852. Reported by J. G. Gordon, Esq. Attorney at Law, and Revised by the Parties. I understand that C. E. Randall has a copy of this book.

In the Commentary on the Whole Bible by Robert Jamieson, A. R. Fausset, and David Brown (Grand Rapids: Zondervan Publishing House), one should note the comment on 1 Cor. 15:53:

Nowhere is the immortality of the soul, distinct from the body, taught; a notion which many erroneously have derived from heathen philosophers. Scripture does not contemplate the anomalous state brought about by death, as the consummation to be earnestly looked for (2 Cor. 5:4), but the resurrection. (p. 296.)

Dr. William Thomson (1819-1890), archbishop of York, wrote The Thought of Death (Bampton Lecture), 1862. He wrote:

Life to the godless must be the beginning of destruction, since nothing but God and that which pleases Him can permanently exist.

Eric Lewis (1864-1943), Cambridge University, missionary to Sudan and India, wrote two excellent books, Life and Immortality, first published in 1924 (Boston: Warren Press, 1949), and Christ, The First Fruits (Boston, 1949). The foreward to the first book was written by Canon William H. M. Hay Aitken (1841-1927), an Anglican mission organizer.

Additional bibliographies concerning the history of conditional immortality can be found under the articles, "Annihilationism" and "Conditional Immortality," in the following works: James Hastings, Encyclopedia of Religion and Ethics (New York: Scribners, 1908); McClintock and Strong, Encyclopedia of Biblical, Theological, and Ecclesiastical Literature (New York: Harpers, 1882); Vergilius Ferm, An Encyclopedia of Religion (New York: Philosophical Library, 1945); The New Schaff-Herzog Encyclopedia of Religious Knowledge (Grand Rapids: Baker Book House, 1950); and similar works.

Information can be found also in William R. Alger's A Critical History of the Doctrine of a Future Life (Philadelphia, 1863). This work contains a bibliography by Ezra Abbot (1819-1886) which listed 3,300 titles. This bibliography was later published separately under the title, Literature of the Doctrine of a Future Life.

Much information on the history of conditional immortality is included in A. J. Mills, Earlier Life-Death Exponents, and F. L. Piper, Conditionalism (Boston, 1904). A recent book, Seventy-Four Adventists Answer Questions on Doctrine (Washington: Review and Herald Publishing Association, 1957), contains a chapter, "Champions of Conditional Immortality Span the Centuries," pp. 567-609.

Material for this paper, with a few additions, thus far has been taken from Chapter XXVIII, "History of Conditional Immortality," pp. 168-186, from my book, Systematic Theology (Oregon, Illinois: National Bible Institution, 1960). At the conclusion of that chapter, we wrote:

The fact that we have listed or quoted certain authors in this chapter should not be interpreted to mean that we endorse everything these writers advocated. This chapter is necessarily incomplete. Limited space has prevented us from listing many additional authors and from making extended quotations from those which we have listed. Authors and works mentioned are few in number compared to the many scholars and believers who have advocated conditional immortality during the Christian era.

In discussing the History of Conditional Immortality, perhaps it would be well to consider some of the theologians and writers who recently have been advocating the destruction of the wicked and conditional immortality.

Oscar Cullmann a little more than a year ago had a book published in this country entitled, Immortality of the Soul or Resurrection of the Dead? (New York: Macmillan Company, 1958). Oscar Cullmann was born 1902 in Strasbourg. In 1938 he became Professor of New Testament exegesis and early Christianity at the University of Basel. Besides teaching in Basel he lectures at the Sorbonne in Paris and the Waldensian Seminary in Rome. His book was the Ingersoll Lecture of the Immortality of Man for the Academic Year, 1954-55, Harvard University, Delivered in Andover Chapel, April 26, 1955. In this book, Cullmann contrasts the Greek idea of the immortality of the soul with the Bible teaching of resurrection of the dead.



Dr. Basil F. C. Atkinson, under-librarian of Cambridge University, published the first volume of his The Pocket Commentary of the Bible, Part One: Book of Genesis, (publishers: Henry S. Wolkons Ltd., Bath Place, Worthing), in 1954. The first volume consisted of 99 pages and considered the first nine chapters of Genesis. In his comment on Genesis 2:7, Atkinson writes:

It has sometimes been thought that the impartation of the life principle, as it is brought before us in this verse, entailed immortality of the spirit or soul. It has been said that to be made in the image of God involves immortality. The Bible never says so. If it involves immortality, why does it not also involve omniscience or omnipresence, or any other quality or attribute of the Infinite? Why should one alone be singled out? The breath of life was not breathed into man's heart, but into his nostrils. It involved physical life. Throughout the Bible man, apart from Christ, is conceived of as made of dust and ashes, a physical creature, to whom is lent by God a principle of life. The Greek thinkers tended to think of man as an immortal soul imprisoned in a body. This emphasis is the opposite to that of the Bible, but has found a wide place in Christian thought. (p. 32.) (See Words of Life magazine, June, 1955, for a review of this book and for additional quotations.)

A current writer, frequently quoted, is David R. Davies (1889- ), rector of St. Mary Magdalen, St. Leonard-on-Sea, Britain. He wrote The Art of Dodging Repentance, 1952.

The immortality of the soul is not a Biblical doctrine, but Greek philosophy. The Biblical doctrine about the soul is the resurrection from the dead. Man is a created being. God created him out of nothing. Man was created for immortality, but by his own rebellion against God he made himself mortal.

It is impossible to read the New Testament with the minimum of attention even and not realize that death involves the soul as well as the body. Man -- his whole being -- is mortal. Just as sin has corrupted the whole of man, so, too, has mortality affected him wholly. . . .

The idea of the immortality of the soul derives from Greek philosophy which conceived the after-life of Hades, a ghostly, shadowy underworld, in which the soul lived a twilight existence. . . .

The Hebrew view of man was entirely different. In the Bible man is regarded as a unity of "life" or spirit, which manifests itself as both soul and body. Since man has made himself mortal, his soul, in consequence also partakes of mortality. Man is not a compound of two separate entities, matter and spirit, but a unity of spirit functioning as matter and soul. It is the unity that is mortal. (pp. 84, 85, from chapter entitled, "Lost Souls.") (Quoted by Words of Life magazine, edited by F. W. Speats, July, 1954.)

A. W. Averill, M. A., D. D., Archbishop of New Zealand, wrote:

The doctrine of man's natural immortality is a delusion which is leading numbers astray from plain Bible teaching to an easy-going optimism that somehow everything will come right in the end, no matter what one does or does not do in this life. The teaching of our Lord and His Apostles was clearly that eternal life is to be obtained only by incorporation in the Living Christ. (Quoted in Words of Life, October, 1953.)

In the December, 1959, issue of Words of Life, an address is recorded by Bernard L. Bateson, F. Ph. S., in which he said:

I was very interested to read in the May 1959 issue of The Bible Standard that this Scriptural doctrine of Conditional Immortality is "sweeping through the orthodox Churches in New Zealand. Pastor D. L. G. Chalmers, of Takanini, declared about a year ago: "Talk with the fundamentalists of the Presbyterian

Church as I have done, in Methodism, in the Anglican Church which of course is not surprising, in many of the Baptist communions, and you will find that through all of the Churches, because of the swing away from universal reconciliation, the doctrine of conditional immortality is gaining more and more ground."

Herbert H. Holland, Sr., in an article "Immortality or Resurrection? in The New World's Crisis, quotes three contemporary well-known religious leaders on this subject:

Henry Sloane Coffin, in Communion Through Preaching, said: "The immortality of all souls is no part of the Christian Gospel. . . . We sometimes avoid the resurrection altogether, and use the day (Easter) to commemorate man's endless life, which is only fractionally a Christian conception and largely unrelated with the Gospel." (pp. 52, 54.)

W. K. Louthen Clarke, in his Concise Bible Commentary, wrote: "We must insist that the Christianity of the N. T. and the Creeds know nothing of a natural immortality of the human soul, such as is believed by many members of the Church on intellectually respectable grounds. The Resurrection it teaches is an object of faith, within the sphere of the Holy Spirit's working, a gift of God through Christ." (p. 224.)

Luther A. Weigle, chairman of the Revision Committee which produced the R S V Bible, wrote in a personal letter (and I quote with his permission): "I myself am a firm believer in the resurrection of the body as contrasted with the doctrine of the immortality of the soul and I regard Paul's exposition of the resurrection of the body as the surest and clearest word that we have." (Words of Life, January, 1954.)

George Henry Harrison, in an article, "Some Great Preachers and Conditional Immortality," in the March, 1956, issue of Words of Life, quotes several contemporary ministers of various denominations:

Thomas Waugh, a very popular Wesleyan Methodist minister of England, in his book, What and Where Are the Dead? : "Coming into the Christian Church from practical infidelity, we had no traditional creeds to jettison. We were hungry for the Word of God, and read the Bible through again and again before entering the ministry. Its prayerful perusal, especially of the New Testament, led us a long way towards a belief in Conditional Immortality, that is, Eternal Life in Jesus Christ ONLY, which is God's own revealed Condition. . . . If we did not know something of the power of tradition and prejudice, nothing would astound us so much as the widespread acceptance, age after age, of a belief in the inherent immortality of man. Though, as we unhesitatingly assert and challenge anyone to contradict, there is not one word about any such thing either in the Old Testament or the New."

James D. Smart, in What A Man Can Believe, "Plainly it must be stated that the Christian belief in the life everlasting is never to be identified with belief in the immortality of the soul." Dr. Smart is a Presbyterian of Canada.

Dr. T. M. Haldeman, pastor of the First Baptist Church of New York City for many years (now deceased), in Christ, Christianity and The Bible.

Dr. Frederic C. Spurr, an Australian Baptist preacher, in Death and The Hereafter.

Bishop Kennedy of the Methodist Church in America, in Go Inquire of the Lord.

Two very famous Protestant theologians, Dr. Emil Brunner (b. 1889) and Dr. Reinhold Niebuhr (b. 1892), are often quoted in support of conditional immortality. Dr. Emil Brunner is professor of systematic and practical theology, University of Zurich, guest professor at Princeton, and International Christian University, Tokyo.

He wrote in favor of conditional immortality in his book, Eternal Hope (English translation by Harold Knight), 1954. Dr. Reinhold Niebuhr is professor at Union Theological Seminary. He wrote in favor of this belief in The Nature and Destiny of Man (Scribners, 1955), the Gifford Lectures at Edinburgh, 1939.

Dr. Taito Almar Kantonen (born 1900 in Finland), a Lutheran, professor of systematic theology in Hanna Divinity School, Springfield, Ohio, American Member of Lutheran World Federation Commission on Theology, has written in support of this belief in The Christian Hope, 1954. An extended quotation from his book is given in Seventh-day Adventists Answer Questions on Doctrine, pp. 604-607. Dr. Kantonen was pastor in Brainerd, Minn. (1920-24) and Boston, Mass. (1924-32). Since 1932, he was professor in Hanna Divinity School.

Another Lutheran professor who has written in support of this belief is Dr. Martin J. Heinesken, professor of systematic theology, Lutheran Theological Seminary, Philadelphia. His book is Basic Christian Teachings, 1949, pp. 36-38, 139-136.

Dr. Gerardus Van der Leeuw (1890-1950), professor in University of Groningen, Onsterfelijkheid of Opstanding (Immortality or Resurrection), 1947. He wrote:

Many preachers of recent times are rather hesitant to preach about immortality. But in former days, when preaching about eternal life, it was without effort that they dwelt upon imagination of a corruptible body and an immortal soul. The older devotional books and church hymns are full of it. Even now people in the house of bereavement and on the graveyards are being comforted from the same source -- yet these representations are not in any respect Christian, but purely Greek and contrary to the essence of Christian faith. (p. 20.)

Dr. Aubrey R. Vine (b. 1900), editor of The Congregational Quarterly and professor at Yorkshire United Independent College, wrote An Approach to Christology, 1948. In this book, he said:

The natural immortality of the spirit is a Greek rather than a Christian conception. (p. 314.)

Dr. D. R. G. Owen, professor of religious knowledge, Trinity College; lecturer, philosophy and religion, Wycliffe College, Toronto, wrote Body and Soul, 1956. Copyright, 1956, by H. L. Jenkins, The Westminster Press. The book, Seventh-day Adventists Answer Questions on Doctrine, gives extended quotations from this writer as well as from other writers mentioned on this page.

Thus, on and on, a person could list many persons who are advocating the Bible teaching concerning conditional immortality. In addition to the many Adventist bodies who hold this belief, there are many theologians, preachers, and members of various church denominations who are believing and teaching this truth. They are recognizing that man is not now immortal, that immortality can be acquired only through Christ, and that the wicked will be destroyed in the second death.

If it had been that there was no one from the day of the apostles until the present time who believed in conditional immortality, we would still believe this truth today because it is the teaching of God's Word. We believe this truth because the Bible teaches it. Our belief is not dependent upon the number of persons who have advocated it at any given time. It is a source of encouragement and inspiration, however, to acknowledge the many, many persons who have accepted this truth.



Theology  
Doctrine  
Theology  
Trinity

THE MESSAGE OF HEBREWS 1:8-12

C. J. Pestle  
Ill. Min. Mtg.  
Apr. 14, 1975

Most commentators who explain Hebrews 1:8-12 end up with false interpretations and contrary teachings. Among the many who have come to false conclusions are Adam Clarke and Professor H. T. Andrews in The Abingdon Bible Commentary. Clarke concludes on verse 8, "If this be said of the Son of God, i.e. Jesus Christ, then Jesus Christ must be God; and indeed the design of the apostle is to prove this." Mr. Andrews declares that the quote in verse 10-12 "describes the Son as the creator of heaven and earth and says that though they are transitory and will pass away, the Son abideth forever."

Those who understand Christ's true relationship to God and the true natures of God and Christ often have difficulty explaining this passage to trinitarians. The question which persists and does indeed demand a clear answer is, "Why does Paul use two quotes from Psalms which seem to be used of God alone at first, and apply them to Jesus?" Was Paul confused about who created the world, or did he really think of God and Jesus as the same person? No! Countless other verses from Paul tell us he believed strongly that God alone created the world and that Jesus Christ is the Son of God and not God himself. Had Paul known about the strange doctrine called trinity he no doubt would have expressed himself more fully. With a clear interpretation, even this passage supports the beautiful Bible teachings regarding God's supremacy and creatorship and the Sonship of Christ.

Paul endeavors to show the superiority of Christ to all other creatures in Hebrews, but no where does he try to prove equality of Christ with the Creator. The latter is often set forth in theological books, but not in God's. Next to God, Jesus is the greatest person alive - greater than angels, man, Moses, Melchisedec, and others. One area of Christ's superiority to others is described in the immediate context - verse 4. It is said that Christ "hath by inheritance obtained a more excellent name than they." There is only one person in all the universe to whom God has said, "Thou art my Son, this day have I begotten thee."

This more excellent name is called, "a name which is above every name" in Philippians 2:9. Jesus said in John 5:43, "I am come in my Father's name." When he entered Jerusalem in John 12:13 the people said, "Blessed is the King of Israel that cometh in the name of the Lord." When we understand that all of Jesus' work was performed with the power of and in the name of his Father, we also understand the sense in which Paul used "God" and "Lord" of Jesus in Hebrews 1. In no way does he confuse God with his Son, but rather he is telling us the importance Christ has in his Father's plan. It is not unusual for a son to represent his father or use the name of his father. Fathers today give their names to sons. A name is made by good works or bad. Good names result from great works. No greater name can be found anywhere than that of the Son of God because of his outstanding work in the past, present and future.

There are many verses like Psalm 45:6,7 which the student passes by without realizing they have made reference to Christ, the coming

Messiah, the Son of God who will bring God's plan to completion. We, like the people of Jesus' day, are "slow of heart to believe all that the prophets have spoken." It is said that Jesus began at "Moses and all the prophets, (expounding) unto them in all the scriptures the things concerning himself" (Lu. 24:27). The verse in Psalm 45:6 seems first to refer only to God himself, yet verse 7 fits Jesus very well. The prophecy of the angel to Mary in Luke 1:32,33 makes us see how Jesus is intended ultimately even in verse 6.

Jesus is called "the son of David" many times in the New Testament because he is the descendant through whom the Davidic Covenant will find fulfillment. It is not unusual for the names of two persons involved in the same great work to be used interchangeably. David is said to do something which he initiated but which Christ shall finish. So it is with God whose work of judgement and restitution will be completed by His Only Begotten Son.

Perhaps we need not be so sensitive about God's name being given to his Son when scripture indicates God will share his throne with him. According to Revelation 22:3 it might seem that God and Jesus will occupy the same throne. Paul applies Psalm 45:6 to Jesus in Hebrews 1:8 just as he applies Isaiah 45:23 to Jesus in Romans 14:11. Jesus and God are two separate persons, but their work brings them into complete harmony with each other.

Paul's purpose in using Psalm 102:25-27 was not to prove that Jesus is God, created the world, or is eternal. The greatness of Jesus is seen in the works of his Father, and Paul in demonstrating Jesus' superiority to angels appeals to the nature of his Father. We do not see Jesus in Psalm 102:25-27. It is a mistake to attribute God's work to Jesus prior to his birth. This explanation might seem inconsistent to many, and some might say Paul could have used other scriptures to better advantage. But I ask, why shouldn't Paul point out God's abilities when trying to exalt God's Son? When the Son is "the brightness of his glory, and the express image of his person" why not quote what the Psalmist says about God to further reveal Christ?

In conclusion, we believe that God created the world without the help of his Son, but with him in mind. Jesus now has immortality, but cannot be considered eternal because of his birth. This makes his equality with God an impossibility. Without becoming too pessimistic or stifling the spirit of debate with false teachers, let me say that those who hold the trinity and its errors about Christ's nature will believe he created the world in spite of a clear interpretation of Hebrews 1:8-12. Traditional teachings of the church sometimes stand between people and the faith which saves. God will deal with those who ignore the obvious Bible truths. If the trinitarian dogma stands alone on the text under consideration, it is on extremely shaky ground.

Paul once wrote, "If any man be ignorant, let him be ignorant." Solomon said, "Give instruction to a wise man, and he will be yet wiser." May our eyes be opened forever to God's inexhaustible supply of truth and righteousness for man.



## TEXTUAL STUDY of I TIMOTHY 1:12.

### The Necessity of a Call to be a Pastor.

Every pastor should feel the conviction that he has been called by God. The choice of the ministry as a life work should not result from the desire for professional distinction, increased leisure time or the desire to control the lives of people for personal satisfaction. Neither should the ministry be entered after a comparison with other professions as being the most appealing. It should also not be entered merely on the basis of advice of associates.

The necessity of a Divine call is recognized in the Scriptures. In Old Testament times, entrance into the office of prophet, priest or judge apart from the appointment of God was punished by death. In the New Testament, Jesus said, "Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest." (Matt. 9:38). Paul said in his writings that his choice of the ministry was not the result of his own desire or motivation, but rather was brought about by Divine guidance. (Gal. 3:1; I Tim. 1:12).

The counsel of Christian leaders, and the testimony of the Scriptures agree that unless you feel you are "a man sent from God" you should not seek the office of pastor.

#### "THE CHRISTIAN PASTOR IN I TIMOTHY"

1. His Office. 1:1, 11, 12, 18; 2:7; 3:1; 4:11; 6:13.
2. His Qualifications. 1:16, 18; 3:2, 4, 5, 6; 4:6, 12, 15, 16; 5:21, 22; 6:13, 14.
3. His Duties as Preacher. 1:4; 2:7, 8; 3:8-15; 4:6, 7, 11, 13-16; 5:4-16, 20, 21; 6:1, 2, 4, 17-19, 20, 21.
4. His Duties as Pastor. 1:3, 4, 18, 19; 2:1, 2; 3:2, 3, 4-7, 8-13; 5:1, 2, 4-16, 20-22; 6:10, 11, 12, 20.
5. His Personal Life. 1:5, 16, 18; 3:2, 4, 7, 8, 10, 15, 16; 5:22, 23; 6:6-8, 9, 20.

#### "A GOOD MINISTER OF JESUS CHRIST"

1. One Who is Possessed of Unfeigned Faith (II Tim. 1:5).
2. One Who Knows the Scriptures and Also How to Rightly Use Them (II Tim. 3:14-17).
3. One Who Attends to His Own Spiritual Culture (I Tim. 4:13-17; II Tim. 1:6).
4. One Who Faithfully Preaches the Word (II Tim. 4:1-4).
5. One Who Is Careful About His Daily Deportment (I Tim. 4:12; 6:11, 12).
6. One Who Is Strongly Spiritual In Character (II Tim. 2:1, 3).
7. One Who Recognizes That He Is Under Solemn Responsibility (I Tim. 5:21; II Tim. 4:1).

#### THE NATURE OF A CALL TO BE A PASTOR

- A. It involves the lingering persuasion that, "This is what I ought to do with my life."
- B. It involves general fitness: physical, intellectual, social, moral.



- C. It involves the convergence of circumstances toward the ministry.
- D. It involves the advice of friends.
- E. It involves the approval of God's people.
- F. It involves the evidence of God's blessing upon your labors.

#### THE PERSONAL CHARACTERISTICS OF THE PASTOR

Broad minded...Courageous...Enthusiastic...Exemplary in conduct...Humble...  
Intensely human...Kindly...Loves people...Neat...Prayerful...Rightly related to  
God...Sincere...Studious...Sympathetic. (These are listed in alphabetical order,  
and not necessarily in order of importance).

"And I thank Christ Jesus our Lord, who hath ENABLED (gave me power -  
put strength - made me equal to the task - the source of all my strength)  
me, for that he counted me faithful, PUTTING (appointing - placing) me  
into the ministry;" I Timothy 1:12.

The call of God to a pastoral ministry presents to the individual a high  
and holy challenge. This will involve expending both physical and mental energy.  
Primarily, it will require an inner strength of heart and mind. So Paul told  
his son in the faith "Thou therefore, my son, be strong in the grace that is in  
Jesus Christ." (II Tim. 2:1,3).

As a pastor you occupy an important place in the work and plan of God. The  
pastor is an ambassador for Christ. (II Cor. 5:19-21). He is a minister of  
Christ: chosen; called and sent by Him. (I Cor. 4:1). He is a defender of the  
faith, and thus expected to contend earnestly for the faith. (Phil. 1:7; Jude 3)  
He is a co-labourer with God, chosen to work with Him. (I Cor. 3:9).

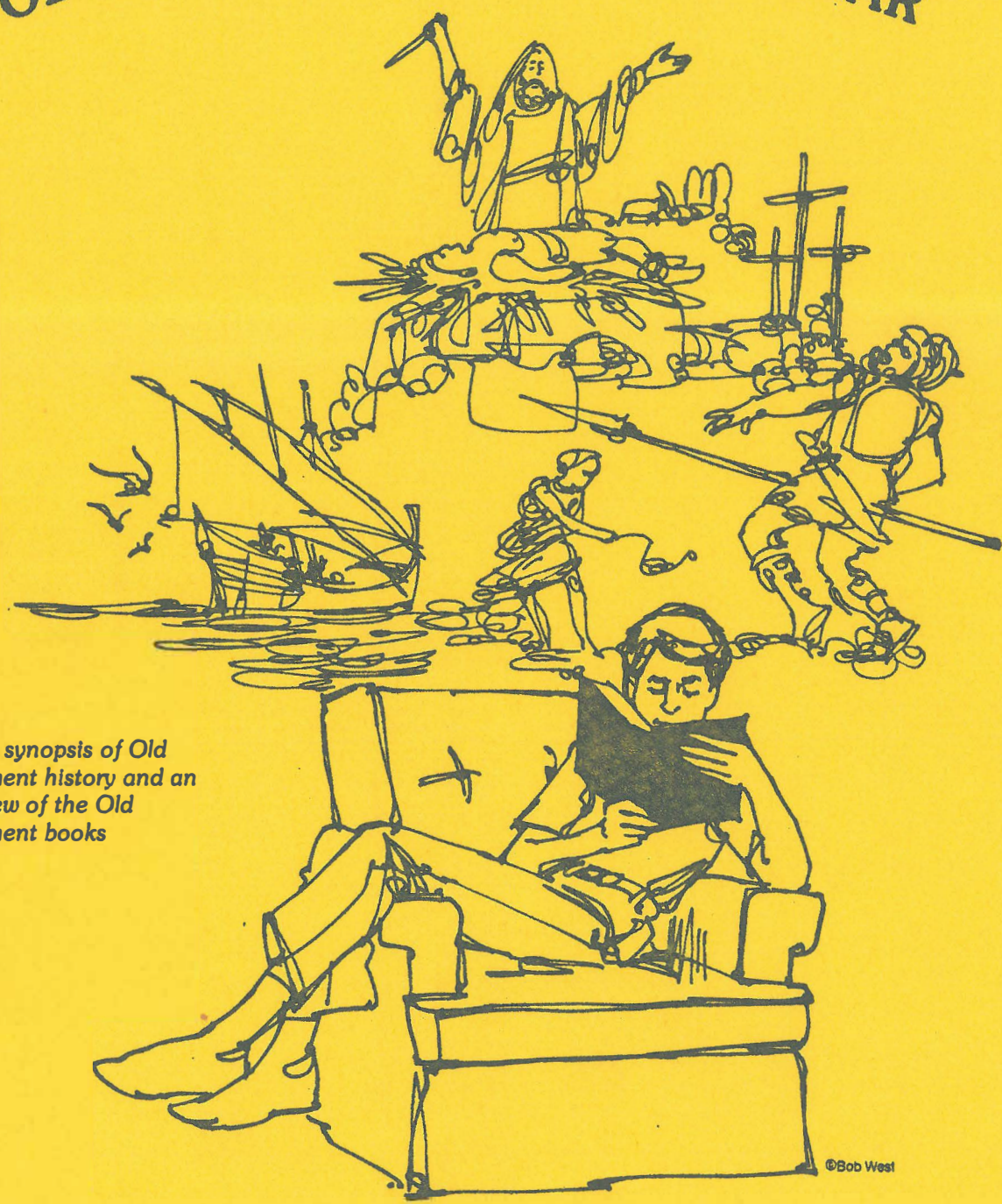
You are urged as a pastor to recall your purpose from time to time. It is  
important that we keep sight of our goal. The minister, in co-operation with God  
and the congregation should aim to realize the following: a consecrated member-  
ship...a people devoted to regular Bible reading and study...a people devoted to  
prayer, intercession, thanksgiving and praise...a testifying membership who  
speak with boldness and grace in the home, church, place of employment and school  
The membership should be devoted to a sacrifice of time, treasure and talents.  
Labor to achieve a membership which is filled with God's power, and lets this  
power work freely in their lives. Both the pastor and the people should become  
increasingly missionary-minded. We should heed the admonition "Go ye into all  
the world and preach the gospel," remembering that "the world" for each of us  
is where we are!

The pastor must bear in mind the fact that he must someday give account of  
his stewardship. As he successfully fulfills this responsibility (with God's  
guidance and help), the faithful pastor may anticipate the victor's crown!

Pastor John Hearp,  
Ministerial Conference,  
Oregon, Illinois,  
April 25, =972.

Sources: "A Manual of Pastoral Problems and Procedures" - L. Perry & E. Lias.  
"The Wesleyan Bible Commentary - Volume V."

# OLD TESTAMENT SURVEY SEMINAR



*A brief synopsis of Old Testament history and an overview of the Old Testament books*

©Bob West

**Presented in Grand Rapids, Michigan**  
**Robert L. Jones, Instructor**  
**April 19, 1980**





1. The first part of the map shows  
 the general layout of the area.  
 2. The second part shows the  
 details of the roads and paths.  
 3. The third part shows the  
 location of the various buildings.  
 4. The fourth part shows the  
 location of the various trees.  
 5. The fifth part shows the  
 location of the various ponds.  
 6. The sixth part shows the  
 location of the various hills.  
 7. The seventh part shows the  
 location of the various valleys.  
 8. The eighth part shows the  
 location of the various mountains.  
 9. The ninth part shows the  
 location of the various rivers.  
 10. The tenth part shows the  
 location of the various streams.  
 11. The eleventh part shows the  
 location of the various lakes.  
 12. The twelfth part shows the  
 location of the various bays.  
 13. The thirteenth part shows the  
 location of the various gulches.  
 14. The fourteenth part shows the  
 location of the various swamps.  
 15. The fifteenth part shows the  
 location of the various meadows.  
 16. The sixteenth part shows the  
 location of the various fields.  
 17. The seventeenth part shows the  
 location of the various pastures.  
 18. The eighteenth part shows the  
 location of the various woods.  
 19. The nineteenth part shows the  
 location of the various forests.  
 20. The twentieth part shows the  
 location of the various parks.  
 21. The twenty-first part shows the  
 location of the various gardens.  
 22. The twenty-second part shows the  
 location of the various lawns.  
 23. The twenty-third part shows the  
 location of the various lawns.  
 24. The twenty-fourth part shows the  
 location of the various lawns.  
 25. The twenty-fifth part shows the  
 location of the various lawns.



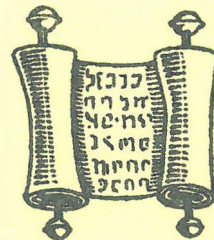
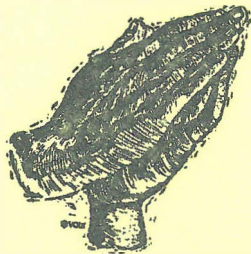
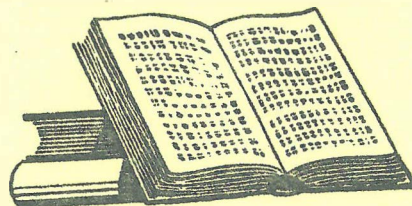
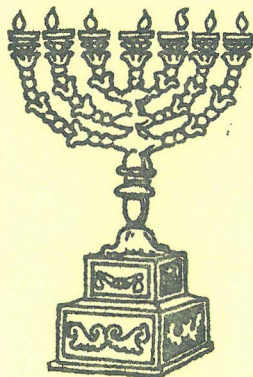


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SESSION ONE

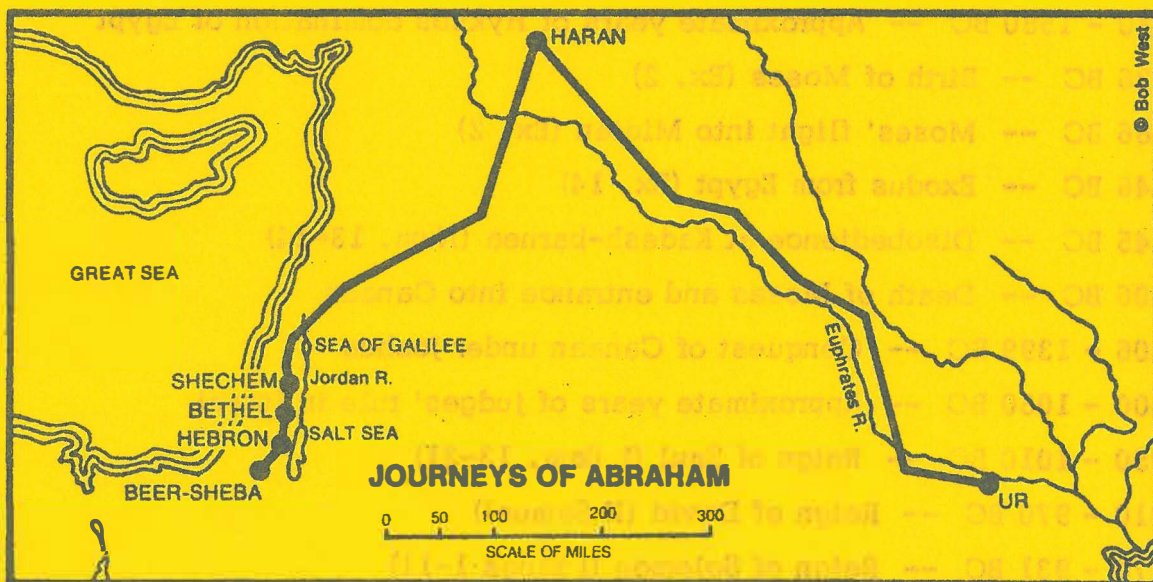
9:00 - 10:30 a.m.

Timeline of Old Testament History

- 2166 BC -- Birth of Abraham
- 2091 BC -- Call of Abraham (Gen. 12)
- 2080 BC -- Ishmael born (Gen. 16)
- 2066 BC -- Isaac born (Gen. 21)
- 2051 BC (?) -- Isaac offered on Mt. Moriah (Gen. 22)
- 2006 BC -- Jacob & Esau born to Isaac & Rebekah (Gen. 25)
- 1991 BC -- Death of Abraham (Gen. 25)
- 1915 BC -- Birth of Joseph (Gen. 30)
- 1898 BC -- Joseph sold into Egypt (Gen. 37)
- 1886 BC -- Death of Isaac (Gen. 35)
- 1876 BC -- Jacob and family move to Egypt (Gen. 45)
- 1805 BC -- Death of Joseph (Gen. 50)
- 1730 - 1580 BC -- Approximate years of Hyksos domination of Egypt
- 1526 BC -- Birth of Moses (Ex. 2)
- 1486 BC -- Moses' flight into Midian (Ex. 2)
- 1446 BC -- Exodus from Egypt (Ex. 14)
- 1445 BC -- Disobedience at Kadesh-barnea (Num. 13-14)
- 1406 BC -- Death of Moses and entrance into Canaan
- 1406 - 1399 BC -- Conquest of Canaan under Joshua
- 1400 - 1050 BC -- Approximate years of judges' rule in Israel
- 1050 - 1010 BC -- Reign of Saul (I Sam. 13-31)
- 1010 - 970 BC -- Reign of David (II Samuel)
- 970 - 931 BC -- Reign of Solomon (I Kings 1-11)
- 931 BC -- Division of Kingdom of Israel (I Kings 12)
- 911 - 870 BC -- Asa of Judah (II Chron. 14-16)



- 874 - 853 BC -- Ahab of Israel (I Kings 16-22)
- 873 - 848 BC -- Jehoshaphat of Judah (II Chron. 17-20)
- 841 - 814 BC -- Jehu of Israel (II Kings 9-10)
- 793 - 753 BC -- Jeroboam II of Israel (II Kings 14)
- 790 - 740 BC -- Uzziah of Judah (II Chron. 26)
- 735 - 715 BC -- Ahaz of Judah (II Chron. 28)
- 722 BC -- Fall of Samaria to Assyria
- 715 - 686 BC -- Hezekiah of Judah (II Chron. 29-32)
- 695 - 642 BC -- Manasseh of Judah (II Chron. 33)
- 640 - 609 BC -- Josiah of Judah (II Chron. 34-35)
- 586 BC -- Fall of Jerusalem to Babylon
- 536 BC -- Edict of Cyrus (Ezra 1)
- 516 BC -- Temple finished (Ezra 6)
- 458 BC -- Ezra's ministry (Ezra 7)
- 444 BC -- Nehemiah's ministry (Neh. 1)



## Outline of Historical Periods

- I. Pre-Patriarchal Era (Genesis 1-11)
  - A. Creation
  - B. Fall of man
  - C. Flood
  - D. Tower of Babel
  
- II. Patriarchal Era (Genesis 12-50)
  - A. Abraham
  - B. Isaac
  - C. Jacob
  - D. Joseph
  
- III. Mosaic Era (Exodus - Deuteronomy)
  - A. Egyptian bondage
  - B. Moses
  - C. Plagues
  - D. Exodus
  - E. Sinai
  - F. Wilderness
  
- IV. Pre-Kingdom Era (Joshua - I Samuel 8)
  - A. Conquest
  - B. Judges
  - C. Samuel
  
- V. United Kingdom Era (I Samuel 9 - I Kings 11)
  - A. Saul
  - B. David
  - C. Solomon

VI. Divided Kingdom Era (I Kings 12 - II Kings 17)

- A. Kings of Israel
- B. Kings of Judah
- C. Prophets of God

VII. Single Kingdom Era (II Kings 18-25)

- A. Hezekiah
- B. Manasseh
- C. Josiah

VIII. Post-Kingdom Era (Ezra - Esther)

- A. Zerubbabel
- B. Esther
- C. Ezra
- D. Nehemiah

IX. "Silent Years" Era (Apocrypha)

- A. Alexander
- B. Antiochus IV
- C. Pharisee-Sadducee Split
- D. Rome

I. Pre-Kingdom Era (Genesis 1-11)  
 A. Adam  
 B. Noah  
 C. Flood  
 D. Tower of Babel  
 II. Patriarchal Era (Genesis 12-50)  
 A. Abraham  
 B. Isaac  
 C. Jacob  
 D. Joseph  
 III. Monarchic Era (Ruth - I Kings 11)  
 A. Davidic Kingdom  
 B. Monarchy  
 C. Division  
 D. Exile  
 E. Return  
 F. Post-Exilic Kingdom  
 IV. Post-Kingdom Era (Ezra - I Maccabees)  
 A. Zerubbabel  
 B. Nehemiah  
 C. Esther  
 V. "Silent Years" Era (II Maccabees - I Maccabees)  
 A. Antiochus IV  
 B. Maccabees  
 C. Roman Empire



SESSION TWO  
10:45 - 12:00 a.m.

Overview of Genesis - Esther

Genesis

Author:

Purpose: to provide a faithful record of God's initial dealings with the covenantal family and to show how that family found its way into Egypt.

Theme: origins of created world, human race, sin, nations of world, covenant, covenantal family.

Theme Word:

Important verse(s): 12:1-3

Brief outline: I. 1-11  
II. 12-50

Important characters:

Important events:

Other important facts or passages:

Relationship of book to timeline of history:

Exodus

Author:

Purpose: to show how the family of Jacob developed into the nation of Israel.

Theme: commencement of Israel as a covenant nation.

Theme Word:

Important verse(s): 12:50-51

Brief outline: I. 1-14  
II. 15-18  
III. 19-40

Important characters:

Important events:

Other important facts or passages:

Relationship of book to timeline of history:

### Leviticus

Author:

Purpose: to show the redeemed people how to live holy lives and to be a handbook of holiness for priests.

Theme: the holiness of Israel as a nation.

Theme Word:

Important verse(s): 19:2

Brief outline:     I.   1-10  
                  II.  11-27

Important characters:

Important events:

Other important facts or passages:

Relationship of book to timeline of history:

### Numbers

Author:

Purpose: to provide a history of Israel's wanderings from Mt. Sinai to Mt. Nebo.

Theme: Israel under God's training in the wilderness.

Theme Word:

Important verse(s): 14:21-23, 34-35

Brief outline:     I.   1-10  
                  II.  11-14  
                  III. 15-36

Important characters:

Important events:

Other important facts or passages:

Relationship of book to timeline of history:

### Deuteronomy

Author:

Purpose: to provide a review of the nation's history and of the Sinaitic regulations for the new generation of Israelites about to enter the Promised Land.

Theme: Moses' addresses which summarized and emphasized the responsibilities of each individual citizen and worshiper.

Theme Word:

Important verse(s): 6:3-9

Brief outline:     I.    1-4  
                  II.   5-26  
                  III.  27-34

Important characters:

Important events:

Other important facts or passages:

Relationship of book to timeline of history:

### Joshua

Author:

Purpose: to reveal how God brought the holy nation into the land he had promised the patriarchs.

Theme: the irresistible power of God's people in overcoming the world and taking possession of their promised inheritance provided they trust only his strength and allow no sin to break their covenantal relationship to him.

Theme Word:



Important verse(s): 1:3-5

Brief outline: I. 1-12  
II. 13-24

Important characters:

Important events:

Other important facts or passages:

Relationship of book to timeline of history:

### Judges

Author:

Purpose: to show the history of the cycles of Israel's decline, oppression, and deliverance between Joshua and the early monarchy years.

Theme: Israel's failure as a theocracy to keep true to the covenant even under the leadership of men chosen of God to deliver them from pagan oppression.

Theme Word:

Important verse(s): 2:18-19

Brief outline: I. 1-2  
II. 3-16  
III. 17-21

Important characters:

Important events:

Other important facts or passages:

Relationship of book to timeline of history:

### Ruth

Author:

Purpose: to relate an episode in the ancestry of King David which accounted for the introduction of non-Israelite blood into his family line.

Theme: biography of Ruth.

Theme Word:

Important verse(s): 4:17

Brief outline:     I.    1  
                  II.   2  
                  III.  3  
                  IV.  4

Important characters:

Important events:

Other important facts or passages:

Relationship of book to timeline of history:

### I Samuel

Author:

Purpose: to record founding of Hebrew monarchy and to show divine origin of Davidic dynasty.

Theme: careers of Samuel and Saul.

Theme Word:

Important verse(s): 16:13

Brief outline:     I.    1-7  
                  II.   8-15  
                  III.  16-31

Important characters:

Important events:

Other important facts or passages:

Relationship of book to timeline of history:

## II Samuel

Author:

Purpose: to record faithfully the reign of King David.

Theme: career of David the King.

Theme Word:

Important verse(s): 8:14

Brief outline:     I.   1-10  
                  II.   11-18  
                  III.  19-24

Important characters:

Important events:

Other important facts or passages:

Relationship of book to timeline of history:

## I Kings

Author:

Purpose: to provide an accurate historical account of the Kings of Israel and Judah.

Theme: record of Kings of Israel and Judah from Solomon to Ahab.

Theme Word:

Important verse(s): 12:16

Brief outline:     I.   1-11  
                  II.  12-22

Important characters:

Important events:

Other important facts or passages:

Relationship of book to timeline of history:



## II Kings

Author:

Purpose: to provide an accurate historical account of the Kings of Israel and Judah.

Theme: record of Kings of Judah and Israel from Jehoshaphat to the fall of Jerusalem.

Theme Word:

Important verse(s): 17:22-23; 25:9-10

Brief outline: I. 1-17

II. 18-25

Important characters:

Important events:

Other important facts or passages:

Relationship of book to timeline of history:

## I Chronicles

Author:

Purpose: to give the Jews the true spiritual foundation of their theocracy and to show Israel's true glory was in her covenant relationship to God as administered in worship by the priesthood.

Theme: review of Israel's history as covenant nation from dawn of human race through reign of David.

Theme Word:

Important verse(s): 10:13-14

Brief outline: I. 1-10

II. 11-29

Important characters:

Important events:

Other important facts or passages:

Relationship of book to timeline of history:

## II Chronicles

Author:

Purpose: same as for I Chronicles

Theme: review of Israel's history as covenant nation from reign of Solomon to edict of Cyrus.

Theme Word:

Important verse(s): 7:1-3

Brief outline:       I.   1-9  
                          II.  10-36

Important characters:

Important events:

Other important facts or passages:

Relationship of book to timeline of history:

## Ezra

Author:

Purpose: to describe how the returned remnant rebuilt the temple and renewed their spiritual commitment to the LORD.

Theme: record of the reconstruction of the spiritual foundation of the Hebrew nation.

Theme Word:

Important verse(s): 6:15, 22

Brief outline:       I.   1-6  
                          II.  7-10

Important characters:

Important events:

Other important facts or passages:

Relationship of book to timeline of history:

Nehemiah

Author:

Purpose: to describe how the returned remnant rebuilt the city of Jerusalem despite efforts of their enemies to the contrary.

Theme: record of the reconstruction of the physical foundation of the Hebrew nation.

Theme Word:

Important verse(s): 6:15-16

Brief outline:       I. 1-7  
                          II. 8-13

Important characters:

Important events:

Other important facts or passages:

Relationship of book to timeline of history:

Esther

Author:

Purpose: to give historical foundation for the origin and celebration of the feast of Purim.

Theme: the overruling providence of the sovereign God who delivers and preserves His people from the malice of heathen who would plot their destruction.

Theme Word:

Important verse(s): 4:13-16

Brief outline:       I. 1-4  
                          II. 5-10



Important characters:

Important events:

Other important facts or passages:

Relationship of book to timeline of history:

SESSION THREE

1:00 - 2:30 p.m.

Overview of Job - Malachi

Job

Author:

Purpose: to show God's providential purpose in allowing pain in the lives of his people.

Theme: the problem of pain in the life of the godly.

Theme Word:

Important verse(s): 2:7-10

- Brief outline:
- I. 1-2
  - II. 3-31
  - III. 32-37
  - IV. 38-41
  - V. 42

Important characters:

Important events:

Other important facts or passages:

Relationship of book to timeline of history:

Psalms

Author:

Purpose: to be a worship and service hymnal which was the medium of prayer and praise for the Temple-centered religion of the Jewish people.

Theme: the personal response of the believer toward the goodness and grace of God.

Theme Word:

Important verse(s): 100:1-5 (and many others)

- Brief outline:
- I. 1-41
  - II. 42-72

III. 73-89

IV. 90-106

V. 107-150

Important characters:

Important events:

Other important facts or passages:

Relationship of book to timeline of history:

### Proverbs

Author:

Purpose: to serve as a teacher's manual for the wise men of Israel.

Theme: wisdom as demonstrated in practical daily life.

Theme Word:

Important verse(s): 3:5-8

Brief outline: I. 1-9

II. 10-22a

III. 22a-24

IV. 25-31

Important characters:

Important events:

Other important facts or passages:

Relationship of book to timeline of history:

### Ecclesiastes

Author:

Purpose: to be a textbook on the true philosophy of life.



**Theme:** the vanity of all worldly pursuits which do not rise above the level of man himself.

**Theme Word:**

**Important verse(s):** 12:13, 14

**Brief outline:**

- I. 1:1-11
- II. 1:12-12:8
- III. 12:9-14

**Important characters:**

**Important events:**

**Other important facts or passages:**

**Relationship of book to timeline of history:**

### Song of Solomon

**Author:**

**Purpose:** to teach the sanctity and beauty of marriage as God intended it.

**Theme:** the love of Solomon for his Shulamite bride and her deep affection for him.

**Theme Word:**

**Important verse(s):** 1:15-16

**Brief outline:**

- I. 1:1-2:7
- II. 2:8-3:5
- III. 3:6-5:1
- IV. 5:2-6:9
- V. 6:10-8:4
- VI. 8:5-14

**Important characters:**

**Important events:**

**Other important facts or passages:**

**Relationship of book to timeline of history:**

**Isaiah**

**Author:**

**Purpose:** to warn Israel and Judah of the sins which would lead to Israel's downfall and to promise eventual salvation to Israel and Judah.

**Theme:** salvation is bestowed only by grace, by the power of God, the Redeemer, rather than by the strength of man or the good works of the flesh.

**Theme Word:**

**Important verse(s):** 1:18-20

**Brief outline:** I. 1-39  
II. 40-66

**Important characters:**

**Important events:**

**Other important facts or passages:**

**Relationship of book to timeline of history:**

**Jeremiah**

**Author:**

**Purpose:** to serve as God's final warning of the impending judgment of Babylonian captivity.

**Theme:** a stern warning to Judah to turn from idolatry and sin to avoid the catastrophe of exile.

**Theme Word:**

**Important verse(s):** 31:31-34

**Brief outline:** I. 1-39  
II. 40-52

**Important characters:**

**Important events:**

Other important facts or passages:

Relationship of book to timeline of history:

### Lamentations

Author:

Purpose: to express the sorrow of the righteous over the destruction of Jerusalem.

Theme: lament over what has befallen sinful Judah and the pitiable destruction which has come upon the holy city and the temple of God.

Theme Word:

Important verse(s): 1:1

Brief outline:     I.    1  
                  II.   2  
                  III.  3  
                  IV.  4  
                  V.   5

Important characters:

Important events:

Other important facts or passages:

Relationship of book to timeline of history:

### Ezekiel

Author:

Purpose: to comfort and encourage God's people by revealing God's plans for their full and final restoration and to counteract any false hope of an early return to their homeland.

Theme: the fall of Jerusalem and the Babylonian captivity are necessary measures for the God of grace to employ if he is to correct his disobedient people and draw them back from apostasy.

Theme Word:

Important verse(s): 11:12, 17



- Brief outline: I. 1-24  
II. 25-32  
III. 33-48

Important characters:

Important events:

Other important facts or passages:

Relationship of book to timeline of history:

### Daniel

Author:

Purpose: to comfort the exiled people of Israel with news that their nation would be restored.

Theme: overruling sovereignty of the one true God, who condemns and destroys the rebellious world power and faithfully delivers his covenant people.

Theme Word:

Important verse(s): 4:34, 35

- Brief outline: I. 1-6  
II. 7-12

Important characters:

Important events:

Other important facts or passages:

Relationship of book to timeline of history:

### Hosea

Author:

Purpose: to illustrate dramatically God's unfailing love for unfaithful Israel.

Theme: earnest testimony against the Northern Kingdom because of its apostasy from the covenant and its widespread corruption in public and private morals.

Theme Word:

Important verse(s): 11:1-4

Brief outline: I. 1-3  
II. 4-14

Important characters:

Important events:

Other important facts or passages:

Relationship of book to timeline of history:

### Joel

Author:

Purpose: to warn of God's impending judgment.

Theme: solemn warning of divine judgment to be visited upon Israel in the day of the LORD.

Theme Word:

Important verse(s): 2:1-2

Brief outline: I. 1:1-2:17  
II. 2:18-3:21

Important characters:

Important events:

Other important facts or passages:

Relationship of book to timeline of history:

### Amos

Author:

Purpose: to call the prosperous and materialistic northern tribes under Jeroboam II to repentance of their sins.

Theme: Jehovah's faithfulness to his covenant and to his holy law and the strict accountability of his people Israel to a practical observance of their covenantal obligations.

**Theme Word:**

**Important verse(s): 5:11-15**

**Brief outline:**

- I. 1-2
- II. 3-6
- III. 7-9

**Important characters:**

**Important events:**

**Other important facts or passages:**

**Relationship of book to timeline of history:**

### Obadiah

**Author:**

**Purpose:** to pronounce doom on Edom.

**Theme:** God's judgment on Edom.

**Theme Word:**

**Important verse(s): 5-7**

**Brief outline:**

- I. 1-16
- II. 17-21

**Important characters:**

**Important events:**

**Other important facts or passages:**

**Relationship of book to timeline of history:**

### Jonah

**Author:**

**Purpose:** to rebuke the proud patriotism of Jews that blinded them from seeing God's love for the Gentiles.



**Theme:** God's mercy and compassion extend even to the heathen nations on the condition of repentance.

**Theme Word:**

**Important verse(s):** 4:2

**Brief outline:**

- I. 1
- II. 2
- III. 3
- IV. 4

**Important characters:**

**Important events:**

**Other important facts or passages:**

**Relationship of book to timeline of history:**

Micah

**Author:**

**Purpose:** to show God's hatred of his people's passionless ritual and sin and to offer pardon to them.

**Theme:** the necessary product of saving faith is social reform and practical holiness based upon the righteousness and sovereignty of God.

**Theme Word:**

**Important verse(s):** 6:6-8

**Brief outline:**

- I. 1-3
- II. 4-7

**Important characters:**

**Important events:**

**Other important facts or passages:**

**Relationship of book to timeline of history:**

Nahum

Author:

Purpose: to comfort the faithful in Judah by describing God's justice in the condemnation of Nineveh.

Theme: holiness of God which involves retribution on rebellious unbelievers and compassion toward those who sincerely believe and trust him alone.

Theme Word:

Important verse(s): 1:7-8

Brief outline:     I.    1  
                      II.   2  
                      III.  3

Important characters:

Important events:

Other important facts or passages:

Relationship of book to timeline of history:

Habakkuk

Author:

Purpose: to comfort the faithful in Judah with the justice of God on the evil Chaldeans who were about to invade the land.

Theme: the problems of faith in the face of apparent difficulties hindering the fulfillment of God's promises.

Theme Word:

Important verse(s): 1:12, 13

Brief outline:     I.    1  
                      II.   2  
                      III.  3

Important characters:

Important events:

Other important facts or passages:

Relationship of book to timeline of history:

Zephaniah

Author:

Purpose: to warn Judah of the impending doom on both Judah and the nations for their sins and to call on them for repentance.

Theme: the day of the LORD is coming with chastisement for disobedient Judah and complete destruction upon idolatrous Gentile nations.

Theme Word:

Important verse(s): 2:1-3

Brief outline: I. 1  
II. 2-3a  
III. 3b

Important characters:

Important events:

Other important facts or passages:

Relationship of book to timeline of history:

Haggai

Author:

Purpose: to exhort the returned remnant to resume rebuilding the temple.

Theme: God's people must put his program, his house, and his worship first before their present poverty and failure will be turned into blessed prosperity commensurate with their faithfulness.

Theme Word:

Important verse(s): 1:7-9

Brief outline: I. 1:1-5  
II. 2:1-9  
III. 2:10-19  
IV. 2:20-23

Important characters:



**Important events:**

**Other important facts or passages:**

**Relationship of book to timeline of history:**

**Zechariah**

**Author:**

**Purpose:** to encourage the returned remnant by showing that God was at work in the world to restore Israel to their national and spiritual inheritance.

**Theme:** God is going to preserve his remnant from all the world powers which oppress them; these Gentiles will be destroyed but Israel will survive as God's people.

**Theme Word:**

**Important verse(s):** 12:7-9

**Brief outline:** I. 1-8  
II. 9-14

**Important characters:**

**Important events:**

**Other important facts or passages:**

**Relationship of book to timeline of history:**

**Malachi**

**Author:**

**Purpose:** to rebuke the social, spiritual, and moral decay of the backslidden remnant.

**Theme:** sincerity toward God and a holy manner of life is absolutely essential in the Lord's eyes if his favor is to be bestowed upon their crops and economic welfare.

**Theme Word:**

**Important verse(s):** 3:6-7

Brief outline:     I.   1:1-5  
                  II.   1:6-2:9  
                  III.  2:10-4:3  
                  IV.  4:4-6

Important characters:

Important events:

Other important facts or passages:

Relationship of book to timeline of history:





SESSION FOUR

2:45-4:30 p.m.

Selected Old Testament Topics

I. Ancient History

II. Creation

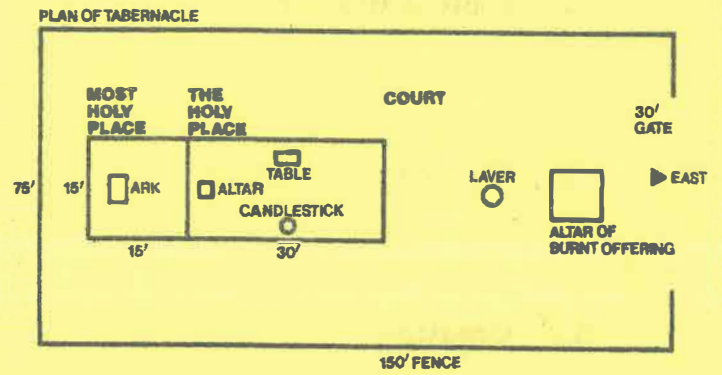
III. Covenant

IV. The Mosaic Law



V. "Lex Talionus"

VI. Tabernacle



VII. Mercy Precedes Judgment

VIII. Key Concepts of Deuteronomy

"SPIRITS IN PRISON"

Text / 1 Peter 3:18-20

Please turn in your Bibles to this text and we will read it together. Before we get into our text too deep, we want to inject some writings of other men on this subject. The Roman Church feels that Jesus did go in spirit form into hell and preached to the souls there. They feel this so strong that it is one of the articles of faith. Some do not agree with this, but they accept it. One Calmet (R.C.) holds this view. "The opinion which states that Jesus Christ descended into hell, to announce His coming to the ancient patriarchs, and to deliver them from the prison, where they were waiting for him is incontrovertible; and we (Catholics) consider it as an article of faith, but we may doubt whether this is the meaning of St. Peter in this place."

Mr. Clark says, "The inhabitants of the antediluvian world, who, having been disobedient, and convicted of the most flagrant transgressions against God, were sentenced by His just law to destruction. But their punishment was delayed to see if they would repent; and the long suffering of God waited one hundred and twenty years, which were granted to them for this purpose; during which time, as criminals tried and convicted, they are represented as being in prison--detained under the arrest of Divine judgment, which waited either for their repentance on the expiration of time, that the punishment pronounced might be inflicted. This I have long believed to be the sense of this difficult passage, and no other that I have seen is so consistent with the whole scope of the place. That the spirit of God did strive with, convict, and reprove the antediluvians, is evident from Gen. 6:3: "My Spirit shall not always strive with man, forasmuch as he is flesh; yet His days shall be one hundred and twenty years." And it was by this spirit that Noah became a preacher of righteousness, and condemned that ungodly world, (Heb. 11:7), who would not believe till wrath--Divine punishment, came upon them to the uttermost."

When you think of this text, as it is used today, you can see that it is another passage of Scripture that is used to prove the spirit of man lives on after death. They teach the spirit will go either upstairs (heaven) or downstairs (hell). The verse (19) is usually interpered to mean that Christ between his death and resurrection went to hades and preached to the spirits in prison. But it is NEVER explained in the light Luke 23:43, why He didn't go to heaven, or if He did, how did He get across the impassable gulf (Luke 16:26), or how HE could be in heaven and hell at the same time.



Two outstanding facts confront us here:

CHRIST DIED.

1. 1 Thess. 4:14
2. 1 Thess. 5:10
3. Rom. 14:9

B. THE PEOPLE IN NOAH'S DAY ALSO DIED:

1. Gen 6:7
2. Gen. 7:21-23

Therefore Christ nor any one else could have preached to them.

1. Isa. 38:18

These people were prison in sin. As we all know Noah preached to them for about 120 years while he was building the ark.

1. Isa. 61:1
2. Luke 4:18
3. John 8:34
4. Rom. 6:16

THE preaching was done NOT AFTER THEIR DEATH, but DURING their lifetime.

This we feel was 120 years.

1. 1 Peter 3:20

We notice according to verses 18-19 that Christ <sup>was</sup> preached to them in Spirit and not in person. Christ was through Noah (Matt. 25:42-45).

The Bible says that Noah was a preacher of righteousness (2 Peter 2:5).

The Spirit of Christ was in them, because they looked for the Messiah to come at any time.

1. 1 Peter 1:10-11

In the same manner He spake to the Ephesians by the apostles.

1. Eph. 2:17

It WAS VERY MUCH IMPOSSIBLE FOR CHRIST to be in heaven and in hell at the same time. So we conclude that this preaching was done before their death and not after.

Ecclesiastes 9:10 - There is NO knowledge, work nor device, nor wisdom in the grave where you go.

We can see by this review that the teaching of the immortality of the soul cannot be upheld by this text. May each of us be ready to give and answer for the hope we have within us of the mortality of man.

## Bible Interpretation of Matt. 24:15 · Mark 13:14

We accepted the assignment of the program committee for a study of the subject contained in these verses, not because we had any great knowledge of the subject, but because we thought it would be a good opportunity to learn more about the things Jesus referred to in these texts. Our study has revealed, among other things, that various commentators and students are not all agreed on the interpretation, and it is most probable that there is some difference of opinion here among the ministers and students as to the meaning of the verses under consideration.

In a recent letter from one of our ministers unable to attend this conference, reference was made to the texts given to me for study and the minister wrote this interesting statement, "You have a subject to discuss that becomes very complicated if you get someone like me cross-examining you." So perhaps it's just as well for me that this particular minister is not present today!

Now to our subject. It is simply stated as Bible Interpretation of Matt. 24:15 and Mark 13:14. By Bible Interpretation we understand we are to use God's own method of Bible study, which of course is always the best method. The Divine plan for Bible study is to interpret Scripture by Scripture, "comparing spiritual things with spiritual." (1 Cor. 2:13) The Bible is its own best interpreter, and when this plan is followed it will be found that the Word of God explains itself, and there is harmony.

Inasmuch as Matt. 24:15 and Mark 13:14 are the same words of Jesus written by two different writers, we will use the text in Matthew, which reads as follows: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand.)"

In this great sermon, known as the Olivet discourse, Jesus is discussing questions raised by the disciples in verse three relative to the destruction of the temple, the sign of His coming, and of the end of the world. The statement of Jesus in verse 15, therefore, is a part of His answer to their questions.

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet." Jesus uses a prophecy of Daniel to describe the future crisis. The "abomination of desolation" is an expression used in Daniel 9:27 and 12:11. We are told the Jews used the word abomination to describe idolatry or sacrilege. See Ezekiel 8: 9,10, 15,16. It is also used in 1 Kings 11:5 and 2 Kings 23:13 of an image or statue, to which worship was offered. Further, we note Rev. 13:14,15 describes the beast of the tribulation period as making such an image, and requiring that it be worshiped on pain of death.

To properly understand Matt. 24:15 we must examine what Daniel wrote and somewhat of the context of Daniel 9:27. It is well to remember that Dan. 9:24-27 refers to a period of time called seventy weeks. It is an extended period in the history of Israel, beginning with a definite event in the past, and ending with the coming of "everlasting righteousness" in the future.

Daniel 9:27 reads, "And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consumation, and that determined shall be poured upon the desolate."

We believe this verse speaks of an event to occur in the middle of the final seven years of Israel's age, when sacrifices will be made to cease, and an "overspreading of abominations" will bring desolation.

Daniel writes, "And he shall confirm the covenant with many for one week." The American Standard Version states, "make a firm covenant." Another translation reads, "And he shall cause to prevail." We believe the "he" refers to the wicked prince of verse 26. *Dan. 9* The "many" is a reference to the people of Israel.

At some time in the future, the Antichrist will make some type of covenant with the Jews. This covenant will be made at the beginning of the seventieth week, or the final seven years of the statement in Daniel 9:24. In the middle of this week, or seven years, the Antichrist will suddenly break this covenant and cause the daily sacrifices to cease. The worship of the true God will be stopped. Then will come the great idolatry. The remaining portion of verse 27 reads, literally, "and upon a wing of abominations he shall come desolating, even until the consumption and that that is determined which shall be poured upon the desolated." This is the abomination of desolation which Jesus said should stand in the holy place.

It is interesting to note that Daniel 12:11 contains the exact words quoted by Christ in Matt. 24:13. "The abomination that maketh desolate," set up when the daily sacrifice is taken away from Israel is the sign given by our Lord to believing Israel for their flight from Judea, "for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." (Matt. 24:21)

Where does the abomination stand? Jesus said, "in the holy place." Israel has always had a holy place, and will have one again. We read in Daniel 9:24 of the holy city Jerusalem. Within that city Israel had her temple when the disciples asked the questions that led to the Olivet discourse, and the temple was the holy place within the holy city. Paul tells us in 2 Thess. 2:4 concerning the man of sin sitting "in the temple of God, showing himself that he is God." This will be part of the sacrilege of that time. There are also other indications in the Bible showing that in the last days there will again be a temple of Israel in Jerusalem.

Daniel 12:1 refers, we believe, to the same period of time of which Jesus was speaking in Matt. 24:15. As in Matthew, Israel is the principal subject, and there is described, "a time of trouble such as never was since there was a nation, even to that same time."



(page three)

That the Antichrist is meant in Daniel's prophecy, and also in that of our Saviour, is shown by the fact that he will not only make a wicked covenant with the Jews, later breaking this covenant and stopping their sacrifice and worship, but he will set himself up to be worshipped in their temple (Thess. 2:4). This is the "abomination of desolation" mentioned in Daniel and by our Saviour in Matt. 24:15. Rev. 13 shows how, with the help of the second beast, the false prophet, all men, unless they refuse the beast's mark, will worship the Antichrist as God exactly three and one-half years, the last half of the 70th week. (Rev. 13:5)

We believe the abomination of desolation period is also the final "time of Jacob's trouble" (Jer. 30:7) There shall be great tribulation, "such as was not since the beginning of the world to this time, no, nor ever shall be." (Matt. 24:21) So great will be this tribulation that our Lord said, "Except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." (Matt. 24:22)

The sufferings awaiting the people of Israel are indeed to be great. But it will not go on indefinitely. Its end is determined, and the one who usurps God's place in the temple, and brings in the abomination of desolation, shall suddenly be cut off without hand. Three-and-a-half years, or forty-two months, after he breaks his covenant, is the time given him, and then shall the end come, and there will be none to help.

It is good to remember that for the elects' sake those days shall be shortened; and that afterwards the prayer of Moses for them shall be answered and the beauty of the Lord their God shall be upon them. Of that glory that shall be revealed in them Isaiah sang in Isaiah 12, "And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee."

Harry Goekler  
Ministerial Conference  
January 24, 1963

Students of prophecy have for centuries. The Church of God is a church believing in "Futurists." However, there have been those from the historical viewpoint. Even these men of the prophecies but believed they were the ministry of Jesus. We would like to present the viewpoints of some of our men of the church in any way but to try to make understanding and the need for constant re-education.

Quoting from a paper presented by Bro. J. H. Anderson, FUTURISTIC INTERPRETATION OF PROPHECY, ranks, and even now have, who follow the matter plain, so that there will be no more little attention to the historical interpretation of our earlier ministers, reprinted a book, 'The End of the Great Prophetic Periods,' which embellished the reprints with many comments of Pros. Dimpleby & Totten, in which they interpreted and made the 'seven years' which represented the times of the Gentiles terminated in 1898 $\frac{1}{4}$ . They likewise interpreted as fulfilled with the destruction of Jerusalem. (Bro. Anderson did not subscribe to this thinking.) Bro. J. H. Anderson, Sept. 4, 1945 entitled, "The Antichrist was subdued by the armies of Justinian in Rome but the pontifical, Justinian gave authority over the whole empire; and this was revealed, A. D. 533." Therefore, there is no room or space in time for the development of the world." And Bro. J. H. Anderson in an address given in the Rest. Herald, Oct. 16, 1945 wrote, "The Antichrist lost their dominion, but will be destroyed. The four beasts were all incorporated in the little horn (lesson 9), "So in Antichrist we must find a man. So it kills the theory of a substitution of the four beasts of Daniel 7:1-7 and the leopard from the sea, the people." (lesson 12), we must teach that we must have Daniel's fourth beast then as the fourth power destroyed the third, then as the first, we'll have to have all four followed by Antichrist. So we can hardly have 500 years."

This has been the thinking in past years by our ministers and leaders of the church. We are alive today and studying with this body, which has taken place since their deaths, they, to present an important, vital subject which is somewhat one-sided.

The leaders and members of the Church of God for many years the complete fulfillment of the time of tribulation, the issuance of the "glorious appearing of the great God and the Kingdom of God, Restitution of All Things." The difference in application of the Divine in fulfillment of the Word, but in interpretation.

It is the subject of the Antichrist which we are presenting. This leader is also called by several other names. The interpretation of the many scriptures that present importance to the "believer." It is with this we present this to you men today.

and

THIS IS MY IDEA.

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NOW, WHAT IS YOURS?

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We also realize that when one is a student and teacher, he must have some definite ideas upon which to base the teachings. We, therefore, present this subject to you as we understand it. We want this to be a study and know that as the "day approaches" our "eyes of understanding" will be opened more widely.

#### WHAT and WHO

This has been a question of argument and discussion for centuries. Most prophetic Bible students have believed in a world ruler yet to come. But varied interpretations have caused confusion, misunderstanding, etc. among church brethren. First let us have the scripture before us--"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy" (Rev. 13:1) Further description shows this beast to be like no other ever described. The vision seen by John is the opposite to that witnessed by Daniel in naming the beasts. In Dan. 7, we note that Daniel saw first the lion, secondly the bear, thirdly the leopard and then a fourth beast which had no name. Here is where a major difference of opinion begins--knowing the truth about the fourth beast of Daniel. It has been my understanding for several years that only the beasts that were named by Daniel have been in existence as world powers. The fourth beast "dreadful and terrible, and strong exceedingly...and it had ten horns" is yet future and compares to the "beast...out of the sea" of Rev. 13. We know that others also have held this view and still do. Quoting from an editorial by Bro. James M. Watkins, Rest. Herald, Nov. 6, 1951, "This statement, 'In the latter time of their kingdom, when the transgressors are come to the full,' could not apply to the days of Rome. If it did apply to Rome, Daniel would be entirely historical. Its reference is to the climax of the age." Also in the same editorial we read, "As we compare these visions, (Daniel 2, 7 & 8) we have no Biblical justification for assuming that the fourth beast represented Rome." We are sure that Bro. Watkins has not changed his mind. We know that several, if not many, at this time hold a similar view. To Daniel was granted knowledge that was not given to any other prophet. He was told "what shall befall thy people in the latter days" (Dan. 10:14). Unto Daniel was revealed what was to happen "in the last end of the indignation: for at the time appointed the end shall be" (Dan. 8:19). It was to Daniel that God said, "shut up the words, seal up the book, even to the time of the end" (Dan. 12:4). As Isaiah was shown the many wonderful things that were to happen to Israel in the future restoration, so Daniel was shown what was to happen to Israel at the "time of the end" just before their restoration and also what the condition of the entire world would be.

We believe that it is necessary for one to know the visions of Daniel and to partially understand them in order to understand Revelation, especially chap. 13. Nebuchadnezzar's dream was the first revelation that Daniel had of a great world force that was to be in existence at the time of the setting up of the Kingdom. The visions in Daniel 7, 8 & 11 and the dream of Nebuchadnezzar are all in similar construction. Also other things revealed to him in chapters 9 & 10 point to the same time--"the time of the end." The fourth beast of Daniel 2 continued to exist until God would "set up a kingdom." In Daniel 7, the fourth beast had control until "the judgment was set" and "they shall take away his dominion, to consume and to destroy it unto the end" (verse 26). The "king of fierce countenance" was to "be broken without hand" (Dan. 8:23, 26). And in Daniel 11, the "vile person," (verse 21, who we believe to be the same as the "beast" of Rev. 13 and different that either the kings of the North or South) will "come to his end and none shall help him." There are several likenesses between the beast of Daniel and the one in Rev. 13: 1) came up or rose out of the sea; 2) each had ten horns; 3) each spoke great things and against God; 4) rule over the whole earth. In Daniel 8, he saw the little horn ruling but "not by his own power." This (these) compare to the beast "out of the sea" and "out of the earth" in Rev. 13. In every instance in the words of Daniel, these rulers (ruler), as described in chapters 2, 7, 8 & 11, were to have supreme rule, be evil and full of corruption, bring about practices not generally practiced by the whole world and exaltation of self--even above the God of gods. The same is true of the beasts of Revelation 13.



The preceding comments and scriptures give us a background for trying to "discern the signs of the times." What and who is the beast? We would like to quote from an article in the Rest. Herald, by J. W. McLain, Feb. 15, 1949, "The beast is a government of, by, and for all nations. It is not forced on the people of the world. They acclaim it. They clamor for it. The whole world worships the beast! This power over all kindreds, tongues, and nations is by popular consent. The only people in the whole world who will not subscribe to this popular front government are those whose names are written in the Book of Life." We would like to insert two scriptures to support the previous statement about the popular consent. "And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people" (Dan. 11:23). "And all the world wondered after the beast" & "And all that dwell upon the earth shall worship him" (Rev. 13:3b & 8a). Again we would like to quote from an article in the Nov. 28, 1944 Rest. Herald, entitled THE LITTLE HORN OF DANIEL EIGHT by Harold Doan, "Whether or not Antiochus was the little horn, the fact remains that an Antichrist will arise who will make the siege of Antiochus a picnic by comparison. If Antichrist was the little horn, he is only a shadow of a greater deceiver to come...The Antichrist will be revealed to the world by his persecutions of the Jews and of the whole world...He will rule all men and govern all worship and trade." Also in the Rest. Herald, July 25, 1950, entitled THE ANTICHRIST, by Bro. Doan, "Antichrist will be a vicious, self-seeking, anti-Christian ruler who will reign by terror and might over a cowed world...At some future date, a man or combine of men will arise who will, by war, superstition, and deception, establish a real world government."

This ruler is known by several names in God's Word. We would list some and presume that you know of others which you feel apply. 1)The Assyrian in Isa. 10 & Mich. 5; 2)King of Babylon & Lucifer in Isa. 14; 3)Little Horn in both Daniel 7 & 8; 4)The "prince that shall come" in Daniel 9; 5)The "vile person" in Dan. 11; Also the "wilful king" in Dan. 11; 6)The "man of sin, son of perdition & Wicked" in 2 Thess. 2; 7)The Antichrist in 1 John 2; 8)The "beast" in Rev. 13 & 17. As we have stated before in another matter, in every instance (as we view it) the circumstances, descriptions and events surrounding these previously named point to one and the same period of happenings and time. We believe that all of us will agree the world power described will envelope the entire globe. As to who the "beast" ruler will be, we would hesitate to say. As has been pointed out in reference to articles by Bro. Doan, especially, the person or "combine of persons" will be very deceiving, vicious, ruthless, greedy, etc. He will be the "eighth" that is "of the seven" (Rev. 17:11). We understand this to mean that he will come forth as a ruler supported by all nations. He will be the one that all nations will choose. During his reign, more than ever has happened before, "the truth of God" will be "changed-into a lie" (Romans 1:25). Many have believed that the Antichrist (beast, man of sin, etc.) would be a pope. We do not think so but do feel, however, the Catholic church will have an important role in end time events and with the beast.

#### THE FALSE PROPHET

In Rev. 13:11 we read, "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." This second beast appears to have religious powers, even imitating the Lamb of God. We think it would do well to consider the Catholic church as having a predominant role in connection with this person. Jesus warned there would be "false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matt. 24:24). The second beast is to exercise "all the power of the first beast." He will cause the earth and "them which dwell therein" to worship the beast. "any other powers will be his. He is called the "false prophet" in Rev. 16:13, 19:20 & 20:10. Daniel saw this same person in the "horn that had eyes; and a mouth that spake very great things, whose look was more stout than his fellows" (Dan. 7:20b). I believe it is generally understood among the believers of a future Antichrist and the False Prophet that a religious system will be strong and will be the means by which the beast can do so much.

The False Prophet, then, will be a religious system with possibly a pope as the leader that will stimulate the thinking of the people to follow the beast. Such a thing has happened in history--under Nebuchadnezzar and in a different way under the popes.

