

PAPERS FROM
FELLOW MINISTERS
ON BIBLICAL
TOPICS

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grace such as was given to others who lived a longer time than they?

Instead of destiny being determined at death and consisting of endless evil for those ordained to evil in this life, predestination in evil is temporary, while predestination to blessing will run through the endlessness of immortality, when we shall know that "the sufferings of this present time are not worthy to be compared with the glory" (Rom. 8:18).

And when God's glory fills the whole earth, there will be no room for any predestined evil to remain.

Hardening Hearts

Hardening the heart is really stiffening the will, or making stubborn. Pharaoh's will was at first stubborn when Moses first appeared before him with the request for the exodus of his people. Then God brought the first plague on him and Egypt, and immediately Pharaoh submitted. His heart was softened. His will was subjected to the divine will. Then at his request God removed the trouble. Immediately his will became stubborn again. How was his heart thus "hardened"? By removal of the trouble. Who removed it? God. Who then hardened? God primarily; Pharaoh secondarily, by the mental process of decision. But that decision was determined by environment, and therefore predetermined by God, who controlled the environment of plagues. It was as is sometimes said by one person to another, "I will make up your mind for you."

Here are the scriptures on Pharaoh's hardening his heart: Ex. 8:15, 32, 34. And here are the ones on God's doing it: Ex. 4:21; 7:3, 13; 9:12; 10:1, 20, 27; 11:10; 14:4,8; Rom. 9:17-18.

It is not proper to deny one idea of hardening by quoting scriptures on the other. Both must be recognized, even though they seem to contradict each other. It is like the two hands previously considered: either Pharaoh controlled God in the

But the human hand cannot control the div Egypt could not control God in the hardening and does control all humanity. The mathematic humanity lumped together is -0 (Isa. 40:17). prophet told his people what he did in 2:22, fo not to be "accounted" in any counting house that even in calculus there is no such symbol as the mighty power that is supposed to thwart Go is infinity. A little meditation will show the the hardening of Pharaoh, for we read in Prov. prepares the heart and so controls the words (bot at first, and then the "I will").

God predicted to Moses that He would ha heart. He knew that He could make Pharaoh s fore the tenth plague He predicted that the king go (Ex. 11:1). He knew just how stubborn Ph that He could control him to do His will. Jesus in man (John 2:25). He predicted Peter's th many other things that people would do and Father know less than the Son? (Psa. 139:1-4) Potter know the chemical composition of His h that water will soften it when it becomes stubb and just how much water it will take, and what and have full confidence in His ability, and wher in the fire of adversity? If not, how can there b volving the clay? Or salvation? Can He drop so spoil it hopelessly and endlessly?

Here are the scriptures on Israel's hardenin Psa. 95:8; Heb. 3:8; 3:15; 4:2; 2 Kin. 17:14; 1 29; Jer. 7:26; 19:15; Matt. 13:15.

And here are the ones on God's doing it: Is 12:40; Rom. 11:8. See also Josh. 11:20 and 1 similar thoughts.

tion is the same as on Pharaoh: God did it without co-operation of will. Their stubbornness in composition as made by Him who said to their king, "I will make of thee a great nation." Their blindness, and was a result of their lawlessness. He gave them that. He will remove the blindness of time stated in Rom. 11:25, by bringing down the war of nations described in Zech. 12-14, when they will be enabled and believe. All mankind is self-righteous in their pride of life, so that the way in which God blinded them in that pride of life and later giving them judgment. The way He will open their eyes is by their tribulation.

Wills, and Freedom

At the same time exist in the universe two opposites in executive freedom. The idea is self-conception. If all wills would have to divide the universe between them, one could not conquer the other, in which case one would not have been as free as the other. Why religion has divided off the upper world from God with a little handful of saved people and "irrigibles" to the devil in the underworld or says they will eventually be "burned up". Judging from the population said to be "lost" thus, man's and the devil's will must be more free than God's. Is it surprising we do not trust God more?

All things after the counsel of His own will (Eph. 1:11). What can man do to thwart that will? God works in both to will and to do (Phil. 2:13). Objectors ask, "Can we save people against their wills?" No. He cannot. The grace stubbornly received by force, is not grace. He can change the will. Remember Pharaoh. And (Ex. 23:28; Deut. 7:20; Josh. 24:12). He did not

part of that qualifying means. They make people sweet in a savor of love. The reason there is so little of Christ in Christendom is that there is so little of truth in the traditions of the apostasy.

So we see that we must revise our ideas upward on the conception of "responsibility" and say "accountability" instead; enlarge our conception of punishment to mean correction; and see farther into the matter of destiny than to think of it as hopeless, endless torment or death, and say with Isaiah, "When thy judgments are in the earth, the inhabitants of the world will learn righteousness" (26:9).

Calvinism

John Calvin and his successor in doctrine, Jonathan Edwards, knew the truth of predestination, but they missed the "mercy upon all" expressed in Rom. 11:32, because their view of the immortality of the soul and its going to heaven or hell at death as an endless destiny left no room for mercy to those who were foreordained to evil through the present life, for that view precludes the possibility of a resurrection to future mercy.

The greatest objections to predestination usually arise because of the error of thinking that predestined evil is permanent. That predestination in evil is temporary may be seen by the word "until" in Rom. 11:25, where the blindness of Israel is limited to the time during which the gentiles are being called. This blindness of the nation is the most frequently quoted and used case of predestined evil in all the Bible. Both Jesus and Paul referred to it more than once.

The quotation is from Isa. 6:9-10. It is the great text on Israel's hardness of heart, blindness and deafness. Here again, (verse 11) the duration of this predestined evil is declared to be temporary, being limited by the same word "until" used in Rom. 11:25. After the time set by that word "until," there will be no more predestined evil of Israel's blindness. So that case of ordained evil is temporary, beyond cavil. And the prospective passing away of all evil (Rev. 21:1-4) shows that all

mercy. So when man is subjected by divine foreordination to the commission of sin under law, his sense of justice has as much reason to scan God's ways as did Abraham, as is shown by the fact that Paul answers the question raised about divine justice, after rebuking the style in which the querist asks.

If a parent could find a whip that would last forever and start using it to punish a child constantly, in less than one day the Humane Society would see that he was arrested for cruelty; but does that Society remonstrate against endless torment or annihilation?

The matter is vital, for who will worship God if he thinks the Judge is unjust? Or who will seek pardon from a Father by confession of sin if there be no prospect of mercy? Just here is the great evil of apostate Christendom.

One, as Pharaoh, or Judas, or Israel, must be hardened or ignorant or blinded in doing evil to another through such divinely chosen instruments as themselves, that mercy may remove the evil, and so, reveal God. If Israel could have believed, no mercy could have come to us gentiles as it has. But they "could not believe" (John 12:39), because of preventing divine purpose expressed in prophecy quoted here by John; and Pharaoh could not let Israel go during the first nine requests and plagues, for the same reason, for his refusal was foretold to Moses (Ex. 3:19-20). Neither could Judas fail to act his part in the grace of salvation, lest we have no Savior.

What is our response to our Father's appointment when He honors us to election of revealing His grace through us in bearing some trial without complaint or in enduring some wrong from an enemy, a slave to bring us a blessing, unintentionally by him and unaware to us, or to dispense the grace of mercy to our wrong-doers? Can we measure up to the call? Yes, He qualifies all whom He calls. The truths here set forth are a

instruction for making a freewill offering save will" (Lev. 22:19) as distinguished from God in the law. The truth that gratitude was a motive in freewill offerings is shown in 2 Chron. truth that "freewill" meant free from constraint again in Ezra 7:13. Those who returned from "freewill" only in being free from compulsion monarch's edict. He did not compel anybody the motives for returning were in God's control

If man's will is morally free, God's will is morally free. All he could then do would be to be saved. Most people worship a mere Wish Disposer. They should write God's name with the smallest type possible and even in invisible ink. We say, Is it strange that there is little faith and

When a child says, "I won't do it," a decision is made right then as to whose will is free from the other. If God's child says that, is the heavenly Father a human one would be under such circumstances that is executive freedom instead of moral. But Eve had moral freedom to obey law or disobey it; she had the way of the cross arranged before her (Tim. 1:9; 1 Pet. 1:19-20). And if Israel had had moral freedom to obey their law, how could God foretell to them not? (Deut. 32).

If man has moral freedom to disobey to the ultimate welfare God does not have executive circumstances.

Salvation and justification are not by good works. They cannot be (Rom. 3:19-20; Gal. 3:21; R

A person can will to "do good," but how to do it cannot find until "Jesus Christ" supplies the righteousness to work true righteousness in him (Rom. 7:14-23). A person's will is ruled by the desires of the flesh

s resolutions to do good. But when Christ's
comes in it rules the will for righteousness.
s thus will make all human conduct righteous,
and will displace all human selfishness and hate

is not "the architect of his own destiny".
ns "highest builder". But there is a "Master
3:4). Man is no builder at all except by con-
Cor. 3:10; 15:10).

think they have done well at life's work like to
ie doers, independent from God. But the fail-
vessels can see by the light of "the furnace of
here is a greater Worker than man, who holds
l in his hands. That is why the humiliated can
loving kindness of the Lord" (Psa. 107:43).

ood example of the operation of the will in the
She was foreordained to be Isaac's wife before
shown by the sign that Eliezer, the slave, pro-
ell. When he arrived at her father Bethuel's
d the matter, the mother and Rebecca's brother
have her stay at home at least ten days, but
must return with him immediately. So they
eft the decision to her will, but not her "free
irse, she decided as God had already decided it.
d her, "Will you go with this man?" she said,
Eliezer had dragged her out by the hair into
k it probably would not have succeeded. It was
t her engagement and decision were influenced
ags and bracelets, considering how she prompted
e to her husband on his death-bed, though it, too.
rd," to give the blessing to Jacob in harmony
purpose and prediction.

a midwest city in relating to me his experience
ir marriage custom, still followed as in the days
he couple never seeing each other till their wed-

fit if God made any experiments or mistakes in creating man
as He did, or if He will fail to do what He purposes in
saving the race, for experiments, mistakes and failures nullify
divinity. And such conceptions really do nullify the trust
and worship of Christendom, for, to most people, God is very
weak. Trust will never return to us until we realize the
kind of God we have revealed to us in the scriptures, throw
away the mess of tradition inherited from the apostasy and
quit imitating the pagans in making our own god according
to the light of human understanding and notions. But
Christendom clings as tenaciously to its conceptions of divinity
as do the pagans to their idols.

The Problem of Destiny

Paul's final question, in this section of the Roman epistle
discussing predestination, is that of destiny: What shall be
the destiny of the workers in ordained evil? He states it
thus: "I say then, has God cast away his people?" (Israel,
who were divinely ordained to be so blinded as to murder
His Son).

The negative answer (that God has not cast Israel off)
is explained on the basis of mercy again (verses 30, 31, 32).
Mercy to gentiles through the foreordained evil of Israel's
blindness, then returning mercy to Israel through the destiny
of the gentiles, and so "mercy upon all". Israel will get her
mercy when the fulness of the gentiles is finished (11:25).

In this discussion Paul uses three cases from Israel's history
to illustrate his teaching: Esau subjected to Jacob, for "mercy"
to Jacob (9:15); Pharaoh hardened in will in order to show
"mercy" to the world by revealing his "power" and "name"
through Pharaoh (verses 16-18); and the blindness of Israel
(running to the end of chapter 11). Jacob received his
mercy at Jabbok ford, as well as before and after; Esau will
yet receive mercy in the futre kingdom (Obad. 21). Pharaoh
and Judas and Israel have not yet received their returning
mercy, but the fact that Esau and Israel are promised such

soon, so that an immortal man can never relapse into imperfection. But spiritual love could not have been a creation in the natural man. It must come through experience, in divine supply of need.

The question, "Why did not God create man perfect?", is equivalent to asking "Why did He not do the finishing at the beginning?" since He is in the process of making us perfect through suffering; so the question becomes "Why, in a process, is the beginning not the end?"; why not put the roof on a house first, instead of starting at the foundation?

If the fault-finder could choose his own created nature what would the choice be? He could not choose the perfection of immortality, as we have seen. If he could choose to be else than what we are we would not be people. How then could God make us to be people other than we are and still create us people?

We have shown that motives are the factors distinguishing the ethical quality of acts, and that our flesh-motives cause us to do evil; but we are not to the bottom of the inquiry when we merely say that motive distinguishes moral quality of acts. We do not reach bottom till we see why God created us with these motives, and that it was necessarily so, in his process of bringing about a finished creation.

At least, anybody should be able to realize that what has been is best, for if God could have done better in creating man otherwise than He did He would have been imperfect in His work, and imperfection would destroy His divinity. Then, too, the objector who asks why He did not do otherwise assumes to become superior to God in the suggested improvement. "Who has known the mind of the Lord, that he may instruct him?" (I Cor. 2:16).

Once we realize the existence of God, all that has followed was a necessity.

And we might add that the same observations would be

without knowing it. He ruled them by their food, just as He could send the hornets into Canaan where they had been living, as He Egypt in fulfillment of His purpose and His promise, by a famine in Canaan and plenty of grain.

Freedom to choose Christ is a necessity where (Ro. 8:29-30) "by the gospel" (2 Thess. 2:1) could not save us if we were so strongly held in the power of sin that we could not even wish for freedom. God Himself would be enslaved to His creation. We have just enough freedom that we are not by "the old man," as Paul calls the flesh-life, which is our slave-master. Our wills are free from him, but we are longer under sin and death, but they are not free to call in the gospel. "The pleasures of sin" hold a stronger appeal comes to us from our Redeemer than the hard toil and beatings we get from the old slave-master. Goodies have a bitter taste in comparison with "honey from the rock". Nor are our wills in freedom in the ordinary conception of moral freedom, but we do good until our Redeemer calls us out of slavery. He said, "To will is present with me, (to "do good") but I cannot perform that which is good I find not." In this context (8:7) he declared that the carnal mind is not free from God. If it could, there would be no slavery. The will is not free from evil to do good until the Redeemer calls us free from the old slave-master to do the will of the new one. Until then the voice of the new one has no power over us. The old one has full claim on us.

Neither is the redeemed will free to go back to sin "cannot sin" (1 Jn. 3:9), for it is the will of the new one (Phil. 2:13). We are securely held by Him. The old master's voice is dead. Pharaoh's judgment was at the western shore of the Red Sea, and he died

ough baptismal death to slavery in that sea they
slavery on the eastern shore. They never re-
Not in fact, though they, as we do, found "the
erness" so painful that in thought they some-
k to Egypt. But even then they did not really
could not. Neither can we. When we are re-
d the good that we formerly could not, for we
d works in us to will and to do His pleasure.
ine purpose that we "continue in sin" (Ro. 6:
e time past of our lives was a necessary allot-
xperience. But that past time is sufficient (1
nger period would be too much. From thence-
ee enough to choose the better way.

re will is not free to obey God in righteousness.
o the desires of the flesh. Adam could not obey.
rael. But even in that old slavery the will is
d to do evil when He restrains it, as He re-
ch from adultery with Sarah (Ge. 20:6). There
like cases in scripture, as the forty Jews already
e plots of the Jews to slay Messiah before the
rent occasions when they tried to destroy Him
e reason they did not was because His hour
ne (Jn. 7:30; 8:20). In order to destroy Him
d have had to overcome God, though it would
to do that if they had "freewill," according to
of those who say it would be wrong for God to
edness of man's will which they contend was
his creation for his development, though they
nually violate the will of their children to force
or try to contravene the will of their neighbors
conflict.

er to kill the Savior before the time the Jews
l to invade the sacredness of the divine will and
e. Who could conquer omnipotence, that had
be the time, place and manner of that death? Two

the character of the question, and not his real answer to the
question. He rebukes the brazen effrontery that criticizes
God, but the real answer to the question comes later, in the
arguments on "mercy", occupying the remainder of chapter 9
and all of chapter 10, which constitute the answer to this
third question.

There are some things that God cannot do and be God.
He cannot lie (Titus 1:2), nor deny himself (2 Tim. 2:13).
He cannot even be tempted (Ja. 1:13). From such state-
ments we may deduce the general principle that He cannot
do anything that would not be divine, anything that would
be contrary to what He is. It would be contrary to Him as
Love to make man perfect at the first, because love gives
(John 3:16) and serves (Gal. 5:13). So then God, as Love,
must give to man, which at once necessitates that man must
need, which is but another way of saying that he must be
created imperfect. If created perfect there could be no love
shown him from God. Therefore, all things must be as they
are, or God must cease to be God. It would be contrary
to God as "Mercy" to create man immune to sin, for then
he would need no mercy, and we have just seen that Paul's
answer to the question we are considering is "mercy".

Again, it would be impossible to create man perfect because
man is flesh, and flesh itself is imperfect. The question,
"Why did not God create man perfect?" therefore expresses a
self-contradiction. To create man otherwise than he is would
not be creating man, but some other being. Would the
querulous querist prefer not to have existed at all? We may
so suffer as to prefer non-existence to our present experience
of life, as Job and Jeremiah did, but when we reach the glory
no such thoughts will arise (Rom. 8:18).

Perfection is of two kinds, physical and moral. The
physical is that of the "spiritual body" of immortality (1 Cor.
15:44); the moral is love. It is impossible to have the
physical until the moral is received, for we are cautioned

thus by both literal and symbolic revelation the really guilty one that causes our sins ("the carnal mind") is properly punished with annihilation without the possibility of restoration, while we ourselves are delivered from his slavery by substitution of the spiritual mind for the carnal or natural.

Two Hands

In suggesting the idea of a parent guiding the lance in the hand of an enemy we are following a scriptural precedent, for in Psa. 17:13-14, evil people are called God's "hand". The same is true in Job 1-2, for when Job's adversary suggested that God put forth His hand and touch Job's property, then his flesh, God replied, "He is in your hand"; then later, Job said that God's hand had touched him (19:21), and the inspired biographer of the patriarch said that the hand of the Lord brought all this evil on Job (42:11). Again, in Acts 2:23, we find that men's wicked hands slew God's Son, but in 4:28 it is said to have been from God's hand. The Hand ruled the hands. The Hand's motive was love; the hands' motive was hate. The death was murder by the hands, sacrifice by the Hand.

The Problem of Unfinished Creation

The third question on predestination that Paul raises is, Why was not the race created perfect, instead of being subject to inevitable predestined sin, and perfected through suffering? He states it in Rom. 9:20 thus: "Why hast thou made me thus?" (that is, subject to predestined sin, as in the case of Pharaoh, just cited by Paul). Again, as in answer to the first two difficulties, the answer is "mercy" (9:23).

It has been argued that Paul's response to the question of man's guilt in ordained evil (Rom. 9:19), when he reasons that the divine Potter has a right over the clay to make a vessel of dishonor as it suits him, proves that man has no reason to make such criticism as to question God's ways. But it should be noticed that this is only Paul's rebuke to

we see the divine hand operating all around. What a lesson to our praying faith to hold on to give the desired thing! It is better to have confidence in free will.

When the time for the sacrifice for the s came, the Son governed the certainty of it by to escape, but went out boldly to the officers be arrested and led away.

When God made their sin of murder His act of a sacrifice for that sin of theirs and for all the world, their sin in his hands was made t and most marvelous blessing that ever could say that sin is a blessing, but we can say th which God transforms all evil is a blessing. N sin, but God's act of good is a blessing. Ne themselves, but His acts as acts of God workin acts by themselves are evil, but his acts as acts of good. The Saviour said, "Salt is good," but chlorine from which salt is made are deadly po

God makes all work together for good (makes the wrath of men glorify Him (Psa. 7 the Roman conquest of Jerusalem in 70 A. D of the Jews. In that siege He predicted that they own children (Lev. 26:28-29). Since that was punishing them (verse 28), how will those w timed evil by saying then God would be guilty from guilt in Israel's cannibalism as well as f of His Son? Or from adultery in giving Da adultery to punish him (2 Sam. 12)? But why ing Him against His own acts of Fatherly cha His infinite love in giving us His Son in death o The difference between the murder and the both were one and the same death, was in the two actors, man and God, and the purpose of t

be accomplished in it. It is the same as the
in a death by murder, another by suicide and
sacrifice. Suicide and self-sacrifice can be com-
mon could end his life for sake of others. So can
de, for suicide is self-murder. So can murder
they were at Calvary. The only difference
actors joined in the one deed of death, man
man was unaware of the other Actor, and ig-
norant was using man's hands through murder to
God. But their sin of murder remained sin on their
part, their motive of hate, while God's act remains
His motive of love. The three thousand who
were on the day of Pentecost got a blessing out of that
which was both their sin of murder, and sacrifice, for
which their sin brought them a blessing. But it was
that blessed them, but the sacrifice. His death
from God making it a sacrifice by operating in
him from death, would never have blessed them.
It was not murder that blessed them. It would
not, as it was temporarily, the worst sin in his-
tory, but time that it was the greatest divine manifesta-

tion to "glorify sin" by speaking as we do of the
"wrath" even when He makes it "praise" Him.
In glorifying sin we glorify God for His marvelous ways
with sin. Let our critics answer this question:
What of our Lord murder or sacrifice, or both?

Others got a blessing out of their sin, for it saved
them from death. But that did not make them careless to
sin, for they asked Joseph to forgive them. Their
sin was a blessing to them nor to Joseph nor
to God's working in it. In other words,
sin that blessed them, but God's making it work

the rulers, then they legalize rum and prostitu-

tion (ver. 23). This is the "lust" of ver. 7, the three-fold
flesh-desire, that of the flesh, the eyes and the pride of life
(I John 2:15-17) that causes all sin. Finally, he elaborates
the identification of the guilty one that causes all our sin,
calling it "the law of sin and death" (8:2). Thus the pro-
gressive title of the culprit is "a law", "the law of sin" and
"the law of sin and death".

This lust, or flesh-desire, is hereditary, because inhering
in flesh inherited from Adam, and so our sinning is predesti-
nated before our birth, because we are a continuation of
Adam, whose sinning was predestined by his being created
flesh.

Since Paul, and his fellow-Christians for whom he puts
himself representatively in this soliloquy, have been justified
by faith, and have thus and therefore repudiated all sin and
sinning in mental attitude of repentance, and as far as grace
supplies ability have repudiated it in very deed, they now
disclaim all guilt for it while waiting for deliverance entirely
from it and its slavery. They regard it as another person,
a tyrant or slave-master who causes them to do wrong under
duress, and they therefore disclaim all guilt or "responsibility"
for it. And we should remember that this language of the
apostle is inspired, and so expresses the divine thought on
what people call "responsibility" for sin committed by the
faith-justified Christian.

In this connection, close notice should be given to the
word "more" in the declaration, "It is no more I that do it,
but sin that dwells in me". For until a sinner is justified by
faith he cannot repudiate his guilt as no longer attaching to
him. But when regarded as being a just, or righteous person,
by Him who has assumed the work of making him so, he
may take the same attitude as his Justifier, and declare his
sin a thing of the past, from which he is separated, and there-
fore, for which he cannot be condemned.

Who should be punished for compelling reckonedly justified

seven times, in 9:15, 16, 18, 23; 11:30, 31, 32). In the last reference he reaches the climax of "mercy upon all". And in the practical teaching growing out of the doctrine, in next chapter (12:1), he makes this mercy the basis of his appeal not to take vengeance on our enemies. And well he might, for since God is such a wonderful Alchemist as to transform all evil into good for us, why not consecrate ourselves as living sacrifices, and leave it to Him to deal with our enemies, as Joseph did (Gen. 50:15-20) when though he knew that his brothers sold him into Egyptian slavery, yet he said that they did not do it, but that God sent him there (Gen. 45:5-7).

Who Is Really "Responsible" for Man's Sin?

In regard to guilt for sin, Paul makes a seemingly strange statement in Rom. 7:17,20: "It is no more I that do it, but sin that dwells in me."

At first thought this language would seem to be an alibi for the guilt of sin, but a closer study reveals the wonders of divine ways in grace and salvation. To understand the puzzling declaration we need to recognize what is signified by "I" and "sin".

"I" is identified as the "the inward man" (ver. 22), "Christ" (ver. 25), "the mind" (ver. 25) with which the Christian "would do good" (ver. 21), and serves "the law of God" (ver. 25) and has "delight in" it (ver. 22). Grammatically, "I" represents Paul, but a comparison of 7:25 with 8:1 shows that he is here placing himself as a representative of the general Christian experience. For from "I" in 7:25 he switches to "them which are in Christ Jesus" in 8:1, then back to "me," then to "us".

"Sin" is identified by a three-fold, progressive title. First it is merely a "law" that he discerns, that prevents him doing the good that he wills to do (ver. 21). Then he enlarges the title into "the law of sin", and finds it located in his mem-

view we are overcome with His infinite love. template all the horror and anguish in the world lest we become mentally unbalanced, as we do we knew it all; but that is because we do not know it is doing with it all. We cannot understand and suffer as they do. Even that little unbalance sometimes turns others to atheism, especially when we are victims. What have believers in the freedom of the will done because of all this contrary to the divine will to offend? Nothing but regrets that it did not turn out as God wished that it might after delivering tons of men without knowing what he would do with them.

We ask, "Can it be possible that it pleased the Father to torture of His Son?" How can we go farther than to say "it pleased the Lord to bruise him"? Yet so it is (Isa. 53:10). When we understand that the greater the love manifested we can begin to assert that the Father brought about the sin and suffering and turned it all into His righteousness. A suffering world in the light of that tragedy would seem evil and endure the pain, as we are assured that the sufferings of the present are not comparable to the coming glory (Rom. 8:18). We go on with our daily cross-bearing. For all the evil that can be understood as can that at Calvary, since God's wrath praise Him. Every tear contains the love of God, to whom He makes all world suffer (Rom. 8:28), but the travail of the whole creation is because of that though it is all so hard for us to understand.

There was evil in the world before Adam was born. He knew good and evil before Adam and Eve came. God said, "The man is become as one of us, to know good and evil." So there was already evil before the pain of it. What was it, and where was it, and who

ness, for that was the evil that Adam and Eve obtained the knowledge of it by transgressing in the tree of knowledge. God made that evil when He created the first flesh creature that was anything. Was it wrong for God to know that evil, as it wrong for Him to create it? This all shows wrong by creating evil and bringing about their the command He gave Adam. Remember the *1*, that it is not for righteousness by obedience, *2* *3* of inability to obtain righteousness by works. *4* creates evil (Isa. 45:7) or does evil (Amos. 3:6) *5* how can He sin, since sin is non-obedience to law, *6* under any law? Even though He does no sin in *7* *8* *9* *10* *11* *12* *13* *14* *15* *16* *17* *18* *19* *20* *21* *22* *23* *24* *25* *26* *27* *28* *29* *30* *31* *32* *33* *34* *35* *36* *37* *38* *39* *40* *41* *42* *43* *44* *45* *46* *47* *48* *49* *50* *51* *52* *53* *54* *55* *56* *57* *58* *59* *60* *61* *62* *63* *64* *65* *66* *67* *68* *69* *70* *71* *72* *73* *74* *75* *76* *77* *78* *79* *80* *81* *82* *83* *84* *85* *86* *87* *88* *89* *90* *91* *92* *93* *94* *95* *96* *97* *98* *99* *100* *101* *102* *103* *104* *105* *106* *107* *108* *109* *110* *111* *112* *113* *114* *115* *116* *117* *118* *119* *120* *121* *122* *123* *124* *125* *126* *127* *128* *129* *130* *131* *132* *133* *134* *135* *136* *137* *138* *139* *140* *141* *142* *143* *144* *145* *146* *147* *148* *149* *150* *151* *152* *153* *154* *155* *156* *157* *158* *159* *160* *161* *162* *163* *164* *165* *166* *167* *168* *169* *170* *171* *172* *173* *174* *175* *176* *177* *178* *179* *180* *181* *182* *183* 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gave David's wives into adultery to punish David vengeance for his adultery with Bath-sheba, and a to make war on his father as a punishment sing Uriah to be slain in battle, and though He lse prophets who deceived Israel (Ezek. 14:9) ng, because all His acts in those cases were the ing good.

an life is evil. Is it sin? God takes away people's : one who takes away the breath of every crea- (Psa. 104:29-30). He sometimes destroyed thou- s enemies in war. He causes pestilences, storms es, as He did then. But remember that there ection and adjudication of all things at the great

evil. It is also sin and crime. But capital puner murder, sin nor crime. Was the crucifixion n evil, a sin or a crime? Yes, by man it was all God it was none of the three, but was love's sac- o take away the sin of the world and all its evil.

against the enemies of his Master whom he really loved so much that he preferred to die when he saw that he had unintentionally involved Him in trouble? He thought his Master would deliver Himself as on former occasions, but affairs took a different turn from what he expected (Matt. 27:3). His conscious sin was covetousness. He was willing to defraud his Master's enemies out of the money consideration that was their part of the contract, without delivering his Consideration to the death they planned, though he did fulfill the letter of the agreement by delivering Him into their hands. He did not intend betrayal to death, but betrayal into escape.

Thus the love of God and His Son made the crucifixion a sacrifice, while man's hate made the same act murder. It was one death from two motives. The same act was thus both evil and good, right and wrong. Thus an absurd proposition is logical, and an ethical self-contradiction true, and marvelous in love and grace. Calvary was thus the scene of both murder (Acts 7:52) and sacrifice (Eph. 5:2), yet not two deaths, but one death by two contrary motives of two parties causing that death. That one Cause likewise controls all man's conduct for good (Psa. 76:10; Prov. 16:1).

From the above truths we deduce the principle that the motive determines the moral character of an act that is capable of variable quality, and this principle explains the problems of God's seeming guilt and man's seeming innocence in predestined evil acts.

Calvary thus illustrates the general principle that God works in all evil-for good (Rom. 8:28). That is why all things work together for your good as a Christian. You, too, have your Calvary, for all Christians are led as sheep to the slaughter (Rom. 8:36) even as He of whom we are a part, being His body. As your Father turned the worst sin in history into the most marvelous blessing, so He will sanctify your cross for good to all concerned. Then, as one lately said in our study, "So there's nothing to worry about is there?" No, there is not. Dan.

same in both. We shall come to the solution presently. The objector can doubtless see it now.

Take another illustration: You have a child with an abscess on its arm. An enemy of the child would like to stab him with a lance. You say, "That's good; we'll join together and both do it. You take the lance and I'll hold your hand and guide it to the sorest spot on the child." And you guide the lance right into the abscess. Do you do evil to your child? Does the enemy do good to him? Who thinks of crying "responsible" to you or "irresponsible" about the enemy? If he is brought into court for his act can he convince the court that he was doing good? (Intentionally?). Ah, there's the solution in one word—"motive". For the law does consider motives in crime. That is the only difference between first, second and third degrees of murder. God likewise considered motives in death of victims, in cases at the cities of refuge (Num. 35; Deut. 19; Josh. 20). Everybody considers motives in determining guilt or innocence, condemning more, or excusing more.

When we consider God's motive in the death of His Son, does it not seem wicked to ask if He was not guilty of murder at Calvary? He was the parent in the illustration of the child and the lance.

Obversely, does it not seem nearly as wicked to ask regarding the Son's murderers, "Why were they not rewarded for offering a sacrifice for our sins?" For they hated Him to such a degree that instead of crucifying Him they would not use the milder capital punishment of stoning Him, as their law required them to do if they were correct in their verdict that He should die for blasphemy in the unjust trial they gave Him, but they rather gave Him a second trial before Pilate, that they might torture Him to death by the slow way of crucifixion. But even this was divinely planned, to show a greater depth of love by greater suffering for our sakes, to win our greater love.

And was Judas intentionally offering God's Lamb any more than those crucifiers were, or was he not seeking silver by fraud

He says that He is righteous in all His ways, His works" (Psa. 145:17). Because people cannot give it to men for discipline, they think they are of guilt for its existence, claiming that it develops in a being that "fell," either an angel or

Does God want people guilty? He does not. Why? For grace (5:20). That is equivalent to wanting them to sin, as is declared in this last case. He does not want His Son sacrificed by murder? The Scripture says to that, "Thy will be done." Did He not want to be deceived by false prophets (Ezek. 14:9)? And did He not die by the adultery of his wives, and Samson's law in marrying a Philistine? and so on, and so on.

Does He want us to continue in sin (Ro. 6:12)? The answer shows that an experience in evil is necessary for ordinary development.

Does His desire for their guilt antedate their sin, or follow it, so they may merely become guilty by sinning contrary to His intention and expectations? The cases give the answer.

The freedom of the will is not the only way of escape from divine guilt for evil that has been advocated by those who have sought a solution of the matter. The fact that there is an intermediary order between God and the material world, which is the case in the Bible, and that thus the supreme One had no participation in the evil, thus they offered the detachment of Creator from the material world as a way of escape from divine guilt.

Other religions, as Zoroastrianism of Persia, teach a dualism that there are two gods, Ormazd the good one, and the evil one, in conflict. This teaching leaves the problem of the evil god unsolved, for it does not explain the origin of the evil god and makes evil eternal from the beginning. The Bible teaches that from the idea current in most of Christendom, that

The Problem of God's Seeming Guilt in Ordained Evil

This and the second problem, that of man's seeming innocence in doing ordained evil, are twins, and must be considered together.

When it is affirmed on the authority of scripture that evil acts are foreordained, immediately the objection is usually made that then God would be "responsible" for such sins; and secondly, that the people who thus act would not be to blame, and should not be "punished" for so acting. It looks like a clear case in favor of the objector. But on the contrary, there stands the Word saying that the crucifixion of our Savior was "determined before" by the Father to be done (Acts 4:28), and that His death was "murder" (Acts 7:52). Then the case for the defender of predestination is just as clear as that for the objector: God foreordained the murder of his Son. Why then was He not guilty? For no Christian can deny the predestined evil nor consent to the guilt of God.

Furthermore, on the second of these two complementary and twin difficulties, why then should the Son's murderers have been charged with guilt by Peter (Acts 2:23) and Stephen (7:52)? Why should not they and Judas all be rewarded for making the sacrifice that put away the world's sin, instead of suffering judgment, as the Son forewarned (Matt. 23:35-36)? For this suggestion has been made by objectors. And the same of Pharaoh: Why drowned for doing what God raised him up to do and hardened his heart as a means to that performance? Here the objector finds a way to escape by saying that both Pharaoh and Israel are said to have hardened their own hearts. We shall come to that, too, presently, when we finish what we are here considering on these first two objections of so-called "responsibility" of God and non-responsibility of man in ordained evil.

What is the objector's solution of the dilemma he is in? For if he believes the Bible he must consent to the foreordained

In his argument in this predestination section in the Roman epistle Paul uses three illustrations of foreordination: Jacob preferred over Esau before birth (thus proving that the divine elective purpose was not "of works," since the unborn twins could not work); Pharaoh, who was divinely selected as an agent in whom to reveal the divine power and name to the whole world, and hardened in will for the purpose; and Israel, divinely blinded to bring mercy to the gentiles.

If the divine choice had waited for the worthiness of works, Esau would have been the one to choose, but Jacob was chosen in spite of his foreknown inferiority to Esau in behavior because of both heredity and environment, and especially because of the mother's foreknowledge of the divine election of her favorite son.

There are seven cases of the preferment of the younger son over the older in the scriptures: Abel and Cain; Shem and Japheth; Isaac and Ishmael; Jacob and Esau; Ephraim and Manasseh; Moses and Aaron; and Solomon and Adonijah. The first, third and sixth are expressly shown in scripture to be representatives of Messiah, and the seventh is clearly thus typical also. We are therefore justified in concluding that the reason for the preference of the younger was for the purpose of revealing Christ and keeping him constantly before mankind in blessed grace, that man might ever see the way to life. Then Esau was rejected so that Jacob might become an unwitting means to show that salvation is not of works, but by grace, since he was chosen before birth, and so before works were possible. Unmerited grace to Jacob later, in spite of his cheating, saved him by grace from what he was by both heredity and environment. Since he was thus saved, what hope there is for anybody that God chooses! So in the case of Jacob and the other six cases like his we learn the precious lesson that God also has two sons, and chose the Younger over the elder, even to show mercy to the elder and the race in him.

words, why are not predestination and fatalism opponents of predestination try to cry it do fatalism. The scriptures never use the term "fatalism." The encyclopedia distinguishes the terms, as we distinguished them, showing that determinism ("nism and predestination all agree in saying the fixed. They all overlap in that respect. But they even though they do overlap. So predestination become fatalism, even if it is true that all evil predestinated. So there should be no more saying that if predestination of all is true it wo

Even though the idea of "control" is true, predestination, for then God controls all with purpose, and thus control is but a part of the accomplishing a predetermined purpose, and predestination, since in it, means are used to So there is no objection to control, unless it predestination. In other words, scripturally expresses the universe *according to His will, and purp* 30; Eph. 1:11).

As an illustration of the matter, consider the Lord. The predetermined place of it was Bethlehem to be, it was necessary that Joseph marry Mary all the ancestors of both to be what they were identity and all else, running clear back to Adam every event is locked in with every other, in time and in all that has occurred. The predestination involves all others related to it. And what ever "No man lives to himself" (Ro. 14). For Bethlehem birthplace, it was necessary for Caesar to do registration. Even so, God sets up the rulers a heart is in the hand of the Lord as the river turneth it whithersoever he will."

All other ordained events can be shown to be to all other events, link by link, and chain by

ons on evil are discussed more thoroughly in booklet, "The Mystery Of Evil," which read-request.

nearest to scriptural evidence there is that God's proposal of the lying spirit in Ahab's prophets and the suggestion in Job 1 and 2 that Job's loss of possessions and health.

tion is a fictitious representation of what really happened "put" the deception in Ahab's prophets, so "permitted" the evil, He permitted Himself to do it. The same truth later through Ezekiel (14:9).

any of the suppositional evidence in Job shows no permission at all in that case. The adversary is that God should bring the evil upon Job if He permitted anyone else to do it, and God's refusal, with the exception that He did it indirectly, is in His adversary's hand to be afflicted by that adversary. Again there is not permission, but command, as in the case of the adversary as God's agent. But God was the one who brought the evil upon Job (42:11). God assumes as if He were any of His subordinates (including people) and asks the question, "Do all sin and evil issue directly from Him which we may properly pose another: Is any sin and indirectly related to Him that it is entirely from Him? That shows the futility of most efforts to do anything for evil.

ask the first question answer the second by saying that all evil that He does not foreordain. But "conclude" a word, because it presupposes that He has decided that evil is outside His will. The scriptures refer to the devil as an adversary to God, nor that He permits it. God has no adversaries. He has full control of His universe. He uses the stronger terms of Him who creates evil, does it, gives it to man and brings it to pass: always benevolently.

"Somebody else might be the one" in the case of our Savior, since His being that was foreordained and foretold the same as the treason of Judas? That makes the error of the suggestion self-evident: for how would such an objector like to try being the "somebody else" in an effort to be his own Savior? Was Calvary foreordained for any such attempter? Once we concede any such "somebody else," we start a possible endless series, that would thus involve God in failure.

We shall soon come to the solution of the difficulties involved.

The Four Problems of Predestination

In Rom. 8:28 to 11:36 Paul carries on a long discussion of predestination. He considers four common questioning objections that arise in any thinking mind on the subject: The seeming guilt of God in ordained evil; the seeming innocence of man in it; the problem of incomplete creation (Why did not God create the race perfect, instead of bringing it to perfection through experience of evil?); and the problem of the destiny of the actors in ordained evil.

The four problems are stated thus: "Is there unrighteousness with God?" (9:14); "Why does he yet find fault? For who has resisted his will?" (ver. 19); "Why have you made me thus?" (ver. 20); and "Has God cast away his people? (11:1).

He begins the whole discussion by basing it on the optimistic outlook that all is working for good (8:28), then proceeds to declare formally his doctrine of predestination (8:29-30) and show the blessedness of realizing the truth that if God be for us nothing can be against us nor separate us from his love. His declaration of the doctrine in verses 29-30 makes it a link in the five-fold chain of foreknowledge, predestination, calling, justification and glorification that binds us so inseparably to God's love. All this five-fold work in us is put in the past tense, for what He purposes is as good as done (4:17).

or those to whom He reveals the future can be considered as ordaining it. People cannot predestinate themselves. Many a person's future was revealed before birth, and so before the possibility of his having anything to do about foreordaining it. Paul makes this plain about Esau and Jacob (Rom. 9:11-12); Peter said that the suicide of Judas was predicted in Psa. 109 (Ac. 1:20); and the destiny of the Son of God was also settled long before his birth (Eph. 1:4; 2 Tim. 1:9). So then it is futile to say that people predestine themselves, as has been argued by some objectors. Where do the scriptures make any such affirmation?

When it is realized that there can be no prophecy without predestination, the amount of scriptural material on the subject is evidently ponderous.

If people possessed freedom to do as they please, how could their predicted acts be foretold with such certainty that the words predicting their acts are more abiding than heaven and earth (Matt. 24:35)?

Jesus foreknew Judas as the betrayer "from the beginning" (Jn. 6:64). He foretold it at the last supper (Jn. 13:26). Some have said, "Somebody had to do it, but Judas did not have to; he was a free moral agent, and could do as he pleased". Then could the Savior have been mistaken "from the beginning"? And falsified in his prediction at the last supper? Why say, "Somebody had to do it"? Because it was predicted? But the prediction specified Judas. Or because the plan required it? But that would be predestination of "somebody," and the objector will not admit the predestination of anybody. If that "somebody" "had to do it," was he "free"? Then how "had to do it"? Such well-meant efforts to solve the difficulties of "responsibility" will never satisfy. They do not reach bottom. They are so shallow that they falsify God's Son and the voices of the prophets, and so would involve God Himself in difficulties, if He could permit such apologetics to do so. Why not say,

Summary

As a conclusion to this study we shall try to present a statement of truth that will be acceptable to both sides in controversy, by embodying in it whatever is true on both sides.

