

The Guiding Light of God's Truth Made Plain

OREGON BIBLE COLLEGE
OREGON, ILLINOIS

BIBLE STUDY BOOK ON DIFFICULT
SCRIPTURES BY SUBJECTS

*By Evangelist J. M. Morgan, Minister of the Church of God
in Christ of the Faith of Abraham*

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THIS BOOK IS DEDICATED TO MY WELL-
BELOVED WIFE, MRS. LILLIAN V. MORGAN

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I thank God for all donations for this work of faith and love.

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THE GOSPEL NINETY YEARS AGO

Throughout its long history, the Church of God has ever hold that the gospel, by faith in which men are saved, consists of the glad news of the Kingdom of God to be established upon this earth by Jesus Christ when He comes as "King of kings." Writing in the "Expositor and Advocate" some ninety years ago, Bro. James McMillan of Rochester, New York, said:

"I thank my God, I know His gospel. Yes, it is the good news of the Kingdom ere long to be set up in Jerusalem in Palestine, in Asia. The King Himself taught and commanded His apostles to make it known for the obedience of faith among all nations for His name. I hesitate not to say, I intelligently know, and have daguerreotyped on my mind, and am not forever learning it. I have believed it, and do believe it with my whole heart, and have obeyed it by being immersed into the name of Jesus Christ for the remission of sins, and have hope through the grace of our God, like my brethren of old and now of the faith, to continue steadfast in the apostles' doctrine and fellowship."

G. E. Marsh.



J. M. Morgan

MY MOTHER

(Dedicated to Mother in death)

By J. M. Morgan

My mother now sleeps all night and day, at rest in death in her dust of clay.
Mother will awake out of her rest in dust of clay, some sweet day.

My mother was weary of life's road one day,
Now she sleeps at rest in the dust of clay.
And she knew not the time she must stay,
For time is not numbered in the dust of clay.
My mother will live again some sweet day.
Then death will flee away, when mother awakes out of the dust of clay.
My mother will sleep in her dust of clay till the resurrection day.
Then the cause of death will have passed away to stay,
For Jesus will come in glory and power to stay that very day.
He'll call my mother to live forever in that very day out of the dust of clay;
For He has redeemed all His people from the grave's power.
Then we'll be happy with Mother and all with joys untold—

When we meet in the Kingdom of light; when there'll be no death nor night.
And then we'll be as angels so bright, and neither will there be the dust of death's long night.

A REWARD IN CASH

I will pay the reward of five hundred dollars to any person if he will find in his Bible, whether in the New or Old Testament, in English, Hebrew, or Greek, giving chapter and verse, any of the following words or phrases: "immortal soul"; "never-dying soul"; the "soul that never dies"; the "immortal part of man"; the "immortal spirit of man"; "he has gone to be an angel"; the "death that never dies"; "eternal, conscious suffering in hell fire"; "everlasting punishing"; and "the church and kingdom are one institution."

I will pay five hundred dollars for one place in the Bible where Christ or His apostles ever commanded, or did pour or sprinkle water on the head of any person, old or young, for baptism.

A doctrine taught by words and phrases that cannot be found in the Bible is not a Bible doctrine, and it will not save people who believe it.

J. M. Morgan, Bristow, Oklahoma.



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a little time, and then vanisheth away" (James 4:14). His life is said to be a "wind" in Job 7:7, and Psalm 78:39 says that "they were but flesh; a wind that passeth away, and cometh not again." In Psalm 90:5, 6, men are said to be "as a sleep." "In the morning they are like grass which groweth up. In the morning it flourisheth and groweth up, in the evening it is cut down, and withereth. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not" (Job 14:2). "All flesh is grass, and all goodness thereof is as the flower of the field; the grass withereth, the flower fadeth . . . surely the people is grass" (Isa. 40:6, 7). Thus while the word "soul" is spoken of hundreds of times in the Bible, it is never once said to be immortal or deathless in its nature, but is always spoken of as short in duration of life and perishable. The only hope of an eternal existence which man has ever had is that held out to him through the gospel as found in the Bible.

In the Scriptures, it is never affirmed that man possesses immortality in himself, inherently, the attribute of immortality. On the contrary, the teaching of the Bible is that man is mortal. It is not denied, however, that he is capable of being made immortal. The Bible clearly teaches that under certain conditions the gift of immortality may be conferred upon men at the resurrection. (1 Cor. 15:52-54.)