#### WHO IS LIKE UNTO THE BEAST?

The followers of this powerful leader will say, "Who is like unto the beast? who is able to make war with him?" (Rev. 13:4). The person who fills the position of becoming the world leader will indeed be a leader among men. But let us not forget that he is called of God, "A beast, man of sin, vile person," etc. He will gain this leadership according to Daniel by destroying "wonderfully" (implication of the Hebrew word is by miracle) and will "destroy the mighty and the holy people," (Dan. 8:24) and "shall come in peaceably, and obtain the kingdom by flatteries" (Dan. 11:21b). Daniel's visions and interpretations show the fourth beast and world leader receiving his power from someone else. Dan. 7:20 reveals "that horn" to be different than the fourth beast and this same one who is "diverse from the first," (we believe Daniel to have meant that this one was different than the fourth beast) is the one who "shall speak great words against the most High, and shall wear out the saints of the most High." Dan. 8:24 reads, "but not in his own power." Rev. 13: 11-17 describes the power of the second beast also called false prophet. The power the beast and false prophet will wield will cover all things that pertain to man--labor, manufacturing, religion, buying & selling. The power of the beast will be so magnificent that no one will even dare to resist without loss of life. (See Rev. 20:4.)

In Rev. 13:3b we read that "the dragon gave him his power and his seat, and great authority." We read in Rev. 12:9 that the dragon was also called, "that old serpent, called the Devil, and Satan, which deceiveth the whole world." There is a difference of opinion in the Church of God as to the "personality" of the devil. It is our firm belief that the "power and his seat, and great authority" given to the beast will come through the evil influence of the world which even now is gaining in leaps and bounds. This "great authority" will come because people are more than willing to turn away from the right and true principles of God. When one (the beast) comes, supported by false religion founded upon man's principles (their leader being the false prophet, "beast out of the earth"), the whole world "shall worship him." As stated previously, it will be during this time that changing "the truth of God into a lie" will reach its height. Men need no prompting from someone else to do wrong and justify it to be right. They are satisfying the "lusts of the flesh" in the name of religion.

The economy of the world will be affected and will probably be on a high level for a time. But we look for extremely high taxes to be levied on the people of all the earth to support the beast in his lavish living. The false prophet will enjoy this too. And the Catholic church has certainly demanded support from its followers. The beast will cause "craft" to prosper. This will give the evil men of the world more license to do cheating, stealing, etc. than they have ever had. There will be a distinguishing mark that will be upon all who follow the beast. It is referred to as the number 666. This does not mean in our thinking that the number has to be the mark. The number represents man. But most people will readily accept the mark because it will give them something to hold on to. We believe the mark will be the starting point of the great persecution that is to be brought on Israel. Since the beast and false prophet will be supporting a false religion and a false god, Israel will not accept the religion or the mark. Because of not receiving the mark nor bowing the knee to the image of the beast, he (the beast) will "destroy the mighty and holy people." This has been the desire, and is today, of many world leaders--to destroy the Jews from off the face of the earth. During this time, Israel will begin to call on God to send their Messiah and He will hear. We believe the 144,000 will be selected during this time. Actually they will select themselves by refusing to worship the beast and the false prophet. It will also be at this time, that "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues" will refuse to worship the image of



the beast and follow the false prophet. These (the great multitude) will wash their robes and make them white in the blood of the Lamb. (See Rev. 7.) The beast will become so strong under the leadership of the false prophet and a great mass of people that he will seek to destroy Jesus and the saints. In Rev. 19:19 we read, "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army." Why? Why would any one come against the Master, the Son of God? The answer, as we see it, is really simple. Religious men have for years been preaching that through the church would come peace and restitution. So the beast and false prophet will beguile the people into thinking that this is accomplished. They (the beast and false prophet) will know differently and even realize that Jesus is still the authority of God and will probably know the scriptures well enough to know their doom that is foretold. It will be for this reason that the beast and the kings of the earth will seek to destroy Christ and His followers. It comes back to a thought we have been trying to weave into this paper--the beast and the people of the earth do not and will not want righteousness.

#### NONE SHALL HELP HIM

The future of the beast and the false prophet is written in every place where reference is made to either. "They shall take away his dominion, to consume and to destroy it unto the end" (Dan. 7:26). "He shall be broken without hand" (Dan. 8:25). "Yet he shall come to his end, and none shall help him" (Dan. 11:45). "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (2 Thess. 2:8). "And the beast was taken, and with him the false prophet that wrought miracles before him... These both were cast alive into a lake of fire burning with brimstone" (Rev. 19:20). There is not one of us, I am sure, that would have any argument or difference of opinion with the preceding scriptures. They are not hard to understand. God is going to take complete control of all His creation by and through His Son, Jesus. This is the time when the "kingdoms of this world are become the kingdoms of our Lord, and of his Christ: and he shall reign for ever and ever" (Rev. 11:15).

#### CONCLUSION

For many years, our Church leaders have been viewing the time when we would be living in the period of the ten toes of the image of Daniel. For it is at that time that "the God of heaven shall set up a kingdom, which shall never be destroyed" (Dan. 2:44). Several Church leaders, in good faith, have predicted that we were living in the age of the ten toes. We know, if we understand the scriptures and interpret them in the right manner, that the age of the ten toes is not past. This, then, would also let us know that the period of the beast of Revelation 13 is not past.

What is ahead of us is the question on many minds. God's Word tells us quite plainly and it is up to us to believe it. There is going to yet be a world ruler--one man that will lead the greater populace of the world. There is going to be a force (false prophet) that will give him impetus. Present trends in both the political and religious fields reveal to the Bible student that the time "is at hand." Our own President of the United States, in his State of the Union message for 1963, spoke of the much closer unity among the free nations of the world. The Ecumenical Religious Council being held in Rome during the next 2 years is for the purpose of bringing about unity in the Catholic church and to try to bring the Protestants (daughters) back to the mother church, as they call it. Their leaders (Catholic) have repeatedly set forth in speech and writing that they will not give up any of their doctrines. They have set before the Protestant leaders that they intend for the Catholic church to be the leader. In spite of this warning, the Protestant leaders are hoping to develop unity among both groups and a basis on which to work together. More and more a false religion is being established and the people of the churches and the world are following it. This false religion is taking away from the "straight way" and is reducing the morals of man to nothing in the sight of God.



The nations of the world are using the United Nations Organization to try to unify all into one great body. The late Dag Hammarskjold was one man that seemed to find favor among all nations. It will be a man such as he that will find favor among all people and gain power to control the world.

It is time that we unite our hearts and faith in unity towards God and His Son. It is a matter of expedience that we not only know that these many scriptures are going to be fulfilled as written but that we warn our people about this time to come. Jesus warned, "if it were possible, they shall deceive the very elect." We are fearful that many church people (and the Church of God will have its share) will be deceived by the crafty ways and sly movements that will be forthcoming.

It is not only a matter of warning our people of the man of sin, the beast, etc. that is to come, but it is a matter, now, of teaching the Word of God that pertains to righteousness. For this will be one of the things that will be stressed under the rule of the beast if we understand and interpret right -- righteousness and strict living will not be important. It will be to just follow a "form of godliness" that will matter. People will be deceived into thinking that what they are doing will be righteousness before God. This will all be a part of the false religion supported by all religious groups under a unified religious movement.

The Church of the Living God is being "separated" at the present time and we are the ones who are leading and teaching to make it so.

Ministers of the Church of God, we have a tremendous task before us--that of telling the people about the end of time and the complete destruction of this present dispensation. The odds are against us because most people do not want to believe such a thing and will not. But thanks be to God that He will give us strength and courage to carry on. And a bright side is that some still hear and believe and that God's Word is true.

Presented at the Mid-winter Ministerial Conference, January 21-25, 1963.

Francis E. Burnett

We received much help from articles and papers written in the Restitution Herald or presented as "papers" to this body in past conferences. We are thankful for all of the study previously done by many of you. We also read much from Jamieson, Fausset & Brown, Things to Come, by Pentecost, Concordant Version of the New Testament, Emphatic Diaglott and some others.

We would like to give special thanks to a member of the Brush Creek Church, Dr. Pearl Huston, Sr., for taking the time to go through many past issues of the Restitution Herald looking for articles that pertained to this subject.

## THE THIEF ON THE CROSS

### Explanation of Luke 23:43

By Alva G. Huffer

The text under consideration is: "And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise" (Luke 23:43).

#### I. How This Verse Is Misused.

This verse is misused by persons who believe the unscriptural ideas that man has an immortal soul and that the righteous go to heaven at death to receive their reward. They maintain that Jesus promised the dying thief that he would be with Him with day in heaven. These persons assert that death is not death at all, but only a transition from one type of life to another. They say that the Christian, as soon as he dies, goes to heaven and dwells with Christ in glory. These theories are untrue.

The Bible teaches that death is the opposite of life. In death, man has no conscious existence. Immortality is not a natural possession of man. Immortality will be given to the believer at the resurrection when Jesus comes. All dead men remain in their graves until resurrection. Men are not rewarded at the time of their death. While a man is dead, he cannot experience joy or sorrow, pleasure or pain, reward or judgment. Man must be resurrected in order to receive his reward or punishment. Christians do not go to heaven when they die. They will be rewarded at the resurrection when Jesus comes. Resurrection, not death, is the believer's hope.

#### II. The Setting of This Text

In order to understand any verse in the Bible, one must consider the context or the verses surrounding the text. The words in our text were spoken by our Saviour while He was dying upon the cross. These words constitute the second of the seven utterances which Jesus spoke from the cross. Jesus spoke these words to one of the two thieves who were crucified with Him.

#### III. The Dying Thief's Request

Our Lord's words were an answer to the dying thief's request recorded in the preceding verse. "And he said unto Jesus, Lord, remember me when thou comest into thy kingdom" (Luke 23:42). In answer, Jesus said, "Verily I say unto thee, To day shalt thou be with me in paradise."

The thief did not ask Jesus to remember him in heaven nor to take him to heaven. In fact, the word "heaven" is not mentioned at all in these verses. What was the thief's request? He wanted Jesus to remember him when He came into His Kingdom. To what time does this refer? When will Jesus establish His Kingdom? Christ's Kingdom will be established when He returns to earth. Jesus will sit upon His own throne of glory when He returns. "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" (Matt. 25:31). Christ's Kingdom is linked with His appearing. The dying thief wanted to be remembered in Christ's coming Kingdom. Jesus promised him that he would be with him in that future Kingdom.



#### IV. Paradise Refers To The New Earth

Paradise, in the Bible, never refers to heaven. The word "paradise" occurs only three times in the English Bible. (Luke 23:43; II Cor. 12:4; Rev. 2:7.) In the Septuagint, the Greek translation of the Old Testament, the word is used many times and refers to a garden. A related Hebrew word pardes occurs three times in the Old Testament (Neh. 2:8; Eccl. 2:5; Song of Sol. 4:13) and is translated "forest" or "orchard." The word "paradise" is derived from a Persian word and referred to the palace gardens or parks which belonged to the Persian king.

The Garden of Eden was a paradise; when man sinned, paradise was lost. The new earth will be the future paradise of God; when believers dwell in the new earth, paradise will have been restored. In Revelation 2:7, we read our Lord's promise: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." The tree of life was in the original paradise, the Garden of Eden. (Gen. 2:9; 3:22, 24.) In the new paradise of God, the new earth, the tree of life will be restored. Man's eternal home will be the earth made new, the paradise of God.

#### V. Jesus Did Not Go To Heaven That Day

Jesus did not promise the dying thief that he would be with Him that day in heaven because Jesus Himself did not go to heaven that day. Jesus did not ascend to heaven until forty days after His resurrection. Where did Jesus go the day of His crucifixion? He died at 3:00 p.m. and was buried in the tomb which belonged to Joseph of Arimathea. "Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand" (John 19:41, 42). (See also, Mark 15:46, 47; Luke 23:53-55.) Jesus foretold that He would be in the grave: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:40). On Easter morning, the angel announced that Jesus had been in the tomb, but that He had risen. "He is not here: for he is risen, as he said. Come, see the place where the Lord lay" (Matt. 28:5, 6). (See also John 20:17.)

Jesus did not go to paradise on the day of His crucifixion. Paradise refers to Christ's future Kingdom. Christ did not establish His Kingdom that day. His Kingdom will not be established until He returns in the future.

#### VI. The Thief Did Not Die That Day

The unscriptural explanation which many persons give for our text cannot be true because in all probability the thief did not die that day. Crucifixion was a lingering death; it usually required three to six days for the victim to die. Our Saviour died after being only six hours upon the cross, and Pilate marveled that He had died so quickly. Jesus died on the 14th day of the Jewish month, Nisan, at 3 p.m. At 6 p.m. the 14th day ended and the 15th day began. The 15th day was a special sabbath or holy day of the Passover Day. No victim could remain on the cross on that holy day. Between 3:00 and 6:00 p.m., therefore, the legs of the thieves were broken and they were removed from their crosses. "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water" (John 19:31-34). The



legs of the thieves were broken so that they would not run away. All of these things happened sometime after 3 p.m. and prior to 6 p.m., when the day ended. In all probability, therefore, the thief to whom Jesus spoke did not die that day. If the thief had died that day, he would not have gone to heaven nor to any "paradise." Moreover, if the thief had gone to heaven or some "paradise," Jesus would not have been there, because Jesus died and went to hades, the grave. (Acts 2:27, 31.) On Easter morning, Jesus told Mary Magdalene that He had not ascended to heaven yet. "Jesus saith unto her, Touch me not; for I am not yet ascended to my Father" (John 20:17).

## VII. Meaning of "To day"

Jesus promised the dying thief that he would be with Him in His future Kingdom, which will be established when He returns. That future Kingdom will be on the new earth, the future paradise of God. Our Lord's promise was not to be fulfilled on the day of our Lord's death. Acknowledging these truths, one naturally asks what our Lord meant when He used the word "to day."

"To day" is translated from the Greek word semeron, which is used 40 times in the New Testament. It is translated "to day" 18 times; it is translated "this day" 22 times. It is translated "this day" in the Lord's Prayer: "Give us this day our daily bread" (Matt. 6:11). Bible translators decide whether semeron should be translated "this day" or "to day." In Luke 23:43, they could have used the words "this day" instead of "to day." Our text, therefore, could read: "Verily I say unto thee, This day shalt thou be with me in paradise." This day--the day to which the thief referred, the day when Christ would come into His Kingdom--the thief would be with Christ in that future paradise.

A second or alternate explanation of our Saviour's use of "to day" in this text is that "to day" refers to the time when the promise is made, not when the promise will be fulfilled. In other words, the comma should be placed after "to day." The text then would read: "Verily I say unto thee to day, Shalt thou (or thou shalt) be with me in paradise." No punctuation was included in the Greek manuscripts of the New Testament. Punctuation rests entirely upon human authority.

Concerning the Greek Text of the New Testament, E. W. Bullinger, the famous British authority on the Greek language, wrote:

Punctuation also, as we have it today, is entirely absent. The earliest two MSS. (known as B, the MS. in the Vatican and X the Sinaitic MS., now at St. Petersburg) have only an occasional dot, and this on a level with the top of the letters.

The text reads on without any divisions between letters or words until MSS. of the ninth century, when (in Cod. Augiensis, now in Cambridge) there is seen for the first time a single point which separates each word. This dot is placed in the middle of the line, but is often omitted.

None of our modern marks of punctuation are found until the ninth century, and then only in Latin versions and some cursives.

From this it will be seen that the punctuation of all modern editions of the Greek text, and of all versions made from it, rests entirely on human authority, and has no weight whatever in determining or even influencing the interpretation of a single passage. This refers also to the employment of capital letters, and to all the modern literary refinements of the present day.

(The Companion Bible. Appendix 94, p. 136.)

Bullinger tells us that the phrase, "Verily I say unto thee today" or "Verily I say unto thee this day," was a common Hebrew idiom. He described it as "a solemn idiom, used for great emphasis." It occurs 42 times in Deuteronomy. See his note on Deuteronomy 4:26 in The Companion Bible. He wrote, "It is this Old Testament idiom in Luke 23:43." See also, Appendix 173, p. 192, in the same book.

Two explanations, therefore, can be given to the word, "to day." Since the Greek word, semeron, used here is translated both as "today" and "this day," it could be translated "this day" also in this verse. The verse would read: "Verily I say unto thee, This day shalt thou be with me in paradise." This day would refer to the day concerning which the thief was speaking, the day when Jesus would come in His future Kingdom. This is the first explanation. A second explanation is that there was absolutely no punctuation in the Greek manuscripts and that punctuation rests entirely upon human authority. The comma, therefore, could be placed after "to day" instead of before it. The verse would read: "Verily I say unto thee today, Thou shalt be with me in paradise." Either explanation would exclude the interpretation given by many persons who try to teach the false ideas that man has an immortal soul and that the righteous go to their reward immediately at death.

Emory Macy

## CHURCH OF GOD

### THE FAMILY OF GOD

A family is one's children, close relatives or friends, living under one roof, having one head. They constitute the household.

### ADAM & EVE WERE THE FIRST HOUSEHOLD OF GOD

- Luke 3:38 Adam which was the son of God  
Gen. 4:16 Cain went out from the presence of the Lord  
He left the family of God.  
A child may leave his father's house.  
A father may disinherit a child.  
Gen. 4:26 men began to call themselves by the name of God (marg.)  
Gen. 5:2 sons of God, or God's children  
Those who remained in the family,  
honoring the family head.  
It was great sin for God's children to marry  
into worldly and carnal families.  
Gen. 6:8-12 NOAH was the only one remaining true to his God

### CHILDREN OF ISRAEL WERE GOD'S CHILDREN

- I Chr. 17:21 God called Israel out of Egypt to be his people  
Ex. 19:5-6 peculiar treasure unto me above all people  
Hosea 3:1-5 God's love for Israel as man loves a woman  
Israel ran away from home and from the Father's care  
Hosea 2:5-8 she said "I will go after my lovers"  
Zech. 13:9 describes Israel's return "it is my people"  
Israel had forsaken the family of God  
Jesus made every effort to persuade her to return  
Matt. 10:5-7 sent his disciples not into the way of the Gentiles,  
but to the lost sheep of the house of Israel  
Acts 13:46- It was necessary that the Word of God should first  
have been spoken to you (Jews)  
Lo, we turn to the Gentiles  
Matt. 21:43 Kingdom of God taken from you and given to a nation  
bringing forth fruits

### GENTILES CAN BECOME MEMBERS OF GOD'S FAMILY

- Eph. 3:1-6 Gentiles can be fellow-heirs or members of same family  
Eph. 2:12-22 Gentiles have no hope. Now can be fellow-citizens  
of the household of God  
John 10:16 Other sheep I have, which are not of this fold:  
John 14:2 In my Father's house (family) are many abiding places  
(John 4:53 himself believed, and his whole HOUSE)



## WHO ARE IN THE HOUSEHOLD OF GOD?

Mark 3:31 who is my mother, my brethren?  
 Mark 3:35 whosoever shall do the will of God  
 Rom. 8:14-17 we have received, the spirit of adoption  
 whereby we cry, Abba, Father  
 Gal. 4:4-7 because ye are sons, God hath sent forth the  
 spirit of his Son into your heart  
 Matt. 6:9 Jesus taught his disciples to pray to the Father  
 Eph. 3:14-15 for this cause I bow my knee to the Father  
 of our Lord Jesus Christ  
 The father is the head of the family

## THE FAMILY NAME

One's surname or family name is in honor of the sire or father of the family. Names in the Scriptures have significance of the time and also portray the character.

Adam - man (Heb.)  
 Gen. 3:20 Eve - living; life spring  
 "because she was the mother of all living"  
 4:1 Cain - acquired "I have gotten a man from the Lord"  
 4:2 Abel - temporary (first recorded death)  
 4:25 Seth - substitute "appointed me another seed, instead"  
 5:21 Methuselah - when he is dead it shall be sent (flood)-C.B.  
 17:5 Abram - father of high faith  
 Abraham - father of many nations (multitudes -C.B.)  
 Sarai - prince or princely (of her own family. -Clarke)  
 17:15 Sarah - princess "mother of nations"

## BEARING THE FATHER'S NAME

Ex. 17:9 Joshua - Jehovah is salvation (J.D.D.)  
 Matt. 1:21 Jesus - (gr. form of Heb. word Joshua)  
 "for he shall save his people from their sins"  
 Acts 7:45; Heb. 4:8  
 Joshua saved his people from destruction of the enemy  
 Jesus saved his people from the consequences of sin  
 Jesus bore his Father's name  
 ISRA-EL - princes of God, bore God's name  
 God's names were many but the most common were:  
 EL - God, the Almighty, creator  
 JEHOVAH - LORD the Eternal One, covenant making God  
 Matt. 1:23 Emmanu-EL "God with us"

persons and places were given one of God's names  
 Beth-EL Gen. 28:19 EL-iezzer EL-ijah  
 Jehovah-jireh Gen. 22:14  
 Jehovah-shalom Judges 6:24

## GOD'S NAME MUST BE EXALTED ABOVE ALL THINGS

Ps. 148:1-13 his name alone is excellent;  
 Jer. 13:11 they (Israel) might be unto me for a people  
     for a name, for a praise, for a glory.  
 Jer. 23:27 false prophets are those who cause my people  
     to forget my name.  
 Ezek. 36:20-23 Israel cursed for profaning God's name.

## PAUL EMPHASIZED GOD'S NAME

I Cor. 10:31 whatsoever ye do, do all to the glory of God  
     give none offence, Jews, Gentiles, Church of God.  
     the scriptural division of the inhabitation of the earth.  
     (a) Jews, believe in God.  
     (b) Church, believes in God and Jesus Christ His Son.  
     (c) Gentiles, believe in neither.  
 Eph. 3:14 for this cause I bow my knee unto the father of our Lord  
     Jesus Christ of whom the whole family is named.

## EARLY CHURCH BORE GOD'S NAME

I Cor. 1:2 Church of God which is at Corinth,  
 I Cor. 1:9 God calls us into the fellowship of his Son.  
     Ex. 20:2 I...brought thee out of the land of Egypt  
     Acts 7:37-39 Israel, called church in the wilderness  
 EKKLESIA church 112, assembly 3.  
 KAHAL (Heb. pronounced call)--congregation 86  
     assembly 17, company 17, multitudes 3  
 Num. 27:17 congregation of the Lord,  
     be not as sheep which have no shepherd.  
 Acts 20:28 feed the Church of God which he has purchased  
     with the blood of his own (Diaglott)  
     I Cor. 10:32; 11:16,22; 15:9; Gal. 1:13  
     I Tim. 3:5,15; II Cor. 1:1 I Thess. 2:14  
     also see II Thess. 1:1  
 The apostolic church was nicknamed "the way". See Acts 9:2; 22:4  
 God's name has been written upon His people since creation.

John 17:11-12 Jesus kept his followers in the Father's name  
     If we accept the teachings of Jesus and the apostles  
     we cannot ignore the teaching of the family name.  
 Rev. 3:11-12 I will write upon him the name of my God.  
     Then, it will be an honor to bear God's name  
     WHY NOT NOW?

## CHILDREN OF GOD

## JESUS, THE BEGOTTEN SON OF GOD

Many responsibilities fell upon Jesus, that never have befallen any other son. The allegory of Abraham shows to us the role of Isaac, as being the first born. The eldest son must assume the responsibilities of the entire family in the absence of the father; in business, education and spiritual guidance.

Matt. 16:13-16 thou art the Christ, the Son of the Living God  
(upon that truth) I will build my church (called out ones)  
(being the first born son)

Heb. 3:1-12

:6 Christ as a Son over his own house  
(assumed the responsibilities)

:12 Take heed, brethren, lest any of you depart  
from the living God

John 10:1 I am the good shepherd (Over the flock of God Acts 20:28)

I Pet. 5:1-4 Elder, feed the flock of God which is among you,  
until the chief shepherd shall appear.

John 21:15 feed my sheep

The begotten Son left the care and feeding of the flock  
to undershepherds. (the elders & leaders of the church)

Our responsibilities are extended beyond our  
personal salvation.

Luke 12:32 Fear not little flock for it is your Father's good  
pleasure to give you the kingdom.

## GOD'S ADOPTED SONS AND DAUGHTERS

Rom. 8:14 as many as are led by the Spirit of God  
they are the sons (children) of God.

I John 3:1-2 now are we the sons (children) of God.

If we be children of God we must live  
in righteousness, doing our chores of service,  
surrendering our sacrifice to the good of the  
whole family, as did our elder brother, Jesus Christ.

Gal 6:10 Let us do good, especially, to the household of faith.



## BLESSING AWAITING, FOR THE CHILDREN OF GOD

- I Cor. 2:9 eye hath not seen, nor ear heard, the things  
which God hath prepared for them that love Him.
- Gal. 4:1-7 if a son, then an heir of God.
- Rom. 8:17 heirs of God, joint-heirs with Christ.  
to acclaim membership in the family of God  
is to INHERIT the vast wealth of God.
- Matt. 5:5 & Ps. 37:11  
Blessed are the meek for they shall INHERIT the earth.
- Ps. 37:29-34 righteous shall inherit the LAND and DWELL therein
- Heb. 11:8 Abraham should receive for an inheritance (land) forever.
- James 2:5 heirs of the kingdom.
- Matt. 25:34 inherit the kingdom prepared for you.
- Heb. 1:14 shall be heirs of salvation.
- Mark 10:17 Matt. 19:16 what shall I do that I may inherit E. Life?
- Matt 19:29 Mark 10:30 shall inherit everlasting life  
(in the world to come).
- I Cor. 15:50 flesh and blood (relation) cannot inherit the  
kingdom of God.  
our inheritance depends upon our conduct as  
children of God.
- Eph. 5:5 no unclean person hath any inheritance in the kingdom of  
Christ and of God.
- Prov. 10:30 wicked shall not inherit the earth.

## ADOPTION PROCEEDURE

- Gal. 4:4-5 God sent his Son, to redeem, that we might  
receive the adoption of sons.
- John 1:12 as many as receive him, he gave power to  
become the sons of God.  
purification is necessary.
- Heb. 9:11-13 by his own blood, sanctifieth to the purifying  
of the flesh.  
volunteer baptism is an important step to become  
an heir.
- Gal. 3:26-29 ye are all children of God by faith in Christ Jesus  
as many of you as have been baptized into Christ.
- II Cor. 6:17 come out from among them and be ye separate  
and I will be a Father unto you.

John

NE MIN. MTC.  
3/30/70

## THE WORD BECAME FLESH

by  
J. R. LeGrone

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." -- John 1:1-5.

"And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." -- John 1:14.

The above quoted texts appear to be almost universally accepted as teaching that Jesus existed side-by-side with the Heavenly Father from the very beginning. This "beginning" is commonly supposed to be the same one mentioned in Genesis 1:1. "In the beginning, God. Hence the often heard assertion that "Jesus is co-eternal with God." And, of course, the Trinitarians go a step further and declare that Jesus is a part of God Himself. "Does not this same passage," they argue, declare that 'the Word was God?'"

It is common knowledge among all students of theology that "word" in this passage is translated from the Gr. "logos," and simply means "the spoken word." The definition given in Strong's Greek Dictionary of the New Testament is typical. "Something said (including the thought); by impl. a topic (subject of discourse), also reasoning (the mental faculty) or mo-tive."

The key to the explanation of the problems raised by the assertion that "the Word was made flesh and dwelt among us," seems to me to be amazingly simple. We have only to ask ourselves, "what was this 'word' before it 'became flesh' in the person of Jesus and dwelt among us?" The answer comes back, clearly and simply, "It was the word of God."

Going back to Genesis one, we observe that virtually everything that God created was "word" before it became a concrete reality. God said successively: "Let there be light" (Gen. 1:4); "Let there be a firmament (v. 6); "Let the waters under the heaven be gathered together unto one place" (v. 9); "Let the earth bring forth grass" etc. (v. 11); "Let there be lights in the firmament" (v. 14); "Let the waters bring forth abundantly" (v.20); "Let the earth bring forth the living creature" (v. 25) and finally, "Let us make man in our image" (v. 26). Even we had our beginnings as a "word," i.e. idea or motivation, in the mind of God. It was not until God had "formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" that this particular "word" became "flesh."

The promised "seed of the woman" (Gen. 3:15) continues to appear as "word" throughout the Old Testament. This is true of every one of the well-loved and often-quoted Old Testament prophecies concerning the promised Messiah.

There is nothing "mystic" or "puzzling" about this, except possibly the statement that "the Word was God." And even this problem disappears when we remember that John was trying to emphasize that idea that the word of God is infallible. It perfectly represents God and accomplishes His purposes in every respect. As God Himself declared in Isaiah 55:10, 11, "For as the rain cometh down, and the snow from heaven, and returneth not thither, but water-eth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

So certain is this that God sometimes uses the present tense when speaking of events that have not yet taken place. Again Isaiah acts as His spokesman. "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, de-

claring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure" (Isa. 46:10, 11).

As for the Word being God, and God being the Word, we often use a similar figure of speech today. If you are a fan of western movies, you have often heard the sheriff say, "I am the law in these here parts!" Or possibly some character comments that "our only law is Judge Bear." We have no difficulty with this language, for we understand that the meaning is that the sheriff is the only person available who is duly elected and empowered to enforce the law. Applying this same figure, we nod our heads in understanding when we read that "the Word was God." We understand the meaning to be that the Word perfectly represents the will of God and has all of the power and infallibility of God to support it. The judge, of course, functions to interpret and apply the purposes of the law. Jesus, of course, combines all of these functions.

Keeping this in mind, the words "all things were made by him; and without him was not anything made that was made" seem perfectly in order. I believe that these words refer to God Himself. However, if you choose to think of it as a personification of the word, the thought is not materially changed. The use of the masculine or feminine gender, in either the Hebrew or the Greek, does not necessarily prove that the subject is a person.

An example of this sort of personification is found in Proverbs 1:20. "Wisdom crieth without; she uttereth her voice in the streets. Or, a little later in the same book, "Get wisdom, get understanding: forget it not; neither decline from the words of my mouth. For-sake her not, and she shall preserve thee: love her, and she shall keep thee" (Prov. 4:5, 6).

At Christmas time, we all brush up on those passages of Scripture which foretold the circumstances surrounding the birth of Jesus. His lineage, the time of His appearing, the place of his birth and the manner of it are all presented in such detail that it would be impossible for anybody other than Jesus to fit this description. Only He could possibly be the "Word made flesh."

God spoke many times of the coming Messiah and revealed a multitude of details concerning Him and His work. Indeed, it was Jesus Himself who said to the two heartbroken disciples on the way to Emmaus, "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself" (Luke 24:25-27).

So perfectly did Jesus, as the "Word made flesh," represent the Father and the Father's righteousness that He was able to say "he that hath seen me hath seen the Father" (John 14:7). It was as though He had said, "in-so-far as my power and authority are given to me and guided by the Father Himself, having seen me is equivalent to having seen the Father.

In a lesser sense, every faithful Christian is "the word of God made flesh." Paul said to the Corinthian brethren, "Ye are our epistle written in our hearts, known and read of all men; forasmuch as ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart" (II Cor. 3:3).

My assignment also included "any other Scriptures that may seem to teach the pre-existence of Jesus." Before drawing this paper to a close, it may be profitable to glance briefly at a few of them.

The first of these Scriptures to claim our attention is found in John 3:13. "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." Oddly enough, this verse is often used by the same people who insist that all



faithful Christians ascend to heaven at death. It is used to prove that Jesus lived in heaven previous to His birth, but the statement that no one else ever ascended into heaven is ignored.

By way of comparison, our thoughts go to James 1:17. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Though we pray "give us this day our daily bread," and thank God when it is provided, considering it as a gift from heaven, none of us would go so far as to insist that the bread was baked in heaven. When we refer to our income tax refund as "from Washington," we do not mean that the money actually was produced in Washington and sent to us from there. In the same manner, Jesus, as a gift from God, "came down from heaven."

The same figure appears again in John 6:48-50. "I am the bread of life . . . . I am the living bread which came down from heaven."

The text which I find the most difficult to explain is found in John 6:62. "What and if ye shall see the Son of man ascend up where he was before?" Here we find ourselves faced with an apparent inconsistency in our thinking and interpretation as regards this verse. "If Jesus' ascension into heaven was literal and bodily, then how can we deny that His previous existence in heaven was just as literal?" The answer, on the basis of this verse alone is, in-so-far as I have been able to learn, "we cannot." Remembering John's previous explanation that Jesus existed before his birth only as a part of the Word of God, we must go back to that for our answer.

Another text which is sometimes used to prove that Jesus existed materially in heaven previous to His birth is Jesus' statement that "before Abraham was, I am." When we restore the statement to its context, we find that Jesus did not claim to have seen Abraham's day, but rather that Abraham saw Jesus' day. "Your father Abraham rejoiced to see my day; and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am" (John 8:56-58). The Emphatic Diaglott translates the statement, "Before Abraham was born, I am he." Evidently the thought is that, even before the birth of Abraham, the word foretelling the advent of the Messiah had already been spoken. In Hebrews 11:13, we find Abraham included among those of whom it is said, "These all died in faith, not having received the promises, but having seen them afar off." Abraham viewed Jesus' day "afar off" in the far distant future.

John 17:5 contains portions of Jesus' prayer for His disciples which are related to this discussion. "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." And again, we must go back to John's own concept of "the Word." Jesus was glorified in prospect through the word of God. But though the glory had been given him "before the world was," He had not yet experienced it. Here we find Him praying that it may become a matter of reality.

Thus, John's opening statement in His gospel of Christ, so far from being a stumbling-block to our faith, turns out to be the key to the understanding of statements concerning Jesus which, without this key, would confuse us. With this key, we are able to understand and appreciate this final statement in this connection. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested to us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ" (I John 1:1-3).

JOHN 14:2,3

2. 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.

3. 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.

John 14:2,3 are often used as a support text for those that believe man has an immortal soul and will, upon death, ascend into heaven to spend eternity in glorious bliss. Many song is based on the hope of these mansions, perhaps over the hill top, where man will enjoy eternal life immediately after death. Of course we feel this would violate the entire tenor of Scripture that teaches the true nature of man, and man's true hope -- the return of Christ and the resurrection.

What is Jesus talking about in this passage? I've heard many of our ministers point out that Jesus said he was going to go (meaning in their thought to ascend into heaven) but that he also said he was going to come again. Thus this really teaches the second coming they say. But then in John 13:36, in the same conversation, Jesus tells Peter he will later follow him to the same place. Well here our standard argument breaks down. Will Peter follow Jesus to heaven? Of course we would say no. I feel many have let orthodox Christianity influence their interpretation of this passage. The orthodox have said Jesus is talking about the ascension and the Christians following him to heaven. We've said, "O no, this can't be," and have spent our time showing why Christians aren't going to follow him to heaven, but accepted the basic assumption that Jesus is talking about his ascension. I feel a careful study of this passage will show that Jesus had something much different in mind.

This conversation takes place the last night of Jesus' life. Christ fully knew his death was imminent and must have been on his mind. He and the disciples had just enjoyed the last supper. Jesus washed their feet, and then pointed out that one of the very ones with which he was fellowshiping would betray him. (John 13:18). The purpose of Christ revealing

this to the disciples was so that they would not lose faith at his death.

13:19. Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.

Then Judas leaves and Jesus continues the conversation.

In 13:31,32 Jesus says the stage is set for him to be glorified and God to be glorified. "In death Christ would be glorified in the eyes of the Father (cf. I Cor. 1:18,24). The Father would see in the death of the cross the fulfillment of his own purpose."<sup>1</sup> Then this glorification would be completed when he was resurrected. So we see Christ's death and resurrection are in view, not his ascension.

In 13:33, Jesus tells his disciples, as he had earlier said unto the Jews, that they could not come where he was going. The earlier statement to which Jesus was referring is found in John 8:21. Here the matter is again his approaching death that he was facing. Also in mind are the results of this death. Unless those Jews accepted his sacrifice of his approaching ordeal they would die in their sins (8:24). Now Jesus again tells his disciples they also will not be able to follow him to death, but they must remain united to one another in this bond of love he has shown them. (John 13:34,35).

In 13:36 Peter inquires further into just what Jesus was meaning when he asked, "Whither goest thou?" Jesus replied that at this time Peter would not be able to follow Him to where he was going, but afterwards he would. Peter surely did not understand him to mean heaven, for this same Peter later preached that even the great patriarch David had not ascended into heaven (Acts 2). In verse 37 Peter makes clear what he and the other disciples present at the discourse understood Jesus to mean when he said: "Lord, why cannot I follow thee now? I will LAY DOWN MY LIFE for thy sake." Peter understood Jesus to mean his approaching death. Jesus told him that

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1. Charles F. Pfeiffer and Everett F. Harrison (eds), The Wycliffe Bible Commentary, (Chicago: Moody Press, 1962), v. 1103.



afterwards he would follow him to death. Jesus told him the very same thing in John 21:18,19. Peter would follow Jesus to death later, even as to death by a similar manner -- crucifixion. Church tradition bears out that Peter did indeed die on a cross. In verse 38, Jesus in rebuking Peter shows that death is what they had been discussing.

13:38. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow till thou hast denied me thrice.

Peter was not yet strong enough to follow Jesus to death. He and all of the disciples forsook Jesus at this time. Later however he would follow him to the death.

In Chapter 14 Jesus continues with the very same discussion. In verse one he tells them not to be troubled. They have faith in God they ought also to have faith in what he has told them and will be telling them. Jesus would not be offering these words of comfort to prepare his disciples for the ascension. They were not in heavy sorrow after that event. Rather they needed these comforting words of faith to guide them through those dark days after Jesus' death.

In 14:2 He goes on to talk about the many mansions in God's house.

14:2. 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.

God has many places of abode for mankind to fill. What seems to be in mind are the positions available for man to fill in the Kingdom. Jesus says he is going to prepare a place for us among these mansions, that is God's kingdom. Is Jesus speaking about his ascending to the father to work in heaven building the buildings for the New Jerusalem or pruning the tree of life? Of course not. The kingdom has been prepared since the "foundation of the world." (Matthew 25:34). What preparation was necessary then for man to enjoy the mansions God has prepared? A means had to be made to make man who was sinful and unworthy, eligible to receive these holy mansions. Jesus prepared the way for us to have a part in the kingdom of God with his redemptive work on the cross. Where he was going to prepare a place for us

was to the cross. Here as in the entire passage, his death is the central theme.

But what comfort would his disciples find in knowing Jesus was going to die. In 14:3 He tells them death is not the end.

14:3. 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.

If he has to go and die for them and all mankind, it won't be the end. He will come again! The glorious Easter theme is in view. As so often when he spoke of his death with his disciples he tried to give them the hope of the resurrection. He said he would be resurrected to again join himself to his disciples. They could comfort themselves with the thought that his death was only temporary separation. Of course here, as in other passages, the disciples did not fully grasp this. In 14:4 Jesus commented that they knew where he was going to go after he was resurrected and they knew how to get there.

14:4. And whithersoever I go ye know, and the way ye know.

He had told them as recorded in Matthew 26:31,32, that after he was resurrected he would meet them in Galilee.

In 14:5 Thomas expresses his confusion. He doesn't understand Christ's death and its relationship to his followers. In 14:6 Jesus explains by saying that there is only one way that man can approach God, and that of course is by accepting Christ's redemptive work on the cross.

In verse 7-14 Jesus explains how he has revealed the Father to them. If they believe on him they can do many wondrous things. And a time was coming when they could do even greater things --after he leaves them to ascend to his father (verse 12). This related to how after the resurrection he was with them for forty days, then ascended, and then they had to wait for Pentecost. This is the first time the ascension is in view.

So we see in this entire passage Christ's approaching death on the

cross is the central theme. Jesus' death prepared the way for us. Even though we are sinners and unworthy we have the hope of enjoying those glorious mansions because Christ has died for us. The redemptive work of Jesus Christ on the cross has prepared the way.

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Columbia Church of God  
Columbia Station, Ohio  
Scott Ross, Pastor  
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BEFORE ABRAHAM WAS, I AM  
A Consideration of John 8:58  
by  
J. R. LeCrone

When Bro. Bolhouse asked me to present a paper concerning this verse of Scripture, I accepted readily. The reason was that I felt that I already had the answers that he was seeking. Further study has convinced me that this feeling was premature. Now I am not as confident as I was at the time.

As a part of a series of sermons based upon the Book of Exodus, I had looked up all that I could find on verses 13 and 14 of Exodus 3. "And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, what is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM; and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

Without going into detail, since this verse is not my assignment, I learned that a more accurate translation of the words "I AM" is "I WILL BE." This makes these words to read, "I WILL BE WHAT I WILL BE." Remembering that there are a number of titles used of God in the Old Testament, and that each is descriptive of one phase of His relationship to His people, I concluded that He was desiring to limit himself to any one of them. In effect, He was saying, "I will be to them whatever the situation requires me to be." As we would express it today, "He wears a great many hats." Our churches, especially the smaller ones, may supply an apt illustration of this when we have one person holding two or more offices. At Golden Rule, at one time, we had one person who was Moderator, Treasurer, Sunday-school Superintendent and Sunday-school teacher all at the same time. Four titles, but only one person, who functioned in four different capacities according to the demands of the situation. I still believe that this is the correct understanding of the declaration, "I AM THAT I AM."

Rather hastily, I concluded that Jesus was saying much the same thing when he said, as recorded in our title text, "Before Abraham was, I am." I assumed that he was saying, in effect, "I will be what God predestined me to be before Abraham even existed." I am convinced that this is true, but my studies forced me to acknowledge that it is not what Jesus said on this occasion.

Before considering it further, let us return the verse to its context. The portion of John 8 that is particularly germane to our discussion begins with verse 51 and continues to the end of the chapter:

"Verily, verily, I say unto you, if a man keep my sayings, he shall never see death.

Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my sayings, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself.

Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God; yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him and keep his saying. Your father Abraham rejoiced to see my day: and he saw it, and was glad.

Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

Then took they up stones to cast at him: but Jesus hid himself, and went out

of the temple, going through the midst of them, and so passed by."

Before stating my present understanding of what Jesus' words "before Abraham was, I am" actually mean, let me briefly answer the questions put to me in Bro. Bolhaus' letter.

What does orthodoxy say this verse teaches? The substance of the explanations found in all of the commentaries that I consulted made Jesus' words to mean, in effect, "Before Abraham was born, I existed." The majority of the translations, if they change the wording at all, use some variation of this thought. The commentators were unanimous in insisting that the words clearly teach the pre-existence of Jesus, and a number of them tied it in with the doctrine of the Trinity, even going so far as to call Jesus the Creator.

Is Jesus referring to the "I AM" of Ex. 3:14? Though there may be an indirect relationship between the two statements, I found no reason to suppose that Jesus was referring to this verse.

Does the angry response of the Jews help our understanding of what Jesus meant? Not necessarily. It could well represent what they chose to believe that he meant or how they chose to interpret his words. On a number of occasions they appear to have deliberately misunderstood and misapplied His statements. An outstanding example of this was Jesus' declaration, "Destroy this temple, and in three days I will raise it up" (John 2:19). At His trial, the false witness declared that "This fellow said, I am able to destroy the temple of God, and to build it in three days" (Matt. 26:61). While He was on the cross, they taunted him with the words, "Then that destroyest the temple, and buildest it in three days, save thyself" (Matt. 27:40). But after His death, they revealed that they had understood his meaning perfectly. "Now the next day . . . the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that deceiver said, while he was yet alive, After three days I will rise again" (Matt. 27:62, 63).

Why does Jesus use the emphatic Greek expression "ego eimi"? Nearly all of the commentators and translators who dare to change these words substitute the words "I existed" for "I am."

But before we go further, let me call your attention to the fact that Jesus did not say that He had seen Abraham's time. He said rather that Abraham had seen His time, and rejoiced to see it. It was the Jews who chose to turn it around and ask if he, who was not yet fifty years of age, had seen Abraham, who had been dead for some 1,800 years. Jesus never did assert that He had seen Abraham. This is an interpretation, or speculation, if you will. What he actually said was "Before Abraham was, I am."

Interestingly enough, it was Bullinger, in the Companion Bible who provided me with what seems to me to be the key to understanding the import of Jesus' words. Though he was a trinitarian, he did not seek to use these words to prove either the pre-existence of Jesus or the doctrine of the Trinity. In an appendix, we find the following comment: "I am" is "A form of expression peculiar to this Gospel (i.e. the Gospel of John). The figure ~~metaphor~~ or representation. A declaration that one thing is (or represents) another."

There are a number of familiar illustrations of this principle in the Book of John: "I am the bread of life" (John 6:35, 41, 51); "I am the light of the world" (8:12); "I am the door of the sheep" (10:7, 9); "I am the good shepherd" (10:11, 14);



"I am the resurrection and the life" (11:25); "I am the way, the truth and the life" (11:25); "I am the true vine" (15:1, 5).

We cannot logically take the words "I am" and make them express a literal pre-existence, unless we are willing to concede that Jesus once existed as literal bread, a light, a door, a shepherd, a vine etc. etc. No one insists that these metaphors are to be taken literally, but understand that they are representations (illustrations) of various phases of the work of the Messiah. Why should it mean something entirely different in our title text?

Here I must give you a personal opinion, which seems to me to be well founded, but not spelled out, in the context in which these words are found. He is simply saying, "Before Abraham came into existence, I and my work as the Messiah were already represented in events that transpired." As examples of this, we would call your attention to the promised seed of the woman (Gen. 3:14, 15); God's acceptance of Abel's sacrifice of a lamb (Gen. 4:1-4); The sacrifices offered by Noah after the flood (Gen. 8:20, 21) etc.

And we cannot forget that there are many significant parallels between Abraham's willingness to sacrifice Isaac upon the altar and God's sacrifice of His Own Son. Truly, Jesus was represented, or foreshadowed before and during the time of Abraham. How clearly Abraham saw and understood the significance of what God had asked him to do is not spelled out, though we are assured that he was "accounting that God was able to raise him up, even from the dead" (Heb. 11:17-19). But Abraham is included among those who "all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth" (Heb. 11:13).

With my present limited understanding, it seems to me to be reasonable to believe that Jesus was saying very simply, "Even before Abraham was born, I and the time that Abraham longed to see, and did see by faith in the distant future, were represented upon the earth before man."

It seems appropriate to draw this discussion to a close by calling your attention to the words of I Peter 1:7-12:

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: whom having not seen, ye love: in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into."



NORTHEAST CONFERENCE MINISTERS' MEETING AT FONTHILL  
September 13 & 14, 1973

ASSIGNMENT: A study of John 20:28, "And Thomas answered and said unto him, ~~My Lord~~ and my God". "This is a verse used in connection with the deity of Jesus." Pastor John Hearp.

The debate of this verse is as old as the very early church fathers. In fact, by much available evidence it was one of the heated arguments of the fourth and fifth centuries. Theodore of Mopsuestia, a city only a few miles from Tarsus and the home of some great Christian theologians (Rand McNally Bible Atlas, page 436) presented writings to show that Thomas spoke these words as an exclamation and that they were addressed to the Father and not to Jesus. Adam Clarke in his commentary ridicules the writings but in his own works, as he quotes the very words of Thomas, punctuates them with an exclamation point and they read like this: "My Lord! and My God! In the New English Bible they read, "Thomas said, 'My Lord and my God!' Clarke states that the fifth Ecumenic council, held at Constantinople, anathematized Theodore for his views. (See Twentieth Century Encyclopedia of Religious Knowledge, Page 1099.)

It would seem to me that the great debate in this verse is not to whom Thomas addressed his statement or exclamation, but in whom did Thomas place his FAITH, TRUST or CONFIDENCE. To understand this we need to study the context of this text. Thomas had said, "Except I shall see in his hands the print of the nails, and thrust my hand into his side, I will not believe." v. 25. Believe what, Thomas? The words of Mary Magdalene and the disciples that they "had seen the Lord" that he was alive and that he had spoken many things unto them.

In all of Jesus' ministry he makes it quite clear that the unity which binds him to God is one of dependence. (See John 5:19, 20, 21, 30.) In the context of our study, Jesus puts himself on the same ground with his questioners when he says, "my Father and your Father, my God and your God". v. 17. Following the words of Thomas, Jesus said unto him, "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." v 29. What did Thomas confess to believe? The Power of God to raise the dead.

The earliest Christian theology accords to Jesus the title role of Mediator. He is not only the one mediator between God and man (1 Timothy 2:5) but he is the mediator of a better covenant than was made to God's Chosen of the Old Testament of which Moses was the mediator (intermediary, ambassador). Jesus presents himself as God's ambassador, which means, according to the idea of the times, that he was equal in dignity with Him who sends him: (See Matthew 10:40 also Philippians 2:5-11) (Note the confession of all men will some day be the same as Thomas' confession.) As God's representative to His chosen people, Moses was designated to be as God in relation to Aaron (Ex. 4:16) and to Pharaoh (Ex. 7:1). With all the respect that the Hebrew people had and still have for Moses, they never considered him as a part of a trinity or attempted to make him an equal in every respect to the supreme Jehovah.

In the New English Bible, 1 John 3:8 is translated to read, "The Son of God appeared for the very purpose of undoing the devil's work." In 1 Corinthians 15:24-28 we read, Then comes the end, when he delivers up the kingdom to God the Father, after abolishing every kind of domination, authority, and power. For he is destined to reign until God has put all enemies under his feet; and the last enemy to be abolished is death. Scripture says, 'He has put all things in subjection under his feet.' But in saying 'all things' it clearly means to exclude God who subordinates them; and when all things are thus subject to him, then the Son himself will also be made subordinate to God who made all things subject to him, and thus God will be all in all.

The relationship between the Heavenly Father and His son, Jesus, was so unique that Bible writers sometimes almost seem to speak of them as one but there is always a distinction. The familiar verse, "I and my Father are one" John 10:30 is a good example of this. Taken out of context and standing alone, one may say, 'there is proof of the oneness or sameness. But Jesus had just declared "My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." v. 29. Therefore God is working through His Son in oneness of purpose. Let us note further:

God designated Jesus as High Priest	Hebrews 5:1-10
God gave His Son	John 3:16-17
God raised up His Son	Acts 2:32, 2:24
God made His Son to be Lord and Christ	Acts 2:36
God Ordained His Son to be Judge of the living and dead	Acts 10:42
God hath sealed His Son to be the giver of eternal life	John 6:27
God anointed His Son with the oil of gladness	Hebrews 1:9
God raised up His Son and <u>exalted Him</u>	Acts 5:31, Phil. 2:9-11

I am sure that you will be able to add to this list but this should be sufficient to show that the New Testament affirms, then, that we can have no authentic knowledge of the likeness of God and his attributes except in Christ, since it has pleased God to realize through Him His work of redemption. 2 Cor. 5:19-21.

We do want to conclude with this last thought. I am sure that Thomas, in these moments of rapturous confrontation with the risen Lord, even with his doubts exposed, gave little thought to the aftermath of his affirmation and could very well have called Jesus, the object of his affection, "My Lord! and my God!"

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"IS ANYTHING TOO HARD FOR THE LORD"

Study of Hebrews 6: 1-6

NORTHEAST MINISTER'S MEETING

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Emory Macy,

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"IS ANYTHING TOO HARD FOR THE LORD"

We did not expect to get the assignment, when a few weeks ago we suggested that a study be made of this text. However, we have spent several enjoyable hours in this study. The book of Hebrews contains many interesting studies. The whole theme of the book is to show that the New Testament is better than the Old Testament; Christ's priesthood is better than the Aaronic priesthood; and Christ is better than prophets, angels, Moses, or Joshua. In fact, there are seven better things mentioned in the book. You would do well if you would search them out.

The writer of the Hebrews was certain of the necessity of progress in the Christian life. The author continues the exhortation he began in Chapter 5. His readers had been living on the "milk", when they should have had stronger food. They were still children and were satisfied to remain so. The author was encouraging them to push on toward maturity and greater service for the Lord.

The elementary principles of the Gospel of hoping and believing were well understood. These fundamentals were like a child's A-B-C book, when the child progresses into his first reader. The alphabet is never forgotten but is used to build greater knowledge from the primary to the matured professor. Philo classified his students into three classes: those just beginning; those making progress; and those beginning to reach maturity. Many Christians never leave the beginners class.

Six A-B-C's of the Gospel

The author enumerates six foundation principles upon which Christianity is built. He merely mentions them without any discussion as he feels there are more important subjects to be considered.

1. Repentance From Dead Works - This is a very strange phrase. Repentance, a change of mind, we can understand. He who repents must have evaluated his past actions and weighed them on the moral scales. He must repudiate all unworthy motives and actions and exchange the carnal mind for the mind of Christ. Repentance from dead works may have a number of interpretations: (a) Dead works may mean deeds which cause death; such as, drugs, drunkenness, or immoral deeds. (b) Dead works may be defiling deeds. The Jews taught that anyone who worked with a dead body, man or animal, was barred from worshipping God until he had properly cleansed himself.

2. Faith Toward God - The second fundamental principle. Repentance is the negative, faith is the positive side of the Christian's mind. Faith looks to God for his approval and guidance. If a man is thoroughly converted, if he has turned from "idols to serve the Living God" (I Thess. 1:9), he has a solid foundation upon which to build a useful rewarding life.

3. Baptisms (Plural) - This is not the usual word for Christian Baptism. BAPTISMOS (gr) used here and in Mk. 7:4,8 and Hebrews 9:10 refers to the various ceremonial washings of Pots and Pans and to the many acts of purification. Christian baptism by immersion must be preached as a fundamental teaching, but it should also include all forms of purification, such as the cleaning from the use of drugs, dope-smoking, etc. "For this you know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the Kingdom of Christ and of God," (Eph. 5:5).

William Barclay, in his book, "The Letters to the Hebrews", quotes a first century writer - "Before baptism, let him who is to baptise and him who is to be baptised fast, and let others who can do so do the same. You must bid him who is to be baptised to fast for two or three days before the ceremony." This is interesting. It shows that baptism in the early church meant total immersion. A man with this kind of Christian foundation will go on to perfection.

4. Laying On Of Hands - The old saying, "if you tie a Jew's hands behind his back, he could not say a word", has always been true. The hands are used as a means of communication. Hands were lifted up in prayer (Ps. 28:2), clapped in times of joy (Ps. 47:1). Hands were laid upon a man to ordain him for the Lord's service (1 Titus 4:14). Jesus laid hands on the little children (Matt. 19:13-15) and on the sick (Matt. 9:18). The purpose and the results varied according to the occasion. According to the practise of the Jews, the laying on of hands had three significances. (a) It was a sign of transference of guilt. The sacrificer laid his hands upon the head of his sacrifice, symbolizing the transfer of his sins to the animal. (Lev. 1:2-4). (b) It was a sign of transference of blessing. The father blessing his son by laying his hand upon the son's head, as Jacob laid his hands upon Ephriam and Manasseh. (Gen. 48:14, 20). (c) It was a sign of setting apart to some special office. The apostles laid hands on those whom they baptized. (Acts 8:17,19). In those days, the apostles were regarded with reverence because they had actually been with Jesus. It was a thrill to be touched by a man who had touched the hand of Jesus. The effect of the laying on of hands depended upon the persons involved. It usually represented one's nearness to Christ.

5. Resurrection From The Dead - The teaching of mortality and the necessity of a resurrection is another fundamental principle. Christianity is a religion of immortality. It gives to man, two worlds in which to live. It teaches that the best is yet to come and makes this world a training school for eternity.

6. Eternal Judgement - Christianity is also a religion of judgement. No one should be allowed to forget that in the end all must stand face to face with his Lord. The author of Hebrews noted these six principles were no problem for Jewish Christians because they are all set forth in the Old Testament.

The writer then declares his readiness to continue to lay the foundation principles by saying "this we will do". It is the duty of a minister to teach people what they should do to be saved regardless of the number of times that he should repeat it, but the people are expected to show some sign of Christian growth. Christian stagnation is a form of spiritual pollution. A church member who has lost the thrill of his baptism and church attendance has become a bore, probably will become critical of the churches activities. He refuses to become involved for fear of being hypocritical.

### IMPOSSIBLE

What does it mean when it says that it is impossible for some who fall away to be renewed to repentance? We are not trying to find a way around this word "impossible". When we read this passage, we must remember it was written in an age of persecution, when a man may save his life or make it more comfortable at the least by denying his association with the church. This passage correctly understood does not teach absolute hopelessness but a conditional hope. It was never meant to teach a doctrine of no forgiveness for post-baptismal sins. It does teach the terrible seriousness of placing other things ahead of Christ until one's own salvation may be jeopardized.

### THE DANGER OF APOSTASY

Whatever this passage means, it contains nothing to discourage the true believer because a true believer is one who believeth with all his heart. (Acts 8:37). There are certain considerations here which can be overlooked. The letter was written to encourage the Hebrew Christians rather than to discourage them. Whatever may be distasteful, it is about those who 'fall away' (v. 6), and not about those who fall. Whatever may be impossible in these verses, it is man's impossibility because God is "not willing that any should perish, but that all should come to repentance." (2 Peter 3:9). "The blood of Jesus Christ His Son cleanseth us from all sin." (1 John 1:7).

It appears to me that the writer of the Hebrew letter had specific people in mind, who had not developed in the Christian faith. They were "dull of hearing" (Hebrews 5:11). They needed to be taught again and again the 'first principles' of "repentance" and "faith toward God". (V. 1). The writer questioned if they were in full possession of vital godliness. When their lives were such that they needed to repent often. This falling away compares to the sin of 1900 years ago, when many disciples of Christ returned often to eat the loaves and fishes and "went back, and walked no more with him." (John 6:66). To fall away from Christ is to repeat the sin of their father's and crucify Christ again.

### MAN CAN LIMIT GOD

This seems impossible when we think of the greatness and power of God, but it must be true. If not, man would only be a mere machine. If man is able to say "yes" to God's commandment, he must be able to say "no" also. The Psalmist retells the blessings God gave to Israel in the wilderness, then condemns Israel for limiting God from doing greater things. "How oft did they provoke Him in the wilderness, and grieve Him in the desert! Yea, they turned back and tempted God, and limited the Holy One of Israel." (Ps. 78:40,41).

Jesus wept over Jerusalem because they were hindering the works of the Lord. "How often would I have gathered the children together, even as a hen gathered her chickens under her wings and ye would not!" (Matt. 23:37). We are prone to see Israel's sins, but our own sin also limits God's power. The church at Laodicea kept the Lord standing outside her door in Rev. 3:20. May the Lord pardon us, every one, if we are committing this same sin.

### OMNIPOTENT GOD

The Almighty God has unlimited power. His power is infinite. The word 'omnipotent' only appears once in the Bible, in Rev. 19:6 "for the Lord God omnipotent reigneth", however, the greek word is translated "almighty" in 2 Cor. 6:18; Rev. 1:8; 4:8; etc. The divine name ELOHIM in the Old Testament is in plural form, conveying the fullness of power in God which approaches the idea of omnipotence.



Job said, "Thou canst do everything." When Sarah laughed at the promise of God, she said "Is anything too hard for the Lord." (Gen. 18:14). Luke, when writing about Elisabeth's conception, said, "For with God nothing shall be impossible." (1:37). God's infinite power must be understood as operating within the bound of His own revelation. According to the Scripture, God has limited Himself to work within certain limitations in some areas. It is not a question of what God can do, but what He morally allows Himself to do; as an example, it is "impossible for God to lie." (Heb. 6:18). God cannot "deny Himself", 2 Tim. 2:13. God cannot be "tempted with evil" (James 1:13). "For there is no respect of person with God." (Rom. 2:11).

God cannot reward anyone without faith. "Without faith, it is impossible to please Him: for he that cometh to God must believe that He is." (Heb. 11:6), (John 3:16),

God has limited His own power to forgive sins. He can only forgive sins that are confessed. "If we confess our sins, He is faithful and just to forgive us our sins". (I John 1:9). "If ye do not forgive, neither will your Father which is in Heaven forgive your trespasses." (Luke 11:26). "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." (Acts 3:19).

According to the apostles, God cannot save anyone from the consequences of his sins unless he repents. "Then Peter said unto them. Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins." (Acts 2:38). God has limited the power of first resurrection to those who have been baptized. "For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." (Rom. 6:5).

We think it is dangerous for a sinner to reject the gospel and just as frightening for a Christian to ignore the gospel plan of salvation which God has established. "For if we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins." (Heb. 10:26). Again the writer places the guilt upon everyone, sinner or saint, who has heard the Gospel of Christ.

#### GOD'S BLESSINGS TO EVERY CHRISTIAN

The writer lists five divine blessings which the Almighty God grants to each and every Christian. How the blessings are received will determine the destiny of every one of us.

Enlightened means to be enlightened by instruction. The early church used the word to become enlightened as a synonym to be baptized. That is to say, when one hears Jesus came into the world to save sinners, he would not be satisfied until he was baptized.

Tasted of the heavenly gift - to feel or experience the free gift of forgiveness is one of the blessings which are "promised unto you and to your children, and to all that are a far off." (Acts 2:39). We have been invited to 'taste and see that the Lord is good' (Ps. 34:8). "If so be ye have tasted that the Lord is gracious." (I Peter 2:3). "Thanks be to God for His unspeakable gift." (2 Cor. 9:15). Christians may taste religion and seem to enjoy it but many wish they could have it on easier terms than denying themselves of worldly pleasures.

Partakers of the Holy Ghost - A person may share in the Holy Spirit. His life has new direction, new power and a new sense of God present in his life. He may discover powers which tell him what to do and the power that enables him to do it.

Tasted the good word of God - A Christian is one who has discovered the Truth, having relished the doctrine of Christ. He may be able to remember the words, and even talk about it but never allow himself to be completely cast into the mold nor have it dwell richly in him.

Power of the World to come - Many early Hebrew-Christians literally tasted or experienced the miracles of the world to come. They saw Peter and John heal the lame man at the temple gate. (Acts 3:6-8). Many heard of the shocking news of Ananias and Sapphira falling dead. (Acts 5:1-9), and of the miracles performed by Stephen and Philip. (Acts 6:8; 8:6.)

These different qualifications are enumerated to show that these persons had enjoyed a genuine Christian experience. They had witnessed God's power in their own lives, much had been entrusted to them and much was expected of them. Just like the earth that receives the rain and produces herbs and food for the planter. So God expects fruit from His blessings that are poured out upon professing Christians. The rains in season will always produce food or briars. It all depends upon the soil and the seed. God has given them these blessings without measure, if they refuse to bring forth or if they "fall away", there can be but one end for them. "To be burned." (V. 8).

#### CONCLUSION:

The warning in this passage is not to discourage the humble, but to alarm the careless and to quicken the remiss. The writer does not say a repenting sinner shall not be forgiven. The danger is they may "fall away" and not repent. One should not say, "I have fallen therefore my hope of mercy is lost;" but rather "I have departed and must return instantly to God." God has said to the deflector, "Return ye backsliding children, and I will heal your backslidings." (Jer. 3:22). "I will love them freely: for mine anger is turned away from him." (Hosea 14:4).

OUTLINE STUDY OF EZEKIEL 37

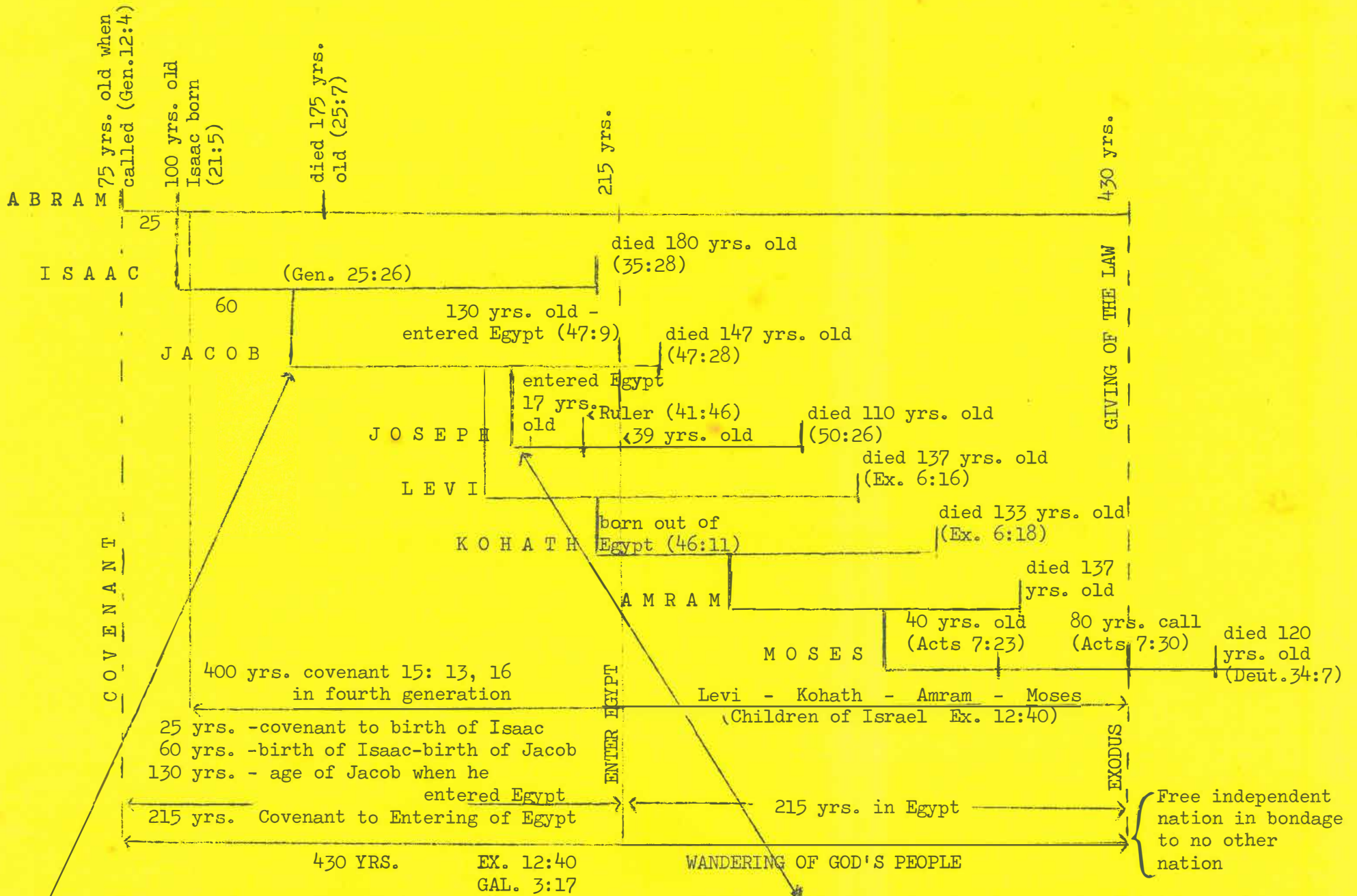
Troy View Church of God

May 1972

Scott Ross, Pastor

- I. Vss. 1-14 -- "Dead" Israel will be "resurrected" and returned to their homeland
  - A. Conditions prior to the miracle
    1. Vs. 2 - very dry
    2. Vs. 11 - hope lost
    3. Vs. 13 - buried in graves
    4. Vs. 21 - among the heathen
  - B. God's promise to them
    1. Vss. 5-11 - Will bring them back to life
    2. Vss. 12,14 - Will bring them into their own land
  - C. How this was to be fulfilled
    1. Vs. 7 - great shaking
    2. Vs. 10 - great army
  
- II. Vss. 15-22 -- Judah and Israel will be rejoined
  
- III. Vs. 23 -- Israel will be saved
  - A. No more false gods
  - B. Cleansed - Vs. 14
    1. God's spirit will be put in them - Ezek. 26:27,28
    2. They will give God credit
  
- IV. Vss. 24,25 - A King shall rule over them
  - A. Throne overturned until he comes whose right it is - Ezek. 21:26,27
  - B. Jesus is this promised "David" - Luke 1:30-33
  - C. This will be fulfilled when he returns - Matt. 25:31
  
- V. Vss. 26-28 - A new everlasting covenant
  - A. What conditions will be like under the new covenant
    1. Vs. 26 - God's sanctuary reestablished in Israel - Isa. 2:2
    2. Vs. 28 - Heathen shall know - Isa. 2:3
    3. Vs. 26 - Covenant of peace - Isa. 2:4
  - B. Christ is the means of the new covenant - Heb. 8:6-12





11 children of Israel were all born in Haran. While serving for Rachel, Benjamin born near Bethel (35:16 - 18)

JOSEPH - 30 yrs. old when began rule (41:46)  
 7 yrs. of plenty  
 2 yrs. of famine (45:11)

39 yrs. old when Israel entered Egypt

Gen. 29:34  
 Gen. 30:24

## "BAPTISM FOR THE DEAD?"

1 COR 15:29

29 Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? KJ

29 otherwise, what will those do who are being immersed on behalf of the dead? If the dead are not raised at all, why are they immersed on their behalf? DIAG.

The Diaglott renders the verse in as illuminating and clear wording as any late translation.

Among those students that were consulted a typical expression would be, "In all the NT, this text is the most difficult of understanding."

With about 30-40 major differences of opinion, plus many variants, running from the very shallow to the mystic abstruse, it is again difficult to place reliance upon any one student.

The two most predominant understandings are:

A. Persons became immersed on behalf of beloved relatives or friends, saintly brethren or martyrs, who had died before they could become immersed for themselves.

1. T. Rees in Int. Stand. Bible Enc., Vol. I, p.399. "The natural meaning of the words is obvious. Men in Corinth, and possibly elsewhere, were being continually baptized on behalf of others who were at the time dead, with a view to benefiting them in the resurrection, but if there be no resurrection, what shall they thus accomplish, and why do they do it? "The only legitimate reference is to a practice...of survivors allowing themselves to be baptized on behalf of (believing) friends who had died without baptism" (Alford in loc.). ... For a summary of different views see T. C. Edwards and Stanley, COMMS., AD LOC.)
2. Interpreters Bible. "There are still some survivals of this ancient Christian practice, tho in the main it has fallen into disuse. In a sense it might be compared with prayers offered for the dead."
3. Conybeare & Howson. "The explanations which have been adopted to avoid the difficulty, such as "over the graves of the dead," or "in the name of the dead(meaning Christ)," etc, are all inadmissible, as being contrary to the analogy of the language. On the whole, therefore, the passage must be considered to admit of no satisfactory explanation. It alludes to some practice of the Corinthians, which has not been recorded elsewhere, and of which every other trace has perished."
4. Dummelow. "This (practice) may have already existed and be meant here. St. Paul mentions 'baptism for the dead', without expressing his approval; but some think the practice sprang up later from a perversion of this passage."

B. Persons became immersed for conformance to the command that immersion is one <sup>act</sup> necessary for the resurrection of the self-dead-to-sin; the self which will die; the body, which will become a dead body.

1. Bullinger in CB. "It is to remain dead, as Christ remains, if there be no resurrection, v.13. The argument is, What is the use of being baptized, if it is only to remain dead? No suggestion here of the vicarious baptism which sprang up later among the Marcionites and others."
2. Tertullian in ANTE-NICENE FATHERS, Vol. III, pp 449, 581.
3. Be sure to check Clarke's Commentary.
4. See F. J. Dake's comments in his ANNOTATED BIBLE.



I. Vss. 1-3 -- Concerning Spiritual Gifts

A. "Spiritual gifts"

1. Different from the "gift of the Holy Ghost"

a. Acts 2:38 - The Greek word for gift is "dorea" = a gift. This gift is promised to all believers at baptism. The gift is the Holy Spirit itself.

b. I Cor. 12:1 - The Greek word for gift here is "charisimata" which means "special endowment" and has to do with an endowment of supernatural energy. (Vincent) These gifts are special endowments which God bestows upon certain believers through his spirit or power to enable them to perform his work.

2. Different from the fruit of the spirit of Gal. 5:22,23

<u>Gifts</u>	<u>Fruit</u>
Special endowments -----	Christ-likeness produced in the believers life
Associated with what a Christian did -----	Associated with what he became
External -----	Internal
Temporary -----	Abiding
Optional -----	Essential
Less to be desired -----	More to be desired

B. "I would not have you to be ignorant"

1. "Ignorant" = "uninformed" (RSV)

2. Purpose of this chapter is to inform them and clear up ignorance, and apparent problems, that had arisen in the church at Corinth concerning spiritual gifts.

C. "Ye know that ye were Gentiles"

1. Church at Corinth was primarily a Gentile church with little background in the O.T.

2. They were still immature and carnal - I Cor. 3:1-3

D. "I give you to understand" - Written to clear up a situation created by false teaching done by some pretending to speak and interpret in other tongues.

II. Vs. 4-11 - "Diversity of gifts"

A. Vs. 4 -- The one spirit, the power of God, reveals itself in various ways, but that does not mean there is more than one Holy Spirit.

B. Vss. 5,6 -- other examples of this principle

1. There is just one Lord Jesus, but there is a variety of ways to serve him.

2. There is just one God, but he works in many different ways

C. Vs. 7 - All the gifts are for one ultimate purpose -- for "every man to profit withal" = "for the common good" (RSV)

D. Vss. 8-10 - Nine examples of various gifts

1. Word of wisdom - special revelations for the purpose of teaching.

a. Specific N.T. purpose of this gift: N.T. was not yet written. Thus it was necessary for the writing of the



(2)

- N.T. and for the teaching of the gospel in the absence of the N.T.
- b. Is it still need today? Today we have a written N.T. and no longer need this gift.
  2. Word of knowledge - special God given ability to distinguish between error and truth (Dehaan)
    - a. N.T. purpose: In the absence of a written N.T. it was necessary for churches to have this gift to set standards.
    - b. Today: We have the written word to set our standards.  
See also I Cor. 13:8
  3. Gift of faith - This is not saving faith, but rather a special ability given to people to launch out to attempt new and great ventures, even when good reason says not to do so.
    - a. N.T. purpose: A whole world needed to be reached, great things needed to be attempted.
    - b. Today: This gift is still very much needed.
  4. Gifts of healing- Special ability given of God to be the instrument whereby he heals
    - a. Little or no medical care available made a great need.
    - b. Today: We have much medical care available. However, we need healing, at times, beyond the skill of medical science.
      - 1) James 5:14-16
      - 2) Matt. 21:22
  5. Gift of the working of miracles - Other signs and wonders different from healing.
    - a. N.T. purpose: Acts 14:3; 15:12 - used by missionaries in reaching Gentiles with no knowledge of the Bible
    - b. Today: It is not often needed. Caution - this is a mark of false prophets: Matt. 24:24; II Thess. 2:3,9,10; Rev. 13:13,14; 19:20
  6. Prophecy - Speaking to man for God in the power of God. Does not necessarily have to be predictive prophecy.
    - a. N.T. - A great need for proclaiming the truth of God existed. Gift of predictive prophecy was given to the N.T. writers for the purpose of writing of the end times.
    - b. Today: The same need for proclaiming the truth still exists. The N.T. has largely eliminated the need for predictive prophecy. Caution - when prophecy becomes predictive today and people claim God is revealing to them the future, check them against God's test for prophets - Deut. 13:1-3; 18:21,22. See also I Cor. 13:8
  7. Discerning of Spirits - A God given ability to distinguish between that which was of the Spirit of God and that which was counterfeit of the devil (Dehaan)
    - a. N.T. purpose: There were many false teachers and they had no written standard by which to judge them.
    - b. Today: We have the Bible which has given us standards.
  8. Divers kinds of tongues - A God given ability to speak in a language previously unknown to you.  
(We will go into their N.T. purpose and possible purpose

(3)

today in another lesson.)