First, there is human will, for it is repeatedly affirmed.

Second, it has some freedom, for the words "free will" are used of it, and people are admonished to do as they are said to do so.

Then there is a doctrine of predestination inasmuch as the words in different forms are there, and in many cases of it clearly visible.

This shows the necessity of seeing that the doctrine of freedom and those on predestination do not contradict in this treatise to do that.

So in this study we have stated the following doctrine of man's will and freedom:

Adam had enough freedom to do evil, but not to do the good of obeying the command not to eat of the forbidden fruit, for that would have required knowledge of good and evil, for that would have required divine intention of redeeming him and us from sin, planned before he sinned. We have the same freedom and the same limitations of it.

He had enough freedom to be accountable to God for the just judgment of God, because of the motive of his disobedience. He was accountable, for he was free by penalties, but the situation requires us to be free by penalties and divine judgment are corrective, in order that the motives prompting sin from evil ones to be free and thus reclaim the ones who err.

Since God designed the remedy for sin before man's effort to lay upon man's freedom the blame for sin, of evil into the world in order to exonerate God

ight imperative, will not avail, and some other
und to see that God is not guilty for the pres-
ve have set that way before the reader in our
ot rehearse it here.

ough freedom while in sin to desire to be freed
could not be saved from sin. So we do not have
1 while in sin to resist the call of redeeming
comes to us.

freedom to sin is limited, for we have cases that
have repeatedly been restrained from sin when
nmit it (Gen. 20:6; Jno. 7:30). God prevented
es from doing the wrong they planned.

edom to do good only as enabled by grace, for
is declared in scripture to be utterly incapable
; apart from God's enabling grace.

an cannot do either good or evil except as God

ject to the only free will in the universe, that is,

will is perfect and holy and irresistible, the out-
blessed for all concerned, after humanity's ex-
vil has accomplished the divine purpose of being
it (Eccl. 1:13; 3:10).

have been need of God changing His course if—
ad accepted Christ as King?

had not successfully met temptation?

had successfully met temptation?

tils to do as God counts on him to do in His
ctions?

e efficacy of Christ's sacrifice in danger of being
sible non-belief of all whom it was intended to
of their supposed freedom of will?

any certainty that even one person would be
made salvation possible by His sacrifice? If not,
endure the cross? And if we answer Yes, what

est hide me in the grave," but only "till thy wrath be past." He
asked for a "set time" for God to "remember" him, that he
might "live again" after escaping his boils and troubles. So if
the evil of death he craved should be permanent it would not
have been desired. Fortunately, he got rid of his boils even be-
fore he shall live again. In that glad day all evil will ultimately
be supplanted by all good.

What solution of the seeming guilt of God and innocence
of men in predestined evil does the objector to the biblical doc-
trine of predestination of evil offer, since he will have none of
the explanation that the scriptures themselves give?

Predestination and Foreknowledge Related and Distinguished

All objectors to predestination seem to admit that God fore-
knows, but they say He can foreknow without foreordaining.

What is predestined may or may not be foreknown by man,
according as God reveals it or not. But with God both must
exist together, because what He foreknows He foreordains, and
He could not foreordain and not foreknow without being ig-
norant, as to foreknowing, and He cannot be ignorant and be
God. "Known unto God are all his works, from the beginning
of the world." (Acts 15:18).

Furthermore, what He foreknows He must be the one that
foreordains, else there would be another divinity superior to
Him, that ordains what He foreknows, which is another im-
possibility, for he declares that He is God and there is none
else (Isa. 45:5).

Could an event be foreknown and yet not be fixed in future
certainty—not foreordained by some being? And if the future
is fixed, who but God fixed it in that certainty? He says that
He who foreknows also foreordains (Rom. 8:29).

The Son foreknew certain events that He foretold, such as
His crucifixion, but He did not, and could not foreordain those

cannot thus justify himself in evil, because he cannot bring ultimate good out of it to all concerned, as God can. Out of the wrong Joseph's brothers did to him God brought blessing to all concerned. He did the same out of the crucifixion. Even Joseph's brothers and the Son's murderers were blessed through their sin. At least, three thousand were in one day, and millions since.

God's working in man's evil of sin so that good may come does not make Him guilty, nor does it make man innocent. The evil of sin does not by God's work in it become good done by man. The good is what God does. The crucifixion was murder by man, and always remains so, though it was sacrifice by God. The sacrifice did not make the murder right, nor did the murder make the sacrifice wrong, that there should be blame on God for working in the evil to make the crucifixion a sacrifice. Two actors were doing one act of taking life by opposite motives. The death in that sacrifice, while not *wrong* as an act of God, was still *evil* in the sense that death is called an evil in the scriptures and an "enemy," so even that sacrificial death must be annulled by resurrection three days later. If not, we would have no Savior and the whole purpose in the sacrifice would have failed. Evil must not be permanent.

By man, the crucifixion was sin; by God, perfect love, so the sin of man in crucifying was the righteousness of God in sacrificing.

The same observations are true of all the sins just cited, and of all other sins. They are true of the wrongs you suffer. God is doing you or somebody good in them. You can afford to trust Him and be merciful to those who wrong you. God manages the sin of man so as to bring good out of it, as seen in all these cases cited and many more that could be cited.

Evil is a *temporary* good means, in God's hands, not man's (In that sense "Evil is good"), but if permanent, would be an unmitigated and unjustified evil. Job said, "O that thou would-

the creation, in Adam's wounded side, and Exodus in the passover lamb, and on the pole i and every morning and evening as a daily sacri in countless other ways all along the passagewa this is the problem for our objectors: Since he v and since foreordination and free will cannot c blaspheme our loving Lord by calling Him a "M thought of it in that way, did you? Well, likely will not use the term in ridicule any mo

It is infinitely preferable that God should man than that He should have made a contr never try to run it, but just wind it up and t say to it, "Go jump in the lake of fire if you better to be God's "machine" and be saved than managers and turn out to be such terrible mis can anyone manage himself into salvation, since Better say, "Not my will, but thine".

The only motive power that runs the thin chine," which is "the natural man," is the de and of the eyes and the pride of life (so evid "free will"), and all that desire is hereditary, s unless he can determnie his heredity before birt

And the only motive power that runs the the spirit or mind of Christ in him, and that that he is not free thus unless he can put Chr And after the New Man thus rules him he will to nullify that grace unless he can conquer lo strongest thing in the universe.

It is no wonder that people worry when have more power for evil and failure than G good. When they so think, do they have God t or just a god?

Is the will then so restricted that it cannot

is present with me". The will has a bestowed delivered from sin, else we could not be saved.

"Who shall deliver me?" he answers, "I thank us Christ". The will must be free enough in n to say, "For to will is present with me," even onfess, "but how to perform that which is good a slave can properly desire redemption which use for himself.

of "to will is present with me" is that a desire good. We call it conscience. The Book calls it, edge of good and evil". If it were not for that receive salvation, because we then would never for it to desire it, any more than the animal at know no sin. We are saved by grace, and forced upon the unwilling, for then it would or a gift ceases to be a gift, and becomes an btuded against desire. We were created with conscience, and were thus predestined for sal- answers the question, "Why blame or reprove estined evil?" for the reproof is a means to the ation which nobody will seek until he knows not receive by grace without the will receiving and submission.

rs were reprov'd (Ac. 2:23) for doing what ordained to do (4:28).

ment (2:38) and be forgiven (3:19)?

mpathetic to them because of the facts (3:17). rior, saying "Forgive them because they know thus to our evil-doers? They, too, are impelled le forces until grace reigns in them.

Orance in Predestined Evil

ained evil must be kept in ignorance of God's r they would not act in it (1 Cor. 2:8). Here at if the rulers had known what he was then would not have sacrificed the Lord. So all

ordaining the sins that were necessary to the types that reveal a foreordained purpose:

The sin of Moses in smiting the rock the second time (Num. 20:11-12). Moses was punished for this sin by being debarred from entering Canaan (Deut. 32:50-51). The transfiguration vision (Matt. 17:9) used Moses evidently to represent those who go into the kingdom (Matt. 16:28) by resurrection, and Moses had to die as a result of sin to fit into the type.

The same thoughts aply to the sin of Jonah, who was de- clared by the Son to have been a representative of Himself (Matt. 12:38-40).

The same is true of the sin of Adam (Rom. 5.)

In all these cases there was evidently the juncture of the two motives, human and divine, in the one act, as at Calvary. The scriptures attribute to God all that goes on in the universe, so that He can make all work together for good to those whom He foreknows, predestinates, calls, justifies and glorifies. (Rom. 8:28:30).

From these considerations we may deduce the general principle that the sin of man is the righteousness of God.

Because this last sentence provoked such opposition, we explain.

In human conduct there is a constant, clear-cut distinction between good and evil that must always be preserved. In our actions evil never becomes good, nor good, evil. We cannot properly say, "Let us do evil that good may come." Our motives may make an otherwise good act an evil one or an otherwise evil act a good one, but we do not transmute evil into good or good into evil.

There are three forms of evil: sin, suffering and death. (See the author's free booklet, "THE MYSTERY OF EVIL"). We can make sin out of good, but we cannot make good out of our sins, though we can make good out of the wrongs others do to us. We can bring good out of suffering, as in disciplining our chil-

“And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel” (Ezek. 14:9). Why punish him? We shall see later.

He used such prophets to test Israel (Deut. 13:1-3).

He sent an evil spirit of treachery between Abimelech and the men of Shechem (Judg. 9:23).

He sent an evil spirit on Saul that caused him to try to kill David (1 Sam. 16:14; 17:55-58; 18:10-11; 19:9-10).

He moved David to number Israel (2 Sam. 24:1; 1 Chron. 21:1), then punished David for doing it, and even included Israel in the punishment (1 Chron. 21:14).

He gave David’s wives into adultery as a punishment on David (2 Sam. 12).

He sent Joseph into Egypt to fulfill his dreams, by using the sin of his brothers to send him there (Gen. 45:5-7), then turned the Egyptians to hate Israel (Psa. 105:25).

He creates evil (Isa. 45:7). “Evil” here is the opposite of “peace”. That is, war, for the context contains the idea of the war of conquest by Cyrus over Babylon. There is a similar case in 10:6, where the sins of plunder and destruction resulted from the war divinely sent. (Am. 3:1-6 should be studied in this connection).

Coming to modern times, since “the most High rules in the kingdom of men, and gives it to whomsoever he will” (Dan. 4:17), and “the powers that be are ordained of God” (Rom. 13:1), is He therefore guilty of all the plundering, confiscating, oppression and oceans of blood spilled by modern Hitlers, and of all the wars of history?

He willed that Samson marry a Philistine woman, contrary to His own law (Judg. 14:4). He commanded Shimei to curse David (2 Sam. 16:10) contrary to his law (Ex. 22:28). And in the following cases he built the sins of men into types, thus

to chasten Israel (Isa. 10:6-10). His motive destruction (verses 6-7).

Judas did not know that his act would inv in trouble, so when it did, he tried to “trade rulers. If God had given him full understar not have betrayed the Lord, and then we Savior. God’s secrets are for his friends (Ps 13:11). And remember that we are friends of grace. When God is ready, He can win a over to friendship, just as He won 3,000 of the and the worst sinner in the world on the Dama

“Do-Nothings”

When an objector can no longer deny the destination he often says, “Then there is not to change things, so we may as well just sit nothing.”

Don’t forget the hornets. If he should sit he would rise at once—but not of his own because his will would be ruled by the tiny st insect. And if God foreknew his intention o and had the hornet all ready, as He had the Jonah, then the whole matter would be “of a way of causing people to act, or not act or go or stay, or move east or west, or do any his “clay.” If he had put the hornets on t Canaanites they would never have stopped run jumped into the Mediterranean Sea.

When the death angel brought a funeral to home, Pharaoh said, “Hurry and get out” (Ex. was preferable to slaves.

Jonah first said, in effect, “I won’t do it,” th “Let me do it.” A whale makes a big differ

So objectors do not know that when they t

nothing" they are not remonstrating against but against fatalism. In fact, they do not remonstrate, because they call the teaching on predestination "fatalism."

Fatalism

Scriptures never even mention fatalism, but they do mention predestination, so we have to go to other sources of information to understand fatalism. See any good encyclopedia.

The difference between predestination and fatalism is this: Predestination is concerned with both causes and means, as far as human performance is concerned, but predestination recognizes that God provides the means.

Predestination is not fatalistic philosophy. According to fatalism, God might just as well have sent the Canaanites to the land of Canaan without using hornets or anything else.

Predestination is not fatalistic; we believe in hornets and whales and all the other things that are part of the first born and many other things that are part of the first born and many other things that are part of both causes and means. We believe that there is no other power in the world but God who operates upon and within.

Predestination is not fatalistic: Our Savior's resurrection was pre-ordained. So certainly that He predicted even the date of His resurrection is read in Heb. 5 that He prayed for it. His prayer means the Father ordained, for His prayer for the resurrection was pre-written (Psa. 21:4). He fulfilled the promise.

Predestination is not fatalistic: God knows what will cause people to sin. So certainly that He predicted even the date of His resurrection is read in Heb. 5 that He prayed for it. His prayer means the Father ordained, for His prayer for the resurrection was pre-written (Psa. 21:4). He fulfilled the promise.

Predestination is not fatalistic: When Paul and his companions were in the night and the Lord stood by him in the night and said, "Arise and go into the city, for I have called thee thence."

Moreover, the case of predestination here presented is one of predestinated evil in an extreme of wickedness; for the death of God's Son is here (Acts 4:28) declared to have been perpetrated by the assembled rulers of both Israel and the gentiles who accomplished what is cited in other scriptures as being murder. This was the most stupendous wickedness imaginable, all as God "determined before to be done". Thus the sin of murdering God's holy Son was predestinated by Him.

This predestinated sin presents clearly the two problems of the seeming guilt of God and the innocence of men in that predestinated evil deed.

What is the objector's solution of it? For he objects to predestination on the ground of reason which leads him to say, "Then God would be guilty of murder and the predestinated sinners would be innocent!"

To try to escape from the difficulty by saying that men might have avoided the guilt by "freedom of will" not to perform it is futile; for then prophecy would be subjected to the risk of non-fulfillment and the predestinated divine purpose subjected to the hazard of failure by non-performance of the divinely chosen actors. Then we would have had no Savior. Could Love base its hopes for us on such hazardous and dubious prospects? And would that be predestination and prophecy, or mere wishing and conjecturing? Then is that the only assurance you have as faith's heritage in that purpose and promise for you?

The solution of the two problems of the seeming divine guilt and human innocence in the murder of God's Son is not so difficult as it first seems. In fact, it is quite simple. For though the Father took away His Son's life on Calvary (Isa. 53:10), He did no murder, though that death was murder. For that death was also a sacrifice. Men murdered the Son through hate and God sacrificed Him through love by their hands. Two actors joined hands in the same act through opposite motives that made two opposite acts of the one deed. So that death was at the same time both murder and sacrifice. God was no

- 3 Determined before
 a By the Father only (Jn. 6:71; 17:12; Acts 2:23),
 B And murder (Acts 7:52),
 1 Which was foreknown
 a By the Son (Jn. 13:1) and
 b By the Father (Acts 2:23),
 2 Predicted
 a By the Son (Matt. 16:21),
 (1) As to time (Matt. 26:2; Lu. 13:32),
 (2) As to place (Lu. 13:33-34),
 (3) As to manner (Matt. 20:19), and
 b By the Father
 (1) As to time (Ex. 12 with 1 Cor. 5:7),
 (2) As to place (Gen. 22:2 with Lu. 23:33),
 (3) As to manner (Gal. 3:13),
 3 Determined before
 a By the Father only (Acts 2:23; 4:28),
 (1) As to time (Gal. 4:4-5),
 (2) As to place (Lu. 13:33; Rev. 18:24),
 (3) As to manner (Num. 21:9 with Jn. 3:14 and
 12:32-33),

II Fulfilled

- A By man's hand (Acts 2:23; 13:27),
 1 In envy (Mk. 15:10),
 2 In hate (Jn. 15:24), and
 B By God's hand (Isa. 53:10; Ac. 3:18; 4:26-28),
 1 In mercy (Eph. 2:4-5),
 2 In grace (2 Cor. 8:9; Rom. 3:24-25; 5:15-21; Eph. 1:7)
 3 IN LOVE (Jn. 3:16-17; 1 Jn. 4:10-14).

In the preceding outline we have a clear case of predestination: for the death of God's Son is plainly declared to have been "determined before" (Acts 4:28), and this phrase is a translation of the Greek word elsewhere translated "predestinated".

perature as a cause. So he does just "sit down" is needless to carry the water, and he would react about putting water in the refrigerator. (Unless a hornet or a flea bite him or he sit in the sun . . .).

Objectors sulk, just like that.

For a final illustration of causes and meanings in the sacred records, take the case of our Lord. When His enemies tried to kill Him before that crucifixion at a different place and way from that ordained in the Scriptures, He knew that His death was foreordained in that place and way (as shown in outline, "THE DEATH OF GOD'S SON"), yet He did not "sit down" to wait for that; that is the case, there is no need for me to do that. He moved bodily to avoid what He knew was again ordained by His Father's will (Lu. 4:30; Jno. 10:39; 11:53). He was not a Fatalist. His will and actions were determined by His Father foreknew and used, for the Son said, "I do not do mine own will, but the will that sent me" (Jno. 6:38).

The immediate cause of His crucifixion was the Jews, but that was only a means used by the Father as the original Cause of it. For in any chain of events, direct or intermediary causes are also means in themselves, preceding cause, until the original cause is reached. Ultimately is God, the original Causer of all events. If we recognize the existence of God as the great Cause of the whole universal order, not only material and immaterial, also of events and deeds, must result inevitably. Cause and environment are recognized by scientific thought as the factors of determinism, and the First Cause, God, of these prior to the performance of any deed. The Father, or Spirit, is the only operating force in the universe, and it cannot err. Erring and sinning came

verse, when the combination of ignorance and subjected to law. But even that human side is all and is part of His operation. "The preparatory part in man, and the answer of the tongue, is determined" (Prov. 16:1). "A man's heart deviseth his way: but the Lord directeth his steps" (ver. 9). "There is no counsel in a man's heart; nevertheless, the counsel of the Lord shall stand" (19:21). "The king's heart is in the Lord, as the rivers of water: he turneth whithersoever he will" (21:1). To sin is, literally, to miss the mark (20:16). The original word here is the same as "sin." That missing is caused by sub-flesh-desire and ignorance to law as a mark not hit. God does that subjecting, to teach the people the righteousness of law in us through His Spirit (4). So all this human missing is a temporary detour from the way to perfection.

God's Repenting

Some scriptures present the problem of God's repentance over man's course, they are to be seen in the light of His higher revelations in the same manner, His repentance and grief (Gen. 6:6) anger, fury, vengeance, etc. They are explained in Gen. 6:19 (speaking in human style, because of our inability to understand) where Christian life is called "the way" and it is not. God could not really be disappointed in the outcome of His human creation, because He designed the Sacrifice for the redemption of man. If He really had been disappointed, should He save eight mortals for seed for a new world of the same kind, instead of destroying all and starting a new experiment, if any, with a different kind of man? If He is an Experimenter, you may be lost. His "after-thought" is not "after-care" or regret as

Scriptural Occurrences of the Terms Expressing Predestination

The Greek word for "predestinate" is *pro-orizo* (literally, "to see before"), meaning to set limits or boundaries beforehand. Its occurrences are translated as follows: "predestinate" and "predestinated" in Rom. 8:29, 30 and Eph. 1:5, 11; "determined before" in Ac. 4:28 (which we shorten into "predetermined"); and "ordained before" in 1 Cor. 2:7 (which we condense into "foreordained").

Besides these occurrences, the idea of predestination is manifest in almost countless places in the scriptures without the exact literal wording; as in such cases as Pharaoh, Judas and the blindness of Israel. Also in the fact that Isaac, John the Baptist and our Savior were predestined to be male children, and named even before conception. Today, parents who have a name chosen for their unborn child sometimes have to change it to suit the sex of the new-comer. And our Lord was even pre-named "Savior" ("Jesus") before conception or birth, yes, even before he had been tried by temptation. And His will was set for Him before, as was that of Cyrus and John the Baptist. But God takes no risks when He predicts, because all things and people are under His control. Even the human will is so, as we shall see.

Homely Definition

In one state where the author lived, a boy was explaining to someone the difference between the pastor's view and that of others in the controversy. He said that the minister believed that God knows what will be before it occurs, but that the others thought that He does not know it until afterwards. Of course, strictly speaking, that is the distinction between fore-knowledge and after-knowledge, but yet it is nearer the truth of a correct definition than may at first appear: for there could be no fore-knowledge without fore-certainty, and fore-certainty requires fore-ordering, which is predestination.

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He gives repentance (Acts 5:31; 2 Tim. 2:25) believing by grace (Acts 18:27), opening h the word (Lu. 24:45; Acts 16:14).

Determinism

This is the scientific view of the same thing reveal as predestination. The three views, Fatalism and Determinism, all agree on the future. Determinism recognizes causes, which not; but determinism disregards God as the Cause in predestination. So predestination is the full the advocates of the other two views see only

In determinism, science recognizes a chain of cause and effect, starting from a beginning cause and means reaching back from a present event into a remote past in which it vainly seeks its beginning cause, and finally has to hang its origin on a first cause, so to speak, though logically and philosophical find an origin of the universe, for the "unknowable" does not find is the beginning of the chain, and science, its most important "missing link."

If the atheistic wing of scientific determinism does not recognize the intelligence manifested in "nature," how can we recognize the intelligence of the great and beneficent "First Cause," how can we hope for progress and advance! If fatalism could but recognize the intelligence of the fixed future, and man as a means in that future, bestirring we should see in the orient! And if we could only believe God in His scriptural declaration of predestination, what trust and peace would bless our lives!

Probably all Christians do concede predestination in some cases. Likely all admit that our Savior was predestined. At least, the scriptures definitely and unequivocally declare so that it is a simple matter of believing God and ceasing to call themselves Christians. Well, if we are a person being predestined in evil dumps all the

to your lap and demands a solution. Was
murder when He put His Son on the cross?
murderers not "responsible"? Why was He not
stead of being made perfect through suffering?
the destiny of His betrayers and murderers?
our problems that Paul both raises and solves.
solution? Do you believe Paul's inspired revela-
you quit insinuating that you Savior must be
He was predestined; or can you believe both
and free will at the same time?

apostles were chosen for the ordained purpose
ones in the kingdom. But when they quarreled
peace in the kingdom the King reproved them, lest
peace in the kingdom at all (Matt. 18: 1-3). The
necessary means to the ordained end. Judas, whose
necessary means to the ordained Sacrifice, was not re-
probed to be no kingdom nor salvation. The three thou-
sand of Pentecost were reproved for their fore-
murder in order that they might "Repent" (Acts
predestined guilt must not remain permanently.

question that none of the author's opponents
answered: Who fixed the future that God fore-
told predicts it? Will you answer it? The Book

the vexing problems concerning Calvary are
readily, every other case of evil in the universe
readily solved in the light of the cross.

words be a means under God's hand to bring
and may this be the day and this the way that
with his grace!

A Primer of Predestination

by

J. W. WILLIAMS

218 East 31st Street

Tacoma, Wash.



Second Edition, Revised 1948



Preface

Because of the length of the author's unpublished manuscript on predestination entitled "CHANCE OR DESIGN?" the request has been made for a brief statement of the fundamentals of the doctrine, as a ready answer to those who fear the subject because of natural apprehension or misteaching through tradition, and who therefore make objections or ask questions. Hence this shorter expression of thought.

Tacoma, Wash.,
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Philadelphia Cont.

Hast not denied my name.

The Jews were forcing the issue as in Smyrna
and Thyatira 2:24

II Tim. 2:12 if we suffer we shall also reign
I will make them to come and worship

Patience - endurance

II Thess. 3:5 Lord direct your hearts unto the low
God and unto the patience - waiting for the

CHURCH OF THE LADICEANS - Rev. 3:14. 40 miles S
Philadelphia - 40 Miles E. of Ephesus

No praise for the church

"Beginning of the creation"

Col. 1:18 who is the beginning, the first born fr

Col. 1:15

Heb. 12:23 church of the firstborn

Lukewarm

Matt. 24:12 because of iniquity shall abound, the
many shall wax cold

I Cor. 4:8 (irony to Cor.) now ye are full, now ye

Gal. 5:12 I would they were cut off which trouble

They say I am rich (a wealthy city) Smyrna poor
wealth, rich in grace. Rich in wealth, poor in
miserable - pitiful

I Cor. 15:19 if in this life only we have hope in
we are spiritual blindness - self complac

Remedy - rich merchant knows the value of merch
Buy of Christ the ware most valuable,
removed, gold.

I Peter 1:7 trial of faith - more precious than c

Blind - II Cor. 4:4 God of world hath blinded mind

Nakedness - Gal 3:27 baptized into Christ - put on

II Cor 5:3 we should not be found naked

Be zealous and repent - zealous and hot (v:15) sar
root word.

DESCRIPTION OF CHRIST

Rev. 3:1, 7, 14

Isa. 11:2 7 spirit

Rev. 3:7 holy, true - keys of David

Holy - consecrated one, set apart

Mk, 1:24 I know thee, who art thee, the Holy one
John 6:68, 69 we believe and are sure that thou
Christ

Acts 4:27-30 by sign and wonders may be done by. t.

True - Genuine

His testimony never falls

Keys of David - power to reign

Jews at Philadelphia were trying to drive out
Church, but they shall worship at thy feet. P
given keys - Matt. 16: to open the gospel

Matt. 28:18 all power is given unto me in H. & E.

Romans 14:9 he might be Lord both of the dead and

Rev. 1:18 Keys of death and hell

Rev. 3:14 AMEN Deut 27:15 people said AMEN (when

announced)
Rev. 22:20 I come quickly, AMEN (ready)

Faithful - true witness

A witness must

(a) have seen to testify

(b) be competent to tell it to others

(c) be willing to truthfully relate it

II Tim. 2:11-13 he abideth faithful, he cannot de

Beginning of the Creation of God. Not first in order
but the head or governor of

ARCHE = beginning, magistrate Luke 12:11; Rule Mk

Every Greek word prefixed by ARCH = chief

Chief ruler, chief shepherd; chief priest

CHURCH AT THYATRIA - Rev. 2:18 40 Miles S.E. of Pergamus - trade center

Acts 16:14 Lydia first convert
Christ highly praised the church

- (1) WORKS
- (2) CHARITY
Gal 6:10 Good to all men especially to household of faith; Christian is charity or love
I John - John used the word love
- (3) SERVICE - ministry, administration of the church, officers work, to others
II Cor. 16:14-16
Acts 11:29 Relief (same gr. word)
- (4) FAITH - stimulates service
Rom. 10:17 cometh by hearing, hearing by the word
- (5) PATIENCE - the more service, faith, love we have, the more need for patience.
Last work better than first

Sin in the church - A woman teacher - prophetess
Acts 21:9 man had 4 d. virgins, which prophesy
Luke 2:36 Anna a prophetess. She knew the doctrine of the Church. She was shrewdness and sex appeal. She lead servants of God astray. She used the church as a cover.

Jezebel - a symbolical name for someone committing sin
I King 16:31
II Kings 9:22 loud claims - loose living

Time to repent - repentance prevents sinners ruin
Time is God-given - He expects fruit
Punishment - cast into beds (of sickness, pain) like
Jezebel

Lord punishes with death. Church's punishment upon children's children. Children may become converts we condemn sin.
II Kings 10:7 Ahab's 70 sons slain

THYATRIA

Advice - Hold fast till I come (Rev. 2:25)
Rev. 2:26 Will give power over the nation
Ps. 2:8 followers of the Messiah will share
Will give him the morning star
Rev. 22:16 I am the morning star
He will have Christ himself
Rom. 8:10 If Christ be in you

SARDIS

Remedy - Remember how thou hast received, hold, and
fast - repent
(Not give)
Rev. v:5 clothes in white raiment
v:4 walk with me in white
White - clean - immortality
Matt. 17:2 raiment was white as light
II Cor. 5:4 clothed upon...of life (ZOE) in
I will not blot out his name
Phil. 4:3 whose names are in the Book of Life
Who holds the books?
Rev. 21:27 Lamb's book of life
v:5 I will confess his name before my Father
Matt. 10:32 whosoever confess me before men
Mark 8:38 whosoever shall be ashamed of me.

PHILADELPHIA

Advice - Hold fast (v.11)
Make a pillar in the temple
Gal 2:9 James, Cephas - John were pillars
(porting the truth)
I Tim. 3:15 Church the pillar
Will write upon him name - of my god
Ex. 28:36, 8 upon Aaron's forehead HOLINESS
Rev. 14:1 having Father's name in their foreheads

THE SIN IN THE CHURCH

Left their FIRST LOVE, neglected to spread the
lack of prayer, worldly pleasure
Acts 19:20 (Ephesus) mightily grew the word of God
Eph. 1:4 he hath chosen us...to be holy without
:6 to the praise of his glory
Repent - return to - do the first work.

These letters or messages are "prophetic letters"
church - about Church conditions in every age, every
congregation represented. A divine thermometer
where each congregation stands in Christ's judgment

SMYRNA - 50 miles north of Ephesus, a wealthy people
very poor congregation (laboring class)
Received only praise from Christ.

Works

Matt. 6:16 false works (disfigure their faces)
Matt. 6:17-21 good works of laying up treasures
Heb. 10:34 in H. a better, enduring substance
James 2:5 true riches (rich in faith, heirs of life)
Tribulation - was intensified by the rich Jews
secuting the poor Christian. This same person
followed Christians everywhere.
I Cor. 1:26-29 not many wise, mighty noble are called
base things of the world...hath God chosen
II Cor. 6:10 poor, yet making many rich
8:2 deep poverty abounded into the riches
their liberality

Blasphemy - to speak irreverently of God or about
things - Reviling believers in Christ

Mark 7:20-23 defileth the man
They are not Jew?

Romans 2:28 a Jew, which is one inwardly
Fear none of these - (worse things to come if
death for Christ)
2:11 (shall not be hurt by 2nd death)

"He that hath an ear, let him hear what the S^r saith unto the Churches..."

POINTS TO BE EMPHASIZED

1. Our work and activities are being noticed the One with piercing eyes.
2. Judgment of reward and of condemnation await the Church.
3. The Church of God must guard the truth or suffer the same consequences of those who err.
4. The Church of God must be zealous in preaching the "coming of Christ" and the "Kingdom of God."
5. The Church of God is at no time secure in the Lamb's Book of Life.

"He which testifieth these things saith, sure I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen."

Lessons Prepared by
Emory Macy, June 19

ty? God says “To this man will I look to him
IUMBLE and contrite spirit who trembleth at
 (*Isaiah, Ch. 66, v. 2*).

other way to become a Christian—so work it

Ch. 3, v. 27

S MANY OF YOU AS HAVE BEEN BAP-
 TIZED INTO CHRIST, *HAVE PUT ON CHRIST*”
 (1 christian).

baptized it is only the beginning of a new life
 life.

↓ THE KINGDOM OF GOD when the saints
 before the throne of God, *WATER* is finally used
 with the entrants obtained salvation.

S OF WATERS”

all through. God’s dealings with man want of
 emblem of spiritual need”.

v. 1

part panteth after the *water* brooks, so panteth
 after thee, O God”.

v. 1

thou art my God; early will I seek thee; my
 RUSTETH for thee, my flesh longeth for thee
 and thirsty land, where no *WATER* is”.

sed for *SPIRITUAL* Refreshment throughout

v. 2

eth me to lie down in green pastures:

To escape damnation of both types of sin, baptism was
 essential. But seeing only *ADULT* baptism was taught and
 practised by the Apostles how about children born with
 Adamic sin? And so *INFANT BAPTISM* began to be prac-
 tised. Infants unbaptized were damned so lets baptize them and
 confirm the baptism later on when they experience actual sin!

“The Council of Trent drew up a decree on *ORIGINAL SIN*
 which defined the doctrine of the Roman Church on the grace
 of Baptism” (*Encyclopaedia Britannica* p.84).

REFORMATION

Luther, in all his efforts to reform the Roman Church, adhered
 to infant baptism because he believed in original sin and states,
 “In baptism, infants themselves believe”. Could anything be
 more foolish! Calvin rejected the teaching, “Baptism of infants
 in extremis he regarded as a superstition”.

“Baptism of infants is a mere human tradition for which
 neither Precept nor Practice is to be found in all the
 Scriptures.”

(*Barclay Apology Thesis Theol. 1, 2, 4, 12*)

That is it! Then came the *BAPTISTS*! Here came truth. Let
 us quote from the *Encyclopaedia Britannica* once more—page
 87—

“*BAPTISTS*:

Baptists (a shortened form for Anabaptists) is a name given
 to a large and varied group of Christians who, while
 differing from each other about minor theological and
 ecclesiastical points, maintain that baptism should be ad-
 ministered only to believers and then by *IMMERSION*”.

The first English Baptist Church was formed in 1609 by
 Thomas Helwys and others.

IN THE BIBLE *TOTAL* IMMERSION WAS ESSENTIAL!

ERROR

How did error come into the established Churches on this very fundamental issue? During the early centuries *TOTAL IMMERSION* was preached and practised.

The *Encyclopaedia Britannica* has this to say under BAPTISM, page 84:

“The whole early period knows baptism only for adults who join themselves of their own resolve to the christian community.”

“When in the ceremony the candidate for baptism is *SUBMERGED UNDER THE WATER*, he is thereby buried with Christ and dies with him: i.e. this submersion in water is for the Apostle, not merely a symbol of purification, nor only a symbol of being buried, but a real act of wonderful effect. The candidate for baptism experiences actually and genuinely the death of Jesus in his own body, and is likewise actually laid in the grave, as Jesus lay in the grave. . . . He dies and in doing so pays to sin the tribute due for ‘the wages of sin is death’ When he emerges again from the water the resurrection of Christ becomes his. He who was dead awakes to new life.”

INFANT BAPTISM

How did this creep into the Churches? It was the Roman Church that prescribed the doctrine of *original sin*—that Adamic sin is inherited from Adam apart from personal sins. Two kinds of sin! One inherited and one caused by the individual. St. Augustine (354–450 A.D.) developed this theory.

unto him ‘SIR, thou knowest’. And he :
‘THESE ARE they which came out of gre
and HAVE WASHED THEIR ROBES
and made them white in the blood of the
fore are they before the throne of God a
day and night in his temple and he that sit
throne shall dwell among them. And they
no more, neither thirst any more, neither
light on them nor any heat. For the Lamb v
midst of the throne shall feed them AND SI
THEM UNTO LIVING *FOUNTAINS* (C
and God shall wipe away all tears from the

.....

Declaration

The following confession of faith, signed by John Bryan and forty other elders, deacons, and brethren, and approved by more than 20,000 others, was presented to King Charles II, in London, 1660. They declared: "We are not only resolved to suffer persecution to the loss of our goods, but also life itself, rather than decline from the same."

1st. 22: "We believe that the same Lord Jesus, who lived Himself alive after His passion by many credible proofs (*Acts, Ch. 1, v. 3*), which was taken into heaven (*Luke, Ch. 24, v. 51*), shall so come in the same manner as He was seen to go into heaven (*Acts, Ch. 1, vv. 9-11*). 'And when Christ, who is our life, shall appear, we shall also appear with Him in glory' (*1st. Cor., Ch. 3, v. 4*). 'For the kingdom is His, and He is the governor among the nations' (*Psalms, 22, v. 28*), and 'He shall king over all the earth' (*Zech., Ch. 14, v. 9*); 'and we shall reign with Him on the earth' (*Rev., Ch. 5, v. 10*). 'The kingdoms of this world' (which men so foolishly strive after here to enjoy) 'shall become the kingdoms of our Lord and His Christ.' (*Rev., Ch. 11, v. 15*). 'For all is yours (ye that overcome this world) ye are Christ's and Christ is God's.' (*1st. Cor., Ch. 3, v. 22, 23*). 'For unto the saints shall be given the kingdom, and the greatness of the kingdom, under the whole heaven.' (*Dan., Ch. 7, v. 27*). Though alas! how many men be scarce content that the saints should live so much as being among them; but when Christ shall appear, then shall be their day: then shall be



to the world ~~but~~ there is dispute and argument. Why:
The commandment has gone forth:

“Go ye into all the world and preach the gospel to every creature. He that believeth AND IS BAPTIZED shall be saved, he that believeth not shall be condemned.”

(Mark, Ch. 16, vv. 15–16)

A simple straight forward statement and commandment.

This word here “Baptized” is BAPTIZO, which means to immerse—cover—bury. When Jesus was baptized he came up:

“OUT OF THE WATER” (Matt., Ch. 3, v. 16)

“John baptized in AEnon because *there was much water there*” (John, Ch. 3, v. 23). Surely, if a mere sprinkling of water is sufficient it would have been used with Jesus. NO. The significance of BAPTIZO is to cover—to bury.

When Philip discussed the death and resurrection of Jesus with the eunuch in the desert they came upon water and the eunuch remarked:

“SEE, HERE IS WATER, what doth hinder me to be baptized and they *went down* BOTH INTO THE WATER” (Acts, Ch. 8, v. 38)

They were undoubtedly *carrying water* in the caravan for drinking, and according to some of the modern churches a few drops would have been sufficient at any place in the desert!! Oh no, the eunuch had to be *BURIED* in *WATER* before salvation could come to him.

“Therefore we are *BURIED* with him in *baptism into death*” (Romans, Ch. 6, v. 4)

“*BURIED* with him in baptism” (Col., Ch. 2, v. 12)

How can normal intelligent persons argue that the mere

afterwards, cometh the end. Concerning the kingdom and reign of our Lord Jesus Christ, as we do believe that He is now in heaven, at His Father’s right so do we believe that at the time appointed by His Father, He shall come again in power and glory; and that at, or after His coming He shall restore the world, but will also take to Himself the kingdom, and will, according to the Scriptures, on the throne of His Father David, on Mount Zion in Jerusalem, for ever.

“We believe that the kingdom of our Lord will be a universal kingdom, and in this kingdom the Lord Jesus Christ Himself will be alone, visible, suzerain king of the whole earth.

“We believe as this kingdom will be universal it will be also an everlasting kingdom, that shall have no end, nor cannot be shaken; in which kingdom the saints and faithful in Christ Jesus shall receive the end of their faith, even the salvation of their souls where the Lord is they shall be also.

“We believe that the New Jerusalem that shall come down from God out of heaven, when the tabernacle of God shall be with them, and He will dwell with them, will be the metropolitan city of this kingdom and will be the glorious place of residence of the Lord Christ and His Saints for ever; and will be so situated as that the kingly palace will be on mount Zion the holy hill of David, where his throne was.”



ARE THESE CONVICTIONS SHARED BY
CENTURY BAPTISTS?

WATER—AN EMBLEM

I have read all that you and your
 we to say on BAPTISM but really is it all
 int? Surely, if I live a moderately
 and go to my church and practice love
 val of goods on the poor, you will not
 ut of the Kingdom of God?
 rely Lord, if I crucify my natural
 and live a Godly life, you will
 , me out? Lord, I am an Elder
 uch and well respected of all.
 mean to say that I shall be
 'own Lord? Really?

GOD uses water to express cleanliness. He commanded the priests of Israel to “wash with water” to be cleansed. God will not and cannot tolerate SIN. And so before the priests performed their sacrifices they had to “wash with water.” The children of Israel were specifically commanded after they had sinned—however trivial—to “wash with water”. Even if they touched a dead rabbit or a dead mouse or if a dead creature simply touched a wooden vessel or raiment—they were “unclean” until the evening. They had to be “washed with water”, and remain unclean until the evening. On the day of atonement the High Priest had to “wash his flesh in water” before going into the Holy Place. At the entrance of the tabernacle there was a laver of brass. It was placed “*BETWEEN* the tabernacle of the congregation and the altar full of water” (*Exod., Ch. 30, v. 18*).

NOTE: “*When they go into the tabernacle of the congregation they shall wash with water THAT THEY DIE NOT!*”
 No approach unto the Almighty unless *washed* with water!
 No entrance into the Holy Presence without being washed with water!

I replied Henry (it is not his name), the riddles laid down by the Almighty are not obtainable in this world. The Almighty says, in Isaiah Chapter 8 and 9,

1. 'My thoughts are not your thoughts, neither your ways my ways, saith the Lord. For the heavens are higher than the earth so are my ways higher than your ways and my thoughts than your thoughts'.
2. Jesus says—'Knock, and it shall be opened to you, seek and ye shall find.'

Only when you get down on your knees and seek the Almighty—'Lord please help me to empty myself of self-interest, please guide me into all TRUTH, show me Thy ways O Lord and give me knowledge' then, Henry, you will be directed, controlled, and understood by human avenues."

IT STARTS ON YOUR KNEES!