In this part we shall study every passage in the Scriptures which contains the word "immortality," that by so doing we shall come to a full knowledge of the teaching of the Bible on this subject. Surely, if we shall search out every passage where this term "immortality" is used, in every connection we shall learn what the Bible has to say concerning this important question. We should discover who has immortality and who does not have it and how those who do not have it may receive it, and upon what conditions it will be given, and at what time it will be given, if the conditions for obtaining it are met. The whole relation of humanity to this attribute should be clearly established and understood by such a study of the Scriptures on this great subject of immortality.

The first text which we shall study concerns the subject of God alone having immortality. In 1 Timothy 6:13-16, Paul says, "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus; that thou keep this commandment without spot, unrebukeable, until the appearance of our Lord Jesus Christ; which in his times he shall show who is the blessed and only potentate, the King of kings and Lord of lords, who only hath immortality [deathlessness], dwelling in the light which no man can approach unto; whom no man hath seen nor can see." If the plain truth of this verse is accepted, the whole question as to whether mankind possesses immortality by nature is at once settled, for here is the plain, bold statement of facts that God "only hath immortality." There is nothing left to the imagination of those who may believe the opposite. There is really nothing to be perverted. The sense is so clear as to make a twisting of its meaning impossible. In fact, no other words in the English language could be put together in any different way to make the thought any clearer than these words make it.

The verse quoted above not only establishes who has immortality, but also who does not have it. If God "only hath immortality," it follows that we do not have it, for if we do have it, this statement would not be true. If the theory of the natural immortality of all men is true, then the statement that God "only hath immortality" could never be the truth, but it was made by an inspired apostle; it is true and settled that the theory of inherent immortality is not true, but false; and the fact is established that the attribute of immortality is the possession of God alone. The question at once is raised, Is it then possible for men ever to secure this precious gift? God has given to men many great and precious promises. Has He said anything upon which we can base a hope of having immortality conferred upon us at any time? Surely these are questions of vital importance. The answer is found in Romans 2:7 and 1 Corinthians 15:52-54.

If we are seekers for immortality, where shall we find it? To whom shall we go for it? An answer to these questions will be found in 2 Timothy 1:10. Paul said, "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death [rendered death powerless], and hath brought life and immortality to light through the gospel" of

Christ. Death passed upon all men through Adam, but through Christ it has been abolished (rendered powerless). (1 Cor. 15:21, 22.) The Adam race would have perished forever, if it had not been for the sacrifice of Christ, who tasted death for every man. (Heb. 2:9.) But "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The sentence of the first death was abolished or rendered powerless by Christ so that the first death will be destroyed by a resurrection, and those who believe in Him will not have the sentence of the second death executed upon them after the judgment, as the wicked will die the second death for their sins.

The relation which men should sustain to this attribute of immortality is set forth very clearly in Romans 2:5-7. It says, "But after the hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds; to them who by patient continuance in well-doing, seek for glory and honour and immortality, eternal life." That is, God will render eternal life to those who are seeking for immortality. Immortality means deathlessness. Therefore, eternal life will give man a deathless nature or "immortality." Jesus says in Luke 20:36, "Neither can they die any more." In Romans 2:7, the relation of mankind to immortality is set forth plainly that they are seekers for "immortality" or should be seeking for it. Men do not seek for that which they already have. The very fact that men are seeking for immortality is conclusive evidence that they do not possess it by nature, for God "only hath immortality" (1 Tim. 6:16). But this verse shows something more. It reveals clearly that only those who seek for immortality by patient continuance in well-doing will secure this attribute. Only a certain class will have it conferred upon them. This class will be composed of those who continue in well-doing, "seeking for eternal life" (Rom. 2:7). Those who are "contentious and do not obey the truth" (v. 8) cannot expect to receive immortality which will be given to those alone "who by patient continuance in well-doing" seek for it. This verse certainly teaches that immortality is conditional; conditioned upon the attainment of a certain character, an experience in well-doing. Those who do not have this character or experience have no promise of ever receiving immortality. This immortality has been brought to light "through the gospel." It is possible for men to secure it, but only "through the gospel of Christ." It follows therefore that those who do not accept the gospel plan of God's salvation can never have immortality; the only way to secure it is "through the gospel of Christ."

The doctrine of conditional immortality is the basis of our hope upon which we differ with others who claim it as an inheritance from Adam; we teach it is a gift of God through Jesus Christ.