9. Interpretation of tongues: Ability to understand and translate a speech of an unknown tongue into a known one. (We'll deal with the purpose of this gift when we discuss tongues.)

E. Vs. 11 - One Spirit

1. The one and only spirit produces many manifestations
2. God determines who receives what gift - Heb. 2:4

III. Vss. 12-27 - Unity of the Spirit

A. Vss. 12,13 - We are all one body

1. Gal. 3:28
2. Eph. 4:3

B. Vss. 14-24 - One body is made up of various members

1. All are related to the whole body
2. God sets every member as it pleases him
3. Members need each other
4. Each member is important

C. Vss. 25-27 - Body unity causes individual members to care for one another.

IV. Vs. 28 - Gifts in the church

A. Gifts of instruction -- See also Eph. 4:11-13

1. Apostles - God given absolute authority
  - a. N.T. purpose: Authoritative rule was necessary in establishing something in which there was no precedent.
  - b. Today: We have the precedent of the N.T. church and the writings of the Apostles
2. Prophets
3. Teachers: A gift very similar to that of the prophet only without the predictive sense.

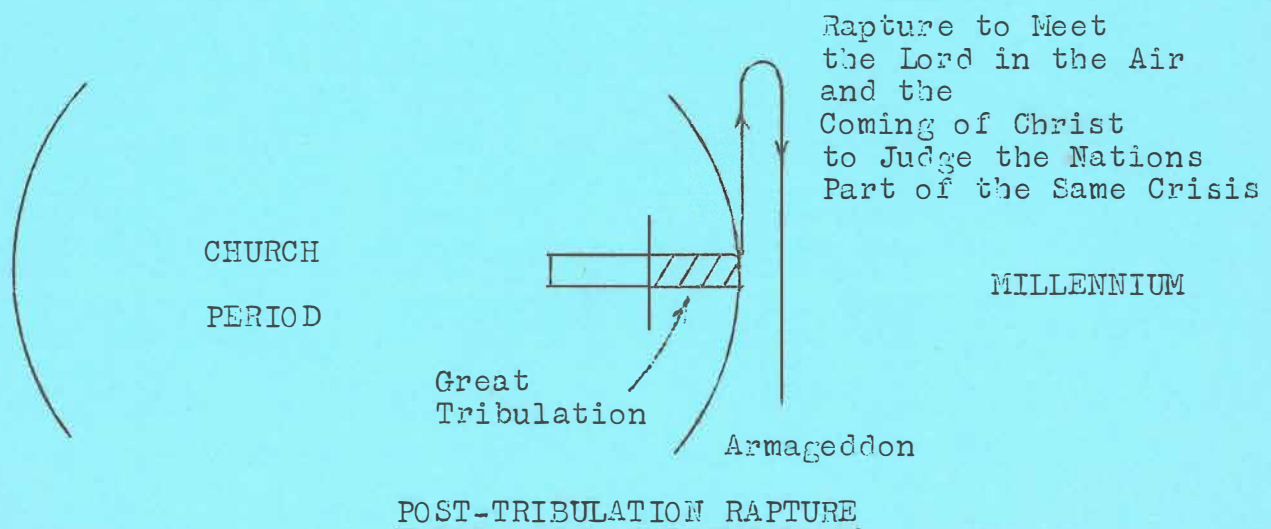
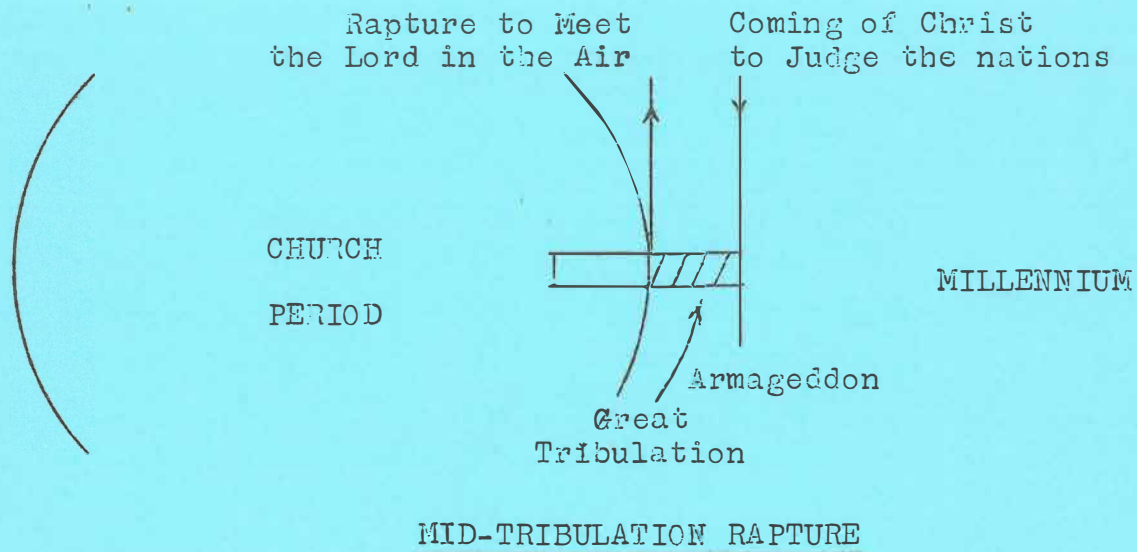
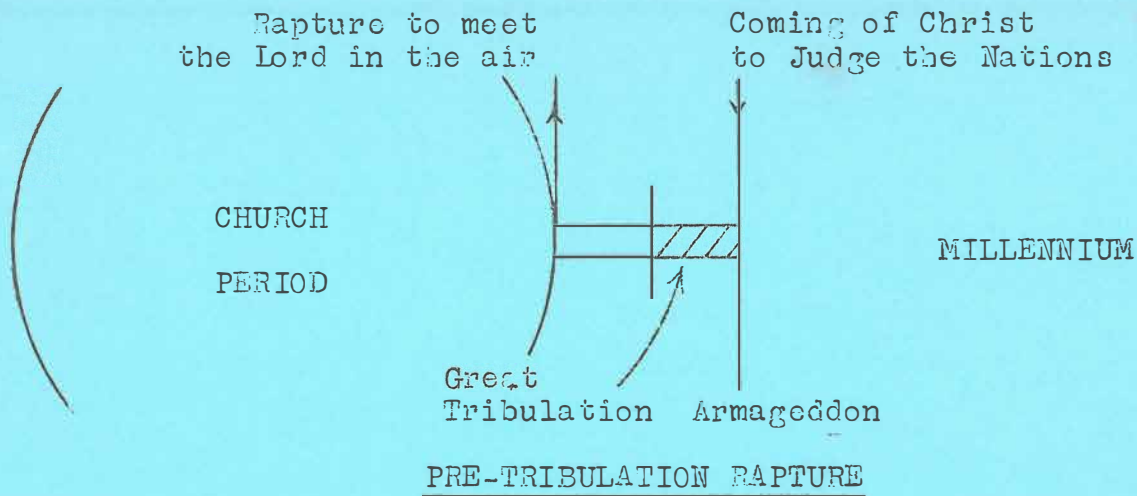
B. Other gifts

1. Miracles
2. Healings
3. Helps - "helpers" (RSV) - God given ability to care for the needs of God's people
  - a. N.T. purpose: Acts 6:1-4
  - b. Today: This is still very much needed
4. Governments - The Greek says literally "steersman" (Vincent) This is the gift of church administration
  - a. N.T. purpose - Titus 1:5
  - b. Today: Still needed
5. Diversity of tongues

V. Vss. 29,30 -- All do not have every gift

VI. Vs. 31 - Seek the best gifts

- A. The best gift - I Cor. 14:1,39
- B. A more excellent way - I Cor. 13





DANIEL'S 70TH WEEK

Beast  
Confirms  
Covenant  
For 7 Years

Covenant  
Is Broken  
Sacrifices  
Cease

Beast Given Power  
for 42 Months Rev. 13:5

Time of Gentiles  
42 Months Rev. 11:2

Two  
Witnesses  
Killed

Covenant Kept for  
3 Years

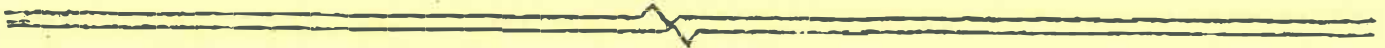
Two Witnesses  
Prophecy for  
1260 Days

Dan. 9:27

Dan. 9:27

Rev. 11:3

Rev. 11:7



Two  
Witnesses  
Killed

3 1/2 Days

Rev. 11:7

Two  
Witnesses  
Resurrected  
and  
Ascended  
into Heaven

Abomination  
Set Up in  
Temple

Dan. 12:11

Christ Returns  
Saints Resurrected

Dan. 12:13

GOD'S WRATH

MILLENNIUM

30 Days

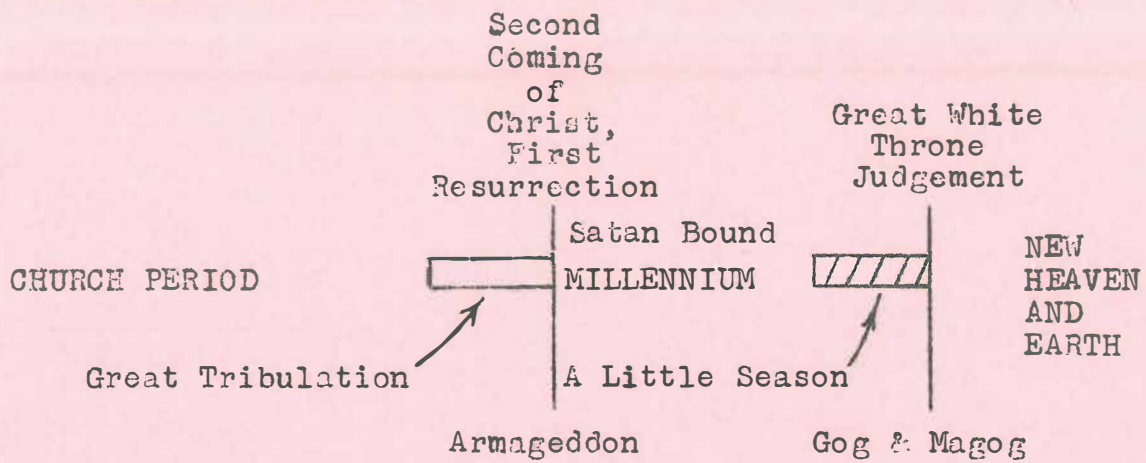
45 Days

Dan. 12:11

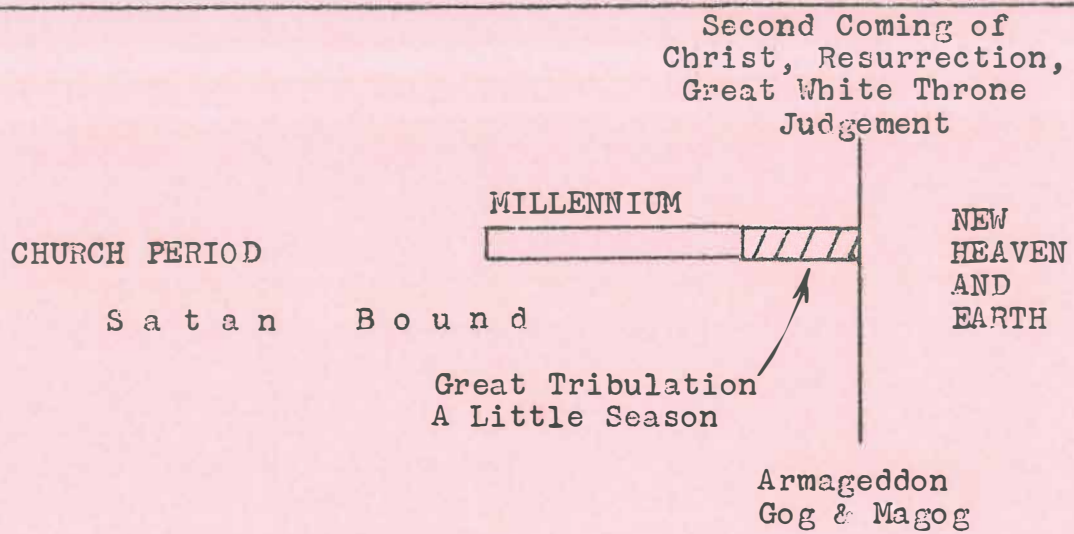
Dan. 12:12

(1260 + 30 = 1290)

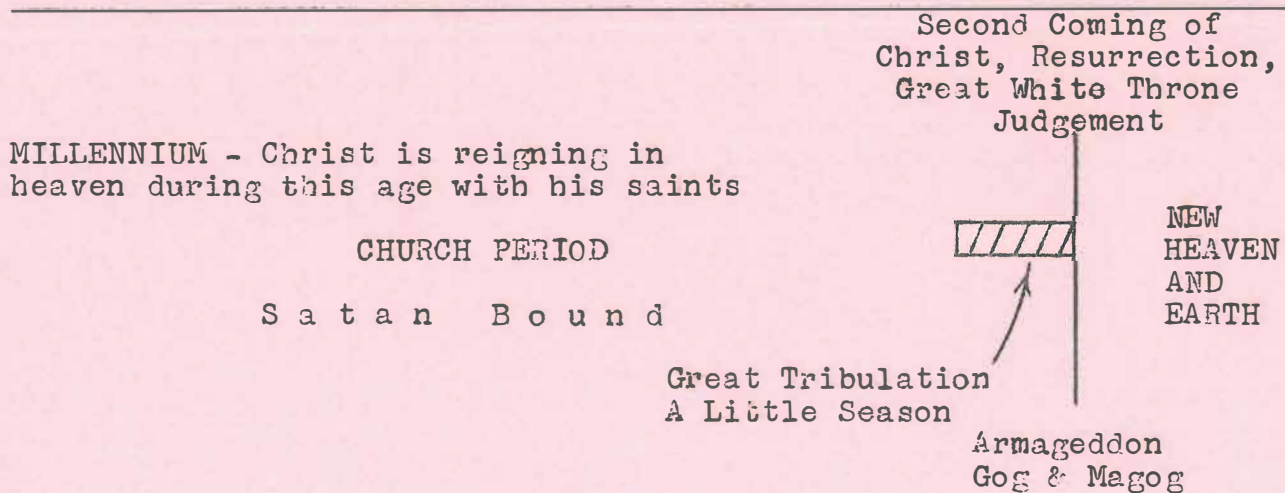
(1290 + 45 = 1335)



PREMILLENNIALISM



POSTMILLENNIALISM



AMILLENNIALISM

SEVEN SEALS, SEVEN TRUMPETS, SEVEN VIALS

Revelation 6, 8, 9, 11, 16

S E A L S	<u>White Horse</u> 1	<u>Red Horse</u> 2	<u>Black Horse</u> 3
	Bow & Crown	Great Sword	Pair of Scales
	Rode conquering & to conquer.	Power to remove peace, and make men kill each other.	A whole day's wages for a quart of flour, a whole day's wages for 3 quarts of barley-meal! But spare olive & vine
	6:1, 2	6:3, 4	6:5, 6

S E A L S	<u>Pale Horse</u> 4	5	6	7
	Death, hades fol- lowed	Souls under altar	Earthquake Sun dark, moon red, star fall, sky vanish Mt. & Isl. removed Wickedhide from God. 6:12-17	"And when I had opened the seventh seal, there was silence in heaven about the space of half an hour."
	Power to kill 1/4 of the earth by sword, famine, pes- tilence, & wild beasts. 6:7, 8	While longer 6:9- 11		8:1

TRUMPETS 1	2	3	4	5	6	7
Hail, fire with blood hurled to earth. Trees and grass burn up.	Great Mt. burning with fire cast into the sea. 1/3 ships creatures destroyed	Gt. falling star fell into 1/3 of rivers. Called wormwood Men died of poison.	1/3 part sun, moon, stars dark  Woe, woe, woe pronounced	Woe Locust at of smoke torment 5 months Grass, trees, & 144,000 unharmed	Woe Euphrates angels released army of 200,000,000 Kill 1/3 of all men	Woe God's wrath is come. Prophets & saints given rewards. Signs in sky & earth
8:7	8:8, 9	8:10, 11	8:12	9:1-6	9:14-19	11:14-19

VIALS 1	2	3	4	5	6	7
On Earth	On Sea	On Sun	On the Throne of the Beast	On the Euphrates	On the Euphrates	On the Air
Foul and malignant sores on wicked.	Turned to blood. Every creature in sea died.	Burned men with flames. 16:8, 9  On the Rivers. Turned to blood.	Kingdom plunged into darkness. Men in agony for their sores and pains.	Prepare way for kings of east. Armageddon readied!	Prepare way for kings of east. Armageddon readied!	"It is done!" Signs in sky and earth.
16:2	16:3	16:4-7	16:10, 11	16:12-16	16:12-16	16:17-21



## The Two Witnesses

### Revelation 11:3-14

3. Their ministry will last for 1260 days, the equivalent of 42 months. It would appear that their ministry is during the last half of Daniel's 70th week. Their work will hold off the beast's abomination of the temple until their mission is completed.
4. They are called two olive trees and two candlesticks. A similar prophecy is given in Zechariah 4. Olive oil is symbolic of the Holy Spirit, and the lamps are symbolic of witnessing.
5. They will be empowered by God to perform wondrous things. Fire comes out of their mouths to destroy their oppressors, symbolic of their spoken testimony as authoritative from God.
6. Stopping rain from falling is characteristic of ELIJAH. In his ministry he stopped the rain for  $3\frac{1}{2}$  years, curiously the same length of time as the work of these witnesses. (1 Kings 17:1; James 5:16.) Elijah is prophesied to come back before Christ returns to earth (Malachi 3:1-3, 5, 6; 4:1, 5, 6). A prophet like unto MOSES is prophesied to witness to Israel (Deuteronomy 18:15, 17-19). This is thought to be Christ himself though the Jews may have anticipated a prophet separate from the Messiah (John 1:21, 25). These witnesses are capable of turning water into blood which is one of the plagues Moses struck against Egypt. Also, they will smite the earth with all kinds of plagues which is particularly similar to Moses' mission. Then, too, it was both Elijah and Moses who were with Jesus at the Transfiguration.
7. Only when their ministry is completed will God remove their power to enable them to die. To this point they have been empowered to restrain their enemies from harming them. Satan is the beast which comes out of the abyss to kill them.
- 8-  
10. The two witnesses will lie dead in the streets of Jerusalem while the whole city, and perhaps the whole world, will rejoice over their fall. For  $3\frac{1}{2}$  days their bodies will lie exposed to view and the inhabitants of the earth will rejoice over them because these two tormented them all the while they were alive. Is it possible that this tormenting of the nations could be connected with the judgements in the opened seals and the trumpets that sounded? Might it be parallel with the Great Tribulation?
- 11-  
12. God raises them from the dead after  $3\frac{1}{2}$  days, and he calls them that they might be ascended up to heaven in a cloud as was Jesus.
13. An earthquake destroys 1/10 of the city at this same moment and 7000 men are slain. The remaining persons become very afraid again and pay homage to God. This is apparently not true confession.
14. This ends the second woe and the 6th trumpet. The third woe is announced as on its way. At this moment the 7th trumpet sounds. Here the wrath of God is said to be poured out. The seven vials of God's wrath may be contained in this 7th trumpet.

A COMING  
WORLD RELIGION

*in view of*

PROPHECY

*and the*

ECUMENICAL COUNCIL

*Mid-Winter Ministerial Conference  
January 27-31, 1964*

*Harry A. Sheets*



## Religious Unity

There is but one God, consequently, there is, and can be, but one true religion. For a time all humans were united in the worship of the one God. This unity of religion was maintained until Adam and Eve believed the serpent, then there were two religions. The world hasn't been a religious unit since that day.

It is God's purpose to return all mankind to the one pure religion. All must be of one fols under one shepherd again. (See John 10:16.) For this purpose He chose the nation of Israel to:

1. Teach the world that there is but one God. (Isa. 43:21; Deut. 6:4; Ex. 3:14-15)
2. Demonstrate the blessings which come to those who believe in, and follow, the true God. (Psa. 144:15).
3. Write and preserve God's word. (Deut. 4:5-6; Rom. 3:1-2.)
4. Be God's priests to the nations. (Ex. 19:5-6.)
5. Bring the world's Redeemer into the world.

## God Turns To The Gentiles

When Israel failed to carry out its assignment, God first divided and then scattered them to all parts of the world. Then God turned to the Gentiles.

God sent Jeremiah to the Jews in one last attempt to persuade them to accept responsibility. Jehoiakim, king of Judah, rejected Jeremiah's warnings and showed his contempt by burning the scrolls which contained the warnings. The burning, which took place in the fifth year of Jehoiakim's reign (Jer. 36:9,20-23) was, in reality, a rejection of God. God recognized his actions as rebellion and turned to the Gentiles to exalt them.

Jeremiah 25:1, plus kindergarten arithmetic, will show that the fifth year of Jehoiakim's reign was the second year of Nebuchadnezzar's reign. This was the year in which Nebuchadnezzar had his dream of the great image. (Dan. 2:1)

God said to Nebuchadnezzar: "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold" (Dan. 2:37-38). This marked the beginning of Gentile times.

After a period of time, probably 20 years, Nebuchadnezzar made an image of gold and commanded all in his kingdom to worship the image. (Dan. 3:) The Jews refused to worship the image and three of their numbers were cast into a fiery furnace. Their miraculous preservation forced the king to recognize the supremacy of the God of Israel. Thus the first Gentile attempt to establish one religion ended in defeat.

We firmly believe that the Gentiles will make another attempt to establish a world religion before God ends "the times of the Gentiles", forever. They will meet with initial success before God intervenes to defeat their plans.

## A World Empire First

We believe that there can be no world religion without there is first one world authority (government) to enforce it. We are convinced that God's word teaches that there will be such a kingdom established just prior to the return of Jesus. (We gather this from Chapters 2 and 7 of Daniel and Revelation 13.) We believe this kingdom will embrace the territory occupied by Babylon, Medo-Persia, Greece and Rome. Babylon, which is being restored, will be the capital city and Jerusalem will be its "holy city."



The head of the "One World Church" will be quick to seize this "made-to-order" opportunity to glamorize and deify this man of sin. Moving swiftly the "false prophet" will erect an image of the one who was wounded. This image shall have power to talk and power to kill those who refuse to worship it. This will be, in reality, an attempt to establish, and to enforce, a world religion.

Those who accept this world religion will be branded "in their right hand, or in their foreheads." No one will be permitted to "buy or sell, save he that had the mark, or the name of the beast, or the number of his name. ... and his number is six hundred three score and six." (See Rev. 13.)

## Revival Of The Roman Empire

We have read much in the papers about the European Common Market. This is an attempt to unite certain European nations into an economic union for the promotion of trade. The nations invited to join this common market have not reached accord on all points yet but are expected to do so soon. Already some statesmen, mostly Italians so far, are calling for political union to implement economic union. The nations involved in the Common Market were once part of the Roman Empire in Europe. They are also Catholic nations.

Nassar is striving to unite the Arab world into another economic and political union, mostly for the purpose of fighting Israel. This would unite the Asian and African portions of the old Roman Empire. Unite these two groups and the Old Roman Empire would be restored and ready for the man of sin to take the rule over it.

## The Ecumenical Movement

The Ecumenical movement started among the Protestant denominations. Some groups have already united. Others have voted to unite and are working on details of union. Few indeed are the denominations which are not considering mergers of some nature. Even groups differing greatly in doctrines favor compromise for the sake of Christian unity. Many fear engulfment unless Christendom can present a united front to Communism.

The Roman Catholic Church, quick to sense the urgent desire for union, called an Ecumenical Council to meet in Rome. Other religious groups, especially Protestant, Eastern and Russian Orthodox Churches, were invited to send "observers". The keynote of the opening session, delivered by Pope John XXIII, stressed the reunion of all separated brethren with the See of Rome.

It soon became apparent that the Catholic Church, as then constituted, held little to appeal to Protestants. Even some segments of the Catholic Church were clamoring for reform. The Council was promptly recessed while committees labored to resolve the differences encountered in the opening session.

Upon the death of Pope John, the new Pope, Paul VI, continued the Council and requested all committees to continue their deliberations and prepare reports as requested.

Pope Paul VI opened the second session by stressing, not reunion, but "recomposition" of the Church. He is seeking "an adjustment in the functional apparatus which will distribute administrative responsibilities among the bishops and engage every member of both the hierarchy and the laity. The two points of emphasis - reunion and recomposition - are not antagonistic to each other but complimentary. The Council cannot talk reunion without facing the need of drastic changes in the present organizational structure. Neither can it discuss internal changes affecting the hierarchy without keeping a sharp eye upon the effect such changes will have upon non-Roman Catholic groups." (Stewart P. Garver, Christian Heritage, January, 1964.)



The Roman Church recognizes that "A medieval organization will be shunned by men who have tasted freedom from religious authoritarianism." They know that they must make their church appear to relax autocratic authority while retaining firm control. Allowing mass, and certain other services, to be conducted in the language of the people is their first act of appeasement. Allowing bishops and the laity to express themselves freely and to exercise limited powers is another concession. In reality the Roman hierarchy surrenders nothing, nor does intend to.

F. J. Kieda, a former Catholic priest attending the second session of the Council, wrote: "Pope Paul minced no words in declaring that true unity is found only in the Church of Rome, and hence all Christians should be factually within its folds. He calls this a 'spiritual drama' which involves 'The other Christians, those who believe in Christ but whom we have not the happiness of numbering among ourselves in perfect unity of Christ, which only the Catholic Church can offer them.'

"A positive invitation was then given by the Pope to all non-Catholics in these words: 'This Council while calling and counting its own those sheep who belong to the fold of Christ in the true and fullest sense, opens the door and calls out, too, in anxious expectation to the many sheep of Christ who are not at present within the unique fold. It is a council, therefore, of invitation, of expectation, of confidence, looking toward a more widespread, more fraternal participation in its authentic ecumenicity.

Vatican

"The Pope also recalled the dogmatic declarations of the First Council regarding the Roman Pontiff, saying that these are taken for granted. They include papal infallibility and the absolute supremacy of papal authority." (Christian Heritage, December, 1963)

The aims and plans of the Roman Church are further revealed by the fact that the second meeting of the Council was convened on the feast day of St. Michael the Archangel. Roman Catholic tradition claims that St. Michael won a victory over Lucifer (Satan). They venerate him as the saint who symbolizes victory over all adversaries of the Church of Rome."

It seems that the "Ethiopian cannot "change his skin, or the leopard his spots" (Jer. 13:23.)

The Roman Catholic Church not only seeks, but demands, the right to place the Pope at the head of the one World Church it hopes to form. Protestants and the Greek and Russian Orthodox Churches seem ready and willing to accept union as "the natural thing to do."

A (AP) dispatch from Rome, October 21, 1963, stated: "The leader of the Anglican delegate observers to the Vatican Ecumenical Council said last night that if Christian unity is ever achieved, the Pope would be the head of the Church.

"The Rt. Rev. John Moorman, Bishop of Ripon, stated: 'If there is to be a final unity among Christians, there will have to be a central head of the Church, and that clearly will have to be the Bishop of Rome (the Pope).'" - Prophetic News Letter, December, 1963.

At an ecumenical meeting of Catholic and Protestant Churches in San Antonio, a Catholic priest called for an end of "foolish dissensions" between the two groups, while Methodist Bishop Fred Corson of Philadelphia declared: "Brotherhood must come before doctrine." - Christian Heritage, December, 1963.

Willingness to put fellowship above doctrine will result in a one World Church. The one who claims to speak for, and with the authority of, Jesus Christ will be the head of this World religion.



## Warning

God certainly never encouraged His people to place fellowship above doctrine. He forbade Israel to associate with the natives around them. (Deut. 7:3) Abraham, Isaac and Jacob refused to fellowship with the natives of Palestine. They preferred to be "strangers and pilgrims on the earth."

It might be reasoned that Israel was forbidden to associate with the nations because they were pagans, while fellowship today is Christian with Christian. This is true if we use the term "Christian" loosely. That Jesus will not be so tolerant is evident from Matt. 7:21-23 where these words of Jesus are recorded: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; ... Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

Note: These people had been doing many wonderful things in the name of Jesus. They were known as Christians, and accepted as such by the world. Jesus rejected them nevertheless.

Jesus knew that there would arise false prophets. Early in his ministry he said: "Beware of false prophets which come to you in sheep's clothing, but inwardly are ravening wolves" (Matt. 7:15). As he closed his ministry he warned: "Many false prophets shall arise, and shall deceive many" (Matt. 24:11). No mention of fellowship here.

Paul had to contend with some in his day who came teaching another Jesus, another spirit and another gospel. Of these teachers he said: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also are transformed as the ministers of righteousness" (2 Cor. 11:13-15).

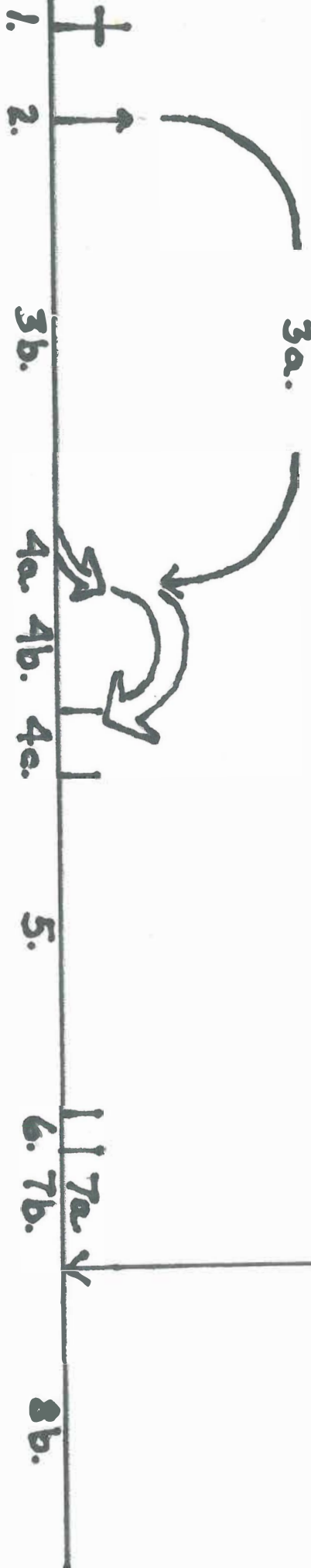
These "transformed ministers of righteousness" will be called Christians by the world but will be false prophets just the same. They are easily recognized by True Christians, for they will be teaching for doctrine the commandments of men. (The Roman Catholic Church places the teachings of their church on a par with the Bible. In practice they place their teachings above the Bible in authority.) All of the false prophets teach a paganized christianity with little regard for the true teachings of the Bible. They are long on fellowship but short on truth.

We know that a false church will be formed, be accepted by most people, and rise to great power. The false prophet, backed by the power of the man of sin, will attempt to force all men into one World Church. Some, like the Hebrew children, will choose death to yielding. They will be rewarded by Jesus when he comes, but the anti-christ, the false prophet, and all who accepted them will be destroyed. We believe the ecumenical movement will succeed in unifying the major portion of Christendom. Even the Jews will be deceived for a little season.

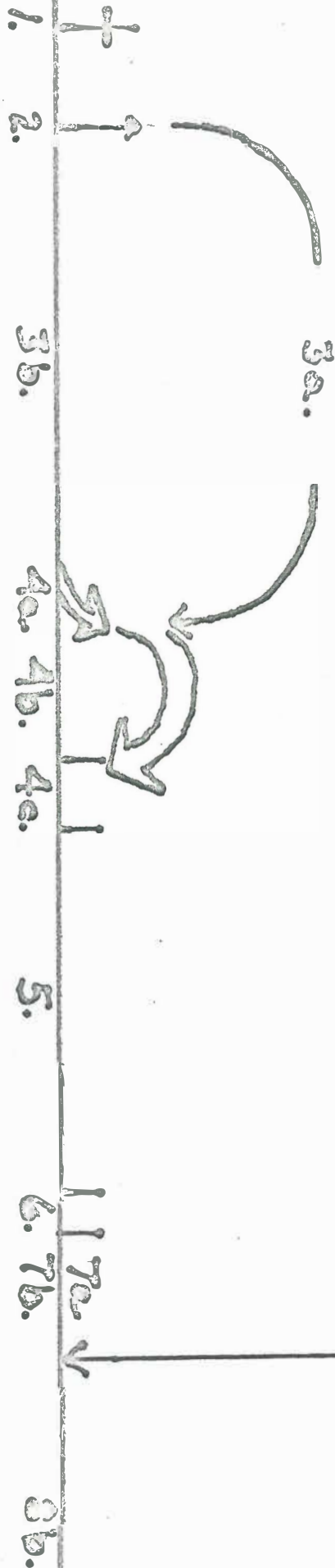
The ecumenical movement is not for those who love the Lord and his truth. We must have no part in it.



1. The Cross  
John 19:13-18
2. Ascension of Christ  
Acts 1:9-11
- 3a. Christ in Heaven  
Heb. 12:1,2
- 3b. The Age of Grace  
II Cor. 6:1,2
- 4a. The Rapture  
I Thess. 4:15-18;5:9,10
- 4b. The Great Tribulation  
Matt. 24:21,22
- 4c. The Day of the Lord  
The Return of Christ  
II Thess. 2:2,8
5. The 1000 Year Reign  
The Millenium  
Establishment of the  
Kingdom  
Rev. 20:4,5  
I Cor. 15:24-28
6. The Little Season  
Rev. 20:3,7
- 7a. White Throne Judgment  
Rev. 20:11-13
- 7b. The Lake of Fire  
Rev. 20:14,15
- 8a. God Returns to Earth  
Rev. 21: 1-3
- 8b. The Kingdom of God  
Rev. 22:1-5



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Rev. 22:1-5



#### 4A. THE RAPTURE

PRE-TRIBULATION RAPTURE - 1 THESS. 5: 9; ZEPH. 2: 3; ISA. 26: 20, 21

MID-TRIBULATION RAPTURE - MATT. 24: 22

POST-TRIBULATION RAPTURE - MATT. 24: 29-31

#### 4B. THE GREAT TRIBULATION

REV. 13: 15-18

DAN. 12: 1

JER. 30: 7

#### 4C. THE DAY OF THE LORD

ZECH. 14: 1-3, 12-15

ZEPH. 1: 14-18



Question: What are the prophetic implications of the ten-nation confederation in Europe?

My answer is, "I don't know. Time will tell."

The 10 horns "out of this kingdom" of Daniel 7:24 are obviously 10 kingdoms arising out of the old Roman Empire, as Rome was the 4th world empire.

I am not sure that the 10 kings of Revelation 17:12-17 are the same as those in Daniel 7:24, or at least of the same time period, for it is possible that the 10 kings of Daniel 7 reign over a period of time whereas the 10 kings of Revelation 17 receive power as kings for a very brief period of time, and this just prior to Christ's coming, as they "make war with the Lamb."

Evidently the 10 kings of Revelation 17 "is the form of the 'Roman Empire' (apostrophies mine) just preceding the world empire (Christ's)" -- John Walvoord.

It appears there is to be a form or representation of the old Roman Empire among the end-time forces immediately prior to Christ's coming.

That the present anticipated structure to comprise the 10-nation European Economic Community (European Common Market) fulfills this form is somewhat questionable in our minds at present, Denmark and Norway never were in the Roman Empire, and the main part of West Germany.

The EEC at present is composed of Italy, France, Belgium, Netherlands, Luxemburg, and West Germany. Due to join next January 1, are Britain, Ireland, Norway, and Denmark. This makes 10 all right. One might argue that since some of the main old Roman Empire countries are in the EEC, that the EEC stands for these 10 kings, even though a couple of the modern EEC members to be were not in Rome. On the other hand, technically, not all these 10 nations were "out of this (Roman) kingdom."

Another scripture dealing with 10 horns is the one of the great red dragon of Revelation 12:3-4. He had seven heads and 10 horns. The dragon is seen awaiting the birth of the child with the intent to destroy it as soon as it is born. Undoubtedly this refers to the circumstances surrounding the birth of Christ in Bethlehem when the world was dominated by the Roman Empire, and the attempt of Herod to destroy the baby Jesus. As to whether these 10 horns were then present or future is a question.

A beast with seven heads and ten horns is mentioned in Revelation 13. Some call this the revived Roman Empire.

It appears a combination of the historical and futuristic interpretations may be the answer to the 10 kings. Since the language of the 10 kings of Revelation 17 appears more certainly to refer to these last days we might look at it.

Here, 10 kings apparently join in a confederacy near the end of time. They are not to rule in succession, but simultaneously, and will be ruling their "one hour" with the beast when they "make war with the Lamb." A work these 10 horns will accomplish is to "hate the whore, and...make her desolate...and burn her with fire."

It appears to us a number of powers will be in evidence at the end: the King of the North (Russia), the King of the South (Egypt), the kings of the East (Red China, etc), and the 10 Kings.

We study and watch these things with great interest, for they foretell the coming of our dear and precious Lord Jesus draws nigh.

James Mattison

August 1972, Gen. Conf.

"Eschatology" - Hollis Partlowe, Teacher  
The Doctrine of the Future - Order of Events

1. Catching up of the Church I Thess. 4:16-17 next great event
2. Marriage Supper of the Lamb Rev. 19:7-9
3. The Great Tribulation Matt. 24:21 Jer. 30:7 Dan. 12:1; 9:27
  - A. Anti-Christ ruling 2 Thess. 2:1-8; "little horn" of Dan. 7:8
    1. He breaks covenant in middle of week Dan. 9:27A
  - B. Three views as to when Christ comes for the church
    1. Pre-tribulation
    2. Mid-tribulation
    3. Post-tribulation
  - C. 7 yrs. tribulation ends with Armageddon Rev. 16:16; 19:17-21 Zech. 14:1-3
4. Christ Comes with the Church Rev. 1:7 Dan. 2:34-45 Matt. 24:27, 30
5. Judgment of the Nations Matt. 25:31-46; Israel Ezek. 20:22-38
6. The Millennium - the calm after the storm - 1000 yrs. -Rev. 20
  - A. Two classes of people on earth - mortal and immortal
  - B. Many prophecies fit in this period -Psa. 72 Isa. 2:1-4; 11:4-12; 65:17-25 Micah 4:1-4 Zech. 8:1-8
7. Final or General Resurrection Rev. 20:5-6 Cf. Acts 24:15 John 5:28-29
8. The Great White Throne Judgment Rev. 20:11
9. The Second Death Rev. 20:12-15
10. The New Heavens and New Earth II Peter 3:13 Rev. 21 and 22.

ESCHATOLOGY

Hollis Partlowe, Instructor  
March 26, 1974

Name \_\_\_\_\_

Fill in the blanks:

1. Define eschatology. \_\_\_\_\_
2. Nearly all prophecy falls into three categories dealing with what three groups of people? \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_.
3. The book of Daniel covers a span of about how many years? \_\_\_\_\_
4. The book opens at about what date? \_\_\_\_\_
5. As to the time of writing, the book of Daniel appears where among the major prophets? \_\_\_\_\_
6. Define the Greek word apokalypsis. \_\_\_\_\_  
\_\_\_\_\_
7. The Aramaic (Syriac) portion of Daniel begins in Chapter 2, verse 4 and ends where? \_\_\_\_\_
8. List the three major divisions of the book of Daniel giving chapters:  
A. \_\_\_\_\_  
B. \_\_\_\_\_  
C. \_\_\_\_\_
9. Give the names of the two angels mentioned in the book of Daniel.  
\_\_\_\_\_ and \_\_\_\_\_
10. The book of Daniel begins its prophetic revelation in the time of Babylon and will find its consummation when? \_\_\_\_\_
11. List the three views of the tribulation and define each:  
A. \_\_\_\_\_  
B. \_\_\_\_\_  
C. \_\_\_\_\_
12. Give the two synonyms for what Jesus called the "great tribulation."  
\_\_\_\_\_  
\_\_\_\_\_
13. The first resurrection is for whom? \_\_\_\_\_
14. The first resurrection is placed where in relation to the millennium?  
\_\_\_\_\_  
\_\_\_\_\_
15. The final or general resurrection is placed where in relation to the millennium?  
\_\_\_\_\_  
\_\_\_\_\_



16. Give the four metals that correspond to the four kingdoms of Daniel 2.

\_\_\_\_\_ Babylon \_\_\_\_\_ Greece  
\_\_\_\_\_ Medo-Persia \_\_\_\_\_ Rome

17. Name the components of the feet of the image. \_\_\_\_\_

18. All the action in Daniel 2 was by the \_\_\_\_\_.

19. How did Daniel's prophetic ministry differ from that of Isaiah and Jeremiah?

\_\_\_\_\_  
\_\_\_\_\_

THE COMING OF CHRIST  
IN RELATION TO THE TRIBULATION

Purpose of Paper

The purpose of this paper is not to advance one theory above another regarding Christ's coming either before or after the tribulation; the purpose is:

1. to impartially present the major views involved,
2. to encourage personal cogitation on the subject,
3. to foster renewed personal Bible study regarding the subject.

Major Views

1. Pre-tribulation view - Christ will come and catch away the church before the tribulation; during the tribulation the church will be removed from the earth; at the end of the tribulation Christ and the church will return to earth, their return being the means whereby the tribulation ends.

2. Post-tribulation view - Christ will not come until the end of the tribulation; at that time the saints of all ages will be caught up to meet him in the air; they will immediately return to earth and establish the millennial kingdom.

Terms

In discussion this subject it is necessary that certain terms be set down, defined, and clearly understood:

\*Two phase coming - another name for pre-tribulation view

\*One phase coming - another name for post-tribulation view

In conjunction with the two phases of Christ's second coming we have these terms:

\*Rapture, Christ coming for the church - these terms refer to the time when the redeemed are caught up in the air to meet the Lord.

\*Revelation, Christ coming with the church - these terms refer to the time when the Lord and the saints descend to the surface of the earth.

\*Tribulation saints - those who hold the two phase view use this term to refer to those who accept Christ after the rapture, during the tribulation.

TWO PHASE COMING

I. Judgment Seat of Christ

II Corinthians 5:10

Time is needed for this event to take place. It logically fits into the period between rapture and revelation.

II. Marriage Supper of the Lamb

Revelation 19:7-9

Time is also needed for this event; it too logically fits into the period between rapture and revelation. Thus while tribulation transpires on the earth, the church is removed from earth, is with Christ, and the saints are receiving their kingdom positions (see I.) and enjoying the literal marriage supper of the Lamb.

### III. Two Different Pictures

The Scriptures portray the return of Christ with two different pictures, thus evidencing two phases of his second coming.

#### A. Normal Living

Matthew 24:37-41

"Knew not." We might say they had no inkling that something catastrophic was about to happen.

#### B. World Chaos

Matthew 24:30

Luke 21:34, 35

Revelation 6:15-17

Zechariah 14:1-3

### IV. Church is "Restrainer"

II Thessalonians 2:5-7

That which restrains the revelation of Antichrist is the church. When the church is removed the Antichrist will come to power and the tribulation will soon begin.

### V. Christ Will Come "With Saints"

I Thessalonians 3:13; 4:14

Jude 14

If the saints are going to be with him when he comes they must have been previously united.

### VI. Saints Will Be Spared From Wrath

I Thessalonians 5:9

Romans 5:9

Revelation 3:10

Luke 21:36 - If we are to escape "these things" Jesus is indicating we are not to go through them. Would Jesus instruct us to pray for escape if he knew escape to be impossible?

### VII. One Phase View Destroys Imminency

The hour of his return is not known.

Matthew 24:36, 42-44; 25:13

A one phase coming makes calculation possible and destroys imminency.

## ONE PHASE COMING

### I. Revelation of Antichrist

II Thessalonians 2:1-4

The man of sin reigning during the tribulation will be revealed to Christians before Christ comes. By this event the saints can know Christ's coming is ultimately near.

### II. "Contents" of First Resurrection

Revelation 20:4, 5

Included in the first resurrection are persons beheaded by the beast (Antichrist); therefore it cannot occur until after the tribulation. The first resurrection occurs when Christ comes; therefore he will not come until after the tribulation.

### III. Christians to be on Earth During Tribulation

A. Matthew 24:21, 22

Note: The Lord aids not by removing the saints but by ending the tribulation.

Note: These verses must refer to the ultimate tribulation and not the tribulation prior to 70 AD because the tribulation here described is to be greater than any past or future tribulation.



B. Revelation 13:7

C. Revelation 13:8

NEB: "All on earth will worship it, except those whose name the Lamb that was slain keeps in his roll of the living, written there since the world was made."

D. Daniel 7:21

Little horn (Antichrist) makes war with the saints.

#### IV. Chronological Argument

Daniel 7:21, 22

Note: The judgment of the saints takes place after the little horn (Antichrist) made war with the saints.

Many times the natural Scripture chronology of eschetological events reveals the tribulation followed by the coming of Christ and the redemption of the saints (ex: Revelation 18 - 20). This argument tends to lose validity when taken on a large scale involving several chapters (here it is possible for many scene changes to take place). This argument is quite valid when taken on a small scale involving only a few verses as in the above example.

#### V. Meaning of "Parousia"

This Greek word is used 16 times to refer to Christ's return (Matthew 24:3, 27, 37, 39; I Corinthians 15:23; I Thessalonians 2:19; 3:13; 4:15; 5:23; II Thessalonians 2:1, 8; James 5:7, 8; II Peter 1:16; 3:4; I John 2:28). The word signifies a coming that is open, public, and seen by all (cf. Matthew 24:27). In no way will the parousia of Christ be misunderstood or secret (which according to adherents of the two phase view will be the case for those not included in the rapture). First Thessalonians 4 is often used by advocates of the two phase view because after describing the rapture Paul does not make any mention of returning to earth. Yet this text uses the word parousia indicating a coming that is noted by all of ~~earth's~~ inhabitants.

#### VI. Answer to Marriage Supper Argument

Revelation 18:20-24

The marriage supper of Revelation 19 occurs after the fall of Mystery Babylon which will fall at the end of the tribulation.

#### VII. Answer to Imminency Argument

Jesus told us that no man knows the day nor the hour of his return, but Jesus did want us to know when it was drawing near, and for that reason he gave us signs. The Scriptures portray the imminency of his return not by stating that he could return in the next five minutes, but by stating that we do not know exactly when it will be. To say that his return is so imminent that it could happen at any moment is to cast aside and ignore the signs Jesus gave us.

### DISCUSSIONS QUESTIONS

1. Do you have comments or questions regarding the above material?
2. Some believe the 10 nation alliance, work of Antichrist, and the tribulation will have little effect on the American continents. Is the United States involved directly in Bible prophecy? Could Christ's coming be one phase but be preceded by no persecution for us?

3. Do you think the terms "tribulation" and "wrath" mean two different things or do they have the same meaning? Could there be a parallel between Israel in Egypt during the plagues and the saints on earth during tribulation--that the saints will experience the tribulation of men, specifically Antichrist, but not experience the wrath of God?
4. If there is to be a period of time when Christians are removed where will they be? If they are to be in heaven would this in any way violate the teaching of Psalm 115:16 which states, "The heaven, even the heavens are the Lord's: but the earth hath he given to the children of men."
5. What do you believe is the identity of the restrainer described in II Thessalonians 2:5-7?
6. What is the last trump spoken of in I Corinthians 15:52? Is it to be equated with the last of the seven trumpets spoken of in Revelation 8:2 and 11:15-18? If these can be equated does it help us in any way to solve the rapture question?
7. What are your opinions of the marriage supper of the Lamb; is it:
  - a. a literal event in which all of the redeemed will participate;
  - b. a symbolic event that will take place in heaven and symbolize the physical uniting of Christ and the church;
  - c. simply a figurative way of speaking about the reunion of Christ and the saints;
  - d. none of the above.

If this is to be a real event, when will it occur?

Presented by Stephen Bolhous  
Minnesota Adult Retreat  
Hector, Minnesota  
December 1, 1973



## Religious Unity

There is but one God, consequently, there is, and can be, but one true religion. For a time all humans were united in the worship of the one God. This unity of religion was maintained until Adam and Eve believed the serpent, then there were two religions. The world hasn't been a religious unit since that day.

It is God's purpose to return all mankind to the one pure religion. All must be of one fols under one shepherd again. (See John 10:16.) For this purpose He chose the nation of Israel to:

1. Teach the world that there is but one God. (Isa. 43:21; Deut. 6:4; Ex. 3:14-15)
2. Demonstrate the blessings which come to those who believe in, and follow, the true God. (Psa. 144:15).
3. Write and preserve God's word. (Deut. 4:5-6; Rom. 3:1-2.)
4. Be God's priests to the nations. (Ex. 19:5-6.)
5. Bring the world's Redeemer into the world.

## God Turns To The Gentiles

When Israel failed to carry out its assignment, God first divided and then scattered them to all parts of the world. Then God turned to the Gentiles.

God sent Jeremiah to the Jews in one last attempt to persuade them to accept responsibility. Jehoiakim, king of Judah, rejected Jeremiah's warnings and showed his contempt by burning the scrolls which contained the warnings. The burning, which took place in the fifth year of Jehoiakim's reign (Jer. 36:9,20-23) was, in reality, a rejection of God. God recognized his actions as rebellion and turned to the Gentiles to exalt them.

Jeremiah 25:1, plus kindergarten arithmetic, will show that the fifth year of Jehoiakim's reign was the second year of Nebuchadnezzar's reign. This was the year in which Nebuchadnezzar had his dream of the great image. (Dan. 2:1)

God said to Nebuchadnezzar: "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold" (Dan. 2:37-38). This marked the beginning of Gentile times.

After a period of time, probably 20 years, Nebuchadnezzar made an image of gold and commanded all in his kingdom to worship the image. (Dan. 3:) The Jews refused to worship the image and three of their numbers were cast into a fiery furnace. Their miraculous preservation forced the king to recognize the supremacy of the God of Israel. Thus the first Gentile attempt to establish one religion ended in defeat.

We firmly believe that the Gentiles will make another attempt to establish a world religion before God ends "the times of the Gentiles", forever. They will meet with initial success before God intervenes to defeat their plans.

## A World Empire First

We believe that there can be no world religion without there is first one world authority (government) to enforce it. We are convinced that God's word teaches that there will be such a kingdom established just prior to the return of Jesus. (We gather this from Chapters 2 and 7 of Daniel and Revelation 13.) We believe this kingdom will embrace the territory occupied by Babylon, Medo-Persia, Greece and Rome. Babylon, which is being restored, will be the capital city and Jerusalem will be its "holy city."



## MILLENNIAL PROPHECY

BYF Conference, Camp Mack, Milford, Ind.  
July 30-Aug. 3, 1962

Teacher: James Mattison

### Lesson One: Jesus, Saviour of His People, and Conqueror of the World.

Aim: To show that the people of Jesus will be saved at His coming, and how the kingdoms of this world will become the dominions of Christ when the Kingdom of God is established.

#### 1. Jesus the Saviour.

Our hope is that when Jesus comes, we will be "gathered together unto him." 2 Thess. 2:1. 1 Thess. 4:16-17. John 14:3.

Then our mortal bodies will be made immortal. Phil. 3:20-21. 2 Cor. 5:4. 1 Cor. 15:49-54. The promised Eternal Life shall surge through the bodies of His people, and will continue to do so forever. 1 Jn. 2:25. Mark 10:30. Rom. 8:11.

Then, we shall be like Him. 1 Jn. 3:2. Rom. 6:5. Rev. 2:10  
Titus 1:2 compared with 2 Tim. 4:7-8.

Then, the people of Jesus will have Rest. Heb. 4:9. 2 Thess. 1:6-7. Micah 4:4.

#### 2. Jesus, Conqueror of the World.

When Jesus comes, the armies of the earth will unite to fight against Him, but He will conquer them. Rev. 19:11-21. Psa. 2:1-12. Zech. 14:1-5. Rev. 17:14.

Then, He will destroy those who have decided not to obey His gospel, the active wicked. 2 Thess. 1:7-10. This includes the man of sin, the false prophet. 2 Thess. 2:3,8-12. Rev. 19:20. Isa. 24:21.

Jesus will immediately be the King over all of earth's kings, and take His throne in Jerusalem. Rev. 17:12-14. Rev. 19:16. Matt. 25:31. Matt. 19:28. Psa. 2:6. This will fulfill the Davidic covenant, that David's son should sit on David's throne and rule Israel and all nations forever. 2 Sam. 7:12-16. Jer. 33:14-21. Luke 1:30-33. Psa. 72:8-11.

Thus Jesus, being King of kings, Lord of the earth, will establish God's Kingdom over the earth, and all kingdoms of earth will become His dominions. Rev. 11:15. Dan. 2:44. Dan. 7:13-14. Dan. 7:27.

Jesus' people, saved at His coming, shall be kings and priests under Jesus in His Kingdom, and shall reign on the earth. Rev. 20:6. Rev. 5:9-10. Rev. 3:21. Rev. 2:26-27. Psa. 149:5-9. 2 Tim. 2:12.

Thus, God's Kingdom will be established, a Kingdom designed to cause all earth to see and know God's glory, a Kingdom in which God's will shall be done throughout earth. Matt. 6:10. Num. 14:21. Isa. 11:9. Hab. 2:14.

## MILLENNIAL PROPHECY

Lesson Two: The Millennial Temple, Churchhouse for the World, with its River of Life, bordered by Trees of Life.

Aim: To show that Jesus will build a marvelous temple north of Jerusalem on a mountain, where all peoples may come to learn of God and worship God.

### 1. The Millennial Temple Foretold, and Its Purpose.

The Temple of God that shall be built in the millennium is described in great detail in Ezekiel, chapters 40-48. Notice 41:1,13. 41:20-23. 44:4-5. 45:1-4. 47:1.

Isaiah explains the purpose of it. Isa. 56:7. "Mine house shall be called an house of prayer for all people."

Zechariah 6:12-13 shows that Jesus will be the One to build this temple. "The BRANCH...he shall build the temple of the LORD."

This temple is spoken of as "the house of the LORD". Zech. 14:20,21. Micah 4:1-2. Isa. 2:2-3. It is called "the latter house" in Haggai 2:6-9.

### 2. This temple is to be built on the mountain of the Lord.

A great physical change shall take place in Palestine when Jesus comes. Besides the splitting of the Mt. of Olives by an earthquake, a huge section of land--36 miles long--shall be "lifted up" in the center of Palestine. Zech. 14:10.

This is called "the mountain of the LORD" of "the holy mountain" or "very high mountain." Ezek. 40:2 20:40. Isa. 27:13. 2:3. Mic. 4:1-2. Ezek. 43:12. Isa. 25:6-10. 56:7. Other allusions to part of this mountain are found in Obad. 21; Rev. 14:1; Isa. 31:4; Psa. 48:1,2,8.

### 3. Details of the millennial temple.

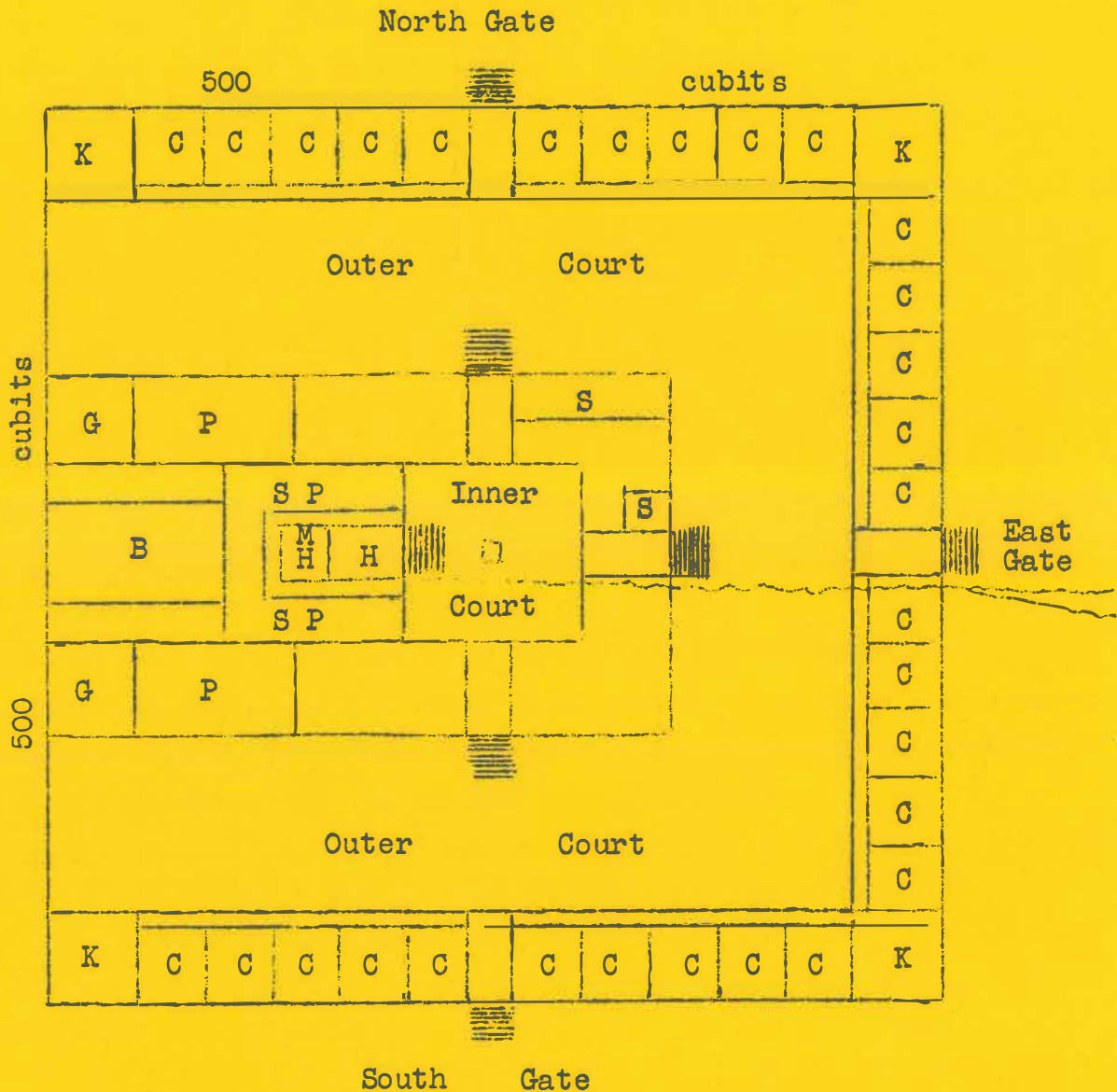
Ezekiel's continuous vision of chapters 40-48 is presented to us as a tour. First he and the angel see the outer wall (40:5; see 42:15-20). Then they come to the eastern gate (40:6-16), with its 7 steps, and enter the great building. Inside they see the outer court and its chambers (40:17-26), and walk around to see the north gate and south gate. Finally they go through an inner gate (or door) into the inner court, where they see the altar (40:27-47) and the temple itself (40:48 - 41:26). Ezekiel gives many more details in the remaining chapters.

### 4. The River of Life, and the Trees of Life.

Out of the temple will run a river of water of life (Ezek. 47:1-12; Rev. 22:1-2). Wherever its waters come, healing will take place. Half of it shall flow into the Dead Sea, half into the Mediterranean (Zech. 14:10). On each side of this river there will be the trees of life for "meat," for "medicine," and for "the healing of the nations." The river of life, and the trees of life, then will bring life to the nations of earth, and perhaps cause them to live 100 years without sickness. Isa. 65:20. Isa. 34:24.



THE MILLENNIAL SANCTUARY AND TEMPLE



- C - 30 chambers in outer court. 40:17
- K - 4 corner courts. 46:21-24
- S - Singers. 40:44,45
- - Altar. 40:47. 43:13-18
- H - Holy Place. 41:1-2
- MH - Most Holy Place. 41:4
- SP - Separate Place. 41:10,12,13,14,15
- P - Holy chambers for the Priests. 42:1-14
- G - Priests' Kitchens. 46:19-20
- B - Building. 41:12-13,15
- River of water of life. 47:1-12



## MILLENNIAL PROPHECY

### Lesson Three: Israel's Part in the Millennium.

Aim: To show that Israel will accept Christ, be cleansed, inherit Canaan forever, and help lead earth's heathen to God.

1. Israel shall understand, when Jesus comes, that she crucified her Messiah.

The remnant of Israel, that comes through the time of Jacob's trouble, shall see Christ when He comes. Jer. 30:7,11. Zech. 13:8,9,6. Zech. 12:10. Rev. 1:7. Mark 14:62.

Realizing their mistake in killing Him, Israel will repent and mourn. Zech. 12:10-14. Jer. 31:7-9. Ezek. 20:42-43.

2. The rest of Israel shall be regathered from the nations to Palestine, shall repent, and all Israel shall be cleansed together.

Israel shall be regathered to Palestine the second time, when Jesus comes. No one will be left behind. Isa. 11:10-13. 27:12-13. Jer. 16:14-15. 23:3-8. 29:14. 32:37. 33:34-36. Ezek. 34:11-31. 39:28. Amos 9:15.

She will be cleansed from her sins in Palestine. Zech. 13:1. Ezek. 36:24-28. 37:23. Jer. 33:6-9. Rom. 11:25-27.

A new covenant will be made with Israel. Jer. 31:31-34. Heb. 8:8-12.

3. Israel will be one nation again in the land, this time forever. Ezek. 37:21-22. 20:40-44. Jer. 3:18. 31:35,36.

4. Israel's millennial leaders.

Christ, her great King. Luke 1:33.

David, king under Christ. Ezek. 37:24-25. 34:23-24. Jer. 30:9. The twelve apostles. Matt. 19:28. Luke 22:28-30. Isa. 1:26.

5. Israel's inheritance.

She shall inherit Canaan forever, and fulfill that part of the Abrahamic Covenant. Gen. 17:7-8. Ezek. 37:25. 28:25-26. 47:13-48:29. Jer. 30:3.

6. Israel will help lead earth's heathen to God. Zech. 8:23. Isa. 60:3. 61:6. 62:2. 66:21. Mal. 3:3. Ezek. 44:15-23.

7. Israel, God's example nation.

Israel will show all nations, by the way God deals with her and her reactions to God's dealings, how all nations may come to God in the reign of Christ. Ezek. 36:23. 37:28. 38:23. 39:21-23.

She will be a blessing to the world. Rom. 11:12,15.

She will be the leading nation in the millennium, "the head and not the tail" (Deut. 28:13).

## MILLENNIAL PROPHECY

### Lesson Four: Christ's Millennial Work Among the Nations of Earth.

Aim: To show that Christ's millennial work with the nations will be to teach them the way of God; to show that many peoples will be saved because of His millennial work with them.

1. The heathen will be Christ's millennial inheritance. They shall be His. He has in mind to accomplish a great work of salvation among them, during the millennium.

The heathen shall be His, when He comes. Psa. 2:7-8.

When He comes, His "work" shall be before Him. Isa. 40:10. 62:11. A great part of this work will be with the nations.

2. Christ's Work with the Nations.

Judge, rebuke many. Isa. 2:4. Micah 4:3.

Teach them of God's ways. Isa. 2:3. 11:9.

to worship God. Rev. 14:6,7.

peace, and all righteousness. Isa. 2:4. 32:17.

Rule over them, executing judgment and justice. Zech. 6:13. Jer. 23:5. 33:15. Rev. 19:15.

3. How the Nations of the World Shall Respond.

They shall walk in His ways. Isa. 2:3

They shall seek the LORD of hosts in Jerusalem. Zech 8:21,22.

They shall pray before Him. Zech. 8:21,22.

They shall worship before God. Isa. 66:23. Zech. 14:16.

They shall fall down and serve Christ. Psa. 72:11. Dan. 7:14,27. Psa. 2:10-12.

They shall not walk any more after the imagination of their evil heart. Jer. 3:17.

They shall bring their glory and honor to Him. Rev. 21:26.

All people shall know Him. Isa. 11:9 Hab. 2:14. Num. 14:21.

The nations who will not obey Him shall be punished, some even destroyed. Zech. 14:16-19. Isa. 60:12. Psa. 2:12.

4. The Reward for the Nations.

Healed. Rev. 22:2. Medicine. Ezek. 47:12.

Saved. Rev. 21:24. Psa. 72:13.

Become God's people. Zech. 2:10-11.

Blessed. Gal. 3:8. Psa. 72:17.

Rewarded. Rev. 11:18.

Life, sometime. "There shall be no more death."

5. The Final Testing of the Nations. Rev. 20:7-9.

Some nations, after the 1000 years is over, shall rebel. But they shall be destroyed.

Those nations that remain faithful shall be saved. Rev. 21:24.



## MILLENNIAL PROPHECY

### Lesson Five: The Results of Christ's Reign.

**Aim:** To show that Christ will bring in the Golden Age, when He will save His people, put down evil, establish righteousness and peace, health and long life, manage earth's affairs wisely, and administer the final judgment.

1. Christ will save all who call upon the name of the Lord.

Those in the Resurrection to Life (which includes all the faithful of all generations). Rev. 20:6. Heb. 11:35. Dan. 12:2. Acts 24:15. John 5:28-29. Isa. 26:19. Job 14:14-15.

Many nations, during millennium. Acts 15:17-18. Zech. 2:11. Rev. 21:24.

2. Christ will put down evil, and restore righteousness and peace to earth.

He will overcome evil. 1 Cor. 15:24-25. Matt. 13:41-42. Rev. 20:1-3. Heb. 2:14. Jer. 3:17.

He will restore righteousness, and peace will come as a result. Isa. 11:1-4. Jer. 23:5-6. Isa. 32:15-17. Acts 3:21.

A new covenant of peace shall be made between animals and man, to counteract covenant of "fear" of Gen. 9:2. Hos. 2:18. Isa. 11:6-9. 65:25.

Peace shall exist between man and man. Isa. 2:4.

There shall be peace between man and God. Matt. 6:10. Dan. 7:27.

3. Christ shall restore health and long life. Isa. 33:24. 35:5,6. 65:20.

4. Christ's new economic system for earth. He shall restore agriculture and building as earth's main occupations.

Continuous growing season. Amos 9:13.

Curse removed, earth to produce bountifully. Psa. 72:16.

Many people to till the soil, do orchard work, build houses. Isa. 2:4, 65:21-23.

All will have plenty. This time of plenty, like peace, will automatically follow when righteousness is established.

5. The Final Judgment.

Christ shall resurrect the "rest of the dead", judge them, and burn up the wicked forever in the Lake of Fire (Hell Fire). Rev. 20:5,12-15. John 5:28-29. Dan. 12:2. Rev. 21:8. Mal. 3:3. Isa. 66:24. Matt. 3:12. 7:13-14. John 3:16,33.

6. All enemies, even Death, conquered. 1 Cor. 15:26.

Then, with all things perfect, Almighty God will descend from heaven to dwell among men, and Jesus His Son shall turn the perfect kingdom over to Him, that the LORD God might receive the glory and honor due Him. Rev. 21:3. 1 Cor. 15:24,28.



## LAST DAY PROPHECIES

Berean Youth Conference,  
Camp Mack, 1963

- I. Importance, purpose, and present relevance of prophecy
- II. God's Calendar
- III. Nebuchadnezzar's Dream
- IV. Israel's dispersion, history, and regathering
- V. Placing of Specific events in the Second and Third Earths
- VI. Study of present prophetic signs of near return of Christ

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## I. Importance, purpose, and present relevance of prophecy

Is it profitable to study prophecy?

What characteristics of prophecy would prove it is profitable?

A. The sure word of prophecy - 2 Peter 1:16-211. Why sure? - Because inspired of God--vv.20,21; 2 Tim. 3:16.

What is your view of the Bible?

2. What is prophecy? - Exodus 4:16, compare with 7:1

God's prophet is His spokesman. Prophecy, then, is a message from God, given through His spokesman. Much of Bible prophecy is predictive--foretells future events many years before they occur.

3. How sure?

a. Never fails. (Like Long Island barometer in 1938)

Examples: Josiah - 1 Ki.12:25-33; 13:1-5; 2 Ki.23:15-20.

Cyrus - Isa.44:24-28; 45:1-4,13; Ezra 1:1-8.

Tyre - Ezekiel 26:3-14.

Sidon - Ezekiel 28:20-23.

Jerusalem - Luke 19:41-44.

Christ's ministry and character - Isa. 53.

All this demonstrates God's predictive power and the certainty of divine prophecy - Isaiah 42:8,9.

b. Prophetic word considered more important even than the apostles' personal testimony - 2 Peter 1:18.

(compare Acts 17:10-12, also v.2; and 28:23)

Even miracles not final proof - Matt. 24:24; 7:21-23---  
but the Word is!

B. Well to take heed (2 Peter 1:19)

1. For receiving eternal life - John 5:39 (1:45)

2. For comfort, patience, hope - Romans 15:4

3. For learning and correction - 2 Tim. 3:16,17

Some Christians will read New Testament, but neglect study of Old Testament ---but, 1 Cor. 10:11.

## C. A light in a dark place (2 Peter 1:19)

1. Dark--"dismal, murky" ---light is welcome when we go through a dark place; it is even essential to life and safety.

Scriptures often picture the present age in a dark and unfavorable way - Gal. 1:4

2. Should we be discouraged at present conditions?

Luke 21:27,28; Matt. 24:6.

II. God's Calendar

Importance of human calendars. /

God, too, has a calendar-- /  
in harmony with principle of /  
1 Cor. 14:33,40--orderliness. /

A. Does God want us to know His /  
times and seasons? /

1. Some things not - Mark 13: /  
32,33; Acts 1:7 /

2. Some things yes - Deut. 29:29; /  
John 15:15; Amos 3:7 /

He has a "plan of the ages" /  
--Eph. 3:9-11 Diaglott /

B. Three great divisions of time /  
2 Peter 3:5ff. /

1. First Heavens and Earth, v.5 /  
beginning - Gen. 2:4-7 /  
ending - 2 Peter 3:6; /

Gen. 6:5-13; /  
Noah saved - 1 Peter 3:20,21 /

2. Second Heavens and Earth, v.7 /  
Gen. 8:15-22 characteris- /  
tics; 9:8-15-promise /

Ending - 2 Peter 3:7,10 FIRE! /

3. Third Heavens and Earth, v.13 /  
Rev. 21:1-7 /

No ending /

C. What does this mean to you? /  
2 Peter 3:9-12,14-18 /

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G O D ' S C A L E N D A R

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### III. Nebuchadnezzar's Dream

#### A. Background

1. Israel had been God's Kingdom, but was now overturned-- Exodus 19:5,6; 1 Chron. 28:5; 29:23; Ezek. 21:24-27.
2. Daniel, of royal blood, now in Babylonian exile after the fall of Judah and Jerusalem - Dan. 1:1-6.

#### B. The king's strange dream

1. Dan. 2:1-13 - no one able to reveal or interpret the dream
2. Dan. 2:14-30 - God reveals the dream to Daniel

#### C. The dream interpreted

Reaches to the "latter days" (Dan. 2:28)

1. Dan. 2:31-35 - what Nebuchadnezzar saw in his dream.
2. Dan. 2:36-45 - meaning of what he saw.

Great image representing successive kingdoms (empires)

Head of gold - Babylon (vv.37,38)

Breast and arms of silver - Medo-Persia (v.39)

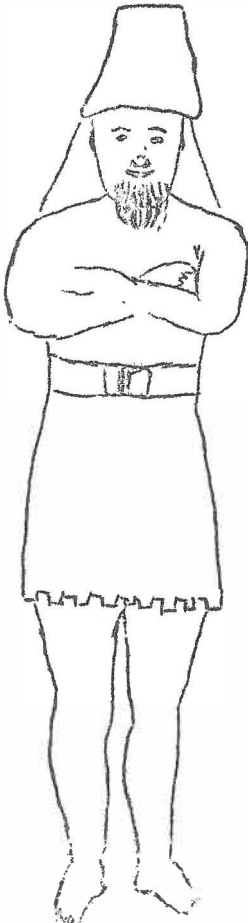
Belly and thighs of brass - Greece (v.39)

Legs of iron - Rome (v.40)

Feet of iron and clay mixed - Rome divided (vv.41-43)

Stone representing God's Kingdom, destroying men's kingdoms and falling on the divided condition - (vv.44,45)

(Observations: Image was top-heavy; yet metals stronger toward the bottom. Metals at top most precious, baser toward the bottom.)



#### Historical materials

Babylonian Empire - 606-536 B.C.

(Founded by Nabopolassar, father of Nebuchadnezzar. Last king was Belshazzar--Dan. 5:30,31)

Medo-Persian Empire - 536-331 B.C.

(Founded by Cyrus - Isa. 45:1)

Greek Empire - 331-63 B.C. (approx.)

(Founded by Alexander the Great)

Roman Empire - 63 B.C. to A.D.

476 (approx.)