THE HISTORY OF BAPTISM

m church fathers and reformers revealing historical belief in water baptism

In this century baptism was administered by immersing the
er.”—*Mosheim Ecclesiastical History*.

ge. “The ordinary mode of baptism was by immersion.”
history of the Christian Church.

of the church only adults who entered it consciously and
baptized.”—Meander, *Memorials of the Christian Life*.

not sprinkling was unquestionably the original, normal
own by the very meaning of the Greek words, *baptizo*,
nos, used to designate the rite.”

esiastical laws which made persons baptized by sprinkling
e. Not until the end of the Thirteenth Century did sprink-
rule and immersion the exception.”—Schaff, *History of*
anity, Vol. 1, P. 568-570.

HISTORY OF SPRINKLING

i, Astulphus, King of the Lombards, oppressed the City
Stephen III fled into France. . . . In the spring of 754, in
monks of Cressy in Brittany, who privately consulted
opinion on nineteen questions, one of which is allowed
thetic law for administering baptism by pouring, which
preted to signify sprinkling. The question was whether in
ssity occasioned by illness of an infant it were lawful to
ing water out of the hand, or a cup, on the head of an
answered: ‘If such a baptism were performed in case of
name of the holy Trinity, it should be held valid.’

mes Basagne makes several very proper remarks on this
t, although it is accounted the first law for sprinkling, yet
d dipping; that it allows sprinkling in cases of imminent
efore that this law did not alter the mode of dipping in
and that it was not until 557 years afterwards that the
Council at Ravenna in the year 1311 declared dipping or
rent.

WATER

It is an essential substance.

It is indispensable to all
forms of life.

It is a necessary constituent
in the cells of all animals
and vegetable tissues and
in the crystals of many minerals.

Water plays an important part
in the changing of the
earth’s surface (*Job. Ch. 14, v. 19*)

Water is a necessity of life

(*Isaiah. Ch. 33 v. 16*)

Literature.

“Not until the end of the thirteenth century did sprink rule and immersion the exception.”—Schaff, *History of anity*, Vol. 1, P. 568-570.

“Luther sought to restore immersion but without effect.”—*of the Christian Church*, Vol. 2, 250.

“Baptism is called in the Greek, *baptisma*, and in the La is, if one dips something entirely into water it closes ove many places the custom of dipping children into the bapt immersing them has been abandoned; and although they a by the hand with the baptismal water, it nevertheless sho way, and would be right according to the *taufe* that the that is being baptized, should be sunk entirely into the out again. Without a doubt, *taufe* is derived from the wor one should sink deeply into water that which is being baj *Works* (Wimered.) Vol. 2, 727.

“Whether the person to be baptized is to be wholly im whether once or twice, or whether he is only to be sprin is not of the least consequence; churches should be at either according to the diversity of climate, although it is very word ‘baptize,’ however, signifies to immerse, and immersion was the practice of the ancient church.”—(Book 4, Chap. 15.

THE FIRST LAW IN EUROPE FOR INFANT BAPT

“Whatever Cyprian and Augustine might intend, the one the other by ordering Christians to baptize babes . . . it ma progress till an event fell out in the eighth century, which and credit for its great usefulness to despotic princes.

“The Saxons, at that time pagans, inhabited a great part Charlemagne (742-814) was resolved either to subdue the S; nate the whole nation. . . . The severe laws yet stand ir of this monarch, by which they were obliged on pain baptized or of heavy fines to baptize their children within birth. . . . He consulted all the learned prelates of the a

uin, an Anglo-Saxon Abbot of Canterbury. . . . They
he ceremonies of baptism, particularly triune immersion.”
tory of Baptism, Chap. 26.

(England) sprinkling was never declared valid, ordinary
assembly of divines in the time of Cromwell (1599-1656),
r. Lightfoot, pronounced it so.”—Robinson, *History of*
9.

n in the reign of Edward VI, triune immersion was com-
But during the persecution of Mary, many persons, most
Scotchmen, fled from England to Geneva, and there
the opinion of that church. In 1556 a book was published
ntaining, ‘The Form of Prayer and Ministration of the
oved by the famous and godly learned man, John Calvin,’
ministrator is enjoined to take water in his hand and lay
’s forehead. These Scottish exiles, returning to their own
iox at their head, in 1549, established sprinkling in Scot-
land this practice made its way into England in the reign
t was not authorized by the established church. At the
ines held at Westminster in 1643, it was keenly debated
on or sprinkling should be adopted; twenty-five voted for
wenty-four for immersion; and even this small majority
the earnest request of Dr. Lightfoot, who had acquired
the Assembly.”—*Edinburg Encyclopedia*, Vol. 3, P. 236.
omments on Acts 8:38, says, “We see from this distance,
ptismal rite among the ancients; for they plunged the
the water. Now ’tis the custom for the minister to sprinkle
head. . . . Wherefore the church did grant liberty to herself
ng to change the ordinances somewhat.”

e founder of Methodism, in his notes on page 220, on
ys: “We are buried with him (alluding to the ancient
zing by immersion) that as Christ was raised from the
ious power of the Father; so we also, by the same power
s, and as he lives a new life in heaven, so we should walk
s.”

’s *Journal*, dated Savannah, 1736, Feb. 21, he writes;
ed eleven days, was baptized according to the custom of

NOTE

This little booklet is dedicated
to two great friends of mine.
One, a leading Elder in the
Baptists and the other a leading
Elder in the Lutheran Church in
the U.S.A.—both UNBAPTIZED!

THE AUTHOR

2. The first authority for changing the form from immer-
water on the person, was Pope Stephen III, 754, A.D., a
a permission in extreme cases.

3. The first law for infant baptism was made by the F
Charlemagne, 789, A.D. Its object was to swell the num-
adherents to Christianity.

4. The Council of Ravenna, 1311 A.D., was the first cl
legalize sprinkling, yet regarding immersion as equally va-

5. At the Assembly of Westminster Creedmakers, in 10
votes were cast for immersion and twenty-five for sprinkli-
of Dr. Lightfoot saved the Westminster Confession of f
committed to immersion.

6. Luther, Calvin, Wesley, and all the great reformers adn-
to have been the primitive baptism.

7. All Greek speaking people and Greek scholars, kno-
proper meaning of the Greek *baptizo*, *baptizmos*, etc., is
or submerge.

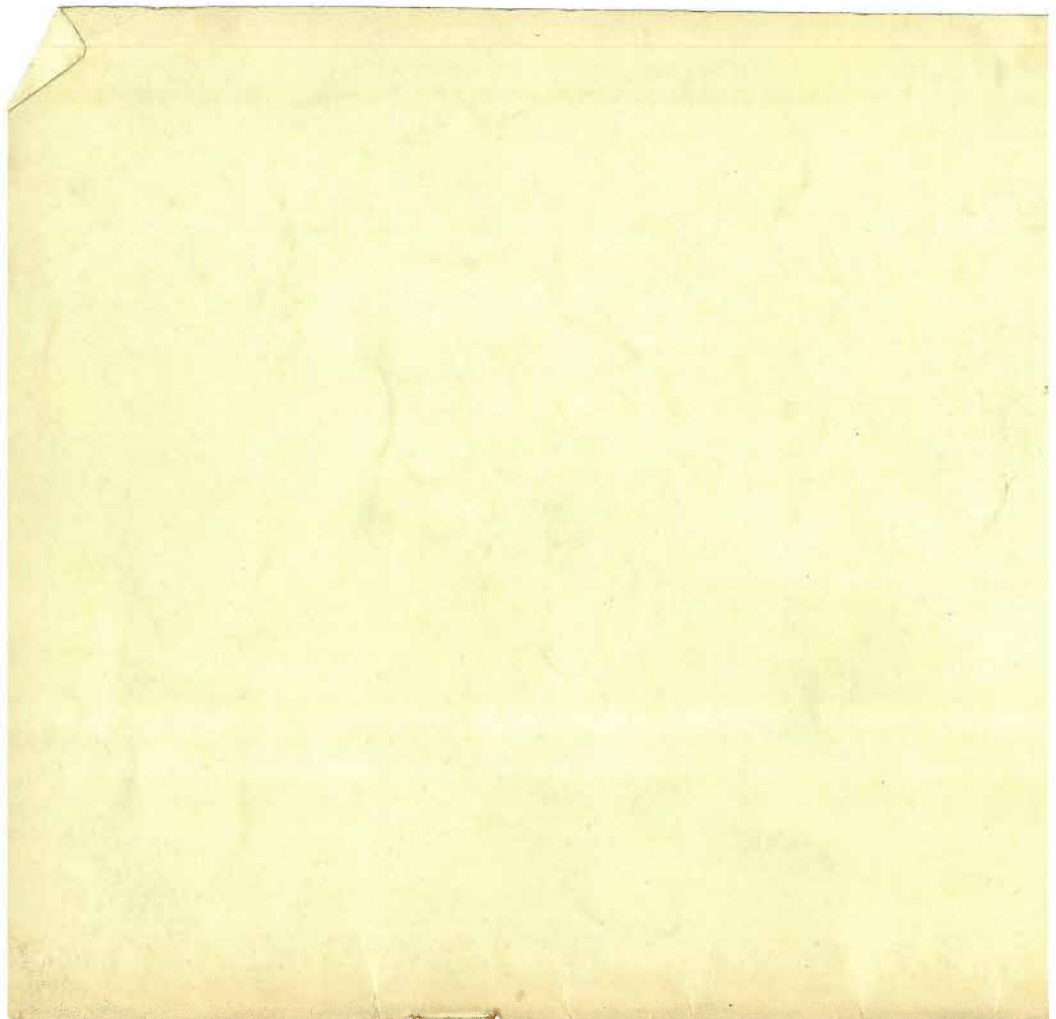
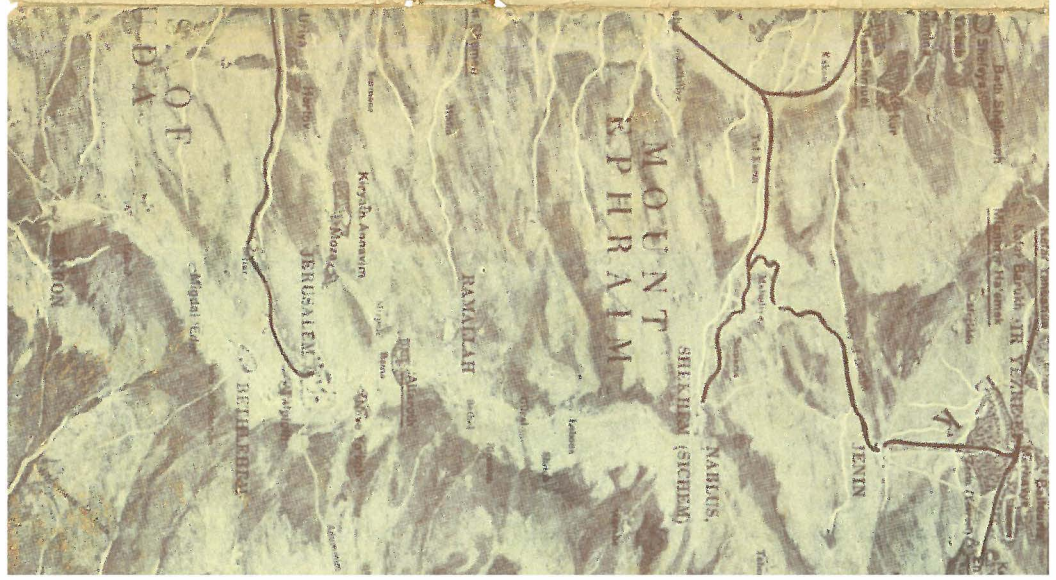
.....

A reprint from the *Berean Messenger*, March, 1903, Vol
Paul, Nebr., a publication of *Present Truth*, St. Paul, Nel
was a publication, "published in the interest of the 'Chu-
Restitutionists, . . . on prophecy and Bible doctrine. Our
far as possible, get back to primitive Christianity in doctri-

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“EXCEPT”



interesting is the engineers' report of the construction of the new harbour, the quarried stone used, the larger blocks of concrete made to specifications and set in place by specially constructed derricks built on ships designed for this one purpose.

The New Palestine .

Chiefly because of the discoveries of chemical salts in the Dead Sea and without in any way considering the other developments there, Palestine is said to be the "Richest Land in the World Today", and the Dead Sea has been spoken of as the "Most Precious Body of Water in the World".

These are not exaggerated statements in any sense of the word. The proof has already been indicated. The world is just beginning to realize in a new way the truth of the oft repeated statement that nothing great is accomplished without sacrifice! History records no greater sacrifice of human life and destruction of property than during the World War. With the driving out of the Turks from Palestine

for this little land. Its present value is estimated at two hundred forty-five thousand dollars.

The price paid, through the sacrifice of the World War, was the largest price ever paid for this little land since time began! But already, in a relatively few years, it has begun to attract the attention of the Christian and Jewish world that will find a material way for this small tract of land on the eastern shore of the Mediterranean Sea is reasonable! Its wealth, formerly almost negligible value, is so vast as to challenge the imagination of the section of the known world. The developments are limited only by the smallness of the minute area of the land. Its soil, depleted by centuries of hard usage and an indifferent population, is now being revived by the fertilizing potash from the depths of the Dead Sea! Even the soil in Palestine, mountains, plains, and valleys now be utilized in developing the productivity imaginable in a semi-tropical

of Palestine that it cannot sup-
 ion! No one who is informed of
 here has any doubt about the
 prosperity of the land. Most
 as been the over-lordship of the
 The English Government, from
 authority over Palestine, has
 ely carried out its plans for the
 id development of the country.

mercial value of the deposits in
 olonial Office has moved steadily.
 velopment of this great basic
 present time, the corporation
 production to the extent of a
ons of potash per year, in addi-
 ntities of bromine. The corpor-
 ate plant on the northern shore
 l employs more than five hund-
 e the heat in the Dead Sea basin
 been proven by careful experi-

ture. A further fact of importance is that potash
 cannot be produced except from the deposits now
 mined principally in Germany and France or from
 brine in which it is held in solution, as in that of
 the Dead Sea. Statistics show that the world use
 of potash doubles every ten years. The concession
 held by the present operating company at the Dead
 Sea requires that potash for fertilizing purposes in
 Palestine must be sold to the people there at cost.
 Thus Arabs and Jewish colonists alike have every
 opportunity of providing the necessary fertilizing
 elements to revivify the badly depleted and much
 neglected soil, once the envy of the world, with its
 tropical climate very much like that of our own
 Florida and California.

The commercial products of the Dead Sea, now
 reaching to large and still larger figures annually,
 are transported by auto trucks operated on a splen-
 did asphalt road to Jerusalem, a short run of about
 twenty-five miles; thence by rail to the seaport of
 Haifa, where a magnificent new harbour, costing

was taken from the surface of the Dead Sea. Experiments and soundings proved through several years of testing that at a certain depth, brine was to be found of a higher specific gravity and with increased content of potash and bromine. At a depth of one hundred and seventy-five feet, it was found there was a content of fifty per cent more potash and bromine than at the surface. A permanent pipe line, twenty-five hundred feet in length, continuously welded, was laid on the bottom of the sea to reach this point and a new station, capable of pumping eight thousand gallons of heavy brine per minute, was erected.

Muriate of potash is extensively used as a fertilizer. Bromine is used by the pharmaceutical and photographic trades and more recently as so-called "anti-knock" in the gasoline and oil industry of this country. There is no known substitute for potash as a fertilizer and it does not compete with superphosphates and nitrates but is complementary to them as a primary commodity necessary to agricul-

and it is said on good authority that the people are rheumatic, asthmatic and even are greatly benefitted within a few days and often cured. A large sanitarium has been planned.

From Dan to Beersheba, throughout the country there is marvelous activity. Jews and Christians alike are busy. It is remarkable that Palestine is the only country in the world that has no unemployment problem. Unemployment does not exist, due to conditions and limitations.

The electrification of Palestine, which ten years ago, is today an accomplished fact, is the initiative, vision and driving force of Rutenberg in promoting what is known as the "Rutenburg Concession" on the part of the Government. Due to the rainfall in Palestine being very low during the winter months of the year, the development of hydro-electric power is necessary for hydro-electric development. This has been accomplished by damming

is creating artificial lakes for
using the natural fall from the
sea of Tiberias or Galilee to the
the Dead Sea.

his great electrical power plant
operation consisting of four
ators of 8,500 h. p. each. The
rom this plant reach east, west
s now seen how indispensable
the country it is. From the
ion has been paid to rural elec-
e now being taken to further
ity for domestic purposes. A
er cent in the rates for energy
dan River Power Station led to
consumption, much more than
g off in revenue due to the re-
is a constantly increasing de-
energy for industrial and irri-
he high voltage transmission
ed to the Petach works at the

chairman of the Board is the Earl of Lytton and its
Secretary is Mr. G. A. Solar.

From small beginnings, the scope of this great
undertaking has been gradually extended, and con-
tinual improvements have been made both in the
plant and in the methods employed. Only a few
thousand tons of carnellite (crude potash salts) were
produced in 1930, the harvesting being done entirely
by hand. In 1931, over thirteen thousand tons were
produced by a new mechanical method. During this
second year a new and enlarged power house was
built and equipped to furnish the required electric
current for operating the pumps and other ma-
chinery used in the plant. A small bromine plant was
completed in the early part of this same year and
the first consignment of this product was consigned
to the English market at the end of February, 1931.
The high content of bromine in the final liquor pro-
duced from Dead Sea water was found to be several
times that of the brines in other parts of the world,
and the new plant was able to produce more than a

any excessive rise in its level, has proven to be the only agency required in "drying" the salts. This simple process is quite in contrast with that required in Germany and France where the salts are mined and require the use of a vast number of furnaces for the necessary evaporation. The potash works at Strassfort use more than twenty-five hundred cauldrons, employ many thousands of workers and the invested capital is reported to be eighty million dollars.

The chemical concession at the Dead Sea is operated by a company known as "Palestine Potash, Limited", formed in October, 1929, with an authorized capital of two million dollars, all of which has been subscribed. The share of this stock allotted to the Arab citizens of Palestine has been fully subscribed and paid. The managing director of the company is Mr. M. A. Novomeysky, heretofore mentioned, while Major Tulloch is a member of the Board of Directors. Five Americans are also on the Board, to-wit, Israel B. Brodie, Bernard Flexner, Edward Friedman, Robert Szold and Felix Warburg. The

The magnificent and commodious Haifa Harbour on the Mediterranean coast at Haifa, under the British Government, is but another example of the progressive development of Palestine under the British mandate. As previously indicated, the British steamers in the world now regularly call at Haifa in Haifa Harbour and load their passengers and freight directly at the wharves, which are equipped with all modern loading facilities. As a shipping point, the products of the country, and the immense crops of oranges and lemons, are carried cheaply to all parts of the world. The tracks of the several lines reaching Haifa from the east and south have been converted into a pier at the harbor wharves and a fine road system for the convenience of auto trucks has been built along the water front.

Information from the most recent census reveals the interesting facts that the population of Palestine has been increasing and the exports of Palestine have been increasing. The population has increased and the economic development of the country has progressed.

present time (1934) the trade of exports from Palestine, a most Another thing of importance bring about the constantly im- conditions in the country is the ment. The figures run into the nually. Much of this capital is e of land from the Arab popula- ght in Palestine. The banking nt, notwithstanding the variety l the many different languages

riety of citrus fruits are being the Jaffa orange has been the ; and is proving the largest single e present time. More than four is fruit were shipped from the year. With the many new groves g, the export of oranges is ex- i the enormous figure of ten mil-

These two men made detailed surveys and soundings and conducted systematic experiments on a very comprehensive scale. Extensive and elaborate reports were made to the British Government with carefully prepared estimates showing not only the character of the various salts that could be extracted but their almost unlimited quantity. Approximate estimates were given as follows: Potassium chloride, two thousand million tons; magnesium bromide, nine hundred and eighty million tons; sodium chloride (common salt), eleven thousand nine hundred million tons; magnesium chloride, twenty-two million tons; and calcium chloride, six thousand million tons. The total estimated value of these deposits was given as **two thousand billion dollars**; or, as another writer has expressed it, three times the total wealth of the United States!

After some years of consideration and negotiations by the British Colonial Office and the government generally, a concession for the exploitation of minerals contained in the Dead Sea was granted jointly

under direction of the American Government. In 1908, the well known geologist, Dr. M. Blankenhorn, undertook a scientific exploration under the auspices of the Sultan Abdul Hamid. No serious attempts, however, were made to examine the commercial possibilities of the mineral wealth of the Dead Sea until 1911 and again ten years later, after the World War when the Turks had been driven out of Palestine.

As soon as the British Mandate over Palestine was established, that government assigned Major T. G. Tulloch, an eminent engineer long interested in the possibilities of extracting potash from the waters of the Dead Sea, to the work of exploration in connection with Mr. M. A. Novomeysky, a distinguished Russian engineer. Mr. Novomeysky had been interested in this work for ten years and had made some preliminary surveys and scientific investigations with a view to commercial exploitation of the mineral wealth to be found in the waters of the Sea.

were living, at the outbreak of the war. In 1917 it was evacuated and remained sealed until the British evacuated it the following year. Since then it has remained under the fostering care of the British Mandate Fund from which a substantial interest over a period of eighteen years has been paid. In 1926 the population had increased to 46,000 in 1931. The city has many schools, has two daily newspapers and a number of periodicals. Situated on the coast, it can count on cool winds in the winter months with a bathing season lasting from October to May. For the most part, the houses and public buildings in Tel-Aviv are of silicate brick made in a large factory on the outskirts of the city.

In old Jerusalem, the Zion Citadel, which was surrendered to the British by General Allenby during the World War, has been a shot, substantial signs of progress

lar Y. M. C. A. building where Moslem meet together. This g, designed in the architectural zantium, was made possible by n American, the late Mr. J. N. sey. The building overlooks the David and the city walls of Jeru- scending the carillon tower have ic Jerusalem at their feet. The tel, claimed to be the most mod- ast, has two hundred bedrooms nd twenty private baths and oc- g position in the city overlooking he Jordan Valley.

nd Hebrew are the three official ine and many children learn two. ore than two hundred Hebrew children in towns and settlements ary schools have been opened in re are also many sectarian and

level of six hundred and eighty feet below sea level at the Sea of Galilee, the Jordan drops almost precipitously at certain points to a level of twelve hundred and ninety-two feet below sea level, as it empties into the Dead Sea; or an average of ten feet to the mile. The swiftness of its current, especially after the severe storms which fill all the water courses with torrential floods at certain times of the year, has washed a deep channel in the Jordan, carrying heavy deposits in its flow to the Dead Sea, a process which has continued through the centuries without cessation. The soil erosion has naturally been constant and heavy, and the Dead Sea the sole depository. Little wonder that this so-called phenomenon has attracted intermittent attention for twenty centuries from scientifically minded men and that various expeditions have been undertaken in an effort to study the character of the deposits and their quantity. The Greek historians and geographers, Strabo and Diodorus Siculus, who wrote between 63 and 57 B.C., were among

the "Sea of Lot".

The length of the lake from North to South is forty-seven miles and its greatest width ten miles, narrowing down to two miles at Point Molyneaux. The total area of the lake is approximately three hundred square miles!

The surface of the lake is twelve hundred and ninety-two feet below that of the Mediterranean Sea. Its greatest depth, near the eastern shore and ten miles south of the mouth of the Jordan River is twelve hundred and seventy-eight feet, making its greatest depth a half mile below sea level. There is no known outlet, but the extreme heat in the basin causes such evaporation that the level of the water is for the most part constant, notwithstanding the tremendous inflow, especially in the rainy season, from the Jordan River and other streams.

The Jordan River, from the southern end of the Sea of Galilee, sixty miles north of the Dead Sea, acts as a drainage channel for not less than three thousand square miles of territory. Starting at a

It has been the common sense
never adopt farming but in Pales
ing a physique and a love for su
that baffles everyone. As a writer
"Farm settlements, poultry yar
able plots, orange groves and field
to the Jew's ability in his new li
ern facilities for entertainment,
and play, the "pioneers" of the M
their vision of the Homeland as a
long deferred, move steadily for
cent march to their highest dev
of Palestine.

In contemplation, Palestine wa
stage of the world for the greatest
the ages. Its location at the easte
iterranean Sea, the great naval a
speak, and forming the narrow pa
the oriental civilization of Egypt
was a wonderful port of anchorag
istic religion of Abraham and
Christianity. Human wisdom mi

SECTION OF THE DEAD SEA

but unerring, divine wisdom did from every standpoint, past, present-believers, we must concede and understand the why of Palestine.

about Palestine which we gather from the Testament prophecies and history of the greatest religious drama of the world has changed. The Jewish people, the chosen people, and the chief actors of the drama, persecuted, harassed, driven to speak, and scattered among the nations, are to return to this little crescent and there write the remaining chapters and complete the drama of the world now open for them to do this. The mineral wealth of the Dead Sea, the water power from the Jordan River, the use of electricity, with the possible future fertility of the soil from potash and water in abundance through a canal from the Mediterranean to the Dead

THE RESURRECTION OF THE DEAD SEA

A Modern Miracle

The civilized world of today, whatever else may be said of it, is religious; and Palestine is its Holy Land, venerated by Jews and Gentiles alike through centuries of the past.

The visitor in Palestine today is shown many objects and places reputed as this or that particular object or place. Always, there is involved the element of doubt as to the correctness of the representation because of the great lapse of time and the many changes for which time alone is responsible; but no one has ever said or can say at this time, "There is the supposed site of the Dead Sea".

This great body of water, like the Mediterranean, is still just where it was at the time its existence was first reported to the world outside of Palestine. Furthermore, its waters have the same characteristics as always. They are still six times saltier than

By the Author

O Palestine, dear Palestine,
Land of Light Divine;
Gift of God, to thee we bow;
And worship at thy shrine.

Homeland of the Prophets,
God's scribes of yester day,
We honor thee with new-born love;
Accept our praise, we pray.

God loved thee very dearly,
Before men knew thy charms;
He it was who formed thee,
And bore thee in His arms.

Thou art, as 'twere, His first born,
Heir of vast wealth untold;
Laden with mighty riches,
Guarded within His fold.

Open thy gates, thou beauteous one,
And let thy children come
Back to thee, O blessed land;
Back to thee, their home.

of the Jews, the fulfillment of prop.
other great events in the religio
world yet to be. And the very so
are stirred to ecstasy as we contem
that Palestine had to be the Holy
that the great and mighty serv
from Abraham to our Lord Chr
play their part and preserve the
tion and salvation; and now, af
centuries of apparent death and d
to life again—a resurrection, in a t
unto the resurrection of our L
bringing light and life and procl
faithfulness of God as the God of

“And they shall build the old v
raise up the former desolations,
repair the waste cities, the deso
generations.” Isaiah 61:4.

“Hear the word of the Lord, O y
clare it in the isles afar off, and s

F. H. ...

RECTION OF THE DEAD SEA

gather him, and keep him, as a
flock."

DA TO SECOND EDITION

of the first edition of this booklet, the
al Convention of the Zionist Organization
held at Atlantic City. From the varied and
we have selected the following items of

ie during the past year has continued un-
flux of Jewish capital and Jewish immigra-
were largely responsible for adding further
f the Government. The official Jewish pop-
0, an increase of 22% last year. Approx-
d Jews came to Palestine during the year,
i twelve thousand came from Germany.
undred and fifty heads of families brought
illion dollars of capital with them. The
ation of citrus products (oranges, grape
as doubled in two years and Palestine is
t of orange exporting countries.

22 different industrial undertakings in op-
Sea enterprise, now in its third year, is
of tons of potash products, in addition to
here has been a large increase in building
are being erected as rapidly as the labor
Of the Jewish population in Palestine,
a agriculture, 39.3% in industry and trans-
erence, and 12.8% in the liberal professions.

iversity on Mount Scopus, the student en-
year was 321, as against 181 the previous

THE RESURRECTION
--- of ---
THE DEAD SEA

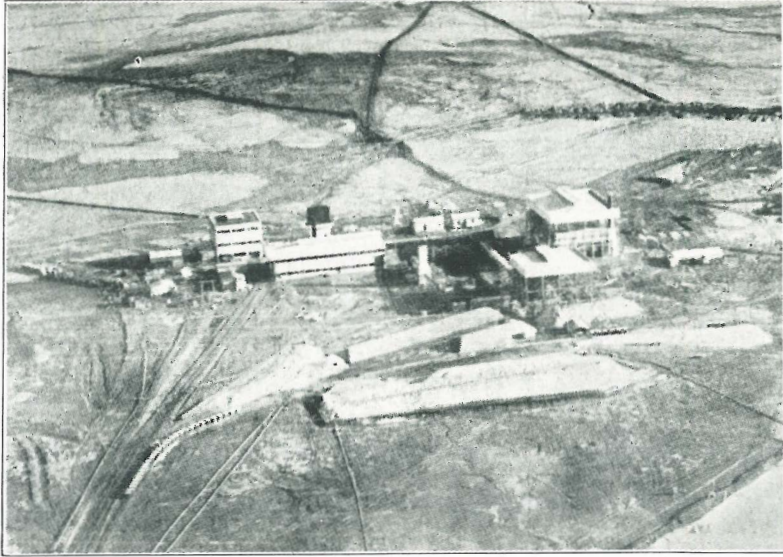
"The Most Precious Body Of Water In The World"

A Monograph by P. N. Sigler

First Edition, July, 1934

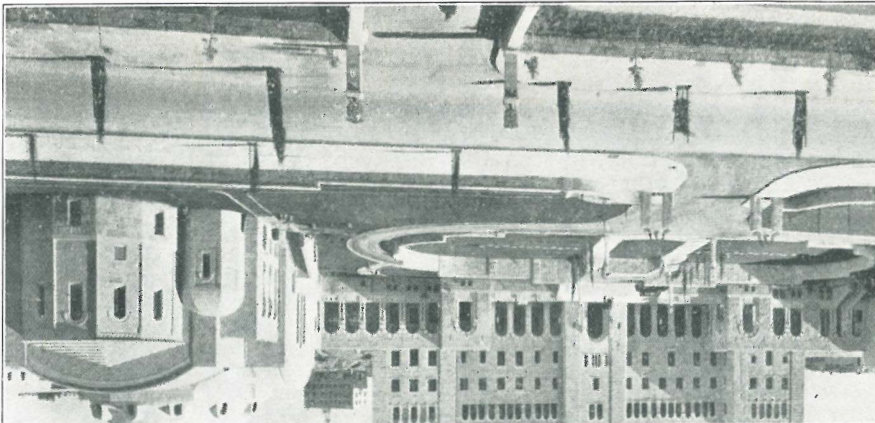
Second Edition, September, 1934

Plant of "Palestine Potash, Ltd." at the Northern End of the Dead Sea



Showing Factories, Pipe Lines and Salt Pans

NEW Y. M. C. A. BUILDING—JERUSALEM
Total Cost—Over One Million Dollars



F. Robertson.

ual birth, the Christian is indwelt by the Father, Son, and Holy Spirit. A Christian can be indwelt without being filled and controlled by the Holy Spirit.

- D. In His last command to the disciples, Christ promised the power of the Holy Spirit to enable us to be witnesses unto Him (Acts 1:4-8).

IV. WE ARE FILLED WITH THE HOLY SPIRIT BY FAITH, Ephesians 5:18 and I John 5:14, 15.

- A. You can, by faith, appropriate the filling of the Holy Spirit right now if you:
1. Hunger and thirst after righteousness (Matt. 5:6).
 2. Confess every known sin (I John 1:9).
 3. Surrender every area of your life to God (Romans 12:1-2).
 4. By faith appropriate the power of the Holy Spirit. Ask Him to fill and control you right now as you consider the command of Ephesians 5:18 and the promise of I John 5:14-15.
 5. By faith thank God that He has filled you on the basis of His promise whether or not you have had an emotional experience. The authority of God's Word is much more reliable than feelings (Hebrews 11:6 and Romans 14:23).

V. CONCLUSION

At this point, you should suggest that the inquirer bow or kneel with you for prayer. After the inquirer offers a prayer of surrender and appropriates the fullness of the Holy Spirit, you should encourage Him to thank God that He has heard his prayer. Thanksgiving demonstrates trust and gratitude. After the prayer of thanks-

emotional experience.

VI. HOW TO WALK IN THE POWER AND HOLY SPIRIT.

- A. Acknowledge that you are filled and cannot walk in the Spirit until you are filled and controlled by the Spirit.
1. Review the command to be filled with the Spirit.
 2. Review the promise of power.
 3. Claim the promise of God's Word.
 4. Thank God for filling you with the Spirit.
- B. Walk by faith; do not be deceived!
1. The Bible commands us to walk by faith from moment by moment. Do not expect all time ecstatic experience. Faith is not a feeling. To disobey a command of the Spirit is sin not to be filled with the Spirit.
 2. "What is faith? It is the confidence that what we want is going to happen, what we hope for is waiting for us, and what we cannot see it ahead of us" (Hebrews 11:1).
 3. Christian faith is not a blind leap. For the Christian, faith is trust in the Lord Jesus Christ and the promise of the Father because He is worthy of our trust.
 4. Faith is the essential element of a Spirit-filled, Christ-controlled life.
 - a. Salvation is by faith (Eph. 2:8).
 - b. We are filled with the Spirit by faith (Eph. 5:18).

Good works, obedience in its various
 tration of our faith.
 ult or a by-product of faith.
 rowing experience, a maturing

eads God's words and obeys His
 0:17 and John 14:21).
 tian life can be described by the
 ymn, "Trust and Obey."
 cording to John 14:21. Obedience
 nd results in Christ revealing Him-
 ot seek an experience; seek rather
 , to be obedient to Him and His Word.
 l's power is available to you moment

ngs as an expression of your faith.
 8:28 and I Thessalonians 5:18.

nflict.
 very real adversary (I Peter 5:8, 9;

tions will mislead you (I John 2:15-17).
 gdom of God, and his righteousness;
 l be added unto you (Matthew 6:33).
 : flesh and the Spirit continues
 l's life.

l nature within us is against God;
 l's laws and it never will (Romans 8:7;

hen temptations continue. There is
 emptation. But do not dwell on these
 sorb your thoughts and control your

d. We are to present our members

There are four basic truths involved in understanding how to be filled
 and controlled by the Holy Spirit."

(Now, proceed to list each point and illustrate with diagrams.)

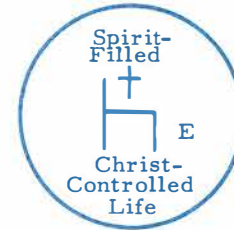
I. GOD HAS PROVIDED FOR US AN ABUNDANT AND FRUITFUL
 CHRISTIAN LIFE, I John 1:3-10.

The Spiritual man has:

- A. Fullness of joy.
- B. The knowledge that God is light, and he does not need to walk in
 darkness.
- C. Consistent fellowship with Christ.
- D. Immediate and continual forgiveness of sin.

SPIRITUAL
 MAN

- Fruitful witness
 for Christ
- Prayer Life
- Hunger for
 the Word
- Obedience to God
- Self-control
- Gentleness

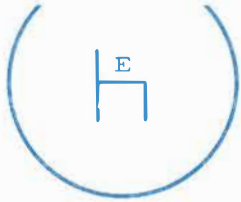


- Love
- Joy
- Peace
- Patience
- Kindness
- Goodness
- Faithfulness

II. MOST CHRISTIANS DO NOT EXPERIENCE THE ABUNDANT AND
 FRUITFUL LIFE, Romans 7:15-24; 8:7.

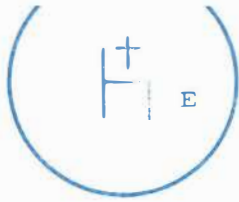
The Carnal man has:

- A. Up and down spiritual experiences.
- B. Difficulty understanding himself; wants to do what is right,
 but can't.
- C. No power to do those things which he knows that God wants
 him to do, i.e. pray, witness, love others, etc.
- D. A sinful nature which is disobedient to God.



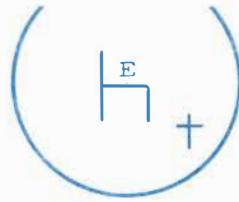
Natural Man

Ego-centric; self-sufficient; in control of his own life.



Spiritual Man

Christ is in control of the life.



Carnal Man

Ego is back on the throne of the life.

Which one of these three kinds of people do you feel represents you?

- Should the person state that he is described by the Natural man, explain the Four Spiritual Laws.
- Should the person state that he is described by the Spiritual man, suggest that you would like to share the following information with him in the event he may wish to share it with others.
- Should the person indicate that he is a Carnal man, proceed with the following:

In Ephesians 5:18, God commands every Christian to be filled with the Holy Spirit. Not to be filled and controlled by the Holy Spirit is an act of disobedience, and therefore sin.

Would you like to know how you can be filled with the Holy Spirit right now?

(When the response is positive, proceed with the following.)

"First of all, I would like to explain that you should not seek nor expect an ecstatic feeling, though according to the promise of John 14:21, Jesus said that He would manifest Himself to those who keep His commandments. Rather, the basis for this wonderful new relationship with God is faith in the fact of God's Word.

Matthew 4:19).

6. We can pray to God and have our 14:14; I John 5:14, 15).
7. We can do all things through Christing to our every need (Phil. 4:13).
8. God promises to give us wisdom.
9. We are recipients of God's love (1 John 4:19).
10. God will keep us from falling (Judges 1:19).

E. Summary Thoughts on How to Walk in

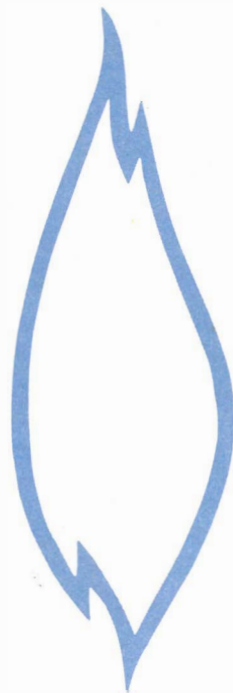
1. Having grieved or quenched the Spirit, the power of God can be restored by following this formula:
 - a. Confess your sin, whatever it is (1 John 1:9).
 - b. Thank God that He has forgiven you (1 John 1:9).
 - c. Thank God that you are filled with the Holy Spirit (Confession plus faith equals forgiveness. Faith pleases God).
 - d. Thank the Lord Jesus Christ for His love and to save the lost" through your faith.
 - e. Expect the Lord to direct your life to men whom He has already forgiven.
 - f. Expect God to draw those who are lost to Himself through you.
2. Make it your daily practice to spend time with the Word, because you want to have a deep understanding. Memorize meaningful verses and
 - a. Learn to abide in Christ according to John 15:4-5.
 - b. Meditate on and obey the admonitions of the Word.

"Commit," "Rest."
before. Feast on God's Word
Your subconscious mind will
sight. Each morning as you
Lordship and control of your
I belong to you. Walk around
your thoughts.
with your love.
your Word.
ur will.
to do anything you wish through me.
oday with whom you would have
sus Christ.
atient, irritable, jealous, during
on walking in the light.
kury of reminding or defeating
happened in the past. Look only
ry.
ults in filling. You are not filled
filled by faith and by appropriating
g God, you demonstrate faith.
ng you.
ing you.
you afresh.
Christ now has unhindered
ving His life through you.
Christ who came to "seek
now seek and save the lost
acles which He will perform
ance with His promise in John 14:12.

How To Present The Ministry of The Holy Spirit To Individuals and Groups

by

Bill Bright



ELEVENTH: RUACH is rendered "spiritual"

1. Hosea 9:7

THIRTEENTH: RUACH is rendered "WINDY" once.

1. Psa. 55:8

TWELFTH: It is rendered "air" once

1. Job 41:16

FOURTEENTH: It is rendered "wind" in the compound word Whirlwind.

1. Ezek. 1:4

FIFTEENTH: The verb corresponding to RUACH is rendered "smell" five times.

1. Ex. 30:38

2. Lev. 26:31

3. Deut. 4:28

4. Psa. 115:6

5. Amos 5:21

SIXTEENTH: The verb corresponding to RUACH is rendered "smelleth" once.

1. Job 39:25

SEVENTEENTH: The verb corresponding to RUACH is rendered "smelled" twice.

1. Gen. 8:21; 27:27

EIGHTEENTH: The verb corresponding to RUACH is rendered "understanding" once.

1. Isa. 11:3

NINTEENTH: The verb corresponding to RUACH is rendered "accept" once.

1. I Sam. 26:19

TWENTIETH: The verb corresponding to RUACH

148:8;

9. Prov. 11:29; 25:14
30:4

10. Eccl. 1:6; 5:16;

11. Isa. 7:2; 11:15;
41:16; 41; 29; 57;

12. Jer. 2:24; 4:11, 1
13:24; 14:6; 18:17
36; 51:1, 16.

13. Ezek. 5:2, 10, 12;
17:21; 19:12; 27:2

14. Dan. 2:35; 7:2; 8:

15. Hosea 8:7; 4:19; 1

16. Amos 4:13

17. Jonah 1:4; 4:8

18. Zech. 2:6; 5:9

S U M M A R Y O F T H E O I

We have now examined the and meanings of the word "spirit" in the OLD TESTA

If you have a better understanding of the HolyWord, we praise God.

If we understand God's peace of God will rule wi

In ALL of the O.T., we to teach us that MAN has that will be conscious wh have not yet found a sing the CONSCIOUS existence c

STATEMENT

The word "spirit" in the Bible have found no proof of a man at death but "the spirit" is essential to sustenance, but it is an unconscious part; the corresponding word in the

10. Pneo means, 1. "To blow wind or air." 2. "To smell an odor," "to breathe." 3. "Of animals, to gasp." 4. "Generally, to live and so to live." It is as follows: "Wind," "breathe," "the breath of a living being," "spirit."