So far in this study we have found the term "immortality" used three times. It is used the fourth and fifth times in 1 Corinthians 15:51-54. In these verses, we are told that this attribute of immortality will be conferred upon those who secure it "through the gospel of Christ." These verses are as follows: "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written; Death is swallowed up in victory. O death where is thy sting? O grave where is thy victory?"

These verses clearly teach that the time of putting on immortality will not be at death, but at the resurrection, at the last trump. And it says "this mortal [at that time] shall put on immortality." Therefore, even if we accept the gospel of Jesus Christ, where immortality is brought to light, we will not actually have immortality bestowed upon us until the time when the "dead shall be raised incorruptible." At that time, "we shall be changed" from mortal to immortal and from corruptible to incorruptible. O glorious hope! And may the time soon come for the change of God's children from mortality to immortality, and from corruptibility to incorruptibility.

With this passage we have completed our task. The term "immortality" is used in no other place in the Bible. It occurs but five times in the Bible, and we have carefully studied each verse in which it is used. While the words "soul" and "spirit" occur hundreds of times in the Scriptures, the word "immortality" is never coupled with these words. We have found in the only verses where the attribute of immortality is named, they never teach that it is possessed by man either by soul, body or spirit and these scriptures teach that immortality is not a possession of all men by nature—not even by one man in this age.

On the contrary, we have found the Scripture teaching clearly; first, that God alone possesses immortality; second, that men are, or should be, seekers for it; third, that if seeking for immortality, they can find it in the gospel of Christ; and fourth, that if they secure it "through the gospel," it will not be conferred upon them until "the last trump," or at the time of the resurrection at the coming of our Lord.

This, then, is the entire teaching of the Bible on this subject, for we have studied every verse which mentions the words "immortal" or "immortality." Surely there is no reason for anyone to be in ignorance or doubt concerning this subject of immortality when the Bible so clearly sets for the truth.

I pray that God will so bless that we mortals will receive the great blessing of immortality in the coming ages of endless joy in the Kingdom of God.

A brief review on the question of immortality. (1) Is Christ immortal or deathless? Yes, for deathless means, not subject to death, but deathlessness means state or quality of being deathless. The only difference in the deathless immortality of the Father, God and His Son is that God has always had eternal life in Himself. But not so with the Son of God. John 5:26 says, "For as the Father hath [present tense] life in himself; so hath he given to the Son to have life in himself." This eternal life (zoe) was given to His Son, when God raised Him out (ek) of dead ones. (Acts 3:14, 15; Rev. 1:18.)

CHAPTER TWO

THE THEOLOGICAL FALSE TEACHINGS ON THE DOCTRINE OF THE TRINITY AND THE INCARNATION OF CHRIST, THE SON OF GOD

Examined by J. M. Morgan in THE GUIDING LIGHT OF GOD'S TRUTH MADE PLAIN

Most theologians teach that the Son of God pre-existed and was the second person in the God-head, before He was born of His mother Mary. I here give their meaning of the word "incarnate": to embody, give the body to, as a spirit; embodying; the state of being embodied, or incarnation. This position of Christ being a spirit, a pre-existing immortal spirit that came into the womb of Mary, and while in her womb was embodied or incarnated with a body of flesh, and that only the flesh body died, is false. It is contended that while Jesus' body lay in the tomb, this immortal Christ went to hell and preached to the spirits of wicked men whose bodies had been destroyed by the flood. Two lies, however, never make one truth. They say that after three days and nights of preaching to the spirits of dead babies, this pre-existing Son of God reunited with the body and claimed to have been dead when, by their teaching, God's Son never died, but only the house He lived in was dead. But Jesus, in a few words, destroys every vestige of their false doctrines of a Christ that never died. In Revelation 1:18, He says, "I am he that liveth, and was dead, and behold I am alive for evermore." Mr. C. T. Russell, and the so-called Jehovah's Witnesses teach that the body of Christ was never raised from the dead, but that it was "evaporated into gases." If they are right, we have no Saviour that died and rose from the dead. By their teaching,