(Roman Empire divided in A.D. 395 into Eastern and Western divisions, ruled from Constantinople and Rome. Rome fell to the barbarians in A.D. 476. Constantinople fell to the Turks in A.D. 1453. Modern nations of Europe arose after the barbarians overwhelmed Rome. We are still living today in this "divided" condition.

See maps for a picture of the extent of the four world empires.)



- IV. Israel's dispersion, history, and regathering
- A. God's O.T. Kingdom, with sacred responsibilities--  
Exodus 19:3-8; 34:10-14; Deut. 26:16-19.
  - B. Punishment in dispersion and exile threatened and predicted--  
Leviticus 26:14,31-33,(39-45)  
Deuteronomy 28:15,37,41-67 (See Josephus)  
Hosea 3:4,5  
Luke 21:20-24
  - C. Promise of restoration  
Deut. 30:1-5  
Restored at Christ's coming - Luke 19:11-15;  
Acts 1:7; 3:19-21.

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Landmarks in Jewish history and in the rebirth of Israel as a nation

- A.D. 70 - Siege and destruction of Jerusalem by Roman armies,  
followed by age-long exile and dispersion in all nations.
- 1517 - Jerusalem and Holy Land fell to Turkish rule.
- 1897 - Theodor Herzl, an Austrian Jew, published highly influential book, The Jewish State, awakening modern Zionism.  
First Zionist Congress convened that year.
- 1917 - Britain issued the Balfour Declaration, solemnly promising to assist the Jews in securing a national home in Palestine.  
Jerusalem fell to British army under Allenby, without a shot fired. Turkish rule put down. Britain given Mandate over Palestine at close of World War I.
- 1934-1945 - Hitler regime in Germany and German occupied lands.  
Six million Jews exterminated in Nazi rage of anti-Semitism.  
Greatest catastrophe in Jewish history of persecution.
- 1947 - After World War II, U.N. decided to partition Palestine between the Jews and the Arabs.
- 1948, May 14 - British Mandate over Palestine ended, and Israel declared itself an independent nation. Surrounding Arab nations immediately invaded Israel in hopes of destroying the newborn nation.
- 1949, January - After Israel had victoriously defended herself, the Arab nations signed armistice; but no Peace Treaty yet!
- 1958 - Israel celebrated her tenth anniversary of re-establishment, with a Jewish population approaching two million.

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Extract from Elpis Israel, 1850, by John Thomas: "There is, then, a partial and primary restoration of Jews before the manifestation (of Christ), which is to serve as the nucleus, or basis, of future operations in the restoration of the rest of the tribes after He has appeared in His kingdom. The pre-adventual colonization of Palestine will be on purely political principles; and the Jewish colonists will return in unbelief of the Messiahship of Jesus, and of the truth as it is in Him. They will emigrate thither as agriculturists and traders, in the hope of ultimately establishing their commonwealth, but

more immediately of getting rich in silver and gold by commerce with India, and in cattle and goods by their industry at home under the efficient protection of the British power. . . Now any person acquainted with the present insecure condition of Palestine under the Ottoman dominion must be satisfied from the testimony, that some other power friendly to Israel must then have become paramount over the land..."

Extract from The Gospel of the Kingdom, 1879, by Wiley Jones: "The rapid decline of 'the sick man,' as the Turk has been called, brings England upon the scene to look after her interests in his estate. And this becomes on the prophetic horizon another bright streak of the coming dawn, for it leads us to hope for a great improvement of Palestine and for a speedy gathering there of the number of Jews which prophecy requires to be in the land at the Lord's coming. . . Already towards that land a tide seems to have set in of returning Israelites . . ."

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V. Placing of specific events in the Second and Third Earths---  
(make large chart, using concordance)

A. Place the following:

Flood, Fire;

Noah, Abraham, Age of Patriarchs, Sinai, Law Age,  
Cross of Christ, Gospel Age, Ascension, Christ on God's  
Throne, Second Coming, Millennium, David's Throne, Paradise

B. Conditions of Millennium contrasted with those of Third  
Heaven and Earth

(to be supplied and discussed on basis of large chart)

C. Specific scriptures charted by way of example:

1. Isaiah 4:2-6
2. Zechariah 14:1-9
3. Rev. 20:10
4. Rev. 21:25; 22:5 (Diaglott)

(Make chart on following blank page)





VI. Study of present prophetic signs of the near return of Christ

A. Signs of First Coming - Matt. 16:1-4; Luke 4:16-21; 7:19-23

B. Signs given for Second Coming also

1. Social conditions

- a. Travel - Dan. 12:4. Voltaire scoffed at Newton's prediction, based on Bible prophecy, that man would some day travel at least 50 miles an hour.
- b. Learning - Dan. 12:4; (2 Tim. 3:7) - Education booming. Russian schooling much in news also.
- c. Morals - 2 Tim. 3:14; 2 Peter 3:3,4
- d. Fear and unrest - Luke 21:25,26  
(Look up in concordance: "distress," "perplexity")

2. Religious world

- a. Form without power - 2 Tim. 3:5
- b. Fallen away (apostate) - 1 Tim. 4:1-5
- c. Faith diminished - Luke 18:8

3. Political affairs

- a. Russia now a world power, as prophesied  
Ezek. 38:1-3,5-7 - many allies with Russia  
War being prepared - Joel 3:9
- b. Israel re-established as a nation  
Joel 3:1; Ezek 38:8;  
Zech 14:2,4; Psalm 102:12-16

Luke 21:24 is kept from fulfillment by a thin line of demarcation! (See map of Israel)

C. Practical applications to our lives

1. Our attitude should be expectant, longing for His coming--  
Luke 21:36a
2. Our walk--worthy and acceptable - Luke 21:36b; 1 Jn.2:28;  
3:3
3. Our need for decision--now! - 2 Cor. 6:2  
Decision to accept and follow the Lord.  
Decision to dedicate our lives to Him in service.

## "SIGNS OF CHRIST'S COMING - AN INCENTIVE TO CHRISTIAN SERVICE"

By E. H. Goit, Sr.

Jesus is coming again! This is His promise; that "blessed hope" of mankind. (John 14:2,3; Titus 2:11-13)

### I - JESUS IS COMING AGAIN!

- A - Bibles predominate prophetic theme.
- B - Same prophecies that predicted fulfilled 1st Advent, predict 2nd.
- C - God has definite plan! Today's events forecast fulfillment of plan and imminent return of Son of God.
- D - Matt. 24:2 - Temple prophecy fulfilled.
- E - Church Of God affirms Promillennial, 2 phase "Coming of Christ".
  - 1. Coming FOR saints - Rapture - John 14:3, I Thes. 4:16, 17.
  - 2. Coming WITH saints - Revelation - Zech. 14:5, I Thes. 3:13, Jude 14.

No prophecy remains to be fulfilled before the "catching away" of the CHURCH. It can occur at any moment, nevertheless, certain conditions that will mark the end of the age, that relate to it and the "Revelation", can be expected to show their beginnings to some extent just prior to the "Rapture".

### II - SIGNS AS TO JEWS - GENTILES - CHURCH OF GOD

- A - I Cor. 10:32 - God identifies as separate entities.
  - 1. Jews - whole household of Israel - the 12 tribes.
  - 2. Gentiles - all peoples of earth, their countries, Israel excluded.
  - 3. Church of God - Body of Christ (baptized believers and martyred saints) Rev. 20:4.
- B - Matt. 24, Mk. 13, and Luke 21 - Signs of Christ's Coming.
  - 1. Matt. 24:3 - "When shall these things be? What shall be the sign of thy coming? The end of the world?". Jesus' answers apply to one of these groups and to more than one group. It is the students' responsibility to match answers with questions. The "Rapture" and the "Revelation" compose the COMING which the disciples inquired about. His "coming" ushers in Judgment beginning at the Church. (I Pet. 4:17).

### C - Signs As To The Jews

1. Matt. 24:32-34 - Parable of fig tree - Ezek. 31 illustrates.
2. Israel is God's sundial on pages of Man's history. Isa. 66:8 born overnight - May 14, 1948 birth as nation.  
Jor. 16:14,15 - 2nd great Exodus begun; reviving of Jewish nation; miracle of our age.
3. Matt. 24:9, 10 - Anti-Semitism - blood bath of 6,000,000 Jews forecasts Jacob's trouble. Jor. 30:4-7.
4. Rise of Arab -(Egypt) controlled and aided by Russia. Ezek. 36-38 rattlings of Israel forecast soon coming of Christ.
5. Jer. 31:38-40 - present borders of Israel predicted.
6. Isa. 35:1,2; Ezek. 34:26,27; Psa. 102:16 - Development of Israel forecast as sign of Lord's Coming.
7. Dan. 9:24-27 - Sign of 70 weeks of national history. Israel's future is indeed the blueprint for coming world events.

### D - Signs As To The Gentiles

1. Matt. 25:32,33 - Arrangement of nations for Judgment - present line up of nations.
2. Matt. 24:6-8 - Signs of wars, rumors of wars, famines, pestilences and earthquakes - "beginning of sorrows".
3. II Tim. 3:1-8 - Violence and deceit on global scale. Luke 21:26 - men's hearts failing - fear tests faith.
4. II Pet. 3:3,4 - Scoffers! Cosmonaut Titov - Astronauts Glenn and Cooper.
5. Psa. 2:1 - Raging of nations, Rev. 5:5 loosing of seals, Rev. 6:17 vials of wrath (Zeph. 1:15-18; Isa. 24:20-23)
6. Dan. 2:31-35; Dan. 7:2-14, 27 - A B C's of Prophecy forecasts "Coming".
7. Matt. 24:37-39 - Days of Noah "that were before the flood" like unto days at the COMING of Christ.
8. Luke 17:28-30 - Comparison of Lot's days and days at COMING of Christ.  
These are signs of the "Revolution"! Zoch. 14:4,5; Matt. 24:27; Acts 1:11; Rev. 1:7; Ezek. 21:27; Luke 1:32; Rev. 11:15; Acts 3:21.



9. <sup>24:17</sup> Num. 18:18; Matt. 24:30 - Sign of Star - Sceptre.

E - Signs As To Church Of God

1. Ecumenical movement.
2. Matt. 24:11,12 - false prophets.
3. Matt. 24:4; Mk. 13:5,6; Luke 21:8 - God's Word vs man's word.  
I Tim. 4:1 - Apostacy.
4. I Thes. 4:17; Jude 14, 15; Luke 21:36; Rom. 5:9; I Thes. 1:10; I Thes. 5:9; Rev. 3:10 - Church to escape Tribulation - not appointed to wrath. II Thes. 2:7,8 - Anti-Christ revealed after Rapture.
5. Luke 21:28 - Watch! I Thes. 4:13-18; Matt. 24:38-42 - meeting happens as surprise. Luke 19:13 - Occupy! Have we met challenge? His Coming an Incentive to service. One thing to know Christ is COMING again and quite a different thing to be ready for His COMING. (Systematic Theology - Page 483).
6. Feeding sheep and reaching out to the "whosoever wills" is occupying "till He Cometh". Illus. NOAH.
7. Luke 21:34-36 - Personal warning - ill. Abraham - Matt. 6:33 - ill. "A certain Nobleman". The Church is not a museum for antique saints but a schoolhouse for sinners to become saints.
8. These signs are given to move us to prepare and encourage others to prepare for His COMING. Challenge of our day - "Work in the vineyard of the Lord". This is given to the Church Of God in a missionary way in the Philippines, Nova Scotia, Mexico, and other sectors of the EARTH. - Ills. of Israel and the "giants in the land".
9. I will meet the Challenge!!

1965 M I N I S T E R S ' C O N F E R E N C E  
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"THE PROPHETS' PRESENTATION OF THE LORD'S RETURN"

By

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THE PROPHETS' PRESENTATION OF THE LORD'S RETURN

THE IMPORTANCE OF PROPHECY:

So important is prophecy in God's Word that it occupies about one-third of the whole Bible. Prophecy is God's revelation of His plan of the ages to His children. In the diagram that we have prepared (sketch 1), we have pointed out four great prophetic points: (1) The prophets own time. (2) The Babylonian captivity. (3) The first advent. (4) The second advent or the establishment of the Messianic Kingdom of God. There must always be found three elements in the message of the prophets:

1. A message to the prophets own age and people, directly from God.
2. A message of predicted future events, especially-
  - a. The failure of God's chosen people and God's judgment upon them and the nations involved.
  - b. The coming of the Messiah, His rejection and final glory.
  - c. The Messianic Kingdom ultimately to be established on the earth.
3. A living message to our own age -- eternal principles of right and wrong.

THE PROPHETS' PRESENTATION:

"Holy men of God spake as they were' moved by the Holy Ghost." God puts a telescope before the eyes of the prophets and lets them look far into the future. What they have to say concerning the Messiah is so definite that it makes prophecy one of the greatest miracles of the world. However, so closely interwoven in the message of the prophets is the coming of Messiah and the establishment of the Messianic Kingdom it is difficult to separate them in time by the message of the prophets alone. For example, In Isaiah 61:1-11, we have a



THE PROPHETS' PRESENTATION OF THE LORD'S RETURN

prophecy of the Messiah and of the Messianic Kingdom. The Messiah Himself separated this prophecy according to the events. Luke 4:18-19. Therefore in our lesson, "The Prophets' Presentation Of The Lord's Return" we must consider events rather than prophecies that speak directly concerning a first advent and a second advent. The prophecies denote the coming, the arrival, the appearance or the glorious presence of the Messiah, of the Son of Man or of the LORD taking possession of His Kingdom, exercising sovereign power and the final judgment. It concerns a future event towards which the hope of man is directed and which will mark the end of this present age by inaugurating the new age, that of the manifestation on earth of the Kingdom of heaven.

The prophets announce this event in two lines of thought which, in the end, come together:

1) The LORD Himself through faithfulness to His covenant will reveal His Kingdom to His people. This kingdom belongs to Him at all times but it is opposed and rejected by man. (Isaiah 43:15; 44:6-8; Jeremiah 2:13; 1 Samuel 8:7) That is why, through all history, God prepares one event without precedent, whose announcement is one of the central themes of prophecy: the coming, the arrival, the return of the LORD Himself to His people, Himself becoming the shepherd of Israel (Ezekiel 34:7-15), revealing His judgment and His mercy to Jerusalem and to the nations at the same time. (Isaiah 46:9-13; 52:7-10; Zechariah 1:3,16,17; 2:9-13; 3:1-8)

2) The second line of thought which runs parallel with the first concerns the coming of a King in the latter times that will be heir to the promises made to Judah (Gen.49:10) and to David (2 Samuel 7:16; Jeremiah 23:1-6). This person who is to be King is also referred to in Isaiah as "servant" (Isaiah 42:1-7), the LORD'S "anointed" (Isaiah 61:1). He is referred to sometimes as a temporal and political king (Psalm 2:6-8), sometimes as an apocalyptic character

THE PROPHETS' PRESENTATION OF THE LORD'S RETURN

(Daniel 7:13,14) Sometimes he is "raised up" from among his brethren (Deuteronomy 18:15-19), sometimes he comes "with the clouds of heaven" (Daniel 7:13). Sometimes his coming is spoken of as "growing up as a tender plant, despised and rejected of men, brought as a lamb to the slaughter (Isaiah 53:1-7), sometimes he is spoken of as "growing up as THE BRANCH" that shall sit and rule as King and Priest and shall prosper. (Zechariah 6:12,13; Jeremiah 23:5,6.

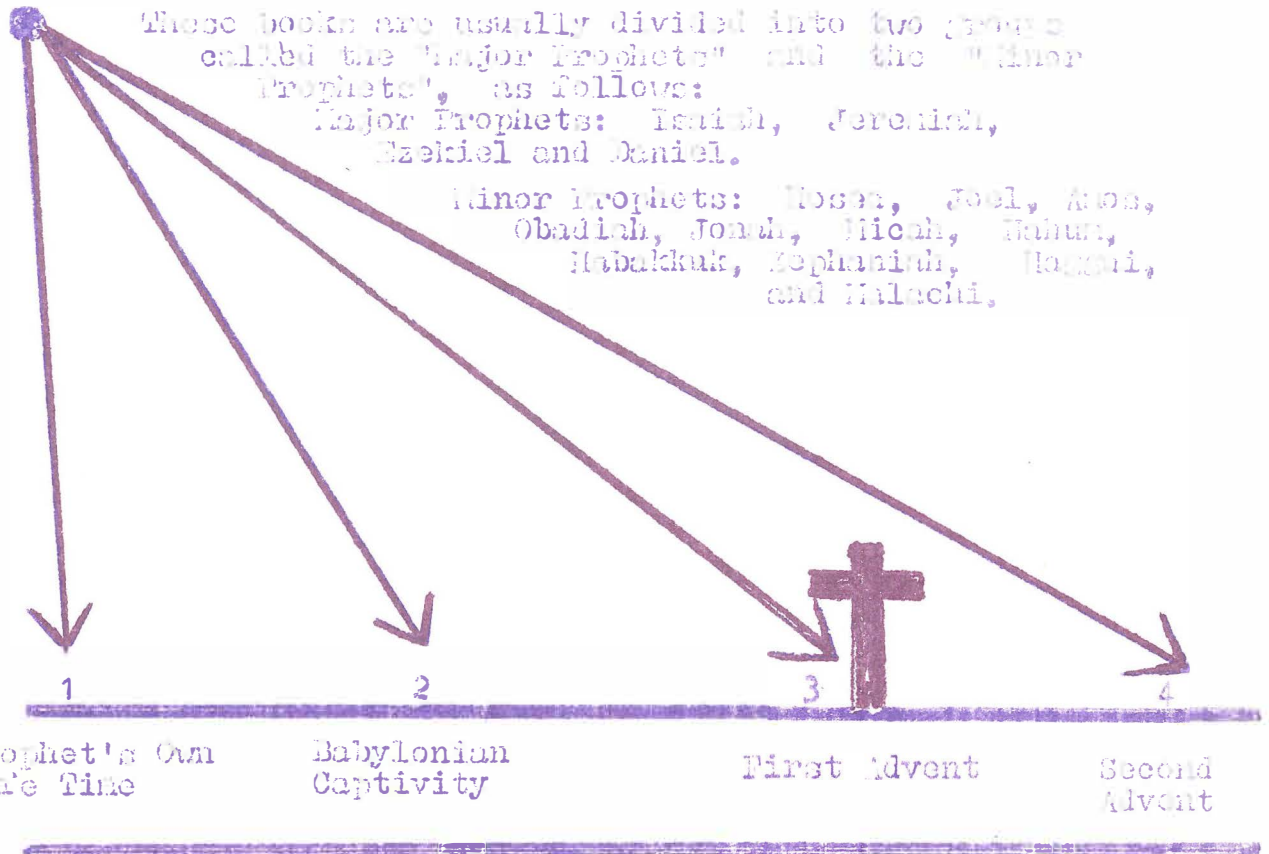
IN CONCLUSION:

"The Prophets' Presentation Of The Lord's Return" is not confined to speaking only of the coming of a king that shall reign and prosper, but the prophets speak freely of the coming of JEHOVAH. They tell us that Jehovah Himself will grant the eternal kingship and dominion which belongs to Him to His Son (Daniel 2:44; 7:13,14). His coming will be preceded by wars, famine, and with an upheaval of nature (Joel 3:9-16). It will be followed by a time of peace such as the world has never known. (Isaiah 2:1-5; 11:1-10; 35:1-10)

The fulfillment of the Prophets' Presentation Of The Lord's Return will be the "grand finale" of the Drama of the Ages when God Himself will make His abode with men and will wipe away all tears from our faces. His Son, our Saviour, will be King of Kings and Lord of Lords.

## FOUR GREAT PROPHETIC POINTS

There are 17 Books of the Prophets but only 16 Prophets, Jeremiah wrote two; the book called by his name and the Book of Lamentations.



**CLASSIFIED AS TO PEOPLE:** 13 of the Prophets were connected with the **FALL** of the Hebrew Nation... 3 with its Restitution.

The fall of the nation was accomplished in two periods: The Northern Kingdom fell, 734-721 B.C.. Preceding, and during this period were: Joel, Jonah, Amos, Hosea, Isaiah and Micah. The Southern Kingdom fell, 606-586 B.C.. In this period were: Jeremiah, Ezekiel, Daniel, Obadiah, Nahum, Habakkuk, and Zephaniah.

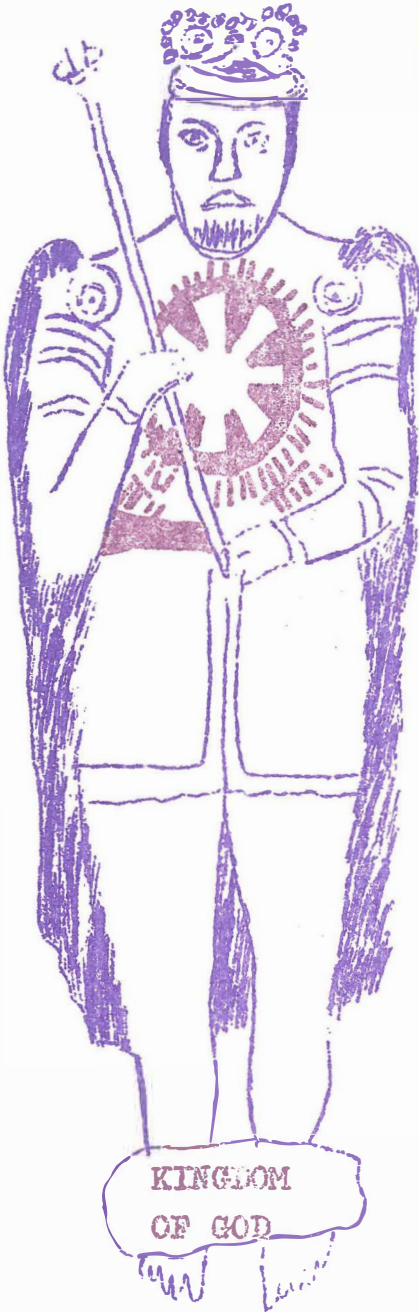
The **RESTORATION** of the nation occurred, 536-444 B.C.. Connected with this period was: Haggai, Zechariah and Malachi.

**CLASSIFIED AS TO MESSAGE** they were addressed mainly as follows:

To Israel, The Northern Kingdom: Amos and Hosea.  
To Nineveh: Jonah and Nahum.  
To Babylon: Daniel  
To Captives in Babylon: Ezekiel  
To Edom: Obadiah  
To Judah: Joel, Isaiah, Micah, Jeremiah, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.



GENTILE WORLD DOMINION

(AS MAN SEES IT)	(AS GOD SEES IT)		
Nebuchadnezzar's Dream DANIEL 2	Interpretation Daniel 2	Daniel's Vision Daniel 7	History Overthrow
	BABYLONIAN EMPIRE  HEAD .. GOLD  606 to 538 B.C.	LION	By  Cyrus
	MENDO-PERSIAN EMPIRE  BREAST & ARMS SILVER  538 to 331 B.C.	BEAR	By  ALEXANDER THE GREAT
	GREEKIAN EMPIRE  BELLY & THIGHES BRASS  331 to 168 B.C.	LEOPARD	By  UNIVERSAL PAGAN ROME
	ROMAN EMPIRE  LEGS .. IRON 168 B.C.-395 A.D. ----- FEET .. IRON CLAY  Papal Rome And Divided States  395 A.D. ..	TEN HORNED BEAST	By  CHRIST  KINGDOM  OF  GOD

Daniel is known as the prophet of Gentile times. He has little to say to Israel...They have been tried and failed as God's Nation and Kingdom. Gentile times began 606 B.C. and will continue until Christ's Second Advent.

"APOSTASY AND FALLING AWAY" ----- Ministerial Conference --Jan., 1965,  
By Cecil A. Smead, Browntown, Va. 22610

Text: 2 Thessalonians 2:3

"The Apostasia"

Here at Thessalonica the Christian community had been shaken up in mind and troubled by the deception that the day of the Lord had already come (see the margin), and that there had been "no gathering together unto him". Paul had said in his first letter that "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" (1 Thess 4:17-18).

Imagine how you and I would feel if we thought the Lord had come and had "taken" (Matt 24:40) His people to His side in peace and for blessing as Noah and his family were taken into the ark, but we were left for the other kind of "taking", to be "swept away" (v 39 Diaglott) in the awful flood of judgment connected with the second coming of Christ!

Paul hastened to reassure the Thessalonians. They should remember a certain well known sign of the coming of Christ, "a falling away first," to be followed by the revealing of "that man of sin." (2 Thess. 2:3).

Although "apostasy" does not appear in our King James Version the Greek word here for "falling away" is "apostasias" and it has the definite article for "the" before it. "The apostasy" as a sign for the second coming of Christ may be found in several places. For example, in Jesus words in Matt. 24:10-12, where He concludes that "because iniquity shall abound, the love of many shall wax cold." This goes along with the messages to the seven churches in Rev. 2 and 3, as it seems the church has followed in the groove of these messages for the last 19 centuries. "Nevertheless I have somewhat against thee, because thou hast left thy first love" (Rev. 2:4), "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot, So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Rev. 3:15-16). This last is to the Laodiceans to whom He also said, "Behold, I stand at the door and knock" (v. 20) As the signs of the times are being fulfilled we might think of Jesus as standing today at the door, ready to return. He cannot stand moderation in the appreciation of spiritual things. We fear that today many who call themselves by the name of Christian reject and disobey His commandments even while they profess submission unto Him.

Other passages we think of are:

2 Tim. 3:1: "In the last days perilous times shall come." Then follows a catalogue showing men "having a form of godliness, but denying the power thereof" (v 5) and the statement (v13): "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."

1 Tim 4:1: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." Then follows a description of some of the heresies of Paul's own days which are still with us, only dressed in modern clothing, and apparently more attractive to many who combine Christian teachings with these pagan ideas. In fact, today, more than ever the many times proposed and prophesied world-religion seems about on top of us, but it will be religious---not Christian. Its head will be human, not divine, and it will not want nor accept the coming of God's kingdom. It will seek instead a modern, man-made Utopia. Salvation is and can be only from God, and the wolf will catch all who take another shepherd.



2 Pet. 3:3: "There shall come in the last days scoffers, walking after their own lusts, (4) and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." These appear to be Bible readers who shut their eyes and ears to much of the Bible.(5) "For this they willingly are ignorant of, that by the word of God", and then a description is given of events occurring in Genesis. We still have many who will not pay attention to what the Bible says, even though they read it every day.

1 John 2:18: "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." Modern apostasies are really nothing new. Paul and John saw the same things, only we see more. There is more knowlege today among people (Daniel 12:4), and also greater communication of heresy. Paul agrees in 2 Thess. 2:7: "The mystery of iniquity doth already work."

Our text in 2 Thess. mentions also "that man of sin" (v 3). He follows the general apostasy, and we need not go into whether the church shall see much of him before it is "caught up". It appears that as governmental restraints are relaxed atheistic groups will throw their weight around more, followed by this character who demands worship to himself alone. He will be destroyed by the brightness of Jesus' coming. You might follow the line of prophecies concerning him over in Daniel 11:36-45 and other chapters there. Also he appears in Revelation and other places.

To get back to this word "apostasia", it is found in classical Greek literature as referring technically to political revolt or defection. It was carried over into the Septuagint translation to relate to rebellion against God. The only other New Testament occurrence is in Acts 21:21, where it is translated, "to forsake." Paul had been accused of teaching the Jews to forsake Moses.

#### APOSTASY AND THE FUTURE OF THE CHURCH OF GOD

Looking at it from the vantage point of 19 centuries later we see that there have been many rebellions against God, and that paganism was mixed in as the tares among the wheat in Jesus parable in Matt. 13. But we also see many revivals as God has revived His church time and again. The true followers of Jesus, the true Church of God, has resembled that widow of Luke 18 that Jesus told about in a parable "to this end, that men ought always to pray, and not to faint" (v.1). This widow was persistent in asking for justice. Even so, the church has been persistent in asking our just Judge for the sending back of our King who is in heaven. "Thy kingdom come. Thy will be done in earth as it is in heaven." When Jesus told the parable He suspected a great deal of lip service without true heart desire, and so He said, "Nevertheless when the Son of man cometh, shall he find faith on the earth?" (v. 8). This remark is a challenge to us. Do we really long for and persist in prayer to our righteous judge concerning the second coming of Christ? In the symbolism of Revelation we see these sincere prayers being offered before the throne of God as "golden vials full of odours, which are the prayers of saints" (Rev. 5:8). Again we refer to the scoffer on this score in 2 Peter 3:3-5. This point is what makes us differ from the scoffing church, and our future as a church depends on our persistence in prayer concerning His coming. So far as we can say, when He comes He will find this kind of faith in the earth. Just as there is a climax of evil



(2 Tim. 3:13), so we see in v. 17 "That the man of God may be perfect, throughly furnished unto all good works." And in 4:5 he will "do the work of an evangelist." In 1 Tim 2:1-8 six good reasons are given why we should make a four-fold prayer for all men. In Rev. 7:9 John "beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." In v. 14 John is told that, "These are they which came out of great tribulation." Even if these are converted after the Church is caught up we see here a good reason to leave them a message that will later convince them.

As individuals we make our own decision, but the true Church of God has its future marked out from all eternity, from "before the foundation of the world." (Eph. 1:4). We are compared to vessels made by the potter in Romans 9. Notice that the vessels of mercy have been "afore prepared unto glory" (v. 23). God has done this. But when we come to the vessels of wrath there is a difference. God "endured with much longsuffering the vessels of wrath fitted to destruction" (v. 22). The word "fitted" carries the meaning of "pieced up together, as a broken vessel." God is not responsible for this "pieced up vessel". It is self imposed. But the teaching of scripture is that "whosoever shall call upon the name of the Lord shall be saved" (Romans 10:13), and so if the vessel that is pieced up together will stop piecing itself up with falsehoods, will turn to the truth of the Bible and **ask** to be made new again, nothing is impossible with God. Any sincere seeker after God can have his life rebuilt on the word of God. The tragedy of the foolish man in Matt. 5:26 is that he hears the sayings of Jesus, "and doeth them not." He built his house on the sand, the shifting sand of the traditions of men. 2 Tim 2:21 promises that, "If a man **therefore** purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work."

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God" (Heb. 3:12). The danger is that we might (Heb. 2:1) let the gospel truth leak out as from a vessel full of holes. Heb. 4:2 insists that to be of benefit the gospel must be mixed with faith in our lives." The worst thing is to go back and seek salvation from the law of works, "ye are fallen from grace" (Gal. 5:4). It is a tragic thing to "draw back" (Heb. 10:1), and it would seem to be "impossible" (Heb. 6:4) to ever "renew" (v. 6) a faith that had risen so high as mentioned in Heb. 6. We hope that it would be impossible for such a faith to ever fall. And so the writer of Hebrews feels, too, for he says in v. 9, "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak." But he does **"desire that every one of you do shew the same diligence to the full assurance of hope unto the end"** (v. 11). If there is an indictment to the Church of God it is that we are sometimes inclined to be "slothful" and let other interests take precedence in our individual lives. Man-made religions "compass sea and land to make one proselyte" (Matt. 23:15). We should live with the great examples of faith in the Bible. Read especially Hebrews 11, how "these all, having obtained a good report through faith" (v. 39), are still waiting for reward. And in chapter 12 we are shamed by the thought, (v. 4) "Ye have not resisted unto blood, striving against sin." But those old heroes are not going to be rewarded without us (11:40). It ought to instill in us the incentive

to hold up our end of the load. "Work out your own salvation with fear and trembling. For it is God which worketh in you" (Phil. 2:12-13).

We heard at last winter's Ministers Conference that the best days of the Church of God are yet to come, as Bro. Alva Huffer presented his inspiring paper on Projects and Procedures in Research. The sign of the Apostasy and Falling Away does not contradict this in the least. When apostasy grows worse in our days it shows up more sharply the cleavage between faith and unbelief. In the great apostasies of the past God's elect used the times for greater opportunity in preaching the truth. Actually, it was God who sent those revivals at the dark moments in history. God's great purposes can never be truly thwarted.

Take Elijah. In a time of great loneliness, he said, "I, even I only, remain a prophet of the Lord" (1 Kings 18:22). Later, becoming discouraged and frightened, he ran from the threats of Jezebel and finally sat down under a juniper tree, and said, "It is enough; now, O Lord, take away my life" (1 Kings 19:4). God's wonderful answer was to lead him to Mount Horeb, and after a session of deep communion, to reassure him that there were yet "seven thousand in Israel, all the knees which have not bowed to Baal, and every mouth which hath not kissed him" (v. 18). And He sent Elijah back with a challenge to work with those people. By the same ratio there must be many thousands of people out there in the world in these days that God has marked for His own. What a challenge for us! Some of us have been through experiences that prove to us, "If God be for us, who can be against us" (Romans 8:31).

#### FAILURE TO RECOGNIZE GOD'S OWNERSHIP LEADS TO APOSTASY

"Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider" (Isa. 1:2-3).

Rebellion in Israel arose from their evil and unnatural heart in not knowing they belonged to God. Even the beasts knew who owned them. But Israel did not recognize God's ownership. All their troubles came from not knowing that God created them and kept them. Our lives would be happier if we could honestly pray, and "In every thing give thanks: for this is the will of God in Christ Jesus concerning you" (1 Thess. 5:18). or if we could be content and "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee" (Heb. 13:5).

"God that made the world and all things therein", Paul proclaimed in his sermon on Mar's hill (Acts 17:22-31), hath made of one blood all nations of men to dwell on all the face of the earth", and "that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us. For in him we live, and move, and have our being."

The beasts in their obedience to their owners<sup>o</sup> are more natural than the race of mankind which has fallen away and recognizes no ownership but self, no stewardship of talents or possessions, but lives by the rule, "Every man for himself, and the devil take the hindermost." "When they knew God, they glorified him not as God" (Rom. 1:21) "They did not

like to retain God in their knowledge" (v. 28) But all the time God pours out His gifts of sunshine and rain and life and "the riches of his goodness" (2:4) "and forbearance and longsuffering", all the while man forgets Him, "not knowing that the goodness of God leadeth thee to repentance."

Paul says (1 Tim. 4:10), "we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe." It is a fact that no man would live today had not God preserved him and given him this period of probation after the apostasy of Adam. Furthermore, as Christians, we are bought with a price. We are not really our own (see 1 Cor. 6:19-20) "Your body is the temple of the Holy Ghost. Where God dwells He is Head of that dwelling. Do not forget that. The recognition of this fact should be kept constantly before our people. "Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph 4:30). This will give our young people a sense of security in God's love to know they please Him. It will set their lives on the right basis and enable them to make the correct decisions in life. The loss of this basic loyalty to God's ownership, **the** failure to recognize stewardship, is at the bottom of the sin of apostasy. We know the remedy.

"Yea, the stork in the heaven knoweth her appointed times; the turtle and the crane and the swallow observe the time of their coming; but my people **know** not the judgment of the Lord" (Jer. 8:7).

#### IMPORTANCE OF KNOWING AND KEEPING GOD'S WORD

Failure to love and heed God's word were the downward steps in the deception of Eve. The one who deceived her had strong lusts (John 8:44) which went contrary to the good plans God had made for humanity in Eden. He questioned if God had really said what He did. Eve's reply was a misquotation of what God had really said. He then contradicted God about the reality of death and accused Him of deception. He planted in her mind the idea of being independent of God as a desirable thing.

The downward steps of Israel's apostasy are graphically portrayed in Jeremiah's prophecy. The first downward step was to consider God's Word a reproach, and to take no delight in it. This is still true, today, as the estimation of multitudes whose only thought of the Bible is that it is a wet-blanket book, standing in the way of their fun. Jer. 6:10. To the true lover of God there would have been delight in God's promises, and they would "find rest for your souls" (v. 16) .

And so, not delighting in God's word, "Lo, they have rejected the word of the Lord" (Jer. 8:9).

The **third** downward step is to scoff at God's word, and this they did in Jeremiah 17:15, and the final and tragic step, "Ye have perverted the words of the living God" (Jer 23:36), and it started from not liking the Bible, not trying to rightly divide it (2 Tim 2:15). What a terrible sin it is to twist and pervert the righteous words of Almighty God! How far away from pleasing Him this is.

As ministers of the gospel, and pastors of God's flocks, we have a tremendous responsibility to help our people to love the truth and



keep ~~on~~ the right road to eternal life. Jeremiah said (23:16-17):  
 "They speak a vision of their own heart, and not out of the mouth of the Lord. They say still unto them that despise me, The Lord hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of their own heart, No evil shall come upon you."

"In the latter days", says Jeremiah (v. 20) "ye shall consider it perfectly." Indeed then "I will give them an heart to know me, that I am the Lord: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart" (Jer. 24:7). Yes, "Ye shall seek me, and find me, when ye shall search for me with all your heart" (Jer 29:13). But not before they have to go through "the time of Jacob's trouble" (Jer. 30:6) "in the later days ye shall consider it" (v. 24). "In the latter days, saith the Lord" (Jer. 48:47). "But it shall come to pass in the latter days" (Jer. 49:39).

### HOW TO MEET TEMPTATION

Jesus was tempted, "led up of the Spirit to be tempted" (Matt. 4:1). And He remained sinless. He used God's word to meet temptation. Actually, the Bible idea of temptation is not what men think. When the King James Version was translated it meant making trial of a person, and could be done for improving his quality, or of proving it, as well as for the malicious purpose of trapping him to do wrong. We test each other in order to make lasting friendships. People tried to test Jesus to make Him conform to their patterns of what is right, or to see if His doctrine was defective. Actually people should test themselves (1 Cor. 11:28, 2 Cor. 13:4-5) to see if our attitude is right and to be sure we are in the faith. We should do this to not be deluded about ourselves.

God uses tests (1 Thess. 2:4) to try our purposes of the heart and help us see ourselves in His sight. We prove our own work (Gal 6:4-5). God puts us into situations which reveal the quality of our faith and devotion. This is for a good purpose. God never tests someone to make him fall. He tested Abraham in the matter of offering his son Isaac. He tested Israel in the wilderness and at Mount Sinai.. This was for their good as it says (Ex. 20:20) He wanted them to "know that man does not live by bread only" (Deut. 8:3) "but by every word that proceedeth out of the mouth of the Lord doth man live." When Jesus used this answer He was saying the most vital truth about our very being, our nature as men. Peter tells us, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Christ (1 Pet. 1:7). The Psalmist says, "Before I was afflicted I went astray: But now have I kept thy word" (Psa. 119:67) and v. 71 adds, "It is good for me that I have been afflicted; That I might learn thy statutes."

It is when God's people allow Him to thus work with them and purify them that they are most secure. and so, with James (1:2) we are to, "My brethren, count it all joy when ye fall into divers temptations." God is strengthening our patience, maturing our character, and in James 1:12 we read, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." This is why there are heresies (1 Cor. 11:19).

God's testings do not come to make us fall. There is always "with the temptation also ---a way of escape" (1 Cor. 10:13) This way of escape

is made by God, if you will read it carefully. Christians must pay attention and find God's way of escape and not fall away through the hardships and pain of life or in the wrong fulfillment of natural desires. We must help each other (Gal. 6:1), each one is vulnerable.

Temptation is not sin Jesus was sinless (Heb. 4:15), "tempted like as we are, yet without sin." Temptation becomes sin only when and as the suggestion to do evil is accepted and yielded to. The decision to do wrong comes out of the heart of man, and there is nothing can force a person to do wrong except himself. Paul asks, "If God be for us, who can be against us?" (Rom. 8:31). Again, I say there can be but one answer. Only I can effectively be against myself. A man can be his own worst enemy. James 1:13-16 tells us that God does not tempt us with evil, but only our own strong desires, "and sin, when it is finished, bringeth forth death. Do not err, by beloved brethren."

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil" (Eph. 6:11). "Above all taking the shield of faith" (v. 16), "and the sword of the Spirit, which is the word of God" (v. 17), "Praying always" (v. 18).

"YE SHALL NEVER FALL" (2 Peter 1:10)

We have "exceeding great and precious promises" as Christians. Because a falling away is predicted in the last days it does not necessarily follow that the Church of God will be diminished in number. Along side the apostasy and falling away of some should be a revival of others, or also as we hope, a return of some who fell. (2 Peter 3:9. 1 Peter 2:25). "The Lord's hand is not shortened, that it cannot save" (Isa. 59:1). It is up to each individual to "give diligence to make your calling and election sure: for if ye do these things, ye shall never fall" (2 Peter 1:10). A reading of the things we are to do starts with "the knowledge of God, and of Jesus our Lord" (v. 2). Then by the promises of God we become "partakers of the divine nature, having escaped the corruption that is in the world through lust" (v. 4).

Then, we are to, with "all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity" (vv. 5-7).

If these things seem impossible of attainment to any, you will of course remind them of God's help, as 2 Chron. 16:9 says: "For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him." God will help in perfecting your thought, word, and deed, only if your heart--or intentions-- is perfect toward Him. No one need fear failure. Just keep out of the clutches of the false leaders, and take Jesus only as your shepherd.

Jesus said, "My sheep hear my voice, and I know them, and they follow me: And I give them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand" (John 10:27-29).

If anyone places himself in the care of an hireling instead of the good Shepherd, the above cannot be said. "The hireling fleeth, because he is an hireling, and careth not for the sheep" (v. 13), and as a result "the wolf catcheth" (plucks) "them" (v. 12).

This is described in Isa. 56:9-12: "All ye beasts of the field, come to devour, yea, all ye beasts in the forest. His watchmen are blind: they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they look to their own way, every one for his gain, from his quarter," etc. Peter reminds us (1 Peter 5) of our duty as shepherds under that chief Shepherd who has placed us in care of His flock, "the flock of God", that we are to "feed" (v. 2), and for whose sake we are to "resist stedfast in the faith" (v.9) that "roaring lion" (v.8).

If it appears a very difficult thing to have our "heart perfect toward Him" it is yet very simple. Two of the parables of Matt. 13 give us the secret, verses 44 and 46: The treasure hid in a field, and the pearl of great price. Jesus is our example in this. He gave His all, "I lay down my life for the sheep" (John 10:15). He so loved us that He gave His all for our salvation. The sinner must give all also for salvation. He cannot wander from the flock of Jesus to the flock of the hireling and back again, indefinitely. He must settle into the flock where we hear the true voice of Jesus (v. 27), the first call on our strength, the first call on all that we are, or have, is "the kingdom of God and his righteousness" (Matt. 6:33). Any less is allowing ourselves to be under the care of the hireling, with the inevitable loss and frustration.

It was prophecied in Amos 8:11-12) that the days would come, "that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." People shall hunger for truth, but the messages of the churches will not be "the words of the Lord." How tragic. People wanting to live "by every word that proceedeth out of the mouth of God" (Matt. 4:4), and not recognizing the voice of the true Shepherd when they hear it. But you have to give up everything else to recognize His voice. He must have first place in our hearts. No luke-warm, half-hearted devotion will do.

One thing that makes it difficult is that the freedom of our hearts is limited by the attitudes we have developed over the years. Some of these attitudes may be good, some bad, but there they are, great chunks out of our hearts, which cannot be made to bow down to Jesus. These attitudes are towards things, people, ideas, and they act as an automatic pilot in some areas of our lives, which would be good in meeting temptation if Jesus controlled them. But they are not under His control. In the area of attitudes no one else can control yours but yourself. As ministers we must learn to help people change themselves, taking as a pattern such words from the Bible as these in Second Peter.

The greatest job we have as ministers is to get people to accept the allegiance of God whole heartedly, to hold up the goal, "The Lord our God is one Lord: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment, And the second is like, namely this, "Thou shalt love thy neighbor as thyself" (Mark 12:29-31).



The beauty of Peter's problem in super-addition is that we can take the qualities of the divine nature one at a time. We can break the bundle of sticks down into single sticks, and then we seek to catch each one of these attitudes. These attitudes are caught, not taught, starting with the basic attitude of faith. We do this by looking at the goodness of God as shown in the life of Jesus, and also in other heroes of faith in the Bible. First, is virtue, which is moral strength, and this is caught from examples of those we love the most. Second is Knowledge, which comes from living with the Bible every moment, and then we will know the truth, the true voice from God, the true Shepherd, just as one skilled in music knows the true notes and can reject the false.

Third, temperance, or self-control, is a fruit of the spirit mentioned in Galatians 5:22-23, and this is a habit of mind. We see this in Jesus as He took care of his body as being the Temple of God. Anyone wanting to do something worthwhile in life takes care of the tools he must use. In athletics one takes care of his body or else falls short (1 Cor. 9:24-25). As Christians we take care of our bodies to obtain an incorruptible crown and to make a holy, acceptable, living sacrifice to God. Romans 12:1. When we pay attention to our great goal temperance comes.

Fourth, patience is also based on faith. I may be in a hurry, but God isn't. The good ground of Jesus' parable of the sower (Matt 13) was the prepared ground. God's patience in eternity, and all through the Bible, especially before the resurrection of Jesus, is our great example.

Fifth, godliness is the posture of our hearts. God is good. The acknowledgment that God is good is the foundation of all thinking concerning true moral goodness. Good does not mean something centered in what man by himself considers good. Good is not necessarily what man may think is good. Good is what God is. In other words, we do not consider God in terms of our prior concept of goodness, but rather He is our concept of goodness. He is the standard, the yard stick by which we measure our lives. He is the level to which we try to conform. He is the square by which we see if our lives are built right (Matt 5:48). "Godliness is profitable unto all things" (1 Tim 4:7-8), especially in these times of vv. 1-5 when "the Spirit speaketh expressly, that in the latter times some shall depart from the faith."

Sixth, brotherly kindness is a key point in our loving God. How can we say we love God whom we have not seen if we hate our brother whom we have seen (1 John 4:20). We catch brotherly love from each other, and that is one reason not to forsake "the assembling of ourselves together" in Hebrews 10:24-25. It is that we might "consider one another to provoke unto love and good works" This word provoke is from a medical word meaning to stir up or rouse up. The same word in its verb form is used in 1 Cor. 13:5 to tell us that one of the qualities of love is to not be angry. Our hearts are purified by loving the brethren (1 Pet. 1:22). You cannot do a kindness too soon because you never know how soon it will be too late. Doing nothing for others is the undoing of yourself. We must be purposely kind and generous or else we miss the best part of our existence today, and our hearts are marred.

Seventh, charity is the last of Peter's super addition problem. This means spontaneous love, irrespective of the right of another to be entitled to that love. 1 Cor. 13. gives the spectrum of love when broken down into components, as a prism gives the spectrum of light.

"Charity suffereth long, and is kind; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth" (1 Cor. 13:4-8). Our greatest problem is not to be able to love the world. The problem is to love our next-door neighbor, the other people in our congregation. A good test for you from the Bible is how do you read God's first question in Genesis 3:9? Will you read that in a stern and angry voice, or do you picture God as saying with compassion and sorrow, "And the Lord God called unto Adam, and said unto him, Where art thou?"

Now the summing up of Peter's addition is, if you will add these attitudes to your basic faith, "If these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ" (2 Pet. 1:8), and in v. 10 he says "Ye shall never fall."

It is up to each individual Christian to try to change his own wrong attitudes where they do not conform to Peter's ideal. Anyone can be free from old unwanted attitudes by letting God work on him. But, again you must want this above everything else in your life. Christ must come first. These attitudes can be like lovely pictures on the walls of our hearts, companions inside us, windows of the heart. With a mirror we look only at our own faces. With these attitudes we look out and see Jesus reflected in the faces of other people.

There are many other Bible passages we could bring in counteracting Apostasy and Falling Away. How shall we strengthen our young people in this? Remember how you have been strengthened in the past. One is never so strong himself as when helping others. A challenge brings out the best in us. The task of carrying the right image of Christ to the lost and dying, in which we cherish that image in ourselves, keeping close to the truth of God's word, hearing the voice of Jesus and keeping in His flock, this challenge in which we put on the whole armour of God, enables us to "be strong in the Lord, and in the power of his might" (Eph. 6:10).

## GOD'S WAY IS SUCCESSFUL

In everything God's way is best. In His wisdom He knew ahead all that has happened and will happen, and made provision for it. "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2:14). When the earth has appeared to be on the downgrade to destruction God has always breathed into the life of mankind a revival of the knowledge of himself. "O Lord, revive thy work in the midst of the years, in the midst of the years make" (thyself) "known; in wrath remember mercy" (Hab. 3:1). In the great revivals of the past, prayer of God's people has been the start of the inrush of divine life. We are part of the "new creation" that began with Jesus' mission to the world. Man's return to God, the great revival, is centered in Jesus Christ and will bring about a whole recreation of this world (Eph. 1:9-10). As soon as man fell in Eden, God brought in His gracious plan. Men of faith began immediately to appear, starting with Abel, who "obtained witness that he was righteous" (Heb. 11:4). These men of faith pleased God. "But without faith it is impossible to please AIM

For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (v. 6).

The work we do, the preaching of the gospel, is in fact, God making Himself known through us. As we realize the truth of this it will revolutionize our preaching and teaching where needed, because everything false will give way. We will preach like Paul, as though in the very presence of "God, and the Lord Jesus Christ". so will we "Preach the word" (2 Tim. 4:1-4), even when "they shall turn away their ears from the truth, and shall be turned unto fables" (v. 4).

These letters of Paul to Timothy and Titus were written to his fellow ministers of the gospel, and that means us. The great message of Paul to us is to live and preach the Bible. He didn't say this would be a bed of roses. He said, "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12).

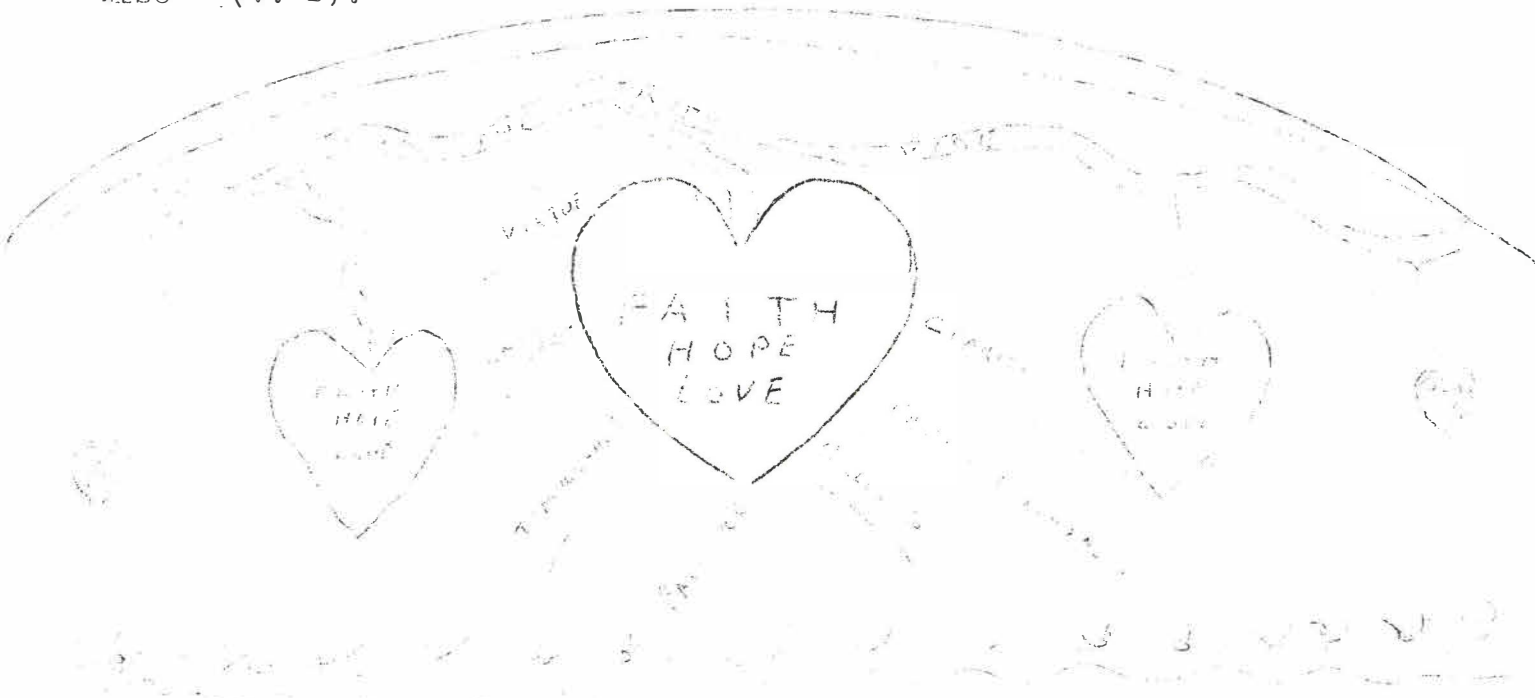
But he held out the assurance that God is back of us, and in us, and has given us this "holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (2 Tim. 1:9).

Paul declared, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (v. 12).

We come in that spirit today, saying, with Paul, "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us" (vv. 13-14).

"Thou therefore, my son, be strong in the grace that is in Christ Jesus" (2 Tim. 2:1).

"And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (v. 2).





EVENTS OF THE MILLENNIUM - Pastor J.R. LeCrone - 12/7/68

## Introduction -

What is the Millenium?

The word itself is from the Latin "mille", meaning a thousand, and "annum", meaning a year. It is a theological term based on Rev. 20 indicating the thousand-year period of Christ's future reign on the earth.

Text - Rev. 20: 2-7 - Though this reference is unique in the Scriptures, behind it lie older hopes.

Dan. 7:9-14,18

I Cor. 6:2

I Cor. 15:25

II Tim. 2:11,12

Rom. 8:17

Rev. 3:21

## I. The Facts of the Millenium

A. It appears that during this period there is a direct administration of divine government on earth by our Lord and His saints. Its earthly center will be Jerusalem and the nation of Israel.

B. Satan shall be sealed in the Abyss

1. Rev. 20:3

2. Isa. 24:21,23 - Some see this as a reference to it.

C. And during the reign

1. Isa. 40:3-5

2. Isa. 4:5,6

## II. Two Questions

A. When does the Millenium begin?

1. At the first resurrection - Rev. 20:4,5

2. a. Is this the same resurrection as in I Cor. 15:22,23

b. Or in I Cor. 15: 51-54

c. And to that in I Thess. 4: 13-18

2. In Revelation 20, only those beheaded and who had not received the mark of the beast are mentioned -- but the reward of reigning with Christ is the same.

3. Is it possible there are three resurrections?

3. Is it possible there are three resurrections?
  - a. The first that which accompanies the rapture.
  - b. The second that which is of those who endure the great tribulation (Rev. 7:13-16)
  - c. The third when all the rest of the dead are resurrected for the purpose of being judged according to their works.

B. What will happen during the Millenium?

1. It is the time of the direct administration of divine government on earth. It appears to be a period of growth, cleansing and restoration of spiritual values under direct guidance from Jesus and the resurrected saints, carried out from Jerusalem and using the services of the nation of Israel.
2. It appears that those reigned over will still be mortal and given to sin.
  - a. Isa. 65:20
  - b. Rev. 19:15,16
  - c. Dan. 2:44,45
  - d. Dan. 7:27

III. The Purpose of the Millenium

A. From the Father's side

1. The public earthly honoring of Christ - Phil. 2: 6-11
2. Complete one of God's promises to Christ - Luke 1:32; Psalm 2 and 110
3. It is the final divine trial of sinful men on earth

B. From Christ's side

1. He receives the kingdom of this world - Heb. 10:12,13
2. He will confer upon the meek their inheritance - Psalm 37:11; Matt. 5:5
3. He will share all His kingly honors with His saints.

C. From the Saints side

1. Iniquity will be put down, righteousness enthroned, and their beloved Redeemer reigning
2. The physical changes made in the earth
  - a. Zech. 14: 9,10
  - b. Isa. 35:1-10

3. These will reveal a little of the loving care God will have taken for the comforts and joys of His earthly saints at that blessed time.

D. From the Side of the Nations, the Peoples of the Earth

1. It will be a thousand years under the iron-rod scepter. Unregenerate men, having proved themselves wholly unfit for "liberty", will have it forever removed.
2. Peace among the nations - Zech. 9: 9-11
3. Ruler from Bethlehem - Micah 5: 2-5
4. The government - Isa. 9: 6,7
5. No more war - Isa. 2: 2-4
6. All nations will worship the King - Zech. 14: 16-21
7. Others (Psalms 45-48)

E. From Creation's side

1. Delivered from bondage - Rom. 8: 20-22
2. Wolf and the Lamb - Isa. 65:25
3. Full of the knowledge of the Lord - Isa. 2:14; 11:9
4. Jehovah alone exalted - Isa. 2: 12-22
5. Israel then a righteous nation - Isa. 60: 21

IV. The Order of the Millenium

A. Christ will be here in person

1. Zech. 6:13 - Melchizedek's priesthood fulfilled
2. Isa. 33: 17,22 - King over all the earth
3. Sabbaths and special feast days - Eze. 43:7; 44:2 & 46:1-3

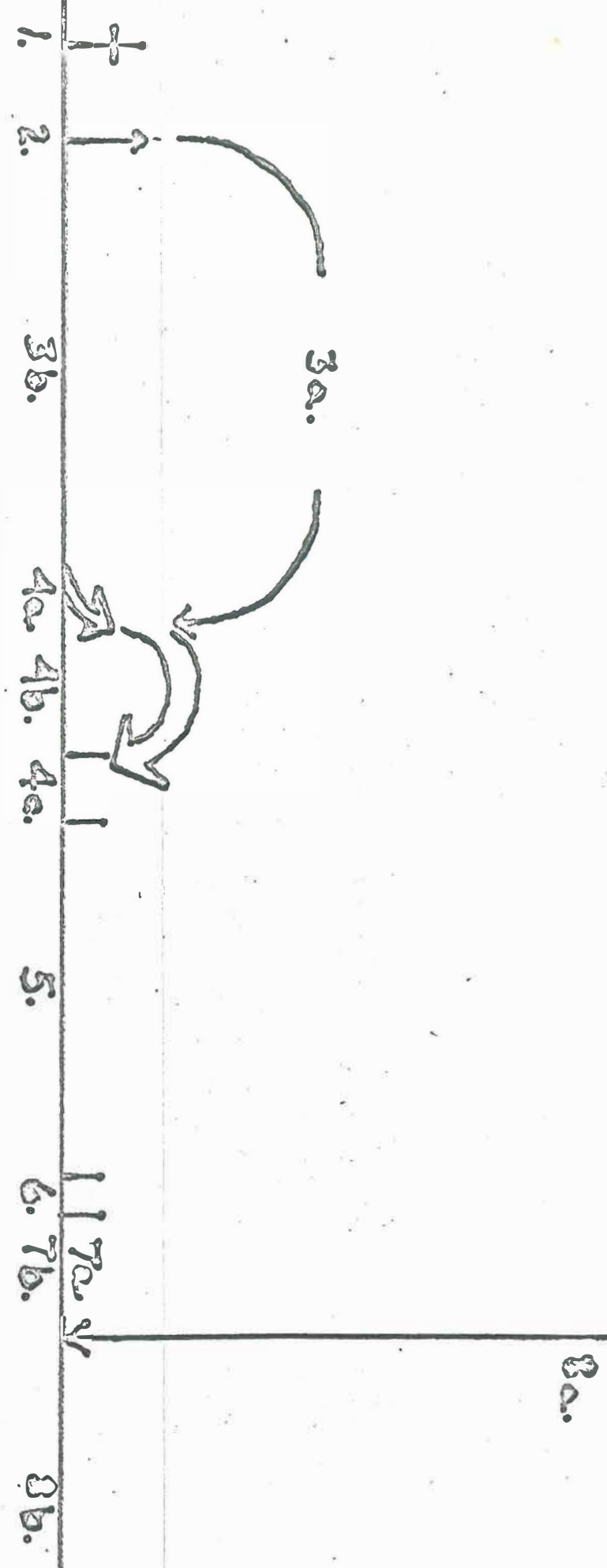
B. The church will reign with Christ

C. Twelve Apostles - Luke 22: 28,29

1. Judging the twelve tribes of Israel
2. Possibly the Apostles will be the link between the Church and Israel.



- 1. The Cross  
John 19:13-18
- 2. Ascension of Christ  
Acts 1:9-11
  
- 3a. Christ in Heaven  
Heb. 12:1,2
- 3b. The Age of Grace  
II Cor. 6:1,2
  
- 4a. The Rapture  
I Thess. 4:15-18;5:9,10
- 4b. The Great Tribulation  
Matt. 24:21,22
- 4c. The Day of the Lord  
The Return of Christ  
II Thess. 2:2,8
  
- 5. The 1000 Year Reign  
The Millenium  
Establishment of the  
Kingdom  
Rev. 20:4,5  
I Cor. 15:24-28
- 6. The Little Season  
Rev. 20:3,7
- 7a. White Throne Judgment  
Rev. 20:11-13
- 7b. The Lake of Fire  
Rev. 20:14,15
- 8a. God Returns to Earth  
Rev. 21: 1-3
- 8b. The Kingdom of God  
Rev. 22:1-5





"A STUDY OF 'LAYING ON OF HANDS'"  
INDIGAN MINISTERS  
MAY 20,21, 1974  
Pastor James Graham

INTRODUCTION: The laying on of hands is another subject that the Church of God has more or less ignored in its discussions and practices. On the other hand many other church groups have practiced it and demand its use. With the renewal in pentecostalism and the emphasis on the "gift" of healing we have seen it put into use all the more.

Within the Church of God, the practice has been used in the Ordination Service at General Conference for Ministers. This seems to be scriptural with the purpose of the handing down of divine sanction. DEFINED- A ceremony having the idea of transference, identification, and devotion to God. Tenney's Dictionary of the Bible

Scriptures used in this definition are- Exodus 29:10,15,19  
Lev. 16:21  
Acts 8:14-17  
II Timothy 1:6

QUESTION-

IS IT A DOCTRINE?

Hebrews 6:1,2.....Of the doctrine of....Laying on of Hands.

IS IT NECESSARY FOR THE HOLY SPIRIT?

Acts 8:15-24

IS IT SOMETHING THAT SHOULD BE PRACTICED BY THE LEADERS OF THE CHURCH?

I Timothy 4:14

Conclusion; This is a subject that should be continued in practice. I believe in the prayer for the sick. In that prayer there is something to be said of the holding of hands during prayer, the touching while in prayer. This is not to be confused with the faith healing method or emotionalism that comes often out of that. (An example is the healing crusades of some where an actual smiting of the person with the hands).

I believe that in the services for Elders and other officers if also might be done and be done according to scriptures.

In the wedding service, we often place our hand upon the bride's and groom's hands to offer the seal of divine approval. Is this not the laying on of hands?

"that they may execute the service of the Lord" (Lv 8:9-11).

Moses ordained Joshua investing him with some of his authority (Num 27:18-23). Joshua was described as "a man in whom is the spirit" before his ordination, but Deut 34:9 states that he was full of the spirit of wisdom because Moses had laid his hands upon him. Here we see that the laying on of hands was a transfer of authority. It was an outward symbol of the conveyance of authority from one who had it to one who was to receive it actually being a form of communication to everyone.

### Imposition of Hands in New Testament

#### Jesus

Jesus blessed the children by putting his hands on them (Mk 10:15; Mat 19:13-15). This is much like Jacob blessing Joseph's children (Gen 48:14). The healing of hands was frequently a part of the service when healing was done by Jesus (Mk 1:41; 5:23, 6:5; 7:32,33; 8:23,25; Matt 9:18; Lk 4:40; 5:13; 13:13).

#### THE APOSTLES

The apostles followed the same procedure as Jesus in healing the sick with laying on hands (Acts 9:12,17; 28:8).

#### BAPTISM AND RECEPTION OF THE HOLY SPIRIT

Baptism and the reception of the Holy Spirit were on occasion accompanied by the laying on of hands. However, the gift of the Spirit was given without mention of the laying on of hands in many instances. It is unlikely that in the New Testament period baptism was always accompanied by laying on of hands.

There are two occasions where it appears that the Holy Spirit was not given until there was the laying on of hands. One was the occasion of Ananias following the direct command of Jesus to lay hands on Paul that he might receive sight and be filled with the Holy Spirit (Acts 9:12-17).

The other time was when Peter and John were sent by God to Samaria. The people had already been baptized, but Peter and John prayed that "they might receive the Holy Ghost" (Acts 8:15). Acts 8:17 says that they laid hands on them and they received the Holy Ghost. Without getting into a major discussion on the gift of the Holy Spirit, let me point out that a better translation for verse 17 is that "they were continuing to receive the Holy Spirit". It is much like the occasion of Moses and Joshua referred to early in the paper.

The laying on of hands is once linked with speaking in tongues in Acts 19:6.

#### ORDINATION

The rite of ordination for Christian service probably followed the contemporary Rabbinic practice. It was this extension that was applied to the early church to set apart a sacred office. The men who already possessed delegated power and authority proceeded to put some of their honor upon those who were raised to share the same responsible and dignified service.

Notice the occasions that it was used as an ordination of type in the New Testament.

When the seven "deacons" were selected, they were prayed for and the laying on hands accompanied the service (Acts 6:5)

The Church at Antioch prayed and laid hands on Barnabas and Paul for mission work (Acts 13:3).



In I Tim 5:22, Timothy is urged not to be hasty in laying on of hands; this may refer to the ordination of elders or to the restoration of backsliders to fellowship with an act of blessing.

II Tim 1:6 refers to Timothy's own reception of the gift of God for the work of the ministry by the laying on of Paul's hands. In I Tim 4:14 this is referred to as the laying on of the "presbytery".

Such ordination, carried out under divine guidance (Acts 13:3; I Tim 1:18), was an outward sign that God gave to the person a divine selection for some task of ministry in the Church. By the imposition of hands the Church acknowledged the divine commission and associated itself with the minister and his task. It was a significant ordinance used as an outward means for the transference of responsibility as designating qualifying for some office in the Church (Lev 3:2; Num 27:23; Matt 19:15; Mk 5:23; Acts 6:6; I Tim 5:22; Heb 6:2).

#### A DOCTRINE AND A PRACTICE?

I believe that there is only one doctrine, "the doctrine of Jesus Christ" (Heb 6:1). The Greek for "doctrine" here is actually "logos," the same as in John 1. The doctrine we have is then the purpose and plan of God through His Son, Jesus Christ. However, there may be one doctrine, but many teachings included in that one doctrine of Jesus Christ. Just as there is only one fruit of the Spirit, but it is manifest in a number of ways (Eph 5:22-23). All other times in the Bible the word doctrine means the receiving or giving of instructions and teachings. Therefore, in Heb. 6:2, it is the "teaching of the laying on of hands". This is not to negate the teaching of the laying on of hands. In Heb. 6:2, it is in the midst of some paramount teachings (baptisms, resurrection of the dead, and of eternal judgment). There also are some teachings of the Bible that we shy away from and do not readily practice or even encourage, such as the anointing with oil (James 5:14). Perhaps for whatever reason we do not practice some teachings in the Bible we also dismiss the laying on of hands.

The imposition of hands played an intricate part of worship to God throughout the Bible. Should it be any less important to us today?

B E R E A N   Y O U T H   C O N F E R E N C E

August 6 - 12, 1965.

LESSON ONE

-By E. L. Macy

WHY I BELIEVE THE FUTURE KINGDOM OF GOD

Mk. 9:1 - "Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power". In this passage Christ very plainly declares that some of the ones to whom he was speaking would live to see the kingdom come with power. As certain as Christ spoke correctly, as certain as the people to whom he spoke have all died, just that certain has the kingdom come come with power.

Christ said that the kingdom would "come with power". If we learn when the "power" came, we will know when the kingdom came, for the kingdom was to come with "power". After his resurrection, Christ said to his apostles: "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49. The Lord assured them of the power by saying: "ye shall receive power, after that the Holy Ghost is come upon you." Acts 1:8 ... Therefore: the kingdom came at that time - first Pentecost.

(The above was taken from the Bradley-Nichol Debate: Page 9.)

QUESTION AND DISCUSSION

1. What is wrong with the above statement and interpretation?
2. What is the correct interpretation of the text Mk. 9:1?  
Compare all gospel writers. Matt. 16:28; Luke 9:37

What was promised they would see? Matt. 16:28

What did Peter say he saw?

2 Peter 1:16-18 - We made known unto you the \_\_\_\_\_ and \_\_\_\_\_ of the Lord Jesus Christ.

The transfiguration was a temporary display of the majesty and glory to belong to Jesus when He comes in his kingdom.

How long was the power demonstrated in the mount?

How long was the power manifested on the day of Pentecost?

How long will the Messiah exercise his power over the earth when He comes?  
Matt. 24:30 - "They shall see the Son of Man coming in the clouds of heaven with POWER and great GLORY."

Dan. 2:44 - "Consume all these kingdoms and it shall STAND FOREVER."

Luke 1:32, 33 - "He shall reign over the house of Jacob forever."

1 Cor. 15:25, 26 - "He must reign till he hath put all enemies under his feet."

2 Peter 1:11 - "So an entrance shall be ministered unto YOU abundantly into the EVERLASTING kingdom of our Lord Jesus Christ.

KINGDOM CONDITIONS

PEACE. (The cessation of war under the reign of Christ)

Micah 4:1-4 - "Neither learn war any more .... all people will walk everyone in the name of his god."

Psa. 72:7 - "In his day shall the righteous flourish, and abundance of Peace."

Isa. 11:3-9 - (22 conditions to be found in the kingdom age.)

CURSE REMOVED.

Physical handicaps and deformities healed.

Isa. 35:3-6 - Lame, blind, deaf, dumb, all healed.  
No infant mortality.

Isa. 65:20 - No more thence an infant of days.

Ezek. 47:22 - "The strangers that sojourn among you, which shall beget children."

Isa. 65:23 - "Shall not labor in vain, nor BRING FORTH for trouble.

Gen. 3:16 - "In sorrow thou shalt BRING FORTH children."

PERSONAL COMFORT AND ENJOYMENT.

Rev. 21:4 - "God shall wipe away all tears from their eyes."

Isa. 66:13-14 - "As one whom his mother comforteth, so will I comfort you."

Matt. 11:28 - "Come unto me ... I will give you rest."

LAW OF NATURE WILL BE SUBJECT TO HIS COMMAND.

Mk. 4:41 - "Even the winds and sea obey him."

The transfiguration was a foretaste of the greater things to come. As was each of his miracles.

The throne, the kingdom, and the land are all included in the inheritance that was promised to the son of David.

Psa. 132:11 - "Lord hath chosen Zion ... this is my rest forever."

Lev. 26:42,43 - "My covenant with Abraham will I remember, I will remember the land."

Ezek. 36:34,36 - "This land that was desolated is become like the garden of Eden."

Joel 2:21 - "Fear not, O land; be glad and rejoice; the Lord will do great things."

Matt. 16:27 - "The son of man shall come in his glory -- he shall reward every man according to his works."

Matt. 25:31 - "When the son of man shall come in his glory, then shall he sit upon the throne of his glory."

Col. 3:4 - "When Christ ... shall appear ... then shall ye appear with him in glory."

1 John 3:2 - "When he shall appear, we shall be like him; for we shall see him as he is."



WHY I BELIEVE - SOUL AND SPIRIT ARE DIFFERENT

"The Scripture teaches, we mean by that the Old and New Testament Scripture, that man's spirit is immortal -- That is, it cannot die. It lives on after the body is shuffled off ... the definition of death ... "Separation of the soul or the spirit from the body, by which life on earth is ended". - Dr. Thayer ... "The spirit, when it leaves the body, the soul, lives on ... When the spirit leaves, Ecc. 12:7; the spirit goeth unto God ... Man has a spirit, notice it. Job 32:8 "There is a spirit in man". Ps. 90:10, "We are soon cut off, and fly away."

(THE DESTINY OF MAN CROSSWELL - PRICE DEBATES - Page 55, 56.)

## DISCUSSION

1. List the things that are incorrect about the above quotation.
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- 

Study the following texts:

Heb. 4:12 - Dividing asunder of soul and spirit.

1 Thess. 5:23 - Paul prayed - your whole spirit and soul and body.

The Bible is written to tell us of the two spheres of existence. It relates the creation and existence of MATTER. It also gives the key to the mystery of the operation of the MIND. Man has and will continue to explore matter and space through the five senses. Therefore, we are tempted to say, "I will believe only what I can see." When we get our first shock of electricity or hear our first sonic-boom or feel the touch of a gospel sermon, we realize there are other eye-gates. This earthen body must obey the laws of light, heat, cold, gravitation, etc. This earthen body is the produce of creation by a creator. As such, the creator has built into this body many and varied impulses which are a part of the whole.

Gen. 2:7 - Man became a living soul.

Bro. A. Huffer's definition is, "Soul in the Bible means primarily life and secondarily creatures that possess that life." Page 142 - Systematic Theology.

The soul is the animating principle of the mortal body and is common property of man and beast.

The word "Soul" is translated from the Hebrew word "NEPHESH" and the Greek word "PSUCHE". The Hebrew word is translated 44 different ways: the primary meaning is associated with the animation of the body.

"NEPHESH is translated "life" and "lives" 120 times.

Each time it refers to this present life.

Lev. 17:11, 14 - "Life of the flesh is in the blood ... to make an atonement for your soul."

Also translated: self, me, they, him, anyone, breath, heart, mind, appetite, lust, creature, beast, etc.

Study: Numbers 19:11

Numbers 35:11, 15, 30

(Soul-body is unable to live).

Study the soul of the widow's child.

1 Kings 17:21

Acts 2:31 - Compare Ps. 16:10

The soul-body is the center of animating principles such as: desire, appetite, lust, mind. These are God-given vacuums which motivate us.  
(Illustration) - Man's need of food, water, heat, desires - all are essential for life.

### SPIRIT

The meaning of the English word "spirit" as it is found in the Bible can be determined only by it's Bible usage.

The Scriptural use of the word "spirit" is different than the word "soul".  
RUACH (Heb.) Spirit 240 times; wind 92, (only word for wind in O. T.);  
breath 28; anger, temper, air, wind, cool, courage, etc.  
PNEUMA (Gr.) Spirit 137; spirit 151; Holy Ghost 89; wind, life.

"Spirit" - "An invisible force or power, manifested by the results."