In the O.T. has 4 meanings: primarily, the AIR we

blow; as angels.

2. INFLUENCE from a being.

3. STATE OF FEELING.

4. rendered soul

denote the atmosphere.

1. Psalm 11:6

2. Zech 2:6

3. Dan. 11:4

4. Ezek. 1:4

Indeed, RUACH is commonly used to denote the atmosphere we breathe, when it is called the "spirit" or "breath of life" without which we die and return to dust to await the resurrection at the last day.

IX. Texts where RUACH is rendered by any other word than SPIRIT.

A. Ruach occurs in the Hebrew Text 400 times.

1. It is rendered spirit 240 times.

2. The remaining 160 times are translated 22 different ways.

FIRST: RUACH is rendered "blast" 4 times.

1. Ex. 15:8

2. II Kings 19:7

3. Isa. 25:4

4. Isa. 37:7

SECONDLY: RUACH is rendered "quarters" once

1. I Chron. 9:24

THIRDLY: RUACH is rendered "anger" once

1. Judges 8:3

FOURTHLY: RUACH is rendered "mind" 6 times

1. Gen. 26:35

2. Prov. 29:11

3. Ezek. 11:5

THE SPIRIT OF LIFE IN MAN AND IN ANIMALS:
"One breath" is one ruach, and that should settle the question!

- A. Which should be stronger, church creeds or the word of God?
1. Which should we believe?

VIII. More Bible texts:

- A. I Kings 21:5 "thy spirit (ruach) so sad"
1. Ahab was in a state of FEELING as one who is said to be "low spirited."
B. II Chron. 21:16 "the spirit (ruach) of"
1. Ruach is used to represent the FEELING of these nations toward Jehoram.
C. II Chron. 36:22 "spirit (ruach) of Cyrus"
1. Ruach is a state of feeling
D. If this SPIRIT is the REAL MAN, why should it invariably be represented by the neuter pronoun IT?
1. If the material organism, made "of the dust of the ground," is only a house in which the real man lives, and which is not the accountable being, what pronouns should be used?
E. Prov. 29:23 "the humble in spirit"(ruach)
1. Ruach, state of feeling
F. Isa. 29:10 "the spirit (ruach) of deep"
1. Feeling is again the thought.
G. Examples of texts where RUACH is used to

C. Ep. 1 Cor. 2:10
B. Is there any reason might not be reposed pronoun as well as represented by a feminine

1. Read Proverbs 9
2. Like wisdom, the Holy Spirit personified to represent and acts of our Heavenly Father whom this agent represents

SECOND usage of PNEUMA is

A. The Savior was begotten of the Father

1. In this way, Christ is of a divine nature.
2. Born of the Virgin Mary, of human nature.
3. He thus became a man and man.
4. These 2 natures are united in the being who is truly "the Son of Man".

THIRD passage is Matt. 3:11

A. Wakefield renders Holy Spirit as Wind

B. Notice the way that the Holy Spirit descended at the event in Acts 2:2

1. As the house was filled with the Holy Spirit, the wind or Spirit, the

tized in it.
ersed in the element
wise, baptism is impos-

saw the SPIRIT"
inary occasion the Holy
le.

d magnetism may be so
s to be seen.
narily true?

ther record of such a
before that event?
nt?

orded in God's Word.
ial sign to John by which
he Son of God.

the SFIRIT" (pneuma)
is example is the same
ned in the passage already

or in SPIRIT" (pneuma)
to the Holy Spirit?

who is poor in the H.S.?
xample is used to denote

ing"
ate as is pleasing to

to arrogance and pride.

7. When Job spoke of the scales of Leviathan⁹, he said--Job 41:16 "breath" ruach
- a. Breath represents breath (ruach) of life.
 - b. When taken away, we die, & turn to dust to await the resurrection of the last day when the literal man will live again.

VI. Verses thought to oppose our position.

A. Num. 16:22 (by some)

1. Note "ALL flesh" has a portion of this spirit or breath of life.
2. All animal creation has received the breath of life.

B. Job 27:3

1. Job's mind was not in his nostrils, but his breath was...Yea, the breath of life.
2. How absurd to suppose that the real, accountable being called Job was in his own nostrils!

C. Job 32:8

1. Elihu did not say that the spirit IS man, but is in a man.
2. Without breath, we have no life, no understanding.
3. Study Psalms 146:4

D. Zech. 12:1

3. In these 2 cases the word ruach may be properly rendered "courage".
- a. Note Joshua 2:11 "courage" is ruach
1. Did immortal spirits become so frightened that they left for a place of safety?
 2. No, but their courage left them.
4. As the atmosphere, "the breath (ruach) of lives" is employed to convey the odor of flowers & other objects to the olfactory nerve thereby producing the sensation of smell.
- a. Ruach is used several times to express this FEELING.
- b. Ex. 30:38
5. God saw fit to use the word ruach when representing the AIR, to express one RESULT of its action; the sensation of SMELL.
- a. cp. Deut. 4:28
1. They have no nerves of sensation to be affected by the action of the atmosphere, hence cannot smell the odor which it may bear from surrounding objects.
 2. The word denoting the CAUSE is used to represent the EFFECT.
 3. Ruach is so used 11 times.

- the Holy Spirit by C
- ELEVENTH: Matt. 12:28 "a (pneuma)."
- A. This refers also to
- TWELFTH: Matt. 12:31 "ag it (pneuma)".
- A. This is the same.
- THIRTEENTH: Matt. 12:32
- FOURTEENTH: Matt. 12:45 (pneuma)."
- A. How is man set free
1. What part does God lease?
 2. Prayer?
- B. If man then rejects
1. Will additional ev
 2. Note Matt. 12:45
 3. Consider I Tim. 4:
- FIFTEENTH: Matt. 12:43 " (pneuma)"
- SIXTEENTH: Matt. 22:43 " uma)"
- A. Reference is here ma tion David received
- SEVENTEENTH: Matt. 26:41 deed is willing".
- A. Spirit, in this exam state of feeling.

individual like to do his task?
from it?

7:50 "yielded up the

l, Wesley, and Whiting
se, "the ghost" as

thers render it, "he

s it as clearly as many
res.

passage, as in several
to denote "the breath

Diaglot, "apeheke to
s here translated "gave
is properly rendered
death."

in the same sense in
e we have an account of
the daughter of Jairus.
again." (pneuma)

Thompson render pneuma
word BREATH.

same signification in

--"breath"

3:19 "of the Holy Spirit)

man was made of dust?

3. Does it say that a "prison" was made
of dust to put a man into? (7)
4. Does the "Whole Man" have to return
to dust?
5. Read again Gen. 3:19
6. Compare Isa. 26:19
John 5:28

IV. What leaves man at death?

A. What is meant by the expression, "the
spirit (ruach) or (breath) shall return
to God who gave it"?

1. It cannot be the man, for he has re-
turned to dust.

a. Can man return to two opposite
places at once?

2. What was added to the man?

a. Breath of life?

3. What is there to take away to cause
certain death?

a. Study Psalm 146:4

B. Is there a single passage of Scripture
to contradict the position here taken?

1. Can those who believe differently show
by God's Holy Word 1 (one) passage
which states that when the breath is
taken away, and this organism has
returned to dust, that the man is still
alive in heaven or hell?

1. How much of a man is included in the expression "dust return to the earth"
 - a. Cp. Gen. 2:7
 - b. Is this a plain statement?
 - c. Can it be comprehended?
2. Shall we dispute God's Holy Word and say man was not formed of DUST, but only the "house in which he was to live"?
 1. All are earthly substances.
 2. God truly made a most wonderful piece of mechanism.
 3. What is the purpose of the lungs?
 4. What is the purpose of atmosphere?
 5. What happens when the man gets out of the atmosphere?
- B. When man is analyzed, he is found composed of carbon, oxygen, hydrogen, nitrogen, sulphur, phosphorus, iron, and lime.
 1. All are earthly substances.
 2. God truly made a most wonderful piece of mechanism.
 3. What is the purpose of the lungs?
 4. What is the purpose of atmosphere?
 5. What happens when the man gets out of the atmosphere?
- C. Read Psalm 104:29 "breath" is ruach.
 1. Does anyone suppose that the breath which is taken away at death is the real accountable being?
 2. Is the breath a conscious agent?
 3. Is it essential to sustain life?
- D. How much of man returns to dust?
 1. All that was made of dust.
 2. Does the Bible say that a "part" of

- represent a state of FEE
- A. Acts 17:16 "his spirit"
 - B. Rom. 12:11 "fervent"
 - C. II Cor. 2:13 "restless"
 - D. II Cor. 7:1 "flesh and blood"
 - E. Eph. 4:23 "renewed in the spirit"
 - F. Phil. 1:27 "in one spirit"
 - G. I Pet. 2:3, 4 "neither with gold nor silver"
 - H. Rom. 15:16 "The Spirit of our Lord Jesus Christ"
- V. How do we know when our feelings are from God?
- A. What part does our feelings play?
 - B. What produces the feelings?
 1. Does the Holy Spirit produce feelings?
 - C. What feelings are there?
 1. What are the fruits of the Spirit?
 - D. Cp. Rom. 11:8
I Cor. 4:21
II Tim. 1:7
- VI. Some, in an attempt to explain the position, state that we are not "breath" can be substituted every instance. Of course, No intelligent Bible student would mean that pneuma is not mean breath.
- VII. Read John 3:8 "The Spirit that quickeneth whom he will"

e, pneuma is used to represent
"breath of life." So also

ult of a peculiar kind
lock translates it, "He
eath." This is the true

life is ESSENTIAL to sa-
en the breath is kept

l about Stephen?
e 7:59 mean?
se 60 mean?
led to his burial? Acts

mpson, Mace, Campbell,
ng, and the Syriac read
This is the correct

till the PNEUMA, or
' is taken away.

can live again, they must
ed, and again receive
f life."
spirit (pneuma) of life

vers it "the breath of

is called the "breath of life." (5)

b. WIND is this air in motion.

c. It is material, but it is not a consci-
scious moral being responsible for its
acts any more than the waters of the
ocean which are moved by its power.

O. SIXTEENTH Ex. 14:21 "strong east wind"
(ruach)

a. How absurd that the spirit, (ruach)
or "breath of life," which is in our
"nostrils," is OURSELVES, our account-
ability, which goes off to get our
reward, while WE are left to be buried
in the earth, and sleep till "the
last trumpet..shall sound" to awake
"the dead." (I Cor. 15:52)

b. It is a mystery to every true believ-
er how this fable of the immortality
of the soul has been kept alive
through the years. The serpent's lie
"Ye shall not surely die" is accepted
by too many.

II. Miscellaneous passages

A. Jude 8:3

1. A state of feeling.

B. I Sam. 1:15

1. A state of feeling.

C. I Kings 22:21, 22

1. This "lying spirit" (ruach) is used to

show that anything but the "breath of life" leaves man at death.

We feel confident that physiology, reason, facts, and common sense harmonize on this point, and that they stand out in bold relief to sustain the Bible doctrine that the WHOLE MAN IS MORTAL in this life. The word of the Lord shows us plainly how to obtain immortality.

Now for a few more examples where the word RUACH occurs.

L. TWELFTH Exodus 6:9 "anguish of spirit"

- a. Ruach is used to denote a "state of feeling."
- b. Solomon used the word in the same sense when he said "a wounded spirit (RUACH) who can bear?" (Prov. 18:14.

M. THIRTEEN & FOURTEEN Ex. 10:13

- a. "an east wind (ruach) and "the east wind (ruach).

N. FIFTEEN Ex. 10:19 "strong west wind" (ruach)

- a. It is perfectly evident to everyone that in these last examples RUACH does not refer to "a state of feeling," the Holy Spirit, or an organized conscious being; but the ATMOSPHERE surrounding the earth. This atmosphere

X. One passage that necessitates a translation is I Cor. 5:

A. One thing is very plain

1. the MAN is not saved; the organism is destroyed.
2. One passage should not be translated as to contradict another.
3. Other translators have avoided this obscurity from the Greek by a translation in harmony with that of the Hebrew and clear.

a. Is there a better translation of this doubtful passage with other translations original?

b. Wakefield renders it "such an one unto PUNISHMENT of the Lord."

1. This harmonizes with the Lord CHASTISES him who does not repent or suffers the rod of correction by the tempter; and the rod of correction be removed.

c. The SYRIAC renders it "such an one unto spirit he may have."

1. Before his chastisement" his spirit was such that

but the rod of correction
fleshy mind. Cp. Ps. 119:71
:67-75.

text for some is Heb. 12:

that "just men" are not
' before the coming of
e resurrection of the

e ARE COME" speaking as
ere then there,
perfected in the Kingdom?

ny proof in these verses
pirits? Does it suggest
ing away?"

ed problem text is

the gospel preached to
l."

ows the EFFECT of preach-

ed and led a spiritual

believed & will be punished.
e: I Cor. 14:32

ng about the proper order
l in their meetings.

- D. Gen. 6:17 is the Fourth example (3)
a. "wherein is the breath (ruach) of life
b. RUACH plainly represents the breath
in the nostrils of the living.
- E. Gen. 7:15 "wherein is the breath (ruach)
of life." No comment needed here!
- F. SIXTH Gen. 7:22 "All in whose nostrils
was the breath (ruach) of life.
a. Note the above verses carefully.
b. This breath of life is common to all
animals---it is never represented as
the conscious, accountable part of man.
- G. SEVENTH Gen. 8:1 "God made a wind (ruach)
to pass over the earth...."
a. Ruach is rendered "wind" 95 (ninety-
five) times.
- H. EIGHTH Gen. 26:35 "a grief of mind (ru-
ach)...." The margin is "bitterness of
spirit."
a. Here ruach is a "state of feeling."
b. It is used in such a way several times
- I. NINTH Gen. 41:8 "his spirit (ruach) was
troubled."
a. This is used in the same sense as "H"
- J. TENTH Gen. 41:38 "in whom the Spirit
(ruach) of God is?"
a. Ruach is here used in its second sense,
representing the Holy Spirit, or in-

- a. When his reshamah is taken from him, he is like a lamp blown out.
- b. Circulation stops. Thoughts perish.
- c. Lamp is put out--in other words, his breath is taken away.

III. PHANTASMA

- 1. In the N.T. where spirit is not from pneuma but PHANTASMA are Matt. 14:26 and Mark 6:49 are both of the same event.
 - 1. A phantom has the appearance of reality but it is like a shadow--nothing real or tangible.

IV. RUACH

- A. Gen. 1:2 if first usage of it.
 - 1. Septuagint renders it, "a breath of God"
 - 2. Spirit is evidently the Holy Spirit
 - a. By this spirit God is omnipresent, & searches all things.
 - b. Man conveys his power in a similar manner when he controls his mesmeric subjects at a distance.
- B. Gen. 3:8 is the second example.
 - 1. "ceci" (ruach, margin WIND)"of the day"
 - 2. Here "ruach" represents air in motion.
- C. Gen. 6:3 "My spirit (ruach) shall not..."
 - 1. The Septuagint states, "My breath must not continue in these men, to this age, because they are flesh."
 - 2. Breath of life taken from them at flood."

represent conscious en
leaves man at death to
or the "spheres."

A. When the "breath of
leaves the man, he
the resurrection, wh
system is reorganiz

- 1. The "breath of lif
"man" than the sto
or the wind, the v
- 2. It did not enter u
organism, neither
as such.
- 3. In all of the 400
and the 385 in the
words occur, we do
teaches that when
is in man, it is t
able part, or that
ever will think.
- 4. Why is the Bible
a. The answer is c
- 5. The Spirit of God
such doctrine, th
the Lord does not
children of men.

XIII. It is very comforti
to the child of God to
sistent with itself on th

For the light He has
point.
Knowledge has removed
darkness that once beclouded
eyes.
How any one can understand
salvation, or have a TRUE
faith, until it is seen that the
sinner repents, dies and lives
in resurrection, WHEN Christ

NOT THE PHILOSOPHY WHICH
COMES FROM MAN.

D. A. Jones

(1)

THE SPIRIT OF MAN

"The spirit shall return unto God who gave
it" Eccl. 12:7.

In our study together, we plan to give the
signification of the word SPIRIT, as used in
the Bible, examining passages where the or-
iginal words occur, that are thus rendered,
hoping to come to a correct conclusion in
the matter.

We do not expect to convince the mere
sectarian bigot, who thinks more of his creed
than of his Bible, but we pray that we will,
by the grace of God, help the person who is
honestly seeking for the right way--"the old
paths."

There are four words in the Bible which
are rendered spirit in our translation:
(1) ruach and (2) neshamah in the Old Testa-
ment; (3) pneuma and (4) phantasma in the N.
I. The word spirit is used in 4 senses in B.

A. To represent a being.

1. "God is a spirit."

2. Angels are "ministering spirits"

3. A person is properly called "a spirit"

4. Demons, or fallen spirits, are called
"unclean spirits."

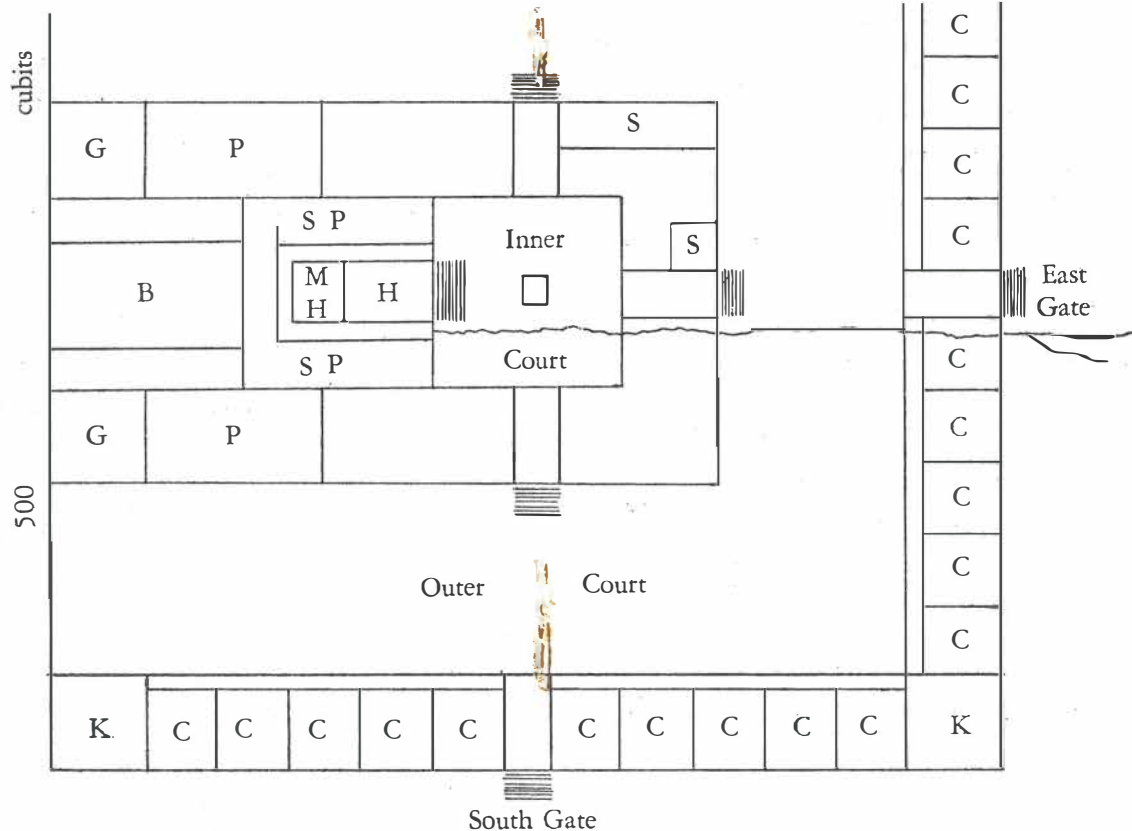
B. The word spirit is used to denote an

Uncle Dick Jones
Minnesota Camp 1959

THE SPIRIT IN MAN

WHAT IS IT?

A Study of GOD'S WORD



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, 12-15.

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.

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 millen-

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; 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.

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; 34:24.

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.

Teach them to worship God. Rev. 14:6, 7.

Teach them 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 will even be 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 are over, shall rebel. But they shall be destroyed.

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, 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

Rev. 17:12-14; 19:10; Matt. 23:51; 19:20, 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; 7:13, 14, 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; 5:9, 10; 3:21; 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.

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 King-

MILLENNIAL PROPHECY

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.

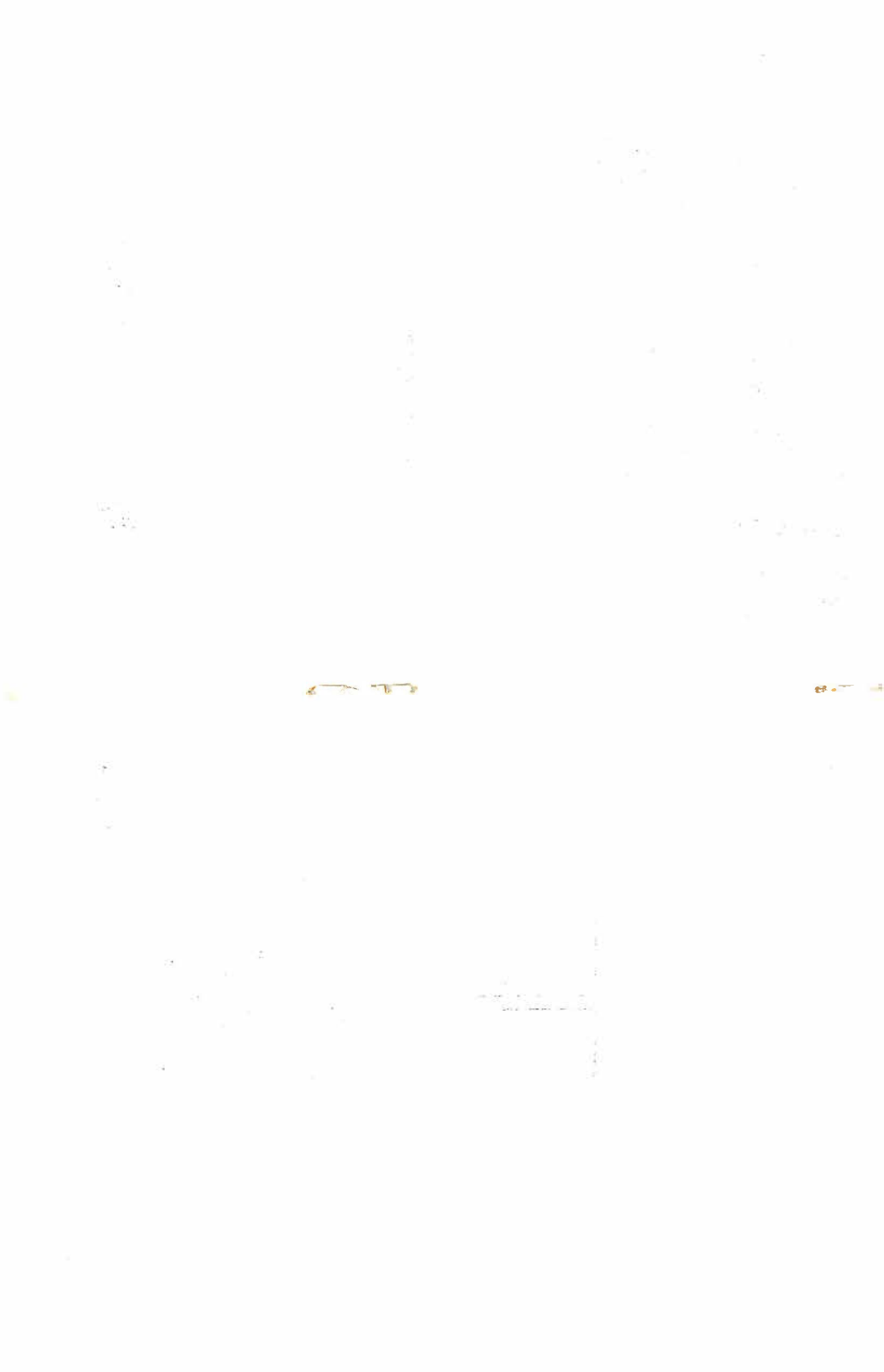
Our hope is that when Jesus comes, we will be "gathered together unto him." 2 Thess. 2:1; 1 Thess. 4:16, 17; John 14:3.

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 John 2:25; Mark 10:30; Rom. 8:11.

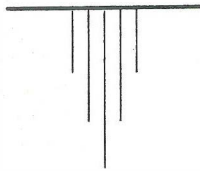
Then, we shall be like Him. 1 John 3:2; Rom. 6:5; Rev. 2:10; Titus 1:2 compared with 2 Tim. 4:7, 8.

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.



The Millennial Temple



Published by the
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THE MILLENNIAL TEMPLE
Its Location, Its Plan, Its Purpose
Ezekiel 40-48

"My house shall be called an house of prayer for all people"

ISRAEL'S MILLENNIAL INHERITANCE

Ezekiel 47:13-21; 48:1-29. From Hamath, 160 miles north of Jerusalem to Kadesh, 80 miles south of Jerusalem.

North side: From the Mediterranean to Hamath.

East side: Damascus, "the land of Israel by Jordan," the Dead Sea.

South side: Kadesh Barnea.

West side: Mediterranean Sea.

7 tribes on the north, 5 tribes on the south of The Holy Oblation; each approximately 17 miles north to south. The Holy Oblation, 34 miles on each side, using the cubit for buildings of 14.4 inches. On the west side and east side of Oblation--the prince's portion--Ezek. 45:7; 48:21.



THE MILLENNIAL TEMPLE FORETOLD

Just as God gave Moses the pattern for the Tabernacle (Ex. 25:8-9); and David the pattern for Solomon's Temple (1 Chron. 28:10-13); He gave Ezekiel the pattern for a literal future temple (Ezek. 41 and 43:10-11).

Ezekiel's Sanctuary and Temple within will be a real and literal group of walls, gates, and buildings to be constructed in Palestine during the Millennium. Ezekiel 40-48.

Passages in Ezekiel that bring this out are as follows:
Ezek. 37:26,27,28. My sanctuary. My tabernacle.

41:1. He brought me to the temple.

41:13. So he measured the house.

41:20-23. The temple.

44:4-5. The house of the LORD.

45:3-4. In it shall be the sanctuary.

46:24. The ministers of the house.

47:1. The threshold of the house.

This same Sanctuary and House (Temple) are spoken of by other prophets:

Haggai 2:6-9. I will fill this house with glory, saith the LORD. The glory of this latter house shall be greater than of the former, saith the LORD of hosts; and in this place will I give peace, saith the LORD of hosts.

Isaiah 4:4-6. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge...
56:7. Mine house shall be called an house of prayer for all people.

extends around to the North Gate and around to the South Gate. And this is the tour Ezekiel and the angel take, first to the North Gate, through this Outer Court, then to the South Gate. They notice both the North and South Gates are exactly the same as the East Gate.

They also notice 30 chambers on the pavement of the Outer Court.

THE INNER COURT, TABLES, AND ALTAR
40:27-47

After the angel turns around from the South Gate in the Outer Court, he sees a Gate in the Inner Court wall right opposite. They go up eight steps, pass through the Gate and enter the Inner Court.

Then they walk across the Inner Court to the Gate on the east, then over to the Gate on the north. They see that these three Gates to the Inner Court are exactly the same as the three Gates to the Outer Court, except the Inner Court Gates have eight steps.

While at this north gate, Ezekiel sees eight tables, four on the outside and four on the inside. They are tables where the sacrifices are to be killed.

He also sees the chambers for the priest-singers.

Then the angel measures this Inner Court, 100 cubits long, and 100 cubits wide.

Ezekiel notices the Altar, 12 cubits square, with its steps. It is the altar of burnt offerings. 43:13-18.

faithful to God's anointed, David, in the rebellion of Absalom. 43:19-27; 44:15-31.

Their duties will be to minister in the Temple and in the Inner Court. Certain chambers are set aside for them. 42:1-14. Certain laws will govern them.

The lesser priests are called Levites. 44:10-14. They are not permitted inside the Inner Court or Temple. They will slay the sacrifices and be gate-keepers.

These millennial "priests and Levites" are spoken of elsewhere.

Isaiah 66:21. And I will also take of them for priests and Levites, saith the LORD.

Malachi 3:3. And he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

The Priests' Portion of the Holy Oblation will be "a place for their houses," besides containing the Sanctuary. 45:4.

The Levites Portion is also holy, and not to be sold, but to be kept as a possession. 45:5; 48:13-14.

There will be a daily "morning sacrifice." 46:13-15. The offerings are mentioned in 45:17 as "burnt," "meat," "drink," "sin," and "peace." Also, feasts, new moons, sabbaths, and solemnities of Israel are mentioned.

These offerings are to bring "reconciliation" to the house of Israel.

Two Feasts are mentioned: Passover--Ezek. 45:21-24.

2. A place where all people shall come and see God's glory. Isa. 66:18. Ezek. 39:21. The temple will provide a dwelling place for God's glory, and that glory, of course, will be seen in Christ and His people.
3. Teach people the difference between holy and profane; unclean and clean. Ezek. 44:23. Isa. 2:2-4.
4. A fountain for sin and uncleanness shall be opened for Israel and all the world, to bring about the conversion of Israel--Zech. 13:1; Ezek. 36:21-38; 39:22-29; and the conversion of the nations--Zech. 2:10-12; Psa. 72:11; Dan. 7:14.
5. The Temple's river of life will provide healing for the Dead Sea and all salt water, and the tree of life on its banks will provide food and healing for the nations. 47:1-12.
6. A place where the people can gather to worship God. Zech. 8:20-23.
7. The Temple will be a house of prayer for all people. Isa. 56:7; Matt. 21:13.
8. The Meaning of the Sacrifices--to teach all people that there is no cleansing without Christ, the God-given sacrifice. Jesus Christ, slain from the foundation of the world (Rev. 13:8), provides salvation for Old Testament saints as well as for this New Testament age. And the point the Holy Oblation brings out is that Christ's sacrifice of long ago will yet bring salvation to many families of the earth in the millennium. Christ still has a great part to play in the redemption of men in the thousand year

LOCATION OF THE SANCTUARY

Generally speaking, the Sanctuary will be located in the heart of Palestine.

In relation to the twelve tribes of Israel, the Sanctuary will be between the seven northern portions, and the five southern portions. Ezek. 48.

In relation to the Holy Oblation, the Sanctuary will be located "in the midst" of the Priests' Portion, and "in the midst" of the entire oblation. Ezek. 48:8,21,10.

In relation to millennial Jerusalem, the Sanctuary will be located some ten miles north of it. Ezek. 45. 48.

THE MOUNTAIN OF THE LORD

We have seen the millennial inheritance of the twelve tribes of Israel. We have seen the Holy Oblation, the divinely appointed center of earth's worship and government. Now, before we come to the Sanctuary itself, let us also see the great Mountain on which the Sanctuary and City, at least, will be built. It is possible that the entire oblation will be located upon this great mountain.

That there will be such a great mountain is very clear. We realize that the term "mountain" is used symbolically in places such as Dan. 2:35; Isa. 2:14, etc. But the word "mountain" is also used literally many times, and when it is used in connection with the millennial Sanctuary and City, a literal mountain is clearly indicated.

Strange, isn't it, that the Holy Oblation should be 34 miles square, and this "lifted up" area, or mountain, shall be 36 miles long? It is possible that the entire Holy Oblation will rest upon this mountain. At least we are assured that the Sanctuary and Jerusalem shall be upon this mountain. The above verses and many others show this.

THE SANCTUARY ITSELF

Ezekiel, chapters 40 through 48, is a continuous vision of many things, given him by God. The vision includes the Sanctuary with all its measurements, priests, and offerings; the return of the glory of God to the holy mountain; the holy mountain; the river of water of life; the inheritance of the twelve tribes of Israel; and the City.

This is presented to us as a tour. The reader of these chapters is invited to accompany Ezekiel and the angel on their little journey. First they see this. Then they see that. And thus it goes through these nine chapters. We can trace their tour as it begins in chapter 40.

First, God brought Ezekiel by vision into the land of Israel and set him down upon a very high mountain, on which there seemed to be a city on the south. 40:2. What looks like a city is really the Sanctuary, with all its walls, gates, arches, courts, and buildings.

The angel is mentioned, then, and he has two instruments for measuring in his hand--a line (for long measurements), and a reed (for short measurements)

Mid-Winter Ministerial Conference 1960

The NORTHERN CONFEDERACY of Ezekiel 38 and 39

Our assignment concerns the invasion of Israel at the time of the end by a great northern power. We are to study the nations making up the confederacy, when the invasion will come, and how this force will be related to the Beast and his force in the end.

Let us begin by noticing what the Bible says about the tribes that will make up this ungodly end-time confederacy.

THE DESCENDANTS OF JAPHETH Eldest son of Noah

"By these were the isles of the Gentiles divided in their lands"
Gen. 10:2-5

The promise of God to Japheth was: "God shall enlarge Japheth, and he shall dwell in the tents of Shem." Gen. 9:27.
These sons were born to Japheth after the flood.

GOMER. Eldest son of Japheth, father of Togarmah.

This people, Gomer, is mentioned in Ezek. 38:6 as being with Gog (whom God is against, Ezek. 38:3) in the end time. "Gomer and all his bands" refers to several tribes of people with Gomer as head. Gomer will give his strength to Gog at the end of the world.

MAGOG. Second son of Japheth

GOG. Unknown chief prince of the Northern Confederacy.
 Jehovah will be against him and he will die in Israel, Ezek. 38:2,3; 39:1.
 He will be the mastermind behind the invasion of Palestine, and the one to think the evil thought of spoiling Israel. 38:8-12.
 He will notice that Israel is dwelling safely. 38:14.
 Jehovah will use Gog's wickedness and punishment of death to teach the heathen to fear Him. 38:16.
 Jehovah prophesied of Gog and his horde "in old time" by the prophets of Israel. 38:17.
 When Gog comes against Israel, Jehovah will bring an earthquake, pestilence and blood, rain, hail, fire and brimstone upon Gog and his bands. 38:18-23.
 Gog is mentioned by name nine times in Ezekiel 38 and 39.

SHEBA AND DEDAN. Ham, Cush, Raamah, Sheba and Dedan.
 Great grandsons of Ham. Gen. 10:6-7.
 The queen of Sheba came to Solomon.
 Whereas the Bible shows that the people of Sheba shall serve Christ in the millennium (Psa. 72:10,15; Isa. 60:6), the prophecy of Dedan (linked with Edom) is that "they shall fall by the sword." Ezek. 25:13.
 Ezekiel 38:13 shows three peoples concerned with Gog's taking a spoil in Palestine: Tarshish, Sheba, and Dedan.

PERSIA

Ezek. 38:5

"Persia, Ethiopia, and Libya with them (Magog)"

Persia, anciently called Elam, but now called Iran, will be joined to the Soviet Confederacy before the end of the world.

More than one third of the country is desert. There are few rivers. The principal cities are large oases. Most of the twenty million people are Mohammedans. The Persian language is spoken. Farming is the chief occupation.

Iran is the fourth largest oil producing country in the world. The largest oil field is about 150 miles north of the head of the Persian Gulf. The oil is piped to Abadan, where there is one of the largest oil refineries in the world.

Trade routes to the east have passed through Iran for many centuries.

Prophecy

There are 3 prophecies concerning Iran that are of importance to the Bible student.

Ezek. 38:5. Iran will be on Russia's side when Russia goes down into Palestine. The descendants of the Persians, who once ruled the world including Israel, will in the time of the end, come against Israel again, but then as vassals of the great power, the King of the North. Let us be on the lookout for the conquest of Iran by Communism.

Rev. 16:12. The kings of the east will have to pass through Iran.

the Iranian oil wells produce 5300 barrels a day, these Libyan wells produce 45,000 barrels a day--U. S. News and World Report, Aug. 17, 1959. Russia will be interested in this oil. She will be interested in "spoils" from Persia, Libya, and Israel. With Ethiopia on her side, she can control the King of the South, who is head of the Arab nations today.

Prophecy

1. Ezek. 38:5. Ethiopia, who once sent an army of one million men against Israel (2 Chron. 14:9), will once again, in the end of the world, be against Israel, on the Soviet side. Libya will be with her.
Daniel 11:43. The Libyans and Ethiopians shall obey the King of the North in the end time, just before Christ comes.
2. Zeph. 2:12. The Ethiopians shall be slain with the sword in the day of God's anger.
Ezek. 30:1-5,9. In the day of the Lord, messengers shall go forth from God in ships to make the careless Ethiopians afraid, and great pain shall come upon them. Ethiopia and Libya shall fall by the sword.
3. Psa. 68:31. Ethiopia shall soon stretch out hands unto God.
Isa. 45:14. Ethiopia subdued, will worship God. See Zech.

Egypt's troubles will finally cause her to turn to God.
 Isa. 19:22. After the 40 year desolation, God will gather the Egyptians He has scattered and bring them back into their land.
 Ezek. 29:13-16. They will know God, and shall be the 1/3 with Israel and Assyria. A highway shall run from Egypt to Assyria.
 Isa. 19:23-25.

Though Egypt faces national ruin because of her wickedness, and will have no rain for a period after Christ comes (Zech. 14:17-19), the remnant will eventually be saved when they turn to God.

"OUT OF THE NORTH PARTS"

There are several prophecies that show that Israel's latter day enemy will come from the north.

Ezek. 38:6. The house of Togarmah of the north quarters.

Ezek. 38:15. Thou shalt come from thy place out of the north parts.

Ezek. 39:2. I...will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel.

Dan. 11:40. There will be a King of the North in power at the time of the end.

Joel 2:20. This seems to be a prophecy concerning the same power

Micah 5:5-6. The second verse speaks of Christ coming out of Bethlehem, and that He is to be ruler in Israel. "This man" shall be the peace when the Assyrian shall come into Israel. "He shall deliver us from the Assyrian." We understand that Christ will destroy the power of Russia when He comes.

Zeph. 2:13. It is very possible that this verse uses the name Assyria for the last-day northern power, since chap. 1,2,3 speak of the Day of the Lord, when He shall gather the nations to pour out on them His anger.

Perhaps Isa. 14:25,31 refers to this same idea. The prophecy concerns the King of Babylon primarily, but may very well have a more complete fulfillment at the End, because of the meaning of "Assyria" in the above verses.

THE TIME OF THE INVASION

We are not left in doubt as to when the northern horde shall descend on Israel. It shall be in the "latter years"--Ezek. 38:8. Later, we are told "it shall be in the latter days"--Ezek. 38:16.

This invasion will immediately be followed by God's wrath upon the earth, when the great earthquake shall occur, and pestilence, blood, rain, hail, fire and brimstone shall rain down upon Gog, his armies, and all the armies gathered to fight against Jerusalem. Ezek. 38:18-39:21. This same picture is seen in Zech. 14.

with blood. Rev. 14:18-20 is a picture of a great stream of blood 200 miles long and as deep as the horses' bridles.

Rain

Not enough to cover the earth, but floods to hamper the movements of Gog and his army, "an overflowing rain."

Hail

"Great hailstones." Rev. 16:21 mentions future hailstones of the weight of a talent.

Fire and Brimstone

The cities of Sodom and Gomorrha were cut short by fire and brimstone, an example for those who should after live ungodly.

We would not be surprized if this does not refer to the lake of fire and brimstone judgment and destruction that shall occur at Christ's immediate coming. Rev. 19:20. 2 Thess. 1:7-10. Isa. 34:9. Psa. 11:6. Of course we all recognize that the fire and brimstone judgment and destruction of the dead wicked shall take place after Christ's 1000 year reign, but what of these living wicked? They will be visited with "fire and brimstone."

ANOTHER GREAT POWER

Daniel 7:23-26 shows 11 kings coming out of the fourth kingdom, the last speaking great words against God and wearing out God's people for $3\frac{1}{2}$ years. This is a different power from the Northern Army.

Revelation 17:12-18 prophesies of ten kings yet to come that shall make war with the Lamb. They shall be overcome.

But that should be the subject matter of another paper. Ours deals with Ezekiel 38-39, a different power entirely.

THE END-TIME PICTURE
as we see it

All nations shall gather at Jerusalem prepared for battle. Zech. 14. (But the only real action will be Russia's invasion of Israel. Several different forces in the earth at the end will be gathered to Jehoshaphat for judgment.

Russia will invade Israel. Ezek. 38-39.

The armies of the Kings of the East will come. Rev. 16:12.

The Beast's armies will be there. Zech. 14. Rev. 19:19.