they make Christ to be a liar. Mr. Russell says "the mind of Christ was clothed in a spirit body." You may ask why Russell and other smart men teach incarnation and embodiment of the mind of Christ in the spirit body. It was because they had the wrong belief about how Christ did pre-exist; and the false teachings on the pre-existence of Christ has its origin in the belief of the natural immortality of the soul. To prop up their false teachings on how Christ pre-existed, they supply a false statement about the meaning of the Greek word "logos." On giving their definition on the word "logos," they say that the "logos is said to be the second person in the God-head of the Trinity or the incarnation of the divine wisdom." To further support their false teachings they give this definition of the word Trinity, by saying, "There are three gods in one; the union of three persons, the Father, the Son and the Holy Spirit, in the God-head. So all three are one God as to substance (three immortal, personal gods), but three separate persons." By this false position, they teach that Jesus Christ pre-existed as one of the three individual gods and that Jesus was as old as His Father before He was begotten and born of His mother Mary. Was Christ the only begotten Son of God before He was begotten and born of Mary? If so, who was His mother? But at the time these false teachers say there were three gods in the Trinity. Christ existed only in the logos (word of promise) state. There was not even a mediator or daysman between God and man. Job 9:33 (B.C. 1620) says, "Neither is there any daysman betwixt us or one that should argue or umpire." Galatians 3:19, 20 says, "Now a mediator is not a mediator of one, but God is one" (not three in one). Paul, in A.D. 45, in 1 Timothy 2:5, 6 says, "For there is one God and one mediator between God and men, the man Christ Jesus; who gave himself [not, gave a part of himself] a ransom for all, to be testified in due time." These scriptures answer all the false teaching about three gods in the Trinity. But we give more Bible proof that there was only one God. In Isaiah 43:11, 12 (B.C. 712), God said, "I, even I, am the Lord; and beside me there is no Saviour" (no second person). I here give the meaning of the word "beside" as used in verse 11. It means "at or by the side of, or near by me." These definitions prove there was no second or third God with the one God. Hosea 13:4 says, "And beside me there is no Saviour." Isaiah 45:5 says, "There is no god beside me," or "by me." Verse 21 says, "There is no God else beside me; a just God and a Saviour. There is none beside me." "Else," in verse 21, means "other one." "no one else." These scriptures in proof surely annihilate the false assumption that there were three pre-existing gods in one god at any time.

Now, before we show by the Scriptures just how Jesus Christ did pre-exist in the Logos or Word of God, I will examine some of the scriptures the theologians use to prove the personal, immortal, pre-existence of Christ. In Philippians 2:5-8, Paul says, "Let this mind be in you which was in Christ Jesus; who being in the form of God [R.V., being made in the likeness of men], thought it not robbery to be equal with God . . . and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." Before we examine the definitions of the words in these verses, I give here the translation out of the Greek by Mr. Benjamin Wilson in the Emphatic Diaglott: "Let this disposition be in you; which was also in Christ Jesus, who though being in God's form [image or likeness], yet did not meditate [plan] a usurpation [illegal seizure] of sovereign power to be like God but diverted [deprived, as of a vested right] himself, taking a bondman's form. Having been made in the likeness of men and being in condition as a man he humbled himself, becoming obedient unto death, even the death of the cross." Now here is the way many of the theologians use the words "form of God" to make them teach that Jesus was like God His Father; a spirit, immortal pre-existent being, in form and in nature. They make these words mean that the "Logos" or Word of God was like God in every way, even before the "Logos was made flesh and dwelt among us" (John 1:14), or "before he was made of a woman" (Gal. 4:4). But they say nothing about these two scriptures. The word "form" means image or likeness. Paul, in Hebrews 1:3, says, "Who being the brightness of his Father's glory and the express image of his person."

Now the only thing or question to decide on is, When was Jesus made in the express

image of His Father? And was Christ the only begotten Son of God? Was it four thousand years before He was made of the woman? No. Galatians 4:4 says in A.D. 58: "When the fullness of time was come, Christ [Diaglott] having been produced from a woman, born under the law; God sent forth his Son." And God sent His Son after "he was made of a woman." The word "form" also means character. Christ was an ideal or intrinsical character. He was like God His Father in character. He was not like God by being immortal, for God is the only immortal spirit, self-existing being. 1 Timothy 1:17 says the only wise God is immortal. "Now unto the King eternal, immortal, invisible, the only wise God." This is the only place in the Bible where the word "immortal" is found and God is the only one said to be all-wise and immortal. And God, the Father, is the only one said to have life (Zoes) eternal, "life in himself." Jesus said in John 5:26, "As the Father hath life in himself (R.V.) even so gave He to the Son also to have life in himself." Jesus did not pre-exist.