1. The Divine Spirit is spoken as entering man causing man on occasions to act according to the will of God.

Judges 14:6, 19 - Samson received great physical strength .  
1 Chron. 28:12 - David received the pattern of the temple.  
Acts 9:29 - Spirit instructed Philip to join with the chariot.  
Acts 2:4-8 - Caused the apostles to speak in foreign languages.

2. There are many spirits which are capable of allying themselves with man and cause him to move accordingly.

"Spirit of Whoredom" - Hosea 4:12; 5:4  
2 Chor. 21:16 - "Spirit of the Philistines".  
1 John 4:6 - "Spirit of Error".  
1 John 4:3 - "Spirit of Antichrist".  
Isa. 11:2-3 - "Spirit of council, might, knowledge, etc."  
Psa. 51:10 - "Create in me a right spirit."

3. Spirit is often in the form of diseases, feeling, mental health, or one's attitude, state of mind.

2 Cor. 4:13 - Spirit of faith  
1 Cor. 4:21 - Spirit of meekness  
Luke 7:21 - 8:2 - Evil spirits - diseases.

### PSYCHOLOGY

The study of Biblical Psychology is a field open to any young student who wishes to dedicate his life to the study of God, His creation of man, the combination of breath, body, spirit, mind and soul.

"Soul" and "Spirit" of man are not synonyms. Though they differ in meaning, yet they are a part of the whole.

"Soul" is mortality associated with the bodies craves, desires, lust. The word "Soul" is used when referring to the man or when referring to any part thereof.

"Spirit" is the influence that is being impressed upon the man or influence that may be expressed by the man.

Luke 1:46, 47

Mary said - "My soul doth magnify the Lord,  
my spirit hath rejoiced in God my Saviour.

Mary's personal emotions as a woman, with physical craves to be a mother was willing to submit her body, her soul to the magnification of the Lord by giving birth to the Son of God.  
Her second clause was an expression from the depths of her being, which was touched by the divine spirit, inspired by the angel's message. Her entire life was being changed from a woman to a mother. Now she wanted to express her rejoicing in words and feeling.

Study: Matt. 26:38 - Soul is exceeding sorrowful.  
Matt. 26:41 - The spirit is willing, but the flesh is weak.  
Rom. 7:23-25 - Warning against the law of sin.



## LESSON THREE

- By E. L. Macy

### WHY I BELIEVE SIN, INIQUITY AND TRANSGRESSION NEEDS A REMEDY

#### SIN

The Hebrew word for sin is CHATA or CHET which originally signifies to miss the mark. The Greek word HAMARTIA carries the same meaning. Both words present the fact that all wrong-doing is a failure or coming short of the aim which God intends all children to reach.

A good scriptural definition of the word CHATA is found in:

Judges 20:16 - "Sling stones at a hair breadth and not miss (CHATA)

Rom. 3:23 - "All have sinned and come short of the glory of God."

James 4:17 - "To him that knoweth to do good and doeth it not, to him it is sin."

John 1:29 - "Behold the Lamb of God that taketh away the sins of the world." Jesus came to teach men to shoot straight.

God made man in his own image and implanted in him the first principles of living godly. Any departure from this law of righteousness is missing the goal established by his Creator.

Gen. 4:7 - "If thou doest not well, SIN lieth at the door."

1 Sam. 15:24 - "(Saul) I have sinned ...."

1 John 3:4 - "Sin is the transgression of the law."

John 9:41 - "If ye were blind, ye should have no sin"  
profession of knowledge involves responsibility.

Absolute ignorance may be excusable, not negligence.

Heb. 2:3 - "How shall we escape if we neglect so great salvation."

#### INIQUITY

The Hebrew word for iniquity is AVAL or AVON. Which means a departure from that which is equal and right.

Iniquity was one of Israel's faults.

Isa. 5:18-21 - "Woe unto them that draw iniquity with a cord ...  
that call evil good ...."

The New Testament word for iniquity is ANAMIA.

Matt. 24:12 - "Because iniquity shall abound the love of many shall wax cold."

2 Thess. 2:7 - "Mystery of iniquity doth already work."  
Iniquity or lack of equality is a sign of the times.

#### TRANSGRESSION

Transgression is crossing over the boundary of right and entering into forbidden land of wrong. The Hebrew word of ABAR is rendered some 80 different words, such as: come over, pass over, get out, go beyond, go through, pass out, do away, put away, carry over, etc.

Gal. 3:19 - "Law was added because of transgression. (Mosaic Law)."

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EVIL

The word generally used for EVIL and WICKEDNESS is "RA", which appears to signify a "breaking up" or a "ruin". The word RA binds together in one the wicked deeds and its consequences. It is rendered "Calamity" - Psa. 141:5; "distress", Neh. 2:17; "Adversity", 1 Sam. 10:19; "Grief", Jonai 4:6; "Sad", Gen. 40:7; "Sorrow", Gen. 44:29; etc.

All passages apply injury done to a person. It does not necessarily touch upon the moral aspect.

Amos 3:6 - "Shall there be evil in a city, and the Lord hath not done it?"

Isa. 45:7 - "I create evil."

The most marked features of the ungodly are that their course is injurious to themselves and to everyone around them.

Classify the following common characteristics: Sin, Iniquity, Transgression, Evil:

The flood \_\_\_\_\_; foolish talking \_\_\_\_\_; covetness \_\_\_\_\_;  
sorcery \_\_\_\_\_; thief \_\_\_\_\_; idolatry \_\_\_\_\_; smoking \_\_\_\_\_;  
dancing \_\_\_\_\_; selfishness \_\_\_\_\_; speeding \_\_\_\_\_;  
petting \_\_\_\_\_; coming of Christ \_\_\_\_\_; second death \_\_\_\_\_.

REMEDIES FOR SIN - Aim high.

Heb. 12:2

Matt. 22:37 - "Love the Lord thy God with all thy heart, with all they soul .."

Matt. 4:17 - "Jesus began to preach, and to say, Repent, for the kingdom is at hand."

REMEDY FOR INIQUITY - Live on a equality.

Birth, death are equalizers

Prayer, baptism, communion, worship

Isa. 1:13-18.

## LESSON FOUR

- By E. L. Macy

### WHY I BELIEVE REPENTANCE AND CONVERSION IS A REMEDY FOR SIN

#### REPENTANCE

There are various views of the meaning of the word "repentance". Sometimes it indicates a change of heart or disposition; others, a change of mind while other words mean a change of life or conduct.

The Hebrew word "NACHAM" is translated repent, comfort, comforter, to be comforted, comfort self.

The original meaning is "TO DRAW A DEEP BREATH". It is to give an expression of a deep feeling, either of relief or of sorrow; as it may lead to a change or an amendment.

The majority of the scriptures using the Hebrew word "Nacham" are applied to man. However, it is the word applied many times to God. (See Gen. 6:7; I Sam. 15:11, 35; Jonah 3:10; Psa. 110:4; Jer. 4:28) Read the following text where it is possible to repent of a good thing and return to an evil condition.

Ex. 13:17 - "People repent when they see war, and they return to Egypt."

The New Testament writers use three Greek words to express their thoughts. The words are spelled nearly alike, yet they are separate and distinct in their meaning.

**METAMELOMAI** - Sorrow for something done and wish it undone, for fear of the consequences. It is the sorrow of the world.  
Matt. 27:3 - "Judas repented ....."

**METANORO** - Change of one's mind.  
2 Cor. 12:21 - "Have not repented of the uncleanness ..."  
Luke 13:3,5 - "Except ye repent ye shall likewise perish."  
Acts 2:38 - "Repent and be baptized every one of you."

**METANOIA** - A real change of attitude which effects the whole life  
Acts 20:21 - "Repentance toward God."  
2 Cor. 7:10 - "Godly sorrow worketh repentance."  
Sorrow is the beginning of repentance.  
Mk. 2:17 - "I came to call sinners to repentance."  
2 Cor. 7:10 - Here are three kinds of sorrow; regret for a moment; godly sorrow to salvation; sorrow of the world.

#### GUILT

Sin is the missing of the mark. The Hebrew word for "guilt" is "ASHAM" which means a breach or a break of commandment. One may sin and not know it, but when the sin is brought to the notice of the offender, he becomes guilty. By the law, he must make amend or atonement on behalf of his sin.

Lev. 5:2-5 - "When he knoweth of it then he shall be guilty .. he shall confess that he hath sinned in that thing.  
(See also Lev. 4:14, 23, 28).

Lev. 5:17-19 - "Yet he is guilty, and shall bear his iniquity."

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GUILT - Cont'd

The word ASHAM is also translated "Trespass". A trespass-offering is a guilt offering. When man makes amends for his sin; he is assuming the responsibility for his own ignorance.

Remedy for sin is: ATW HIGH.

Heb. 12:2 - "Looking unto Jesus the author and finisher of our faith."  
Matt. 28:19 - "Go ye therefore, and teach all nations, baptizing them."

CONVERSION

The process called conversion or turning to God is a turning from sins which has separated one from God. The N. T. word is best expressed in: Matt. 18:3 - "Except ye be converted, ... ye shall not enter into the kingdom."

Psa. 51:13 - "Sinners shall be converted unto thee."

Psa. 19:7 - "The law of the Lord is perfect converting (restoring) the soul."

The remedy for sin, and the answer to every temptation is true repentance and proper conversion of one's talent and strength. Repentance is a product of one's thinking and the fruits of one's labor. As such it must be cultivated.

Matt. 3:10.

WHY I BELIEVE PURIFICATION IS ONLY BY BAPTISM

Cleanliness Is Godliness

One of the essential attributes of God is his Purity. This truth is constantly set forth in the scriptures in plain statements.

1. John 1:5 - "God is light and in Him is no darkness at all."

Ex. 24:10 - "They saw the God of Israel ... in His clearness."

Rev. 4:6 - "Before the throne there was a sea of glass like unto crystal." Spotless purity is the basis of Divine character.

The ideal condition of man is to live Godlike. That is to be pure and unpolluted in heart, mind, word, and deed. Because man was unable to live according to God's ideal, God has provided a process whereby man's moral impurities may be purified.

This purification process is typified in the Levitical rituals. The Hebrew word "THAHER" means to make clear, bright or shining, so it may be pronounced "Clean". External purification was taken in very early times as a symbol of internal cleansing. Filthiness of the flesh was considered a sin because one neglected to be clean.

Gen. 35:2 - "Put away strange gods that are among you and be clean, and change your garments and let us arise, and go to Bethel." Here the bathing of the body and putting on clean garments was a symbol of one's resolution to put away false gods that had contaminated their lives.

PURIFICATION SYSTEMS

The Levitical system had **3** agents of purification: fire; blood; water.

Precious metals taken from idolatrous nations were to pass through fire. Num. 31:22, 23.

Clothing and all things not able to withstand fire were to be made clean by water. Num. 31:24.

All else was to be purified by blood.

Heb. 9:22 - "Almost all things are by the law purged with blood."

1 John 1:7, 9 - "Blood of Jesus Christ, his Son, cleanseth us for all sins."

Heb. 9:14 - "How much more shall the blood of Christ ... purge your conscience from dead works to serving the living God."

Heb. 10:27 - "Let us draw near with a true heart ... having our hearts sprinkled from evil conscience ... our body washed with pure water."

The offering of Christ to be the lamb of God is a pledge of pardon for those who feel that sin has polluted their lives. The cleansing through Christ corresponds to the ceremonial cleansing of the Old Testament, but there remains the actual moral change in the individual. The cleansing of the heart, the washing of the body and the evidents of a godly life.

BAPTISM

Many are the controversies about the rite of baptism. Questions have arisen about the administration of baptism; age limits, methods, who should be baptized, the purpose and the effects of baptism.

The English translators did not translate the word "BAPTIZE" and they acted wisely. The English language does not have a word that expresses the real meaning of "Baptism".

The Greek word "baptizo" is not an easy word to define. The common definition given to the word "baptizo" is "to dip" or "to immerse" in water. To substitute "dip" or "immerse" for baptism would be bad grammar and bad taste. "Baptize" is a dyer's word and carries the meaning of cleansing or coloring every fiber in the cloth by the means of immersing. Thus the word "Baptism" has a two-fold meaning, the literal and the ceremonial. "Baptizo" is also translated "Wash".

Mark 7:4 - "Except they wash, they eat not."

Mark 7:4, 8 - "Washing of cups and pots, brassen vessels, and of tables."

Baptism was a Jewish rite and custom before Jesus commanded the disciples to be baptized. The Jews required three things of everyone who wished to accept the Jewish faith. 1. He must be circumcised; 2. to offer a sacrifice; 3. to be baptized by immersion. The Jews were very rigid with their converts. The convert to be baptized must cut his hair and nails; make an open confession before three men, who became his "father of Baptism". While in the water, he heard the law read to him, special encouragement and duties were addressed to him. When he emerged from the water, he was accepted into the Jewish faith.

Baptism is the only scriptural way into Christ.

Gal. 3:27 - "For as many of you as have been baptized into Christ..."

Baptism makes one an heir to the Abrahamic promises.

Gal. 3:29

Baptism is the only way provided for a sinner's sin to be forgiven.

Acts 2:38

Baptism is our hope and assurance of the resurrection.

Rom. 6:4-6

Baptism is commanded by the Lord.

Mark 16:16

Baptism prepared Jesus for His heavy task that laid before Him.

Matt. 3:14, 17

Luke 12:50



THE SABBATH

A Bible Lesson by Von Corbaley

SCRIPTURE READING: Deut. 15:1-15; Rom. 14:6

AIM: To show the Sabbath was established for Israel, that no commandment to keep any day was given to the church.

- I. When was first record of man keeping a day?
  - A. Exo. 16:4-6 God to prove the people
  - B. Exo. 16:7-12 they murmur
  - C. Exo. 16:12-19 quail, manna given
  - D. Exo. 16:20-30 order to keep a sabbath, failure to observe it.
  
- II. Were Israel's forefathers ever commanded thus?
  - A. Exo. 20:8-11 a day appointed in 10 commandments;
  - B. Deut. 5:3 Law, including 10, given only to those at Sinai (not prior to) and their posterity.
  
- III Why did God select 7th day for their sabbath?
  - A. Exo. 31:15-17
  - B. Gen 2:1-3
  
- IV. What purpose did Israel's sabbath serve?
  - A. Exo. 31:15-17 as a sign between she and her God
  - B. Deut. 5:15 as a remembrance of their exodus
  
- V. Was sabbath-keeping ever to cease for Israel?
  - A. Hosea 2:11 to cease
  - B. Dan. 9:24 to finish
  - C. 2 Cor. 3:7,13 the end, abolished
  - D. Eph. 2:15 abolished
  - E. Col. 2:14-17 "took it out of the way" by cross, so none can judge that Church should observe it.
  
- VI. Why did Jesus observe the sabbath?
  - A. Matt. 5:17,18 to fulfill
  - B. Jn. 19:30; 17:4 it is finished
  - C. Matt. 27:50,51 veil of the temple rent in twain
  - D. Rom. 10:4 Christ = end of the law.
  
- VII Is the Church under any commandment to keep days?
  - A. Rom 14:5-9 no
  - B. Heb. 12:18-24 the Church is called to Zion, not to Sinai.
  
- VIII Will there ever be any commandment to keep days?  
Coming millennial sabbaths:
  - A. Ezek. 44:15-24 Zadok to teach people to hallow them
  - B. Ezek. 46:1-3 a seventh-day sabbath for worship
  - C. Heb. 10:1 Mosaic law a shadow (but not "very image") of things to come

## The Qualifications of a Pastor

Much has been written on or around the scriptural qualifications of a pastor and I doubt that I shall have the pleasure of astounding you with startling revelations. It is for this reason and time that I have more an amalgamation of what others have written.

The point to start is the relationship of the titles; elder, presbyter, bishop, overseer, pastor, and shepherd. According to Strong's Exhaustive Concordance presbyter and elder are one and the same. Presbyter is the transliterated word and elder is the translated word.

Bishop and overseer are translated words for the Greek "Episkopos".

Pastors (only occurrence in N.T. in Eph. 4:11) and shepherd are both from Greek "poimen".

(According to Emory Macy in his paper presented at the Ministerial Conference, 1973, on "A Textual Study of Titus", these terms present three ideas: (1) experience, (2) position, and (3) work.)

The terms bishop, overseer, pastor, and shepherd are names given to a leader selected from the presbyter or council of elders in the early church.

*FROM PAPER HAROLD DOAN*  
PASTORS: History records that often a person was chosen by the board of elders (the presbytery) from its own number to be the president of the group. In many cases he became the pastor of the church. All pastors were elders but all elders were not pastors. Pastors are also called ministers in the New Testament. Paul referred to men who traveled with him as "fellow ministers" showing that he regarded himself in that same category.

The ministers' office carried no special privileges, and it did not constitute a priestly class. It was one of the special functions of an elder who was chosen from the congregation because of outstanding spiritual qualifications and ability to do the work. The following references to ministers reveal some truths about this order of elders.

- 1) Ministers had a gift--Ephesians 3:7
- 2) Paul and Tychicus were called ministers--Eph. 6:21
- 3) The apostles were called ministers--II Cor. 11:5, 23.

The spiritual qualifications of elders are listed in I Timothy 3:1-13 and Titus 1:6-9. The duties of elders in general were to oversee the congregation, conduct services, administer ordinances, settle disputes, maintain discipline, supervise charities, ordain pastors, evangelists and other elders. Elders were the first officers of the Church and in the beginning were its sole leaders.

(The Organization of the Early Church, Harold Doan, Ministerial Conference, 1958)

Therefore if the pastor is a special elder then the qualifications for elders in I Tim. 3:1-7 or for a bishop in Titus 1:5-9 do apply to him. The most complete list of qualifications is in I Tim. 3:1-7. Perhaps a brief look at each will at least satisfy the title and subject I was given.

BLAMELESS OF GOOD BEHAVIOR: Only men of honor, integrity, and uprightness may apply. A man who has had a scandalous life will throw doubtful light on the church and people will balk at his leadership.

HUSBAND OF ONE WIFE: I believe this to mean, not of two wives and most commentaries agree. Polygomy was condemned

by the Mosiac Law (Duet. 17:17)

VIGILANT AND SOBER: Vigilant and sober are the same according to Strong's Concordance. This would require a man to be in control of his passions and emotions.

GIVEN TO HOSPITALITY: Titus says "a lover of hospitality" (Titus 1:3). This means seeking to be courteous, unselfish, kind, and humble at every opportunity.

APT TO TEACH: "This is a qualification required of elders that was not required of deacons. This may have been the principle distinction between the two offices." (Harold Doan) It is a shame for a elder (pastor) not to teach. It is as important a qualification as any of the others. Many pastors refuse to teach because they feel preaching is enough, but this is not so. Notice it doesn't say anything about preaching in these qualifications.

NOT GIVEN TO WINE: This was a special problem in Paul's day because of the wine country where every family had his own garden of grapes. Drunkedness has ruined many a good leader and shows a weakness in character.

NO STRIKER..NOT A BRAWLER: The church does not need a leader who picks at the smallest points and argues them. A man who is not quarrelsome is required.

NOT GREEDY OF FILTHY LUCRE..NOT COVETOUS: A man should not be greedy for "gain". It wouldn't be nice to dip in the church treasury for a down payment on a car. He must be motivated by his "love of Christ and His church".

PATIENT: Being patient is an attribute that gives its own reward. A pastor who can remain calm in the most adverse circumstances has probably won or has the solution on its way. Being patient is the only way the pastor can be effective continually.

RULETH WELL HIS OWN HOUSE: The way a pastor's house is ruled is an example of the way the church will be run. If a pastor's house is not completely faithful to the Lord and to him, how can the congregation of God respect him. Perhaps many pastors should disqualify on this one.



NOT A NOVICE: Someone not new in the faith because of their inexperience and lack of knowledge. Not "one newly come into the faith" because it is easy to fall into the pit of pride.

GOOD REPORT OF THEM WITHOUT: It is not enough to have the respect of those in the fellowship. The pastor should not only have the respect of those in the church but also the whole community.

These are the qualifications of the pastor in the Reader's Digest version. Paul told Timothy that those who are qualified and do "labor in the word and in doctrine" are "worthy of double honour". It is of course a pastor's desire to be worthy of this honor. To boil this down and to give you one statement from all my reading, study, and theological background, "I beseech ye therefore brethern to be good".

ADDITIONAL READING AND HELPS:

- 1) A TEXTUAL STUDY OF TITUS, by Emory Macy, Ministerial Conference, 1973.
- 2) THE ORGANIZATION OF THE EARLY CHURCH, Ministerial Conference, 1958.
- 3) GENUINE SPIRITUALITY IN STUDY, LIVING PRESENTATION, by Harvey V. Krogh, Jr.
- 4) TEXTUAL STUDY OF I TIMOTHY 1:12, Ministerial Conference, 1972.
- 5) TEXTUAL STUDY OF I AND II TIMOTHY, by C.F. Pryor, Ministerial Conference, 1973.

THE SCRIPTURAL QUALIFICATIONS FOR PASTORS  
Indigan Ministers Meeting, Burr Oak  
May 21, 1973  
Wally Winner

*Jer. 23:1-4*

**APPLICATION FOR ORDINATION**

of

MINISTERS OF THE CHURCH OF GOD GENERAL CONFERENCE  
HEADQUARTERS, OREGON, ILLINOIS, U.S.A.

**THE ORDAINED MINISTRY**

Qualifications for ordination are set forth in the New Testament in 1 Timothy 3:1-7 and Titus 1:7-9. All ordinations shall take place under the auspices of the License and Ordination Committee. Applicants 23 years of age or over who shall have met the necessary requirements shall appear in person before the committee. No person may be ordained to the ministry until he shall have held a license to preach and shall have been in active work as a pastor or evangelist for approximately three consecutive years. Application for ordination shall be accompanied by recommendation of at least two elders of the church in which he has served, or if no church organization exists, from two leaders in the community in which he has worked. This may apply to men or women. All applications for ordination must be in the hands of the License and Ordination Committee at least one month prior to General Conference.

1. Full name \_\_\_\_\_ Date \_\_\_\_\_

2. Present address \_\_\_\_\_

3. Age \_\_\_\_\_ Name and location of the church or churches where you have been  
pastor during the past two full years \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

4. Names and addresses of elders or leaders in the community where you have  
served \_\_\_\_\_  
\_\_\_\_\_

(Letters of recommendation from the above are to accompany this application.)

5. Why do you wish to be ordained? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

6. Do you plan to make the ministry your life work? \_\_\_\_\_ Why? \_\_\_\_\_  
\_\_\_\_\_

Report to the Methodist International Conference  
Church of God, Dr. Wm. H. Lincoln  
February 2nd, 1943

By G. W. Bralich  
(Confidential, Ontario)

It is true that all things be done decently and in order.  
I am afraid we have first law. We should be anything therein the  
Church of God be more grossly maligned and abused. It  
has been an ever present problem throughout all systems. Anytime  
anyone is unable to doing all things decently and  
in order, especially if such ones have or in any way resemble  
the same in content or other religious bodies. Each of  
these and conferences, it has open rebellion to system, plan-  
ning and order, and orderly conduct of church affairs have been  
evident in exciting contentions and hindering same and pro-  
gressive planning and the same development of our work.

The bitter opposition which Jesus encountered from the religious  
leaders of His day had its destructive results in the "tra-  
ditions of the fathers." Modernizing this expression, we  
never did it this way before. Tradition of the elders would  
have restrained Jesus from healing the man blind from birth  
on the Sabbath day. Jesus would not be restrained by custom.  
He was a tradition breaker. It was tradition that forbidden  
every attempt to organize a general conference of the Church  
of God. And the opposition he never have had a creed. You  
are trying to make us just like ordinary. It was the heretics--  
those ones--youngster workers, who broke down this tradition  
of tradition which hindered us from progress. The heretics  
have been tradition breakers. The Lord bless them! He takes  
courage, valiance and a lot of time to remove tradition, or  
at times to even make it.

The whole subject of ordination has been so shackled by tradi-  
tion and lack of understanding of biblical practices, we have  
been unwilling or at least unable to give an unbiased study  
of the matter. The church as a whole has based its conclusions  
concerning ordination on the footsteps of the Railroad Clergy  
system. Ordination blanks for railroad railroad men. They  
read that law contained, included those who are fully or-  
dained without restrictions to (a) perform marriage ceremonies  
(b) to administer the sacraments; (c) bury the dead and (d)  
preach. We have heard men on our conference floor repeat this  
word for word in giving their views on ordination and accept  
it as gospel truth. What a barometer of truth.



## ORDINATION

It is unnecessary to emphasize that ordination was practiced in Bible times. Many think that ordination is only a New Testament practice, but this is not the case. Ordination as practiced by the early church was a carry over from Old Testament times and the manner and purpose of which we shall consider later were practically the same. The Jews practiced ordination from their early beginning. To be exact--from the days of Moses. The great Sanhedrin, which body had its beginning in the days of Moses when the Lord called Moses, Nadab, Abihu, and the seventy elders up into the Mount. According to the Jewish Encyclopedia it was the practice for every member of this notable body to be inducted into office by an ordination service, which was conducted by the chief rabbi, in which service he lay his hands on the one being set apart for the special office. I think I am safe in saying, that there wasn't a single rite or practice of the early church which did not have its beginning in Old Testament days. Further, ordination was practiced in the Jewish schools. The headmaster or what we would call the president or chancellor, upon graduation of the individual ordained the successful student. This ceremony too, while simple, was conducted by the laying on of hands. This ceremony did not give the one ordained any knowledge or spirit, but was a public and official recognition of the talents possessed by the graduate, and the place he was now to occupy in the official life of the nation.

There was in Old Testament times what was called the school of the prophets. This was what we would today call a theological school or Bible college. In 2 Kings 4:33 we have the sons of the prophets sitting before Elisha while in the sixth chapter their school facilities are said to be too small, so they undertake to enlarge their quarters by a building campaign--like our thirty thousand dollar college building fund. It reads as follows: "And the sons of the prophets said unto Elisha, Behold now the place where we dwell with thee is too strait for us. Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, go ye. And one said, Be content I pray thee, go with thy servants. And he answered, I will go." So the college was moved. According to the practices of the times Elisha would ordain these prophets upon completion of their work.

The Levites were set aside or apart by ordination. This service was not merely a setting apart, but was a presentation service. In Numbers 3:10, 11, we read: "And thou shalt bring the Levites before the Lord: and the children of Israel shall put their hands upon the Levites: And Aaron shall offer the Levites before the Lord for an offering (wave offering) of the children of Israel that they may execute the service of the Lord." This was a typical ordination service. First, it was a consecration service of the Levites. Secondly, they were presented as a wave offering to the Lord. At a later date Samuel ordained many Levites, 1 Chr. 9:22: "When David and Samuel the seer did ordain in their set office."

... beautiful ceremony in Scripture there that which introduced Joshua into his sacred office. The account of the service runs as follows: "And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; and set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight, and thou shalt put some of thine honour upon him, and all the congregation of the children of Israel may be present. And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the Lord: at his word shall they go out, and at his word shall they come in, both he, and all the children of Israel with him, even all the congregation. And Moses did as the Lord commanded him; and he took Joshua, and set him before Eleazar the priest, and before all the congregation; and he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses."

With this historical background of Old Testament times both from Jewish and biblical accounts, we observe the following facts: 1). That ordination was a common practice. 2). That ordination was a setting apart of an individual for a particular work, mainly religious. 3). That ordination was a presentation of the candidate as a wave offering to the Lord. 4). That the service was conducted for the benefit of the people as well as the individual being ordained. 5). That in the service laying on of hands formed a main part of the ordination. Having knowledge of this background it becomes easier to understand the customs of the New Testament.

CHURCH OF NEW TESTAMENT

The church of the New Testament is likened to our physical bodies--our orderly body--each member being placed by God where he is best suited. To accomplish this purpose certain ones were ordained or set aside for special work and according to ancient custom presented as a wave offering to God. When the first deacons were chosen, the church "looked out men of honest report, full of the Holy Spirit and wisdom," who were according to Jewish custom and biblical practice set apart by the laying on of hands and prayer. This service was not for the REPARATION OF ANY SPECIAL GIFT OR POWER, for they had "spirit" and "wisdom" before they were selected. These requirements must be possessed before they were qualified for selection.

The service was simply one of consecration of those chosen and their presentation in presence of the church as a wave offering to the Lord. Thus the church recognized the position and leadership of these men. So many seem to think that the laying on of hands is a seal to the claim for the holy spirit. Such is not the case. Laying on of hands is no more associated with the receiving of the holy spirit than is prayer or baptism. I believe there are only two instances where laying on of hands and reception of the holy spirit are associated, and these are found in Acts 8:14-17 and 19:5,6. In the first case it is doubtful which played the most important part, prayer or the laying on of hands. In the second instance baptism in the name of Jesus seems to have been essential for the receiving of the gift.

In Acts 14:23 it is written that Paul and Barnabas passing through Lycaonia, Iconium and Antioch "ordained elders in every church." The manner of service is not here stated, and for the present we are not concerned with this phase of the subject. It is the fact of ordination to which we desire to direct your attention. The purpose of this service is to be found in Paul's letter to Titus where he sets forth the purpose of this service in ordaining elders. "To Titus, mine own son after the common faith: Grace, mercy, and peace from God the Father and the Lord Jesus Christ our Saviour. For this cause left I thee in Crete that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." According to Paul, in order to have the church properly constituted, elders should be ordained. It is sometimes asked, "Can't a man preach except he is ordained?" Of course he can. This is not the question involved, neither is it scriptural reasoning. We might ask many questions of this kind in respect to all of our customs and requirements. We might ask the question, Can a person preach without being baptized? Of course he can. There are thousands of men preaching every week that have never been baptized, and I presume most of them can preach as good or better sermons than we can. Oftentimes their sermon outlines are used, and that to good advantage and blessing. But because one can preach or teach without baptism, doesn't invalidate the scriptural requirement. Likewise, because a man can preach without ever being ordained doesn't mean that the scriptural requirement should be ignored or made of no value by non use.

#### ORDAIN

The words "ordain, ordained" come from several Greek words. The general meaning appears to be "appoint, place, choose, set down, settle down, or sink." It is sometimes reasoned that only God can do the choosing or ordaining. Of course, it is to be hoped that all our ministers are delegated of God. But to assume that those of the church have no right in this matter is laying down a principle of action which would prevent the choosing of lay elders and deacons, also, would prevent the receiving of church members. It is written: "And the Lord added daily to the church such as should be saved." Because the Lord does this, should we discard all our efforts of receiving into church membership those accepting Christ? The church has the divine right of perpetuating itself. This is not apostolic succession, but it is divine law of "seeking out men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." Unless this congregational form of government was observed the church would soon disintegrate.



In connection with the practice of ordaining, notice must be made of the "laying on of hands." Your attention has been called to the fact that this custom had its origin in Old Testament times. Paul in Hebrews 6:2 classified this rite in the same category as repentance, baptism, resurrection and judgment. He calls it "a principle of the doctrine of Christ."

The placing of hand or hands on an individual in offering him to the Lord is indication that the one upon whom the hands have been placed has been chosen for the special work to which he is being consecrated. Secondly, it is an ancient custom of blessing or seeking the blessing of the Lord upon the person selected. It is a physical form of "The Lord bless thee, and keep thee; The Lord make His face shine upon thee, and be gracious unto thee; The Lord lift up His countenance upon thee, and give thee peace." (Num. 6:24-26). Aaron when he came from the Holy of Holies would lift up his hands and bless the people (Lev. 9:22). Christ when ready to ascend lifted up His hands and blessed the apostles (Luke 24:50). The laying on of hands was such a common practice that parents brought their children to Jesus that He might lay His hands upon them (Matt. 19:13-15). Saul and Barnabas were sent forth by the church at Antioch after they had by prayer and laying on of hands separated them for their special work (Acts 13:1-3).

In summing up, I would like to set forth ordination as a presentation of an individual to the Lord as a wave offering in the presence of the people, and by the laying on of hands--the continuance of an ancient Bible custom--in invoking the blessing of the Lord upon the sacrifice; for indeed the man dedicated to the ministry is a sacrifice; and being traditional with us to speak where the Bible speaks and to be silent where the Bible is silent, may we as a people conform ourselves as near to Bible practice and custom of God's chosen ones as we are able to do.

## Divine Healing

by Hollis Partlowe

The Bible does not deny the reality of pain, sickness and death, but God assures us that a day is coming when they will no longer exist. When man sinned he brought sickness into the world as well as sin and death. We have every reason to believe that Adam and Eve were never sick before they sinned, however long that was. Whether we like it or not we inherited their downfall. Sickness and pain are a part of our lot in this life. We are indeed fortunate if we escape it.

An erroneous idea, held by many today, is that sickness and disease come because of personal sins. It is a conclusion reached by bad theology; it should be dissolved and replaced by good scriptural theology. Jesus approached a blind man, and the disciples asked, "Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him" (John 9:1-3). Hence, sickness is not punishment for past sins. It is a part of our imperfect world.

### I Does God Heal at All Today?

Although some deny it, sickness and suffering are a fact of today. It is also a fact that divine miraculous healing sometimes occurs. This is sometimes denied also. Prolonged suffering and death on the part of Christ entered Christians is also a fact and a reality. Hence, does God heal today? We should never toy with the idea that God is limited in His ability to restore health and strength. Sometimes God heals today; sometimes he does not. Do not ask me why! I do not know why!

God did not heal some of the great men of faith in the past, Paul for example. "Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong" ( II Cor. 12: 7-10).

Paul never taught that healing was included in the atonement. The atonement deals with our spiritual life; it is not a healing clinic. Freedom from sin was purchased for us at Calvary, but sinless perfection, while in the atonement, is something that we have not yet attained. Complete eradication of sin awaits the day of Jesus' return. Healing for all today has not been provided as salvation has. It seems to me that God weighs each case on its own merits. He may say yes, no, or wait.

Paul's thorn in the flesh (some unknown physical ailment) had a purpose. It was to keep this former Pharisee from being "exalted above measure". He wanted it removed. "Thrice" he had prayed that it might be so, but each time God's answer came back, "My grace is sufficient for thee".

Furthermore, "Elisha was fallen sick of his sickness whereof he died" ( II Kings 13:14). Why did God not heal this faithful prophet? Paul wrote to Timothy saying, "Trophimus have I left at Miletum sick" ( II Tim. 4:20). Why did Paul not heal his fellow Christian helper? Why did Paul leave him there sick? Why did God not heal him? Were these three men short on faith?

On the other hand, let us notice an example that God healed. "I supposed it

necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants. For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick. For indeed he was sick nigh unto death: but God had mercy on him" ( Phil. 2: 25-27). Observe, God healed Epaphroditus but not Paul. Why? Observe, too, that the healed one did not say, "I will never take medicine again", or "I have seen my doctor the last time".

What should Christians do when faced with illness? "Call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up . . . Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much" ( James 5:14-16). Notice that the sick person himself is to call for the elders as a result of his own faith. Moreover, there is nothing miraculous about anointing oil. It does not contain power to heal disease, although it was used as a curative agent in Bible times. ( Luke 10:34; Mark 6:13.) Perhaps oil is used here from the standpoint of consecration. At any rate, faith is what saves and heals, not the oil.

Faith healers try to improve God's plan by declaring that every one can be healed today. Our Lord has never promised that. Sickness may be a part of our cross. Therefore, whether we pray for healing for ourselves or for others our prayer should ever be, "Not my will but thine be done". We should certainly ask for healing and deliverance from pain, but Scripture nowhere teaches that God will always heal any more than it says He will save all men. According to our needs, and to His purpose for us, God will answer, deny or postpone healing. Our heavenly Father is concerned with our physical well-being, but He is more concerned with our spiritual state. Paul confessed, "When I am weak (physically), then am I strong" (spiritually; II Cor. 12:10).

In the next place, if failure to be healed is failure to pray in faith, then Paul, God's model Christian, and a host of others in his train, are not examples to be followed, but failures to be pitied. Pain often comes to the ones God has blessed or intends to bless. It does not suggest God's displeasure. Pain or injury may humble us so God can use us. It causes one to rely more fully on God's grace.

Divine healing, moreover, does not exclude medical agencies such as doctors, nurses, drugs and hospitals. They are blessings from heaven. Luke, one of the twelve, was called "the beloved physicians" ( Col. 4:14).

## II Perfect Healing in the Millennium

When Jesus Christ, the Great Physician, rules over the earth during the thousand years, "The inhabitant shall not say, I am sick" ( Isa. 34:24.) At that time, "The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing" (35:5-6). It ~~would~~ be absurd to apply these passages today. They cannot be put in eternity, because there will be no sickness or disease then. The only place that such passages will fit is the Millennium. Jesus' miracles during His earthly ministry were a foretaste of this great healing campaign.

Some one may say, "The early believers performed miracles of healing", and of course they did. "They brought forth the sick into the streets, and laid them on beds and couches . . . There came also a multitude . . . bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one" ( Acts 5:15-16 ). The Apostles even raised the dead. ( Acts 9:39-41.) Why did the Lord give the apostles this power? Mark 16:20 explains that these miracles were for "confirming the word". (Cf. Heb. 2:3-4.) The early church mentioned in the Book of Acts tasted "the powers of the age to come" ( Heb. 6:5 R.S.V.). We must remember that the New Testament had not been completed and placed in the hands of believers then. Con-



sequently, the miracles were "bells to call the people to worship". It was a way of convincing the public that God was with the apostles.

"The message of the Messiah concerning the Kingdom had to be accompanied by miracles of healing. . . This is the reason the Lord sent forth His disciples and conferred upon them His own divine power. But this commission was for that time exclusively! The sign gifts were to demonstrate the message of Christianity to be a message of God. The miracles and signs were no longer needed after the conversion and transformation of thousands of lives during apostolic teaching. They were to cease after the full revelation of the truth of God had been communicated".

"Because these signs were for the beginning of the church, but were not needed for the completion of the church, nor for the edification of that body, they were not permanent gifts . . . When they had served their certifying design, they were to be discontinued" ( 1, pp. 7, 8 ).

"New Testament theology distinguishes between gifts of the Spirit and fruit of the Spirit. Gifts of the Spirit were supernatural abilities Christ bestowed upon Christian workers to enable them to perform His work. The fruit of the Spirit is Christ - likeness produced in the believer's life . . . Gifts of the Spirit were external and temporary; fruit of the Spirit was internal and abiding. To possess gifts of the Spirit was optional; to have fruit of the Spirit was essential. Gifts of the Spirit, therefore, are inferior to fruit of the Spirit" ( 2, p. 318).

Furthermore, Paul makes it clear that certain gifts were to be done away. "Charity (love) never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away" ( I Cor. 13:8-10 ). Hence, Paul taught that "gifts of the Spirit" are inferior to love, the first fruit of the Spirit. Observe, this love chapter comes between the two chapters in which Paul deals with spiritual gifts.

Jesus promised eternal life in the "world to come" ( Mark 10:30 ). Any sect that offers eternal life as a possession of the believer today is badly confused. The same is true of the claims to heal all sickness today. To press the claim of healing for all today makes a believer who is not healed feel like an unbeliever at heart. We must remember that the Bible contains God's plan for all ages not just the one in which we live.

### III Perfect Conditions in the New Earth (Eternity)

In the new heavens and new earth, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" ( Rev. 21:4 ). Sickness, disease, pain and death are parts of the curse. "And there shall be no more curse" ( 22:3 ). No healing will be needed then. Praise God!

Some good Christians have glass eyes, wooden legs, etc. All the faith in the world ~~would~~ not restore them in this life. These handicaps do not harm one's spiritual life. Fanny Crosby, writer of thousands of hymns, was blind. Few people have been used in a greater way by the Lord than she was.

The perfect age is on God's program, world wide and eternal, but this night of sin must end first.

### Summary

Divine healing includes partial healing today, complete healing in the millenium, and after that the perfect age with no need of healing - even eternity. Doctors and morticians will be out of business then.

Unfortunate is the man, regardless of all his attainments, who does not know the Christ of Calvary. While healing is a wonderful blessing, there are greater things than getting well physically. When, and if, we face sickness and disease remember that God's grace was sufficient for Paul. It is for us, too.

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"THIS DO IN REMEMBRANCE OF ME"

By Emory L. Macy  
Gatesville, Texas

1957 MID-WINTER MINISTERIAL CONFERENCE



## THE COMMUNION

In a large upper room in Jerusalem Jesus gathered His disciples around Him to partake of the passover feast. One of His disciples, Judas, had already bargained with the chief priests to betray his Lord into their hands. Jesus was standing face to face with the sorrows of Gethsemane and the agonies of the cross. He began His remarks by saying, "With desire I have desired to eat this passover with you before I suffer" (Luke 22:15).

The hour of the passover had come. That sacred feast which commemorated God's deliverance of the firstborn and the redemption of the Children of Israel from Egyptian bondage. Jesus was about to institute a new covenant. The old covenant of which the Passover was a part was about to come to a close. During His ministry, Jesus had told them of His pending death and resurrection. Now, He was preparing them for the new memorial service.

## A MEMORIAL

Men are forever prone to forget outstanding events of the past. This fact lies behind each monument and memorial that is set forth as a practice or a custom. Engagement rings, wedding rings are a constant reminder of previous vows, as well as the calendar posted upon the wall may call our attention to unforgettable anniversaries. A tombstone serves to call to remembrance the life and love of a friend you once knew.

The greatest event in the history of the world was the sacrificial offering of the Saviour. The shedding of His blood upon the cross to redeem man from the bondage of sin. The whole gospel is built upon this event. Paul declared this when writing, "For I determined not to know anything among you, save Jesus Christ, and him crucified." (I Cor. 2:2).

No greater calamity fell upon Israel as when she forgot the Lord her God which brought her "forth out of the land of Egypt, from the house of bondage" (Deut. 8:14). No greater calamity could befall a Christian than to forget the death, burial and resurrection of his Christ. He who forgets the suffering of Christ will also forget he was once cleansed of his old sins and will return to the sins of the world. We need the memorial service to remind us of the past.

The Churches of God, those who have been benefited by the sacrifice of Christ, should keep it fresh in their minds. Jesus did not leave a personal relic or some object to be placed in a museum for all the world to fondle and to admire. He left us a service, a period of prayer, that we might meditate upon this great event that saved us from the consequences of our sins. "This do in remembrance of me" (I Cor. 11:24,25).

## SCRIPTURAL NAME

There are two terms used in the Scriptures referring to the ordinance under consideration.

1) The ordinance is appropriately called the communion. "The bread which we break, is it not the communion of the body of Christ" (I Cor. 10:16)? The English word "communion" is translated from the greek word "KOINONI" meaning "to have in common," or "to fellowship" or "to hold in joint participation." "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread" (I Cor. 10:16,17). It is not a service where one hierarchy can preside and perform special acts. Each communicant has his own devotion at a commandment.

2) This ordinance is also called "The Lord's Supper," (I Cor. 11:20), because of its divine origin and because it was instituted by Jesus on the evening preceding His crucifixion. The Feast of the Passover lasted a full week. But the supper, the time when the roasted lamb was eaten, was the memorial of the deliverance of the firstborn. The feast that followed was the offering of "two bullocks; one ram. and seven lambs" Num. 28:9).

## PURPOSE OF THE COMMUNION

Paul's letter to the Corinthians gives us the threefold purpose of the communion.

(1). "This do in remembrance of me" (I Cor. 11:24). As one partakes of the communion, he holds in his own hand symbols of the Christ of yesterday. The bread symbolizes the body "which is broken for you." The life of Jesus was broken in half that He might become "propitiation for our sins." (I John 2:2). (Thirty-three years is one half of "three score and ten" that Job considered a normal span of life.) "While we were yet sinners, Christ died for us" (Rom. 5:8). The cup should bring the worshipper close to the purpose for which His blood was shed. The worshipper should remember that "almost all things are by the law purged with blood; and without the shedding of blood is no remission" (Heb. 9:22). If the cup points one to the blood-of-Christ, the shedding of Christ's blood will reflect the worshipper's own guilt.

(2). "Let a man examine himself, and so let him eat of that bread, and drink of that cup" (I Cor. 11:28). Looking backward to the cross, will cause one to look inward to self. Self-examination is God's defense against self-righteousness, pride,

and the continuance of bad habits, Self-examination will protect us against spiritual sickness, weakness and will even inspire us to be busy about our "Father's business."

(3). "Till he come" (I Cor. 11:26), The communion service is not just sorrow because of the cross. It is a service with a hope, inspired by the resurrection of Christ. It is a service designed to prepare one for His coming. At the close of the service the worshipper should be able to say "Even so, come, Lord Jesus" (Rev. 22:20).

#### PARTAKING OF THE COMMUNION

"Partaking of the Lord's table" is a phrase often used when referring to the communion service. The Rabbi of early history spoke of the burnt altar as God's table. (See Mal. 1:7). The altar stood more than just a place of disposal of an animal, it stood as a symbol of meditation, peace-making, and sanctification. "Whatever was burnt upon the altar was considered to be consumed by God, a guarantee that the offeror was accepted by Him."...."In I Cor. 10:18 St. Paul reminds the Corinthians that in the case of Israel, those who eat the sacrifices, become, in so doing, partakers of (or with) the Altar. By this means, that, while the altar (which represented God) had part of the victim, the sacrificer had another part; thus the sacrificial victim being consumed partly by God and partly by man, forms a bond of union between the one and the other." (Girdlestone, Synonyms of the Old Testament.)

The "cup of blessing" and "the bread" are phrases borrowed from Jewish worship and customs. The blessing of the cup was one of the first rituals in partaking of the passover. It was a moment of thanksgiving. Their thoughts turned backward to redemption of the firstborn. The dividing of the bread and the distribution of it to the whole family was an act of holy consecration. Paul writes: "The cup of blessing which we bless, is it not the communion of the blood of Christ?" Our communion should be an act of great consecration because it represents the blood of Christ. "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come" (I Cor. 11:26).

In the context of I Cor. 10:14, Paul cautions Christians to abstain from association with idolatry. "Wherefore, my dearly beloved, flee from idolatry." The writer continues by saying, "Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and the table of devils" (10:21). Paul asserts that sitting at the same table or associating with the world is to be in communion with them. "If we say that we have fellowship (same Gr. word for communion)



with him and walk in the darkness, we lie and do not the truth: but if we walk in the light, as he is in the light, we have fel-  
~~lows~~ one with another, and the blood of Jesus Christ his Son  
 cleanseth us from all sin" (I John 1:6,7).

One cannot enjoy the communion service if he has not been baptized. He has not been cleansed of his sins. Then, one remembers his Lord in partaking of the bread and the cup. He receives strength to walk faithfully in the paths of duty and to keep the commandments of the Lord.

The communicant should leave the service feeling better because he had associated himself with others of like precious faith.

I personally feel that the Church of God has minimized the great importance of the communion service. In many of the churches the communion service is pressed between the sermon and the time to go home; between the sleepy eyes and the languor pains.

There is no service or fellowship that will bring one so close to the sacrifice of Jesus Christ, as will the communion service. There is no substitution nor comparison. It is impossible for any child of God to serve his best if he deserts the communion service. Restraining the communion service for a long period of time is to walk in darkness and to be without the blessings of His blood and body.

The Church of God holds out to the world a very rigid set of rules. A sinner who may want to become a member of the church must have knowledge of the Kingdom of God. He is required to be baptized by immersion for the remission of his sins. But when once in the church, we teach him he has only to enter into his secret closet and there confess his sins to his Heavenly Father.

The communion service is for those in Christ. It calls our attention to the deep guilt of our sins and the price of our redemption. The communion is the place for the confession of sins. "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother and then come and offer thy gift" (Matt..5:23,24). The ordinance of baptism and of communion are for the same purpose. They differ only with the individual's relation with Christ.

#### WHEN TO BE OBSERVED

There is only one passage of scripture that deals with the

time of communion. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them" (Acts 20:7). The text indicates that the disciples placed the communion service first in importance in their lives. They were meeting regularly upon the "first day of the week" to "break bread." Their regular devotion was known by Paul who made a special effort to be present for the "breaking of bread" and he took advantage of the opportunity to preach unto them.

We are aware of the fact that the scriptures do not say "every first day of the week." Because of this, the Church of God is divided as to the frequency to partake of the service. Some churches partake annually, using the passover to support their action. Other churches partake immediately after every baptism. We have some churches serving the communion quarterly or monthly, each without scriptural support.

We might ask, "By what authority do we feel obligated to open the church door every Sunday?" Why should we be so concerned about having two services each Sunday morning and another service Sunday night? Is it not true, that we ministers feel that these three services are still too short to teach and train our people in the ways of righteousness? If so, then the communion service should be given more emphasis, because it has a definite place in every Christian's life. The same text that we may use to support our practice of having preaching services every Sunday morning will also support the practice of having the communion service every first day of the week.

The Jews kept every Sabbath in accordance with the law, but the law only stated "Remember the sabbath day, to keep it holy" (Ex. 20:8). The early Christian Jews maintain their regularity of meeting fifty-two times each year to worship and for the breaking of bread. It would be inconsistent for the early Christians to meet every "first day of the week" to remember the resurrection of their Lord, but only monthly to commemorate His death.

The practice of the early church was to partake of the communion each "first" day. This is affirmed by the ancient writings. Barnabas, the companion of Paul, wrote about A. D. 72; "Therefore with joy we celebrate the eighth day, on which Jesus arose from the dead." Justin Martyr wrote: "On the Lord's Day all Christians in the city or country met together, because that is the day of the Lord's resurrection; and then we read the apostles and prophets. This being done, the president makes an oration to the assembly to exhort them to imitate and practice the things which they have heard, and then we all join in prayer, and after that we celebrate the Lord's Supper." (Mogheim's Eccl. History, Vol. 1, Page 135). Eusebius testifies, "From the beginning the Christians assembled on the first day of the week, called by them the Lord's Day, to read the scriptures, to preach, and to celebrate the Lord's Supper."

The practice of weekly communion is infallibly safe and

is in keeping with the inspired example set forth in Acts 20:7. There is also a typical teaching of this in the preparation of the shewbread which was the memorial to the Children of Israel. The shewbread was replaced upon the table every seventh day. "Every sabbath he shall set it in order before the Lord continually, being taken from the children of Israel by an everlasting covenant" (Lev. 24:8). As the shewbread was a meal offering or a thanks offering and stood as a weekly memorial to Israel, so should the Lord's table be replenished every seventh day for the Church of God.

#### COMMUNION AT THE COMMUNION SERVICE

The churches in Texas practice as a part in the communion service, to receive the offering from the congregation. At the 1956 Texas Conference and Southern Berean Youth Rally, one spoke against this custom. Since that time we have given much thought to the subject. As in other subjects, which we have studied, there are no texts that state "thou shalt," or "thou shalt not."

We have previously called your attention to the Greek word "KOINONIA" which is translated "communion" four times. It is interesting, also, to know that this Greek word is translated "contribution" once; "distribution" once; and the verb form of the word "KOINONEO" is translated "distributing" and "communicate." A careful study of the texts where each word is found, we will discover that the Greek word is translated more often in relation to tithes and offering, than it is translated communion.

Romans 12:13 distributing to the necessity of saints  
Romans 15:26 to make a certain contribution for the poor saints

I Cor. 16:1-2 now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come,

II Cor. 9:12-13 for the administration of the service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God. Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men.



Gal. 6:6 Let him that is taught in the word communicate unto him that teacheth in all good things.

Phil. 4:15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.

We have copied the foregoing scriptures so we can refer to them quickly as we discuss the subject.

#### CONCLUSION:

The old proverb "You get out of a thing just what you put into it" holds true in the communion service. Under the Law of Moses, each worshipper was required to bring a sacrifice if he wished to receive the blessings from the service. At the altar the sacrifices were blessed by the priest, then the worshipper may partake of the altar. It is my personal opinion that receiving of communion and giving of the communion are one and should be included as one service.

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen"  
(II Cor. 13:14).

Mid-winter Ministerial Conference  
January, 1957 By Emory Macy

## DEFINITIONS OF OPEN AND CLOSED COMMUNION

Concerning definitions of open or closed communion, I can do no better than to present for your consideration a paper prepared by Bro. William M. Wachtel. He and Bro. Doan were appointed by the Program Committee to prepare definitions of the terms "open communion" and "closed communion." Bro. Wachtel prepared the paper, and Bro. Doan concurred.

### AN EXAMINATION OF COMMUNION PRACTICES

by  
William M. Wachtel

There are at least five clearly identifiable positions relating to the practice of Communion among Church of God people, ranging from the most conservative and exclusivist position to the most liberal and inclusivist position. While there is almost always an element of danger and unfairness in attaching labels to varying viewpoints, yet labels can be a help to clearer thinking. The writer proposes the following designations:

#### Closed Communion

Exclusive-closed  
Inclusive-closed

#### Open Communion

Exclusive-open  
Inclusive-open  
Intercommunion

It will be observed that two of these positions may be regarded as forms of closed Communion, while three of them are forms of open Communion.

The crucial difference between closed Communion in its two forms and open Communion in its three forms is the matter of who is served the elements in the Communion service. In a closed service efforts are made to insure that the elements are served only to a restricted group, while in an open service no efforts are made to restrict the serving of elements to any particular group. This distinction must be clearly understood before one can discern the finer shades of difference between the five viewpoints labeled above.

Intercommunion is probably the most extreme form of open Communion advocated by anyone in the Church of God, and it is doubtful whether more than a few hold it. This position views churches that are outside the Church of God as true churches belonging to the body of Christ. Therefore, it favors holding joint Communion services between Church of God congregations and non-Church of God congregations--Church of God ministers officiating jointly with non-Church of God ministers. Inherent in this practice is the philosophy that any exclusiveness in Church of God Communion practices is to be avoided and that we should freely and warmly enter into joint observance of the Lord's Supper with other church bodies. Needless to say, this view is a major plank in the modern ecumenical platform, and final ecclesiastical merger is impossible without it.

Inclusive-open Communion crosses into the area of some separateness between the Church of God and other church bodies. Its advocates would not hold joint services of with other groups. But in holding Communion services within the Church of God, its advocates would either say nothing to discourage anyone present from partaking or would positively invite everyone present to partake who desires to do so, and who, examining himself, regarded himself as a Christian and worthy to partake.

Exclusive-open Communion is the most restricted form of open Communion. Its advocates believe that, ideally, Communion is strictly for members of the Church of God and in a Church of God Communion service only members should partake. When officiating, advocates of this view generally advise those in attendance that only members should partake. Yet, no steps are taken to insure that only members will be served. The emblems are passed down each pew, and each person is free to partake or not, as he chooses--despite any admonition from the officiating minister or church.

This view is not far removed in its basic philosophy from the next view to be discussed, but its method of administration places it clearly in the open-Communion category, in contrast with the following.

Inclusive-closed Communion advocates agree with the preceding view that in a Church of God Communion service only members should partake. What makes them closed-Communionists is their conviction that it is necessary to take measures to insure that only members will partake. The emblems are administered in such a way that only those known to be members are served. Generally the Communion service is held at a special time and announced as a meeting for the members. The congregation is seated in such a way that deacons serve each person directly and individually, rather than passing the Emblems down the rows from person to person. This permits the deacons to serve only those known to be members. If necessary, the church's Communion policy is discreetly and kindly explained before or after the service to any who may question it.

The final position to be considered--that of the exclusive-closed Communion--differs from the inclusive-closed position in making an additional requirement to that of membership. Advocates of this view will serve only members who hold certain views regarding the frequency of Communion, manner of Communion, extent of resurrection, or other special doctrines. Those whom they may regard as brethren, but who differ with them in some doctrines, are not served in their Communion services. On the other hand, advocates of the preceding view--inclusive-closed Communion--are happy to serve Communion to any from the brotherhood at large, even though there may be some differences over doctrine. These two different positions have not always been kept distinct in the minds of some, resulting in misunderstandings and erroneous impressions.

It should be mentioned that an additional factor that may or may not be present in either of the two closed-Communion views is the conviction that certain Scriptures pertaining to church discipline require the exclusion of disorderly members from Communion. I Corinthians 5 and other passages are regarded as evidence that in rare cases Communion is to be withheld from scandalously disobedient members.

It is hoped that this brief discussion of divergent Communion practices within the Church of God will be of help in bringing about better understanding among the brethren.

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#### SURVEY ANALYSIS REPORT

By

J. R. LeOrone

The above article was sent to those ministers who responded to the first letter sent to all the ministers. It was not included with the first letter because it was not then in my hands. Those who received the second letter were invited to classify themselves according to the above definitions. None did. I have no base for even estimating how belief in the five practices defined would be distributed among our ministers.

The response was not sufficient to provide as broad a base for the survey as I had hoped. Five responded who represent the closed communion view-point. Nine responded who represent the open communion persuasion. Of these, three sent their explanations of some Scriptures cited in support of the closed communion view. One wrote who espoused neither view, citing no Scriptures. To quote directly: "The solution is not in piling up argument on both sides. Each side proves its position right and the other wrong, so we have both positions untenable. The very attitude in either position destroys the 'communion' of the service. I should like to emphasize that there is the tenable position between the two untenable peaks which incorporates the better qualities of both and thus becomes neither 'open' or 'closed' but shared and holy." However, no attempt was made to identify or spell out the mutually "tenable position between the two peaks.

What follows is somewhat comprehensive of the views expressed, but by no means exhaustive. One paper, for instance, had six sheets of single spaced typewritten copy.



I have sought to include divergent views on the Scriptures most often cited as proof texts by both open and closed Communionists. Quotations from commentaries and theological books have been ignored. The authors of the comments included have not been identified. The aim has been to lay emphasis upon Biblical truth rather than upon personalities. It is devoutly hoped that this will make it possible to use this paper as a basis for study which will lead to a better understanding of the issues involved. Indeed, we dare to pray that a more complete understanding will lead us eventually to a mutual policy on communion practices which will unite us where we are now divided.

For convenience, I have sought to group the Scriptures cited, together with comments concerning them, into several general classifications. GROUP I includes those that obviously deal directly with the Communion service, mentioning it by name. GROUP II includes those which depend upon types (chiefly the Passover) for their application to Communion. GROUP III includes those references from which some readers infer that the writer had the Communion service in mind, even though it is not directly mentioned. GROUP IV includes those that deal with judging others. GROUP V includes those cited as illustrating spiritual principles which may be applied to Communion. In groups IV and V we have simply listed the texts cited, including no comments.

#### GROUP I

##### DIRECT REFERENCE TO THE COMMUNION

Matt. 26:26-30; Mark 14:22-26; Luke 22:19, 20; I Cor. 11:23-26.

##### Only Disciples Present

The Lord gave the ordinance of Communion to His disciples only. The fellowship there was restricted to disciples and there is no indication that it was later opened to the world in general.

These Scriptures all have to do with believers, or at least professed Christians and not the world or those who have not yet professed Christ or have not been baptized.

I believe that these Scriptures teach that the Communion service was participated in by selected individuals at a selected time. This is opposed to having a Communion service and letting the public be its own judge as to participating or not.

Jesus made no restrictions or reservations at the model service.

It is true that only disciples were present. It is also true that only the twelve apostles were there. The evidence indicates that Jesus may have had at least 120 disciples. Where were Mary, Martha, Lazarus and the others? Are we to conclude that they were not there because they were considered as unworthy, and were not invited? We might also call attention to the absence of women and children at this service. Does this justify the conclusion that the Communion emblems are not to be served to them?

Are members of The Church of God of the Faith of Abraham the only disciples of Jesus to be found in the world?

##### Did Jesus Judge Them?

It is argued that certainly Judas was unworthy, and therefore if he was permitted to partake, then no one else would be hindered from partaking. The fact is, however, that Judas' sin was as yet a secret sin known only to the Lord. But exclusion from Communion is based ... not on inward spiritual condition or secret sins, but on open and scandalous conduct which is known to the congregation. The case of Judas, therefore, affords no argument against closed Communion.

Jesus made no restrictions or reservations at the model service. "Drink ye all of it" (Matt. 26:27). "Drink of it, all of you" (N.S.R.V.). "And they all drank of it" (Mark 14:23).

The disciples were guilty of serious sins, before and after the Communion. Ten disciples were "railers" before, (Matt. 20:24; I Cor. 5:11). The other two were "covetous" (Matt. 20:21; I Cor. 5:11). Peter lied; Thomas doubted; Judas loved money; all fell asleep at a very crucial moment when they were asked to pray.

Judas sin was known to Jesus, and it appears that He revealed this knowledge to

the disciples before they ate and drank with Judas. (See Matt. 26:21-25.) Yet none of them felt compelled to withdraw themselves because Judas was there. Nor was Judas put out of the room or skipped over when the emblems were being served. Indeed, it seems evident that the emblems were not "served" at all, but passed from hand to hand, each disciple passing them along to the one next to him.

### Were They Doctrinally Correct?

Personal acknowledgement of, and belief in the death of Christ is a prerequisite to partaking of the Lord's Supper.

It seems doubtful that any one of the Twelve could have passed the doctrinal requirements insisted upon by some as a prerequisite for partaking of the Lord's Supper. Their behavior before Jesus crucifixion and after His resurrection reveals that they understood and believed in neither, even though Jesus had told them plainly that both must come to pass.

Their question, "Lord, wilt thou at this time restore again the kingdom to Israel" (Acts 1:6) reveals that they had failed to understand His teachings concerning His ascension into Heaven and His future returning again.

No doubt there were other areas where, at that time, they did not believe the correct doctrines. Yet Jesus permitted them to participate in the model Communion.

### Baptism and Communion

It is generally held ... that baptism is to be administered only to persons who have embraced our faith and confessed their adherence to it. Such persons are regarded as being unable or unworthy to be members of the Church of God until they have obeyed the gospel as we understand it. Are we consistent, then, when we require prospective members to obey the gospel of the Kingdom, and yet are willing to serve the Communion emblems to persons who have not yet obeyed that gospel? If our Lord holds the Church of God responsible for administering baptism according to gospel principles (and he does!), so does He hold us responsible for administering the Lord's Supper according to gospel principles.

We must realize that, contrary to the supposition of some, Communion is not a matter of salvation, unlike the ordinance of baptism, and we should not try to equate the two ordinances with equal value.

Jesus did not say "he who believes and takes Communion shall be saved," but he "who believes and is baptized."

In our visible denomination in our modern day we have found it necessary, under God's guidance and to be an effective witness for His truth, to keep our membership limited to those who agree on the truths of the gospel as we understand them to be set forth in the Bible. If we failed to preserve this distinction, our church would soon be swallowed up by larger connections. Our unique witness would be lost. Baptism is involved here, and so we baptize only those who confess our Lord, His genuine resurrection, the living God, hope in the fulfillment of God's promises, etc. etc. The present history of the world and the multitude of denominations and false teaching necessitates this. But there is no need for this when

we deal with God's visible and invisible church whose members may seek nourishment at our doors and with our flocks. Communion in the blood of Christ and the body of Christ symbolizes this nourishment. God has many children "not of this fold" (John 10:16). I see more harm in refusing one my Lord has accepted than in advertently partaking with someone who might not belong to Him. Open Communion appears wise as long as it keeps the wisdom of God (I Cor. 1:17-24). It is the only way to demonstrate our witness of God's love.

If Communion is a medal of honor to be worn by the faithful, then by all means guard the right of the faithful to wear it, but if it is an instrument of purification (which the Bible teaches) then the greater the sinner the greater his need. In any event, an unrighteous person partaking does not hurt the church.

#### John 6:53-58

The eating of the body of Christ and the drinking of His blood is essential to eternal life.

If this Scripture has direct reference to the Communion service, then we must admit that standing alone it would seem to teach that partaking of the Communion is in itself a guarantee of eternal life. In this case, to deny it to any would be to deny him eternal life--something which we have no right to do.

If we say that the statement in itself is incomplete and must be modified and explained by other Scriptures, we confess that it is indeed proper to "pit Scripture against Scripture." Jesus did it constantly. His answer to Satan when He was urged to cast Himself down from the pinnacle of the temple is an example of this.

#### I Cor. 10:16-21

Our fellowship together in partaking of the "cup of blessing" and the broken bread signifies the unity of believers in Christ.

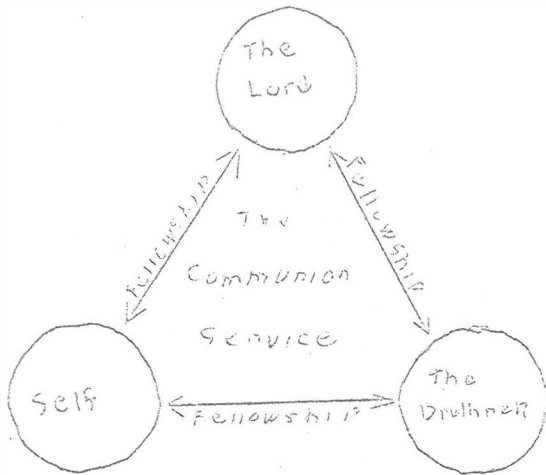
No argument.

This Scripture indicates that there is as much horizontal fellowship (man with man) as there is vertical fellowship (man with the Lord). To join with the world or those of another faith in this service is to testify of an unscriptural union or fellowship--a fellowship which does not and should not exist. "What communion hath light with darkness" (II Cor. 6:14)? This is illustrated in the following diagram: (See next page.)

No one wishes to bring those of the world or those of another faith into the Communion service. Neither do those of the world or those of another faith wish to be included. To any but a Christian it has no meaning and holds no blessing.

It will be noted from the drawing that Jesus, not "self" or "the brethren" is at the apex of the triangle. Neither "self" nor "the brethren" is dependent upon the other for fellowship with the Lord. The old mathematical formula that "things equal to the same thing are equal to each other" is applicable here. However, it is this





mutual fellowship with the Lord which makes the union between "self" and "the brethren" possible and meaningful. If "self" judges "the brethren" to be unworthy of the Communion service and withdraws from fellowship, the triangle becomes simply "an angle" and the body is incomplete. If Jesus maintains His fellowship with "the brethren" and "the brethren" with Him, dare "self" reject them? Is it "self's" duty to judge them? Is "self" in a better position than "the brethren" to know whether or not fellowship between them and the Lord exists? Is he in a better position than Jesus Himself?

Is "self" or Jesus the source of light? Where does darkness originate?

### I Cor. 11:17-34

#### Divisions and Heresies

It will be noted (vv. 17-19) that Paul could not praise the "divisions" (splits or gaps--Strong.) among them, even though there were "heresies" (individual choices, or parties, i.e. disunion--Strong). It appears that these "choices" of ideas and leaders produced the "splits" and "gaps" and brought about the unfeeling and inconsiderate attitudes and behavior in the Communion which Paul so strongly condemned. (Op. I Cor. 3:3-8.)

Phillips translation of this passage is enlightening: "But in giving you the following rules, I cannot commend your conduct, for it seems that your church meetings do you more harm than good! For first, when you meet to worship I hear that you split up into small groups, and I think there must be truth in what I hear. For there must be cliques among you or your favorite leaders would not be so conspicuous .... Am I to commend this sort of conduct? Most certainly not."

#### Let A Man Examine Himself

The problem arises when an attempt is made to determine who are Christians, or members of the true Church of God. Some say that no effort should be made to decide such a question, but that the answer should be left to every person's own conscience. Hence, it is affirmed, every individual should decide for himself whether or not he is a Christian and therefore whether he is qualified to take Communion in a Church of God service.

It is, truly, the "Table of the Lord," but He has committed its keeping to earth-

The brethren were never put under any obligation to examine the doctrines of other professed believers before sharing the Communion with them. Indeed, when the examination of doctrines was mentioned by Paul he said, "Examine yourselves, whether ye be in the faith; prove your own selves, how that Jesus Christ is in you, except ye be reprobates" (III Cor. 13:5).

The condemnation was not on the ministers or elders for serving unworthy ones, but upon them for failing to properly examine themselves. In placing the respon-

ly ministers and congregations. If calling it the "Table of the Lord" implies that anybody who chooses may partake, by the same logic the baptism of the Lord should be made available to all men indiscriminantly without any requirement that they accept our faith. Membership in the Church of God would thus involve no doctrinal commitment.

And not only this, it is an action to his own condemnation. Only those who are properly related to Jesus and His Gospel can honestly and sincerely partake of the emblems. The Church recognizes that those outside of Christ are lost. How, then, can we consistently and conscientiously offer the emblems to everyone present, regardless of their faith, with only a passing admonition to "examine yourself?" Can we knowingly let them partake to their destruction?

By what standard, measure, teaching or instruction do we examine ourselves. Certainly not by a conscience that has made shipwreck of their faith. (I Tim. 1:19.)

We can conduct the service of the Lord's table in a manner that brings condemnation. How far does this "conducting in a condemned or judged manner go? Without carrying out Paul's advice in the 5th chapter of this letter, how could they eat with full preparation and fully "discern the Lord's body?"

Unknown (as opposed to open, the overt) sins require a self-examination for which the Body is in no position to judge. This examination should be a daily affair, preparatory to communing with the Body of Christ and the Lord.

sibility for this upon those who officiate at Communion, we are "putting the shoe on the wrong foot." This is a personal examination. Only the worshipper and God are involved.

V. 29 gives us an admonition against this very critical and exclusive spirit which will not recognize the common membership of the saints of Christ.

Verse 18 tells of divisions. Verse 19 declares that it is because of heresies (the very grounds closed communionists give to deny Communion). Verse 29 states "for he eats and drinks judgment to himself" (Dialott). He does not discriminate against the church; therefore it is none of the church's business. It is between God and the individual. The command is let him eat.

No one could be more fortunate than we, for our present question on Communion has an identical situation in I Corinthians 11, and we are fortunate to have Paul's advice to solve it by partaking of Communion together.

It is dangerous to partake of the Lord's table unworthily, but the danger is to the individual not to the elders or ministers in charge of the service, provided they have clearly and plainly instructed the people. Of course, in a sense, no one is worthy. We come to the Lord's table, not because we are worthy, but because we are needy.

There was nothing secret about the sin that Paul had in mind. There were different cliques, sects and groups who considered themselves holier than others and withdrew from them in little separate self-righteous groups. The Communion Service can cause the same problems today. We should not become modern-day Pharisees who like to pull their self-righteous robes around them and develop a "holier than thou" attitude. We should not at any time go about sniffing like theological bloodhounds to see if anyone is off the track a little bit.

The remedy for this disgraceful situation was to discontinue the feasting and consider the spiritual aspects of the Communion. Each one should examine himself and judge himself. Apparently this purification and cleansing of the behavior would enable the Communion service to go on in a reverent spirit. So they were to eat. The command is not relaxed.

Should one come to partake of the Communion and do it unworthily, God's punishment would surely come. But even this, perhaps, is better than not being correc-

ted (I Chron. 21:13; Heb. 12:5-17).

A clear warning concerning the approach of an enemy was sufficient to clear the watchman of blood guilt in the case of those who refused to heed the warning. (See Ezek. 33:1-6.) Also concerning those who refused to heed a warning concerning their sin. (See Ezek. 1:17-19) Was the watchman "inconsistent" if he failed to forcibly prevent sinning? Would this have been, or would now be, considered "appropriate action. In the case of Ezekiel, it was not "non-members" (non-Israelites) who were under consideration, but "members" (Israelites). Non-Israelites as well as Israelites were free to heed or not heed the warnings as they themselves saw fit.

### THE COMMUNION IN OLD TESTAMENT TYPE

Ex. 12:1-11, 22, 38, 43-53; Num. 9:5; 11:4, 14; Deut. 10:16; 16:4; Josh. 2:2-20; I Cor. 5:6-8; Eph. 2:11-14; Col. 2:10-12; Heb. 13:10; I Cor. 10:3; Jer. 4:4.

The close association of Communion with baptism is brought out in these verses, paralleling them both with the original sign of the covenant, circumcision, and the Passover of Israel. It was mandatory that circumcision (which was part of coming into the commonwealth of Israel (Eph. 2:11, 12) precede observance of the Passover. Our circumcision is baptism, Christ our Passover Lamb, Communion our Christian Passover feast.

The Passover at which Christ instituted the Communion was for believers who had been circumcised and come under the covenant relationship with God. "There shall no stranger eat thereof" (Ex. 12:45). "A foreigner (sojourner) and an hired servant shall not eat thereof. Jesus did not break this requirement when He brought His followers together at this special service in an upper room. (Comp. Luke 22:1-20.)

The Jewish Passover Feast was a type of the Communion service. A type is to illustrate truth, but cannot be used to establish truth. The Passover Lamb was to Israel what Jesus is to the Church. The two sacrifices and the two memorials have some similarities; they also have some marked differences. The Communion Service becomes richer and better understood when looked at in the light of the Passover. The stranger or uncircumcised person was not to eat of the Passover (Ex. 12:43, 48). Likewise the Communion service is for baptized believers only. In either case partakers are people who have entered into a covenant relationship with God. This seems to be as far as the text goes.

Every type, however, breaks down at some point (usually at several points) if pursued too far. The Israelites were to sprinkle the blood of their Passover lamb upon the door-posts of their houses, and were forbidden, under any circumstances, to drink blood.

Further, every male child was to be circumcised at the age of eight days, long before he was able to understand or believe any sort of doctrine. To seek to equate circumcision with baptism in every respect would lead inevitably to infant baptism. See Gen. 17:12; Luke 2:21.

Those Israelites born in the wilderness were not circumcised until just before they entered into the Promised Land (Josh. 5:2-10.) Some of them would have been nearly forty years of age before they were circumcised. Presumably, they had joined in celebrating the Passover once each year



since childhood. The Lord appears to have condemned neither them nor Moses for this.

According to another type of baptism, they "were all baptized unto Moses in the cloud and in the sea" (I Cor. 10:3). If used to establish doctrine, this type could be used to prove that Israel ate the Passover (Communion) before they were baptized.

It could also be pointed out that all of the multitude in the wilderness, both the circumcised and the uncircumcised, lived on another type of Jesus--manna--for forty years. "I am the bread of life... I am the living bread which came down from heaven" (John 6:1-51).

Though the Passover and the manna were evidently given primarily for the benefit of circumcised (baptized) ones, there appear to have been many exceptions made in administering them. For this there does not seem to have been any penalty imposed upon either the leaders or the participants.