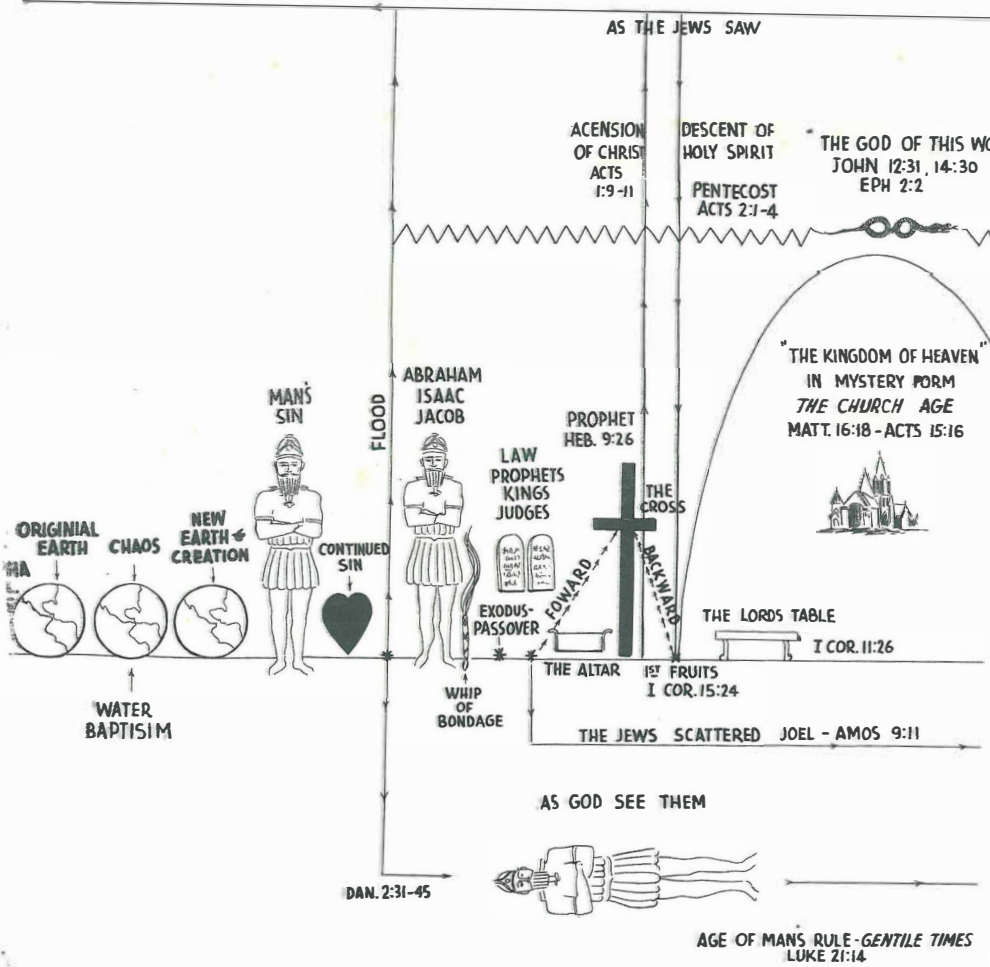
The people of the King of the South will be there (Egypt, Arabs). Dan. 11:40. Zech. 14:2.

Christ will come. Rev. 19:11-21.

The Beast and all kings of the earth will unite to fight Christ. Rev. 19:19.

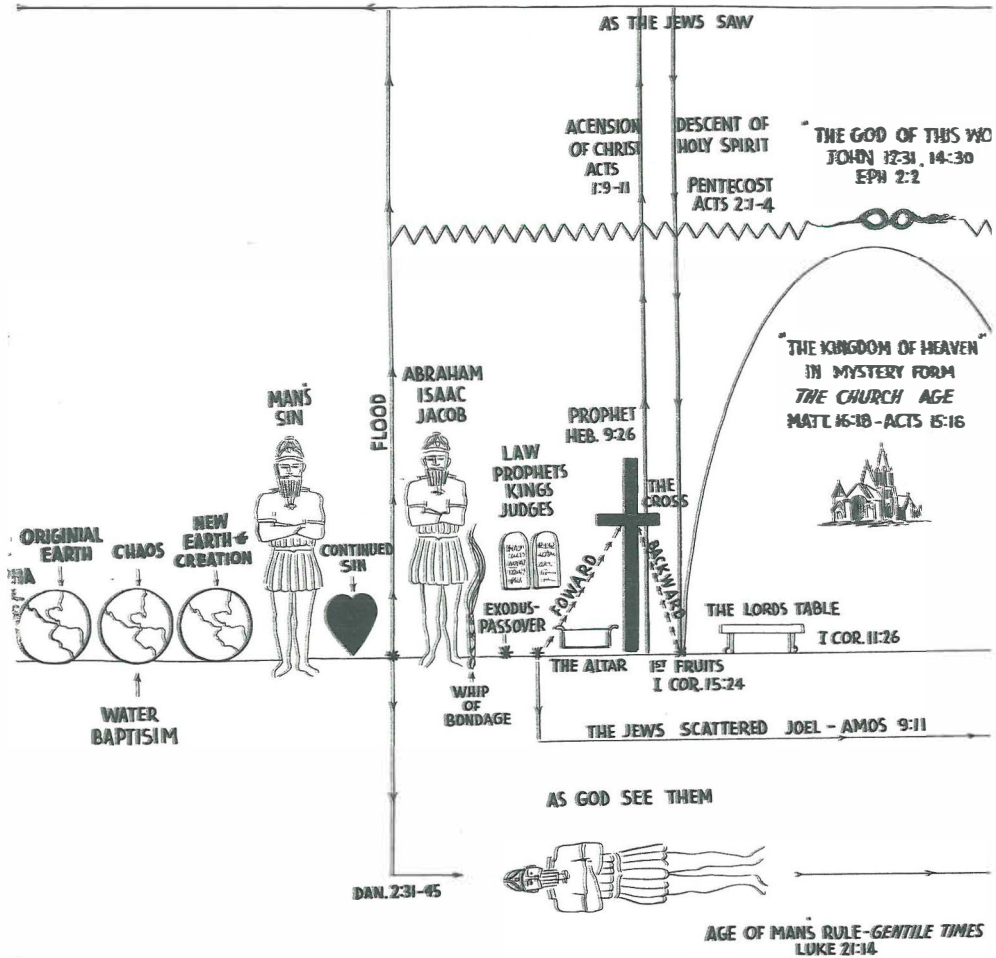
They shall all be destroyed. Russia will fall dead in Is-

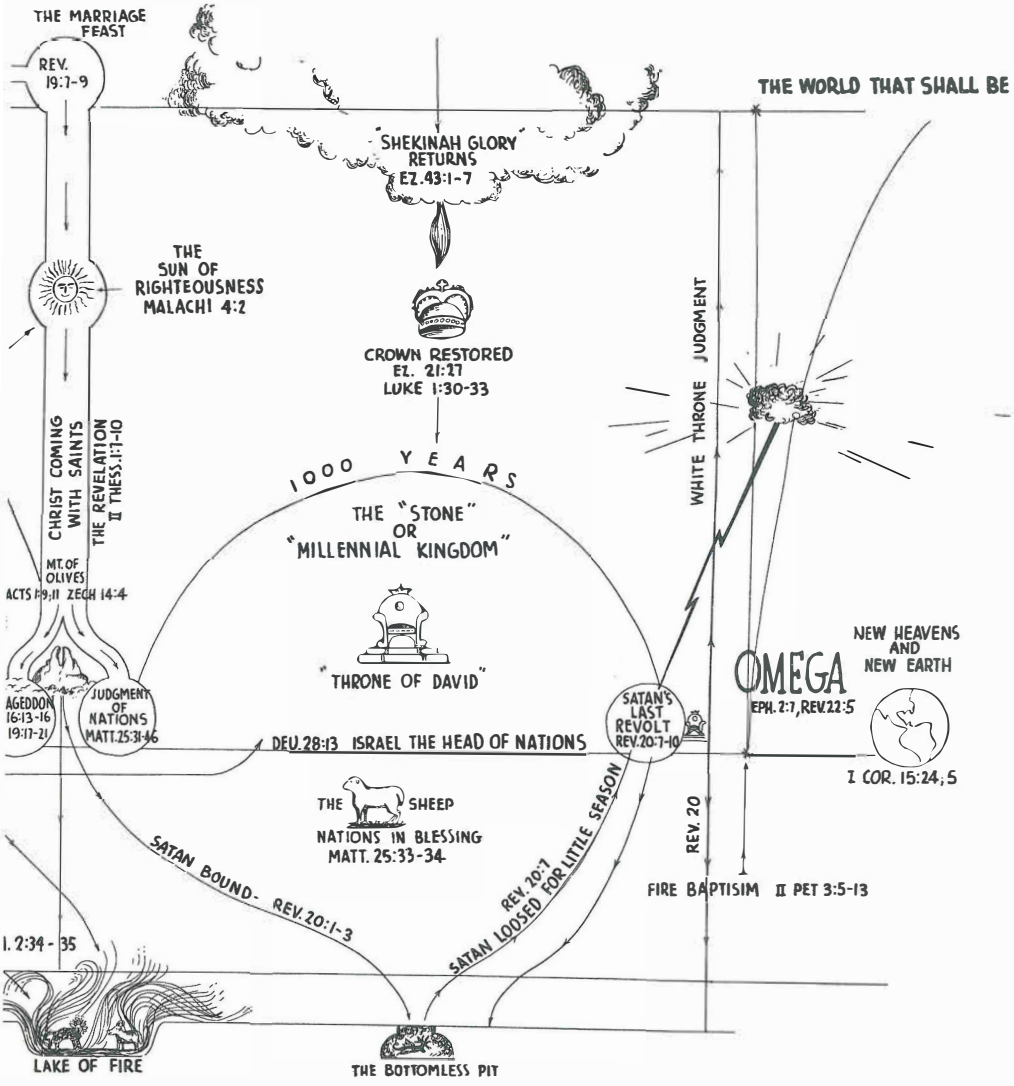
THE WORLD THAT THEN WAS THE WORLD THAT NOW IS



THE WORLD THAT THEN WAS

THE WORLD THAT NOW IS





E. H. Pratt

CHURCH OF GOD VIEW OF THE MILLENNIAL REIGN OF CHRIST
vs.
NON-MILLENNIALISM

presented to the Ministerial Conference

January 25, 1949

by

Emory L. Macy

The theory of post-millennialism is to say that Christ will not come until the close of the millennium.

Post-millennialism is non-millennialism because it denies the 1000 year reign of Christ.

Non-millennialism disregards or little regards the vision of John the Revelator, when he "saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years" (Rev. 20:4). "They shall be priests of God and of Christ, and shall reign with him a thousand years" (20:6).

Non-millennialism spiritualizes the reign of Christ and makes Him a failure in the mission that God has for Him to do in bringing about peace and righteousness upon the earth; and it belittles the power of Christ to subdue His enemies.

Non-millennialism spiritualizes the resurrection of the saints and says we are raised in the first resurrection at the time of baptism.

Non-millennialism spiritualizes the church and calls the church the

use the way a few of the passages which Non-millennialists use to prove their doctrine.

The literal interpretation of the scriptures is so plain that no Bible-governed student can improve the interpretation by using the above method. "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 Pet. 1:20,21).

LOOKING FOR A LITERAL KINGDOM

The literal fulfillment of the words of the prophets has always been the hope of Israel, and it was never destroyed in the minds of the pious Jews in the time of Jesus. Jesus went about, daily, healing the sick and preaching the gospel of the coming kingdom age. His miracles were to prove His Messiahship; His teachings to prepare the people for the Kingdom.

When the question arose, among the multitude that followed Him, whether Jesus was the Christ, they already understood "That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?" (John 7:42). They only knew Jesus as the man from Galilee and "out of Galilee ariseth no prophet" (7:52). There were right in their understanding of the words of God spoken thru the prophets, but they failed to see Jesus as the Christ.

Some time ago in central Texas, two Bible students were discussing "The Reign of Christ." One said, the Jews in the time of Christ were like the modern millennialists, they were wrong in their expectation of a literal kingdom. The other answered, 'Don't talk too loud for the Lord might be listening. He was the one who told the prophets to teach it and if the King and Kingdom is because the Lord will come

The physical body is not a full description in every detail of the church. Paul writes "This is a great mystery: but I speak concerning Christ and the church" (Eph. 5:32). Paul gives the lesson that the church is a bride being loved and prepared by the groom "that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing" (5:27). The church is a body in making or "may grow up into him in all things, which is the head, even Christ" (4:15).

THE FOUNDATION OF THE CHURCH

Jesus said, "Thou art Peter, and upon this rock I will build my church." The church which Jesus called his church is the same one Paul called "God's building," and the foundation for that church is the rock. "Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste" (Isa. 28:16). Paul writes, "For other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11). Peter, who was somewhat puzzled when Jesus said, "Upon this rock I will build my church" on the Day of Pentecost said "This is the stone which was set at naught of you builders, which is become the head of the corner" (Acts 4:11).

The church is being constructed of stones. Jesus, being the chief corner stone; and other stones, namely: prophets, apostles, disciples, and followers of Jesus, when properly prepared, will be placed in God's building. "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:20,22). "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God

I answer, 'And when the day of Pentecost was fully come, they were all of one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting...And they were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance' (Acts 2:1-4). 'For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost' (Rom. 14:17). 'For the kingdom of heaven is not in word, but in power' (I Cor. 4:20). 'Ye shall receive power, after that the Holy Ghost is come upon you' (Acts 1:8). This is too clear to need comment. Pentecost is the time referred to when the kingdom in all its glory--the New Testament church in its organic form--was fully established.

"Paul testified to the Colossian brethren that God 'hath translated us into the kingdom of his dear Son' (Col. 1:13). This was not a matter of expectation or anticipation of something to be received and enjoyed in the future millennial age, but right now in this present world be instructed saved people to 'walk worthy of God who hath called you unto his kingdom and glory' (I Thes. 2:12). Thank God, this is a present experience. The very thing millennialists are looking for in a future age, the saints now enjoy in this last and best dispensation of time. The kingdom of God is here."

I have selected from seven books and pamphlets on my desk, the best discussion on the subject that I am able to find. I have tried to be fair in my presentation of the view but I wish to annalize carefully some of the statements made in the quotation.

Please note 1) "Pressing into the kingdom"

his throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever" (Isa. 9:6).

He shall judge in righteousness:

"He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins" (Isa. 11:3-5).

"He shall judge thy people with righteousness, and thy poor with judgment" (Ps. 72:2).

"He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor" (Ps. 72:4).

When the Messiah reigns:

"The wolf ~~also~~ shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them" (Isa. 11:6).

When the Messiah reigns:

"Many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people" (Isa. 2:3,4).

When the Messiah reigns:

"They (nations) shall beat their swords into plowshares. and their

The LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you" (Zech. 8:21-23).

"It shall come to pass, that every one that is left of all the nations which come against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain" (Zech. 14:16,17).

Christ is to rule from Zion:

"For the Lord hath chosen Zion; he hath desired it for his habitation" (Ps. 132:13).

"Yet have I set my king upon my holy hill of Zion" (Ps. 2:6).

"The city of David which is Zion" (I King 8:1).

"The LORD shall reign over them in mount Zion from henceforth, even for ever" (Micah 4:7).

"The law shall go forth of Zion, and the word of the LORD from Jerusalem" (Micah 4:2).

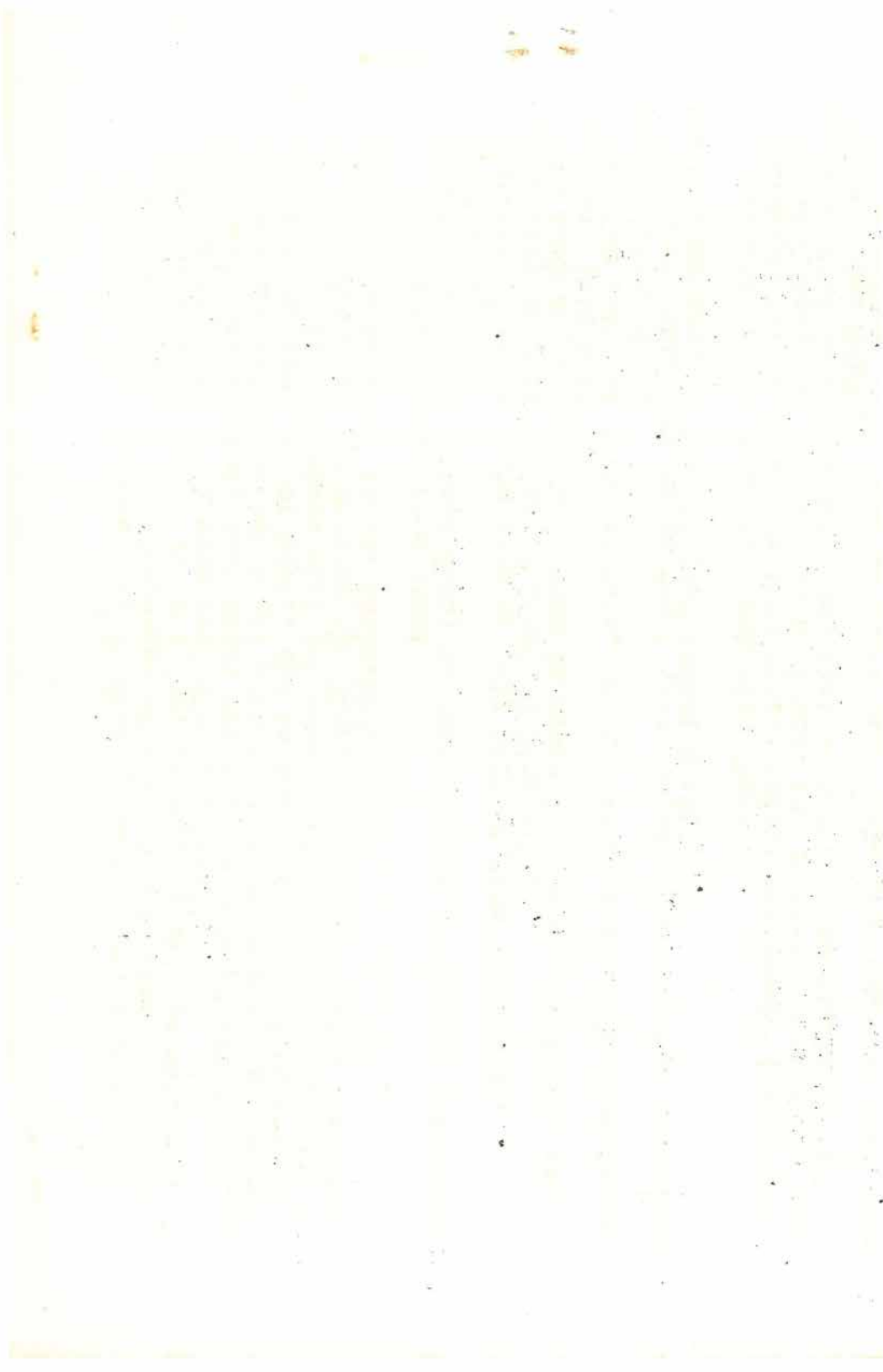
"Saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD's" (Obadiah :21).

Saints are to rule the earth with Christ:

"Blessed are the meek: for they shall inherit the earth" (Matt. 5:5).

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

"If we suffer (with him) we shall also reign with him" (II Tim. 2:12)



God's re-established kingdom does not start until the Gentile Kingdoms are broken into pieces.

Christ will not reign as King over the earth:

"Until the times of the Gentiles be fulfilled" (Luke 21:24).

"Ye (Israel) shall not see me, until the time come when ye shall say, Blesses is he that cometh in the name of the Lord" (Luke 13:35).

"And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:20,21). "When the LORD shall build up Zion, he shall appear in his glory" (Ps. 102:16). "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). See also, Luke 19:12 and Acts 1:11.

Israel reached her height spiritually, politically, and economically during the reign of David. Israel has always longed to relive an age of peace, safety, and happiness under the promised seed of David. The throne of David will not be forgotten, but shall be remembered by the Lord, though David must die and eventually Israel will be scattered. It will remain in the plan of God like the sun and moon are ever before us.

The throne of David will be established for ever under the reign of Christ:

"And when thy (David's) days be fulfilled, and thou shalt sleep with thy father, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever.... And this was yet a small thing in thy sight, O lord GOD; but thou hast spoken also of thy servant's house for a great while to come" (II Sam

ne kingdom is at hand; it is near; seek for it, look for it--it is just ahead." (page 73.) On the day of pentecost "Every requirement of the New Kingdom was fully met."

A careful study of the suggested text of Matt. 16:18,28, it will show that the doctrine is based upon a false premise. "I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it...Verily I say unto you, There shall be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." The texts are not about the same thing nor are the words, church and kingdom, synonymous. Jesus said, "Upon this rock I will build my church," my called-out-ones or the church that will follow me. The "kingdom" of verse 28 has no reference to the same thing or time.

Notice again in the above statement the word "kingdom" refers to the Christ as head of the church as ruling over it with the authority of a king. There is no text or statement in the scripture that says the church is the only people over which Christ will have the power to rule; on the contrary, John writes "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ" (Rev. 11:15). "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Ps. 2:8). "All people, nations, and languages, should serve him" (Dan. 7:14).

THE CHURCH OF GOD

The word "church" is translated from a greek word EKLESIA which means "the called out" or "called out ones."

The Greek EKLESIA is translated "church" 112 times and "assembly"

12. The "thousand years" is a "thousand years" page 208, under the
statements that stand out as fundamental:

13. "The 'thousand years' is an indefinite (indefinite to men and angels) period of time. It is the gospel age; and the time in which we now live. In Christ, our Leader, we find hope and life, protection from the devil. The devil is bound.

14. We live and reign with Christ, during the Gospel age....The idea that a small group only, of God's people (martyrs so-called) will live somewhere and reign with Christ a thousand literal years seems nothing short of a ridiculous speculation." (together)

Notice in the above statement, how close the writer puts the "hope" and "life." If man has the promised life now "why doth he yet hope for" it? (Rom. 8:24.) If we are reigning now, why are the ungodly nations still in control of much of the earth, which Christ is to govern?

THE TEACHING METHOD OF NON-MILLENNIALISM

Non-Millennialists teach that Christ is now reigning upon the throne of David that has been transported to Heaven, by saying, "Solomon sat upon the throne of the Lord" (I Chr. 29:23), and the "Lord's throne is in the heaven" (Ps. 11:4). Jesus was to sit upon the throne of David. He is sitting at the right hand of God. Therefore, Jesus is ruling as King and David's throne is in the heavens.

To base a doctrine upon a "therefore," is to say the scriptures have insufficient evidence for the doctrine. To analyse scripture on false premise is not only absurd but sacrilegious. By the same method of interpretation is to say "Therefore Solomon ruled from heaven and

the kingdom is at hand; it is near; seek for it, look for it--it is just ahead." (page 73.) On the day of pentecost "Every requirement of the New Kingdom was fully met."

A careful study of the suggested text of Matt. 16:18,28, it will show that the doctrine is based upon a false premise. "I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it...Verily I say unto you, There shall be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." The texts are not about the same thing nor are the words, church and kingdom, synonymous. Jesus said, "Upon this rock I will build my church," my called-out-ones or the church that will follow me. The "kingdom" of verse 28 has no reference to the same thing or time.

Notice again in the above statement the word "kingdom" refers to the Christ as head of the church as ruling over it with the authority of a king. There is no text or statement in the scripture that says the church is the only people over which Christ will have the power to rule; on the contrary, John writes "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ" (Rev. 11:15). "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Ps. 2:8). "All people, nations, and languages, should serve him" (Dan. 7:14).

THE CHURCH OF GOD

The word "church" is translated from a greek word EKLESIA which means "the called out" or "called out ones."

The Greek EKLESIA is translated "church" 112 times and "assembly"

12. "The 'thousand years' is an indefinite (indefinite to men and angels) period of time. It is the gospel age; and the time in which we now live. In Christ, our Leader, we find hope and life, protection from the devil. The devil is bound."

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14. "We live and reign with Christ, during the Gospel age....The idea that a small group only, of God's people (martyrs so-called) will live somewhere and reign with Christ a thousand literal years seems nothing short of a ridiculous speculation." (together)

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SIGNS PRECEDING THE COMING OF CHRIST

It is clearly announced in the Scriptures, and the Church of God so believes, that there will be signs that will indicate the approaching of the coming of Christ. These signs are to urge us to occupy the position of a watching servant. It was the pleasure of Jesus that men should consider and ponder the signs preceeding the exhibition of His Majesty. While the exact time is known only to God, yet He graciously points out to us approximate signs of its nearness. Some of the signs are characteristic of every succeeding generation, but this is no ground for rejection of all signs. The Word is designed that all good shall, in every age, be watchful.

"But of that day and hour knoweth no man, no not the angels of heaven, but my Father only" (Matt. 24:36). It is also true it is not for us to know "the times or the seasons which the Father hath put in his own power" (Acts 1:7), yet we are commanded to mark the signs of the times. It is remarkable that each time Jesus tells the believers that no man knows the day or hour, He preceeds the remarks by pointing to the believer, certain signs to watch. "Learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors." Matt. 24:32,33. In Luke 21:27 the phraseology includes a direct reference to the coming of Christ with "power and great glory." "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand" (Luke 21:31). Such signs are given for every believer to observe and act accordingly. After receiving

SIGNS PRECEDING THE COMING OF CHRIST

The prophecies of the coming of Christ are numerous, and the order of the events is one of the great studies of the Bible. We must remember that some fulfillment will take place simultaneously. Some will follow in rapid succession; some immediately before the resurrection; some immediately before His arrival, and some prophecies are at long-range from the great day of the Lord.

Therefore, because of the difference of times in the fulfillment of Scriptural prophecy, we shall divide these signs into various classes or stages. We shall consider first; such signs as have appeared in nearly every generation from the time of the ascension of Jesus, (Acts 1:11). These signs have encouraged the faithful in every generation to hold on and strengthen their faith. (Rev. 2:10, 17, 25-27).

The apostles were men who looked for the return of Christ in their generation. Paul realized some had fallen asleep and must wait for the resurrection to see the Lord again. (I Cor. 15:6). Paul had a hope of seeing his Lord before he died, for he wrote "We shall not all sleep" (I Cor. 15:51) "then we which are alive" (I Thess. 4:17). Abraham, in his day, also looked for the revelation of God (Heb. 11:10, 16).

These men were not mistaken too much. Because many of the signs

SIGNS PRECEDING THE COMING OF CHRIST

The coming of Christ will be in a time of widespread unbelief or time of laxe in faith. This was also characteristic of the people in the days of Noah. Luke 18:8--"When the Son of man cometh, shall he find faith on the earth?" This truth is the more emphasized by the fact the world is seeking security in worldly things. II Tim. 3:13--"Evil men and seducers shall wax worse and worse." John 3:19-20 men loved darkness rather than light; because their deeds were evil...neither cometh to the light Isa. 60:1,2 darkness shall cover the earth, and gross darkness the

Such a state of darkness, of unbelief in God's way of procedure cannot be suddenly produced. It takes time, in the view of intellectual man who must study and reason and experiment to prove their unbelief.

II Peter 3:5 For this they willingly are ignorant of

II Cor. 4:4 In whom the God of this world hath blinded the minds of them which believe not

The widespread of unbelief has been found in every age, yet we feel it is intensified by the fact that nations of the earth are not only indifferent about God's teaching but have placed on their national records as taking a stand against such doctrine. The communism controlled countries only allow very limited religion within its boundries and that is offset by the doctrine of hatred taught in their schools. And of the remaining countries upon our globe, who have come under the heel of Catholicism, take very little stock in the returning of our Lord. It is surprising also that among the

SIGN IN ISRAEL #1
SIGNS PRECEDING THE COMING OF CHRIST

We have been studying a number of signs which could have been in any generation. Now, we want to consider some signs that have different beginnings and ends.

In the progress of time, God called to a man living in Ur of the Chaldees whose name was Abram, and God gave him a seven-point covenant (Gen. 12:1-3). This covenant was affirmed to his son, Isaac (Gen. 26:1-4) and to his grandson, Jacob (Gen. 28:10-15). This family wandered through the land of Canaan and Egypt for the space of 400 yrs, (Gen. 15:13,14) growing into a great nation. God called them out of Egypt into the wilderness for 40 years. He continued with this nation for 450 years, having contact with those who were His judges. Then the people wanted a king like other nations. (I Sam. 8:5-9). God gave them Saul, David, and Solomon to reign over them for 120 years. This people was forgetting the God that blessed them. The nation was divided in 975 B.C. In 721 B.C. ten of the original twelve tribes, fell into the rulership of a gentile nation, Assyria. 110 years later, in 611 B.C. Babylon conquered Assyria and her province. Babylon, now, being a great power, turned her forces toward Jerusalem, the capital of the land of Judah and carried away her people as slaves. This great event was prophesied by Jerimiah. (See Jer. 25:8-14; 38:3-28)

Because of the sins of her people, God permitted Jerusalem to

SIGN IN ISRAEL #2

When Israel heaped upon herself the fullness of her iniquity,
 curses were placed upon the land also.

Lev. 26:31-35,43 I will bring the land into desolation, then shall
 the land enjoy her sabbaths

Lev. 26:42 I will remember the land

The Lord told Ezekial, who was left in the land of Judah by the
 Babylons, to prophesy concerning the Lord of Israel.

Ezek. 36:1-12 Ye shall shoot forth branches, ye shall be tilled,
 I will multiply men upon you, all the house of Israel

Ezek. 36:29-38 I will multiply the fruit of the tree,...This land...
 is become like the garden of Eden

Ezek. 39:28 and have left none of them any more there

We have not witnessed the regathering of ALL the house of Israel
 and we never will, until the Christ returns, because "unto him shall
 the gathering of the people be" (Gen. 49:10). It may be well for us
 to study some of these texts before attempting to point out the
 signs in Israel.

Ezek. 20:34-38 I will purge out from among you the rebels

Hosea 3:4,5 children of Israel shall abide many days without a King

Ezek. 37:21-28 One king shall be king to them all...and David my
 servant shall be king over them; my tabernacle also
 shall be with them

Lesson VI

CITY OF JERUSALEM IS A SIGN FOR US TO WATCH

In a previous lesson, the statement was made that the fulfillment of prophecies oftentimes are simultaneously, other prophecies cannot begin its fulfillment until a preceding event has set the stage for it. Thus far we have studied prophecy concerning the people of Israel and the land of Israel in their relation with the coming of Christ. The people will be in their "own land." The Lord will be enjoying fruitfulness. However, neither of these can be in relation with each other without the city of Jerusalem.

No city in the world has withstood the wear of the ages like Jerusalem. Every major power in the past has had looted or controlled her streets. Egypt, Assyria, Babylon, Rome, Greece, Turkey, England.

There are hundreds of great metropolitons in the world, but God selected Jerusalem "to put his name there" (I Kings 11:13,36; Ps. 32:13,14). Jerusalem has been "the city of our God" (Ps. 48:1,2, & 8) since the days of Melchizedek (Gen. 14:18-20). Jerusalem was the city where the only temple was builded to God. The city, for the past 250 years has suffered the same curse of desolation as was pronounced upon the land. The curse upon Jerusalem will not be lifted as soon as the curse upon the land. The land will become fruitful before the king comes to Jerusalem to reign.

Luke 21:34 Jerusalem shall be trodden down of the Gentiles until the time of the Gentiles be fulfilled.

SIGNS PRECEDING THE COMING OF CHRIST

One of the most outstanding signs of the coming of Christ to the earth, again, will be the translation of the Saints. The Saints must be raised from the grave, the living saints must be changed before Christ can rule and reign over the earth. When these things are carefully considered, how can one believe that Christ is now reigning?

This will be recognized by many as a sad sign of the approaching of the Christ. The sudden disappearance of husbands or wives, brother or sister; the opening of graves will be startling in the extreme.

Luke 17:34 In that night there shall be two...in one bed;
the one shall be taken, and the other shall be left.

I Thess. 4:17 The dead in Christ shall rise first, then we which...

Rev. 14:3-5 These were redeemed from among men

Immediately after the removal of the church, there will be a powerful renewed preaching of the Word of God proclaiming the now certain coming judgment of God, and the tribulation under the antichrist. This will cause some to suffer death, rather than to worship the beast and his image.

Rev. 14:6-7 Having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice FEAR GOD, AND GIVE GLORY TO HIM

Rev. 7:14 These are they which came out of great tribulation.

The removal of the righteous before the outpouring of God's

THE FALL OF THE ANTICHRIST

The Kingdom of God cannot be established until man's militate government has been abolished. This, He will do when He arrives upon the earth. The church has always kept its eye fixed on the prophecies pertaining to the antichrist and the fearful scenes which will come to pass under His reign. This view was instilled in the church from the words of Daniel and other prophets so that John needed only write "Ye have heard that antichrist shall come" (I John 2:18), and Paul wrote "Remember ye not, that, when I was yet with you, I told you these things" (II Thess. 2:5).

II Thess. 2:1-8 that day (day of Christ) shall not come except.. falling away; antichrist revealed; and destroyed by His coming.

The meaning of the word ANTICHRIST is

- (1) One who sits himself against Christ, denying or usurping His power,
 - (2) One who resembles Christ in power, II Thess. 2:4; Rev. 13:4,12
- Antichrist characteristics are:

BLASPHEMER Rev. 13:5,6

Speaking great things and blasphemies

OBJECT OF WORSHIP

Rev. 13:4,8,12

POSSESSION OF GREAT MILITARY POWER

Rev. 13:4

PERSECUTOR OF THE SAINTS

Mid-Winter Ministerial Conference of the Churches of God
Jan. 21, 1959 Oregon, Ill.

AMILLENNIALISM

By: James Mattison

The assignment: Amillennialism, What it is, The Fallacy of it.

To show what amillennialism is, we bring you Chapter 4 of The Basis of Millennial Faith, by Floyd E. Hamilton, pp. 35-37.

"The third generic view of the interpretation of the facts of Scripture relating to eschatology, is called Amillennialism. The name itself is unfortunate in that it would seem to indicate that its advocates do not believe in the thousand year period of Revelation 20. The name literally means 'no millennium,' while as a matter of fact its advocates believe that the millennium is a spiritual or heavenly millennium, rather than the earthly one of a literal reign of Christ on earth before the final judgment. From one point of view it might be called a variety of postmillennialism, since it believes that the spiritual or heavenly millennium precedes the Second Coming of Christ. The only mention in the Bible of a kingdom of Christ limited to a 1000 years is in the 20th chapter of the Revelation where it is said that the 'souls' are seen reigning with Christ during the 1000 years. The

rapture of the united body of the elect church of Christ of the ages. This completes the number of the elect, and from that point onward there is no more salvation for men.

"As soon as the rapture is consummated, Christ and His Church return to earth for the Great White Throne Judgment, or, since the descriptions of the Judgment in the Bible do not necessitate believing that it occurs on the earth, perhaps this judgment occurs in the air after the rapture. It is not clear from Scripture as to what happens to the resurrected bodies of the wicked. Certainly they are revived if not transfigured, and since they gather instantaneously after their resurrection before the Great White Throne, for the final Judgment, and since eternal punishment concerns the soul rather than the body of man, there is reason to believe that the resurrected bodies of the wicked have superhuman qualities, though they certainly are still sinful bodies, filled with corruption and evil, marred by the deformities of sin. At any rate they 'hear the voice of the Son of Man and live,' at the same time as the righteous dead.

"After the Judgment, the eternal kingdom of God is established in the new heaven and on the new earth, for the old heaven and the old earth are passed away. The chief characteristics of the new heaven and the new earth will be the absence of sin and evil, the eternal manifestation of the presence of the triune God before the eyes of the Redeemed, and the perfection of the glorious new earth

But the Bible says "all Israel" shall be saved (the remnants of the 12 tribes)--Romans 11:26. However, Israel will not be saved until Christ comes and works with her.

The great restoration of Israel will occur after Christ comes (Isa. 11:9-12; 60:15-16; Amos 9:15; Ezek. 34:28; 37:15-22). When it is finished, there will not be one Israelite living anywhere on earth except in Palestine (Ezek. 39:28).

God's New Covenant with Israel is described in Jeremiah 31:27-36. He will put His laws into their hearts. He will forgive their sins. But it will take work, and time. A fountain for cleansing must be opened up (Zech. 13:1). The people must mourn in repentance for killing Christ (Zech. 12:10-14). They must call on the name of the Lord (Zech. 13:9). Then, He will cleanse them and they shall dwell in their inheritance in Palestine forever (Ezek. 36:24-38; 47:13-48:29).

Israel is to be the Head Nation, to show the nations the glory of God and to bring the nations to God (Deut. 28:13; Ezek. 39:22-29). The nations of earth will seek the LORD because they will see His blessings upon Israel (Zech. 8:20-24).

Christ shall reign over Israel forever (Luke 1:32), but He will not give the remnant of Israel eternal life when He first comes. Certain work must be done first. A period of time will elapse. A period of "seven months" and a period of "seven years" are specifically mentioned in Ezekiel 39:9,12 as the time it will take Israel to bury Gog and his multitude and burn their weapons. This is speaking of the death of Israel's enemies, to occur at Christ's coming. The "seven years" of burning of weapons we would understand to be after He comes. This will just be the beginning of Christ's dealings with Israel when He delivers them from their physical

earth shall be removed, abundant water shall break out of the earth, and the desert shall blossom like a rose (Isa. 35:1,7; 41:18; Zech. 14:8).

We believe that Ezekiel's temple will be a literal future sanctuary, to be constructed on earth in Palestine just after Christ comes again. It will be the religious center of the world, and the government shall go forth from Jerusalem.

The language shows that God's Temple Plan for gathering earth's people to Him will take a considerable period of time. We know this period of time as the Reign of Christ. This has not yet taken place. The Millennium has not yet come. Do "all the nations" today worship the King, the LORD of hosts? Do they go up from year to year to keep the feast of tabernacles? (Zech. 14:16-17)

The Healing of the Nations--Still Future

Four classes of people will be involved at Christ's second coming:

1. The Righteous--both dead and living.
2. The active wicked, whom He will destroy. 2 Thess. 1:7-9.
Zech. 14:3
3. The Israelites, God's not-to-be-forgotten people. Romans 11.
4. The remnants of the nations, a very great multitude.
Zech. 14:16,17. Isa. 2:2-4. Rev. 11:15. Dan. 7:27.

The purpose of the Kingdom Age, or Reign of Christ, will be to fill earth with God's glory, like the waters cover the sea (no air-pockets there, all is water). Matt. 6:10; Num. 14:21. Isa. 11:9. All earth will worship God then. The Millennium will be a time of

shall be found everywhere. Streams will break out all over the earth and will water the parched ground (Isa. 35). The earth will produce great crops (Psa. 72:16; Amos 9:13,14). Men shall build houses and live in them (Isa. 65:21). The way of holiness shall cover the earth (Isa. 35:8). All life will finally be eternal.

This restoration will take a period of time. Death will continue to reign until the millennium is fulfilled (Isa. 65:20). Then it shall be destroyed (1 Cor. 15:26).

Many changes must take place before death is destroyed. Christ will bring about the above changes. God will give Him a thousand year period of time in which to restore all things promised. Is God in a hurry? Must He do everything in a minute? A thousand years is but a day to Him.

Amillennialism puts these things between the two comings of Christ. Has any person seen these glories come to pass literally? No. But these glories shall be seen in the Millennium, after Christ comes.

The Davidic Covenant--Yet Unfulfilled

The Bible speaks of two thrones of God--one in heaven on which God sits, and one on earth, David's throne, on which David's Son shall sit (2 Chron. 29:23).

The Davidic Covenant (2 Sam. 7) promises a Seed, a throne, and a kingdom forever. The Seed is Christ (Rom. 1:3). He has been promised that earthly throne of God (Luke 1:32). He will sit upon that throne in the regeneration (Matt. 19:28). A Kingdom will be given Him, so that "all people, nations, and languages, should

be real? Will the people be real? Will the Great White Throne Judgment be symbolic? Will not the Lake of Fire be literal? The last resurrection, after the thousand years is finished, will be just as real as the first.

It will take time to bring the Abrahamic and Davidic Covenants to pass. There will be a transitional period between this age and the perfect age, beginning with Christ's coming, and ending with the last resurrection and judgment.

Amillennialists believe the millennium is almost finished--being between Christ's two comings. Therefore the Abrahamic promises must be almost fulfilled. When shall inheritance come? No, the Abrahamic promises are not yet fulfilled. They will be, in the Millennium.

The Stone Shall Grow

Daniel 2:44 speaks of God's Kingdom as a stone, breaking and consuming all of man's kingdoms. The same thought is given in Rev. 11:15.

Jesus, in the parable of the mustard seed, referred to the same thing--that the Kingdom would grow and cover the whole earth (Matt. 13:31-32).

In a sense, the Kingdom of God is being ^{prepared} today. The elements of the Kingdom, some of them, are being prepared now. Christ is ready to become King. Christ's people, the children of God, the Church, are being prepared. The territory, the earth, is already here, groaning for the restoration (Rom. 8:22). But the time is not yet ripe for Christ's coming, which will trigger the whole series of events to occur during His reign. Christ's coming is

Will all be fulfilled at Jesus' coming? Will all things end abruptly when Jesus comes?

Notice what Jesus did in Luke 4:21. He read only part of Isaiah 61, the part He was to fulfill at that time. The rest is still unfulfilled.

Jesus said, "The time is fulfilled," meaning His first coming (Mark 1:15). The fulness of the time came (Gal. 4:4) when Jesus was born. And yet there is another time just before Christ's second coming called the time "when the transgressors are come to the full" (Dan. 8:23). And there is another "last days", a later one, in Isaiah 2:2.

The end of one age of God's dealings with Israel ended when the message of the Kingdom of God was taken from Israel and given to the Gentiles. And yet that wasn't the end of things. And when Christ comes, that will not be the end of all things. It will be the end of some, but not all.

"We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." A new age is to begin. This will be the Reign of Christ.

But the Reign of Christ is not the end. After it is finished, there will be the Age of God, when God is all in all.