But how and when did He pre-exist? He had to first pre-exist as a mental man in the mind of God, the Creator; and He pre-existed in the Word or Logos of God as a promised Redeemer. It was after man had sinned and brought death into the world that God made His promise. (Gen. 3:15.) Christ also existed in the love of God. John 3:16 says: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." 1 John 5:12 says: "This life is in his Son. He that hath the Son hath the life, and he that hath not the Son, hath not the life." He existed as the Lamb of God in Revelation 13:8. In 1 Peter 1:19, Jesus existed in the Word of God as "the Logos," just as man existed as a created being in the mind of God before He made or formed man of the dust of the ground. (Gen. 2:7.) Some time after God said in Genesis 1:26, 27: "Let us make man in our image and after our likeness," there was not a man to till the ground. The word "create" means not only to bring into existence, but it means to produce as a work of thought, or imagination which means a creation in the mind of a mental picture or the blue print. It is one thing to form a mental man in the mind, and another thing to make or form a man of the dust of the ground. It is also one thing for Christ to be formed in the mind of God or to pre-exist in the Word of God and another far greater work of God to make or form His Son of a woman.

In Genesis 3:15, we have the Logos or Son of God in promise as the Seed of the woman come into view and from time to time He was spoken of by many prophets. Isaiah 9:6, 7, 1041 years before Christ was born, says, "Unto us a child is born, unto us a son is given," "calling things that be not as if they were already come to pass." We here examine the word Logos. As found in John 1:1-4, the English "word" or "Logos" is translated in the Emphatic Diaglott: "In the beginning was a word [Logos]. The word was with God and was a God." Here John is speaking of the Logos as if it were already a God, calling those things that be not as if they had already come to pass. In Romans 4:17, God said, "I have made thee a father of many nations." "This Logos was in the beginning with God; all through it was done, and without it was done not ever one thing that had been done." I here give Dr. Adam Clarke's remarks on the word "Logos" and other translations of the Greek words. In verses of John 1:1-4, 14, Dr. Clarke says: "Logos has been transferred, not translated, because it should be transferred for the same reason that the word Jesus and Christ are left untranslated. As every appellation of the Saviour of the world was descriptive of some excellence in His person, nature or work, so the word Logos, which signifies a word spoken, speech, eloquence, doctrines, reason or the faculty of reasoning and is very properly applied to Christ, for Christ possessed all these qualities after He was made of a woman and was born the Son of God." For a clear and useful comment on the word Logos, see 2 John 1:1 and it reads in the Diaglott, "What was from the beginning, what we have gazed on and the hands of us felt and handled this word [Logos] of life." These events all transpired in the time Christ lived on the earth and after the Logos was made flesh. John 1:14: "The Logos [word of God] was made flesh and dwelt among us, and we beheld his glory, as the glory of the only begotten of the Father, full of grace and truth." Therefore, the Logos could not be seen or handled while in the Word or Logos state of promise, and the eternal

life (Zoes) was in the Logos by promise also. Titus 1:2. says: "In hope of life age-lasting, which promised the not false God, before times age-lasting." Dr. Clarke explains the Greek word "ginomai" by saying that "'ginomai' occurs about seven hundred times in the New Testament but never in the sense of create. Yet in most translations it is translated as though the word 'ginomai' was 'ktizo.' This word occurs fifty-three times in this Gospel and signifies to be, to come, to come to pass; also, to be done, or transacted. All things in the Christian dispensation were done by Christ, i.e., or by His authority and by His direction." John 15:5 says: "Without me, ye can do nothing."

Dr. Clarke, by his correction on the translation of "ginomai" proves that all things were not created or made by the Logos as many of the theologians teach. They never look at the Revised Version, which reads: "And to make all men to see what is the dispensation of the mystery which from all ages of the world hath been hid in God who created all things by the word." The words "by Jesus Christ" are left out. I here give the English word-for-word translation from the Greek in the Emphatic Diaglott: "And to enlighten all what the administration of the secret of that having been hid from the ages in the God, in that all things having been created, so that might be made known to governments and the authorities in the heavenlies, through the congregations, the manifold wisdom of God." This scripture leaves out the Logos as to creating all things and therefore gives all the glory and power to God, the Father of Christ.

I give proof in Isaiah 45:18 who the Creator was: "For thus saith the Lord that created the heavens; God himself that formed the earth and made it. He [God] hath established it, he created it not in vain. He formed it to be inhabited. I am the Lord; and there is none else." Psalm 14:5, 6 says: "Whose hope is in the Lord his God, which made heaven and earth, the sea and all that therein is."