Circumcision is of value only when it is the outward manifestation of the "circumcision of the heart." Baptism is meaningful only when it is "the answer of a good conscience toward God." (See I Pet. 3:21; Jer. 4:4)

Let us beware of making more of a type than do the Scriptures.

#### DISCIPLINE AT THE COMMUNION TABLE

##### I Cor. 5:1-13

Not only is it true that Communion must not be served to non-members of the Church of God, but it is also true that even members who are walking disorderly should be refused the Communion emblems. This principle is clearly enunciated by the Apostle Paul in I Corinthians 5, and it finds support in other scriptures as well.

It is clear from the entire context of this chapter that an official, congregational action is in view. (Of. verses 2, 6, 7.)

Communion certainly requires "eating" (verses 24-29). If there are some, therefore, with whom the church is "not to eat," then of necessity there are some with whom it is not to take Communion.

Partaking of the Lord's Supper is involved in this process of discipline as a last measure, all other steps failing to produce the needed correction. Paul illustrates his point by reference to the practices of the Passover and the Feast of Unleavened Bread (vv. 6-8). The severing

The eating is not necessarily Communion, but most likely refers to a common meal. This passage doesn't mention rejecting anybody from Communion.

The "feast" mentioned could have been the Feast of Unleavened Bread, which lasted for a week following the Passover.

There is no proof that the Communion service is in view in this chapter, even though it contains a reference to "Christ our passover." It is true that the Passover is sometimes referred to as a "feast," we know of no occasion when the term was applied to the Communion service. According to Strong, the phrase here translated "keep the feast" means "to observe a festival." Clearly, every New Testament mention of the Passover does not refer to the Communion. If Paul had been referring to the Communion, wouldn't he have said so?

Many early Christians, including Paul himself, continued to observe Jewish feasts and practices. Paul circumcised Timothy (Acts 16:1-3). He also purified

of fellowship (vv. 2, 5, 7, 9, 11) was to be in connection with the eating or keeping of a certain "feast" (vv. 7, 8, 11). This cannot be the Old Testament feasts for Paul was speaking to the Church of a feast that they would be keeping. There is only one "feast" in which Christians remember the sacrificial work of Christ (v. 7), this being the communion service (Luke 22:19, 20; I Cor. 11:23-26).

This chapter places disciplinary action as a responsibility for the church to practice, where there are well-known visible sins being practiced as those mentioned by Paul in this chapter. Verse 11 teaches us to have no communion with those brothers who, after prayerful admonition with them, still practice "fornication...drunkenness etc..."

This chapter shows that obedient children of God shall not participate in the communion service with those who disobey God's Word and are fornicators, covetous, idolaters, railers, drunkards, and extortioners...We could agree that the "table of the Lord is not a place of discipline." If we would simply be God-fearing, faithful children of God, the discipline would be, as the Word directs, taken care of before the table is spread. If we follow the Word in love, are we not letting God in His wisdom be the judge? But on the other hand, if we would say "we must not keep the Communion service separate from any, we must not judge," are we not by that very act taking the judgment out of God's hand and becoming the judges we so piously say we must not be?

himself according to the temple ritual, and together with four others, entered the Temple "until an offering should be made for them" (Acts 21:26).

However, when Peter withdrew from the Gentile Christians in order to avoid offending the more legalistic Jews, Paul "withstood him to the face, because he was to be blamed." For Paul saw that "They walked not uprightly according to the truth" and rebuked Peter "before them all." (See Gal. 2:11-14.)

It seems highly probable that the Gentile converts to Christianity knew little or nothing concerning Israelitish laws and holy days--including the Passover. The only portions of the law that they were commanded to observe were to "keep themselves from things offered to idols, and from blood, and from strangled, and from fornication" (Acts 21:25).

The fact that Jesus is once (and once only) mentioned as "Christ our Passover" does not justify attempting to apply all the laws of the Passover to the Communion service.

Neither does the fact that "Communion requires eating" justify us in applying every reference to eating or the breaking of bread to the Communion. Jesus was criticised for eating with publicans and sinners in the house of Levi, but nobody ever suggests that it "certainly included Communion." See Mark 2:15-17.

Conversely, there is no suggestion that He refused to eat the Passover at Jerusalem because there were undoubtedly many fornicators, idolaters, covetous etc. also eating it.

How do you know when you are looking at a fornicator, or idolator, or covetous person?

### III Thes. 3:6

The Communion is not mentioned, and does not seem to be in view here. It was those who "walk among you disorderly, working not at all, but are busybodies" who were under consideration. Concerning them Paul gave the commandment "that if any would not work, neither should he eat" (vv. 10, 11, 14).

These were non-workers, living off those who work and devoting their time to disorderly pursuits. This should not be allowed.

### III Cor. 6:14-16

The Communion is not under considera-

tion here. There are many ways of being "unequally yoked together with unbelievers."

Heb. 13:10

It is those who follow the practice of sacrificing animals who "have no right to eat" of our altar. It refers to those Israelites who rejected their Messiah.

There is no command to judge them. Not believing in Jesus as their Messiah, they would have no reason for wishing to take Communion.

I Cor. 10:15-22

The Communion is not mentioned here. It is an admonition to Christians to judge their own behavior, not that of others.

Again, we need to guard against applying the same expression in the same way every time. When Jesus asked "are ye able to drink the cup that I shall drink of, and to be baptized with the baptism that I am baptized with" (Matt. 20:22) he was not speaking of the Communion or immersion in water.

The same holds true of His prayer "if it be possible, let this cup pass from me" (Matt. 26:39). There are other examples.

Rev. 2:20-23

The Communion is not mentioned here, even by inference.

Tit. 3:10

The "heretick" mentioned here is defined as one given to "foolish questions, and genealogies, and contentions, and strivings about the law" (v. 9).

II John 10

John, too, speaks of the heretic within the family (house, household) of God. This could not have reference to our individual homes and still reconcile our obligations according to Hebrews 13:2

This letter was addressed to "the elect lady and her children" (v.1). The particular doctrine under consideration (note the singular "this doctrine," not "those doctrines") was "that Jesus Christ is come in the flesh. The Communion is not under consideration here.

If the term "the elect lady and her children" is a title of the church, it is entirely without precedence elsewhere in the Scriptures.

Heb. 13:2



In contrast to II John 10, this was directed to the church, though there is no mention of Communion. It would, however, be very difficult to "entertain" another without entering into fellowship with him.

We submit that by the time the closed Communion church completed their examination of his doctrines and practices, as well as his denominational background, he would no longer be a stranger. It would be impossible, under these circumstances, to entertain an angel "unawares."

Rom. 16:17

Paul's readers are to turn away from those producing dissensions and providing temptations to sin. Different views on the Communion service has been the cause of divisions through the years. "Keep your eye on those who stir up quarrels and lead others astray." -- N.E.B.

"By their fruits ye shall know them" (Matt. 7:20). Do you know of any closed Communion church that has been divided because an open Communion pastor insisted that they had to do things his way, or he would not commune with them? Do you know of any closed Communion church that would even permit such a situation to arise? What about an open Communion church being divided by a closed Communion pastor? Does the closed Communion church have the same right to protest its unity as the closed Communion congregation? What about the open Communion conference?

Matt. 13:24-30, 36-43

An objection to the closed Communion is the claim that it is opposed to Christ's teaching in the Parable of the Tares. If this were true, it would appear that Scripture contradicts Scripture. If Christ intended to teach that the church is not authorized to administer discipline, even to the exclusion of members from Communion, then His apostle--Paul--was manifestly out of harmony with his Lord! We have already noted and discussed Paul's commands in this regard. Also what about Christ's own teaching in Matthew 18:17?

The Parable of the Tares has special reference to the world, not to the church. (v. 38.) The projected gathering up of the tares was for the purpose of destroying them. (V.V. 28, 30, 40-42.) But the purpose of disciplining disorderly members is to correct them and to save them from destruction. The action in the parable is punitive. The action in church discipline

If Communion is to be brought into this text, it would favor open Communion and disagree with closed Communion.

Caution needs to be exercised here in discussing this parable as applying only to the world. Who are the "children of the kingdom"? If they do not represent the church, then we must concede that they became "children of the Kingdom" apart from the church.

Who are the "servants of the household-er"? Are they the same as the reapers? "The reapers are the angels." Are the "children of the wicked one" in the world, or are they the world?

If the angels could not root the tares out of the world without danger of destroying good seed with them, can we root them out of the Church without the same danger? Are we wiser and more understanding and skillful than the angels?

It is true that Scripture harmonizes

is remedial. Such factors make it clear that it is a misapplication of Scripture to use the Parable of the Tares as an argument against closed Communion. Scripture harmonizes with Scripture, and the principle of closed Communion is in complete harmony with all the other doctrines of God's holy Word!

with Scripture. If two Scriptures appear to flatly contradict each other, it is evident that we have either misunderstood and misapplied one or both of them. We cannot dismiss either as of no consequence because it does not appear to be in harmony with our interpretation of the other.

#### John 15:1-6

The cutting off of the unfruitful branch and the purging of the fruitful branch that it may bring forth more fruit appears to have a present application. But it is the "husbandman," not other branches who does the pruning and casts forth the branch that does not abide in the true vine.

#### Matt. 18:15-20

Disputes between brethren is the subject here. Neither morality, doctrine nor the Communion is under discussion.

#### Acts 5:29

This statement cannot be disputed. The controversy is over interpretation of what constitutes the will of God as it relates to Communion.

#### Acts 4:19

The same principle applies here as in Acts 5:29, above.

### SCRIPTURES CONCERNING JUDGMENT

Matt. 18:15-20

I Cor. 5:1-13

II Cor. 7:8

III Thes. 3:6, 14, 15

Tit. 3:10, 11

Rev. 2:29

Matt. 3:7-10

5:23, 24

7:1-6, 20

18:15-20

24:45-51

Luke 7:37-39

6:37

John 21:21, 22

Acts 10:34, 37

Rom. 2:1-5

9:22, 23

14:1-4

16:17, 18

I Cor. 4:3-6

II Cor. 13:5

Gal. 2:11-14  
5:1-5

Phil. 2:1-4

Col. 2:10-17

III Thos. 1:8, 9  
3:6, 14, 15

I Tim. 5:24, 25

Tit. 3:9-11

Hcb. 12:6-15

James 4:11, 12

I Pet. 4:16-19

SCRIPTURES CITED FOR THE SAKE OF SPIRITUAL PRINCIPLES

Matt. 7:20  
13:1, 3-5, 12, 13, 24-36, 57

Mark 16:15, 16

I Cor. 2:1-11  
6:14-18

II Cor. 2:1-11

I Tim. 1:19  
3:1-13

Tit. 2:12, 15, 29, 34  
1:5-9

Hcb. 13:2, 10

Rev. 2:20-23

Matt. 13:24-30  
17:24-27

Mark 16:15, 16

John 13:8, 12-17, 20-23, 34, 35  
14:20-26  
16:32, 33  
17:15, 20, 21  
19:14

Acts 2:38, 46, 47  
8:37  
20:7, 38

Rom. 1:7, 17, 32  
3:27  
4:2  
5:1, 2, 8, 23, 24  
8:1, 28  
10:3, 8-13, 33-35  
11:17-20  
12:1-21  
13:8-14  
15:1-7

I Cor. 1:2-10, 12, 17-24, 26-31  
3:1-17  
13:1-8, 12, 24-30, 26-43, 57  
16:14

II Cor. 5:8, 14-20  
8:4  
11:29

Gal. 5:22, 23

Eph. 2:8-14  
5:22, 23



6:1-5

I Tim. 4:7, 8

Tit. 2:8

2:2, 11, 15

Heb. 5:8-10

9:1

10:16

13:1, 2, 10

James 3:2

I Pet. 2:9

I John 2:1

3:18-23

Rev. 5:9

In closing, we should like to repeat that the purpose of this survey was not to provide a final answer to the open vs. closed Communion controversy, but to present the Scriptures cited and the reasoning used in supporting both views. If more space has been given to advocating open Communion, it is because more material was submitted from those who believe in it.

Neither did we make any attempt to eliminate discrepancies or contradictions from the arguments on either side of the question. Each writer was given opportunity to express his interpretation of Scriptures used to oppose his views, as well as those that he used to support them.

If this paper fosters a better understanding of opposing views, and promotes more intensive and prayerful study, it will have served its purpose. It is devoutly to be hoped that by this process, coupled with a strong love for each other, we will eventually come to a mutual understanding of the will of the Lord as it concerns the Lord's Supper.

## Practical Sanctification of the Believer

by Hollis Partlowe

The seven elements of salvation are forgiveness, justification, reconciliation, redemption, sanctification, newness of life, and adoption. These seven doctrines form one cluster. Some of them over-lap others, but each one has a different connotation. It is our purpose to consider only one - sanctification - at this time.

Perhaps the teaching of sanctification is over emphasized in some circles and neglected in others. It is my opinion that we should keep a good balance on this doctrine as is the case in all our teachings.

### A. - What is Sanctification?

The term is identified as follows: "To be set apart for a holy purpose; to make free from sin; to purify". Believers, then, are cleansed and set apart for the Lord's use. In fact, some one has said, "The word "sanctify" has three specific meanings: namely, 'To separate from, dedicate to, and fill with'." To be a sanctified Christian, then, one must separate from the lust of the flesh, dedicate himself to God, and be filled with the Holy Spirit. Any thing less is not sanctification as is taught in Scripture. "Know that the LORD hath set apart him that is godly for himself" (Psa. 4:3).

Sanctification is not a second conversion; it is not the ability to speak in tongues or perform miracles. It is the result of genuine conversion. It is, moreover, outwardly and inwardly; it has a physical aspect and an inner aspect. The inner reveals itself through the outer. As Jesus said, "By their fruits ye shall know them"

The concept of spirituality varies among different groups. In some circles the man who prays first, longest, and loudest gains the reputation of being the most spiritual one in the group. Needless to say, this is not necessarily true. Believers are sanctified in the heart. Calvary endows believers positionally with "the righteousness of God" (Rom. 3:22). In God's eyes they are as perfect as if they had never sinned. This is accomplished at each genuine conversion, and it is called justification. The believer has to remain in that position, however; and that is called sanctification.

Scripture says that God has chosen believers "to salvation through sanctification of the spirit and belief of the truth" (II Thess. 2:13). How anyone can expect salvation and ignore sanctification is hard to understand. It is a part of God's grace as other elements of salvation are. The same grace is needed to keep one saved as was needed to bring salvation in the first place. The Christian life is only a continuation of the simple acts of faith with which the new life is begun. True spirituality continues to manifest itself in certain ways.

### B. - Who is sanctified?

Every person who has experienced genuine conversion and has become properly related to God through Jesus Christ is a sanctified individual. All true Christians have indeed moved from Adam's family to Jesus' family. All saints are holy, set apart ones. Christians are built up on the Word of God and shall receive "an inheritance among all them which are sanctified" (Acts 20:32). Hence, being sanctified is a condition that must be met if one is to inherit eternal life.

Ministers should pray and exhort their people to enjoy complete sanctification. Many Christians never seem to consider that God expects them to grow up spiritually. They are content to remain as "hospital cases" or continue on the "bottle" all their lives. Consequently, the church often becomes a "baby incubator". The remedy: entire sanctification.

The state of being holy does not imply a release from temptation. Even our Lord

was not exempt from that. On the contrary, when one becomes a Christian he enters a warfare with a powerful enemy - sin. There is no need to fear, however, if one is wholly sanctified. The victory is certain. "Jesus never fails"!

### C. - How is one sanctified?

First of all by the Word of God. Speaking of His disciples, Christ said, "Sanctify them through thy truth: thy word is truth . . . And for their sakes I sanctify myself, that they also might be sanctified through the truth" (John 17:17, 19). What Jesus said here of the twelve is applicable to all believers. The church is sanctified (set apart) by the Word of Truth; it is separate from the world but not isolated from it. Sanctification is a gradual conformity of believers to the image of God's Son. (Rom. 8:29). Here is God's desire for each of us - be conformed to the image of His Son. An instrument, used of God, in this process is His pure Word. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word . . . Thy word have I hid in mine heart, that I might not sin against thee . . . Thy word is a lamp unto my feet, and a light unto my path" (Psa. 119:9, 11, 105). Jesus sanctified Himself with the intention that His followers might also be sanctified.

The source of justification and sanctification is the same. Justification may be thought of as the first step toward sanctification. Far too many in the church have an intellectual understanding of doctrines, but they have no sanctification. They have gone through the physical steps of conversion, but they have never become new creatures. Perhaps you heard about the man who bought a big supply of four cent stamps the day before the rate was raised to five cents. He only fooled himself. Many under the Christian banner are following a similar course. Doubtless, sanctification is essential. The Church of God at Corinth was "sanctified in Christ Jesus, called to be saints". Paul also told this church that God had made Christ their wisdom, righteousness, sanctification, and redemption. (I Cor. 1:2, 30.) He is everything that we should be, and are not.

Secondly, we are sanctified by the Spirit. "Ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (I Cor. 6:11). Paul hoped that His work with the Gentiles at Rome might be acceptable with God, and that they would be "sanctified by the Holy Ghost" (Rom. 15:16). The same power that brought Jesus forth from the grave is available to all believers today to cleanse and sanctify. No one has to live a defeated life. It is the unsanctified who stumble, fall, and cause most church disturbances. They are abnormal.

What one really thinks of Christ will come out in how he lives more than in what he says. The man who professes to belong to Christ and denies it with his life is worse than useless. Unless His interests tops ours in every situation we are something less than followers. We are certainly not sanctified. Being one with Christ means sweeping away old things in favor of those things which belong to the new creation. New creatures have a new task - to share with others what they have received from God.

Finally believers are sanctified by the blood of Jesus. "Jesus also, that he might sanctify the people with his blood, suffered without the camp" (Heb. 13:12). The only cleanser of sin is the blood of Jesus Christ. Through His death regeneration is made possible; through His life sanctification becomes a reality. It is the only remedy against worldliness within the church. The darkest fact of man is sin; the grandest fact of God is forgiveness.

### D. What is the motive for sanctification?

Having experienced genuine conversion, love of Christ and His truth should lead one to set his body apart as an instrument of God. It should lead to mortification of all known sin. This should be sufficient to cause one to dedicate himself to the Lord's work. If the doctrines we hold do not cause us to turn our backs to the world and dedicate ourselves to proclaiming them, they do not mean as much to us as we profess. Being sanctified means to be attached to the person of Christ, committed



to His lordship, and obedient to His commandments. The man so attached, so committed, and so obedient is called a spiritual man. The spiritually minded see things from God's viewpoint. Ability to weigh all things in the divine scales is a mark of the spirit - filled life.

Scripture teaches, furthermore, that believers are sanctified once for all. Through the New Testament, "We are sanctified through the offering of the body of Jesus Christ once for all". The basic fact of Scripture is that Jesus died for all. "For by one offering he hath perfected for ever them that are sanctified" (Heb. 10: 10, 14).

The Christian's body is destined to immortality in the coming Kingdom of God on earth. A body that is appointed to such a glorious end is not a proper instrument of sin, but must be set apart for the Lord. Believers are sanctified and reconciled to God for a purpose. They are set apart that God might work through them. This being true, a Christian, "shall be a vessel unto honor, sanctified, and meet (fit) for the master's use, and prepared unto every good work" (II Tim. 2:21). Only through this experience are we qualified for service in the Master's vineyard.

## II The Impact of a Holy Life

Scripture says, "He that committeth sin is of the devil", and "Whosoever is born of God doth not commit sin" (I John 3:8-10). Hence, the only difference between children of God and children of the devil is in relation to sin. One is free from sin; the other is full of sin. God's one problem in all the universe is sin. Furthermore, it is the only thing that can keep one out of the Kingdom. All who cater to the flesh shall be destroyed.

God's church has been called to holiness, separation, and sanctification. It is in the world but not of the world. Israel was a holy nation; Palestine is the Holy Land; the high priest was set apart for a holy purpose; the tabernacle, laver, brazen altar, and the priest's garments were sanctified. The church and church buildings are holy or sanctified today. Hence, things can be holy as well as men. When God claims a man he is designated a saint; when He claims a building or city it is designated holy.

Since God is holy, He expects His people to be holy. He has said as much: "As he which hath called you is holy, so be ye holy in all manner of conversation (conduct); Because it is written, Be ye holy; for I am holy" (I Peter 1:15-16). In spite of such clear language the majority of Christians do not differ at all from people of the world. They look alike, dress alike, and go to the same places. It seems that they do not realize, or will not accept the fact, that they are set apart for holy purposes.

To Christians Paul wrote: "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind" (Rom. 12:1-2). The great enemy that each individual believer must avoid is being like the world. Many under the Christian banner do not know what presenting "your bodies a living sacrifice" means, and they do not seem to care. But the Lord of the church is preparing a group of people, "That he might present it to himself a glorious church not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:27). The church is called out to be holy. Our success depends upon this more than any other one thing. God simply cannot and will not work through an unholy individual or group. As an example of a holy, sanctified life, Jesus' surpasses all others. It is said of Him: "For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb. 7:26). The writer of Hebrews called the early Christians "holy brethren" (3:1). In fact, he points out that holiness is necessary for salvation: "Follow peace with all men, and holiness, without which no man shall see the Lord" (12:14). Saints are not called "unto uncleanness, but unto holiness" (I Thess. 4:7). If the last part of this Chapter (I Thess. 4, which we hold so

American Christians need to stop playing church and sanctify themselves in the eyes of the Lord. Far too many on the gospel train are in the sleeping car. The church has not been called for sleep but for action. God "hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace" (II Tim. 1:9). We do not need a polite reference to repentance, but a mighty call to holy living. "Why should we send the gospel to the heathen? Because they have enough light to condemn them but not enough to save them".

Furthermore, we are commanded to, "worship the LORD in the beauty of holiness" (I Chr. 16:29). Nothing is more pleasing to God than a holy life; nothing is more convincing to the world. The best sermons are not always preached from pulpits. The best testimonies are often those without words. A holy life will do more to convince a sinner of his folly than a thousand words. It is the Christian's most forceful weapon. It is not the way to Christ but the way of Christ. The church has a peculiar and distinctive message. It has a solo part in this age. God never intended that His church should play the accompaniment for any one. Its duty is not to beat the drums or second the motion for any project of this world.

The words "HOLINESS TO THE LORD" were written on the crown of the high priest in Israel. (Ex. 39:30.) He was sanctified and set apart for the LORD's use. This thought is carried over into the church, "a royal priesthood" (I Peter 2:9). These words are written on it, as it were. God is so holy that He cannot look upon sin. That is why He turned His face from Christ dying on the cross. (Matt. 27:46.) Jesus was dying as a sin offering. (II Cor. 5:21.)

Holiness does not mean shouting, screaming, uncontrolled emotions, talking in tongues, or absence of jewelry. It deals with a dedicated life; it is perfect conformity to the will of God. Our heavenly Father would have His <sup>family</sup> completely separate from "this present evil world". "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (II Peter 1:4). This one verse gives the whole purpose of the New Testament. Our goal is to escape the lust and corruption in this life and to partake of the divine nature. We are to add, the Apostle continues, to our conversion experience faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. (VV. 5-7.)

The sinner is justified when he enters Christ; he is no longer under condemnation. "There is . . . no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit" (Rom. 8:1). Hence, justification is accomplished in a moment, but sanctification continues throughout the life of the Christian. It is a progressive experience by which believers become more like Christ. The Christian life is not passive but requires diligence on our part. Hence, "Give diligence to make your calling and election sure" (II Peter 1:10). If we keep growing in the Christian life, we shall not "be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins" (VV. 8-9). A Christian who is barren and unfruitful will be cut down as a tree that cumberes the ground.

God will bless a holy life, but many under the name "Christian" are not holy and set apart. The prophet Jonah, after finally getting on the right track, dedicated himself to saving Nineveh. God blessed his ministry and the city was spared. Likewise, a great harvest can be reaped today through similar efforts. Are there enough modern Jonahs to declare the message of deliverance?

### III. The Believer's Two Natures

The Christian is a possessor of two natures - spiritual and carnal. In living the Christian life, there is a conflict of the two. Each wants to control the life. As long as the spiritual controls the life, one is victorious and in a saved condition. When the carnal nature controls the life, however, he is defeated and has backslidden into the world.



Many passages of Scripture speak vividly of this conflict. We will examine only a few at this time. "Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin" (Rom. 6:6-7). Although the carnal nature is crucified and reckoned as dead, it sometimes rises up and wars against the new nature. (V. 11-14.)

The battle between the two natures is clearly seen in Romans 7:14-25. The word "I" is used thirty times in this chapter. The battle is between the two "I"'s - the old Saul and the new Paul. Paul wanted to do good, but seemingly he could not. This experience can discourage and perplex any one, especially a young convert. The flesh is supposed to be dead, but it re-appears with its strong habits and desires, and he is led to doubt his acceptance with God. This is his greatest need of spiritual guidance. The great apostle cries out along with all who have entered the battle. He calls his old nature "this body of death" (V. 24, marg.). The law, moreover, cannot help him; it only intensifies his agony. His deliverance come through "Jesus Christ our Lord" (V. 25). Here, then, is the key to living the Christian life. Jesus not only blots out our sins, but He saves and keeps each step of the way.

Romans 7 is a record of the conflict of the new man with his old self and is, therefore, personal: "I would", "I do not", "I would not", "I do". This is the sad confession of defeat echoed by so many Christians. The struggle is presented in Chapter 7; victory is set forth in Chapter 8: "There is . . . no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (V. 1-2).

We hear much about "the universal fatherhood of God and the universal brotherhood of man". This is a dangerous expression. We realize that all peoples are created children of God, but they belong to the old, lost creation of which Adam is head. Only Christians are children of the new creation, being children by redemption. Through God's grace the believer is given the highest possible standing

Scriptural terms used to designate the old nature are as follows: the flesh (Rom. 8:8; John 6:63); the natural man (I Cor. 2:14); the outward man (II Cor. 4:16); the old man (Eph. 4:22; Col. 3:9); the carnal mind (Rom. 8:7).

Scriptural terms used to designate the new nature are as follows: the Spirit (John 3:6); the new man (Eph. 4:24; Col. 3:10); the inner man (Eph. 3:16; Rom. 7:22); sons of God (Rom. 8:14; I John 3:2).

These two natures, then, exist in one personality. Every true child of God experiences the conflict of the two. The believer, having been forgiven his sins, has figuratively died and been raised to a new life, but a great battle is before him. Through the Spirit birth (begettal) one dies to the fleshy nature and is born into the family of God. He has a new nature in contrast to the old. It is from above - from God.

Although one is justified and sanctified in Christ, he still feels the influence of the old nature. In fact, the conflict between the two becomes potent. The new nature cannot continue to live on things of this world. It must be fed on God's Word. Both natures, moreover, cannot be fed at the same time. What one thrives on starves the other. In fact, the only way to defeat the flesh is to starve it. To stand before temptation one must be well fed. Otherwise he is powerless.

Believers are no longer in their sins. "You hath he quickened, who were dead in trespasses and sins" (Eph. 2:1). We were dead in them, but we have been made alive in Christ. (V. 2-6.) We were "far off" but now "made nigh by the blood of Christ" (V. 13). Christians have been delivered from sin, nevertheless, the old nature insists on staying with us. In fact, it becomes more acute because of the presence of the new. "It is as though the old tenant resents the incoming of the new tenant". (1). Make no mistake about it, the "new tenant" must have control of the temple of God. (I Cor. 6:19.) "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God . . . Being then made free from sin, ye became the servants of righteousness . . . So now yield your members servants to righteousness unto holiness" (sanctification) (Rom. 6:13, 18, 19). Our members are to be yielded to the new nature as they were yielded to



the old. Further, we are to "Make not provision for the flesh" (13:14). "The flesh profiteth nothing" (John 6:63).

"The flesh can be made very religious. Indeed, it is just this which distinguishes "religion" from Christianity . . . It was the religious part of the nation that crucified the Lord Jesus. That is what a religion, even when given by God, culminates in, when perverted and misused by the old nature". (1). As believers we are not to feed, please, or gratify it.

"Mortify, therefore, your members which are upon earth" (Col. 3:5). "This sounds strange at first, after being told repeatedly that we "died with Christ". It sounds Practical also. But for a thing to be practical, it must be practicable. It must be something which we are able to do. The word "mortify" is nekroo, to make dead; hence, to treat as having become dead". (ibid.)

A form of the same word is used in Romans 4:19: Abraham did not doubt "the deadness (nekrosis, deadening) of Sarah's womb". It is also used in Hebrews 11:12: "Therefore sprang there even of one, and him as good as dead". "We see from the two passages just quoted that it is used of one who was actually alive; but, "as good as dead", i. e., impotent as to producing life, and as to all practical purposes. Moreover, the word is used in Colossians 3:5, not of the old nature itself, but of its "members" (as of Abraham's and Sarah's members)." (1, p. 34)

"The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would" (Gal. 6:17). The writer then lists the lust of the flesh - adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation: wrath, strife, seditions, heresies, envyings, murders, drunkenness, and revellings. (VV. 19-21.) Doubtless, these are produced by the old nature. In contrast to these, the nature produces the fruit of the Spirit - love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance. (VV. 22-23). For "They that are Christ's have crucified the flesh with the affections and lusts" (V. 24).

God's Word is the only food for the new nature. Feed on it regularly if you want to succeed. A mouthful a week will not suffice, and no one else can feed for you. A steady appetite for the Word, moreover, is another good evidence of a true Christian. As Christians we must resist all calls and influences of the flesh, and yield ourselves to the transforming power of Jesus Christ.

#### IV. The Disease of the Church at Corinth

Three years after establishing the church at Corinth, while at Ephesus, Paul discovered that the Corinthian church had a terrible disease. His first epistle to that church deals with this disease: "Now I beseech you, brethren . . . that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me . . . by . . . the house of Chloe that there are contentions among you . . . Every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? (1:10-13). Divisions, contentions, immorality, debauchery, and strife were found in the church. The apostle deals with these ills strongly. He begins with an appeal to end the divisions and practice unity of mind and purpose.

These divisions at Corinth were not over principles or doctrines, but personalities. Paul, Apollos, and Peter had unwillingly become rival heroes. Consequently, the church had split off into sects around these leaders, and the very purpose of the church was lost. Incidentally, much trouble in the church yet today is caused by clash of personalities.

The disease was diagnosed and clearly presented by the apostle in Chapter 3:1-4: "I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ . . . For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; Are ye not carnal?"

Carnality (the opposite of holiness) was strongly evidenced. Hence, the divisions were not the real disease. They were symptoms of a more basic ailment which Paul spells out: "Ye are yet carnal". The carnal nature is fleshly and is in contrast with the spiritual. Christian liberty at Corinth was distorted into license to sin, and some had turned to forms of immorality which even the heathen avoided. (5:1-2.) The term "Corinthian" was descriptive of immorality.

The spiritual man is concerned with the things of the spirit while the carnal Christian is still concerned with fleshly satisfaction, fleshly ambitions, and fleshly desires. He is unregenerate and lacks appetite for spiritual things. He has never really been converted; he has not been dedicated, consecrated, or sanctified. Such a condition expresses itself in divisions, contentions, and taking sides, etc. So it was at Corinth. The selfish and the carnally minded cause all the trouble in the church. They do not get along well with genuine, dedicated believers. One cannot maintain a carnal mind and get along with spiritually minded Christians or with God. "The natural man receiveth not the things of the spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (2:14). Sanctification cannot move in until carnality and the lust of the flesh move out. Moreover, if the fleshly nature comes back and gains control of the life sanctification goes out the window.

The Christian has a purpose in life, and God has a purpose for him, their purposes being one. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's (I Cor. 6:19-20). Observe the Christian is set apart from the world to the extent that he is indwelt by God through His spirit. His main purpose in life, moreover, is to glorify his Maker.

The Philippian church, likewise, had its share of carnality resulting in strife, contention, and envy. To them Paul wrote: "Some indeed preach Christ even of envy and strife; and some also of good will: The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds" (Phil. 1:15-16). Observe their motives for preaching - envy, strife, and contention. These things are never the results of sanctification but the absence of it. Someone has said, "Many have pretended to be contending for the faith when they were really contentious without faith!"

In the next place, the great apostle to the Gentiles presented a remedy for the disease of the Corinthian church. "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: And every man shall receive his own reward according to his own labour. For we are labourers together with God" (I Cor. 3:5-9). Paul suggested a cure for this condition in the form of a corrected view of the relation between Christ and his ministers. The church was ready to worship them. He begins by knocking himself, Peter, and Apollos off the pedestals upon which the Corinthians had set them. He said, in effect, "We are nothing but servants" (V. 5). He then showed the character of their work. Paul had sowed and Apollos watered. What is so great about that? The power lay with God. He made the seed alive. It is He who gives the increase. Then Paul argues the oneness of the leaders. They are not working as competitors, but as fellow - servants to the glory of God. We should never forget this. We are all members of the same team working for the good of the whole body.

The church's head is Christ, and the body is incomplete without the head. However, it is equally true that the head is incomplete without the body. One cannot love the head and ignore the body any more than one can love the Father and reject Christ. Furthermore, if one does not love his brother he need not profess to love God. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (I John 4:20).

For spiritual disease Jesus suggested spiritual surgery. (Mark 9:43-48.) He taught that any sin - though it be as precious as a hand, a foot, or an eye should

be cut off. Why? That is better than being destroyed in Gehenna fire. If this condition is present in one's life, he needs the great Physician. He alone can help.

### V. Think Good Thoughts

We hear a great deal today about the "power of positive thinking". It has its place. Psychologists are quick to point out that it is healthy. Of course a Christian whose sin has been atoned for at Calvary has every reason to face life positively and with confidence. However, some have made "positive thinking" their religion. It is sometimes emphasized at the expense of the gospel. Some have been led to believe that it is the center of the Bible message. The implication is, "Think positively and you can solve all your problems" - regardless of reality.

We have many wonderful promises in Scripture, but to whom do they apply? If one is to be an heir of God, he must become a child of God. Obedience to God must first come, and then the promises concern us. Thinking good thoughts apart from the atoning blood of Christ, the Word of God, and the Spirit of God is worth very little. It can deceive one. Although the "power of positive thinking" is over emphasized, it is worthy of consideration. It is good, but it must have a good Biblical foundation under it.

Crooked thinking causes trouble. It leads to the enemy - worry. That is the other extreme, but a mind saturated with the Bible and guided by the Spirit of God is not likely to be upset by worry or sinful attitudes. "To be carnally minded is death; but to be spiritually minded is life and peace" (Rom. 8:6). If one lets his old nature control his mind, it will kill his happiness, his testimony, and his effectiveness. But if the Spirit controls his mind, he will have life and peace. Moreover, "the peace of God which passeth all understanding" is his. This does not mean that he is impractical. Christ was spiritually minded, but He was practical in His daily living. Said He, "Out of the abundance of the heart the mouth speaketh" (Matt. 12:34). Perhaps our Lord was echoing the words of Solomon: "As he thinketh in his heart, so is he" (Prov. 23:7). Hence, we are what we think. This is the Biblical principle. The Christian whose life is based on the finished work of Christ thinks positively. He has every reason to do so. Paul exhorted believers to think on things that are true, honest, just, pure, lovely, and of good report. (Phil. 4:8.) In this "paragrap h on mental health" the apostle draws up a list of virtues on whcih the Christian's mind should be centered.

He who fills his mind with fleshy thoughts cannot please God. "They that are in the flesh ( ones who live after the flesh) cannot please God" (Rom. 8:8). Pure thinking leads to pure living. Jesus said, "Blessed are the pure in heart: for they shall see God" (Matt. 5:8). Here is an excellent motive for us to think good thoughts. If we think evil thoughts, it will inevitably lead to sinful acts. Perhaps it should be pointed out that facing temptation is not sin. It is when we yield to it that sin results. Can a Christian maintain a pure heart in an impure environment? Just as the pure white lily grows from the blackest dirt, so the heart of a genuine Christian remains pure in an evil world.

Impurity begins in the heart. "That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornication, murders, Thefts, covetousness, wiskedness, decit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man" (Mark 7:21-23). We are, therefore, as pure as our thoughts. Purity is a state of the heart and mind which is reflected in the spoken word and outward action. What we do and say merely advertise the condition of our innermost natures. Cleanse the heart, and the entire life will be clean. Evil suggestions may come to us, but with Christ in possession of our hearts they will be promptly repelled. Birds may light on o ur heads, but we need not let them nest there. Certainly sin is more than a word or an act. It is a condition of the heart. Words and acts are only symptoms of one's spiritual condition. Jesus struck at the very root of the matter. Outward purity is not enough. Tear those impure thoughts out of your



mind lest they destroy you. Give them up! Why cling to that which will seal your doom? God expects us to have the mind of Christ: "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5). With this kind of mind we can say with Paul: "I have learned, in whatsoever state I am, therewith to be content" (4:11). Besides, what do we get by murmuring and complaining?

What is the end of those who do not let God purify their lives? They <sup>will</sup> experience the second death. "There shall in no wise enter into it (the Holy City) any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life" (Rev. 21:27). No seed of sin will ever enter the Kingdom of God. Only the redeemed will walk there. Throughout eternity they will maintain the same purity. Consequently, our constant prayer should be: "Create in me a clean heart, O God; and renew a right spirit within me" (Psa. 51:10). To those who feel that they cannot maintain these good thoughts we say: "I can do all things through Christ which strengtheneth me" (Phil. 4:13). Our sufficiency lies in another - not in ourselves.

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The Answer to Pre-Existence  
by Hollis Partlowe

Since another paper has presented an argument that refutes trinitarianism, we will concern ourselves only with pre-existence and the texts that deal with that subject. A certain amount of overlapping can be expected, however. Of course it goes without saying that one can believe in pre-existence without accepting the trinity.

Some of the groups which teach pre-existence, but reject the trinity, are as follows: Jehovah's Witnesses; Church of God (7th Day), Stanberry, Mo.; Church of God (7th Day), Salem, W. Va.; Radio Church of God (7th Day), Pasadena, Calif.

There are a few passages of scripture, that if taken out of their context and not examined in light of the complete revelation of scripture, would seemingly favor pre-existence. (For example John 17:5.) Pre-existence, like the doctrine of heaven at death, is man's effort to improve God's plan. Some simply refuse to believe in a Saviour that came into existence about two thousand years ago. God's plan, however, does not need improving; it needs to be preached and taught. The Bible will carry its own weight when preached in fullness and power.

By the surface reading of a few texts, one might believe in predestination. But if we study thoroughly, we will see those texts teach only God's foreknowledge. Likewise is it with pre-existence. The texts that seem to favor it really teach that Jesus was always in God's plan.

People who believe in pre-existence, according to my understanding, do not believe that Jesus is eternal. If one asks them when He was begotten, they reply, "We don't know". Indeed the Bible answers this question plainly. According to Luke 1, the Holy Spirit overshadowed Mary, and she conceived. Jesus was begotten at that time - about nine months before He was born.

Who Is Jesus Christ?

The nature and identity of Christ is vitally important for a correct view of God's plan of salvation. In the religious world today, there are at least three answers to our question. Two of them are false; only one is true.

Some would have us believe that Jesus is God - "very God of very God", as it is sometimes stated. These contenders further tell us that Jesus was Creator of everything. However, the Bible teaches that God is one, and only one person is God. There can be only one Almighty. One of the great doctrines of the Jewish religion, as well as of Christianity, is that of one God. "Hear, O Israel: the LORD our God is one LORD" (Deut. 6:4).

There are others who take the other extreme, and say that Jesus was just another good man, "as was supposed the son of Joseph" (Luke 3:23). Had Jesus been the Son of Joseph, He would have had no power to save Himself, let alone anyone else. All of Adam's descendants have sinned and come short of the glory of God. All deserve death. But these things cannot be said of Jesus. (I Peter 2:21-23.) Christ was sinless and completely adequate to pay the price of our salvation. As far as the identity of our Lord is concerned, Peter's great confession is still unsurpassed, "Thou art the Christ, the Son of the living God" (Matt. 16:16).

A hundred and twenty times it is said in the New Testament that Jesus is the Son of God. Our salvation hinges on the authenticity of this statement. Jesus is divine, but God alone is deity. The word "divine" is defined as follows: (1) "Of or pertaining to God. (2) Appropriated to God, or celebrating his praise; religious; holy. (3) Pertaining to or proceeding from a deity. (4) Godlike; heavenly; supremely admirable" (6, p. 243). We surely believe that Jesus is divine. However, He is not God; He is not Melchisedec; He is not an angel; He is not Michael.

Jesus is the only begotten Son of God, conceived by the Holy Spirit, and born of the virgin Mary. He was made lower than the angels. Why? "For the suffering of death" (Heb. 2:9). The Son of God was made a mortal person, but He was raised from the dead to immortality and exalted above every name that is named.

Jesus Christ, moreover, is unique. He is in a class all by Himself. No man ever lived, died, worked, taught, was born, and resurrected like Jesus. God is in heaven; man is on the earth. Jesus Christ is the only connecting link between the two. "There is one God, and one mediator between God and men, the man Christ Jesus" ( I Tim. 2:5 ).

When the Bible writers speak of creation of the universe, it is plain that God did the creating. He created all things "alone" and "by myself" (Isa. 44:24). However, God has given to Christ the work of building the church. Because of His obedience, God has entrusted to Him the work of judgment, redemption, resurrection, etc. Jesus is to the church what the Father is to the whole world. Jesus is the One through whom all spiritual blessings flow.

### Birth or Incarnation

The birth of Jesus is one of the most wonderful events of all the ages. How He made His entrance into the world, however, is a question upon which there is a great difference of opinion. Was He born, or was He incarnated?

No form of the word "incarnation" can be found in Scripture. It is defined as follow: "Invested with flesh or bodily nature and form; embodied in human form; state of being clothed with flesh; A person, animal, or other being, embodying a spirit or deity" (6). No wonder the inspired writers avoided the use of this term! Incarnation is a teaching of paganism and superstition. In many heathen nations, the king was thought to be an incarnation of their god.

On the other hand, the Bible writers frequently use the words "birth" and "born" when speaking of the first advent of Jesus. These two words are defined as follows: "Act or fact of coming into life; act of bringing forth; origin; beginning; brought into existence"(6).

The theme of Old Testament writings was the birth of Israel's Messiah, the first promise being Genesis 3:15. Writing seven or eight centuries before Jesus was born, the Prophet Isaiah wrote, "Unto us a child is born" (9:6). The virgin was to bear the son. (7:14.) When the angel made the announcement to the shepherds, he said, "Unto you is born this day . . . a Saviour" (Luke 2:11). Mary "brought forth" her firstborn son. (Matt. 1:25.) The angel told Mary that she would "bring forth a Son" (Luke 1:31). If these terms do not mean what they say, why are they used?

Any student who is seeking truth will observe that the word "born" and synonymous expressions correctly give the true meaning of the origin of our Saviour. Jesus was not God clothed with flesh, but, rather, "God was in Christ reconciling the world unto himself" (II Cor. 5:19). Jesus was a mortal man who died for our sins. His birth, moreover, was the result of a miraculous conception. After that He was born in a natural way and cared for in a natural way. Incarnation has no foundation in the teaching of Scripture.

The birth and true nature of Christ are doctrines on which the Church of God stands almost alone. Nearly all other groups have accepted pre-existence, or the trinity, or both. Obviously, one cannot believe in pre-existence and the birth of Christ both; one cannot believe that Jesus was born and hold to the pagan teaching of incarnation. To believe both is a contradiction of terms.

Furthermore, the New Testament is replete with evidence that Jesus was made. "But when the fulness of the time was come, God sent forth his Son, made of a woman" (Gal. 4:4). No where is it said that Jesus was remade, or that His physical nature was changed except by resurrection. He "being made . . . obtained a more excellent



name" than the angels. (Heb. 1:4.) "He took not on him the nature of angels; but he took on him the seed of Abraham" (2:16). Moreover, He was "made like unto his brethren" (V. 17).

Now, the question naturally arises, "How was Jesus made? The whole testimony of Scripture answers that He was begotten by God and born of a woman. Man had nothing to do with bringing Jesus into existence. The process was between God and the woman. To say that Jesus existed before He was begotten or born is absurd.

### Why I Believe in Immortality

The supreme hope of all saints is eternal life in the new earth free from sin. We look forward to the time when we will possess immortality. In this life we are seeking it. (Rom. 2:7.) We are assured of it, but only if we meet the conditions, and only at the time of Jesus' return. Natural immortality may be popular, but it is untrue.

God is the Eternal. (Psa. 90:1-2.) He is the only one that has always existed. Moreover, He has demonstrated that eternal life is possible for mortal man by the resurrection of Jesus Christ from the dead. If Jesus were eternal, God has never established the fact of resurrection to immortality. If Jesus already had immortality, How did God bestow this priceless gift upon Him? The New Testament writers tell us repeatedly that He did just that. Belief in Jesus' resurrection, moreover, is necessary for one's salvation. (Rom. 10:9-10.) Our hope hinges upon this historical event.

Jesus was human in nature, but He was divine in character. He was a mortal man; He died; He had flesh and bones; His blood was spilled. First Corinthians 15 makes it plain that Christ first possessed a natural body and later a spiritual body. "The first man Adam was made a living soul (or person); the last Adam (Christ) was made a quickening spirit (a life giving person). Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man (Christ) is the Lord from heaven" (I Cor. 15:45-47). Hence, it is evident that Jesus came into existence after Adam. Pre-existence reverses this order. Careful students should reject it. Jesus ranks before Adam, but He is after Adam in time. He first had a mortal body and later received an immortal one. Evidently there was a time when Jesus did not exist.

Furthermore, the same order is set forth for us. "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 born the image of the earthy, we shall also bear the image of the heavenly" (Vv. 48-49). Yes, first we have a body of clay like Adam, but when Jesus comes we will possess a glorified body like Christ. (Phil. 3:20-21.) Our assurance rests in the fact that Jesus followed this course. If I Corinthians 15 does not teach these things, I wish someone would tell me what it does teach. To say that Jesus had immortality, and in the same breath to say He died, is a very glaring inconsistency.

In the next place, the glory that Jesus had "before the world was" is often used to prove pre-existence. (John 17:5.) However, the ones that hold this view fail to see that the disciples had also received this glory. "The glory which thou gavest me I have given them" (V. 22). Did the disciples pre-exist? Has the church been glorified? All students know that the glorification of the church lies in the world to come. Indeed the glory Jesus mentioned was prospective. Besides John 7:37-39 mentions the fact that "Jesus was not yet glorified", and Peter reminds us of the "sufferings of Christ, and the glory that should follow" (1:11). Doubtless Jesus first suffered and then was glorified. For Christ and His followers the order is first the cross and then the crown. Again, pre-existence reverses this order. "Ought not Christ to have suffered these things, and to enter (Not re-enter) into

his glory" (Luke 24:26). When we look at the whole Bible, it is plain that Jesus first suffered and then was glorified which makes pre-existence impossible.

Furthermore, we must remember that the style of writing in the Bible is different than any other book. God sees His plan completed and speaks as if all things were accomplished. For example, Isaiah 53 speaks of the death of Christ in the past tense. He also speaks of Jesus' birth in the present tense. (9:6). And yet Isaiah lived about seven and a half centuries before Christ. Anyone familiar with Scripture must admit that much of the Bible is written that way. God sees the church glorified and the kingdom established and speaks as if those things were already realities. He "calleth those things which be not as though they were" (Rom. 4:17).

Scripture says that Jesus is "heir of all things" (Heb. 1:2). Therefore He could not be creator. One cannot own something and be an heir of it at the same time. All things belong to Jehovah. Jesus, as His only begotten Son, is heir of everything. We, as christians, become joint-heirs with Him. (Rom. 8:17.) We are repeatedly told that there is only one God. We understand the term "one God" to mean that only one person is God. Evidently Jesus believed that too. Said he, "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent" (John 17:3).

Perhaps we should mention that the reason that we do not believe in pre-existence and the trinity is not that we cannot understand them. We do not believe them because God has never asked us to. Not once are we asked to believe in pre-existence or the trinity. We are asked to believe that Jesus is God's Son, that He died, and rose again.

The Creation of Revelation 3:14 is the new creation of which Jesus is the head. "If any one is in Christ, he is a new creation" (II Cor. 5:17, R.S.V.). Hence we have two creations mentioned in Scripture. Adam is the head of the old, and Jesus is the firstfruits of the new. (I Cor. 15:20.) Certainly Jesus was in God's blue print back in Genesis, but He came into existence when He was born.

If Jesus pre-existed His birth literally, His birth was a hoax. If He already had immortality, His resurrection was another hoax, and His death would have been impossible. Moreover, we would have no cause to believe that we will ever possess immortality. However, scripture says that Jesus "brought life and immortality to light through the gospel" (II Tim. 1:10). How did He accomplish this? Through His death and resurrection. His resurrection assures our resurrection. This is why I believe in immortality.

#### That Spiritual Rock That Followed Them (I Cor. 10:4)

In First Corinthians 10:1-4, Paul gives three types that are found in the wandering of the Israelites - crossing the Red Sea, the manna, and the "spiritual Rock". Believers in the trinity and pre-existence generally take two of them as types and the third one literally. Scripture will not allow that kind of handling.

Crossing the Red Sea is a picture of baptism. The sea parted, the cloud hovered over them, and the Israelites crossed on dry land. Israel then started her journey toward the Promised Land. The Israelites were baptized "unto Moses", that is, they were baptized into the law covenant of which he was mediator. Christians are baptized into Christ. (Rom. 6:35.) Jesus is to us what Moses was to Israel.

In the next place, the manna ("spiritual meat", V. 3), which was provided supernaturally, was a type of Christ, "the bread of life". "Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world" (John 6:31-33). Jesus came from heaven exactly as the manna did. (V. 51.) Did it originate literally in heaven? Of course not! God's power reached down and produced it. Likewise,

His Spirit moved upon the virgin, and the birth of the Christ Child was the result.

Certainly Jesus is the true bread; the manna was only a type. He was not actually made of bread. The true bread were His teachings. Jesus further emphasized that if one does not eat His flesh and drink His blood, he can have no eternal life. (Vv. 53-58,) The Jews and some of His disciples failed to understand Him because they thought He was speaking literally. (Study Vv. 41, 42, 52, 60, 66.) We should make sure that we profit by their mistakes. Christ simply meant that we must digest His teachings and make them a part of us if we are to live forever.

Once more, "that spiritual Rock that followed them", is also a type of Christ. Without the water from the rock in the wilderness, the Jews would have perished. Likewise, all who fail to partake of Christ and His teachings will perish in the second death. As the manna and crossing of the Red Sea were constant reminders of the power of God, so was the water that God produced from the rock. Belief in God was the spiritual rock of which they drank. They looked forward to Christ as the rock. (I Peter 2:7-8.)

Jesus told the woman of Samaria that if one would drink of the water He had, he would never thirst. He was not actually talking about water. As might be expected, that was the subject under discussion at the well. He was talking about faith in God and in His Son Jesus Christ. Unless we understand these simple figures of speech, we shall be like Nicodemus who was a leader in Israel and yet could not understand Jesus' simple teaching.

The rock in the wilderness, moreover, did not move. It represented Christ and His gospel. As their baptism was typical of the true, so that spiritual rock that followed them was typical of Jesus who was born of Mary in Bethlehem centuries later.

Jesus proceeded forth and came from God (John 8:42) as all sons come from their fathers. His origin, teachings, and ideals were all of God. To the Jews, He said, "Ye are from beneath; I am from above: ye are of this world; I am not of this world" (John 8:23). However, Jesus was no more literally from above than the Jews were literally from beneath. His origin was of God who is in heaven. Jesus Christ was not a descendant of Adam. He was not under the curse of this world in any way.

The Son of God also said, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven" (John 3:13). These words were spoken at the beginning of His earthly ministry when He had not literally ascended, yet He speaks in the present tense. Why should one believe that He literally descended? Jesus also spoke of ascending up where He was before, obviously referring to His resurrection. (John 6:62).

We all sinned in Adam, but we did not pre-exist. Levi paid tithes to Melchisedec, but he did not live in the generation of Melchisedec. (Heb. 7:9-10). If we keep in mind that Jesus is the center of God's plan, and that God's plan has been from the beginning, we will have little trouble. Jesus is our Shepherd and Guide; He leads us in green pastures and by the still waters.

### The "Logos" Is Not A Person

The first chapter of John's gospel has long been a favorite passage for support of the trinity and pre-existence. The argument is built upon the Greek word "logos". This word occurs 317 times in the Greek New Testament. It is neuter in gender as is our English word "word".

What does logos mean? It is translated in the New Testament as follows: Account, 8 times; cause 1; communication 3; doctrine 1; game 1; intent 1; matter 4; mouth 1; preaching 1; question 1; reason 2; rumor 1; saying 50; thing 1; shew 1; speech 8; talk 1; thing 4; things to say 1; tidings 1; treatise 1; utterance 4; word 208; Word 7; words 4; speech 1; work 2; do 1 (7). One observes immediately that there is no thought of personality in any of these terms. "It thus becomes clear that the word logos has for its primary meanings as 'thought', 'word', 'speech', 'reason' from



the moment of its conception as an idea in the mind of the person to its realization in actual speech and promise fulfilled. The importance of the subject makes it worth-while stating that God's word was 'with' God just as truly as my word is with me and cannot be regarded independently of me. In this sense we continually recognize the words of another to be representative of him, though in bodily presence he may be thousands of miles distant" (2, p. 78). Likewise Jesus was in God's plan and mind from the beginning, but He came into existence about two thousand years ago.

"In the Beginning was the Logos, and the Logos was with God, and the Logos was God. This was in the Beginning with God. Through it every thing was done; and without it not even one thing was done, which has been done. In it was Life; and the LIFE was the Light of Men" (John 1:1-4, Diag.). Since the logos is not a person, this is one of the better translations. Jesus does not enter the picture literally until verse 14 where we read that, "The Logos became flesh". Notice that Jesus did not come down from heaven as an immortal person, but that God's Word became flesh. The logos did not become part flesh and part God, not merely clothed with flesh, but became or now was flesh.

Concerning the word logos, Dr. Adam Clark wrote, "This term should be left untranslated for the very same reasons why the names Jesus and Christ are left untranslated. As every appellative of the Savior of the world, was descriptive of some excellence in his person, nature, or work, so the epithet logos, which signifies a word spoken speech, eloquence, doctrine, reason, or the faculty of reasoning, is very properly applied to him" (8, p. 312).

Surely God created by His Word. He spoke the creation into existence. "By the word of the LORD were the heavens made". For he spake, and it was done; he commanded, and it stood fast" (Psa. 33:6, 9). In the beginning God's Word became earth, moon, sun, etc. Likewise in the New Testament, God's Word became flesh, and it became flesh in the Person of Jesus Christ. Jesus is the Alpha and Omega of God's plan of salvation. All things in the church are done by, for, and through Him.

John 1, moreover, does not say, "In the beginning was Jesus", but rather, "In the beginning was the Word" (logos). Perhaps no one word fully expresses the meaning of logos. It means "A word spoken, speech, doctrine, reason, thought expressed, and wisdom" (1, p. 446). What does it refer to in John's gospel? It evidently refers to God's plan which included a Son begotten by Himself and born of a woman. All things have been provided by one great Creator. This plan hinges upon His Son Jesus Christ.

Once more, wisdom is personified in Proverbs 8, but no one believes that wisdom is a person. The first two verses will convince one that wisdom is the subject of the chapter. "I wisdom dwell with prudence" (V. 12). "The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was . . . When he prepared the heavens, I was there" (Vv. 23, 24, 27). These verses do not refer to Christ. God's wisdom has always been with Him. At the same time, Jesus is a part of God's wisdom. (I Cor. 1:21-24.) His wisdom, however, is not a person anymore than His love, mercy, or power. These are all attributes of God not separate entities.

As wisdom is spoken of in Proverbs 8, so John spoke of the logos. Peter uses the same term. "By the word (logos) of God the heavens were of old" (II Peter 3:5). God's Word is a part of Him as much as your word is a part of you, but your word is not a separate person. The wisdom of God is said to have spoken, but wisdom cannot really speak. (Luke 11:49.)

Jesus used the word "logos" often. He that loveth me not keepeth not my sayings (logos): and the word (logos) which ye hear is not mine, but the Father's which sent me" (John 14:24). God could not literally be present, but His Word was in the mouth of His Son. Jesus recognized His dependence upon the Father. Said He, "The Son can do nothing of himself, but what he seeth the Father do" (John 5:19). Christ always gave God credit for His words. Jesus was inferior to God in knowledge. He did not know the time of His return. (Mark 13:32.) He "increased in wisdom" which is impossible for one who knoweth all. (Luke 2:52.)

Moreover, logos is translated doctrine in Hebrews 6:1. Believers are to go on to perfection after knowing the basic "doctrine (logos) of Christ!" If logos is Christ, it would read, "the Christ of Christ", which is absurd. This word is also found in Romans 9:9. "This is the word (logos) of promise, at this time will I come, and Sarah shall have a son". A part of God's plan was the birth of Isaac. He was a son of promise, too, but he was not in the class with Christ. Certainly the logos is the mind, reason, speech, and wisdom of God.

"If Jesus the Christ pre-existed His birth by Mary as a living organized Personality, necessity demands that such Personality must have ceased (died) before the birth of the second Personality spoken of could be consummated. With that granted, there opens up a Scriptural argument against pre-existence that cannot be overthrown. Frequently in Scripture it is asserted that Christ died once - 'once for all'. (See Rom. 6:10 R.V.; I Peter 3:18 R.V.; also Heb. 9:26.) Consequently, the thought here is that if He pre-existed, He must have died twice. Any doctrine that involves the denial of the Scriptural statement that Christ died "once" must be erroneous" (2, pp. 83-84).

Furthermore, God manifest in the flesh ("He who was manifest" R.V.) is called a mystery. (I Tim. 3:16.) We understand this text to teach that God revealed Himself through His Son. We can see infinite wisdom in this arrangement. "It clearly indicates that the Lord Jesus Christ was a God - development. He was of divine origin . . . The human and divine were beautifully blended together. He was a manifestation of divine power upon earth. The Father dwelt in the Son" (5, p. 347). We see in Jesus the beginning of the divine creation. (Rev. 3:14.) We, through Jesus, partake of the divine nature. As a Son, Jesus possessed the divine attributes. Our title of Sonship, moreover, comes through Him.

Certainly no man can look on God's face and live. Hence, the necessity of a medium through whom He could operate. The birth of the Redeemer was the subject of Old Testament prophecy. Finally the long promised Christ Child was born. He is our connecting link with Jehovah. "There is one God, and one mediator between God and men, the man Christ Jesus" (I Tim. 2:5).

### "From the Foundation of the World"

This phrase is used ten times in the New Testament. The word "foundation" in this phrase comes from the Greek word "katabole" and means "A casting or laying down, founding" (7, p. 370). Jesus, in parables, revealed things that had "been kept secret from the foundation of the world" (Matt. 13:34-35). God's plan of the New Testament church, the body of Christ, was not specifically revealed in Old Testament times, but it was always in His mind. Since Jesus is the head of the church, we would expect Him to have been included in this plan. He was. Although the kingdom is in the future, it was prepared for the saved "from the foundation of the world" (Matt. 25:34).

Jesus, in His High Priestly Prayer, said, "Thou lovedst me before the foundation of the world" (John 17:24). Parents love their children before they are born. Likewise, God loved Jesus when His plan was brought into existence. "Gospel benefits made possible by Christ's sacrifice were known to God from the beginning and were included in His plan of salvation . . . When God created our planet, He knew that some day His Son would be born here, give Himself as man's Sacrifice, rise from the dead, ascend to heaven, and later return to rule over all nations" (4, p. 242).

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1:4). Notice that the church here is spoken of as being chosen before the foundation of the world. Yet no one believes that the church pre-existed. Since God spoke of the church as already known to Him, we would expect Him to speak also of Jesus who is the center, the hub, the foundation of the church. As it is written, Jesus was

"foreordained before the foundation of the world, but was manifest in these last times for you" ( I Peter 1:20). Yes, in the beginning, Jesus was in God's plan, but He was manifest when He was born of Mary.

Once more, scripture says, that Jesus was "slain from the foundation of the world" (Rev. 13:8). Was Jesus slain back in Genesis? Doubtless, all students know that Christ died on Calvary four thousand years after Adam. The sin question, however, was settled back in Genesis. In God's mind, Jesus had already died. We are being saved today by the plan that originated and was prepared for man before the world began.

Before Isaac was born, God said to Abraham, "A father of many nations have I made thee" (Gen. 17:5). Notice the past tense. This is just another time when God spoke as if His plan had been accomplished, although in reality it had not been. God's plan is progressive. The faithful of the Old Testament looked forward to Jesus' birth. The complete revelation came with His birth, death, and glorious resurrection. God is so true to His Word that He can speak as if future events have already taken place. He has done that repeatedly in Scripture.

### "Before Abraham Was, I Am" (John 8:58)

This statement, from the lips of our Lord, is frequently misused as proof of pre-existence. Observe that Jesus did not say, "Before Abraham was I was", but "Before Abraham was born, I am he" (Diag.). The word translated "before" means "formerly" (7). In other words, Jesus reminded the Jews that they had formerly trusted in Abraham. He also pointed out to them that no salvation was promised in Abraham but in Abraham's seed, the Christ, (Gal. 3:16.) Since they were descendants of Abraham, they felt that God owed them salvation. "We have Abraham to our father" was their self-righteous response to the message of John the Baptist. His rebuke was similar to that of Christ. "God is able of these stones to raise up children unto Abraham" (Matt. 3:9). Both Jesus and John were emphasizing that national descent carries no weight as far as salvation is concerned. The righteousness that counts with God is by faith in Jesus Christ.

In the next place, Jesus said to the Jews, "Your father Abraham rejoiced to see my day: and he saw it, and was glad" (John 8:56). Did Abraham see that day? Did he live during Christ's earthly ministry? Surely there is no thought of pre-existence here. Abraham, along with the other faithful ones of the Old Testament, saw Christ's day "afar off" (Heb. 11:13). Through types, shadows, and symbols the "Scripture . . . preached before the gospel unto Abraham" (Gal. 3:8).

Indeed Jesus was in God's plan before Abraham was - all the way back to Genesis 3:15. Abraham was revealed later as a part of God's progressive plan. He lived about two thousand years after Adam and about two thousand years before Christ. Since Jesus was the seed of Abraham, He had to come into existence after Abraham. Since He was the seed of David, He came into existence after David. Jesus was the seed of the woman, moreover, not Creator of her. God brought His Son into the world by the woman - not the other way around. Pre-existence reverses all this. Which comes first, the woman or the descendant of the woman? Common sense is the best guard against the false doctrine of pre-existence.

Moreover, "When the fulness of the time was come, God sent forth his Son, made of a woman" (Gal. 4:4). Since Jesus was made of a woman, how could He have lived before He was so made? Supporters of pre-existence have never satisfactorily answered this question. God has chosen, by Holy Scripture, to reveal the nature and origin of His only begotten Son. Man does a great injustice when he enshrouds these wonderful truths with obscurity, speculation, and human philosophy. The fact that Jesus was made "perfect through suffering" (Heb. 2:10) proves that He did not pre-exist His birth. If He had, He would have already been perfect.



Certainly Jesus was raised up from the midst of Israel. (Deut. 18:15.) "It is evident that our Lord sprang out of Juda" (Heb. 7:14). He came forth as a "rod out of the stem of Jesse" (Isa. 11:1). Yes, Scripture teaches beyond doubt that Messiah had His origin in Judah.

Returning to Jesus' statement, "Before Abraham was, I Am", we may well ask, "I am who". The answer is obvious, is it not? I am He that was promised as the seed of the woman. "The child Jesus, knowing that He was the 'logos', word, or wisdom, in the purpose of God, made flesh, and that all things were on account of Him, could well say, "Before Abraham was I Am"; that is, 'I am the purpose of God before Abraham was'. So of all kindered passages" (9, p. 16).

The burning question between the Jews and Christ concerned His Messiahship. They failed to recognize Him as the One around whom the whole Bible revolves. "He is present every where in all parts of the Bible . . . He was from the beginning as the Logos, in God, out of whom he came by begetting, and all that God has done for man has been by, in the sense of because of, Christ" (1, p. 440). This is the sense in which Jesus has been "from everlasting" (Micha 5:2). He was in God's blue print which was completed back in Genesis. Let us not be shocked when we read that Jesus is from everlasting.

Was Christ Creator? Some who correctly reject the trinity believe that Jesus assisted God in creation. We believe that this view is contrary to Isaiah 44:24 and Job 9:8 which tell us that God created all things alone and by Himself. Besides Jesus taught that God was Creator. (Mark 13:19) Those who hold the view that Christ was "Co-creator" refer to such texts as Ephesians 3:9 which says that God "created all things by Jesus Christ". Careful students know that the phrase "by Jesus Christ" is absent in the original Greek. Without this phrase this verse harmonizes with all other texts showing that God alone was Creator. The prepositions "by", "for", and "through" carry the same thought. God created all things for the sake of, or because of, Christ. All verses in this group can be explained in this way. Jesus was not Creator, but He is to be set over the works of God's hands. (Heb. 2:7.) Jesus was not an angel. (Heb. 2:9, 16.) Angels were not begotten. (Heb. 1:5.) Jesus was. Angels are immortal, but Jesus died. God brought Jesus into the world to do something that God and angels could not do, namely to die.

Once again the plural pronouns, "us" and "our", of Genesis 1:26-27 are also mis-used to prove pre-existence. I understand that there are no words in the original Hebrew for these two pronouns. According to some authorities, there are no Hebrew words given for these two pronouns before Deuteronomy 5:2. Besides verse 27 says that "God created man in his own image".

The Jews accused Jesus of being equal with God. (John 5:18-19.) However, He made no such claim for Himself. Sonship does not necessitate equality with Fatherhood. He was not equal with God in power and knowledge, but in righteousness and truth. Said He, "My Father is greater than I" (John 14:28).

Furthermore, some claim that because Jesus performed miracles and was raised from the dead, He must be God. That is faulty reasoning. Moses and other prophets performed amazing miracles without being God. So did the disciples. Peter raised Dorcas. (Acts 9.) We must be careful not to read into texts more than is there. Jesus' miracles and resurrection cannot be used to prove that He is God. The most that He ever claimed for Himself was that He was the Son of God. (John 10:36.) Moreover, God is Christ's head. (I Cor. 11:3.) Jesus is God's Christ. (3:23.)

We need never be ashamed of our position on the nature of Christ. When we realize that Jesus came into existence when He was born of Mary, as the result of a miraculous conception, it helps us to understand the true relationship that exists between Him and His Father. This relationship is simple and easy to understand, but most of all it is Scriptural.

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## THE PRE-EXISTENT CHRIST

The doctrine of the "pre-existence" of Christ is one that many years ago was "flirted" with and even espoused by some of our revered church leaders. In recent years, the study of this doctrine has lain largely dormant since its acceptance would seem to acknowledging the trinity. In my years at Oregon Bible College several of those in the area were interested in it, but only felt free to talk about it over coffee, late at night... in Mt. Morris...

Briefly stated, the doctrine of the Pre-Existence of Christ holds that Christ was in a personal existence before he was born of Mary.

Acceptance of this doctrine is one absolutely necessary for the doctrine of the Trinity. If Christ is to be a part of the godhead, then he must have been in existence from time immemorial. Some trinitarians believe the "God" manifested himself at different times in different forms...in the Old Testament as the Father...in the New Testament as the Son, the Christ...in this present age as the Holy Spirit...but all three having existed from all eternity. At any rate, suffice it to say, trinitarians have no problem with this doctrine, and in fact, feel that it is essential to the truth.

Unfortunately, the problem isn't quite so easily fit in for us...unitarians. In fact, the doctrine of the "pre-existence" presents some rather pointed difficulties, such as:

- 1) If Jesus pre-existed his birth, then was he really a man...or what?
- 2) If he pre-existed, did he divest himself of his position and assume infancy, including its mortality and almost total lack of knowledge.
- 3) If he pre-existed, is he in fact the Son of God...as he then would have no mother or father, or even begettal?
- 4) If he pre-existed was he with God in the beginning...and not really a son?
- 5) If he pre-existed and was a son, then did he have two mothers, one for his first begettal back in the dim past, and another mother, Mary for his birth in the fulness of time?
- 6) If he pre-existed, then God's Spirit didn't really impregnate Mary with seed, for the child was already in existence.

This paper certainly won't resolve the question for you, but rather it may raise some new questions in your mind. This is a particularly thorny issue and probably won't be fully resolved until we can ask Jesus about it. However we would like to examine some of the Scriptures that are the source of our difference of opinion on this subject.



1 - Genesis 1:26,27 "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them."  
Trinitarians contend that God, the Father is here speaking to God, the Son and proposing that together they make man in an image like themselves, which is one, since they are one.

This admittedly difficult text uses the term "elohim" which means "pluralis majestates" or in the more common expression the "editorial "we". It feels a bit awkward to suggest that God was alone and speaking editorially, but it is likely that he was speaking to angels and using them as part of the corporate image. The tenor of Scripture would seem to show that it is highly unlikely that Jesus is the one in view. If it were Jesus, why would not he have said in Matthew 19:4, "But it wasn't intended to be so when we made you in the beginning!"

In fairness, a third group says, "Yes, God is speaking here to Jesus, but that does not make him part of the godhead, merely in existence at that time," but this also fails the Matthew 19:4 test.

2 - John 1:1-3 & 14 "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

The Emphatic Diaglott gives this rendition "In the Beginning was the Logos, and the Logos was with God, and the Logos was God. This was in the beginning with God. Through it everything was done; and without it, not even one thing was done, which has been done. And the Logos became flesh and dwelt among us -- and we beheld his glory, a glory as an Only-begotten from a Father -- full of Favor and Truth."

Much has been made of the explanation for the word "logos". Unfortunately there seems to be no direct English equivalent. A close approximation would be "purpose", or even "plan". Nothing in the first three verses of John 1 give any indication of it being Jesus in view. It is not until verse 14 when God brings all the details of his Plan together and puts it into a form that we see that form emerging as Jesus. This is exactly what is also in few in Colossians 2:9 as Jesus is seen to bear in himself all the fulness of God in a body (of mankind). It violates the context to suggest that these portions of Scripture would prove a personal pre-existence. That Christ was in God's Plan from the very beginning goes without comment, but beyond that we ought not to go on this evidence.

3 - John 3:13 "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven."

John 6:50,51 & 58 "This is the bread that cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. This is the bread which came down from heaven: not as your fathers did eat manna, and dead: he that eateth of this bread shall live forever."

The context of John 3:13 certainly makes the interpretation of this verse not without its difficulties. Jesus is talking to Nicodemus and asking how, if he cannot even understand earthly things, he expects to be able to understand heavenly things when Jesus is the only one who has ever understood these things and seen them.

Yet a clearer reading of the context shows that Jesus was taking Nicodemus to task for failing to believe on the testimony of he and his disciples. If when they speak of things that they know and have seen and are not believed Jesus certainly doesn't expect them to understand when he begins to tell of difficult things of heaven. There is no one that could verify that what Jesus is saying about heavenly things is true for no one has been there...or ascended there. The only one that can possibly testify of these things is the one that came from there.

But we come right back to the question of whether Christ was a thinking, personal being during this time, or that he was the individual parts of the Logos before it was brought together into the whole of Jesus Christ? The Scriptures we have looked at to this point have not answered that question. We can only know that Christ, the impersonal role of Christ, was there since the beginning of time.

The verses in John 6 have to do with the bread that came down from heaven. Jesus uses himself in comparison with the other bread that came down from heaven, the manna, which after eating soon left a person hungry again. He claimed that he was bread that would never allow a person to hunger again. But just so as the manna came down from God out of heaven, so did the Christ. He was in God's Plan in heaven and in the fulness of time God sent forth his son. There is no indication of a personal, thinking pre-existence.

4 - John 6:61,62 "When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before?"

This is probably one of the strongest, if not the strongest text for a personal pre-existence by Christ. Yet in the context Jesus noted that they were offended by what he had been saying...so much so that soon many of his disciples went back and walked no more with him. But Jesus boldly went on and said, "If these (preliminary) things offend you, then what about when the Son of man ascends to where he was before." Does this mean heaven, when he was to return. Did he mean they would all be offended when he went back to heaven to sit on the right hand



of the throne of God? Rather the Bible says that at the time of his ascension his disciples "worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God. Amen." (Luke 24:52,53)

Jesus's own testimony concerning his disciples being offended was, "All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock will be scattered abroad." It was his betrayal and subsequent crucifixion that was offensive to them when he was lifted up to die and to return to the dust. This is what didn't fit into their stereotype of Messiah, and even Peter showed this when he tried to use the sword at the time of betrayal for he still hadn't accepted Jesus's own word on his death.

5 - John 8:56-58 "Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am."

Jesus's point in the context was the error of supposing that Abraham was the most important man of all time. Jesus is here actually saying that Abraham, himself, knew about me, my part in God's Plan, and he saw it and rejoiced in it. Now the Jews were rejecting this one that Abraham had looked for. The Jews still had no, or little idea, of what he was referring to until he said, "That I rank before Abraham in importance and position".

In Emphatic Diaglott, verse 58 is rendered "Jesus said to them, 'Indeed I assure you, before Abraham was born, I am he.'" They immediately took up stones to cast at him, not because he was saying he pre-existed, but because he was claiming to be more important than Abraham and to rank above him with God.

6 - John 17:5 "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

Phil. 2:5-8 "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

These are two of the most difficult texts to resolve because contextually, it is difficult to see another explanation, except that which is obvious, that it was during Christ's pre-existent state that he had been glorified by God, but in becoming a man he had willingly given up it, and had taken on the humble form of a man.

John 17:5 in conjunction with Genesis 1:26 & 27 seem to be a rather conclusive argument for pre-existence.

In the Emphatic Diaglott, Phil. 2:5-8 is rendered, "Let this disposition be in you, which was also in Christ Jesus, who, though being in God's form, yet did not meditate a Usurpation to be like God, but divested himself, taking a bondman's form, having been made in the likeness of men; and being in condition as a Man, he humbled himself, becoming obedient unto death, even the death of the cross."