Let us be sure of what the writer is speaking when he mentions an "end" of a period of time.

A Summing Up of the Millennium

We believe the millennium (plus "little season") will be a transitional period between this age and the perfect age, beginning at the coming of Christ, and ending with the last resurrection and

SABBATH (Cont'd)

V 5. Was sabbath-keeping ever to cease for Israel? Hosea 2:11 to cease; Dan. 9:24 to finish; 2 Cor. 3:7, 13 the end, abolished; Eph. 2:15 abolished; Col. 2:14-17 "took it out of the way" by cross, so none can judge that Church should observe it.

VI 6. Why did Jesus observe the sabbath? Matt. 5:17-18 to fulfill; Jn. 19:30; 17:4 it is finished; Matt. 27:50-51 veil of the temple rent in twain; Rom. 10:4 Christ = end of the law.

VII 7. Is the Church under any commandment to keep days? Rom. 14:5-9 no; study Heb. 12:18-24 the Church is called to Zion, not to Sinai.

VIII 8. Will there ever be any commandment to keep days? Coming millennial sabbaths--Ezek. 44:15-24 Zadok to teach people to hallow them; Ezek. 46:1-3 a seventh-day sabbath for worship; Heb. 10:1 Mos-aic law a shadow (but not "very image") of things to come.

STILL IN HOSPITAL

Mrs. Gerry Sidebottom, Waterloo, will be in University Hospitals, Iowa City, for some time. Remember her, and others in need, in prayer.

SUCCUMB TO ENEMY DEATH

Recently, Mrs. Laura Allen, Belle Plaine, succumbed to death, at the Marengo hospital.

Mrs. Mildred Slaymaker fell asleep in death on April 1st, at her residence in Rose Haven, Marengo. Services were in Victor, April 4th.

SUNRISE SERVICE SCHEDULED

Early morning, April 10th, is slated for our sunrise service. Place: Cemetery, near Belle Plaine. Time: 6:00 a.m. Breakfast is at the Community Center following, with regular services, S.S. at 9:00 and worship at 10:00.

WE ASK GOD'S COUNSEL TO BE WITH THE BEREAVED.

faults, (Heb. 8:7). Under the 1st continual sacrifices had to be made. (Heb. 9:6-7; 1:11). The 2nd had a once for all time sacrifice made (Heb. 9:12, 26; 10:12). The 1st was unable to be kept (Acts 15:10). It was a yoke of bondage (Gal. 5:1). It was only a shadow of good things to come (Heb. 10:1).

QUESTION NO. 3: What are the results of attempting to keep the old law? Gal. 5:1-4; Col. 2:22; Acts 13:39; Rom. 7:4-6. By the law no one can find justification. It is a matter of falling from God's grace. Christians become dead to the law and no longer subject to its ordinances. The attempting to keep it is of eternal consequence. Pastor Darrell Rankin

X 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 X. When was first record of man keeping a day?

A Exo. 16:4-6 God to prove the people; vs. 7-12 they murmur; vs. 12-19 quail, manna given; vs. 20-30 order to keep a sabbath, failure to observe it.

II X. Were Israel's forefathers ever commanded thus? Exo. 20:8-11 a day appointed in 10 commandments; Deut. 5:3 Law, including 10, given only to those at Sinai (not prior to) and their posterity.

III X. Why did God select 7th day for their sabbath? Exo. 31:15-17 and Gen. 2:1-3.

IV X. What purpose did Israel's sabbath serve? Exo. 31:15-17 as a sign between she and her God; Deut. 5:15 as a remembrance of their exodus.

Did Christ go to heaven to his father while he was buried? Search the Scriptures as we may, but there is no verse which states that He did, but John 20:17 answers our question for us. The first day of the week after Christ's crucifixion, Mary Magdalene and Mary went to the tomb of Jesus, but the stone had been rolled away and the body of Jesus was not there. Mary stood weeping by the tomb until Jesus said unto her, "Mary." And then "Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." From this verse, then, we can state Christ did not go to heaven while He was in the tomb.

If Jesus was not in heaven during the three days and nights that He was in the grave, was Jesus in hell? We may find the answer to this question in Peter's sermon on the day of Pentecost. "For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy one to see corruption" (Acts 2:25-27). (Read verse 31.) Therefore Jesus was in the Bible hell which is the hidden state.

Did Jesus go into the orthodox hell of eternal torment? If eternal torment is the price which must be paid for sin, and "Christ died for our sins according to the scriptures" (I Cor. 15:3), then Christ must still be in eternal

torment because people are still sinning. Eternal punishment is not a reasonable doctrine. It is not taught in God's Word!

Since Jesus died on the cross, did God raise Himself up from a condition of non-existence? No, because Christ is the Son of God, not God. "For as the Father has life in himself (God is inherently immortal; He is divine) so he gave also to the Son to have life in himself" (John 5:26). Christ did not have life in Himself until after the resurrection. He was not equal to God, neither was He God. God did not die on the cross, but His Son did die on the cross, and God raised Him from the dead.

Is the Holy Spirit another "person" which is equal in power and synonymous with God? In Matthew 12:32 we read, "And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." If we take this verse literally without any attempt to explain it, the verse states that we can speak against Christ, but we cannot speak against the Holy Spirit and be forgiven. Evidently, then, the Holy Spirit is more important than Christ, which theory will lead us into no small amount of difficulty.

"For it is impossible for those who were once enlightened, and tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame"

(Heb. 4:4-6). "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Heb. 10:29).

It is one thing to speak against Jesus in ignorance, but it is far different to speak against the Holy Spirit after having been enlightened. Such people do not deserve to be forgiven, and they will be duly punished; however, they will be suitably, not vindictively, punished.

Who or what is the Holy Spirit? Is it another person? Emphatically no! It is the power of God which was poured out upon Jesus at Jordan. It filled His life to such an extent that He did His Father's will exclusively. When Christ reigns over His kingdom, the time will have come when the Spirit will be poured out upon all flesh so that all shall know Him and rejoice in His salvation. Study Jer. 31:33,34 and Joel 2:28,29.

Will the trinity bear examination? No! The trinity is one of the big lies which is really a trinity of lies, which go hand in hand: the trinity, inherent immortality of the soul, and eternal torment. These have been successfully foisted upon Christendom which has caused complete confusion of thought and misunderstanding of God, His plan, and His purposes. Many ministers are ashamed of the doctrine of eternal torment, but because of their belief in the inherent immortality of the soul, they do not know what to do about it. They evidently completely overlook Ezekiel 18:4 "The

the Holy Ghost: and these three are one." The Emphatic Diaglott makes the following note concerning it: "This text concerning the heavenly witness is not contained in any Greek manuscript which was written earlier than the fifth century. It is not cited by any of the Greek ecclesiastical writers; nor by any of the early Latin Fathers, even when the subjects upon which they treated would naturally have led them to appeal to its authority. It is therefore evidently spurious; and was first cited (though not as it now reads) by Virgilius Tapsensis, a Latin writer of no credit, in the latter end of the fifth century; but by whom forged is of no great moment, as its design must be obvious to all." The new Revised Standard Version of the Bible has I John 5:7 read thus, "And the Spirit is the witness, because the Spirit is the truth."

We will now ask a broad question which we will subdivide into numerous questions. It is, "What happened to Jesus after His death and before His resurrection?"

We must ask another question, "Did Christ actually die on the cross?" Paul wrote, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (1 Cor. 15:4, 5). When Paul wrote to the Romans, he said, "For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living" (Romans 14:9). This question is then answered in the affirmative: Christ

QUESTIONS FOR TRINITARIANS

By Delbert A. Jones

Paul wrote to the Thessalonians, "Prove all things; hold fast to that which is good" (I Thess. 5:21). That is indeed good advice for us who are living today. Can the trinity be proved by the Word of God? If it can be, then we must hold to it; but if we cannot prove it, then we must forsake that teaching and hold fast to the teaching that God is the Father, Jesus Christ is His Son, and that the Holy Spirit is the power of God.

Man's philosophy must not be on the basis of our doctrine, but we must build on God's Word. In studying the trinity, search for proof or lack of it in the Bible.

The most logical question that we could ask to begin our search for truth is "Does the word 'trinity' appear in the Bible?" To find the answer to that question, we look in a reputable analytical concordance of the Bible for the word "trinity", but the word "trinity" is not to be found, because the word is not in God's Holy Word, the Bible.

"God in three persons, blessed trinity," is a fairly common line in orthodox songs. Again, turn to the Bible and search for the phrase, "God in three persons." We could read the Bible from Genesis 1:1 to Revelation 22:21 and we would not find that phrase! It is not Biblical!

The Bible verse which caused millions of people to be misled is I John 5:7. In the King James it reads, "For there are three that bear record in heaven, The Father, the Word, and

the trinity is well entrenched in poems, pulpits, and hymn books. It is the ecclesiastical mark of the beast (Rev. 13:16,17) without which "no man might buy or sell," or work within the orthodox Church system. But it is not found in the Bible!

What do we offer in place of the false teaching of the Trinity? We have a higher conception of God and Jesus Christ and an understanding of the Holy Spirit that is in harmony with God's revelation in the Bible.

When Paul wrote to the churches, he did not intimate that Jesus was the Father when He invoked the blessing "from God the Father and the Lord Jesus Christ." Study Gal. 1:3; Eph. 1:2; Phil. 1:2, etc. God is spoken of as the Father of Jesus Christ, "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" (1 Peter 1:3). He is also called His God in Ephesians 1:17. Jesus never claimed to be God, but He referred to God as "My Father."

The nature of Jesus is very important to us. It is through belief in His name that we must attain salvation. (Study Acts 4:12; 16:30,31).

There are over 120 Scripture texts which call Jesus the Son of God, but there is not one which mentions the trinity. If we believe that Jesus is co-eternal with God, we deny His Sonship, for co-eternity is impossible in a son. The very word "son" implies a beginning, and this beginning is explicitly stated in Hebrews 1:5.

The "name of Jesus Christ" formed one of the two foundation truths preached by the apostolic church. "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).

In Christ's name they were to pray, in His name baptize, and in His name do every Christian work. It is just as essential for us to believe and teach today.

The Holy Spirit is the power or the influence of God. The Spirit of God is as much a part of God as His Word, or His wisdom, or any other of God's attributes. It is one with Him just as your spirit is one with you, yet they are not separate persons.

The Holy Spirit exhibits the characteristics of an influence rather than those of a person. It is poured out (Isa. 32:15; Acts 2:17) and fills houses and people (Acts 2:2,4), is shed on believers (Titus 3:5,6) and breathed (John 20:22). Christ was anointed with it (Acts 10:38), believers drink of it (I Cor. 12:13), the apostles were baptized in it (Matthew 3:11; Acts 1:5).

The trinity cannot be proved by the Bible. Hold fast to the truth! God is the Father of Jesus Christ who is His only begotten Son. God's Spirit, called the Holy Spirit, is His all pervading power and influence.

QUESTIONS FOR TRINITARIANS



By
DELBERT A. JONES

CHURCH OF GOD
ABRAHAMIC FAITH

God means an object (s) of worship (from elohim), and even Baal was elohim, who did the creating? Chapter 2 of Genesis, verse 4 gives us the answer that has been implied all along: "The LORD God made the earth and the heavens."

The significance of this is that that word *LORD*, in all capital letters, in Hebrew is, according to Strong's Concordance, Yehovah, or exactly the same word as *Jehovah*, the Jewish national name of God. Always, in the Old Testament, when you see "LORD" in all capital letters, you know this is *Jehovah*, the almighty god (object of worship). Many times the words "LORD God" appear together, meaning that Jehovah is the God. Many times the Bible tells us that He is *one* God. This was one of Israel's pillars of faith. "Hear, O Israel: The LORD our God is one LORD: and thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might" Deut. 6:4-5). It is a pillar of Christians, too (1 Cor. 8:6).

By inspiration Isaiah said that the LORD (Jehovah) created heaven and earth "alone," "by myself" (Isa. 44:24). Jesus did not help God in the creation. Scores of times in the Psalms, etc. the creation of the entire creation is ascribed to the LORD God.

Jesus Was Not Equal With God

He said, "My Father is greater than all" in the verse just before He said "I and my Father are one" (in interest, not person or equality) (John 10:29-30). They are one just as Jesus' followers are one (Jn. 17:21, 22). In another

place Jesus said even more plainly, "My Father is greater than I" (John 14:28).

Jesus also said, "The Son can do nothing of himself, but what he seeth (perceives) the Father do: for what things soever he (God) doeth, these also doeth the Son likewise" (John 5:19). The next verse says God showed Jesus many things, implying a teacher and a pupil, but not equals. If two are equal, how can one teach the other?

Jesus was a man, as we just read in 1 Timothy 2:5, but God is not a man in any way (Num. 23:19). God has always been, and was "alone" before the creation. Jesus, while in the plan of God, in God's mind to lift fallen man, came forth "in the fulness of time" (man's time, or time of man), but where is the record he existed in person before his conception and birth? God's plan is not for a god to become man (Greek and Roman idea) but for man to become, be, like God. Jesus, by resurrection (who resurrected him?) to immortality, eternal life, has become like God (not equal), and we shall be like Jesus (but not equal) (1 Jn. 3:2) at our resurrection.

There are many more inequalities between God and Jesus that we will not go into here. They are two different persons, with two vastly different works, though in harmony, and one the Father and Planner, the other the created one, the Son, who obeyed the Father's will ("Not my will, but Thine, be done").

Back to Philippians 2:4-5

What, then, does Philippians 2:5 mean when it speaks of Jesus, saying he "thought it

not robbery to be equal with God?" As it reads in the King James version we immediately assume that Jesus thought it was all right to be on an equal plane with Almighty Jehovah. But in the face of such tremendous truths to the contrary, a few of which we have noticed, we see at once we are on the wrong track, and that this verse obviously means something else than what we assumed it meant.

Perhaps the most widely accepted of the translations as being the most authentic is the Revised Standard Version. It reads that Jesus "did not count equality with God a thing to be grasped" (thought of). Another widely accepted translation or paraphrase, the New English Bible has it, "He did not think to snatch at equality with God."

The Emphatic Diaglott says he "did not meditate a usurpation to be like God." And we believe this is true. Jesus never did express a desire to be on an equal plane with God. How could He? Who is greater than an Almighty One?

Even when Jehovah sends Jesus back to earth to put down all rule, authority, and power (that *God* might be all in all), it still says that the Son himself shall "be subject unto him that put all things under him" (1 Cor. 15:21-28).

What, Then of Jesus?

He is the way to God, the door into the house of God, the Saviour from our sins. Without him, we have no way of approaching God. He is the one interceding for us with

ON JESUS' EQUALITY WITH GOD

By: James Mattison

Many people read Philippians 2:5-6 and immediately assume that Jesus is equal with God, not even remembering the hosts of Bible truths to the contrary.

The passage reads, "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God (aren't we all?), thought it not robbery to be *equal with God*."

Was Jesus equal with God is the question? The clear Bible answer is an emphatic "No!" This does no violence to Jesus' position and part in God's plan for our salvation, for all the Bible shows Jesus was *not* equal with God.


Almighty Jehovah

Fifty-six times Jehovah (that is his name, Psa. 83:18) is addressed as the Almighty, meaning the Almighty God (god meaning object of worship). The word *Almighty* itself, according to Strong's concordance, means exactly what one would think it would mean: almighty, the all-ruling, i.e. God (as absolute and universal sovereign). The dictionary says "having power over all."

There is none equal with one who is almighty. The fact is impossible. There can be only one Almighty God. This is what is meant in many Bible verses such as 1 Timothy 2:5, "There is *one* God, and one mediator between God and men, the man Christ Jesus."

Jehovah the Sole Creator

In the beginning, it says "God created the heaven and the earth." But since this word



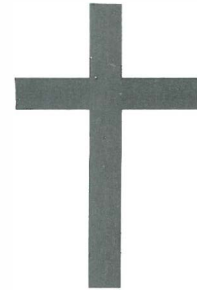
God today. Through him we can do all things, because he strengthens us (Phil. 4:13). One of Jesus' greatest works will be, "Because I live, ye shall live also." We look to him for resurrection and eternal life. God has put the keys of death and the grave in his hand. God wants all men to honor His Son as much as they honor him (don't we honor our president, and governor, and sheriff?).

Jesus is to be more than a cold fact in a mind. A true Christian is one who has warm, continuous fellowship with a real person who is in a real place, even though we have never seen him. But we shall — when He returns with all the holy angels, in power and glory, to save eternally his own.

How great is our God. How great is his Son. How great is the hope they bring us. Oh, that all men would lift the coverings from their eyes and see the glorious light of *Life* that is theirs for the taking!



**On Jesus'
Equality
With God**



By
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of God . . . bedecked with precious stones . . . the protecting cherub (Ezek. 28.12-14) but as such riches had come by pride and corruption, God would remove the Tyrian kingdom for ever.

Note how this symbolic language of being "in Eden" is again seen in the similar case of the king of Egypt who was also likened to one of the "trees of Eden" (Ezek. 31.18) and it will be seen that these references meant nothing more than those kingdoms being cut off in their glory.

4. POPULAR BELIEF IS—*That the devil is a superhuman creature, "red in tooth and claw", having horns, hoof, and tail.*

OUR COMMENT. Nowhere in the Word of God is such a creature suggested, nor is there any record of such a being ever having been seen. Angels have been seen, and, even if the devil had been a fallen angel, surely he would likewise have been seen. Such a fantastic conception is but a relic of Babylonian and Egyptian superstition and belongs only to the legendary realm of fairies, gnomes and elves. Besides, **an immortal rebel against God is an impossibility**, for God is supreme, and He has said, "I am the Lord and there is none else" (Isa. 45.18).

Also, it is not generally realised that the word "devil" does not appear once in the Old Testament, the reason probably being that the early portion of the Bible concerned the Jews primarily, to whom God had declared Himself through Moses and the prophets, and in NOT ONE instance do we read of

heathen cults of Babylon, Egypt and Assyria, and has not the slightest foundation in the Bible. It is based on the ancient belief that there were gods, good and bad, and that these were eternally fighting each other for mastery. If such an idea was true, then the following terrible results would be true, too:—

- a. **That** the devil would be stronger than God, seeing that the devil gains the greater number of followers.
- b. **That** God would be responsible for bringing into the world, every day, many thousands of babes, simply for the purpose of allowing them to fall into the devil's clutches, and to be eternally tormented.
- c. **That** God would condemn Himself if He consigned people to the "flames of hell" seeing that He condemned the "abomination" of Israel in burning their children in the fire (Jer. 7.31; ch. 32.35).
- d. **That** Hell must now be full of peoples of all nations, great and small, old and young, a gigantic number (far outnumbering those on earth) who are being tormented day and night by flame and fork. And we ask, if such be the case, how could God be the God of Love, Mercy and Compassion, such as the Bible proves Him to be?
- e. **That** the brief and fitful existence of a sinner, or unbaptised babe, is followed, as a natural sequence, with everlasting torment with not the slightest possibility of the sentence ever being lifted. Truly a monstrous and horrible idea.
- f. **That** in order to be tormented, the

lying that there is no consciousness in death, as follows:—

- i. "His breath goeth forth, he returneth to his earth; IN THAT VERY DAY HIS THOUGHTS PERISH" (Psa. 146.4).
- ii. "There the wicked cease from troubling, and there the weary be at rest" (Job 2.17).
- iii. "For the living know that they shall die, but the dead know not anything . . . also their love and their envy is now perished" (Ecc. 9.5-6).

6. POPULAR BELIEF IS—*That the devil, during the thousand years' reign of Jesus, walks the earth, which has, by some means, become void, and, in the meantime all believers have been taken to heaven.*

OUR COMMENT. Such a remarkable idea is not found in the Bible, nor does it give any support for such a belief, because the reign of Jesus, during that time, is UPON THE EARTH and NOT IN HEAVEN (See Rev. 20.4, Rev. 5.10, Rev. 19.15; Isa. 26.9; Zech. 8.22; 1 Cor. 15.25).

Jeremiah ch. 4, vs. 23-26 is often quoted to prove that the earth, during the 1000 years' reign of Jesus, will be void, but a careful perusal of this chapter shows that Jeremiah is speaking of God's judgments upon Israel; when in B.C. 588 the Babylonians (v. 6) took them captive and brake down their cities. Verse 27 definitely proves that God was speaking of the desolation of Israel. He said "The whole land shall be desolate, yet will I not make A FULL end." And so, to-day, the remnant of Israel remains.

OF THE BIBLE

THE DEVIL — OF TRADITION, OR OF THE BIBLE?

12. **BECAUSE** the apostle Paul said that the "flesh lusteth against the spirit and the spirit against the flesh, and these are contrary, one to the other." (Gal. 5.17.) Therefore it will be perceived that this warfare is from **WITHIN**.

13. **BECAUSE** the devil mentioned so frequently in the New Testament (but not in the Old) is clearly a term applied to men who were filled with wicked desires: for instance:—

i. **Rev. 2.10.** "The devil shall cast some of you into prison"—otherwise the pagan ruling powers of that day who cast some of the Smyrniat church into prison.

ii. **Acts 5.3.** The lie of Ananias and Sapphira. Peter said, "Why hath Satan filled thine heart? . . . why hast thou conceived this thing in **THINE HEART?**"—Otherwise the wicked minds of both in conceiving the lie.

iii. **Acts 13.10.** Elymas, the sorcerer, sought to turn the Roman deputy away from hearing the Gospel. The apostle Paul said, "Thou child of the devil"—otherwise, a man of evil desires and thoughts.

iv. **1 Tim. 4.1.** The apostle Paul warns Timothy against "the doctrines of devils". Here the word devils should be rendered "demons"—otherwise the false teachings of men of that day.

v. **John 6.70.** Jesus said, "Have I not chosen you twelve, and one of you

Subterranean fires . . . endless torture . . . a superhuman monster gloating over the agonies of his myriads of victims . . . no way out . . . for ever and ever. Such is the traditional picture of hell torment conjured up by the average mind. I suppose that there is no subject which concerns mankind in general so much as the existence of the devil of popular fancy. But, is it true, and what proof have we for such a fearful belief?

Thinkers—those who have always been taught to regard the Great Creator as a God of infinite love and compassion—have the greatest difficulty in harmonising the existence of a being such as the devil of popular imagination; who, though so powerful, is subject to the Lord of the universe, the Fountain Head of Truth and Righteousness. Many earnest minds have often revolted at the idea of the existence of such a perpetual tormentor, to whom is ascribed such vast power and dominion. Others, failing to understand such a perplexing subject, have accepted the traditional view without question; yet there is no book—past or present—which records the devil of popular imagination, having, at any time, been seen. Nor is there any person, living or dead, who has claimed—and has supported such claim—that he had seen such a devil, or conversed with him.

Then what are the real facts about the devil, and where shall we find them? The inspired Word of God alone supplies the answer. But firstly, let us review traditional ideas on this subject.

1. **POPULAR BELIEF IS**—*That the devil is a fallen archangel, cast out of heaven together with his angels. It is*

later than A.D. 96, and could not have been (as is claimed) at the time of the Creation.

Revelation is a book of symbol. "Heaven" and "earth" are repeatedly used to represent human "ruling powers", and "subject peoples", respectively. Thus, the "war in heaven" referred to, symbolised the overthrow of the Pagan religions of Rome in the days of Constantine, the first Christian emperor. This is obvious from verses 10 to 17 of chapter 12, for it showed the later actions of this "devil-power" against those who had "the testimony of Jesus" **AFTER HIS ASCENSION**. Its application to the Christian era is shown by verse 10—"Now is come salvation, and strength, and the kingdom of our God and the power of his Christ, for the accuser of our brethren is cast down" and this verse shows the historical processes by which the Church came to power—later recognised by the State, and then becoming the successor to Paganism.

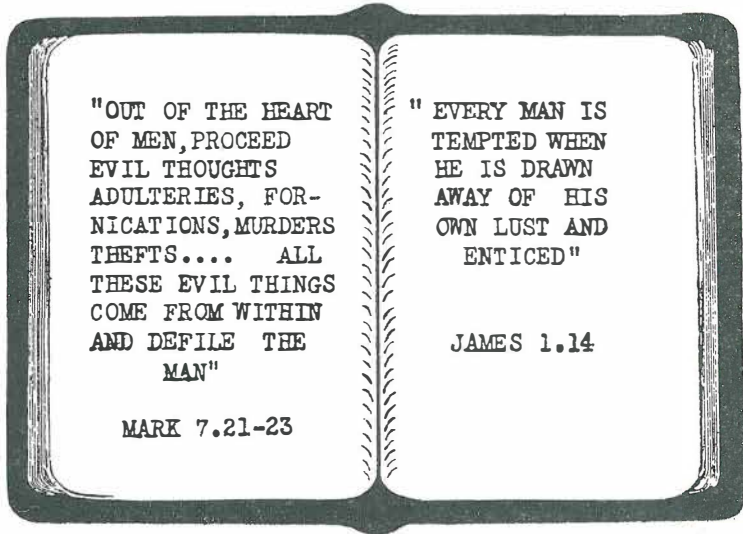
2. **POPULAR BELIEF IS**—*That the devil is the "Lucifer" of Isaiah ch. 14.12.*

OUR COMMENT. Here the word "Lucifer" means "day-star" and has nothing to do with an immortal personage, but, to the King of Babylon, who had exalted himself, exceeding in comparison the stars for height, from which he was cut down by God. The meaning of this chapter should be noted. It was, that God was going to have compassion on the Kingdom of Israel, which was then in captivity. He would restore them, and so verse 4



A picture painted on the wall of an ancient church in the south of England, depicting heaven and hell. Top half is supposed to represent heaven. Left side (top) depicts the "weighing of souls" by "angels with wings." Bottom half depicts devil and his assistants in hell. Left side shows cauldron with sinner just entering it, and flames underneath. Next to ladder, devil's assistant with two sinners impaled. Right side shows torture of sinner sitting on flames whilst overhead, sinners walk along a plank studded with nails.

OR THE BIBLE



"OUT OF THE HEART
OF MEN, PROCEED
EVIL THOUGHTS
ADULTERIES, FOR-
NICATIONS, MURDERS
THEFTS.... ALL
THESE EVIL THINGS
COME FROM WITHIN
AND DEFILE THE
MAN"

MARK 7.21-23

"EVERY MAN IS
TEMPTED WHEN
HE IS DRAWN
AWAY OF HIS
OWN LUST AND
ENTICED"

JAMES 1.14

OBJECTIONS

16. But some may ask, "Who was the devil that tempted Jesus?" This record is found in Matt. 4.1; Mark 1.13; and Luke 4.2. Mark calls the tempter "Satan" whilst Matthew and John mention "devil". The Bible does not say who the tempter was, or even if such temptation was mental or physical.

Some expositors regard the temptation of the Lord as inward; that is, an appeal to the fleshly mind to transgress, for we must remember that Jesus was "in all points tempted like as we are, yet without sin." (Heb. 4.15.) Some support for this view is given in Luke 4.5 where we read that Jesus, being taken up into a high mountain, was shewn "all the kingdoms of the world in a moment of time"—obviously a mental, and not a physical, picture.

Others have thought that the devil herein mentioned may have been some particular person who was allowed to tempt the Lord in this way. If, as we have already noted, Peter could become temporarily a "satan"; and Judas—a man, but yet definitely A DEVIL (John 6.70) could not the tempter of Jesus also have been a man? The narrative, however, does not say who it was, but, from the foregoing we may be sure that it was not the super-human monster of popular imagination.

of the "Beast power" of Revelation; and the complete downfall of the Dragon-Beast-Serpent-Satan power (of Revelation ch. 19.19-20, also ch. 20.1,) at the hands of Jesus Christ, will complete the wiping out of the satanic influences which to-day have resulted in global war, and ruined the world of mankind.

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AL NOTE.

idiots and heathen for the past six thousand years.

Thus, the devil-power of the Bible is the **evil** that is in the unregenerate **human heart**; real, subtle and powerful; ever snaring the victims which follow its fleshly reasoning. **This is the devil to beware of**, and the armour necessary is a spiritual mind, in which God and His Son takes first place.

And the reward for a life devoted to God, is life everlasting; to reign as kings and priests on the earth, with Jesus; a Kingdom which will transform the universe, fill the earth with righteousness and peace, and exalt God and His Son in the eyes of all nations.

"And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain

THE DEVIL

— OF TRADITION

OR —

OF THE BIBLE?

THE Greek word *baptizo* has not been translated, but has been incorporated into the English Bible. To baptize means to consecrate by "pouring out on, or putting into." Two baptisms were put in operation on the Day of Pentecost, A.D. 33. Each was for a different purpose, and was administered in a different way. Holy Spirit baptism came first, by which God poured out His Spirit on about one hundred twenty persons who were gathered in the upper room at Jerusalem. (Acts 1:13-15; 2:1-18.) They were gathered in obedience to Christ's command to not depart from Jerusalem, but to wait for the promise of the Father. (Acts 1:4.) The pouring out of God's Spirit was noised about and a multitude of Jews who had come to keep the Feast of Pentecost rushed in to see what the noise was about. Peter seized the opportunity and delivered his wonderful sermon by which he convinced them that they were guilty of crucifying their Messiah. They said to Peter and to the rest of the apostles, "Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:37, 38). Three thousand were baptized and added to the church.

In the year 64, Paul said, "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" (Eph. 4:4-6). The purpose of Holy Spirit baptism was to confirm the Word by the working of miracles. (Mark 16:20.) The Word was confirmed, then written so that you and I might learn of God and His plan of salvation that is through His Son Jesus Christ. After the Word was confirmed, the baptism of the Holy Spirit had filled its mission and was no longer needed.

Paul, in his letter to the Corinthians, enumerated the

gifts of miracles and showed that they had ceased. "Now abideth faith, hope, [and] charity, these three, but the greatest of these is charity" (1 Cor. 12:27-31; 13:1-13). Holy Spirit baptism was direct from God, and preceded water baptism at Pentecost, and at the home of Cornelius. At other times it came through laying on of the apostles' hands, on those who had been baptized in water.

We have two records where others received Holy Spirit baptism by the laying on of the apostles' hands. The apostles received a greater measure of the Spirit than others received. They could bestow the power to work miracles on those upon whom they laid their hands. Philip was preaching in Samaria and baptized for the remission of sins. He also performed miracles of healing. The apostles at Jerusalem heard that the Samaritans had received the Word, and sent Peter and John to investigate. They came and prayed and laid their hands upon them and they received the Holy Spirit. Simon the Sorcerer saw that the Holy Spirit was given by the laying on of the apostles' hands. (Acts 8:5-18.) Philip was sent forth to preach, but he did not have power to bestow on others the working of miracles. Peter and John came and did the work that only the apostles were qualified to do.

Paul, passing through the upper coasts, came to Ephesus and found certain disciples who were baptized into John's baptism, but when they heard Paul, they were "baptized in the name of the Lord Jesus." Paul laid his hands on them, and they received the Holy Spirit. (Acts 19:1-7.) When the apostles died and those upon whom they had laid their hands had died, the working of miracles was no longer necessary to confirm the Word. Water baptism for remission of sins is the only baptism left in operation.

God poured out His Spirit on the household of Cornelius, for the purpose of teaching Peter and other Jews

that God was no respect was for the Gentiles as 34, 35, 42-48.)

Can a person be saved go to the Bible for the baptized shall be saved be damned" (Mark 16: Cor. 15:3.) Salvation (Acts 4:12.) If our sins saved! When we put our sins that are past. (Rom.

Baptism by immersion Roman church began to dangerous to them; the Some time later the church were sick, or crippled to considered to endanger by the pope, providing of the trinity. Sprinkling; able-bodied adults until years after the doctrine church creed by the Ro

Sprinkling in no way burial, or planting. (Romers. (Mark 16:16; Acts infants, for they have not choose Jesus as their Savior (2 Cor. 2:11-14.) Faith things that pertain to "our," and "Christ" means "Whom say ye that I am Thou art the Christ, thou 16:15, 16).

Christ was anointed to this end was I born, and

is God's Son and com-
at Samaria. (Acts 8:12.)
Ethiopian eunuch. (Acts

ptized? God has placed
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support a triune God.
and blood, even Jesus

Christ; not by water only, but by water and blood. And
it is the Spirit that beareth witness, because the Spirit is
truth, for there are three that bear witness in heaven,
the Father, the Word, and the Holy Ghost: and these
three are one. And there are three that bear witness in
earth, the Spirit, and the water, and the blood; and these
three agree in one."

The Diaglott was translated from Manuscript, No.
1209, and is in the Vatican library. The Diaglott footnotes
concerning the heavenly witnesses say that they are not
contained in any Greek manuscript which was written
earlier than the fifth century. It is not cited by any of
the Greek ecclesiastical writers, nor by any of the early
Latin fathers, even when the subjects upon which they
treated would naturally have led them to appeal to its
authority. Undoubtedly, it is forgery; therefore, spurious.
Go to Isaiah 44:6 for one of many texts that disproves a
triune God. "Thus saith the Lord the King of Israel, and
his redeemer the Lord of hosts: I am the first, and I am
the last; and beside me there is no God."

Holy Spirit And Water Baptism

By
H. J. Edmister



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By Harold Doan

ONE QUESTION which the Bible answers quite differently than popular religion is, "Where are the dead, and what is their condition?" Popular religion says the dead are immortal and are in a conscious state either in heaven or in a subterranean vault known as hell. The Bible says that the dead are in the grave, awaiting resurrection, and that they "know not any thing." Here are two diametrically opposite views. One says, "Thou shalt not die, but you will just change form and become like gods." The other says, "The soul that sinneth it shall die" and "he is both dead and buried."

Let us examine for a few moments some of the Bible texts which concern the intermediate state, the condition of those who have died and await the bodily resurrection of the dead.

First Corinthians 15:52, 53, records, "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." Commenting on this verse, the Jamison, Fausset, and Brown Commentary says, "Here only, besides 1 Timothy 6:16, the word 'immortality' is found. Nowhere is immortality of the soul, distinct from the body, taught; a notion which many erroneously have derived from heathen philosophers. Scripture does not look for the anomalous state brought about by death, as the consummation to be earnestly looked for (2 Cor. 5:4), but the resurrection." This comment acknowledges that the doctrine of the immortality of the soul is pagan in origin. It acknowledges that resurrection, not death, is the time of change and reward for the

distinction between soul and body, and maintain that these verses refer only to the body of the believer. Such a distinction is not seen in Scripture, for the body is part of the soul. God "breathed into his nostrils the breath [or spirit] of life; and man became a living soul." Notice, not a living body; not that the soul entered the body and he became a living man; but God breathed spirit into the body and "man became a living soul."

Someone might say, "Well, that is one man's opinion!" No, it is many men's opinion! We rely on the Word of God alone to teach us the true state of man in life and death. Since some put much stock in the views of men, we will quote for you the opinions of some of history's great church leaders on this question. We are indebted to the late S. J. Lindsay and to Pastor Grover Gordon for finding these quotations.

"In A.D. 150, Justin Martyr wrote, 'If you meet some that are called Christians, who say there is no resurrection of the dead, but immediately when they die their souls are received up into heaven, take care that you do not look on these as Christians.' " A quick look in any good church history will show that Justin was a recognized leader in the first century after Christ, a man still known to have been firm in the true Christian faith.

S. D. McConnell, D.D.D.C.I., rector of the All Souls Church, New York, in his book, "The Evolution of Immortality," states that "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 (doctrine of Plato) of natural immortality came to be accepted. The notion was withstood from the very beginning as being subversive of the very existence of Christianity.

andria, and, most we fought strenuously ag brought to nought the

The men mentioned were all pastors in t leaders, who resisted unscriptural, the idea, conscious existence betw tion yet to come.

William Tyndale v lated the Bible from l lish for the first time bating with a Roman "Ye, in putting depart purgatory, destroy the and Paul prove the r be a heaven, tell me v care as the angels be, of a resurrection?" T today to ask, If the d paradise, why must t If, however, we accep dead know not anythin then the resurrection 1 sumes the importance

John Wesley, found said in a sermon on generally supposed tha soon as dislodged fro heaven, but this opinio tion in the oracles of

"At the Council o Leo X first pronounc mortality of the soul It was this dogma, al enraged Martin Luth his ninety-five theses

We are in good con upon the Bible truth

and whose only hope of death is in resurrection comes again. This is Jesus, the apostles, Martin Luther, Tyndale, and only a few of the many who have been deceived by the devil's lie, "Thou shalt live after thou art dead."

about the place and time. Take the example of the apostle Peter, speaking a few days after Jesus' resurrection to those who had then been dead.

freely speak unto you that he is both dead and alive with us unto this day" (1 Cor. 15:20). The David is, he is dead and alive—"he is" both ways." Remember, this is Jesus' resurrection and not the resurrection of the dead.

It is a popular theory that the good men of pre-Christ times went to a compartment of Hades where they waited until Jesus ascended to heaven with Him. However, a man who had been dead for many years said that David was not as David, like all those who have died, awaiting the resurrection returns to earth.

ed when I awake with those who are still dead.

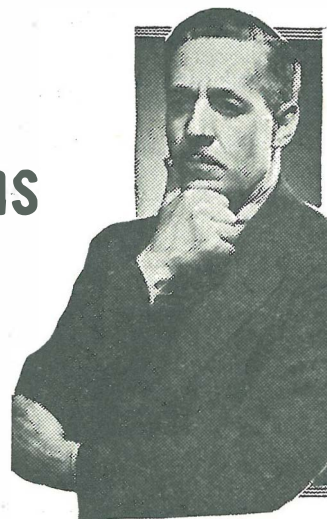
1 for which men seek, they are born. Romans 8:23. Why patient continuance in prayer for and honour and immortality? Seek for it now! Im- mortal life is yours at the resurrection as

we already have read in 1 Corinthians 15:53, and as Jesus promised when He said in Luke 18:30, "Who shall not receive manifold more in this present time, and in the world [or age] to come everlasting life." Now, that life is "hid with Christ in God" (Col. 3:3). It is accounted to us now, but "when Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:4).

There are those who will say, "But I have always been taught I will go to heaven as soon as I die and that is what I want to believe." Poor Eve wanted to believe that, too. She hoped against hope that sin would not result in death, but in translation to a new state of existence. The devil encouraged her. Why not forget this devil's lie, and the pagan philosophies of men, and the popular theories of modern religionists, and return to the Word of God to see what it says about the state of the dead?

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What Happens After Death?



By
Harold Doan

THE ATONEMENT

By Norman J. McLeod

Necessity of Atonement

MAN in himself is in a hopeless condition. "The carnal mind is enmity against God" (Rom. 8:7). Man's own righteousness is as "filthy rags" in the sight of God: "but we are all as an unclean thing, and all our righteousnesses 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). Paul said, in speaking about the Jews and Gentiles, "What then? are we better than they? No, in no wise: for we have before proved both Jew and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one . . . there is none that doeth good, no, not one" (Rom. 3:9-12). Man in his sinful nature is without God and without hope in the world. In His great mercy toward us, however, God has provided a way of salvation.

The Sacrifice

God sent His only begotten Son into the world to give man a hope, a way unto God, to give man **salvation**. Jesus is able to provide a hope of eternal life, which is the gift of God. He is able to cover our sins and provide us with His righteousness whereby we can approach unto God. All that God asks of man is that he believe upon the Son whom He sent into the world for a sacrifice for our sins, and to be obedient. Jesus was obedient unto His heavenly Father, even to the point of death, and thereby provided a way to salvation.

No other way of salvation has ever been provided than that of the sacrifice of the Saviour of mankind. The Jews thought the law would save

them. Jesus said to them: "Search the scriptures, for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39).

There was never salvation in any other way than that provided by God in the gift of His only begotten Son. When Peter and John had been imprisoned for healing in the name of the Saviour and were before the rulers of Israel, Peter said he had done miracles in the name and power of Jesus, and, "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). There never has been any other way of salvation. Jesus said He who tried to get into the sheepfold by some other method was a thief and a robber. He is the only door into the sheepfold. Paul pictured the sorry plight of man in his natural condition in Romans 7:13-23, and then made the exclamation: "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin" (vv. 24, 25). Indeed, we are in a wretched state without our Saviour. His sacrifice is all that can make us whole, is all that can save us in the day of wrath, is all that can give us hope of eternal life in the Kingdom of God.

The Sacrifice Is Adequate

The atoning blood of Jesus purges from all sin and makes us righteous in the sight of God. "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement" (Rom. 5:10, 11). Under the law, the day of atonement was set apart. The high priest sacrificed first for his own sins, and then

for the sins of the purified by these sac- of holies to interced That was performed the atoning sacrifice, fer for His own sin: He performed the sac in the letter to the, bulls and of goats, sprinkling the unclean ing of the flesh: hov of Christ, who throu himself without spot science from dead wo (Heb. 9:13, 14). By made Himself worthy kind. Reconciliation in His Son. "All th reconciled us to himse given to us the minis that God was in Chris himself, not imputing and hath committed ciliation" (2 Cor. 5: carry this news of That is our job as a

Too often the prog Jesus, of the atoning adequacy of His sac has been overlooked i atonement is the cent The ministry of recoo gospel. The other ten be neglected, but the sized. Paul, in the E aspect to it; namely the world to God, b has broken down th and has made them

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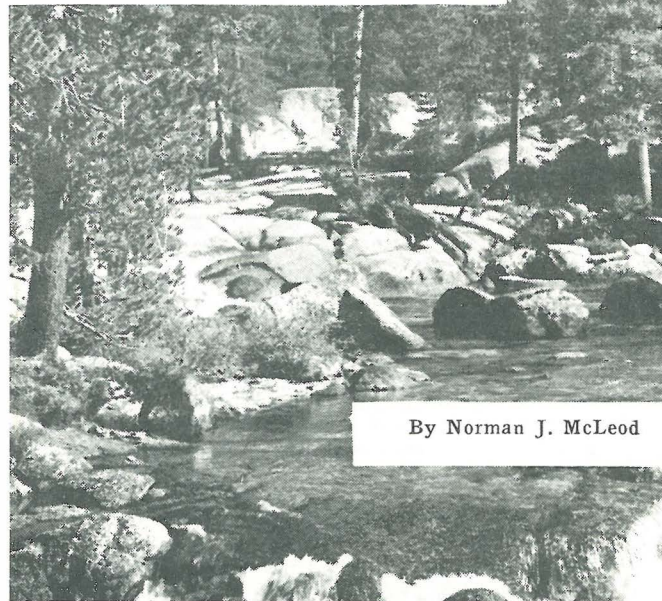
tures of Christianity, the death, burial and res-
urrection of Christ; that we are rising to walk
a new life in our present condition; and that we
are looking forward to the greater resurrection
day when Jesus shall return to establish His
Kingdom. The whole of Christianity is embod-
ied in the act of immersion.

Thus we see that although the doctrine of the
atonement is the central feature of belief, yet it
is closely tied to all the other essential teachings
of the Word of God as proclaimed by the proph-
ets, Jesus, and His apostles. The atoning blood
of Jesus is sufficient to give us salvation, but it
is of no avail unless we act upon our belief in
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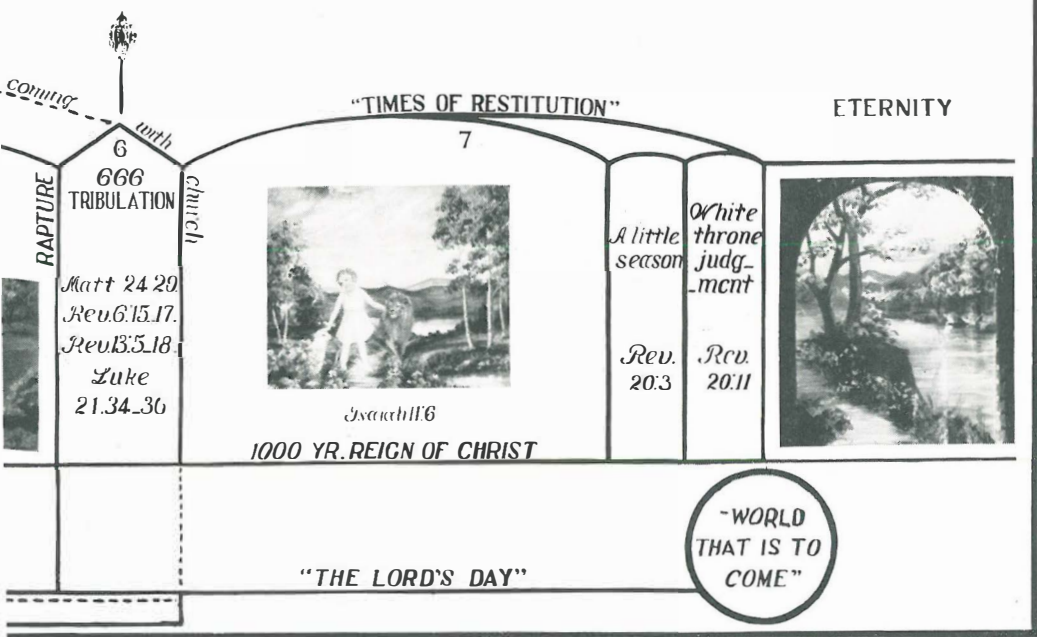
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THE RESTITUTION HERALD
Oregon, Illinois



THE ATONEMENT



By Norman J. McLeod



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Matt 24 29
Rev. 6 15, 17
Rev. 8 5, 18
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"TIMES OF RESTITUTION"

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Isaiah 11:6

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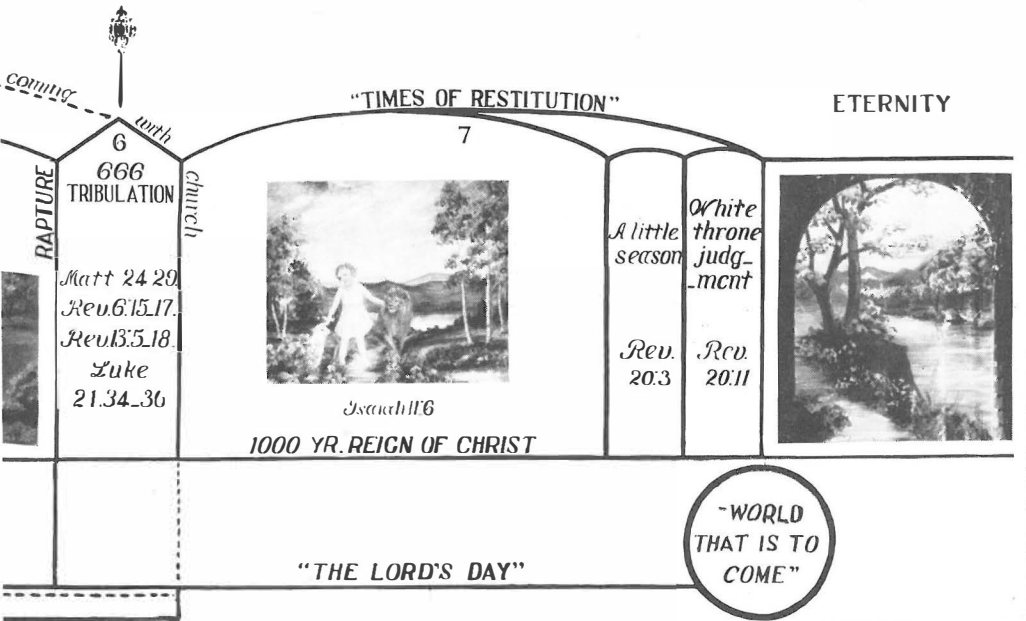
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"THE LORD'S DAY"

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Isaiah 11: 6

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"THE LORD'S DAY"

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J this world shall see unusual and terrible things happen in heaven and in earth. It is of the signs in heaven we would like to speak.

A brief outline of some world, end-time events is given us in Matthew 24:29-31. Since Jesus gives us this outline, there can be no doubt as to its accuracy.

- 1) The great tribulation shall come to an end.
- 2) Immediately afterward, the sun shall be darkened, the moon shall not give light, the stars shall fall, and the powers of heaven shall shake.
- 3) Then the personal sign of Christ shall appear in the sky (as the star appeared at His birth).
- 4) Then the nations of earth shall mourn, and they shall see Christ coming in power and great glory.
- 5) Jesus will send His angels with a trumpet sound to gather together His elect from the four winds (directions).

We will notice a few things about points 2, 3, and 4 of Jesus' outline.

The Darkening of Sun, Moon, and Stars

There is no doubt in my mind that this will be a very literal occurrence. There are several proofs for its literal occurrence. First, the literal heaven is contrasted with the literal earth in Acts 2:19, 20. "I will shew wonders in heaven above, and signs in the earth beneath; . . . the sun shall be turned into darkness, and the moon into blood [as blood, dark, Rev. 6:12], before that great and notable day of the Lord come."

Another proof that the literal sun, moon, and stars will not give their light is found in Isaiah 13:10, where the constellations (star groups) are specifically named. "The stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine."

same thing: Isaiah 13:9, 10, 13; Ezekiel 32:7, 8; Joel 2:30, 31; 3:15, 16; Jesus (Matt. 24:29; Mark 13:24, 25; Luke 21:25); Peter (Acts 2:19, 20); and John (Rev. 6:12, 13).

How will the sun be darkened? How will the moon be darkened? How will the stars be darkened? Ezekiel explains the way. "When I shall put thee out [wicked Egypt, among other nations], *I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God.*" *A great, thick, black cloud shall surround the earth immediately after the Great Tribulation.* This cloud will prevent the light of the heavenly bodies from reaching the earth. The earth, therefore, will be dark.

What will cause this cloud to form? We do not know. The Bible says God will cover the sun with a cloud. Many times He uses natural things in His workings. Some would say that this would be an atomic cloud over all the earth. At any rate, the great cloud will make the earth "black as sackcloth of hair" just before Jesus comes.

The Moon Darkened

We understand that the moon is a dark planet; it gives off no light of its own. It reflects light from the sun. We know this because when there is an eclipse of the sun, the moon comes between the sun and the earth, and the earth becomes dark. If the moon had light of its own, such an eclipse would make no difference with the light. Thus, if the light of the sun were to be cut off, as it shall be, the moon would receive no light to reflect. Hence, it will be dark.

The moon governs the tides. If the coming great and thick cloud will be dense enough, or if the shaking of the heavens is violent enough to change the position of the moon, it could affect the tides. Jesus said, "Upon the earth distress of nations, with perplexity; *the sea and the*

was speaking of a literal: the great "heavenquake" will utilize a picture of great blackness covering the earth. This will fail them for fear of going to happen next.

Many of the foregoing referred speak of the position of the earth. Haggai 2:6 speaks of a little while, and I will fill the earth and the sea, and the desire of the nations, and the desire of the

A great world-wide signs on earth of the coming of His coming will be seen.

Men today predict the positions of all heaven cannot foresee and do not know. "heavenquake," when the heavenly bodies will be in places.

Jesus mentioned this "The stars shall fall from the sky, and the constellations shall be seen."

To what place, or what time, we do not know. A "heavenquake" will be a sign that the Gentiles) is about to enter their day of tribulation. It is about to begin.

The Reasons for

The people of earth will be in distress when these things begin. They will forget their money. They will be in an oppressive. Those who are oppressing. Those who will have something else

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The mountains then will be full of people, not pleasure seeking, but seeking to save their lives. Perhaps we should go to the mountains and put some Bibles in the caves for those people to read when these awful things happen! It may be too late for them then!

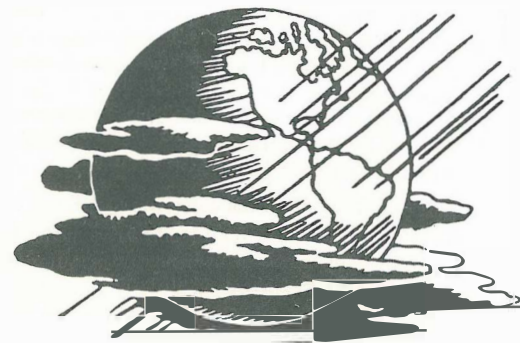
Revelation 16:10 speaks of the time coming when the kingdom of the beast will be "full of darkness." Will this be the same darkness of which Jesus spoke when He said the sun would be darkened? Jesus' coming is prophesied in verse 15, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

Let us notice the outline of Jesus once again: 1) End of Great Tribulation; 2) Signs in sun, moon, stars, shaking of heaven; 3) Sign of Christ (see Num. 24:17, "Sceptre"); 4) Nations of earth mourn, and see Christ come in glory; 5) Christ sends His angels out with the sound of a trumpet and they gather together the elect.

The heavenly signs shall *precede* Christ's coming. There is another oddity of the heavenly light to come *after* Christ comes—a time when the usual order of things is broken up. Zechariah speaks of it. "It shall come to pass in that day, that *the light shall not be clear, nor dark*: but it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that *at evening time it shall be light*" (14:6, 7). This evidently will happen in the beginning of Christ's reign.

Wonderful things, marvelous things, are to happen in heaven and earth! Immediately after Jesus spoke of these things He said, "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand" (Luke 21:31). These wonders and irregularities are to announce Christ, and God's Kingdom.

May it be that all who read this will not be hunting caves in the mountains in that day, but be looking up, waiting to be gathered by the angels to Christ in the air! In that day, our redemption shall come!



The Darkening of the Sun Moon and Stars

By
James Mattison

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evil, I will repent of the evil that I thought to do unto them" (Jer. 18:7-10). The same is true of the individual: "The soul that sinneth, *it shall die*" (Ezek. 18:20). "But if the wicked *will turn* from all *his sins* that *he* hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall *not die*. All *his* transgressions that *he* hath committed, they shall not be mentioned unto him, in *his* righteousness that *he* hath done he shall live. Have I any pleasure at all that the wicked should die? saith the Lord God: and not that *he should return* from *his ways* and live?" (vv. 21-23).

The reverse is said of both the nation and the individual that turn from righteousness to evil. God is ever thus; therefore, it is said, "I change not." There is, however, one occasion where He is said to have made a breach of promise (or altered His purpose, margin), and made Israel to serve forty years in the wilderness, a year for a day in which they searched the land. (See Num. 14:34.)

The definition of the Greek words from which we get the words predestination, foreordained, before ordained, etc., according to Young are: *proorizo*, to mark off first or beforehand (Rom. 8:29, 30; Eph. 1:5-11; 1 Cor. 2:7; Acts 4:28); *proginosho*, to begin to *know beforehand*; and *prographo*, to write or describe before (Jude 4), ordained; *proetoimazo*, to make ready before (Eph. 2:10), afore prepared (Rom. 9:23).

The fact that God foreknew, "declaring the end from the beginning, and from ancient times the things that are not yet done" (Isa. 46:10), no one can doubt, unless he denies that God exists. Nor does it seem to be strange that He "marked off before" certain things; and that He "wrote or described" certain other things, for that proves Him as God. "Let them bring them forth, and shew the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Shew the things that are to come hereafter,

"Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them" (Isa. 42:9). Jesus used the same principle of identification: "Now I tell you before it come, that, when it come to pass, ye may believe that I am he" (John 13:19). This does not indicate that God has fixed the destiny of every man, from eternity; but it proves *His foreknowledge* and power to *foretell* future events.

Someone will surely say that Scripture says: "I make peace, and create evil" (Isa. 45:7). True, by making statutes and laws, evil is created, "for sin is the transgression of the law" (1 John 3:4). After creating evil; and "that sin by the commandment might become exceeding sinful" (Rom. 7:13), "is God unrighteous who taketh vengeance? (I speak as a man) God forbid: for then how shall God judge the world?" (Rom. 3:5, 6). But God does not TEMPT any man to sin, even though He does test, try, or prove him. When a man is tempted, he is drawn away of his own lust, and enticed. (Jas. 1:13-15.) "He hath *appointed a day*, in the which he will judge the world in righteousness" (Acts 17:31), "by Jesus Christ" (Rom. 2:16), "who will render to *every man* according to *his deeds*" (Rom. 2:6). "For there is no respect of persons with God." God's standard of judgment is *described* in Romans 2:12-16 and John 12:46-48. Man's definition of predestination makes God a respecter of persons!

When God had respect to Abel's offering (being more excellent), and Cain was very wroth, God said: "If *thou* doest well, shalt thou not be accepted? and if *thou* doest not well, sin lieth at the door; and unto thee is its *desire*, but *thou* canst rule over it" (Gen. 4:7, Leeser). Cain slew his brother. Why? "Because *his own* works were evil" (1 John 3:12).

What About Pharaoh?

"The scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my

power in thee” (Rom. 9:17). The idea is taken from this text that God caused Pharaoh to be born, placed him in this position and then hardened his heart, in order to show in him the power of God. Let us examine some of the Scriptural statements concerning God’s use of Pharaoh according to His foreknowledge. First, we note that Pharaoh was deceitful. (Ex. 8:29.) Second, “when Pharaoh saw that there was a respite [or rest from the plague], *he* hardened *his* heart, and hearkened not unto them; as the Lord *had* said” (8:15; see vv. 31, 32). God knew that when *He removed the plagues*, Pharaoh would change his mind (deceitful), so He said: “I will harden his heart” (Ex. 4:21). Third, Pharaoh said, “Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go” (Ex. 5:2). This was the new king that knew not Joseph (Ex. 1:8; Acts 7:18), “the Assyrian” (Isa. 52:4).

With this background, note what was said to Pharaoh, through Moses. “At this time I send all my plagues against thy heart, and against thy servants, and against thy people; in order that thou mayest know that there is none like me on all the earth. For *even now* I might have stretched out my hand, and *smitten thee* and thy people with pestilence; *and thou wouldest have been cut off* from the earth; but for *this cause have I allowed thee to remain*, in order to show thee my power; and in order that they may proclaim my name throughout all the earth” (Ex. 9:14-16, Leeser). If anyone ever had proof of the existence of God, it was Pharaoh, but because of his deceitfulness and the fact that the plagues were removed, he *refused to obey*, until his first-born was taken, and even then he went to overtake Israel. It was then that he was destroyed in the Red Sea. (Psa. 136:15.) Here again, we are reminded of the foreknowledge of God, but His use of Pharaoh in no way proves that every individual is predestined from eternity, to either eternal happiness or misery, without any choice.

Daniel had given Nebuchadnezzar the interpretation

not dealt with us after *our sins*; neither rewarded us according to *our iniquities*” (Psa. 103:8-10). “Therefore also now, saith the Lord, Turn *ye* even to me with all *your* heart, and with fasting, and with weeping, and with mourning; and rend *your* heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil” (Joel 2:12, 13). “I have spread out my hands all the day unto a rebellious people, which walketh *in a way* that was *not good*, after *their own thoughts*” (Isa. 65:2). “Behold, the Lord’s hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but *your* iniquities have separated between you and your God, and *your* sins have hid his face from you, that he will not hear. For *your* hands are defiled with blood, and *your* fingers with iniquity; *your* lips have spoken lies, and *your* tongue hath muttered perverseness” (Isa. 59:1-3).

Now notice Malachi 3:6, again: “For I am the Lord, I change not; *therefore* ye sons of Jacob *are not consumed*.” Still longsuffering and ready to forgive *if* they would return to Him! He is unchangeable in that respect. On the other hand, if they will not return to Him, He “will by no means clear the guilty!” Therefore, He is unchangeable in this respect also.

A good example of God changing His attitude toward man, when man turns or changes *his ways* (which does not contradict the fact that He is an unchangeable God, because this is one of His characteristics) is found in the record of Nineveh. “God saw *their* works, that *they* turned from *their evil way*; and God *repented of* the evil, that *he had said* that *He would do unto them*; and *did it not*” (Jonah 3:10). Jonah said: “O Lord, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil!” (Jonah 4:2). Here is further proof of this characteristic: “If that na-

with the following statements of Scripture: "Return unto me, and I will return unto you" (Mal. 3:7; Zech. 1:3). "Return ye now every man from *his* evil way, and amend *your* doings" (Jer. 35:15). "Let the wicked forsake *his* way, and the unrighteous man *his* thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For *my* thoughts are not *your* thoughts, neither are *your* ways *my* ways, saith the Lord" (Isa. 55:7, 8). If the reader will take the time to examine the word "way" in any concordance, and notice the contrast between God's way and man's way, he will see as God said: "As the heavens are higher than the earth, so are *my* ways higher than *your* ways, and *my* thoughts than *your* thoughts" (Isa. 55:9). "Who in times past suffered all nations to walk after *their own ways*" (Acts 14:16). When Israel lived in their own land, "*they* defiled it by *their own way* and by *their doings*" (Ezek. 36:17). "According to *their way* and according to *their doings* I judged them" (Ezek. 36:19). It is evident that *they* were *not* following God's way.

Fatalism makes God responsible for all evil, and guilty of causing authorities to punish criminals for crime which they were made to do.

It is true that the Scripture says: "I am the Lord, I change not" (Mal. 3:6). What are the characteristics of God which do not change? "The Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by *no means clear the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation" (Ex. 34:6, 7). He "will not turn away his face from you, *if ye return unto him*" (2 Chron. 30:9). "Slow to anger, and plenteous in mercy, He will not always chide [strive or contend]: neither will he keep his anger for ever. He hath

he walked in the palace of the kingdom of Babylon. The king spake, and said, Is not this great Babylon, that *I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?* While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will" (Dan. 4:29-32; note 2:37, 38).

Daniel 4:17 is a verse which is often used to prove predestination. It reads, "That the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the *basest* [Heb., *shaphal*, humble; see 5:22—same word] of men." See Leeser's translation of Daniel 4:14 and 5:22: "Thou his son, O Belshazzar, hast not *humbled* [Heb., *shaphal*] thine heart, though thou knewest all this." We have had examples of humble men being put in authority and when they had gained power it went to their heads, and they became the basest of men. Modern examples: Hitler was a paperhanger, and Mussolini was the son of a blacksmith. No doubt each did some good for his country for a time, but, becoming drunk with power, they both came to a shameful end. "Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" (Matt. 23:12).

On the other hand, Abraham Lincoln was a humble railsplitter, yet he has gone down in history as one of our greatest of rulers.

Nebuchadnezzar was told by Daniel, after he had been shown what was about to befall him: "Wherefore, O king, let my counsel be acceptable unto thee, and break off *thy* sins by righteousness, and *thine* iniquities by shew-

ing mercy to the poor; if it may be a lengthening of thy tranquility" (Dan. 4:27). This would be utterly impossible if man has no choice in his destiny.

How About Jacob and Esau?

"(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election [*eklogē*, to make choice or choose] might stand, not of works, but of him that calleth;) it was said unto her [Rebecca], The elder shall serve the younger" (Rom. 9:11, 12). It was unnecessary for God to wait for them to do good or evil before making a choice between them; for by His foreknowledge He knew beforehand that Esau would not value his birthright and would sell it for a morsel of meat. So He was able to foretell the result and declare it before they were born. Therefore, "the gifts and calling of God are without repentance" (Rom. 11:29).

God always chooses, or marks off beforehand, *by His foreknowledge*, and *according to His purpose*, which, in turn, is marked off or described in advance. Abraham is a good example. "Abraham, when he was called to go out into a place which he should after receive for an inheritance, *obeyed*." This is what God said of him: "For I *know* him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him" (Gen. 18:19).

Marked Off

Let us examine the Scriptures where the word *proorizo* occurs to see what has been "marked off beforehand." "We know that all things work together for good 1) to them that love God, 2) to them who are the called according to his purpose" (Rom. 8:28). Who are the called? "Even us, whom he called, not of the Jews only, but also of the Gentiles" (9:24). How were, or are, they called? "Whereunto he called you *by our gospel*, to the obtaining of the glory of our Lord Jesus Christ" (2 Thess.

even in his day. Note his correction: "And not rather, (as we be slanderously reported, and as *some affirm that we say*,) Let us do evil, that good may come?" (Rom. 3:8). It is quite evident by Paul's writing that he *was not* a fatalist in the sense that he was unable to do anything to either keep or lose his status; else he would not have stressed the thought of "how ye ought to walk and to please God" (1 Thess. 4:1). He said: "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:27). Speaking of the works of the flesh, he said: "They which do such things shall not inherit the kingdom of God" (Gal. 5:21). "Be *not* conformed to this world: but be ye transformed by the renewing of *your* mind, that *ye* may prove what is that good and acceptable, and perfect, will of God" (Rom. 12:2). These, and like scriptures, are rendered superfluous if the generally accepted idea: "That what is to be, will be," is true, because it is impossible to change what is decreed.

From the general tone of Scripture, it is evident that God has given man the privilege of "choice" in either serving Him or serving Him not. (Mal. 3:18.) The following texts are examples: "See, I have set before thee this day life and good, and death and evil" (Deut. 30:15). "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore *choose* life, that both thou and thy seed may live" (v. 19). In Eden there was a choice between the tree of *life*, and that of the knowledge of good and evil (death). Joshua said: "If it seem evil unto you to serve the Lord, *choose you* this day whom ye will serve" (Josh. 24:15). "For that *they* hated knowledge, and *did not choose* the fear of the Lord: *they* would none of *my* counsel: *they* despised *my* reproof. Therefore shall *they* eat of the fruit of *their own way*, and be filled with *their own devices*" (Prov. 1:29-31). Psalm 119:173 declares, "Let thine hand help me: for *I have chosen* thy precepts."

S for thou oughtest not to do the things that he hath. Say not thou, He hath caused me to err: for he hath no need of the sinful man" (Ecclesiasticus 15:11, 12).

"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 of *his own lust*, and *enticed*" (James 1:13, 14).

"He hath commanded no man to do wickedly, neither hath he given any man license to sin" (Ecclesiasticus 15:20).

"Therefore hearken unto me, ye men of understanding: far be it from God, that he should do wickedness; and from the Almighty, that he should commit iniquity. For the *work of a man* shall he render unto him, and cause every man to find according to *his ways*. Yea, surely God will not do wickedly, neither will the Almighty pervert judgment" (Job 34:10-12).

The English word "predestinate" occurs twice (Rom. 8:29, 30); and "predestinated" twice (Eph. 1:5, 11). It is from the Greek word, *proorizo* also translated "ordained before" (1 Cor. 2:7), and "determined before" (Acts 4:28). Thus, the Greek word occurs six times in all. Predestination, foreordination, and ordained before, are defined by Webster's Dictionary, as follows: "The act of decreeing or foreordaining events; in theology, the decree of God by which He has from eternity, unchangeably appointed or determined whatever comes to pass. It is used particularly to denote the preordination of men to everlasting happiness or misery, and is part of the unchangeable plan of the divine government; in other words, the unchangeable purpose of an unchangeable God." This is fatalism, and when applied to every act of every individual, it makes man a machine, with no choice; for in good or evil he does God's will.

It is because of this conception of the word that some of the statements of the Apostle Paul were misunderstood,

11:7). The called according to his purpose. What purpose? "To be conformed to the image of his Son" (Rom. 8:29, 30). That is what He has marked off beforehand for those who are the called.

But Jesus said: "Many are called, but few are chosen" (Matt. 22:14). Why? Evidently because they failed "to make their calling and election sure" (2 Pet. 1:10). *not* "being made conformable unto his [Jesus'] death" (Phil. 3:10). How does God elect or choose? "God hath from the beginning *chosen* you to salvation *through* sanctification of the Spirit and belief of the truth" (2 Thess. 2:13). The "King of kings" "and they that *are with him* are *called*, and *chosen*, and *faithful*" (Rev. 17:14).

Now notice Ephesians 1:5 and 11. We have a similar situation here. "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" (v. 4). *Having marked off beforehand*, "unto the adoption of children by Jesus Christ" (v. 5). How do we become the adopted children? "As many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14). "Ye have received the Spirit of *adoption*, whereby we cry, Abba Father" (v. 15). "Ye are all the children of God by faith in Christ Jesus" (Gal. 3:26, 27), "and if ye be Christ's, *then . . . heirs*" (v. 29; Rom. 8:17; Eph. 1:11), "an inheritance" being marked off.

The Potter and the Clay (Romans 9:21-23)

Paul used this illustration several times: "earthen vessels" (2 Cor. 4:7); vessels of "honour" and "dishonour" (2 Tim. 2:20). They were named according to their use, all made of "the same lump." The vessel of honor contained good, clean, pure, fresh water; the one of dishonor contained waste material. It is evident by the admonition that (when applied to man) the vessels could determine which they *might be*, for it is said: "If a man purge *himself* from these, *he shall be* a vessel unto honour, sanctified, and meet for the master's use" (v. 21). Vessels of "mercy" (Rom. 9:23) were smaller, but they, too, con-

tained good, clean, pure, fresh water; the one of dishonor contained waste material. It is evident by the admonition that (when applied to man) the vessels could determine which they *might be*, for it is said: "If a man purge *himself* from these, *he shall be* a vessel unto honour, sanctified, and meet for the master's use" (v. 21). Vessels of "mercy" (Rom. 9:23) were smaller, but they, too, contained good, clean, pure, fresh water and were carried when traveling, so as to dispense to anyone who might need it. ("Let him that is athirst come. And whosoever will, let him take of the water of life freely," Rev. 22:17.) The vessel of "wrath" (Rom. 9:22) was one which had become marred. After much patience in trying to mend it by the use of the blood of a certain insect mixed with clay, it failed to respond to the potter's hand, he finally decided it was only fit for destruction, so it was called a vessel of wrath. (It is not hard to make an application here.) If a good vessel was desired and the potter chose one for you, it was called "a chosen vessel" *because he knew* it would stand every test. Paul was that kind of a vessel. (Acts 9:15.) Perhaps that is why he used these illustrations in his teaching.

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Predestination...

As Defined by
Man and Scripture

By Grover Gordon

By Norman J. McLeod

Why should we be baptized? Because baptism saves us: “. . . when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us . . . by the resurrection of Jesus Christ” (1 Peter 3:20, 21). The words also of Jesus in the Great Commission (Mark 16:15, 16) say that “he that believeth and is baptized shall be saved; but he that believeth not shall be damned.” It saves us, not by washing away our sins, but because it is the answer of our conscience toward God. One who has the right kind of a conscience will want to be baptized in the same spirit in which Christ said, “Thus it becometh us to fulfil all righteousness” (Matt. 3:15).

Baptism, as the Apostle Paul explains in Romans 6, is a threefold enactment of the teaching of Jesus: 1) it proclaims that we believe that Jesus suffered and bled and died on the cross for us, and that He rose again from the dead; 2) it is our testimony that we have adopted the Christian life, and that we are not the same as other people, because we are dead to our old sins; and 3) it points forward to the greater resurrection day of which Jesus' resurrection was the first-fruits, when the dead shall be raised, and Christ's Kingdom shall come, and He shall return to be its king.

To believe that Jesus died is not important—that is historical fact. But to believe that He died for our sins, that He was in the grave three days and nights according to His own predictions (Matt. 12:39-40), and that He rose from the dead are the things that we remember by our act of being immersed in water in His name. That is the

baptism.

When we come out of the water in baptism, we rise to walk a new life. This phase of the symbolism has a present-day importance: we have figuratively buried our old sinful natures by that act. Baptism is a constant reminder that we are to follow to the best of our ability in Jesus' steps. Not that we cannot sin any longer, but that we now have an advocate with God, so that our sins are no longer remembered against us. Even though we do not follow Jesus as we should, we still are leading a different kind of life from that day on, because the non-Christian and the Christian alike will point to us as an example of what a Christian is. If we are not good Christians we bring reproach upon the cause of Christ. If we walk the good Christian walk, then our lives are the best sermon we can preach.

Christ's resurrection from the dead is the basis of the hope that we have that some day we shall stand with Him. The Apostle Paul argued (1 Cor. 15) that if Christ is not raised from the dead, then our faith is in vain, and we are of all men most miserable. If the dead are not to be raised, then Christ is not raised. “But,” he says, “now is Christ risen from the dead, and become the first-fruits of them that slept” (1 Cor. 15:20). When we come up from the grave of waters we testify that we believe in the greater resurrection day when we shall come forth to be with Him forevermore.

True baptism is by immersion only. Even a child would understand that if he were given a dead animal and told to bury it, that if he sprinkled a few grains of dust on it, that it would not be buried. Sholem Ash, the Jewish novelist and antiquarian, says that the early Jewish Christians were baptized in the pool of Siloam. During

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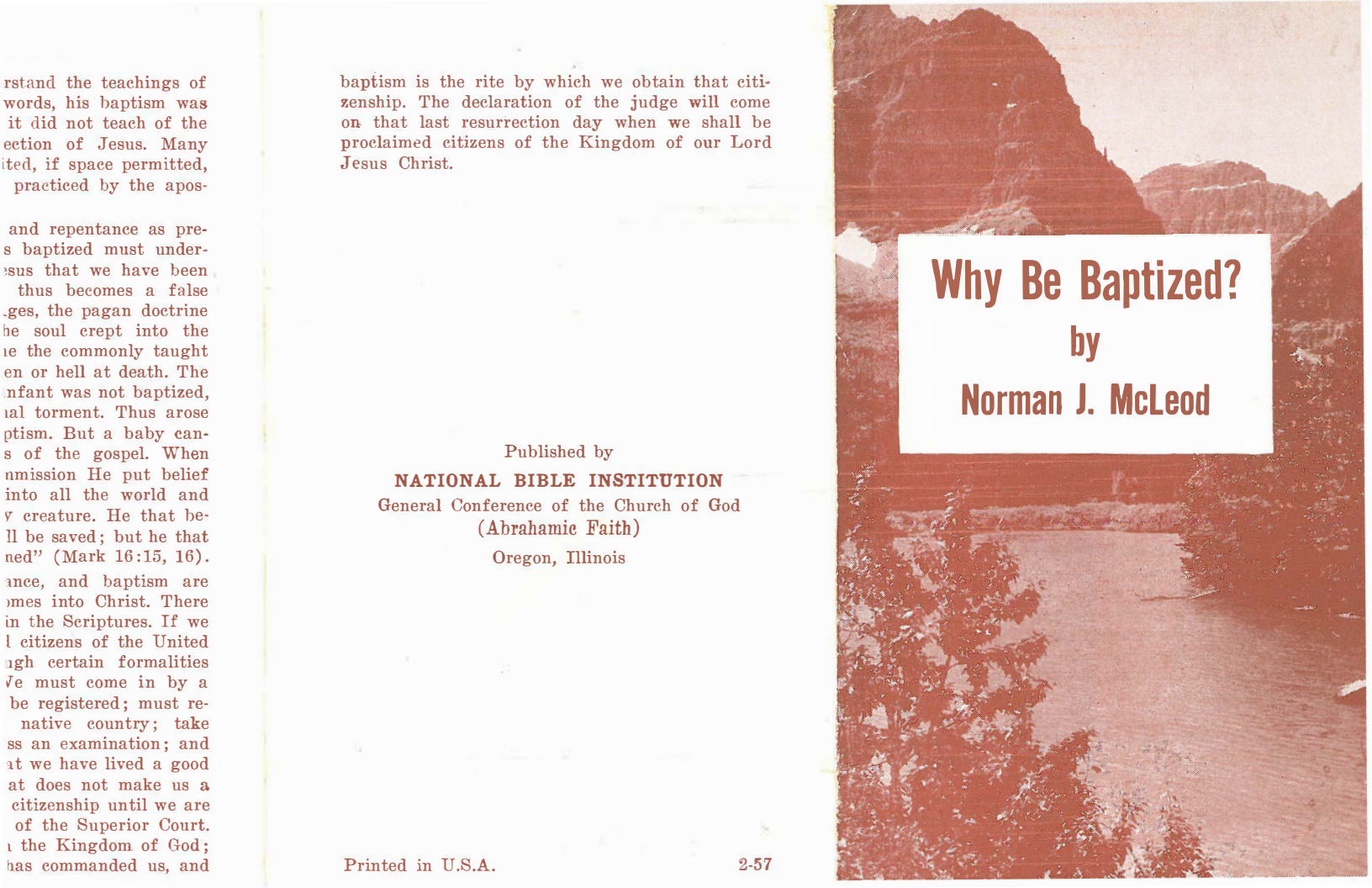
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Why Be Baptized?

by
Norman J. McLeod

Surely it is basing our belief on a shaky foundation to say we go to heaven for eternal reward when David did not ascend and Christ is said to be the only man to do so.

It is not Bible teaching that the reward of Christians is to be allowed to ascend to heaven to be forever with God and His Son. Bible teaching is that They will descend to us and that a heavenly Kingdom shall cover the earth. (See Rev. 21:3; Acts 1:11; Matt. 24:30, 31; 25:31-46; Hab. 2:14.)

Jesus Christ Shall Bring Our Reward to Us

Our heavenly reward is in Christ. When He comes to the earth the second time He will have with Him rewards for every man.

Rev. 22:12. "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Matt. 16:27).

1 Peter 1:13. "Be sober, and hope to the end for THE GRACE THAT IS TO BE BROUGHT UNTO YOU AT THE REVELATION OF JESUS CHRIST."

Isa. 62:11. "Behold, the Lord God will come with strong hand and his arm shall rule for him: behold, his reward is with him, and his work before him." God will send Christ to reward all, and to restore the earth to Edenic conditions (Rev. 11:15-18; Acts 3:19-21).

1 Thess. 4:16. "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." Why shall Christ descend? One reason is to resurrect the righteous.

Rev. 14:1. "A Lamb stood on mount Zion." Mount Zion is on the earth. It has been chosen of God as the place of His everlasting reign over earth (Isa. 24:23).

Zech. 14:4. "His feet shall stand in that day

ens." This new building of God, this new house from heaven, is explained in 1 Corinthians 15:42-54 as being our new spiritual bodies at the resurrection.

Even in this passage (2 Cor. 5:1) we notice the key in verse 4 that opens our understanding of what he has said: "that mortality might be swallowed up of life." We are mortal now (Job 4:17). We hold the treasure of our faith in earthen vessels (2 Cor. 4:7). We have natural, or earthy, bodies today (1 Cor. 15:44, 46-49).

But when we are clothed with Eternal Life at Jesus' coming and the resurrection, we shall have something better than an earthen vessel, even a spiritual body, a house from heaven.

Notice in our verse (2 Cor. 5:1), it does not say: "an house . . . eternally in heaven." It says: "an house . . . eternal" which is in heaven now. Later, it will come from heaven to us (v. 2).

"Eternal" in this verse is an adjective describing this future house of ours. It will be ours for eternity. Then, our mortality will be swallowed up by Eternal Life (v. 4). We now bear the image of earthy man. We then shall bear the image of God at the resurrection, when the full birth of the Spirit takes place.

Once again we must stretch a point to say 2 Corinthians 5:1 says we will go to heaven.

Col. 1:5. "The hope which is laid up for you in heaven." Paul spoke about our hope—something for us in the future. It is "laid up" or "put away" for us in heaven.

What was that hope? It is found in the gospel (v. 5). It is that we might be accounted worthy of the inheritance of the saints (v. 12), even entrance into the Kingdom of God (v. 13).

That hope which is now in heaven will be ours, if faithful. Still nothing is said about our going to heaven.

heaven." What are we to lay up in heaven? Treasures, or something that is most valuable—a good report with God, so we may have entrance into His future Kingdom (v. 33).

Why lay it up in heaven? Because that is where God and Christ are. Christ is the One who will bring our reward to us.

Once again we must assume that we go to heaven for those treasures, for the verse does not say anything about our going to heaven.

Luke 12:33. "A treasure in the heavens that faileth not." Jesus had been speaking about the Kingdom of God. Once more, Jesus emphasized the value of entrance into the coming Kingdom. He likened our entrance into the Kingdom to "treasure." This treasure, when possessed, will never fail or end.

Now, our treasure is in heaven with Jesus, but when He comes, our treasure will be enjoyed on an earth made new (Dan. 2:44; 7:27).

Heavenly treasures? Yes. Yet the verse says nothing about our going to heaven.

Luke 18:22. Matt. 19:21. Mark 10:21. "Thou shalt have treasure in heaven." Once again, Jesus had been speaking of the value to us of entering God's Kingdom. He said we shall have treasure in heaven if we follow His teachings. That is, we shall have something valuable, priceless, there.

Why treasure there, in heaven? Because God and Christ are there. God is the One who gave the promise of the coming Kingdom of God, and Christ is the One who will establish that Kingdom on the earth (Rev. 11:15; Dan. 7:14).

It is stretching the point to say the verse teaches we shall go to heaven to receive that treasure, for the verse does not say so.

2 Cor. 5:1. "We have a building of God, an house not made with hands, eternal in the heav-

which Jesus ascended. See Acts 1:11, where it is prophesied that Jesus shall come as He went.

Phil. 3: 20, 21. "Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body." We are looking for Jesus to come from heaven to change our mortal bodies to immortal bodies.

Immortal Souls

There will be no immortal souls (persons) until after the resurrection, when immortality shall be given to the faithful (1 Cor. 15:51-54).

It was not any soul of Christ that ascended to heaven, but He Himself, and that after His soul (He) had been dead three days, then resurrected. (See Isa. 53:10, 12; Acts 2:31—hell, hades = grave.)

All that made up Jesus, died. If Jesus did not die, then was resurrected, we are still in our sins (1. Cor. 15:12-17). But Christ did die for our sins (v. 3), and has been resurrected to Life. He is the First-fruits (v. 23). We follow the same pattern. We die; we will be resurrected. When? At Jesus' coming!

If there are immortal souls, why does not the Bible mention them? It is because Scripture shows souls to be mortal. All through the Bible, souls are spoken of as dying, being killed, being beheaded. (Josh. 10:35; Ezek. 18:4; James 5:20.)

If immortal souls go to heaven at death, why does not Scripture mention it? It is because the plan of God is for our reward to be brought to us at the coming of Jesus, when He will begin His thousand-year reign over the earth. (See Rev. 20; Psa. 72:8-11; Isa. 2:2-4; 11:6-9; Rev. 5: 9, 10; Matt. 5:5.)

If there is any part of man that continues to

live between man's death and the resurrection, why does not Scripture mention it? It is because the Scripture has shown the opposite, that it is not possible for us to have immortality until the resurrection from the dead takes place, and the equivalent change for Christians then living (1 John 3:2; 1 Cor. 15:51, 52).

CONCLUSION

Our reward is in heaven now. It includes Life, eternal and immortal, and our everlasting Inheritance upon earth. Our reward is in heaven now because Jesus is still in heaven. These everlasting promises are reserved for us until the day of reward. All the faithful shall be rewarded together (1 Thess. 4:16, 17). That Reward Jesus is going to bring with Him. He is coming to set up God's Kingdom in place of man's kingdoms (Rev. 11:15).

Are you ready for Jesus' coming? It will be a day of judgment for all. Where will you stand? What will be your reward? Are you eagerly awaiting His arrival? Will you be with Jesus the Christ throughout eternity?