This seems only to confirm the thought that during Christ's pre-existent state while he was in a "god-like state or form" he meditated on what he should or should not do and finally decided that usurping God's role was not what he ought to do, but decided to go along with God's plan and take the form of a man and become obedient to death.

I do not have any easy explanation of these two Scriptures, and must weakly cling to "the whole tenor of Scripture" stand.

7 - Col. 1:15-17 "Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist."

Heb. 1:2 God... "Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."

Fortunately, we have weak Scriptures like these that are used in defense of the doctrine of pre-existence. In place of the word "by" insert the phrase "because of", which is equally valid and probably a preferred rendering, and the verses take on a different hue. The word "before" carries with it the meaning of "rank". Jesus is "ranked before" all things in importance and position. Those that would appeal to these two Scriptures for defense of the doctrine have very weak ground.

8 - Heb. 2:16 "For verily he took not on him the nature of angels; but he took on him the seed of Abraham."

At first glance this seems to present real difficulties. However a more correct rendering of the verse itself would read, "It is not angels, mark you, that he takes to himself, but the sons of Abraham." (NEB). However the context goes on to say that since it was men, not angels, that he was trying to save, he felt he had to take on their form of creation so he might identify with their sufferings.

The real question, and one that I do not pretend to be able to answer, becomes, "Is Jesus meaning that at some time in the long-ago past, he had to make up his own mind and decide to become a man?" There are problems raised by an easy "Yes" that can lead on into many further difficulties... such as "What role, if any, does God play in all this?", or "If Jesus had decided no, were there some others in heaven that could have become the Messiah?"

9 - Heb. 1:8-12 and Psalm 45:6,7 & Psalm 102:25-27

#### Conclusion -

This whole doctrine needs a great deal more concentrated study and in-depth study to reach some conclusions. Perhaps the whole matter is truly to confusing for our finite minds, but that "smacks" of the reasoning to accept the Trinity.

Christ definitely pre-existed in some way, but whether it was personal and thinking, or not raises some profoundly difficult questions.

## THE DOCTRINE OF CHRIST'S PRE-EXISTENCE

A cardinal doctrine of orthodox Catholic and Protestant theology is that Jesus Christ, the Son of God, existed as a distinct divine person before His birth or so-called "incarnation." Theology books speak of the "Pre-Incarnate Christ" (e.g., Thiessen, p. 286) and the "Eternal Son" (e.g., Shedd, ii, 265ff.; Hodge, i, 504ff.). Much space is devoted in their pages to setting forth the idea of Christ's personal pre-existence and its significance and supposed importance to Christian doctrine in general.

This emphasis goes back to the basic creeds of Christendom that were formulated during the fourth and fifth centuries--the so-called "ecumenical" creeds developed at Nicaea (A.D. 325), Constantinople (381), and Chalcedon (451). These creeds expressed in no uncertain terms the doctrine of a pre-existent Christ, and as pronouncements of faith by the "universal" or Catholic Church, possessed a binding authority upon all members thereof. (Cf. Huffer, Systematic Theology, pp.66-71; Schaff, Creeds of Christendom, ii, 57-63.)

These creeds played a major part in the development of trinitarianism--the doctrine that God exists as three divine persons. It is obvious that the idea of Christ's pre-existence is a prerequisite to the trinity, otherwise Christ cannot be confessed as "eternal God." Thus, the pre-existence doctrine has always been viewed as an essential and integral part of trinitarianism. (It is true, of course, that some who hold the pre-existence of Christ are not trinitarians; but all orthodox trinitarians hold to pre-existence.)

The doctrine of pre-existence, like that of the trinity, claims Scriptural foundation. It sees in certain verses and passages of God's Word various expressions which it thinks may be used in its support. Most of these texts are listed by Bro. Alva Huffer in his paper, "An Approach to the Study of Misused Texts." He divides these texts into three major categories: (1) those which are supposed to show that Christ had a previous life; (2) those which state that He came down from heaven; and (3) those which depict Christ as Creator. The present study will attempt a detailed examination of the main texts relied on for support of pre-existence, and in passing call attention to other related texts. The writer acknowledges a special debt to Bro. R. H. Judd's book, One God: The God of the Ages, a book highly recommended to all readers of this paper.\*

### John 1:1-18

For centuries the Gospel of John has been viewed as an arsenal of trinitarianism. Many of the hard sayings recorded by the "beloved disciple" have been used (or abused) in support of orthodox theology. The key passage for this has been John 1:1-18, the profound words with which this Gospel opens.

This passage contains John's famous "Logos doctrine," about which much has been written and said, in a continuous debate that began in the early centuries of our era and that goes on unabated today. "In the beginning was the Word," the Logos. In this passage the idea of

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\*For a detailed study of Philipians 2:1-11 and its vital bearing on the pre-existence question, please see the writer's paper, "The Form of God," presented to the Church of God ministers in January, 1961.



Christ's personal pre-existence stands or falls with the true meaning of Logos.\* If the Logos was personal before "the Word was made flesh, and dwelt among us" (verse 14), then the personal pre-existence of Christ is in fact established. But this is to assume what remains to be proved and is therefore "begging the question."

The Greek word logos itself tells us nothing about its being personal or impersonal. For example, the logos of Hebrews 4:12 is clearly impersonal, as would be conceded by all. But the logos of John 1:14 is personal (or, rather, has become personal). So is the logos of Revelation 19:13.

The question is, is the logos of John 1:1 personal? The pronouns "him" and "the same" in verses 2-4 prove nothing about personality, since logos is masculine in Greek and all pronouns must agree in gender with their antecedent. But in Greek, things that are inanimate and impersonal may be either masculine, feminine, or neuter. So the "house" (oikia) which is "she" in Greek, must be "it" in English. By rendering the pronouns "him" and "the same" in John 1:2-4, the translators did not prove personality, but only indicated their own doctrinal view that the Logos was indeed a person from all eternity. The careful student must distinguish what the text actually says from what it is interpreted to say!

Logos may mean word, saying, speech, reason, purpose, intent, as shown by usage in the English versions and also in Greek lexicons. The term had had a considerable use in Greek philosophy prior to its appearance in John's Gospel, but such usage can hardly be determinative for Christian theology (Col. 2:8!)--despite the efforts of some orthodox theologians and commentators to make it serve their purpose as a prop for pre-existence speculations.

God used His logos--His word, His reason, His purpose--in creating all things. "He spake, and it was done; he commanded, and it stood fast" (Psa. 33:9). Genesis 1 is the basis behind the Psalmist's statement and also behind John 1. So, the logos was with God (for He used it); and as His outward expression and instrumentality it was God. God was seen in the Word that was His means of working. Through His logos, God created all things (verse 3). Further, the logos contained for men the promise of life and light (verse 4).

"The Word was God." The Logos had the status of deity, because of being the direct means whereby God accomplished His purposes (Psa. 33:6; 107:20; 147:15,18; Isa. 55:11; Heb. 4:12,13, and cf. Judd, pp.82-83). All of God's direct means and direct agents are "God" because through them He works, He is represented. An example of this in the human realm was Moses, who--as God's highest representative to Pharaoh--was named God, Elohim (Ex. 4:16; 7:1). So, also, were Israel's judges called "gods" (Psa. 82:6; John 10:34). In the case of the logos which in Jesus Christ was made flesh, this was perfectly true, because Christ represented and reflected His Father to perfection.

\* John the Baptist appeared on the scene, a man "sent from God" (verse 6). Notice, incidentally, that being "sent from God" does not prove personal pre-existence, as some claim for Christ on the basis of John 3:17; 5:36; 6:57; Gal. 4:4, etc., else John also pre-existed his birth.) John bore witness to the Light--Jesus Christ, who said, "I am the light of the world" (John 8:12). John's mission was to point men

\*The discussion of John 1:1-18 is an expansion of a letter written to a trinitarian friend and later submitted for publication in The Honest Truth.



to the Messiah (verse 7, cf. verses 29-34). The Light, Jesus the Saviour, was in the world when John gave his testimony; and Jesus said, "As long as I am in the world, I am the light of the world" (John 9:5). Thus, verses 6-13 refer to the historical appearing and ministry of Christ in this world.

90% of  
Time

"The world was made by him" (verse 10), or better, "The world was made through him" (ASV). The Greek preposition is dia, improperly translated "by" in KJV--as the lexicons will verify. Dia with the genitive case may mean either "through" or "because of" (Arndt and Gingrich lexicon, p. 179). "Through" represents means, agency, instrumentality, reference, or relationship. (Cf. Robertson, Grammar, pp. 580-584.) It was through Christ, or in reference to Him, in view of Him, that God created all His works: Christ "came unto his own possessions" (verse 11, Greek), for He is "heir of all things" (Heb. 1:2).

It was also because of Christ that God made all things. The Father's intention or purpose was that He might perfect a race of men who would be "conformed to the image of His Son" (Rom. 8:29). To those who received Him, He gave authority to become sons of God (verse 12).

Verses 6-13 are generally recognized as a parenthesis, or explanatory interlude, between verses 5 and 14. The literary structure of this section makes that fact clear. Verse 14 takes up again the theme of the Logos, which was left unfinished in verse 5. But now, with what has been said about the Light--Jesus--in verses 6-13, verse 14 shines with great luster in stating that the Logos used of God in the beginning, ultimately was made flesh, became personal, in the Man Christ Jesus, the only begotten and literal Son of God. The Logos which was in the beginning with God, finally became a person, a man of flesh and blood, by divine begettal through Mary (Gal. 4:4; Matt. 1:20; Luke 1:35). This is not an "incarnation" but a "carnation." It does not say that the Logos entered into or indwelt flesh, but became flesh. This verse ought to set at rest prevalent ideas of a pre-existing person stepping across into being another person. Such ideas smack of transmigration of souls or reincarnation, and are foreign to Biblical thought!

"The only begotten Son. . . hath declared him" (verse 18). It is God's Son alone who hath declared, shown, or revealed God. "He that hath seen me, hath seen the Father" (John 14:9), asserted Jesus. No other man could ever say that. Only Jesus is the "express image" of God's person (Heb. 1:3). Yet, the image of something or someone is not that someone, but a representation of him or of it. Jesus is called the image of God (2 Cor. 4:4), not God in actual person. If Jesus is in essence or substance God in person, then why or how is He called the image of God? The image is not the identical thing which it portrays (cf. Luke 20:24; Rom. 1:23; 8:29; 1 Cor. 11:7). Noting again Romans 8:29, we hope to be conformed to the image of Christ, but we will not become in essence or substance the same being as Christ! We will be like Him (Phil. 3:21; 1 John 3:2). Similarly, Jesus is like God, with a perfect likeness.

When the fullness of the time was come, "God sent forth His Son, made of a woman" (Gal. 4:4). This Son had a mother as well as a Father, and He did not personally pre-exist His mother or His Father. The trinitarian formulation that states He was "begotten before all worlds" is pure nonsense, without a shred of Scripture to back it up. God says, "Thou art my Son, this day have I begotten thee" (Psa. 2:7). Christ's begettal by the Father took place in time, in the fullness of time--an event in history. It was not some pre-creation event or a phenomenon of eternity past. Scripture knows nothing of such philosophical or metaphysical abstractions!

John 17:5,24

Jesus' great high-priestly prayer has been used by some to support pre-existence, especially the statements in verses 5 and 24. Christ prayed that God might glorify Him, now that He was on the threshold of His sacrificial death. Christ's entering into glory depended on His resurrection from that death. "God. . . raised him up from the dead, and gave him glory..." (1 Peter 1:21). He Himself had questioned His two disciples on the road to Emmaus: "Ought not Christ to have suffered these things, and to enter into his glory?" (Luke 24:26).

Christ knew that eternal glory belonged to Him, for the "only true God" had sent Him (verse 3). Just as His death as the Lamb of God had been "foreordained before the foundation of the world" (1 Peter 1:19,20; cf. Rev. 13:8), so likewise His subsequent glory was determined--"the glory which I had with thee before the world was" (verse 5). Christ was not personally with God to experience that glory before the world was, but the glory itself was a matter of promise (and therefore certainty) before God created the world. And in light of these divine realities, God loved His Son "before the foundation of the world" (verse 24).

If any insist that this requires personal pre-existence, what do they do with 2 Timothy 1:9, where Paul speaks of what God had done for him and Timothy: "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." To the same effect is Ephesians 1:4--"He hath chosen us in him before the foundation of the world." Neither Paul, nor Timothy, nor any other believers existed personally before the foundation of the world; yet God gave them (in promise) eternal life long before they lived. These are examples of God calling "those things which be not as though they were" (Rom. 4:17).

Proverbs 8:22-36

A recent letter from a friend who believes in pre-existence asks, "Who is the I, i.e., the person of Proverbs 8:27-30?" Reply: verse one answers the question--"Wisdom." This chapter, as also 1:20-33 and chapter 9, is a beautiful example of the figure of speech called Personification. In such a figure, abstractions or non-personal beings are depicted as persons. Wisdom is not literally a person, any more than "prudence" is, in verse 12. Yet, in the figure, wisdom dwells with prudence. If wisdom is a literal person, who is prudence? To read into this chapter a picture of a pre-existent Christ is simply eisegesis, not exegesis.

READING IT  
INTO IT

BRINGING IT  
OUT OF IT

John 1:15,30

Speaking of Christ, John said, "He was before me." "Before" is translated from the Greek protos, literally "first." A check of the concordance shows that this word may mean either "first, as to time" or "first, as to pre-eminence or precedence." When used in the latter sense the KJV often translates "chief" or "chiefest." The Diaglott renders John 1:15,30: "He is my Superior." A close examination of these verses shows that the point John is making is that Jesus takes precedence over him. John feels unworthy even to unloose the latchet of Jesus' shoe (John 1:27; Mark 1:7; Luke 3:16).



Came Down from Heaven

Bro. Huffer lists a number of texts stating in some fashion that Christ came down from heaven. These may all be considered together in light of the fact that since Jesus was the literal Son of God, His life originated in God (therefore, in heaven). He could therefore be represented Scripturally as "coming down from heaven." Remember, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights" (James 1:17). The Manna came down from heaven (John 6:31), and so did the Living Bread, Christ's flesh (verse 51).

Colossians 1:15-19

A correspondent asked, 'What did Paul really mean when he called Christ, "The Firstborn of all creation"? Reply: "firstborn" is prototokos, and is found in Matt. 1:25; Luke 2:7; Rom. 8:29; Col. 1:15,18; Heb. 1:6; 11:28; 12:23; and Rev. 1:5. The sense in which this word is used in Col. 1:15 is clarified by verse 18 and by Rev. 1:5. The problem really is, Which creation is Paul talking about--the old or the new? He states categorically that Christ is the firstborn from among the dead ones (prototokos ek ton nekron, verse 18 and Rev. 1:5), elsewhere styled "the firstfruits of them that slept" (1 Cor. 15:20; cf. Acts 26:23). This means that Christ as the Head of the New Creation was the first to rise from the dead immortal and incorruptible. Others had been resurrected\* first to rise never to die again--Rev. 1:18. (Unless we realize that the Saviour was literally and totally dead and lifeless, we can never appreciate the extent of His victory and the world-shaking significance of His resurrection--Rom. 14:9.)

Adam, the head of the old creation, and Christ, the Head of the New Creation, are contrasted in Rom. 5:12-19 and 1 Cor. 15:45-49. To think that the old creation is in view in Col. 1:15 is to miss entirely the point of the passage and the tenor of Scripture. Arians would like to see the old creation in this verse, because it would support their notion that Christ was the first creature God made!

In verse 16, the "all things created" are in the same verse defined as "thrones, dominions, principalities, powers." Jesus referred to the same in Matt. 28:18, after His resurrection, saying, "All power is given unto me in heaven and in earth." As the Heir on God's right hand, Christ has been given all authority and the right to create or authorize all thrones, dominions, principalities, powers. Again, Col. 1:16 is not speaking of the old creation, but of the New.

Verse 17--"He is before all things," not He was before all things. He has pre-eminence over all, He takes precedence above all (with the sole exception of the One who has committed all this power into Christ's hands--1 Cor. 15:27,28). Even all angels must bow down in worship before God's Firstborn--Heb. 1:6. Since He now has this position in God's New Creation, Christ is the one in whom all things "consist" or hold together--He is the organizing Agent or Principle that God has appointed. PRINCIPLE OK

Verse 18--Christ is also Head of the Church of the Living God, or church of the firstborn (Heb. 12:23). He has the pre-eminence. He is the arche, ruler or beginning,--again, of the New Creation.

Verse 19--God was pleased that in His Son the pleroma, full endowment, should dwell--even the fullness of God's own divine nature,

\* before Jesus, but always mortal and only to die again. He was the



bodily (2:9). We, too, are promised that we may become "partakers of the divine nature" (2 Peter 1:4) through a resurrection like that of Christ's in which we will become like Him (Phil. 3:21; 1 Jn. 3:2).

So far from teaching the pre-existence of the person of Christ that was the Agent behind the original or old creation, this passage emphatically negates such a theory by showing that in fact Christ is the Head and Agent of God's New Creation! All glory to His name!

### Conclusion

The doctrine of Christ's personal pre-existence has been used for centuries to bolster the dogma of the trinity--the false teaching that God exists as three persons. Jesus, however, spoke of His Father as the "only true God" (John 17:3), thereby excluding Himself from being the eternal God. He also referred to the fact that Israel alone among the nations knew this one true God (John 4:22)--itself a most revealing exposure of the Gentile origin and perpetuation of trinitarianism and other forms of idolatry!

The Church of God needs as never before to trumpet the truth of One God and of His literal only begotten Son Jesus Christ. Trinitarianism should be unmasked for what it is: a bald, bold-faced lie that insinuated itself gradually into Christian theology during the generations immediately after the apostles died. Bible prophecy and church history combine to show that these were generations of deepening apostasy which culminated in a clear-cut division between the true Church of God remnant who continued to worship the one true God, and the Apostate Church which joined arms with the State under Constantine and which officially adopted and enforced the worship of the trinity. For centuries thereafter, deniers of the trinity were by law liable to the death penalty throughout Europe, and in fact many were executed for their faith in the simple unity of God.

The great ecumenical plea of our day is to bury all theological differences in the interests of one all-embracing, world-wide church. That church, of course, would (and does) hold the doctrine of God professed by the vast majority: the trinity. The famous evangelists of our day make no secret of their trinitarianism, and their influence is working to break down the bulwarks of faith defended so resolutely by our forefathers in the Truth. The Faith of Abraham is under attack from all quarters today, and the Lord is calling for stalwart champions to speak "the truth in love," to "be strong, and do exploits" (Eph. 4:14; Dan. 11:32; cf. 2 Tim. 4:1-5). A crown of righteousness is promised to all who can say, with Paul, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:7,8).

William M. Wachtel  
General Conference, August, 1972

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THE PERSONAL BEGINNING OF JESUS CHRIST

By: James Mattison

Introduction

The assignment given us, according to the program is, "The Non-Pre-Existence of Christ from the Positive Scripture." One of the committee asked for this because he felt we usually tell what we don't believe and thought we should tell what we do believe.

We understand that the thought in mind is something like "When did Jesus Christ begin?" or "The Physical Beginning of Jesus Christ." With that thought in mind, we have prepared this paper. It is to be presented positively, so we try to avoid, as much as possible, the use of "did not" or other combinations of the word "no." This of course limits the discussion and we cannot compare the true with the false.

Some of our own Church of God men have presented fine treatises on the subject of whether or not Christ pre-existed, such as Bro. Z. B. Duncan's tract, "Did Jesus Pre-Exist His Birth?", Bro. Alva Huffer's 38th chapter in Systematic Theology, "The Nature of Christ," Bro. Hollis Partlowe's articles in the Herald on the subject, the old Berean Book No. 2 (red), and others.

This will be nothing new to most of you, but may be helpful to the younger ministers.

We list the following reasons why we believe Jesus Christ came into being by the natural birth process of man. *(SUPER NATURAL CONCEPTION)*

1. GOD, THROUGH THE PROPHETS, FORETOLD THE BEGINNING OF JESUS CHRIST.

Prophecy of Christ pointed forward to His coming. He had not yet come into existence when these prophecies were given. Here are a few:

Gen. 3:15. Seed of woman shall bruise serpent's head. Heb. 2:

14. The woman's seed was to come in the future.

Gen. 22:17. Abrahamic Covenant. "Thy seed shall possess the gate of his enemies." Future possession by Abraham's "seed" who followed Abraham.

Gen. 49:10. "until Shiloh come." Ezek. 21:27. "until he come whose right it is." Shiloh had not come yet, at this time.

Num. 24:17. A star to come. Fulfilled in Matt. 2. A sceptre. Rod of iron rule. Matt. 24:30. Perhaps sceptre will be this sign.

Psa. 2:6,7. "Thou art my Son; this day have I begotten thee." Future, here. Fulfilled when Jesus came into being. Luke 1:32,35.

Psa. 16:10. Prophecy of Jesus' death and resurrection. Acts 2:30-32. He had to come into being before He could die and be raised.

Isa. 7:14. Prophecy of the Messiah's birth and beginning. Fulfilled when Mary was found with child of the Holy Ghost. Matt. 1:18-25.

Isa. 9:6-7. Prediction of Messiah's coming. Fulfilled when the child Jesus was born. Matt. 1 and Luke 1,2.

Isa. 49:2-12. Foretelling of Messiah to be God's servant from the womb. "Now, saith the LORD that formed me from the womb to be his servant..."



"As A ROOT OUT OF DRY GROUND."  
(NO FERTILIZATION - NO MOISTURE - NO MAN'S HELP)  
- 2 -

Isa. 53:2 Jesus' beginning and death foretold. "He shall grow up before him as a tender plant." "He made his grave with the wicked." Future blessings foretold. "He shall divide the spoil with the strong."

Isa. 61:1-2. The mission of the coming Messiah. Fulfilled in Luke 4. "He hath sent me..." Compare God's sending of John the Baptist in John 1:6.

Jer. 23:5-6. "I will raise unto David a righteous Branch." Acts 2:30-32 says, "God had sworn with an oath to him, that...he would raise up Christ to sit on his throne... This Jesus hath God raised up." Jesus was "raised up," or, came into being for a certain purpose.

Jer. 33:15-16. "Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto" Israel. That "good thing" that was to be performed of the Lord was the sending of the Branch of righteousness to Israel. At the time Jeremiah prophesied, the "good thing" was yet future.

Dan. 7:13-14. A foretelling of the ascension of Jesus Christ to God's right hand in heaven. He was not there before. Now He is. Acts 2:34. Eph. 1:20. "He raised him from the dead, and set him at his own right hand...far above all principality...and hath put all things under his feet."

Zech. 9:9. "Thy King cometh unto thee." He had not come before. Fulfilled in Matt. 21:4-5. Now, at the triumphal entry, He was coming on the ass.

Conclusion: God foretold the coming of Jesus Christ, the beginning of Jesus Christ, in these prophecies. Jesus did not begin until He came. All of these prophecies pointed forward to the time Jesus was born. He was not in existence until He fulfilled the prophecy pertaining to His first coming.

## 2. JESUS CHRIST CAME INTO EXISTENCE 42 GENERATIONS AFTER ABRAHAM.

The teaching of Matt. 1:17 and Dan. 9:25 is this: the Messiah came into existence at a certain time, now approximately 1,968 years ago.

Matt. 1:17. "So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations."

Dan. 9:25. "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks." Simeon was watching for the Messiah--Luke 2:25.

Messiah had a definite beginning, 42 generations after Abraham, 69 weeks of years after the commandment to restore and build Jerusalem, or about 4 B. C.

## 3. JESUS CHRIST CAME INTO EXISTENCE BY THE NATURAL BIRTH PROCESS OF MAN.

Matt. 1:18. "Now the birth of Jesus Christ was on this wise..." Birth is the act or fact of coming into life, act of producing or bring forth, origin, beginning. Verse 21 states, "she shall bring forth a son." This is how Jesus began--as a baby. The story is continued in Matthew 2:1. "Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king..." Jesus' origin was in the days when Herod was king of Judaea, Palestine, B.C. 4. Herod de-



manded of the priests and scribes "where Christ should be born" (v. 4). They replied, "In Bethlehem of Judaea: for thus it is written by the prophet." The Jews expected the Messiah to be born as a baby. Herod sent the wise men to Bethlehem and said, "Go and search diligently for the young child." Here is the natural process of human growth. Jesus is called a "young child" in verses 9, 11, 13, and 14.

Mark 1:11. God claimed Jesus as His Son. "Thou art my beloved Son." A son always comes into existence after his father.

Luke 1:26-35. The angel told Mary, "Thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest." Jesus was the son of Mary and the Son of God, and came into existence at His conception and birth.

Elizabeth called Mary "the mother of my Lord" (Luke 1:43). Mary was the mother of our Saviour, the mother of Jesus Christ. This is the way God caused our Saviour to come into existence, by the natural birth process of mankind, since He was a man.

Many details are given in Luke 2 concerning the birth of Jesus the Christ. "Joseph also went up...to be taxed with Mary his espoused wife, being great with child...the days were accomplished that she should be delivered...she brought forth her firstborn son." The angel said to the shepherds, "Unto you is born this day in the city of David a Saviour, which is Christ the Lord." Jesus the Saviour was born on a particular day, a day the angels know about, a day that is on the calendar of man's time. All men believe this. Some believe that Jesus existed before His birth. This comes from the theory of immortality of the soul, which is not true. The theory is that if Jesus had an immortal soul, it existed beforehand forever as well as afterward forever. If it is true that Jesus did not have an immortal soul (and He did not, Isa. 53:12; 1 Cor. 15:3), then He came into being by birth, as the Bible says He did.

Jesus grew from infancy to childhood, to young adulthood, to adulthood. Babe--Luke 2:12. Child--2:17. "When he was twelve years old"--2:42. "The child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him"--2:40. "And Jesus increased in wisdom and stature, and in favour with God and man"--2:52. Notice that Jesus increased in wisdom as well as stature.

Jesus is called the only begotten Son of the Father in John 1:14, 18; 3:16, etc. We are not begotten sons of God, but Jesus is. Jesus was begotten about 2,000 years ago, or about 4,000 years after Adam was created. Until that time He was not in existence.

Other writers speak of the birth of Jesus. Notice Paul: Gal. 4:4--"When the fulness of the time was come, God sent forth his Son, made of a woman." Rom. 1:3--"Made of the seed of David according to the flesh." Heb. 2:14--"As the children are partakers of flesh and blood, he also himself took part of the same (flesh and blood)." Heb. 2:16--"He took not on him the nature of angels; but he took on him (or- was born) the seed of Abraham." Heb. 2:17--"In all things it behooved him to be made like unto his brethren."

Jesus, then, came into existence by means of birth.

#### 4. JESUS WAS MADE.

It is stated in Hebrews 2:9 that Jesus "was made a little lower than the angels." He follows the pattern of all mankind, for all men have been made "a little lower than the angels" (v. 7). However it is that men have been made lower than the angels, so has Jesus been made lower also.

REV. 1:1  
NO REGENERATION  
THE CHRIST  
AND FULL  
KNOWLEDGE  
FORAHEAD



Galatians 4:4 reads thus: "When the fulness of the time was come, God sent forth his Son, made of a woman..." This is plain enough. At the proper time, God brought His Son into being by being made of a woman. The word "made" is the Greek word ginomai (1096 in Strong's), which means "to cease to be," "to become," "to come into being." Young says it means "to become," or "begin to be." Bro. Harry Sheets' understanding of this word is that it means "original creation...The first telegraph instrument was made by Robert Morse. This was an 'original creation.' He may have made the second instrument, but the second one was not the original." In other words, Jesus came into being at a certain time; i.e., "when the fulness of the time was come."

The same word is contained in Luke 23:12. "And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves." That particular day, when Jesus was tried, was the beginning, or origin of the friendship of Pilate and Herod. Romans 1:3 contains the same word, saying of Jesus, "which was made of the seed of David according to the flesh." Jesus came into being from David's line.

Hebrews 6:20 uses the same word: "Jesus, made an high priest forever after the order of Melchisedec." Jesus was not our high priest at His birth, but became our high priest (Heb. 5:5,10) at resurrection (Heb. 7:15-17,24,26), when He received the endless life. Jesus was "made...after the power of an endless life" (Heb. 7:16). He came into being with eternal life at resurrection. He began to be eternal at that time. Just so did Jesus first begin to be when He was "made" of a woman, or conceived in and born of, Mary. This was Jesus' beginning.

This thought is supported by Isaiah 49:5, which speaks of God "forming" Jesus from the womb to be his servant. The word "form" is the Hebrew word yatsar (3335 in Strong's), and is translated "earthen, fashion, form, frame, make." It is the same word as in Isa. 45:18, "God himself that formed the earth and made it...he formed it to be inhabited." As God formed or made the earth, so He formed and made Jesus. This constituted the beginning of Jesus, just like our birth constitutes our beginning. Moses used this same word (3335) in Gen. 2:7, "And the LORD God formed man of the dust of the ground."

Jesus, later, as we have shown above, was made again, came into being as "so much better than the angels" (Heb. 1:4), and was "made higher than the heavens" (Heb. 7:26). Before this time, however, Jesus was lower than the angels. Jesus is "the firstborn from the dead" (Col. 1:18). He was raised from death to die no more. "Death hath no more dominion over him" (Rom. 6:9). Thus He became "the beginning of the (second) creation of God" (Rev. 3:14).

It says of Almighty God, in Rev. 4:11, "Thou hast created all things." If this is so, and it is, then Almighty God created Jesus Christ. Jeremiah 31:22 bears this out. "The LORD hath created a new thing in the earth, A woman (Mary) shall compass a man (Jesus Christ). Something new was done of God, a woman compassed a man (a woman's womb surrounded a manchild). The part that was new about this was that God created it; man had no part in it.

The inescapable conclusion of these verses is that God made, formed, created Jesus Christ.

### 5. THE NATURAL IS FIRST, THE SPIRITUAL LAST.

This is the order that God has ordained, according to 1 Cor. 15:44-49. "It is sown a natural body; it is raised a spiritual body.



BUT - ALSO BEGOTTEN PART OF GOD'S REASON WAS ALSO INCOR. INTO THIS REASON BEGOTTEN



There is a natural body, and there is a spiritual body." Jesus is then called "the last Adam." Speaking of the salvation of mankind in general, Jesus included, inspiration says, "Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual." The point is emphasized in the next three verses. "As we have borne the image of the earthy, we shall also bear the image of the heavenly."

Jesus did not pass from spiritual to natural to spiritual, as some claim, but from the natural to the spiritual, as all men will who will be saved. Our great hope in the resurrection is based on the fact that that will be the time when we will become spiritual beings in person, in reality; the time when we will pass from mortality unto life.

The Bible account of how Jesus became immortal is very clear. He died, He was buried, He rose immortal, by the power of God. We follow His pattern in this as well as in all things. We die, we are buried, we will be raised immortal. The natural is first, then the spiritual.

AGAINST  
CHRISTIANITY  
"MORTAL  
RESURRECTION"

6. GREEK WORDS APPLYING TO JESUS' BIRTH IMPLY A BEGINNING

Matthew 1:1 says that Matthew is "the book of the generation of Jesus Christ, the son of David, the son of Abraham.", The word generation is the Greek word genesis (1078 in Strong's), meaning "nativity" according to Strong. Webster says nativity means birth or circumstances attending birth.

According to Young, this word generation in Matt. 1:1 means birth or origin. This word genesis is used three times in the New Testament. James 1:23--"Man beholding his natural face in a glass." James 3:6--"setteth on fire the course of nature." The word means the original, or origin, natural, or the thing as it was at the beginning. Applied to Christ, it would mean Jesus Christ as He was at the beginning.

"The new lexicon translated by Arndt and Gingrich from Bauer gives the following: 'the expression biblos geneseos Mt. 1:1 is from the O.T.: Gen. 2:4; 5:1; in the former of these two passages it = history of the origin, which would be a fitting heading for Mt. 1, while in the latter it = genealogy, which describes the contents of Mt. 1:1-17.'" (from Bro. Wm. Wachtel's study.) According to this, if the word generation means genealogy, Jesus is placed in a certain place in that genealogy, showing His beginning. If the word means origin the passage speaks positively of the beginning of Jesus. Either way, Jesus Christ is placed in the list of descendants of David and Abraham in a certain place. 42 generations after Abraham, indicating that that is when He began to be.

The word birth in Matt. 1:18 is the Greek word genesis, meaning birth or nativity (Young and Strong). This word is used twice and is used of John the Baptist the other time. Luke 1:14. "And many shall rejoice at his birth." The word birth in common usage means the act or fact of coming into life, origin, or beginning.

7. JESUS WAS A MORTAL MAN AND DIED. This shows His beginning to be the same as ours.

1 Tim. 2:5. The man Christ Jesus.

Jesus called Himself the son of man many times. Matt. 16:13.

Jesus said He would be in the grave 3 days and nights. 12:40.

Peter called Jesus a man. Matt. 26:72,74.

Pilate's wife called Jesus a just man. Matt. 27:19.



The Pharisees called Him a man. Luke 7:39.

One of the thieves called Jesus a man. Luke 23:41.

The centurion called Him a righteous man. Luke 23:47.

Christ died. 1 Cor. 15:4.

By man came also the resurrection of the dead. 1 Cor. 15:21.

The second man is the Lord from heaven. 1 Cor. 15:47.

Heb. 10:12. This man, after he had offered...sat down on the right hand.

Jesus died. John 12:33. 18:32. Rom. 5:6,8. 6:10. 8:34. 14:9,15. 1 Cor. 8:11. 2 Cor. 5:15. 1 Thess. 4:14. 5:10.

Only the mortal die. Jesus came into being as a mortal. Through resurrection He became an immortal. Acts 2:24,32. God raised Him from the dead. Acts 3:15,26. 4:10. 5:30. etc. He was raised for our justification. Rom. 6:4,9. 8:11. Believing that God raised Jesus from the dead is an essential belief. Rom. 10:9.

This is the pattern for our immortality. We will die, be buried, be raised. We did not pre-exist our mortality. Neither did Jesus.

#### SUMMARY.

We believe Jesus Christ came into being by birth because:

1. God, through the prophets, foretold His beginning. It was something future. When He came, these prophecies were fulfilled.
2. Jesus had a definite beginning, 42 generations after Abraham, 69 weeks after the commandment to build Jerusalem.
3. Jesus is spoken of as being "born."
4. The Bible says Jesus was "made" and "formed."
5. The order God has established for one to receive His divine nature is: the natural first, the spiritual last.
6. The meaning of the Greek words for birth, etc. support the thought that Jesus' birth was His beginning.
7. Jesus was a mortal man who died and was raised to immortality by His heavenly Father, a pattern for our salvation. How could He, a mortal man, have pre-existed as an immortal person? It is contrary to reason and to the scriptures listed above. Jesus received His life from God. God was before Him. He was after God. Jesus' great eternal nature began with resurrection. Rev. 1:18.

SIN

UNPARDONABLE SIN OF DISOBEDIENCE

Emory Macy

Northeast Ministers' Meeting

March 20, 1970

DIFFICULT TEXTS: Matt. 12:31, 32; Mark 3:28; Luke 12:10

We have written the assigned texts from "The Living New Testament" so that we may have a different translation before us:

MATT. Luke 12:30-37

"Anyone who isn't helping Me is harming Me. Even blasphemy against Me or any other sin, can be forgiven-- all except one: speaking against the Holy Spirit shall never be forgiven, either in this world or in the world to come.

A tree is identified by his fruit. A tree from a select variety produces good fruit; poor varieties don't.

You brood of snakes! How could evil men like you speak what is good and right? For a man's heart determines his speech. A good man's speech reveals the rich treasures within him. An evil-hearted man is filled with venom, and his speech reveals it.

And I tell you this, that you must give account on Judgment Day for every idle word you speak. Your words now reflect your fate then: either you will be justified by them or you will be condemned."

Matt. 8:16

8:29

9:39

The miracle of healing brought the hatred of the Jews to a focus. The traditions of the Jews were that people who may have some mental illness or those who had some disease for which no cure was known was considered having a demon. Matthew was very careful to note the case that Jesus healed the people "He cast out the spirit with his word and healed all that were sick." Jesus' method of healing was an embarrassment to the medical profession. The religious leaders became enraged when two mentally disturbed persons loudly said, "Jesus, thou Son of God." When Jesus spoke to the man sick with palsy and said, "Thy sins be forgiven thee," the Scribes said, "This man blasphemeth." Jesus' popularity increased until many people followed him to observe the miracles of sight being given to the blind, and speech being given to the dumb. The people began to say, "Is not this the son of David?" That is, to say, they believed Jesus was the promised Messiah. The Pharisees counteracted by saying Jesus was using an ungodly power to perform his healings.

12:8

Lev. 24:15,16

There were charges and countercharges of blasphemy. The Pharisees, who would not accept Jesus as a religious leader because of his family rank in the social field, held a counsel against Jesus when He upheld the disciples' action of eating fresh grain on the Sabbath. What was even worse, Jesus said, "The Son of man is Lord even of the Sabbath." This, to a Pharisee, was sufficient evidence to charge Jesus with blasphemy. Now, blasphemy carried an automatic sentence of death without trial. The O.T. law stated that death was to be by public stoning.

Acts 7:59,60

During the N. T. era, stoning was used sparingly, as in the charge against Stephen. However, a more public exhibition, such as crucifixion, was more commonly held for first degree crime or blasphemy. A roving Sanhedrin law enforcement officer, named Saul, raided the homes of Christians in many cities, torturing them until they blasphemed. Whereupon, hearing the words of blasphemy, Saul became the judge and executor. He put some in prison and when others were put to death, Saul gave his "voice" against them. The Greek word for "voice" is also translated "stone" in Revelation 2:17; which could be interpreted as casting his share of the stones.

Acts 26:11

DEFINITION

Acts 6:11

Blasphemy is described as abusive or defamatory language with respect to God. However, the Hebrew and Greek terms allow the use of the word with respect to men.

1 Tim. 6:1

Paul suggests that the name of God could also be defamed by one's deed or action. "Christian slaves should work hard for their owner and respect them; never let it be said that Christ's people are poor workmen. Don't let the name of God or His teaching be laughed at because of this." In the same letter Paul suggests that a relaxing of one's faith is a form of blasphemy, if his faith is "put away" or thrust aside and "shipwrecked."

L.N.T.

1:20

Heb. 6:1-8

One of the best explanatory texts on the subject of relaxation of one's faith is Heb. 6:1-8. Perhaps this text may be assigned for further discussion. In one sentence, the text simply says, "It is impossible to restore one back to a former position of good standing with the Lord and with his fellowman, after he has defamed or blasphemed the Lord by his apostate deeds." Repentance may be sought and found but the public scars remain. The phrase which pertains to this discussion is, "were made partakers of the Holy Ghost." The seriousness of this kind of blasphemy is when someone, who has had a good relationship with God and ~~can~~ testify that the Spirit of God has worked in their lives ~~denies~~ that power later in life. This, we think, creates a very grave problem. One which would require an earthquake or the darkening of the sun to recreate "a clean heart" and to "renew a right spirit within."

Psa. 51:10

Rom. 2:24

Paul charged the Jewish Christians with blasphemy because they were insisting the Gentile-Christian should practice circumcision. In verses 22 & 23 Paul writes, the Jew boasts of keeping the law of circumcision, but it profited them little because within their circumcised generation there were thieves, murderers and drunkards as was in the Gentile nations. To the Jew and to the professing Christian every sin committed is a form of blasphemy. Paul suggests also that "the name of God" can be defamed by false teachings, whether it be the doctrine of circumcision or the doctrine of immortality of the soul.



FORGIVENESS

Rom. 3:23 "All have sinned and come short of the glory of God." As such, we all stand before Him condemned to death. Unless there is repentance for those sins, there is no forgiveness.

Luke 13:3 "I tell you... except ye repent, ye shall likewise perish." God is in no way obligated to forgive sins, but because of His graciousness He has promised to do so, if He is requested.

Ex. 34:6,7 God has shown mercy to thousands and to a thousand generations. He is "merciful, and gracious, longsuffering, and abundant in goodness and truth."

2 Peter 3:9 God is not "willing that any should perish, but that all should come to repentance."

EFFECTIVENESS OF REPENTANCE

Matt. 12:31  
Gal. 5:19-21  
Acts 2:39

At our last meeting in December, the question was asked, "What sins could not be forgiven?" I assume this is the assignment for this hour. Our personal interpretation, resulting from the study of the foregoing texts, is that every sin committed by word or deed can be forgiven if properly requested. This is assured us by the text under consideration. A catalogue of social sins is unnecessary at this time, because all sins can be "washed away" by the waters of Baptism. This has been promised "to you and to your children, and to all that are afar off, even as many as the Lord shall call."

Acts 8:37

The waters of Baptism is only as effective as the baptismal candidate is sincere -- "If thou believeth, with all thine heart." The waters of Baptism cannot remove the scars in the flesh that were produced by sin. Neither can it gloss-over the sins of selfishness, anger, and pride which one chooses to retain for further use. Therefore, Baptism may not become 100% effective and one's repentance may be only partial.

Mark 16:16  
Matt. 22:37

The Church of God has always put great stress upon the importance of Baptism as a means of Salvation. Perhaps we have minimized the commandment which Jesus said was the first and greatest. Namely, to "love the Lord with ALL thy heart, and with ALL thy soul, and with ALL thy mind." When this is fully taught, then repentance will be sincere. Baptism for remission of sins will be meaningful and salvation will be assured.

THE LOSS OF AWARENESS

A man can lose any faculty if he refuses to use or exercise them. If one ceases to use certain muscles they will become unusable. This is true mentally. One's knowledge of a foreign language will become stagnant if not used. Therefore, one may lose the ability to recognize good and truth, if he spends his

waking hours in gambling and drunkenness. If one cannot recognize the evil he is doing, he cannot be sorry for it. If he cannot repent, he cannot be forgiven.

Matt. 13:13 This was the position of the Scribes and Pharisees. They had become blinded by their traditions and they had deliberately turned a deaf ear to Jesus' teachings. They had lost the faculty of recognizing the good in Jesus. They claimed to have good eyesight but they saw no good thing performed by anyone other than themselves. They had ears but their understanding was dulled by the voice of the temple.

Matt. 12:35 Jesus finished his speech by saying, "A good man out of the good treasures of the heart bringeth forth good things." He challenged the Pharisees to note, if He had done any evil thing, then their statement about Him may be correct. But if they noted any good thing, then they should call Him a good man. "For a tree is known by his fruits."

12:33

AN UNFORGIVEN SIN

1 Sam. 3:11-18 The first prophesy uttered by the boy-prophet, Samuel, was to tell his superior, Eli, that the High Priest's family had committed a sin that could not be covered by the sacrifices. Eli's sons had become dull to hearing the word of God. Their sins and their deeds were such that they refused to heed God's repeated warnings. Therefore, any sacrifice made by their father upon their behalf would never cause them to return to God. Their sins remain unforgiven alongside those of Sodom and Gomorrah because no effort was made by them to repent.

2:27

THE SIN AGAINST THE HOLY GHOST

2 Peter 1:21 To understand the meaning of Jesus' charge against the Scribes, we must interpret it in the light of the Jewish conception of the Holy Ghost. The Jews taught that the Holy Spirit was; first, God's instrument or vehicle which conveyed God's message to men and second, the Holy Spirit enabled men to recognize and to receive God's message of truth. The Scribes and Pharisees lived so long in darkness that they lost the power to see Jesus as God's messenger. We think Stephen's charge against the Jews was correct, when he said, "Ye stiffnecked and uncircumcised of heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye." By repeatedly refusing God's word and by repeatedly shutting their eyes to God, they came to the stage where they did not recognize the Lord when they saw Him.

Job 32:8

Acts 7:51

The Scribes and Pharisees had committed the sin that will never be forgiven; the sin of rejecting Christ. They despised Him and His works. They added insults by saying Christ's power came from an evil source. They conveyed their resolution to never accept His teaching, and they had no intention of changing their minds or to repent of their actions.

Matt. 21:23

Their attitude was further established when Jesus taught in the temple. The Elders of the people refused to accept Jesus' last-minute opportunity offered to them.

Matt. 23:13-33

Jesus called them hypocrites because they would not accept Him and would not let anyone else accept His teaching. Jesus called them "Blind guides" and a "generation of vipers" that cannot escape the Judgment. It was their attitude that caused Jesus to leave the temple weeping.

Matt. 23:39

"For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

### CONCLUSION

In conclusion, may we paraphrase the text as we understand it to read. All manner of sin, whether by word or deed, can be forgiven. The path one must take in seeking forgiveness is as simple as the words of Peter, "Repent and be baptized." However, God cannot be charged with discrimination by those who refuse to obey the Gospel plan.

1 John 5:16

"There is a sin unto death." The sin of disobedience. Denouncing the existence of God. Defaming the birth, death, and resurrection of Christ to the point that one is determined not to believe it. An open propaganda campaign against the Gospel plan of salvation, as did the Jews before Peter and John, is an unforgivable sin. Unless the one making the charge, as did Saul, repents and becomes a believer, one's actions and deeds dictate one's eternal fate.

Acts 9:5



## AM I IMMORTAL?

Dobbert

One of the most popular doctrines of the orthodox churches is the doctrine of the immortality of the soul.

We read much about the immortality of the soul in poems; people sing about it in hymns and songs; but what does the Bible, the Word of God, have to say about immortality?

I have often wondered why, if good clean-living people were, and had always been, immortal from the days of Adam, it should have been necessary for the sacrifice of Jesus on the Cross.

I have also wondered how it was possible for Christ to bring, as the apostle Paul said in 2 Timothy 1:10 "life and immortality to light" if immortality had always been the possession of man.

Let's push aside hymn-religion, poem religion, and study the Word of God to answer 14 questions concerning immortality.

- I. If men and women, good and bad, have immortal souls, how is it possible for Ezek. 18:4 to be true? Read Ezek. 18:4-8. Then NOTE VS 9. IMMORTALITY IS CONDITIONAL ON PURITY.
- II. If a man after death is still conscious, how could the Psalmist write what he did in Psalm 146:4? Does this refer to the sinful man only? Note the context in vs. 1-5. NO, it refers to the saint and the sinner alike. The Psalmist said somewhat the same thing in Psalm 104:29.
- III. If Adam and Eve were created immortal from the very beginning, does it not seem strange that after the fall in the Garden of Eden, that it was necessary to restrain them from eating of the Tree of Life so that they should not live for ever? Gen. 3:22-24.
- IV. If eternal life is the "gift of God" as we read in Rom. 6:23, and it is only to be bestowed by the Lord (John 6:40) at the resurrection (John 11:24), how then can eternal life be the natural birthright of man?
- V. If the "dead know not anything" (Eccl. 9:5) and if "they praise not the Lord" (Psalm 115:16, 17) how can they, after death, be forever praising God in the Kingdom, or cursing Him in Hell, as taught by orthodoxy?
- VI. If David, a righteous man, had definitely not gone to heaven for at least a thousand years after his death, as said the apostle Peter in Acts 2:34, how is it likely that any other righteous person could be there?  
This verse is definitely referring to the Kingdom age when Christ is seated upon the throne of David in the New Jerusalem.  
David was a man after God's own heart. Would someone who was lesser have a greater reward?
- VII. If Jesus said, "And I will raise him up at the last day" (John 6:40) and "My reward is with Me to give every man according as his work shall be (Rev. 22:12), how could it be possible for multitudes to have received this reward of eternal life PRIOR to His coming?
- VIII. If men and women have always been immortal, whether righteous or wicked, how then could Jesus have been given the wondrous office of Judge and Rewarder? John 5:26-31 Acts 17:30-32
- IX. If Job could say of the righteous and wicked alike, that in death "they cease from troubling" (Job 3:17), and Solomon that "their love, their envy and their hatred was now perished" (Eccl. 9:6), how could they be conscious after their decease?  
A. Let us examine the context a little closer.  
1. Job 3:11 asks why he didn't die at birth  
:12 asks the same question in essence from a different angle  
:13-22 study the thought of these verses.  
2. Eccl. 9:4-6 Note the thought of these verses.
- X. If there is a resurrection (which the Bible declares), does it not seem a strange procedure to bring men and women back to the Judgment when they have supposedly been in heaven or hell to see if they are worthy of eternal life and are worthy to be in the Kingdom or cast into hell.

Is not this the strangest of all reasoning?

- XI. If the righteous have always gone to heaven, how could Jesus say in His day, "No man hath ascended up to heaven" (John 3:13)?
- XII. If righteous men and women had received eternal life during the 4,000 years from Adam to Jesus, how then could Jesus have been the "firstfruits of them that sleep" (I Cor. 15:20)?
- XIII. If there is consciousness in death, even for the righteous ones, why did David say, "O spare me that I may recover strength, before I go hence and be no more"? Further, why did he also say, "For in death there is no remembrance of Thee, in the grave who shall give Thee thanks" (Psalm 6:5)?
- XIV. If the servants of God (of the past) are in heaven, how came it that Samuel, after death, could through the witch of Endor be caused to appear to Saul and say, "Tomorrow shalt thou and thy sons be with me" (in the grave) (I Sam. 28:19)? Samuel was a righteous man, but what about Saul? Would they be apt to be in the same place if the righteous went to heaven and the unrighteous went to hell? How strangely some must warp the Scriptures.
- XV. What, then, is the truth of this vital subject? The Bible answers that man is MORTAL and KNOWS NOTHING in death. Man depends entirely upon Jesus to raise Him from the dead AT HIS COMING. That is the time when immortality will be given. Immortality is not granted to man at his birth.
- To obtain this reward it is necessary to believe in Him, to repent of sins, and to be baptized. Mark 16:16; Matt. 28:19; Rom. 6:3; John 3:5; Gal. 3:27-29; Heb. 11:39, 40.

BAPTISM OF/IN THE HOLY SPIRIT  
 Presented by Pastor James Graham  
 April 29, 1976  
 Church of God Ministers Conference

## INTRODUCTION . . . . .

I hesitate to even begin a paper on this subject. It may be the opening of "Pandora's Box" or a smelly can of worms. The last thing that I want is to stir up controversy once again. During the past few conferences, we have kept this "box" and "can" hidden. Not allowing it to be opened up or to divide God's church and ministry.

I feel as if I will receive pats on the back from some and heated rebuttals from others. I fear dividing the brotherhood of the ministry in a time in which we can hardly afford to be divided.

On the other hand, the issue has caused division, hurt, loss of trust and confusion within the church. Perhaps it is time to discuss in love and patience this phenomenon that is sweeping America. In the past, this subject has not been discussed in our meetings with the needed spiritual maturity. This has disappointed me. I urge you today, to make our discussion a spiritual one on a subject that needs to be answered.

Regardless of where you stand in the spectrum in relationship to this matter, you will most likely agree that there is nothing else in the church that has caused God's people to turn on one another more than the matter of the "Baptism of the Holy Spirit." We have had ministers who have left the church and now even oppose our church over this matter. It has touched the youth of our church even the "cream of the crop" at Oregon Bible College, causing us to lose some who are studying for greater Christian Service. It has divided churches and caused some members to leave and enter other churches. It has broken friendships and bonds of Christian faith. How tragic it is to see the subject of the Holy Spirit be used to divide and destroy. The very subject and means that was given to the church to UNITE and dispel division.

"For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit!"

I Corinthians 12:13 NASB

The text around the 13th verse continues with the theme of God taking many different people from various walks of life and making them one in the Spirit. People who will have varieties of gifts, ministries and effects but the same God (I Cor. 12:3,4,5 NASB). People with different abilities but all led by God and His Spirit. I Cor. 12:11 "But one and the same Spirit works all these things, distributing to each one individually just as He wills." NASB The Spirit is for unity and a bond of Love between the believers. I Cor. 12:14-31 tells us that no one person with one type of gift can be superior to any other. The body is one! One member is not to tell another that he is incomplete because he does not have the same gift or ability.

"For the Body is not one member but many"

Foot, Hand, Ear, Eye, Nose . . . . . various parts with various abilities yet all make up the Body. The church is likewise to be one in unity. Let us not allow a discussion, a study or the subject itself divide the Church of God.

"That there should be no division (schism) in the Body, but that the members should have the same care for one another" I Cor. 12:25 NASB



## VARIED OPINIONS . . . . .

We found a wide spectrum of opinion on this subject as we started our study. Some say one thing and someone else says the opposite. I guess there have been others who grope with this problem as well. Some will say that the Baptism of the Holy Spirit is Tongues (dealt with elsewhere in this paper) while the other side of the spectrum will dismiss the subject all together by saying that the age of the supernatural working of the Spirit passed from the scene with the death of the last Apostle. Scriptures are used and mis-used. Examples and illustrations are thrown around proving absolutely nothing except the wit and ingenuity of their users. Let's attempt to look realistically at this subject.

## EVERY BELIEVER HAS THE HOLY SPIRIT . . . . .

I have been asked by individuals on the street, once in a radio station and in church . . . . . "Have you received the Holy Spirit?" This has always troubled me. Is there something I've missed? Is there something more? Is there something that would make my Christian life easier? Is there something that would keep me high and not allow depression? I had always been drilled with the pat answers for this question. Answers that I found out . . . that the pentecostal movement loves to rebuke. That it is emotion, confusion, a sign of the ignorant, etc. Prompted by this knowing dissatisfaction, I began my study. Helped by some and confused by others, I at last came to answers that satisfy me. Chief among those answers is that every believer in this age has the Holy Spirit.

- Romans 5:5 "Such a hope is no mockery, because God's love has flooded our inmost heart through the Holy Spirit he has given us." NEB
- Romans 8:9 "However you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him." NASB
- Romans 8:11 "Moreover, if the Spirit of Him who raised Jesus from the dead dwells within you, then the God who raised Christ Jesus from the dead will also give new life to your mortal bodies through His indwelling Spirit." NEB
- Gal. 3:2,3 "Answer me one question: did you receive the Spirit by keeping the law or by believing the gospel message? Can it be that you are so stupid? You started with the spiritual; do you now look to the material to make you perfect?" NEB
- Gal. 4:6 "To prove that you are sons, God has sent into our hearts the Spirit of His Son, crying 'Abba, Father'" NEB
- I Cor. 6:19,20 "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's"
- I John 3:24 "And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us."
- I John 4:13 "Hereby know we that we dwell in him and he in us, because He hath given us of His Spirit"

Every believer (Christian) has received the Spirit of God. It has been given. Then, if a person is a Christian and yet does not feel the presence or leading of the Holy Spirit the problem must lie within the person. God has said in His Word, the believer does possess the Spirit. The individual who does not feel the Spirit then is not a believer or he is guilty of "quenching the Spirit" (I Thess. 5:9). It is possible for an individual to have the Spirit but to keep it subdued and shoved into the background. The things of the world or selfish desires prevent the Spirit of God from working in the life of a believer. If every believer has the Holy Spirit, when did he get it and what is the Baptism of the Holy Spirit?

## SPIRITUAL BAPTISM

- Romans 6:3,4 "Have you forgotten that when we were baptized into union with Christ Jesus we were baptized into his death? By baptism we were buried with him and lay dead, in order that, as Christ was raised from the dead in the splendor of the Father, so also we might set our feet upon the new path of life." NEB
- Colossians 2:12 "For in baptism you were buried with him, in baptism also you were raised to life with him through your faith in the active power of God who raised him from the dead" NEB
- Galations 3:27 "For as many of you as have been baptized into Christ have put on Christ"
- Ephesians 4:5 "One Lord, one faith, one baptism"

These verses are all speaking of the spiritual basis of Baptism. We use them to explain what is taking place in water baptism. Water baptism is not merely a bath....it means much more as these verses explain. We have all heard the old saying about the person who went down into the waters of baptism a dry sinner and came out a wet one. We all expect a deeper spiritual happening in converts. We expect them to be changed spiritually. The old man dying (carnal) and the new being born (spiritual).

Valid Christian baptism performed upon a believer can and does portray Spirit Baptism which has or is taking place in a persons life. I Corinthians 12 outlines the baptism of the Spirit as the placing of a person into the body of Christ. No matter who he is, what he has done or what he has to offer, it is the Baptism of the Spirit that places him into the body of Believers.

I am not trying to oversimplify my explanation. I feel that the Holy Spirit must come upon and dwell in a convert. If it does not then his baptism is not performing what God intended it to do. The placement of the believer into the Body of Christ. It would be incomplete.

## SPECIAL HAPPENINGS

The apostles of John the Baptist (Acts 19) were baptized unto repentance (John's baptism- Mark 1:4) for the remission of sins. This was an incomplete baptism and they needed to be complete. They needed the working of the Holy Spirit. They were then Re-Baptized in the name of Jesus Christ. During this time they were given the Holy Spirit-something that until that time they were unaware of. At this occasion an outward sign was witnessed-tongues and prophecy. These outward signs were given to prove that they did know and receive the Holy Spirit. They were now believers and had been baptized with a proper baptism (Christ's baptism of the Holy Spirit Matthew 3:11).

I feel that there are those who are baptized who have not had the proper understanding of the workings of God. Those who are not totally converted or convicted of their need for a Saviour. This will prohibit the working of the Holy Spirit. It then does not work in their lives. Perhaps because it is not there at all. They are not complete or true believers. This would include those baptized for the wrong reasons, those never really converted, non-believers, immature believers, etc. The deadness of convictions, shallowness of religion, and the absence of love often reflect a person who is not being led or blessed by the Holy Spirit. When a person (church member) does not possess the Fruits of the Spirit (Gal. 5) it reflects upon his very conversion and casts doubt on his spiritual baptism.

Cornelius (Acts 10,11) and his conversion-Baptism of the Spirit-Water Baptism. He was not converted or "saved". When he sent for Peter he was not a believer but was in the process of becoming. He did not receive a second blessing of the spirit. It was his conversion to the gospel which is recorded in Acts 10 and 11. He was a Gentile (one who up until that time was not given free access to the gospel) and he believed. A sign had to be given to show the Jewish leadership that Gentiles could also be washed in the Blood. Here we see tongues and magnifying of God expressed in the Spirit. The Holy Spirit came upon him and his and they were baptized. Peter then returned to Jerusalem to explain how a Gentile could be converted (Acts 11:1 those who had "also received the word of God"). He told of his vision and of his being led to Cornelius. Christ had foretold this baptism and now it was happening to the Gentiles. This was a special baptism. The opening up of the Gospel to the Gentiles. Acts 11:15 contains an account of what happened- "as on us at the beginning". Peter was telling the leaders that the phenomena of Pentecost had occurred to Gentiles. It had been 8 years since Pentecost and no mention is given to this experience as being continuous among all the churches. This was another special outward sign to show that the Gentiles would not be excluded from the gift of the Holy Spirit- eternal life in Christ Jesus.

Acts 2 and the Day of Pentecost also presents another special happening. Here the church starts after the apostles were baptized with the Holy Spirit. This was the first time for the Holy Spirit and it occurred in Jerusalem. They were told to wait until God's plan came about. This had been foretold in Acts 1:5 and 1:8. The day of power came suddenly as a wind, filling the house in which they were sitting. There appeared cloven tongues as of fire and the Holy Spirit filled the believers. They spoke in various tongues (languages) unknown to the speakers and yet understood by the listeners. 3,000 were converted and baptized. They repented, were baptized for the remission of sins and received the gift of the Holy Spirit. There is no mention of the 3,000 receiving the gift of tongues which was given to the apostles. But they were given the gift of the Holy Spirit.



## THE GIFT OF TONGUES..... IS THIS IT?

I have not been assigned the Gift of Tongues for the subject of this paper. Therefore, I will not get into the discussion of whether or not tongues is valid. Is it a language or ecstatic gibberish, who can speak in tongues, etc. But, I will, however, discuss the teaching of some who feel that the Baptism of the Holy Spirit is evidenced by the speaking in an unknown tongue. Those who teach this feel that one must speak in an unknown tongue if he possesses or is baptized in the Spirit. I find that this teaching is incompatible with my understanding of the Scripture. I Corinthians 12:11 teaches the dividing of gifts to different people in the church. One gift is not stated to be the one which all will commonly possess as an evidence of the presence of the Holy Spirit. Surely, if God were going to teach such a teaching, He would have used the space in Corinthians. The church there had misused and corrupted spiritual gifts and if He were going to teach the one above the other, he would have done so. Instead, He taught the giving of different gifts to different people.

I believe that this teaching is one reason for our division over the subject. Tongues is not the Baptism of the Holy Spirit. Even though some will teach this.

The Assembly of God Organization states in their constitution:

### Section 8 - THE EVIDENCE OF THE BAPTISM OF THE HOLY SPIRIT.

"The baptism of believers in the Holy Ghost is witnessed by the initial physical sign of speaking with other tongues as the Spirit of God gives them utterance (Acts 2:4). The speaking with other tongues in this instance is the same in essence as the gift of tongues (I Cor. 12:4-10) but different in the purpose and uses."

The minister whom I interviewed felt that unless there was tongues, there was no spirit. This I believe is a false teaching and one which is not compatible with the scripture.

A somewhat softer view is given by others who feel that you might be able to have the Spirit without tongues but it would be hard. According to this view, you are incomplete and are just getting by. Getting by is not what God wants for His followers. I do not feel incomplete because I have not spoken in tongues and I again fail to find this taught in the Bible.

The proof that was given for this concept was an illustration about an elephant and a trunk. An elephant would still be an elephant if he did not have a trunk but he would be incomplete. Likewise, a Christian would be incomplete without tongues .... A Christian, yet incomplete. If we begin to take illustration for proof of Bible teaching, then we would all become trinitarian on the basis of a great illustration .... God is like a hard boiled egg: shell, white and yolk (Father, Son and Holy Ghost). It might prove witty and ingenious but not the trinity. Neither does the trunkless elephant prove anything more.

This teaching is often prompted by the saying .... once you experience this, you will understand. This saying is not found in the Bible and could lead one into any path that he so desired to take and then justify his path.

Tongues is not mentioned in the Old Testament and in the New Testament is found 23 times in 22 verses of Mark, Acts and I Corinthians. How something mentioned 23 times can so dominate the study of some (and their theology) is beyond me. As I said at the beginning of this section, I have not been assigned a study of the subject of tongues. Therefore, I will deal only with what I feel pertains to the Paper's topic. I do not feel that Tongues is the Baptism of the Holy Spirit.

## FILLING OF THE SPIRIT

There is no command for anyone to seek to be baptized with the Holy Spirit. But there is a distinct injunction for every believer to be filled with the Spirit. The declaration of I Corinthians 12:13 is that we are all .....

"Baptized by one Spirit into One Body"

No command is given for the simple reason, if we are not Baptized by the Spirit then we are not Christian. But we are told to be filled.

Ephesians 5:18            "And be not drunk with wine, wherein is excess;  
                                 but be filled with the Spirit"

We need to yield our lives to the leading and working of the Spirit of God. To be filled with the Spirit. If this happens we will not be divided with strife and division. Love would become magnified. The problems of our churches would be solved. Evangelism would take place. The words of Ephesians also seem to indicate that it is possible for a person not to be filled with the Spirit.

The Corinthian church itself gives us an example. It was a misled and corrupted church. A church of twisted teachings (communion, Holy Spirit, etc). It was full of sin and division. But Paul addressed them as "sanctified and called to be saints" (1:2). Even Justified (6:11). They were baptized by one Spirit into one body but not filled.

The filling should take place continually while the baptism is not repeated continually. I believe that there are times when the spirit is poured out and working abundantly in the life of individual Christians and in churches. We can have this experience and should seek to be led by and filled by the Holy Spirit.

## CONCLUSION

This paper will not answer all questions. Perhaps it will only serve to raise more. I hope however, that it does not cause division and disagreement. I am not so proud to think that this paper possesses the ability to convert all to my way of thinking or to cause us all to agree. I will continue to study and urge you to do also.

What does concern me is the need that I see in the ministry and the people of the churches we pastor to be led by the Spirit of God. Sometime ago a claim was presented at Minister's Conference- "If the Holy Spirit were taken out of the World, 90% of our so-called church work would go on and no one would know the difference." This statement if only half true is frightening. The Spirit of God is real and important. I pray that it will grow within our ministry and churches.

Romans 8:16            "The spirit itself beareth witness with our  
                                 spirit, that we are the children of God"

We must have the leading of the Holy Spirit. Our discussion as ministers over the years has centered around a need for more love, concern, enthusiasm and scriptural wisdom among our people. More faith and a yielding to the leading of the Holy Spirit. Now is the time to allow the power of God to fill us as we allow the spirit we already possess to work.

The reason why some leave the church, go into radical aspects of pentecostalism or stay and cause division within the church is because of spiritual deadness. Of course one cannot say that this is the reason for all problems or for all who leave. But I feel that it is a major reason. Let's lead our people into harvesting Galatians 5 in their lives. The love, joy, peace, etc that comes from the Power of God.

The Baptism of the Spirit is what places a person in the Body of Christ. We may disagree on what exactly happens and when. But we cannot disagree on the Power of God.



THE APOSTACY, THE MAN OF SIN, AND THE RESTRAINER

I. Introduction

- A. Since time of Jesus ministry Christians have asked, "What sign of thy coming and end of world?" Want to know where we are in time, when coming, when promises fulfilled.
- B. There is a passage in 2 Thess. 2, not too well known that contains predictions of three signs of coming of the Lord and end of the age; the apostacy, the man of sin, and the Restrainer.

II. 2 Thess. 2:1-2, introduces theme for this passage.

- A. The subject was coming of Lord and out gathering to Him. He may have been referring to previous letter, (1.5) 4:16-5:2.
- B. It is generally believed that these folks were under the burden of a false idea that Lord had come, they had been left, and were now suffering the day of the Lord's wrath.
  1. This is a real matter for concern. We should be so concerned that we will be in the Lord at His coming and receive salvation and not wrath.
- C. Paul was comforting them; correcting their false idea; by reminding them that three things would occur before the day of the Lord. Since these had not occurred, they could rest assured that they were not suffering in that day of wrath.

III: Verse 3. The first thing that Paul mentions is the "falling away." This must occur before the day of the Lord, says Paul.

- A. "Falling away," not best translation. Implies a drifting or spiritual laziness, or backsliding. This is not the real meaning here, for it is apostacy. An overt act of rebellion; an outright attempt to overthrow God. This apostacy is to lead into the day of the Lord in which man will seek to replace God.
- B. This apostacy may be what is referred to in other passages.
  1. Psalm 2:1-4 - This is rebellion.
  2. Dan. 11:36, 37 - Here again it is rebellion, not just indifference to God.
- C. The seeds of this rebellion are even now being sown, and soon the results will be seen in open apostacy. The trend will become a prevailing attitude.
  1. The growth of communism. Atheistic, materialistic.
  2. Development of humanism. Man supreme. Reason is God. Science is the Saviour.

3. The development of false religion; <sup>whitewash</sup> ~~save~~ the conscience but demands nothing.
4. The attempts to replace God in public life. Mrs. Murray, the Amer. Civil Lib. Union; communist and socialist leaning leaders.
5. The overthrow of God in morality. Denial of godly ethics and church standards. Loose sex, drunkenness, free love, easy divorce, homosexuality, wanton crime, low value on human life. <sup>LITERATURE, COLLEGES</sup>
6. This condition will lead to a man who can claim to be God and be believed, exalted, worshipped.

- IV. Verses 3, 4, 8-11. Here Paul reveals that before the day of the Lord the man of sin will be revealed. He will appear on the scene and may even be recognized for what he is by those who are prophetically aware.
- A. During the period of time that he will rule over the earth he will apparently usurp the place of God, claim to be God; demand worship and obedience; sit in the temple in Jerusalem; will lead world religion; be the ultimate culmination of spirit of iniquity.
  - B. Not try to determine who, where from, when, but note some trends in modern life that are setting stage for his appearance.
    1. First trend in religions to merge. Lowest common denominator. For survival, social action. Man need a man to speak for it. Like World Council and Pope who now claim to speak for millions.
    2. Trend in nations to merge. Paradox, great nationalism, yet willingness to subjugate power to UN, Common Market, NATO, SEATO, Communist Bloc. Arabs united to destroy Israel. Shrinking world may force selection of dictator to keep peace, preserve land, conserve and allocate food, regulate commerce and employment. Intertwined world affairs seem to be leading in this direction.
    3. Thirdly, trend in economic world is toward central control, mergers, regulations, of business. Communism and socialism complete control, rest moving that way. More and more government regulation on buying, selling, hiring, wages, work rules. <sup>Social Security number.</sup>
      - a. Under man of sin, complete Rev. 13:16, 17
      - b. As population grows will seem necessary to control but will fall in hands of wicked man who will use power to force worship and obedience.
  - C. Paul predicted appearance of man of sin before the day of the Lord. See it is near fulfillment, stage being set for his rise to power.

- V. Verses 6, 7 (New English Bible). These verses point out one more thing that will occur before the day of the Lord and before the man of sin rises to his full wicked power.
- A. Controversial. Many interpretations. Sense seems clear. Iniquity present. Would have produced man of sin any-time in history. However, something restrained, or stood in the way. When this removed than anti-Christ can be fully revealed, in full deceptive power and can delude many.
  - B. Controversy is—What is the restrainer? What has kept sin in check and prevented man of sin? Various ideas.
    1. Government. Yet will be government under him. Nations give power to him.
    2. Rome. When fell, Catholic Church rose. Yet happened 1500 years ago and Christ not come. Indicates would happen soon after restraint gone.
  - C. Our opinion that restraining power is Spirit of God as it is invested in the church and works through the church. In keeping with context. When church gathered unto Lord at His coming, day of the Lord would come.
  - D. Is Spirit of God in church that is restraining influence today. Small as it is church eternal; salt of earth; light of world; outnumbered, overshadowed, yet exerts a restraining influence far beyond numerical size.
    1. Imagine turmoil, evil, chaos if church not on scene. Who would resist a man of sin? Who would rise to defend faith? truth? morality?
    2. John 16:7-13 - Jesus indicated that the Spirit would convince of sin, reprove the world. It would guide to truth. We note that when the restrainer is gone it is those who love not the truth who are immediately deluded and deceived and believe a lie.
    3. It is the Spirit of God, in the temple of God, the church that fights the flesh; brings righteousness; empowers Christian life and witness; withstands temptations; and makes possible a powerful witness.
    4. The Spirit in the church is the restrainer. When the church is gathered unto Christ, the restraint will be gone and the world will degenerate quickly and embrace and exalt the man of sin.

*5. Who restrains God, as in Revelation, but, 10 would have saved Babylon from its wrath. When church gathers - sin & wrath free.*

#### VI. Conclusion

- A. Living in momentous days. On verge of day of Lord and coming of Lord and gathering of church unto Him.
- B. Be concerned that day not come unawares. Not be left to endure wrath.
- C. There is growing apostasy; signs of rise of man of sin; signs of coming.
- D. Conclude as did Paul 2 Thess. 2:13-17.



In 3:1, who came preaching in the wilderness of Judaea? John the Baptist  
According to 3:1, what was John the Baptist doing? ...preaching in the wilderness of Judaea

According to 3:1, where was John the Baptist preaching? in the wilderness of Judaea

In 3:2, two words are given as a command. What are they? Repent ye

In 3:2, why are we to repent? for the kingdom of heaven is at hand

What prophet is mentioned in 3:3? Esaias (Isaiah)

According to 3:3, what was Isaiah's message? Prepare ye the way of the Lord, make his paths straight.

Complete this quotation of 3:3 with one word: "The voice of one crying in the \_\_\_\_\_ wilderness

According to 3:4, what were John's clothes? Raiment of camel hair, leathern girdle about his loins

According to 3:4 what did John eat? locusts and wild honey

In 3:5, who went out to John? Jerusalem and all Judaea, and all the region round about Jordan

According to 3:6, why did Jerusalem and all Judaea and all the region round about Jordan go out to him? to be baptized

According to 3:6, where were the people baptized? Jordan

When all of 3:5 & 6 went to be baptized it was necessary for them to be doing what? confessing their sins

What two sects witnessed John's baptism? Pharisees & Sadducees

What did John call the Pharisees and Sadducees in 3:7? Generation of vipers

What question did John ask the Pharisees and Sadducees in 3:7? Who hath warned you to flee from the wrath to come?

According to 3:8, what did John demand that the Pharisees and Sadducees bring forth in order to be baptized? Fruits meet for repentance

According to 3:9, what did John warn the Pharisees and Sadducees not to say within themselves? We have Abraham to our father

What is God able to do with the stones, according to John in 3:9? Raise up children unto Abraham

Who is able to raise up children unto Abraham from stones in 3:9? God  
Complete this statement with one word: God is able of these stones to raise up children unto \_\_\_\_\_ Abraham

What are the Pharisees and Sadducees compared to in 3:10? Trees

In 3:10, what is laid to the root of the trees? Ax

In 3:10, to what part of the tree is the ax laid? Root

What will happen to every tree which bringeth not forth good fruit? It is hewn down and cast into the fire

Which trees will be hewn down and cast into the fire? Every tree which bringeth not forth good fruit.

In 3:10 into what will every tree which bringeth not forth good fruit be cast? (fire)

In 3:11 what does John say that he baptizes people with? (Water)

In 3:11 unto what does John baptize people? (Repentance)

According to 3:11, what word does John use to describe he that cometh after him? (Mightier)

In 3:11 what does John say about the shoes of he who cometh after him? (John is not worthy to bear them)

In 3:11, what does John say he is not worthy to bear? (Shoes)

According to 3:11, what does John say that he who cometh after him shall baptize with? (Holy Ghost and fire)

In 3:11 who does John say will baptize with the Holy Ghost and fire? (He who cometh after him)

In 3:11 whose does John say that he is not worthy to bear? (He who cometh after him.)