If you think your salvation is questionable, re-study the Bible's teaching of Faith, Repentance, Baptism, and Holy Living. Those not worthy of entrance into God's future Kingdom here on the earth will be cast into the Lake of Fire, which is the Second Death. We must make our stand known today, before God and men. The time is short, and Jesus' coming is near. Examine your life by the teachings of Jesus, reform and follow Him, and you can Live eternally here on a new earth with Him.

IT IS commonly believed by most denominations that the reward of Christians is to be allowed to ascend to heaven to be forever with God and His Son Jesus Christ. Most teach a temporary trip to heaven until the resurrection, then, when soul and body are reunited (supposedly), the person goes to heaven for eternity. Hence, all blessings would be enjoyed in heaven forever.

This teaching has come from a supposition. The Bible teaches that the **reward** of all Christians is in heaven now, because Christ is there now, and we depend upon Him for our eternal reward. Yes, our reward is in heaven now. No one would debate that truth. But then, most people **assume** that to receive that reward it would be necessary to go to heaven to receive it.

This is where many depart from the Bible, not understanding what the Bible teaching is on this subject. To **assume** something is so is dangerous. We must have a "Thus saith the Lord" in something as important as this. We are expressly warned against adding to or taking from Scripture. Let us examine the twelve passages commonly supposed to teach "going to heaven" as our reward. Notice carefully what is said about our reward and about heaven.

REWARD IN HEAVEN

Matt. 5:12. Luke 6:23. "Great is your reward in heaven." Notice that it is our **reward** that is now in heaven. That reward is a great reward, and it is so important to us that it is something about which to rejoice and be exceedingly glad.

This is part of the Beatitudes, in which Jesus blessed people with certain characteristics and promised them certain future rewards.

To be truthful, we cannot say that this verse says we will go to heaven. Such a belief must be assumed.



Is
"Going to Heaven"
Our
Reward
?

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By
James Mattison

Printed in U. S. A.

No. I - 1

n over the house of
kingdom there shall

tion 11:15 that "the
become the kingdoms
t; and he shall reign
ntrast to the nations
langer of one nation
ear of a revolution

be classed as such,
have a ruler and citi-
es reveal that Christ

to us a son is given:
upon his shoulder:
Wonderful, Counsel-
rlasting Father, The
ease of his govern-
e no end, upon the
s kingdom, to order
judgment and with
for ever. The zeal
perform this" (Isa.

gel's words in Luke
be great, and shall
hest: and the Lord
throne of his father
r the house of Jacob
n there shall be no

sufficient testimony
King.

s of this Kingdom,
those who have been
stle Paul said: "If
God, and joint-heirs

with Christ; if so be that we suffer with him, that
we may be also glorified together" (Rom. 8:17).
Hear also the words of Paul in 2 Timothy 2:12:
"If we suffer, we shall also reign with him: if we
deny him, he also will deny us."

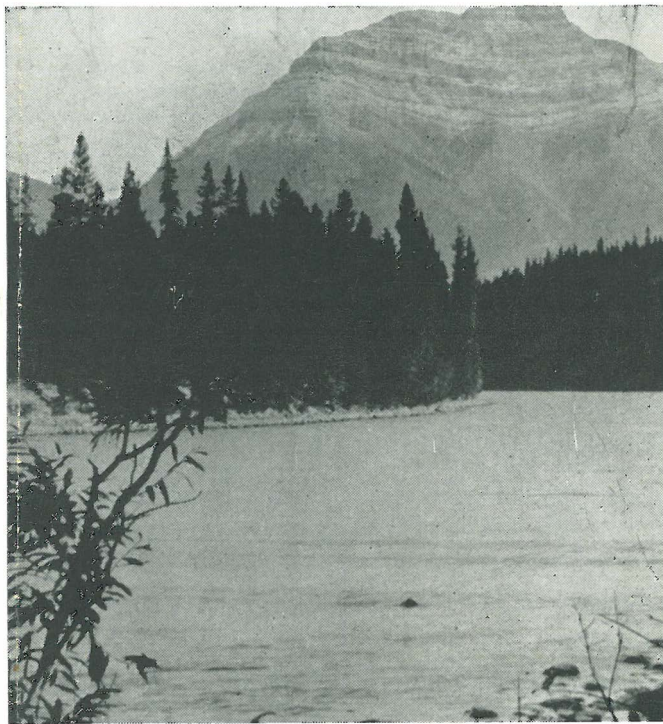
Going to the Book of Revelation, we hear the
voice of Jesus speaking to John: "To him that
overcometh will I grant to sit with me in my
throne, even as I also overcame, and am set down
with my Father in his throne" (3:21). Yes, Christ
will be Ruler and the saints will be the joint-heirs
of that wonderful Kingdom.

We are living in perilous times, and it behooves
us, therefore, to live close to God's Word and to
glean therefrom the blessings that God has prom-
ised those who obey Him. May we be worthy to
reign with Christ our King in His glorious King-
dom.

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The Kingdom of God

By Harry Goekler



Por HARRY GOEKLER

UNO de los temas más importantes de la Biblia es el Reino de Dios, pero se puede decir que la mayoría de la gente tiene ideas vagas y oscuras con respecto a él. Sin embargo, la Sagrada Escritura manifiesta sobrado testimonio tocante al Reino: su sitio, su extensión, su duración, y sus habitantes. Proponemos presentar en pocas palabras los diferentes aspectos de este Reino, demostrando que será un Reino verdadero y real.

Sitio. La Biblia es muy exacta con respecto al sitio del Reino de Dios. Aunque la mayor parte de la gente cree que nuestra morada futura está en el cielo, las Escrituras no manifiestan tal testimonio. No podemos hallar en ninguna parte de ellas que Dios haya prometido que el cielo será la morada de los justos. Al contrario, siempre es muy evidente que la Biblia habla de un Reino que va a establecerse en la tierra. Nótese la promesa hecha a Abraham:

“Y Jehová dijo a Abram, después que Lot se apartó de él: Alza ahora tus ojos, y mira desde el lugar donde estás, hacia el Aquilón, y al Mediodía, y al Oriente, y al Occidente; porque toda la tierra que ves, la daré a ti y a tu simiente para siempre. Y haré tu simiente como el polvo de la tierra: que si alguno podrá contar el polvo de la tierra, también tu simiente será contada. Levántate, vé por la tierra a lo largo de ella y a su ancho; porque a ti la tengo de dar” (Génesis 13:14-17).

Esta misma promesa, la de una herencia en la tierra, fué rehecha también a Isaac y a Jacob. (Nótese Génesis 26:1-3; 28:10-15.)

Al profeta Daniel, en su visión del Reino, se le dijo que “el reino, y el señorío, y la majestad de los reinos debajo de todo el cielo, sea dado al pueblo de los santos del Altísimo” (Dan. 7:27).

David, en Salmo 37:9-29, habló muy enfáticamente de donde reinarán los justos en su morada futura, diciendo: “Los malignos serán talados, mas los que esperan en Jehová, ellos heredarán la tierra . . . los mansos heredarán la tierra, y se recrearán con abundancia de paz . . . los justos heredarán la tierra, y vivirán para siempre en ella.”

Salomón, el hombre más sabio de todos los siglos, corroboró la realidad de que los justos heredarán la tierra: “El justo nunca será removido: mas los impíos no habitarán la tierra . . . Ciertamente el justo será pagado en la tierra: mucho más los impíos y los pecadores” (Prov. 10:30; 11:31).

En el Nuevo Testamento leemos que Cristo prometió a sus seguidores la tierra como morada, diciendo: “Bienaventurados los mansos: porque ellos heredarán la tierra” (San Mateo 5:5). Leemos también, con respecto a Cristo: “Tú nos has hecho para nuestro Dios, reyes y sacerdotes, y reinaremos sobre la tierra” (Apocalipsis 5:10).

Así que, desde el principio hasta el fin, las Escrituras se unen a manifestar que la tierra va a ser la morada eterna de los justos, en el Reino venidero. En efecto, la última escena de la Biblia está colocada en la nueva tierra y describe ésta como será cuando, bajo el dominio de Cristo, “las primeras cosas son pasadas” y “todas las cosas se ponen nuevas” (Apocalipsis 21:1-4).

extensión. Al esta
Reino . . .
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en las Escrituras:
y desde el río hasta l
72:8; Zacarias 9:10)

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sentó el Reino de D

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la extensión del Rein
jante el Reino de Di
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Jesús y el Reino de
le Jacob para siem-
fín.”

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: su Cristo; y rein-
diferencia de las
resente! ¡No hay
rotará otra, o que
Reino!

para llamarse así,
er un gobernante y
manifiestan que
o. “Porque un niño
lado; y el gobierno
amará su nombre,
s fuerte; y el Padre
e Paz. El crecimi-
no tendrán término,
sobre su reino, dis-
o en juicio y en
empre. El celo de
esto” (Isaías 9:6,7).
¡ las palabras del
leemos con respecto
nde, y será llamado
el Dios el trono de
en la casa de Jacob
no habrá fin.”

as testimonian bas-
nante y Rey.
de este Reino, nos
luirán los que han

sido fieles a Cristo. Dijo el Apóstol Pablo:
“Si hijos, también herederos; herederos de Dios,
y coherederos de Cristo; siempero padecemos
juntamente con él, para que juntamente con él
seamos glorificados” (Romanos 8:17). ¡Que
se oigan también las palabras del Apóstol en 2
Timoteo 2:12. “Si sufrimos, también reinaremos
con él: si le negamos, él también nos negará.”

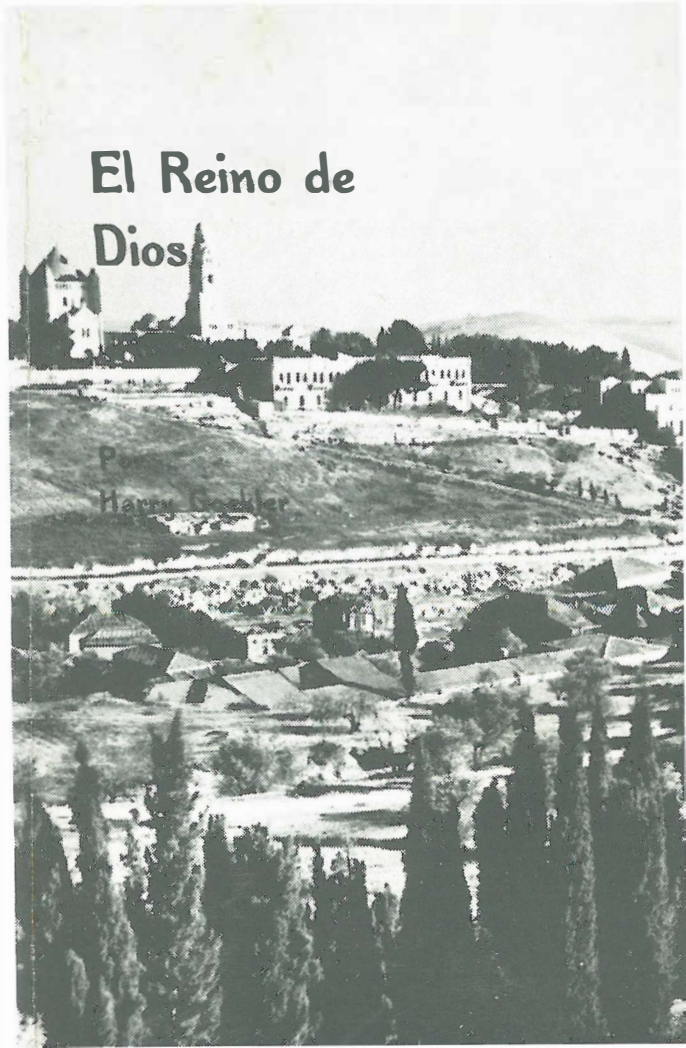
Vamos al Libro del Apocalipsis, oímos la voz
de Jesús, hablando a San Juan: “Al que ven-
ciere, yo le daré que se siente conmigo en mi
trono; así como yo he vencido, y me he sentado
con mi Padre en su trono” (3:21). De veras,
Cristo será Gobernante y los santos serán los
coherederos de ese Reino maravilloso.

Estamos viviendo en tiempos peligrosos, y
por esa razón nos interesa estar cerca de la Pala-
bra de Dios y recibir de Él las bendiciones que
Él ha prometido a los que le obedezcan. ¡Ojalá
que seamos dignos de reinar con Cristo nuestro
Rey en su Reino glorioso!

Traductor: Wm. M. Wachtel

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OREGON. ILLINOIS

Authenticated News fotografía



often represent the nations — restless, shifting mankind. As the Master calmed the storm on the Sea of Galilee, someday He will say to the raging nations of earth, “Peace be still!” Then, there will be no more turmoil or war. There will be no more sea.

No More Death

The second occurrence of the phrase “no more” in Revelation twenty-one is in verse four, “God shall wipe away all tears from their eyes; and there shall be no more death.”

Death is the termination of life. It is the end of man’s present-day existence. It is the limitation that God has placed on mortal man. It makes what man does to be temporary. Death is an appointment that every man must keep. “It is appointed unto men once to die” (Heb. 9:27). “There is no discharge in that war” (Eccl. 8:8). All men are subject to death and all of man is subject to death. Eternal life is not the natural possession of man. Immortality and eternal life can be received only through Christ. The promises of God’s tomorrow are conditional. Only as one permits God to change his character and conduct today can he hope to share in the glories of that perfect eternity, where there **will be** no more death.

No More Sorrow

Reading further in Revelation twenty-one,

one notices that there will be no more sorrow. “God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain” (Rev. 21:4).

The miracles of healing Christ performed during His earthly ministry were prophetic foretastes of the Kingdom age during which all sickness and sorrow will be removed. The messianic prophet wrote, “Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing” (Isa. 35:5, 6).

No More Temples

The beloved disciple said, “I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it” (Rev. 21:22). In this verse we notice that there will be no temple in the New Jerusalem. Temples symbolize man’s recognition of God’s invisible presence. In the Holy City there will be no necessity for temples. The Symbolized will be visibly present. There will be no possibility of separation from Him.

No Night There

As the light of the sun fills the solar system, the glory of Christ’s presence will illuminate the Holy City, New Jerusalem. Man’s cities are filled with darkness; God’s city will be

filled with light. Modern cities are characterized by crime, vice, and corruption. Christ's capital city will radiate godliness and righteousness. Earthly cities are built for the glory of man; the new earthly city will exist for the glory of God.

"The city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there" (Rev. 21:23-25).

No More Curse

In Revelation 22:3, John continued to list some of those things that will be excluded from God's tomorrow: "There shall be no more curse: but the throne of God and of the Lamb shall be in it." The earth will be delivered from the bondage of corruption into the glorious liberty of the children of God. The Redeemer will liberate nature from the Adamic curse. The earth will be restored to its original Edenic purity. The new earth will be the eternal paradise of God

No More Sin

The seventh factor listed in the last two chapters of the Bible that will be omitted

THE GLORY of God's tomorrow will far surpass man's fondest dreams. An author could write a book, describing in detail his ideal of a perfect eternity; an artist could paint a picture, illustrating with glowing colors his vision of a perfect environment. These, however, could not begin to compare with what God has promised in His Word.

God's tomorrow will be glorious, not merely because of what will be included, but also because of what will be excluded. The Bible describes God's Kingdom by listing, not merely what the future will contain, but also that which it will not contain.

In reading chapters twenty-one and twenty-two of Revelation, which are descriptive of the new earth, one notices the recurrence of the phrase, "no more." In these chapters are listed some of man's present-day imperfections that will be omitted from God's perfect eternity.

No More Sea

In Revelation 21:1, we read, "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." In this verse we notice that there will be no more of those things that the sea symbolized. There will be no more danger, separation, turmoil, confusion, war. In the Bible, the words "sea" and "waters"

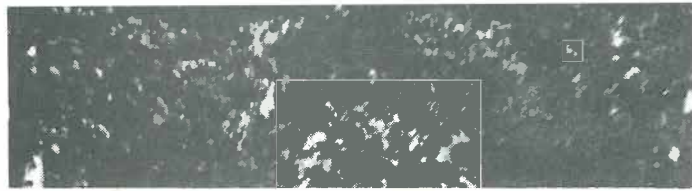
from God's tomorrow **is** that which has caused all imperfections. **In** the new earth, there will be no **more** sin. "There shall in no wise enter **into** it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life" (Rev. 21:27). Without the removal of sin, perfection would be impossible. Sin will be removed; the wicked will be destroyed.

If one would desire to dwell in that new earth where there will be no more sea, no more death, no more sorrow, no more temples, no night there, and no more curse, he must permit God to inscribe his life today with the words, "no more sin."

The believer's life once was filled with sin, but now he has been forgiven. Once he stood before the Judge of the universe under condemnation. Now, however, he has accepted the One who was delivered for his offenses and was raised again for his justification. For him, "there is therefore now no condemnation" (Rom. 8:1). He now stands before God in Christ.

Through His death on the cross, Christ has saved believers from the penalty of sin. Dwelling in their lives through His Spirit, He saves them from the power of sin. When He comes again as King of Glory and gives them immortality, He will save them from the

presence of sin. Permit God to exclude sin from your life today, that He may include you in the glories of His tomorrow.



GOD'S TOMORROW

By Alva G. Huffer

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<i>Actual years from Adam's Creation</i>	<i>No. of years after Christ's Birth</i>	<i>Bible References</i>	<i>Details of Events</i>
5783	1783		American Colonists rebel and U.S.A.
5793	1793	Rev. 16 v. 13	Great French Revolution. Republic d
5804	1804	Rev. 10 v. 2-11. The little Book. The Bible printed by the Bible Societies.	The Unclean Spirits like frogs develop is born, also Communism.
5847	1847	Gen. 15 v. 1-21. The extent of land. Egypt to the Euphrates. Gen. 17 v. 4-9. The SEED. Gen. 21, 1-10. Romans 9 v. 5-10	The Hope of Israel, the promises of Jesus Christ proclaimed once more in England and U.S.A. and also by as Baptists and Church of God Adventists throughout the World, all out of the established Churches.
5897	1897	Ezek. chap. 37	Zionism born. Jewish hopes revived. The Valley of Dry bones shows first to active life again.
5914	1914		First World War in Europe. Chris
5915	1915		other Conscientious Objectors given
5916	1916	Ezekiel chap. 36	Military Service upon standing up fo
5917	1917	Ezek. chap 37	Jerusalem falls to Allenby against the
5918	1918	Dan. 12 v. 7 1260 years from 658 A.D.	End of 1st World War with defeat of C
5919	1919	National Home for Jews in	German Fleet scuttled. Peace signed
5920	1920	Palestine ends the scattering of	League of Nations formed in Paris.
5921	1921	Dan. 12 v. 7	May 31/1921 Official end of Great Wa
5923	1923		Turkish Republic formed.
5926	1926	Rev. 16 v. 12	Ibn Saud proclaimed King of Hed Lebanon a separate territory and a later for State of Jordan. Drying Power makes way for these kings of th
5933	1933		Hitler becomes Chancellor of German
5934	1934	Rev. 11 v. 5-6	Hitler becomes dictator of Germany.
5938	1938		Austria annexed by Germany.
5939	1939	Matthew chap. 24	March. Bohemia and Moravia annex
5939	1939	v. 7, 8-9	Apl. Conscription in England with o get exemption on Conscience grounds.
5939	1939	Matthew chap. 24	Sept. Germany invades Poland. W
5939	1939	Mark 13, v. 8-24	England and France against Germany.
5940	1940	Luke 17 v. 26-37	June. English soldiers retreat to Eng kirk.
5940	1940	Luke 21 v. 10-11	Russia and Germany divide Poland
5941	1941	Luke 21 v. 22-28	Air War. Pearl Harbour. U.S. Fle Japs.
5941	1941		Food rationing in England.
5942	1942		Singapore falls to Japs. Heavy Air I land.
5943	1943		Russians defeat Germans in Stalingrad
5944	1944		Germans use flying bombs against Eng
5945	1945		Allies invade Italy and Normandy.
5945	1945		Rocket Bombs dropped on England by
5945	1945		May 8th. End of War No. 2. V.E. surrender.
5945	1945		Aug. 5th. 1st Atom Bombs used by Japs.
5945	1945		Japan surrenders. Russia and Chin treaty.

<i>Actual years from Adam's Creation</i>	<i>No. of years after Christ's Birth</i>	<i>Bible References</i>	<i>Details of Events</i>
5999	1999	Rev. 11 v. 15-19	The Judgment of Household of fa 6000 years of Man's History ends of Messiah's Reign. The Millenniu
6000	2000	II Timothy chap. 4 v. 1 Rev. 20 v. 4-6	
6000	2000	Rev. 19, Rev. 20	The 1000 years of reigning with C devil and Satan (Sin in all its m: with a great chain (God's laws Christ) for a 1000 years.
7000	3000		
7000	3000	Rev. 20 v. 7	When the 1000 years are finished loosed out of his prison sentenc deceive the nations in the four qu Gog and Magog gathers them of the Saints whereupon God Heaven and destroys them. Sin ar the original Word of God is car kind made in God's image and Gc
		Ezek. 38. The Gog & Magog of the latter years	
		Psalms 2 v. 1-6	
		Rev. 20 v. 10-15	
		I Cor. chap. 15 v. 23-27	
		Rev. 21, Gen. 1 v. 26	

<i>Actual years from Adam's Creation</i>	<i>No. of years after Christ's Birth</i>	<i>Bible References</i>	<i>Details of Events</i>
			Europe until the 11th Century. reckoning of Exiguus the year of C B.C. As experts do not agree on Christ's birth by a margin of al should be taken into account wh dating of years A.D. in our present
4033½	33½	Dan. 9 v. 26 Rev. 12 verses 1-17	When Christ's hour was fully cor the 12 disciples of Jesus, betrayed Authorities and thus committed on Church the 1st act of Adultery wh the Man Child of sin 280 gestatio in 313 A.D. when the son of the tine became the 1st Christian Empe between Church and State continue time. The State Church is theref ANTI-Christ.
4045	45	Acts 17	The Apostle Paul preaches the G tiles to take out of the world a name.
4050	50		The Jews are banished from Rome.
4070	70		Jerusalem destroyed by the Roman
4096	96	Rev. 1 v. 1 Rev. 1 v. 9	Church of God persecuted. Apos to Patmos and records the Book message of Christ to his servants things which must <i>shortly</i> come to j
4100	100	Rev. chap. 6	The 4 horses of the Roman Wo
4300	300		condition of the Roman Empire fr
4313½	313½		Birth of man-child to Christian Cl
		Rev. chap. 6, 1-17	tine becoming head of corrupt C
4330	330	Rev. 6 v. 12	The first six Seals opened describi 6th seal. The great earthquake. O Rome and Christianity becomes St
4600	600	Dan. 2 v. 33, 40-43 Rev. chap. 12	The Roman World of Neb. image 2 legs Western and Eastern Empire.
4622	622	Rev. 9	Rise of the false prophet Maho Power appointed to torment i worshipping Christians.
4637	637	Dan. 8 v. 9	Moslem Capture of Jerusalem. Th Goat.
4658	658	Dan. chap. 12 v. 11	Mosque of Omar <i>commenced</i> on ished in 691 A.D. To the Jews which was to scatter them for 1 1918 A.D. with Balfour declaration for Jews in Palestine).
4658	658		If this year 658 also commences th Temple Site to last for 1290 yea 1948 A.D. was the fulfilment whe of Israel was established.
4681	681	Rev. chap. 13	Constantine the 5th as Emperor Authority to the Papacy (as head c to act without first getting the ap in Constantinople.
4691	691		
4695	695		Justinian the Emperor unable to a over the West so the Papacy assur as spiritual authority from Rome its
4717	717		
4726	726	Rev. chap. 13	Pope John VI levied taxes on Ro the Emperor in Constantinople cha of Christians who opposed idol openly defied by Pope Gregory II King in 701-711 made over to Pop Estates in Italian ALPS.

with ADAM the 1st man (by whom sin entered into the world and DEATH by sin) and it ends with Noah's death. It covers the early history of our race and finishes 350 years after the great Flood that came at the end of 120 years of Noah's witnessing. This flood destroyed by water all but the 8 souls who sought safety in The Ark.

The second period covers a further 507 years from Noah's death until THE EXODUS of the Hebrew people out of Egypt into Canaan the promised Holy Land. It started from the year 2006 from Adam and ended in 2513 A.M. which was also about 1487 years before the actual birth of Christ. It therefore covers the time of their long captivity in Egypt to the time of their birth as a nation under Moses.

The Third period carries us a further 964 years from the EXODUS in 2513 A.M. until the year 3477 A.M. when the Jewish People were taken into captivity by Nebuchadnezzar. In the Scriptures this year 3477 A.M. is described as being the 4th year of Judah's King Jehoikim and also the first year of Nebuchadnezzar. This fatal year brought an abrupt end to the Jewish Nation and began the seven times during which they were to suffer punishment for disobedience which is also described as the 7 Times of the Gentiles. During this time the Jews were to be without a king of their own race, without undisputed possession of their own land. This Time of the Gentiles, starting in 523 B.C. should therefore be expected to end when 2520 are expired in or about 1997 A.D. ($360 \times 7 = 2520$).

During the third period of the Tables, in 1433 B.C. or 2567 A.M. a most interesting table of dates was started called Years of Jubilee.

Joshua, after the war against the nations of Canaan, divided the captive land between the 12 Tribes of Israel. This then commenced the law of Jubilee Years. By this act it became part of the Jewish Law by Divine order, that after every 7 weeks of years (49 years in all) from 1433 B.C. a Jubilee year of release was to be proclaimed.

On the year of Jubilee all lands or possessions previously sold had to be released again to the original holders. Thus the keeping of this law would be a time of great rejoicing and joy to the Jews for it prevented the land getting into ownership of a few rich people and causing hardship to those of the poorer classes.

Their birthright was thus assured they were able to stand in their lot the days. It reminds us of what Daniel at the end of the 1335 will be released from death to lot. It also carries our mind forward to the near future when the returned Jewish true Messiah, The Lion of the Tribe of Judah will have restored to them the portion of all the promised Land from Egypt unto the River Euphrates by GOD, Gen. 15, verses 18/21. This year will be the most important Year of Jubilee for the Jews and it will be seen by this that this really should occur on the 70th Year of Jubilee dating from its commencement in 1433 B.C. As a fore-taste the Jews saw the Jews established as a nation more when the State of Israel was founded in 1948 A.D.

That this Law of Jubilee was in the mind of the Creator seems to be proved by the fact that 453 B.C. was 964 years before 1433 B.C. which was exactly 20 Jubilees of 49 years. 49 years x 20 Jubilees = 980 years. This also was a wonderful year of release for the Jews for it measured out the time of their release from 70 years of captivity in Babylon by Cyrus.

The next year of Jubilee the Jews celebrated by the Jews 49 years later in 400 B.C. the Jews with great joy celebrating the rebuilding of the Temple and the wall of Jerusalem and Nehemiah.

During the long years of the captivity of the Jews and the desolation of Palestine it has been impossible for the Jews to celebrate the Jubilee but I feel sure that in 1997 A.D. will see the restoration for the Jews from the commencement of the Jubilee (1433 B.C. + 1997 A.D. = 2430 years) in all.

From the Tables I have mentioned I can show that we can joyfully expect the coming of the Jews in the coming 70th Year of Jubilee with their true Messiah if we are worthy to be associated with the elect to occupy Zion. Rev. ch.

During the third period of Time I have avoided going through the long list of Judges and Kings of Israel, Kings and the Chronicles for it is a long overlapping must have taken place in a divided state of the land with many Judges and one King of Judah

<i>Actual Years from Adam's 1st year or A.M. years</i>	<i>Number of Years Before Actual Birth of Jesus Christ</i>	<i>Bible References</i>	<i>Details of Events</i>
2108	1892	Gen. chap. 21 v. 5	Isaac born.
2108	1892	Gen. chap. 18 & 19	Sodom and Gomorrah destroyed.
2113	1887	Gen. chap. 21, Gal. 4	Isaac weaned. The beginning of 400
2113	1887	Acts chap. 7 v. 6	Exodus in 2513 A.M.
2145	1855	Gen. chap. 23 v. 1	Sarah died 127 years old. Abrah
2145	1855	Gen. chap. 23 v. 1	Isaac 37 years old.
2148	1852	Gen. 25 v. 40	Isaac marries Rebekah when 40 yea
2158	1842	Gen. 11 v. 10-11	SHEM died 600 years old.
2168	1832	Gen. 25 v. 26	Esau and Jacob born. Abraham 160
2183	1817	Gen. 25 v. 7	Abraham died 175 years old when
2183	1817	Gen. 25 v. 7	old and Jacob 15 years old.
2187	1813	Gen. 11 v. 16	Eber died 464 years old.
2208	1792	Gen. 26 v. 34	Esau marries when 40 years old.
2231	1769	Gen. 25 v. 17	Ismael died 137 years old.
2245	1755	Gen. chap. 28 v. 6	Jacob when 77 goes to Padan Aram.
2252	1748	Gen. chap. 29	Jacob marries Leah and Rachel.
2259	1741	Gen. 30 v. 25	Joseph born when Jacob was 91 yea
2265	1735	Gen. 31 v. 41	Jacob returns to Canaan when 97. J
2276	1724	Gen. chap. 37	Joseph sold into Egypt about 17 yea
2287	1713	Gen. chap. 40/1	Joseph interprets Butler and Bakers
2288	1712	Gen. 35 v. 28	Isaac dies 180 years old. Jacob 120,
2289	1711	Gen. 41	Pharaoh's dream. Joseph 30 years o
2296	1704	Gen. 41	Joseph 37 at end of 7 years of plent
2298	1702	Gen. 45 v. 6, Gen. 47 v. 9	Jacob 130, Joseph 39. Second year c
2315	1685	Gen. 47 v. 28	Jacob dies 147 years old. Joseph 56
2369	1631	Gen. 50 v. 22	Joseph dies 110 years old.
2433	1567	Exod. 21	Moses born in Egypt.
2473	1527	Exod. 21	Moses flees to Midian when 40 years
2475	1525	Num. 13 v. 17, Josh. 14	Caleb born.
2513	1487	Exod. 16, Deut. 34, Acts 7	The Exodus. Moses 80. End of 4
2514	1486	Exod. 40	15 v. 12. End of 430 as Exod. 12 v. 4
2514	1486	Num. 13	The Tabernacle erected.
2553	1447	Acts 7 v. 6, Exod. 16, Deut. 34 v. 7	The Census of Tribes. Spies report. 40 years end of Wilderness life. Death of Moses, 120 years old.
2560	1440	Exod. 12 v. 40, Num. 10-13	Conquest of Canaan. 7 years of Jos
2567	1433	Josh. 11 v. 23, Josh. 12-13	Beginning of 1st Jubilee period at d
2567	1433	Joshua 19	by Joshua to the 12 Tribes, Jubilee
2567	1433	1st Kings chap. 6 v. 1	
2567	1433	Judges for 480 years	The Times of Judges commences after at 4th of Solomon when Temp laid.
3047	953	1st Kings chap. 6 v. 1, Ezek. chap. 4 v. 4-6	The end of 480 years at Sol. 4th year
		Ezra chap. 1, Dan. chap 1, Jeremiah 25 v. 1 11/12	Jewish Kings to last for 430 year
		End of Jewish Kings after 430 years	(Israel 390 years and Judah 40 years to end 523 B.C. This covers the kings until 4th year of Jehoiakim w
3477	523	The Head of Gold of Nebu- chadnezzar Image. Dan. 2 v. 32 to last 70 years	of Nebuchadnezzar. To the Jewish the 1st year of Times of <i>Gentile</i> K
3477	523	The Times of Gentiles com- mence as far as Jewish people are concerned.	2520 years later when 7 Times of 3 2520 years in all ends at about 195 birth of Jesus Christ, or 5997 years fr

and the end of Gentile Times 2520 years later would end in 2000 A.D.

From these statements it will be seen that the Jews themselves are uncertain and cannot speak with authority as they differ by 1795 years on this one period between Adam and Christ. Modern Jewry calls our Sept. 1968-9 their year 5729 from the creation. This is 240 years short of our reckoning and is caused by the Jews giving 240 years less for the lives of the early fathers. If the Jews had accepted the ages given in our authorised version they would have been in harmony with our 4000 years table.

Our Authorised Version of the Scriptures is without doubt the most satisfactory translation of the original Scriptures and does not contradict itself the same as the various Jewish Translations do.

From the Bible we know that Daniel survived through the 70 years captivity, that he was present at the fall of Babylon and also continued his life of authority under the new Persian King. We can understand that when Cyrus gave his command of release that Daniel might have been under the impression that the final end of the Jewish desolation was at hand and the Kingdom of GOD would be set up.

Dan. chap. 9 records how an angel of God was sent to him specially to acquaint him of the true purpose of GOD and that a long period must occur before the coming of the Messiah and of his suffering and a further much longer period because of the refusal of the Jewish people to accept the Messiah at his first coming.

The 70 weeks prophecy of Daniel (490) years is also dealt with during this 4th period of time in the Tables. See Dan. 9, verses 25-27.

The commencement of the 70 weeks is given from the time that Cyrus was to give his famous command. To Daniel and ourselves this must surely be in 453 B.C. when he was present in Babylon at the feast of Belshazzar, the son of Nebuchadnezzar, on the night of his overthrow and death. It was the victor's privilege to release the captives immediately. This was the year 3547 A.M. or 453 B.C. a joyful Jubilee Year for GOD'S people the Jews.

486½ years after the Cyrus command was to be made was the hour of the suffering of Christ, when his offering for sin was to be made when on Passover day the Lamb of God was to be crucified. By this one act sacrifice for sin and oblation came to an end in the MIDST of the

70th week when Christ was 33½ years after his baptism which is apart as The Lamb of God the foundation of the world. The reference is also to Gen. 15, verses 9-10, when he had to take his offering of a sacrifice of 3 years old and divide it in the MIDST on the altar of sacrifice.

Gentile historians and others are mistaken in relying upon the Egyptian dates and saying that 606 B.C. was the fall of Nebuchadnezzar and 536 B.C. was the fall of Babylon's fall. On the other hand, true believers can completely rely upon the dates which were given by the GOD.

The fifth period of the Tables is 3½ years from the crucifixion in 33 A.D. to the beginning of the Kingdom of GOD in 1967 A.D.

This is roughly about 1967 years. The Tables deals with the ages during which the Kingdom of GOD is taking out of the Gentiles for HIS NAME. During the wars it was thought that the dominion of Euphratian Power under the 6th century was accomplished when the Turkish rule out of Palestine by Allenby in 1917. However, the Battle of Armageddon has not yet taken place then the drying up must be in its completeness.

The Turkish flood from the 15th century which was build up from Baghdad in 1453, a day and an hour, carried out its work in 1453 A.D. which killed the Eastern Section of the Christian World by occupying Constantinople. This Turkish flood still occupies this Eastern section of the Christian World. The work of the 6th Section of the future and consist of this Millennium of Power being entirely dried up and the Eastern Kings of the 7th Section of the horned Beast in its last phase reformed and then to give their Kingdom to the Beast for ONE HOUR. By the year 1957 the WESTERN Kingdom was formed but the Eastern Kingdoms to make up the total to complete the Kingdom of GOD awaits completion. When complete political unit they are to give their Kingdom to the Beast for one hour. Work is being done day for a year prophetic scale could mean one 24th part of a year which is a time about 2 weeks.

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Abraham exercised faith toward God, he was given the circumcision which was a seal of the righteousness of which he had before he was circumcised. It will be for the student to read this chapter carefully proceeding further. The same chapter tells us that we walk in the steps of that faith of our father Abraham. Are there the items of faith which Abraham believed?

According to the promise of God, Abraham looked for an everlasting possession in the earth, Gen. 17:7-8. He looked for a son and heir in whom all the blessing of the earth should be blessed. Paul says that the seed of Abraham was Christ, Gal. 3:16. It was upon exercising these things that God gave Abraham the seal of circumcision whereby he sealed his covenant with God in

much as we are to walk in the steps of that faith of our father Abraham, and inasmuch as Christian fellowship requires a seal, it is necessary for us to see what that seal is. Before we are ready for the seal, we must exercise necessary faith—the faith which Abraham had. In Gal. 3:12, we read, “And ye are complete in him, which is the seed of all principality and power: in whom also ye are circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, where ye are risen with him through the faith of the word of God, who hath raised him from the dead.”

through the Red Sea. Paul refers to this as a national baptism unto Moses in the cloud and in the sea, Rom. 10. The Israelites were entirely hidden from the Egyptians under water, for a cloud covered them and hid them. Baptism is also given as a figure of burial. As Christ was buried and arose, so we are buried in baptism with Him to arise to walk in a newness of life.

What purpose can people have in wishing to discuss the subject out of the Bible? Why do they seek to change God's plans and purposes? Do they not know this is a dangerous proceeding? Saul tried it only a little, for while the commandment had gone out to destroy EVERYTHING, yet Saul kept back only a little alive, and that only for an apparently good purpose if we are to believe his story; yet it cost him a kingdom. The prophet was told to eat nothing while in the land of the enemy. Yet with good purpose, so he thought, he ate and lost his life. How dare people be so careless about the ordinances of God? Is it because vanity takes hold and molds their actions? We need to flee vanity. It is as poison to us. Let us seek rather a state of deep humility, for in its atmosphere alone can we develop best that character which God purposes for us.

As against baptism it is urged that the winters of our latitude make the thought of being immersed in the extremely cold water of our winter time out of the question. We know of instances where candidates applying for immersion in the winter time have been told by the “shep-

Should we not enter in upon the subject of
with a great deal of care?

o does away with Christian baptism in his system
n does away with the means God has given by
covenant with God may be legalized. The Chil-
srael exercised the samè blood mark in leaving
Had they left the blood off their door posts, it
ve meant severe loss to them even though they
led every other requirement God made of them.

GOODNESS CANNOT TAKE THE PLACE OF OBEEDIENCE IN BAPTISM

ow call your attention to the record in Acts ten.
find a man whose moral qualities would enti-
f entrance in among the best of people. The de-
given him would entitle him to church member-
ost of the popular churches of the day and no
asked. Here is what is said of him: he was de-
e that feared God; gave much alms to the people;
o God always; was a man of good report among
1 of the Jews.

was a good man; but his moral goodness alone
save him, for he was in an unsaved condition.
ing to Peter's language in the eleventh chapter we
much, for we read in the thirteenth and fourteenth
follows: "And he shewed us how he had seen an
his house, which stood and said unto him, Send

and after meeting him is that difference which took place
in baptism.

If moral goodness alone could save one, then Cornelius
was entitled to salvation. The question may arise, Why
should not salvation be based upon the terms of moral good-
ness? There are many good reasons why it should not be
so. First, as Paul argues in Romans four, if we could earn
salvation by good works, God would OWE us salvation and
we would have nothing to thank Him for. Salvation is a
gift based on the works of faith; it is a gift of God. Were
salvation based upon good works, men would be led away
from humility and would become puffed up with the con-
sciousness of their own good qualities. The practice of
faith toward God leads us ever into that realm of humility
in which alone the human being can find that perfection
which can make him to enjoy himself to the greatest degree.
Regarding Lydia's conversion to Christianity we have the
same facts standing out, Acts 16. In the fourteenth verse
it is recorded that she was a religious woman. She was a
worshiper of God and every evidence goes to show that she
was sincere and devoted in her faith as much as many are
today who worship God. If her sincerity and devotion
could work out for her salvation, why was it necessary for
Paul to come along to disturb her quiet, peaceful way? Be-
ing a God-fearing woman and one who worshiped God, why
was it necessary for her to be baptized? And yet we find
the text expressly stating that she was baptized.

IS WATER NECESSARY FOR TRUE BAPTISM

ly scriptural water baptism is by immersion. zed where the was „much water”. John 3:23. e be any excuse for this statement if sprink- ouring, either of which would not require er”, were authorized or practiced? If either of named actions were practiced, would it not be e likely that where many were to be baptized it asier to bring the necessary water to them rather ke so many to the water? Baptism is called a a “planting”, Rom. 6, and it is spoken of as own into the water and coming up out of it acts 8:38, 39.

rmore, in the word, “baptism” we have a Greek scribed and not translated. Elsewhere this same d is properly translated “dip”, where it has i to water baptism. In Luke 16, in the parable i man and Lazarus, the rich man is made to say, zarus that he may DIP the tip of his finger, etc.” rist said to those who asked Him who it was that ray Him, “It is he that DIPPETH with me, etc.” read of one whose “vesture is DIPPED in blood.” instance the word “dip” is translated from some ie Greek, *baptizo*.

ive at hand a German Bible. In it we find the

We find this principle of truth exercised in the great commission and in the teaching and practice of the apostles to whom the commission was given. The commission was, “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.

First, the candidate must hear and believe the gospel. Having heard and exercised faith in what he has heard, upon repentance he is ready to take the seal. By an examination of the Acts, it will be found that the apostles followed this order of things. Peter preached the gospel on the day of Pentecost. That gospel contained the promise of God’s kingdom with Christ sitting upon David’s throne, a Christ risen from the dead. Expressing belief in these things, the hearers were exhorted to repent and to be baptized for the remission of sins.

Philip preached to the people of Samaria and 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. They were not ready for baptism until they had heard and believed. The eunuch said to Philip, after Philip had taught him, “See, here is water, what doth hinder me to be baptized?” Philip conditioned his readiness to baptize him only upon his expression of belief in the things which he had heard. In every instance recorded it will be found that the knowl-