According to 3:12, what does John say will be in the hand of he who cometh after him? (a fan)

According to 3:12 what will he do to his floor? (Purge his floor thoroughly)

In 3:12, what will he purge throughly? (His floor)

In 3:12, what shall he gather unto the garner? (Wheat)

In 3:12, what shall he do with the wheat? (He shall gather it unto the garner)

In 3:12, what shall he do to the chaff? (Burn it with unquenchable fire)

In 3:12, what shall he burn with unquenchable fire? (Chaff)

According to 3:13, who came unto John to be baptized of him? (Jesus)

According to 3:13, where was Jesus from? (Galilee)

In 3:13, why did Jesus come to John? (To be baptized of him)

In 3:14, what was John's reaction when Jesus came unto him? (He forbad him)

In 3:14, what was John's reply when Jesus requested baptism? (I have need to be baptized of thee, and comest thou to me?)

In 3:15, what was Jesus' reply to John's question? (Suffer it to be so now; for thus it becometh us to fulfill all righteousness)

In 3:15, what was Jesus' reason to be baptized? (It becometh us to fulfill all righteousness)

List in order the events that happened immediately after Jesus' baptism as given in 3:16,17. (1, he went up straightway out of the water; 2, the heavens were opened unto him; 3, he saw the Spirit of God descending like a dove, and lighting upon him; 4, there was a voice from heaven) (not necessary to tell what voice said).

In 3:16, the Spirit of God descended like a \_\_\_\_\_? (Dove)

Quote 3:17. (And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.)

1. 10:1 How many disciples are spoken of in Matthew 10:1?  
a. twelve
2. 10:1 Christ gave the disciples power over what?  
unclean spirits
3. 10:1 The disciples were given power to heal what?  
a. all manner of sickness and of disease
4. 10:2-4 Name eight of the twelve apostles.  
a. (1) Simon or Peter (2) Andrew (3) James (4) John (5) Philip  
(6) Bartholomew (7) Thomas (8) Matthew (9) James son of Alphaeus  
(10) Lebbaeus or Thaddaeus (11) Simon the Canaanite (12) Judas
5. 10:5 Jesus sent forth the twelve apostles and told them not to do two things. What were they?  
a. (1) go not into the way of the Gentiles  
(2) and into any city of the Samaritans enter ye not
6. 10:6 Who were the apostles to go to?  
a. to the lost sheep of the house of Israel
7. 10:7 What were the apostles to preach?  
a. the kingdom of heaven is at hand
8. 10:8 What four things were the apostles to do?  
a. (1) heal the sick (2) cleanse the lepers (3) raise the dead  
(4) cast out devils
9. 10:9 The apostles were not to provide what three things in their purses?  
a. (1) gold (2) silver (3) brass
10. 10:10 The apostles were not to scrip for what reason?  
a. for the workman is worthy of his meat
11. 10:10 The apostles were not to scrip for thier journey what three things?  
a. (1) two coats (2) shoes (3) nor staves
12. 10:11 When entering a city the apostles were to enquire what?  
a. who in it is worthy
13. 10:11 When the apostles found someone worthy, how long were they to abide?  
a. till ye go thence
14. 10:12 When the apostles come into a house they were to do what?  
a. salute it
15. 10:13 If the apostles found a house to be worthy they were to do what?  
a. let your peace come upon it
16. 10:13 If the apostles found a house to be unworthy they were to do what?  
a. let your peace return to you
17. 10:14 When a person would not receive or hear the words of the apostle what were they to do?  
a. shake off the dust of your feet
18. 10:14 Quote 10:14:  
a. "And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet"
19. 10:15 If a city rejected the apostles in the day of judgement what would be that cities reward?  
a. it would be more tolerable for the land of Sodom and Gomorrha
20. 10:16 The apostles were sent forth as what?  
a. sheep
21. 10:16 The apostles were sent as sheep in what?  
a. midst of wolves
22. 10:16 What two things were the apostles to act like?  
a. (1) wise as serpents (2) harmless as doves
23. 10:17 The apostles were to beware of whom?  
a. men
24. 10:17 The apostles were to beware of men for what two reasons?  
a. (1) deliver you up to councils (2) and scourge you
25. 10:17 Where were those spoken of to be scourged?  
a. in synagogues
26. 10:18 The apostles would be brought before who for "my" sake?  
a. governors and kings
27. 10:18 For what reason will the apostles be brought before governors and kings for my sake? (a) a testimony against them and the Gentiles



28. 10:19 When the apostles were delivered up what were they not to take?  
a. no thought how or what ye shall speak
29. 10:19 The apostles were to give no thought on what they were to speak. How did they know what to speak?  
a. it shall be given you in that same hour what ye shall speak
30. 10:20 What was it that speaketh in you?  
a. Spirit of your Father
31. 10:21 Who shall deliver the brother to death?  
a. brother
32. 10:21 Who shall deliver the child to death?  
a. father
33. 10:21 Who shall the children rise up against?  
a. their parents
34. 10:21 What will happen to the parents when the children shall rise against them? (a) to be put to death
35. 10:22 A person shall be saved if he what?  
a. endureth to the end
36. 10:22 The apostles shall be hated by whom and for what reason?  
a. all men for my names sake
37. 10:23 If they persecute you in this city what were they to do?  
a. flee into another city
38. 10:23 Ye shall not have gone over what till the Son of man comes?  
a. the cities of Israel
39. 10:24 The disciple is not above whom?  
a. his master
40. 10:24 The lord is above whom?  
a. the servant
41. 10:25 What did they call the master of the house?  
a. Beelzebub
42. 10:25 It is enough for the disciple that he be as his what?  
a. master
43. 10:26 Complete this quote in 10:26 "Fear them not therefore, for there is -  
a. nothing covered, that shall not be revealed, and hid, that shall not be known.
44. 10:27 What were the apostles to do with what I tell you in darkness?  
a. speak ye in light
45. 10:27 What were the apostles to do with what ye hear in the ear?  
a. that preach ye upon the housetops
46. 10:28 Who are we to fear not? (a) them which kill the body but are not able to kill the soul
47. 10:28 Who are we to fear? (a) him which is able to destroy both soul and body in hell
48. 10:29 What was sold for a farthing? (a) two sparrows
49. 10:29 If one sparrow falls to the ground who will know? (a) the Father
50. 10:30 What are all numbered? (a) the very hairs of your head
51. 10:31 We are not to fear therefore for what reason?  
a. ye are of more value than many sparrows
52. 10:32 Quote 10:32: (a) "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven."
53. 10:32 What will happen to whosoever shall confess Christ before men?  
a. him will I confess also before my Father which is in heaven
54. 10:32 If Christ denies us before his Father which is in heaven, what have we done? (a) deny me before men
55. 10:32 & Quote 10:32 & 33: (a) "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." "But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."
56. 10:34 Think not that I come to send what?  
a. peace on earth
57. 10:34 Christ came not to send peace by what?  
a. a sword

58. 10:35 Christ came to set a man at variance against whom?  
a. his father
59. 10:35 The daughter is set a variance against who?  
a. her mother
60. 10:35 The daughter in law will be at variance with who?  
a. her mother in law
61. 10:36 A mans foes shall be who?  
a. they of his own household
62. 10:37 A person is not worthy of Christ if he loves what two people more?  
a. father and mother or son or daughter
63. 10:37 Quote Matthew 10:37:  
a. "He that loveth father or mother more than me is not worthy of me:  
and he that loveth son or daughter more than me is not worthy of me"
64. 10:37 & 38 Quote: (37) "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me." (38) "And he that taketh not his cross, and followeth after me is not worthy of me."
65. 10:38 A person has to take up his what and follow Christ?  
a. cross
66. 10:38 A person who taketh not up his cross and followeth after Christ is what?  
a. not worthy of me
67. 10:39 If a person findeth his life what will happen to him?  
a. shall lose it
68. 10:39 If a person loseth his life for the cause of Christ what will happen to him?  
a. shall find it
69. 10:40 Quote 10:40:  
a. "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me."
70. 10:41 If a prophet is received in the name of a prophet, what happens to the person receiving them?  
a. shall receive a prophets reward
71. 10:41 What is the reward of the person who receives a righteous man in the name of a righteous man?  
a. shall receive a righteous mans reward
72. 10:42 What drink is spoken of in Matthew 10:42?  
a. a cup of cold water
73. 10:42 In whose name must the drink spoken of be given?  
a. a disciple
74. 10:42 If a person gives a cup of water to a little one in the name of a disciple, what shall happen?  
a. he shall in no wise lose his reward

BEREAN BIBLE QUIZ QUESTIONS on MATTHEW 10 by C. J. Pestle

- Against what did Jesus give his disciples power? 10:1 unclean spirits
- According to 10:1 the 12 disciples were given power to heal what? all manner of sickness and all manner of disease
- According to 10:2-4 who were the 12 apostles? Peter (called Simon), Andrew, James (the son of Zebedee), John, Philip, Bartholomew, Thomas, Matthew, James (the son of Alphaeus), Lebbaeus (whose surname was Thaddaeus), Simon (the Canaanite), and Judas Iscariot.
- When the 12 were sent out Jesus told them not to go in what 2 places? 10:5 the way of the Gentiles and into any city of the Samaritans
- According to 10:6 to whom were the 12 to go? the lost sheep of the house of Israel
- Finish this quotation: "But go rather..... to the lost sheep of the house of Israel."
- According to 10:7 what were the 12 to say when they went to preach? the kingdom of heaven is at hand
- What were the 12 to do with the sick, lepers, dead and devils? 10:8 Heal the sick, cleanse the lepers, raise the dead, & cast out devils
- The 12 disciples were not to provide what things for themselves? 10:9,10 gold, silver, brass, scrip, (2) coats, shoes, & staves
- Why were the disciples not to provide for themselves: gold, silver, brass, scrip, coats, shoes, and staves? 10:10 the workman is worthy of his meat
- When the disciples entered a city with whom were they to abide? 10:11 the worthy (who in it is worthy)
- According to 10:12 what were the disciples to do when they came into a house? salute it
- In 10:13 if the house be worthy they were told to do what? let your peace come upon it
- If the people would not receive the disciples nor hear their words, what were they to do when they departed? 10:14 shake off the dust of your feet
- What 2 famous O.T. cities are mentioned in 10:15? Sodom & Gomorrha
- This question has 2 parts. Jesus sent forth his disciples as what in the midst of what? 10:16 sheep wolves
- Complete this quotation: Be ye therefore wise as . . . . serpents, and harmless as doves.
- Of whom were Jesus' disciples to beware in 10:17? men
- Jesus warned his disciples that they would be brought before what persons for his sake? 10:18 governors & kings
- Why were the disciples to take no thought of how or what they should speak? 10:19 for it shall be given you in that same hour what ye shall speak
- What is to happen to the one who endureth to the end? 10:22 (he) shall be saved
- What were the disciples to do when persecuted in one city? 10:23 flee ye into another
- Finish this quotation: Ye shall not have gone over the cities . . . . of Israel, till the Son of man be come. 10:23
- The disciple is not above his what? 10:24 master
- According to 10:25 what is the master of the house called? Beelzebub
- What is said about things which are covered? 10:26 (they) shall...be revealed
- Acc. to 10:27 what were the disciples to do with what they heard in the ear? preach...upon the housetops in hell)
- In 10:28 who are we to rather fear? him which is able to destroy both soul & body
- For what are 2 sparrows sold? 10:29 a farthing
- What is said to be all numbered? 10:30 the very hairs of your head
- Jesus said that people are of more value than what? 10:31 many sparrows
- Acc. to 10:36 who are a man's foes? they of his own household
- Quote 10:37 (see Bible for exact wording)
- What happens to the one that findeth his life? 10:39 shall lose it
- Acc. to 10:40 one who receives Christ will also receive whom? him that sent me
- What happens to one who receives a prophet in a prophet's name? 10:41 shall receive a prophet's reward



1. 6:1 What are we to heed? (a) giving alms before men to be seen of them
2. 6:1 If we give alms before men to be seen of them, what will happen to us  
(a) ye have no reward of your father which is in heaven
3. 6:2 When you doest alms, what are we not to do? (a) sound a trumpet
4. 6:2 Who sounds a trumpet when doing alms? (a) hypocrites
5. 6:2 For what reason do the hypocrites sound trumpets when giving alms?  
(a) have glory of men
6. 6:2 Who is spoken of when it is said "they have their reward?"  
(a) hypocrites
7. 6:3 When thou doest alms what are you not to do?  
(a) let not your left hand know what your right hand doeth
8. 6:4 How shall our Father reward thine alms in secret? (a) openly
9. 6:5 Where do the hypocrites love to pray?  
(a) standing in the synagogues and in the corners of the streets
10. 6:5 What is the reason that hypocrites love to pray in public?  
(a) they may be seen of men
11. 6:6 What kind of prayers and rewards will we have?  
(a) closet prayers and we will be rewarded openly
12. 6:6 What are we to enter when we pray? (a) closet
13. 6:6 After we enter into thy closet and shut the door who are we to pray  
to and where is this person? (a) Father which is in secret
14. 6:6 What is the first thing you are to do after entering your closet?  
(a) shut the door
15. 6:7 When we pray we are not to use what? (a) vain repetitions
16. 6:7 Who uses vain repetitions? (a) heathen
17. 6:7 Why do the heathen use vain repetitions?  
(a) they think that they shall be heard for their much speaking
18. 6:8 Who knows your needs before you ask? (a) your Father
19. 6:9 Our Father is where? (a) in heaven
20. 6:9 To whom are we to pray and how do we respect his name?  
(a) our Father and hallow his name
21. 6:10 What are we wanting to come? (a) kingdom
22. 6:10 Where do we want Gods will to be done? (a) earth
23. 6:10 Where is Gods will done? (a) in heaven
24. 6:11 What are we to pray for daily? (a) bread
25. 6:12 Who are we to forgive? (a) our debtor
26. 6:12 We ask God to forgive what? (a) our debts
27. 6:13 From what are we to be delivered? (a) evil
28. 6:13 We ask not to be lead into what? (a) temptation
29. 6:13 What three things are Gods? (a) kingdom, power, glory
30. 6:14 Finish this quote: "For if ye forgive men their trespasses,-  
(a) your heavenly Father will also forgive you:"
31. 6:14 What must we do to be forgiven? (a) forgive others
32. 6:15 Our Father will not forgive our trespasses for what reason?  
(a) ye forgive not men their trespasses
33. 6:16 How do hypocrites fast? (a) of a sad countenance, for they disfigure  
their faces that they may appear unto men to fast
34. 6:17 What two things are you to do when thou fasteth?  
(a) 1. anoint thine head 2. and wash thy face
35. 6:18 How are we to show our fasting to God? (a) in secret
36. 6:18 If we show God our fasting in secret how shall he reward us? (a) openly
37. 6:19 Where are we not to lay up treasures? (a) upon earth
38. 6:19 What happens to treasures laid upon earth? (a) moth and rust doth cor-  
rupt and thieves break through and steal
39. 6:20 Where must we lay up our treasures? (a) in heaven
40. 6:21 What will be with our treasure? (a) your heart
41. 6:22 What is the light of the body? (a) the eye
42. 6:22 If thine eye be single what will happen to the whole body?  
(a) shall be full of light
43. 6:23 If thine eye be evil thy body shall be what? (a) full of darkness
44. 6:23 What is the result if therefore the light that is in thee be darkness?  
(a) how great is that darkness

44. 6:24 What are the two masters spoken of?  
(a) God and mammon
45. 6:24 What are the four results of trying to serve two masters?  
(a) 1. hate one 2. love one 3. hold to one 4. despise one
46. 6:25 What four things are we to take no thought for?  
(a) 1. life 2. what we shall eat 3. ye shall drink 4. put on body
47. 6:25 Your life and body is more important than what two things?  
(a) meat and raiment
48. 6:26 What does our Father feed?  
(a) the fowls of the air
49. 6:26 What three things do we do that the fowls of the air don't?  
(a) 1. sow 2. reap 3. gather into barns
50. 6:27 Finish this quote in 6:27 "Which of you by taking thought-  
(a) can add one cubit unto his stature?"
51. 6:28 What flower is spoken of here?  
(a) lilies of the field
52. 6:28 Lilies of the field are likened to what?  
(a) raiment
53. 6:29 Who was not arrayed like the lilies of the field?  
(a) Solomon in all his glory
54. 6:30 What does God clothe?  
(a) grass of the field
55. 6:30 We have what if we go ahead and clothe ourselves?  
(a) little faith
56. 6:31 What three things are we not to give thought?  
(a) 1. eat 2. drink 3. clothed
57. 6:32 Who knows all our needs?  
(a) our Father
58. 6:33 Quote Matthew 6:33:  
(a) "But seek ye first the kingdom of God, and his righteousness;  
and all these things shall be added unto you."
59. 6:33 What is the first thing we are to seek?  
(a) Kingdom of God
60. 6:34 We are to take no thought for what?  
(a) the morrow
61. 6:34 If we take no thought for the morrow the morrow shall take what?  
(a) thought for the things of itself
62. 6:34 Finish this quote in Matthew 6:34: "Sufficient unto the day -  
(a) is the evil thereof."

MATTHEW 1

1. 1:1 Who is spoken of as being the son of David and Abraham?
  - a. Jesus Christ
2. 1:16 Who was Joseph's father?
  - a. Jacob
3. 1:16 Who was the mother of Jesus Christ?
  - a. Mary
4. 1:17 How many generations from the carrying into Babylon unto the birth of Christ?
  - a. fourteen generations
5. 1:18 When was Mary found with child of the Holy Ghost?
  - a. when she was espoused to Joseph before they came together
6. 1:19 Why was Joseph minded to put Mary away privily?
  - a. because he was a just man and not willing to make her a publick example
7. 1:20 Who appeared to Joseph in a dream?
  - a. angel of the Lord
8. 1:20 What did the angel of the Lord tell Joseph?
  - a. fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost
9. 1:21 Joseph was given two specific instructions by the angels about Mary's unborn baby. What were they?
  - a. a son and his name was to be Jesus
10. 1:21 What was Jesus' mission in life?
  - a. he shall save his people from their sins
11. 1:23 Quote 1:23:
  - a. "Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."
12. 1:22 Who foretold of the Lord in 1:22?
  - a. prophet
13. 1:24 What did Joseph do when he raised from his sleep?
  - a. took unto him his wife
14. 1:23 Emmanuel interpreted means what?
  - a. God with us
15. 1:25 Joseph showed obedience in 1:25 after Mary brought forth her first born Son. What was it?
  - a. he called his name Jesus



MATTHEW 2:

1. 2:1 According to Matthew 2:1 where was Jesus born?  
a. Bethlehem of Judea
2. 2:1 Wise men came from where to Jerusalem to see Jesus?  
a. east
3. 2:2 What did they see in the east?  
a. his star
4. 2:3 Who was troubled when they heard these things?  
a. Herod the king and all Jerusalem with him.
5. 2:4 What did Herod demand of all the chief priests and scribes?  
a. where Christ should be born
6. 2:5 Why did they tell him in Bethlehem of Judea?  
a. for thus it is written by the prophet
7. 2:6 For out of Judea shall come a Governor to do what?  
a. rule my people Israel
8. 2:8 Why did Herod want the wise men to find the young child?  
a. that I may come and worship him also
9. 2:10 When they saw the star in Matthew 2:10 what did they do?  
a. rejoiced with exceedingly great joy
10. 2:11 What did the wise men do when they came into the house and saw the young child with Mary his mother?  
a. fell down and worshipped him
11. 2:11 What gifts did the wise men present to him?  
a. gold, frankincense, and myrrh
12. 2:12 How were the wise men warned of God that they should not return to Herod?  
a. in a dream
13. 2:13 What did the angel of the Lord say unto Joseph in a dream?  
a. arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.
14. 2:15 How long was Joseph, Mary, and the young child in Egypt?  
a. until the death of Herod
15. What did Herod do when he saw that he was mocked of the wise men? (2:16)  
a. slew all the children that were in Bethlehem and in all the coasts thereof from two years old and under
16. 2:20 When Herod was dead an angel of the Lord appeareth in a dream to Joseph in Egypt and said what?  
a. arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life
17. 2:22 Why was Joseph afraid to go to Israel?  
a. he heard that Archelaus did reign in Judea
18. 2:22 What was Herod's sons name?  
a. Archelaus
19. 2:22 Being warned of God in a dream, he turned aside into the parts of where?  
a. Galilee
20. 2:23 He came and dwelt in a city called what?  
a. Nazareth
21. 2:23 That what may be fulfilled which was spoken by the prophets?  
a. he shall be called a Nazarene

MATTHEW 3

1. 3:1 What man is spoken of in 3:1?  
a. John the Baptist
2. 3:1 Where was John the Baptist preaching at this time?  
a. in the wilderness of Judaea
3. 3:2 What was John's message?  
a. Repent ye: for the kingdom of heaven is at hand
4. 3:3 The prophet Esaias spoke of John saying:  
a. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his path straight
5. 3:4 What was Johns raiment in 3:4?  
a. camels hair and a leathern girdle
6. 3:4 What did John eat according to 3:4?  
a. locusts and wild honey
7. 3:5 What three regions or cities are spoken of in 3:5?  
a. Jerusalem, Judea, and Jordan
8. 3:6 Where did John baptize his converts?  
a. river Jordan
9. 3:6 What was required of people according to 3:6 for baptism?  
a. confessing their sins
10. 3:7 Who came to Johns baptizms?  
a. Pharisees and Sadducees
11. 3:7 What did Paul call the Pharisees and Sadducees?  
a. generation of vipers
12. 3:9 Who did the Sadducees and Pharisees think within themselves that their father was?  
a. Abraham
13. 3:10 What was laid unto the root of the trees?  
a. ax
14. 3:10 What happens to a tree which bringeth not forth good fruit?  
a. hewn down and cast into the fire
15. 3:11 What did John baptize with and for what reason?  
a. water unto repentance
16. 3:11 A person was to come after John. How did John liken this person to himself?  
a. whose shoes I am not worthy to bear
17. 3:11 This person in 3:11 that was to follow John was to baptize with what?  
a. Holy Ghost and with fire
18. 3:12 The chaff would be burnt up by what?  
a. unquenchable fire
19. 3:13 Who came unto John to be baptized?  
a. Jesus
20. 3:13 Where did Jesus come from?  
a. Galilee
21. 3:14 John refused to baptize Jesus for what reason?  
a. I have need to be baptized of thee
22. 3:15 What was Jesus' answer to John when he refused to baptize him?  
a. suffer it to be so now: for thus it becometh us to fulfill all righteousness
23. 3:16 After Jesus was baptized and he came up out of the water, what did John see happen to him?  
a. the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him
24. 3:17 A voice spoke from heaven saying what?  
a. This is my beloved Son, in whom I am well pleased.

# MATT. 4

1. Of what was Jesus led into the wilderness?
2. Of whom was Jesus tempted?
3. What was Jesus reaction after He had fasted forty days and nights?
4. In verse 3, what did the tempter request Jesus to do?
5. Quote Jesus' answer in verse 4.
6. In verse 5, who sat on the pinnacle of the temple?
7. Quote Jesus' answer in verse 7.
8. What was to be Jesus' reward for worshipping the devil?
9. Finish "Get thee hence Satan"
10. Who ministered to Jesus?
11. Whom did Jesus learn had been cast into prison?
12. What city was spoken of being on the sea coast?
13. Who was Esaias?
14. Finish this verse - Jesus began to preach, and to say.....
15. Where did Jesus see Simon and Andrew?
16. A. Jesus commanded them to do what?  
B. What was their reaction?
17. James and John were the sons of whom?
18. What did Jesus teach in verse 23?
19. Name three cities where Jesus taught in this chapter.



MATTHEW 4

1. 4:1 Where was Jesus led up of the spirit?  
a. into the wilderness
2. 4:2 How long did Jesus fast?  
a. forty days and forty nights
3. 4:3 Complete this verse, "If thou be the Son of God ..."  
a. command that these stones be made bread
4. 4:4 Man cannot live by what alone?  
a. bread
5. 4:4 What shall man live by according to 4:4?  
a. by every word that proceedeth out of the mouth of God
6. 4:5 Where did the devil take Jesus?  
a. into the holy city
7. 4:6 In who's hands shall bear Christ up, lest at any time he dash thy foot against a stone?  
a. angels
8. 4:7 It is written, that thou shalt not tempt who?  
a. the Lord thy God
9. 4:8 Where did the devil show Christ all the kingdoms of the world, and the glory of them?  
a. an exceeding high mountain
10. 4:9 And the devil said unto Christ, "All these things will I give thee," if you will do what?  
a. if thou wilt fall down and worship me
11. 4:11 Then the angels came and ministered unto Christ after who had left?  
a. the devil
12. 4:12 Who had been cast into prison?  
a. John
13. 4:12 Jesus departed and went to where in 4:12?  
a. Galilee
14. 4:13 What city is upon the sea coast in the borders of Zabulon and Nephthalim?  
a. Capernaum
15. 4:14 Who was the prophet spoken of in 4:14?  
a. Esaias
16. 4:15 Who saw the great light in 4:15?  
a. the people which sat in darkness
17. 4:15 Light is sprung up to them which sit where?  
a. in the region and shadow of death
18. 4:17 Quote Matthew 4:17:  
a. "From that time Jesus began to preach and to say, Repent: for the kingdom of heaven is at hand."
19. 4:18 What was Simon called Peter and Andrew doing at the time that Christ saw them?  
a. casting a net into the sea
20. 4:19 Finish this verse: "And he saith unto them, Follow me, ..."  
a. and I will make you fishers of men."
21. 4:21 In 4:21 Christ saw what two other brethren?  
a. James the son of Zebedee and John his brother
22. 4:21 Where were James and John when Christ called them?  
a. in a ship with Zebedee their father
23. 4:23 What three things did Jesus do while in Galilee?  
a. (1) taught in their synagogues (2) preached the gospel of the kingdom (3) healed all manner of sickness and all manner of disease among the people
24. 4:24 Where did Christ's fame spread?  
a. throughout all Syria
25. 4:24 Name the four kinds of sickness of the people brought unto Jesus to be healed? a. (1) divers diseases and torments (2) possessed with devils (3) lunatick (4) palsy
26. 4:25 Where did the great multitudes of people come from?  
a. from Galilee, and from Decapolis, and from beyond Jordan and from Jerusalem,

MATTHEW 5:1-48

1. 5:1 What people did Jesus see as he went up into the mountain?  
A. The multitude.
2. 5:3 What promise is given to the poor in spirit?  
A. Theirs is the kingdom of heaven.
3. 5:6 What do the blessed hunger and thirst after?  
A. righteousness.
4. 5:7 Who shall obtain mercy?  
A. the merciful.
5. 5:8 Who shall the pure in heart see?  
A. God.
6. 5:9 Who shall be called the children of God?  
A. the peace makers.
7. 5:10 Who are they which are persecuted for righteousness' sake?  
A. the blessed.
8. 5:13 If the salt has lost his savour, it is good for what?  
A. nothing.
9. 5:14 What is set on a hill and can not be hid?  
A. a city.
10. 5:15 A light on a candlestick giveth light unto whom?  
A. all that are in the house.
11. 5:16 What do ye do before men, that they may see your good works?  
A. let your light so shine.
12. 5:17 I am not come to destroy, but to fulfil what?  
A. the law.
13. 5:19 Whoever breaks one of these least commandments is called?  
A. the least in the kingdom of heaven.
14. 5:20 Your righteousness must exceed the righteousness of whom?  
A. the Scribes and the Pharisees.
15. 5:21 Whosoever shall kill will be in danger of what?  
A. the judgment.
16. 5:22 Who shall be in danger of hell fire?  
A. whosoever shall say, thou fool.
17. 5:34 Swear not at all, not by heaven because it is what?  
A. God's throne.
18. 5:35 Swear not by earth because?  
A. it is his footstool.
19. 5:36 Neither swear by thy head, thou canst make what?  
A. one hair black or white.
20. 5:37 The communication is to be what?  
A. Yea, yea; Nay, nay
21. 5:41 When ye are compelled to go a mile, how far should ye go?  
A. go with him twain.
22. 5:42 What would we do of him that would borrow of you?  
A. turn not away.
23. 5:44 Ye are to do what for them that which despitefully use you?  
A. pray for them.
24. 5:45 On whom does he make the sun to rise?  
A. on the evil and on the good.
25. 5:45 On whom does he send the rain?  
A. the just and the unjust.
26. 5:48 Be ye perfect as whom?  
A. as your Father which is in heaven is perfect.

MATTHEW 6

1. 6:1 What are we to heed?  
a. giving alms before men
2. 6:2 What is the reward of a hypocrite?  
a. glory of men
3. 6:3 Must the right hand know what the left hand does?  
a. no
4. 6:4 With whom are we to share our alms giving?  
a. Our Father
5. 6:5 How are we not to pray?  
a. as hypocrites
6. 6:6 What kind of prayers and rewards will we have?  
a. closet prayers and we will be rewarded openly.
7. 6:7 What are we warned against in our prayers?  
a. vain repetitions
8. 6:8 Who knows our needs before we ask?  
a. Our Father
9. 6:9 To whom are we to pray and how do we respect His Name?  
a. Our Father and hallow His name
10. 6:10 What are we wanting to come that His will might be done?  
a. Our Father
11. 6:11 What must we pray for daily?  
a. our daily bread
12. 6:12 Why must we forgive?  
a. so that we might be forgiven
13. 6:13 From what do we want to be delivered?  
a. temptation and evil
14. 6:15 What must we do to be forgiven?  
a. forgive others
15. 6:19 What are we not to lay up for ourselves and why?  
a. treasures on earth, where moth eat and thieves steal)
16. 6:20 Where must we put our treasures?  
a. in heaven
17. 6:21 What will be with our treasures?  
a. our hearts
18. 6:22 What is the light of the body?  
a. eye
19. 6:23 What can happen to our eyes?  
a. they can be evil
20. 6:24 How many masters can we serve?  
a. One, God our Father
21. 6:25 What is more important than meat & raiment?  
a. our lives
22. 6:26 What does our Father feed?  
a. fowl of the air
23. 6:27 Can we change our stature?  
a. no
24. 6:28 What does our Father clothe?  
a. lilies of the field
25. 6:29 Who had much glory?  
a. Solomon
26. 6:30 What else does God clothe?  
a. grass of the field
27. 6:31 What 3 things are we not to think about?  
a. eating, drinking, clothing
28. 6:32 Who knows all our needs?  
a. Our Father
29. 6:33 What is the first thing we are to seek?  
a. Kingdom of God
30. 6:34 What are we not to worry about?  
a. the morrow



## MATTHEW 7

1. Quote Matthew 7:1.  
Ans.: "Judge not, that ye be not judged.
2. How shall we be judged? (7:1)  
Ans.: With what judgment ye judge.
3. What do we behold in our brothers eye and what is in our own? (7:3)  
Ans.: Mote that is in our brothers eye and beam in ours.
4. What must we do so that we can see clearly to cast out the mote out of our brother's eye? (7:5)  
Ans.: Cast out the beam that is in our own eye.
5. What are we not to give to the dog? (7:5)  
Ans.: That which is holy.
6. Finish this quotation, "Neither cast ye your pearls before . . . ." (7:6)  
Ans.: ". . . swine, lest they trample them under their feet, and turn again and rend you."
7. Quote Matthew 7:7.  
Ans.: "Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:"
8. In 7:9,10, bread is likened unto what and a fish is likened unto what?  
Ans.: Stone                      Fish
9. Quote Matthew 7:12.  
Ans.: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."
10. Where does the wide gate lead? (7:13)  
Ans.: To destruction.
11. How many enter the wide gate? (7:13)  
Ans.: Many.
12. Where does the strait gate and narrow way lead? (7:14)  
Ans.: Unto life.
13. How many find the strait gate and narrow way? (7:14)  
Ans.: Few.
14. What do false prophets appear in? (7:15)  
Ans.: Sheep's clothing.
15. What are ~~they~~ inwardly? (7:15)  
Ans.: Ravening wolves.  
**FALSE PROPHETS**
16. How will we know the false prophets? (7:16)  
Ans.: By their fruits.

17. What cannot bring forth evil fruit? (7:18)  
Ans.: A good tree.
18. What cannot a corrupt tree bring forth? (7:18)  
Ans.: Good fruit.
19. What happens to the tree that does not bring forth good fruit? (7:19)  
Ans.: It is hewn down, and cast into the fire.
20. Who will enter the kingdom of heaven? (7:21)  
Ans.: He that doeth the will of my Father which is in heaven.
21. What three things will many say in that day they have done? (7:22)  
Ans.: Prophetised in thy name, cast out devils in thy name, and done many wonderful works in thy name.
22. What will he profess unto them? (7:23)  
Ans.: I never knew you: depart from me ye that work iniquity.
23. What were those who heard these sayings likened unto? (7:24)  
Ans.: A wise man, which built his house upon a rock.
24. What happened to the house built upon the rock? (7:25)  
Ans.: It fell not.
25. What was everyone that heard these sayings and did them not likened unto? (7:26)  
Ans.: A foolish man, which built his house upon the sand.
26. How did the people react to Jesus' sayings? (7:28)  
Ans.: They were astonished at His doctrine.
27. How did Jesus teach? (7:29)  
Ans.: As one having authority, and not as the scribes.

19. According to Matt. 7:7, what shall happen if we ask?  
It shall be given you
20. According to Matt. 7:7, what shall happen if we seek?  
Ye shall find
21. According to Matt. 7:7, what shall happen if we knock?  
It shall be opened unto you
22. According to Matt. 7:7, what three things are we admonished to do?  
Ask, seek and knock
23. ~~According to Matt. 7:7, what three things are we admonished to do?~~ QUOTE Matt. 7:7.
24. ~~According to Matt. 7:7, what three things are we admonished to do?~~ QUOTE Matt. 7:7 and 8.
25. According to Matt. 7:9, what will most men not give their son if he asks for bread?  
A stone
26. According to Matt. 7:10, what will most men not give to his son if he asks for a fish?  
A serpent
27. According to Matt. 7:11, finish this quote: "If ye then, being evil, do not know how to give good gifts unto your children,..."  
"How much more shall your father which is in heaven give good things to them that ask him?"
28. According to Matt. 7:11, to whom shall your father which is in heaven give good things?  
Them that ask him
29. According to Matt. 7:12, what is the law and the prophets?  
All things whatsoever ye would that men should do to you, do ye even so to them
30. According to Matt. 7:13, at what gate are we admonished to enter?  
At the strait gate
31. According to Matt. 7:13, describe the way that leads to destruction.  
It is broad
32. According to Matt. 7:14, describe the way which leadeth unto life.  
It is narrow
33. According to Matt. 7:15, how do false prophets come?  
In sheep's clothing, but inwardly they are ravening wolves
34. According to Matt. 7:15, what animal is used to describe false prophets?  
Ravening wolves
35. According to Matt. 7:16, how are you to know false prophets?  
By their fruits
36. According to Matt. 7:17, what bringeth forth good fruit?  
A good tree



37. According to Matt. 7:17, what does a corrupt tree produce?  
Evil fruit
38. According to Matt. 7:18, what cannot a good tree do?  
Bring forth evil fruit
39. According to Matt. 7:18, what cannot bring forth good fruit?  
A corrupt tree
40. According to Matt. 7:19, what happens to every tree that bringeth forth not good fruit?  
It is hewn down and cast into the fire
41. According to Matt. 7:21, who shall enter the kingdom of heaven?  
He that doeth the will of my father which is in heaven
42. According to Matt. 7:21, some shall not enter the kingdom of heaven though they say what?  
Lord, Lord
43. According to Matt. 7:22, many will in that day profess to have prophesied how?  
In thy name
44. According to Matt. 7:22, what three things will men say that they have done in Christ's name?  
Prophesied in thy name, cast out devils and done many wonderful works
45. According to Matt. 7:23, in response to many who cry Lord, Lord in that day, what will Christ say?  
I never knew you; depart from me, ye that work iniquity
46. According to Matt. 7:23, who will Christ tell to depart from him?  
Ye that work iniquity
47. According to Matt. 7:24, what did the wise man do?  
He built his house upon a rock
48. According to Matt. 7:24, to what did Jesus liken a wise man?  
Whosoever sayeth these things of mine and doeth them
49. According to Matt. 7:24, who is described as building his house upon a rock?  
A wise man
50. According to Matt. 7:25, though the rains descended and the floods came and the winds blew and beat upon it, why did ~~the house of the wise man~~ not the wise man's house fall?  
For it was founded upon a rock
51. According to Matt. 7:26, to what shall a foolish man be likened?  
Every one that heareth these things of mine and doeth them not
52. According to Matt. 7:26, how is every one that heareth these things of mine, and doeth them not, described?  
A foolish man
53. According to Matt. 7:26, upon what did a foolish man build his house?  
The sand

54. According to Matt. 7:27, what happened to the house of the foolish man?  
It fell
55. According to Matt. 7:27, describe the fall of the house of the foolish man.  
And great was the fall of it
56. According to Matt. 7:28, what came to pass when Jesus had ended these sayings?  
The people were astonished at his doctrine
57. According to Matt. 7:28, at what were the people astonished?  
At his doctrine
58. According to Matt. 7:29, how did Jesus teach the people?  
As one having authority, and not as the scribes

## QUIZ QUESTIONS ON MATTHEW 8

1. According to Matt. 8:1, when did great crowds follow Christ?  
When he was come down from the mountain.
2. According to Matt. 8:1, what happened when Jesus came down from the mountain?  
Great multitudes followed him.
3. What did the leper say when he came and worshipped him, in Matthew 8:2?  
"Lord, if thou wilt, thou canst make me clean."
4. What did the leper who came to him do in Matthew 8:2?  
He worshipped him.
5. According to Matthew 8:3, what was the result of Jesus putting forth his hand, touching the leper, and saying "I will; be thou clean"?  
Immediately his leprosy was cleansed.
6. According to Matthew 8:3, as Jesus put forth his hand and touched him, what did he say?  
"I will, be thou clean."
7. According to Matt. 8:4, After Jesus cleansed him, to whom was the leper to show himself? The priest.
8. According to Matt. 8:4, after the leper was cleansed what was he to offer?  
The gift that Moses commanded.
9. According to Matt. 8:4, after the leper was cleansed, why was he to offer the gift that Moses commanded? For a testimony unto them.
10. According to Matt. 8:4, after Jesus healed the leper, what was he told not to do? See thou tell no man.
11. According to Matt. 8:5, where did a centurion come to Jesus beseeching?  
Upon entering into Capernaum.
12. According to Matt. 8:5, who came to Jesus in Capernaum beseeching?  
A centurion.
13. According to Matt. 8:5, to whom did a centurion come beseeching? Jesus.
14. According to Matt. 8:6, the centurion's servant was sick where? At home.
15. According to Matt. 8:6, with what was the centurion's servant sick? The palsy.
16. According to Matt. 8:6, how did the centurion describe the suffering of his servant? Grievously tormented.
17. According to Matt. 8:7, how did Jesus respond to the centurion's plea to come and heal his servant? "I will come and heal him."
18. According to Matt. 8:8, what one reason did the centurion give for not wanting Jesus to come to his house? "Lord, I am not worthy that thou shouldst come under my roof."
19. According to Matt. 8:8, instead of coming to his house, what did the centurion want Jesus to do? "Speak the word only, and my servant shall be healed."
20. According to Matt. 8:9, who was under the centurion? The soldiers.
21. According to Matt. 8:9, what three things does the centurion command his soldiers? Go, come and do this.
22. According to Matt. 8:9, to whom did the centurion say "Go"? The soldiers under him.
23. According to Matt. 8:10, to whom did Jesus say, "I have not found so great faith, no, not in Israel"? Them that followed.
24. According to Matt. 8:10, where had Jesus not found as much faith as the centurion's? In Israel.
25. According to Matt. 8:10, what was Jesus attitude at the centurion's display of faith? He marvelled.
26. According to Matt. 8:10, what was it Jesus had not found before in Israel?  
So great faith.
27. According to Matt. 8:11, from where shall many who sit down in the kingdom of heaven come? The east and the west.
28. According to Matt. 8:11, the many that come from the east and the west shall sit down with whom? Abraham, Issac and Jacob.



29. According to Matt. 8:11, who will sit down with Abraham, Issac and Jacob?  
The many that shall come from the east and the west.
30. According to Matt. 8:11, where shall the many that shall come from the east and the west sit down? In the kingdom of heaven.
31. According to Matt. 8:12, where shall the children of the kingdom be cast?  
Into outer darkness.
32. According to Matt. 8:12, what shall those cast into outer darkness be doing there? There shall be weeping and gnashing of teeth.
33. According to Matt. 8:12, who shall be cast into outer darkness? The children of the kingdom.
34. According to Matt. 8:12, who shall be weeping and gnashing their teeth? The children of the kingdom.
35. According to Matt. 8: 13, when was the centurion's servant healed? The selfsame hour.
36. According to Matt. 8:13, in regard to the centurion, what happened in the selfsame hour? His servant was healed.
37. According to Matt. 8: 13, finish this "Go thy way; and as thou hast believed"?  
"...so be it done unto thee."
38. According to Matt. 8:14, whose wife's mother was laid, and sick with a fever?  
Peter.
39. According to Matt. 8:14, where did Jesus find Peter's wife's mother? In Peter's house.
40. According to Matt. 8:14, with what was Peter's wife's mother ill? A fever.
41. According to Matt. 8:14, who in Peter's house was sick? Peter's wife's mother.
42. According to Matt. 8:15, in what way did Jesus heal Peter's wife's mother?  
He touched her hand.
43. According to Matt. 8:15, what happened when Jesus touched the hand of Peter's mother's wife? The fever left her.
44. According to Matt. 8:15, after Jesus had healed Peter's wife's mother, what did she do? She arose, and ministered unto them.
45. According to Matt. 8:15, what did Peter's wife's mother do after she arose?  
She ministered unto them.
46. According to Matt. 8:16, with what were many possessed? With devils.
47. According to Matt. 8:16, with what did Jesus cast out the spirits? His word.
48. According to Matt. 8:16, when were the many possessed with devils brought to Jesus? When the even was come.
49. According to Matt. 8:16, who two things did Jesus do for those possessed with devils that were brought to him? He cast out the spirits with his word and healed all that were sick.
50. According to Matt. 8:17, what prophet is quoted as saying, "Himself took our infirmities, and bare our sicknesses"? Esaias.
51. According to Matt. 8:17, what was Esaias? A prophet.
52. According to Matt. 8:17, what reason is given for Jesus casting out the spirits with his word, and healing all that were sick? That it might be fulfilled which was spoken by Esaias the prophet.
53. According to Matt. 8:18, what did Jesus do when he saw great multitudes about him? He gave commandment to depart unto the other side.
54. According to Matt. 8:18, for what reason did Jesus give the commandment to depart unto the other side? When he saw great multitudes about him.
55. According to Matt. 8:18, when Jesus saw great multitudes about him, he gave commandment to depart where? The other side.
56. According to Matt. 8:19, where did a certain scribe say he would follow Jesus?  
Whithersoever thou goest.
57. According to Matt. 8:19, who said "Master, I will follow thee whithersoever thou goest"? A certain scribe.
58. According to Matt. 8:20, what have foxes? The foxes.
59. According to Matt. 8:20, what do the foxes have? Holes
60. According to Matt. 8:20, what do the birds of the air have? Nests
61. According to Matt. 8:20, what have nests? The birds of the air.

62. According to Matt. 8:20, what doesn't the Son of man have? A place to lay his head.
63. According to Matt. 8:20, who hath not where to lay his head? The Son of man.
64. According to Matt. 8:21, who said "Lord, suffer me first to go and bury my father? Another of his disciples.
65. According to Matt. 8:21, another of his disciples wanted to go and bury who? His father.
66. According to Matt. 8:22, what was Jesus's response to his disciple who said "Lord, suffer me first to go and bury my father"? "Follow me; and let the dead bury their dead."
67. According to Matt. 8:22, who are to bury their dead? The dead.
68. According to Matt. 8:22, what were the dead to do? Bury their dead.
69. According to Matt. 8:23, what did his disciples do when he entered into a ship? They followed him.
70. According to Matt. 8:23, what did Jesus enter into? A ship.
71. According to Matt. 8:23, when Jesus entered into a ship, who followed him? His disciples.
72. According to Matt. 8:24, after Jesus and his disciples entered into a ship what arose? A great tempest in the sea.
73. According to Matt. 8:24, where did a great tempest arise? In the sea.
74. According to Matt. 8:24, when a great tempest in the sea arose, what was Jesus doing? He was asleep.
75. According to Matt. 8:24, what did the great tempest that arose in the sea do to the ship? The ship was covered with the waves.
76. According to Matt. 8:24, what was the ship covered with? The waves.
77. According to Matt. 8:25, what did his disciples say to him as they awoke him? "Lord, save us: we perish."
78. According to Matt. 8:25, for what reason did his disciples say to him "Lord, save us: we perish.?" We perish.
79. According to Matt. 8:26, to whom was Christ's question "Why are ye fearful" addressed? To ye of little faith.
80. According to Matt. 8:26, what did Jesus do when he arose? He rebuked the winds and the sea.
81. According to Matt. 8:26, what happened when Jesus rebuked the winds and the sea? There was a great calm.
82. According to Matt. 8:27, what caused the men to marvel saying "What manner of man is this.?" That even the winds and the sea obey him.
83. According to Matt. 8:27, what was the reaction of the men who saw Jesus calm the winds and the sea? They marvelled.
84. According to Matt. 8:28, when he was come to the other side into what country did he go? The country of the Gergesenes.
85. According to Matt. 8:28, when he came into the country of the Gergesenes, who met him? Two possessed with devils.
86. According to Matt. 8:28, from where did the two possessed with devils come? Out of the tombs.
87. According to Matt. 8:28, how are the two possessed with devils described? Exceeding fierce.
88. According to Matt. 8:28, how fierce were the two possessed with devils described to be? So that no man might pass by that way.
89. According to Matt. 8:29, what other title did the two possessed with devils give Jesus? The Son of God.
90. According to Matt. 8:29, what did the two possessed with devils ask if Jesus had come to do to them before the time? Torment them.
91. According to Matt. 8:30, what was a good way off? An herd of many swine.
92. According to Matt. 8:30, what was the herd of many swine doing? Feeding.
93. According to Matt. 8:31, who besought Jesus? The devils.
94. According to Matt. 8:31, the devils wanted Jesus to do what, if he was going to cast them out? Suffer us to go away into the herd of swine.

95. According to Matt. 8:32, what happened when the devils went into the herd of swine? The whole herd of swine ran violently down a steep place into the sea, and perished in the waters.
96. According to Matt. 8:32, what did the whole herd of swine run down? A steep place.
97. According to Matt. 8:33, what did those who kept the swine do when the swine perished? They fled and went their ways into the city, and told everything.
98. According to Matt. 8:33, where did those who kept the swine flee? Into the city.
99. According to Matt. 8:34, who came out to meet Jesus? The whole city.
100. According to Matt. 8:34, what did the whole city beseech Jesus to do?  
Depart out of their coasts.



MATTHEW 8

1. 8:1 When Jesus came down from the mountain who followed him?  
a. great multitudes
2. 8:2 A leper came and worshipped Jesus saying what?  
a. "Lord if thou wilt, thou canst make me clean."
3. 8:4 What did Jesus saith unto the leper after he was healed?  
a. "See thou tell no man; but go thy way, shew thyself to the priest and offer the gift that Moses commanded, for a testimony unto them"
4. 8:5 Where did Jesus enter into after he left the leper?  
a. Capernaum
5. 8:8 When Jesus agreed to heal the centurion's servant the centurion answered and said . . .?  
8:9 a. "Lord I'm not worthy that thou shouldst come under my roof: but speak the word only and my servant will be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, come and he cometh; and to my servant, Do this, and he doeth it."
6. 8:11 According to 8:11 many shall come from the east and west and shall sit down with whom?  
a. Abraham and Isaac and Jacob
7. 8:12 Where shall the children of the kingdom be cast?  
a. into outer darkness
8. 8:13 When was the servant healed?  
a. that selfsame hour
9. 8:14 When Jesus was come into Peter's house who was sick with fever?  
a. Peter's wife's mother
10. 8:15 When was the woman's fever gone?  
a. when he touched her hand
11. 8:16 Who was brought unto Jesus to be healed?  
a. many that were possessed with devils
12. 8:16 How did Jesus cast out the spirits?  
a. with his words
13. 8:17 Who said, "Himself took our infirmities, and bare our sickness"?  
a. Esaias
14. 8:19 Quote Matthew 8:19:  
a. "And a certain scribe came and said unto him, Master, I will follow thee whithersoever thou goest."
15. 8:20 The foxes have holes, and the birds of the air have nest; but what doeth the Son of man not have?  
a. hath not where to lay his head
16. 8:22 Who should bury their dead?  
a. the dead
17. 8:24 Quote Matthew 8:24:  
a. "And behold, there arose a great tempest in the sea, insomuch that the ship was covered with waves: but he was asleep."
18. 8:26 What did Jesus call his disciples?  
a. ye of little faith
19. 8:28 And when he was come to the other side into the country of the Gergesenes, who met him?  
a. two possessed with devils
20. 8:30 what was a good way far off from them?  
a. an herd of many swine feeding
21. 8:31 Finish this quote: "So the devils besought him saying, . . . . .  
a. "If thou cast us out, suffer us to go away into the herd of swine."
22. 8:32 quote Matthew 8:32:  
a. "And he said unto them, Go and when they were come out they went into the herd of the swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.
23. 8:33 And they that kept the herd fled, and their ways unto the city, and told what?  
a. everything

## Matthew 9

1. In Matthew 9:2 what was wrong with the man they brought to Jesus, lying on a bed? (he was sick of the palsy)
2. Upon seeing their faith, what did Jesus say to the sick of the palsy in 9:2? (Son, be of good cheer; thy sins be forgiven thee.)
3. How did they bring the man sick of the palsy to Jesus? (Lying on a bed)
4. After Jesus told the man sick of the palsy, "Thy sins be forgiven thee," what did certain scribes say within themselves? (This man blasphemeth)
5. Who said within themselves, "This man blasphemeth."? (certain of the scribes)
6. Why could Jesus say to certain of the scribes, "Wherefore think ye evil in your hearts?" (he knew their thoughts)
7. Jesus asked whether it was easier to say what or what? (Thy sins be forgiven thee or Arise and walk)
8. According to 9:6 Jesus said he did what he did to the man sick of the palsy that they might know what? (That the son of man hath power on earth to forgive sins)
9. Jesus told the man sick of the palsy to arise, take up his bed, and go where? (unto his house)
10. After Jesus commanded the man sick of the palsy to arise what did he do? (he arose and departed to his house)
11. After seeing Jesus heal the man sick of the palsy, what two things did the multitudes do? (marvelled and glorified God)
12. Who gave men such power as Jesus displayed in healing the man sick of the palsy? (God)
13. Who did Jesus see sitting at the receipt of custom? (Matthew)
14. Where was Matthew sitting? (at the receipt of custom)
15. What did Jesus say unto Matthew? (Follow me)
16. What reaction did Matthew have to the words of Jesus? (He arose and followed him)
17. In Matt. 9:10 we are told that who came while Jesus sat at meat with his disciples? (many publicans and sinners)
18. Where was Jesus in 9:10 when many publicans and sinners came and sat down with him? (in the house)
19. Upon seeing Jesus sitting at meat with publicans and sinners what did the Pharisees ask Jesus' disciples? (Why eatesth your master with the publicans and sinners?)
20. What do the whole need not? (a physician)
21. Who needs a physician? (they that are sick)
22. What do they that are sick need? (a physician)
23. Jesus said he would have what instead of sacrifice? (mercy)
24. Jesus said he would have mercy and not what? (sacrifice)
25. Jesus said I am not come to call who? (the righteous)
26. Jesus said I am come to call who? (sinners)
27. Jesus came to call sinners to what? (repentance)
28. Who fasted oft? (Disciples of John and the Pharisees)
29. According to Matt. 9:14, who fasted not? (Christ's disciples)
30. When is mourning not in order for the children of the bridechamber? (as long as the bridegroom is with them)
31. When shall the children of the bridechamber fast? (When the bridegroom shall be taken from them)
32. How many put a piece of new cloth unto an old garment? (no man)
33. What taketh from the garment in 9:16? (That which is put in to fill it up)
34. What happens to the rent when a piece of new cloth is put unto an old garment? (It is made worse)

35. Where do men not put new wine? (In old bottles)
36. What is it that men do not put into old bottles? (new wine)
37. What three things happen when men put new wine into old bottles? (1. the bottles break; 2. the wine runneth out; 3. the bottles perish)
38. Where is new wine to be put? (Into new bottles)
39. When new wine is put into new bottles what happens to both? (both are preserved)
40. In Matt. 9:18, who came unto Jesus? (a certain ruler)
41. The certain ruler of 9:18 did what before telling Jesus his daughter was dead? (worshipped him)
42. What was the daughter's condition when the certain ruler of 9:18 came unto Jesus? (even now was dead)
43. The certain ruler of 9:18 asked Jesus to come and do what? (lay thy hand upon her)
44. The ruler believed that if Jesus would come and lay his hands upon the daughter what would happen? (She would live)
45. The woman of 9:20 was diseased with what? (an issue of blood)
46. How long had the woman been diseased with the issue of blood? (12 years)
47. What did the diseased woman of 9:20 touch? (the hem of his garment)
48. What did the woman diseased with an issue of blood say within herself? (If I may but touch his garment, I shall be whole)
49. How did Jesus address the woman diseased with the issue of blood? (daughter)
50. In 9:22 Jesus told the woman what had made her whole? (thy faith)
51. Who was making a noise at the rulers house? (the minstrels and the people)
52. Jesus said the maid is not dead but what? (sleepeth)
53. What was the general reaction of the people when Jesus said the maid is not dead but sleepeth? (they laughed him to scorn)
54. In 9:25, what did Jesus take the maid by? (the hand)
55. After Jesus raised the daughter, what happened to his fame? (it went abroad into all that land)
56. What did the two blind men following Jesus in 9:27 cry unto him? (Thou son of David, have mercy on us)
57. In 9:28 what did Jesus ask the two blind men? (Believe ye that I am able to do this?)
58. What part of the two blind men did Jesus touch? (their eyes)
59. What did Jesus charge the two blind men he healed in 9:30? (See that no man know it)
60. What did the two blind men that Jesus had healed do when they departed? (they spread abroad his fame in all that country)
61. What possessed the dumb man of 9:32? (a devil)
62. In 9:33 after the dumb spoke the multitudes marvelled and said what? (It was never so seen in Israel)
63. The Pharisees said Jesus cast out devils through what? (the prince of the devils)
64. In 9:35 we are told Jesus went about all the cities and villages doing what? (teaching in the synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people)
65. In 9:36 when Jesus saw the multitudes he was moved with what? (compassion)
66. Why was Jesus moved with compassion when he saw the multitudes in 9:36? (because they fainted and were scattered abroad)
67. What did Jesus liken the multitudes to in 9:36? (As sheep having no shepherd)
68. Quote Matt 9:37,38 -(Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.)
69. The harvest is plenteous but what about the labourers? (they are few)
70. We are to pray that the Lord of the harvest will do what? (send forth labourers into his harvest)



Bible Quiz Questions For Matthew, Chapter 9

- 9:1 What means of travel did Jesus use to get to his own city?  
(ship)
- :2 What was the sickness of the man that was brought to Jesus?  
(palsy)  
Jesus said unto the sick man, "Be of good cheer, -----".  
(thy sins be forgiven thee)
- :3 What was the occupation of some of the men who were present?  
(scribes)  
What was the unkind name, the scribes called Jesus?  
(blasphemer)
- :4 What did Jesus know about the scribes?  
(their thoughts)
- :5
- :6 What title did Jesus give to himself?  
(Son of man)  
What power did the Son of man have on earth?  
(forgive sin)  
The sick man was commanded to pick up what personal belonging?  
(thy bed)
- :7 Where did the healed man go?  
(to his house)
- :8 How many people saw it?  
(the multitudes)  
Name the two things the multitude did?  
( marvelled and glorified God)  
Who gave such power unto men?  
(God)
- :9 Who did Jesus see as he passed forth?  
(Matthew)  
Where was Matthew sitting?  
(receipt of custom)  
What request did Jesus say to Matthew?  
(Follow me)
- :10 Where was Jesus sitting when the people found him?  
(at meat in the house)  
What class of people came and sat with him?  
(Publicans and sinners)  
What other group of people were with Jesus in the house besides  
Publicans and sinners?  
(disciples)
- :11 What question did the Pharisees ask of the disciples?  
(why eateth your Master with Publicans and sinners?)

- :12 Who did Jesus say needed a physician?  
(they that are sick)
- :13 What is it the Lord would rather have above sacrifice?  
(mercy)  
Jesus came to call what class of people to repentance?  
(sinners)  
Jesus came not to call what class of people?  
(righteous)
- :14 The disciples of what teacher came to see Jesus?  
(John)  
The disciples of John asked what question?  
(why do we and the Pharisees fast?)
- :15
- :16 Finish "No man putteth a piece \_\_\_\_\_"  
(of new cloth unto an old garment)
- :17 New wine is never put \_\_\_\_\_  
(into old bottles)  
Where is new wine put to preserve it?  
(new bottles)
- :18 What did a certain ruler say to Jesus who had a sick daughter?  
(my daughter is even now dead)  
What did the certain ruler want Jesus to do?  
(lay thy hand upon me)
- :19
- :20 How long was the woman sick who had an issue of blood?  
(12 years)  
What did the woman do that had an issue of blood?  
(touched the hem of his garment)
- :21
- :22 What did Jesus say unto the woman?  
(thy faith hath made thee whole)
- :23 When Jesus went into the ruler's house, who were making a great noise?  
(people, minstrels)
- :24 Jesus said the maid is not \_\_\_\_\_  
(dead, but sleepeth)
- :25 The maid arose after Jesus had put the people out and \_\_\_\_\_  
(took her by the hand)
- :26
- :27 Who followed Jesus crying?  
(2 blind men)  
The blind men called Jesus \_\_\_\_\_  
(son of David)
- :28

- :29 How did Jesus heal the blind men?  
(touched their eyes)
- :30 What was the charge Jesus gave to the healed blind men?  
(see that no man know it)
- :31 Did the healed blind men obey Jesus' charge?  
(no - spread abroad his face)
- :32 What was the sickness of the man that was brought to Jesus.  
(dumb)
- :33 What did the people do when the dumb man spoke?  
(marvelled)
- :34 What religious sect were present?  
(Pharisees)
- :35 What was the theme of Jesus' preaching:  
(gospel of the kingdom)
- :36 Jesus was moved by what emotional feeling when he saw the multitudes?  
(compassion)
- :37 Jesus said unto his disciples, the harvest \_\_\_\_\_.  
(is plenteous, but the labourers are few)
- :38 Jesus told the people to pray that the Lord would \_\_\_\_\_.  
(send labourers into the harvest)

- According to Matt. 7:1, why should we judge not?  
That we be not judged
1. According to Matt. 7:1, what are we not to do so that it won't happen to us?  
Judge
  2. According to Matt. 7:2, with what shall ye be judged?  
With what judgment ye judge
  3. According to Matt. 7:2, what shall be measured to you again?  
With what measure ye mete
  4. According to Matt. 7:3, what is in thy brother's eye?  
A mote
  5. According to Matt. 7:3, what is in thine own eye?  
A beam
  6. According to Matt. 7:3, in whose eye is the mote?  
Thy brother's
  7. According to Matt. 7:3, in whose eye is the beam?  
Thine own
  8. According to Matt. 7:4, what is the ~~question~~ request put to thy brother?  
Let me pull out the mote out of thine eye
  9. According to Matt. 7:4, to whom are you not to say, Let me pull out the mote out of thine eye?  
Thy brother
  10. According to Matt. 7:5, rather than saying, Let me pull out the mote out of thine eye, you should do what?  
Cast out the beam out of thine own eye
  11. According to Matt. 7:5, what shall casting the beam out of thine own eye allow you to do?  
Then shall thou see clearly to cast out the mote out of thy brother's eye
  12. According to Matt. 7:5, what will you be able to cast out of your brother's eye?  
The mote
  13. According to Matt. 7:6, to whom are you not to give that which is holy?  
Unto the dogs
  14. According to Matt. 7:6, before whom are you not to cast your pearls?  
Before swine
  15. According to Matt. 7:6, for what reason are you not to cast your pearls before swine?  
Lest they trample them under their feet and turn again and rend you
  16. According to Matt. 7:6, what are you not to cast before swine?  
Your pearls
  17. According to Matt. 7:6, what are you not to give unto the dogs?  
That which is holy
  18. According to Matt. 7:6, after trampling pearls under their feet, what may swine also do?  
Turn again and rend you



19. According to Matt. 7:7, what shall happen if we ask?  
It shall be given you
20. According to Matt. 7:7, what shall happen if we seek?  
Ye shall find
21. According to Matt. 7:7, what shall happen if we knock?  
It shall be opened unto you
22. According to Matt. 7:7, what three things are we admonished to do?  
Ask, seek and knock
23. ~~According to Matt. 7:7, what three things are we admonished to do?~~ QUOTE Matt. 7:7.
24. ~~According to Matt. 7:7, what three things are we admonished to do?~~ QUOTE Matt. 7:7 and 8.
25. According to Matt. 7:9, what will most men not give their son if he asks for bread?  
A stone
26. According to Matt. 7:10, what will most men not give their son if he asks for a fish?  
A serpent
27. According to Matt. 7:11, finish this quote: "If ye then, being evil, no how to give good gifts unto your children,..."  
"How much more shall your father which is in heaven give good things to them that ask him?"
28. According to Matt. 7:11, to whom shall your father which is in heaven give good things?  
Them that ask him
29. According to Matt. 7:12, what is the law and the prophets?  
All things whatsoever ye would that men should do to you, do ye even so to them
30. According to Matt. 7:13, at what gate are we admonished to enter?  
At the strait gate
31. According to Matt. 7:13, describe the way that leads to destruction.  
It is broad
32. According to Matt. 7:14, describe the way which leadeth unto life.  
It is narrow
33. According to Matt. 7:15, how do false prophets come?  
In sheep's clothing, but inwardly they are ravening wolves
34. According to Matt. 7:15, what animal is used to describe false prophets?  
Ravering wolves
35. According to Matt. 7:16, how are you to know false prophets?  
By their fruits
36. According to Matt. 7:17, what bringeth forth good fruit?  
A good tree

37. According to Matt. 7:17, what does a corrupt tree produce?  
Evil fruit
38. According to Matt. 7:18, what cannot a good tree do?  
Bring forth evil fruit
39. According to Matt. 7:18, what cannot bring forth good fruit?  
A corrupt tree
40. According to Matt. 7:19, what happens to every tree that bringeth forth not good fruit?  
It is hewn down and cast into the fire
41. According to Matt. 7:21, who shall enter the kingdom of heaven?  
He that doeth the will of my father which is in heaven
42. According to Matt. 7:21, some shall not enter the kingdom of heaven though they say what?  
Lord, Lord
43. According to Matt. 7:22, many will in that day profess to have prophesied how?  
In thy name
44. According to Matt. 7:22, what three things will men say that they have done in Christ's name?  
Prophesied in thy name, cast out devils and done many wonderful works
45. According to Matt. 7:23, in response to many who cry Lord, Lord in that day, what will Christ say?  
I never knew you; depart from me, ye that work iniquity
46. According to Matt. 7:23, who will Christ tell to depart from him?  
Ye that work iniquity
47. According to Matt. 7:24, what did the wise man do?  
He built his house upon a rock
48. According to Matt. 7:24, to what did Jesus liken a wise man?  
Whosoever sayeth these things of mine and doeth them
49. According to Matt. 7:24, who is described as building his house upon a rock?  
A wise man
50. According to Matt. 7:25, though the rains descended and the floods came and the winds blew and beat upon it, why did ~~that man's house~~ not the wise man's house fall?  
For it was founded upon a rock
51. According to Matt. 7:26, to what shall a foolish man be likened?  
Every one that heareth these things of mine and doeth them not
52. According to Matt. 7:26, how is every one that heareth these things of mine, and doeth them not, described?  
A foolish man
53. According to Matt. 7:26, upon what did a foolish man build his house?  
The sand

54. According to Matt. 7:27, what happened to the house of the foolish man?  
It fell
55. According to Matt. 7:27, describe the fall of the house of the foolish man.  
And great was the fall of it
56. According to Matt. 7:28, what came to pass when Jesus had ended these sayings?  
The people were astonished at his doctrine
57. According to Matt. 7:28, at what were the people astonished?  
at his doctrine
58. According to Matt. 7:29, how did Jesus teach the people?  
as one having authority, and not as the scribes

## QUIZ QUESTIONS ON MATTHEW 8

1. According to Matt. 8:1, when did great crowds follow Christ?  
When he was come down from the mountain.
2. According to Matt. 8:1, what happened when Jesus came down from the mountain?  
Great multitudes followed him.
3. What did the leper say when he came and worshipped him, in Matthew 8:2?  
"Lord, if thou wilt, thou canst make me clean."
4. What did the leper who came to him do in Matthew 8:2?  
He worshipped him.
5. According to Matthew 8:3, what was the result of Jesus putting forth his hand, touching the leper, and saying "I will; be thou clean"?  
Immediately his leprosy was cleansed.
6. According to Matthew 8:3, as Jesus put forth his hand and touched him, what did he say?  
"I will, be thou clean."
7. According to Matt. 8:4, After Jesus cleansed him, to whom was the leper to show himself? The priest.
8. According to Matt. 8:4, after the leper was cleansed what was he to offer?  
The gift that Moses commanded.
9. According to Matt. 8:4, after the leper was cleansed, why was he to offer the gift that Moses commanded? For a testimony unto them.
10. According to Matt. 8:4, after Jesus healed the leper, what was he told not to do? See thou tell no man.
11. According to Matt. 8:5, where did a centurion come to Jesus beseeching?  
Upon entering into Capernaum.
12. According to Matt. 8:5, who came to Jesus in Capernaum beseeching?  
A centurion.
13. According to Matt. 8:5, to whom did a centurion come beseeching? Jesus.
14. According to Matt. 8:6, the centurion's servant was sick where? At home.
15. According to Matt. 8:6, with what was the centurion's servant sick? The palsy.
16. According to Matt. 8:6, how did the centurion describe the suffering of his servant? Grievously tormented.
17. According to Matt. 8:7, how did Jesus respond to the centurion's plea to come and heal his servant? "I will come and heal him."
18. According to Matt. 8:8, what one reason did the centurion give for not wanting Jesus to come to his house? "Lord, I am not worthy that thou shouldst come under my roof."
19. According to Matt. 8:8, instead of coming to his house, what did the centurion want Jesus to do? "Speak the word only, and my servant shall be healed."
20. According to Matt. 8:9, who was under the centurion? The soldiers.
21. According to Matt. 8:9, what three things does the centurion command his soldiers? Go, come and do this.
22. According to Matt. 8:9, to whom did the centurion say "Go"? The soldiers under him.
23. According to Matt. 8:10, to whom did Jesus say, "I have not found so great faith, no, not in Israel"? Them that followed.
24. According to Matt. 8:10, where had Jesus not found as much faith as the centurion's? In Israel.
25. According to Matt. 8:10, what was Jesus attitude at the centurion's display of faith? He marvelled.
26. According to Matt. 8:10, what was it Jesus had not found before in Israel?  
So great faith.
27. According to Matt. 8:11, from where shall many who sit down in the kingdom of heaven come? The east and the west.
28. According to Matt. 8:11, the many that come from the east and the west shall sit down with whom? Abraham, Issac and Jacob.



29. According to Matt. 8:11, who will sit down with Abraham, Issac and Jacob?  
The many that shall come from the east and the west.
30. According to Matt. 8:11, where shall the many that shall come from the east and the west sit down? In the kingdom of heaven.
31. According to Matt. 8:12, where shall the children of the kingdom be cast?  
Into outer darkness.
32. According to Matt. 8:12, what shall those cast into outer darkness be doing there? There shall be weeping and gnashing of teeth.
33. According to Matt. 8:12, who shall be cast into outer darkness? The children of the kingdom.
34. According to Matt. 8:12, who shall be weeping and gnashing their teeth? The children of the kingdom.
35. According to Matt. 8: 13, when was the centurion's servant healed? The selfsame hour.
36. According to Matt. 8:13, in regard to the centurion, what happened in the selfsame hour? His servant was healed.
37. According to Matt. 8: 13, finish this "Go thy way; and as thou hast believed?"  
"...so be it done unto thee."
38. According to Matt. 8:14, whose wife's mother was laid, and sick with a fever?  
Peter.
39. According to Matt. 8:14, where did Jesus find Peter's wife's mother? In Peter's house.
40. According to Matt. 8:14, with what was Peter's wife's mother ill? A fever.
41. According to Matt. 8:14, who in Peter's house was sick? Peter's wife's mother.
42. According to Matt. 8:15, in what way did Jesus heal Peter's wife's mother?  
He touched her hand.
43. According to Matt. 8:15, what happened when Jesus touched the hand of Peter's mother's wife? The fever left her.
44. According to Matt. 8:15, after Jesus had healed Peter's wife's mother, what did she do? She arose, and ministered unto them.
45. According to Matt. 8:15, what did Peter's wife's mother do after she arose?  
She ministered unto them.
46. According to Matt. 8:16, with what were many possessed? With devils.
47. According to Matt. 8:16, with what did Jesus cast out the spirits? His word.
48. According to Matt. 8:16, when were the many possessed with devils brought to Jesus? When the even was come.
49. According to Matt. 8:16, who two things did Jesus do for those possessed with devils that were brought to him? He cast out the spirits with his word and healed all that were sick.
50. According to Matt. 8:17, what prophet is quoted as saying, "Himself took our infirmities, and bare our sicknesses"? Esaias.
51. According to Matt. 8:17, what was Esaias? A prophet.
52. According to Matt. 8:17, what reason is given for Jesus casting out the spirits with his word, and healing all that were sick? That it might be fulfilled which was spoken by Esaias the prophet.
53. According to Matt. 8:18, what did Jesus do when he saw great multitudes about him? He gave commandment to depart unto the other side.
54. According to Matt. 8:18, for what reason did Jesus give the commandment to depart unto the other side? When he saw great multitudes about him.
55. According to Matt. 8:18, when Jesus saw great multitudes about him, he gave commandment to depart where? The other side.
56. According to Matt. 8:19, where did a certain scribe say he would follow Jesus?  
Whithersoever thou goest.
57. According to Matt. 8:19, who said "Master, I will follow thee whithersoever thou goest"? A certain scribe.
58. According to Matt. 8:20, what have foxes? The holes.
59. According to Matt. 8:20, what do the foxes have? Holes
60. According to Matt. 8:20, what do the birds of the air have? Nests
61. According to Matt. 8:20, what have nests? The birds of the air.

62. According to Matt. 8:20, what doesn't the Son of man have? A place to lay his head.
63. According to Matt. 8:20, who hath not where to lay his head? The Son of man.
64. According to Matt. 8:21, who said "Lord, suffer me first to go and bury my father? Another of his disciples.
65. According to Matt. 8:21, another of his disciples wanted to go and bury who? His father.
66. According to Matt. 8:22, what was Jesus's response to his disciple who said "Lord, suffer me first to go and bury my father"? "Follow me; and let the dead bury their dead."
67. According to Matt. 8:22, who are to bury their dead? The dead
68. According to Matt. 8:22, what were the dead to do? Bury their dead.
69. According to Matt. 8:23, what did his disciples do when he entered into a ship? They followed him.
70. According to Matt. 8:23, what did Jesus enter into? A ship.
71. According to Matt. 8:23, when Jesus entered into a ship, who followed him? His disciples.
72. According to Matt. 8:24, after Jesus and his disciples entered into a ship what arose? A great tempest in the sea.
73. According to Matt. 8:24, where did a great tempest arise? In the sea.
74. According to Matt. 8:24, when a great tempest in the sea arose, what was Jesus doing? He was asleep.
75. According to Matt. 8:24, what did the great tempest that arose in the sea do to the ship? The ship was covered with the waves.
76. According to Matt. 8:24, what was the ship covered with? The waves.
77. According to Matt. 8:25, what did his disciples say to him as they awoke him? "Lord, save us: we perish."
78. According to Matt. 8:25, for what reason did his disciples say to him "Lord, save us: we perish.
79. According to Matt. 8:26, to whom was Christ's question "Why are ye fearful" addressed? To ye of little faith.
80. According to Matt. 8:26, what did Jesus do when he arose? He rebuked the winds and the sea.
81. According to Matt. 8:26, what happened when Jesus rebuked the winds and the sea? There was a great calm.
82. According to Matt. 8:27, what caused the men to marvel saying "What manner of man is this.?" That even the winds and the sea obey him.
83. According to Matt. 8:27, what was the reaction of the men who saw Jesus calm the winds and the sea? They marvelled.
84. According to Matt. 8:28, when he was come to the other side into what country did he go? The country of the Gergesenes.
85. According to Matt. 8:28, when he came into the country of the Gergesenes, who met him? Two possessed with devils.
86. According to Matt. 8:28, from where did the two possessed with devils come? Out of the tombs.
87. According to Matt. 8:28, how are the two possessed with devils described? Exceeding fierce.
88. According to Matt. 8:28, how fierce were the two possessed with devils described to be? So that no man might pass by that way.
89. According to Matt. 8:29, what other title did the two possessed with devils give Jesus? The Son of God.
90. According to Matt. 8:29, what did the two possessed with devils ask if Jesus had come to do to them before the time? Torment them.
91. According to Matt. 8:30, what was a good way off? An herd of many swine.
92. According to Matt. 8:30, what was the herd of many swine doing? Feeding.
93. According to Matt. 8:31, who besought Jesus? The devils.
94. According to Matt. 8:31, the devils wanted Jesus to do what, if he was going to cast them out? Suffer us to go away into the herd of swine.

95. According to Matt. 8:32, what happened when the devils went into the herd of swine? The whole herd of swine ran violently down a steep place into the sea, and perished in the waters.
96. According to Matt. 8:32, what did the whole herd of swine run down? A steep place.
97. According to Matt. 8:33, what did those who kept the swine do when the swine perished? They fled and went their ways into the city, and told everything.
98. According to Matt. 8:33, where did those who kept the swine flee? Into the city.
99. According to Matt. 8:34, who came out to meet Jesus? The whole city.
100. According to Matt. 8:34, what did the whole city beseech Jesus to do? Depart out of their coasts.

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