In Jeremiah 10:10-12, Zechariah 12:1, and Genesis 1:1-10, we have a word picture of how God by His spirit and power created all things. Just read the first and second chapters of Genesis and then look around on all nature and be convinced that there is and was an all-powerful God that created all things. He even created His Son. (Heb. 2:9; Gen. 2:7.) "The Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul," but God's Son was "made of a woman" (Gal. 4:4).

We here examine another scripture which seemingly teaches that Christ was a pre-existent spirit being. Many people depend on John 17:5 as proof of their doctrine of the immortal soul. Jesus said, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." It is plainly stated here that Christ was glorified with the Father's self, but does not tell what the glory was. I give the definitions of what the words "glorify" and "glory" mean: (a) to bestow honor; (b) that distinction—to shed radiance of splendor; (c) to ascribe glory. These are the meanings of "glorify." The meanings of "glory" are: (a) praise or renown, an object of pride or boast; (b) that which secures praise; (c) honor, and praise accorded in worship; (d) brilliance, radiance and beauty. Surely some of these definitions apply to Logos or seed of the woman as of a promised "redeemer." Yes, for many thousands of people honored and praised the long-promised Saviour from the time of Abel until He was born in the city of David. The glory of Logos or promised Son of God was prophesied by thirty-five prophets who spoke of His second coming and the glory. Out of the thirty-five, twenty-five spoke of His first coming and glory that should follow. That was giving glory, honor and distinction to the Logos, but His glory was much greater after the Logos was made the flesh and bone Son of God, who died for our sins and God raised His Son from the dead. (1 Thess. 1:9, 10.)

There is only one flesh and bone Son of God, the only begotten Son of God, "full of grace and truth." He was the same flesh and bone being after "God raised him out from dead ones." Jesus said (Luke 24:39): "Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bone, as ye see me have." Mr. H. W. Armstrong says that Christ did not have the same body, but He had a spirit body. Jesus

said, "I was dead; behold I am alive for evermore" (Rev. 1:18). The same Christ, a flesh and bone being that lived and was dead was made alive forevermore. Mr. Armstrong teaches that God is Christ and Christ is God. If that is true, then God was dead for three days and nights. Therefore there was no living God for three days and nights. If God and Christ are one and the same person, then Christ is His own Father and God is His own Son. Paul says in 1 Timothy 2:5, "There is one God, and one mediator between God [the Father] and men, the man Christ Jesus: who gave himself a ransom for all, to be testified in due time." Therefore, if Mr. Armstrong is right, then tell me how God could stand between Himself and men? But God and Christ are one in mind and work for the salvation of men, just as Christ prayed to His Father in John 17:20, 21: "Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one, as thou, Father, art in me, and I in thee; that they may also be in us, that the world may believe that thou hast sent me, and the glory which thou gavest me, I have given them, that they may be one, even as we are one."

I thank God for the humble part which I enjoy so much in the service of the once-buried but now risen Christ, who ever lives to bless all who trust in Him. And may it be our happy lot to receive endless life in the ages of endless joy.

CHAPTER THREE

CREATION OF MAN AND HIS CONSCIOUSNESS AFTER DEATH

Examined by J. M. Morgan in THE GUIDING LIGHT OF GOD'S TRUTH MADE PLAIN

Whether the consciousness of man will continue after death depends upon what effect death may have upon those vital things which produce consciousness. If death destroys those things which result in consciousness, then consciousness is destroyed by death. If death has no effect upon them and they continue in their activities regardless of death, then consciousness continues after death.

What produces consciousness? Is it the result of the organization of man's physical structure, which death dissolves? or is it the result of the working of force outside of himself, upon which death has no effect? "The spirit returns unto God who gave it" (Eccl. 12:7).

This is a passage of the Bible which is used perhaps more than any other to prove that the soul is immortal and that the dead are conscious. It reads, "Then shall the dust return to the earth as it was (R.V.) and the spirit return to God who gave it." It is assumed that this spirit which returns to God is conscious, and that, therefore, consciousness after death is proved by this verse, but this is assumption and nothing more.

How Did God Create Man? (Eccl. 12:7.)

This verse points us very clearly back to the time when man was made. From the language employed in it, it is plain that man at death returns to the same condition that he was in before he was made alive. At death the dust shall return to the earth "as it was," "and the spirit shall return unto God who gave it." We are referred back to the time of creation. We find this clear, simple, and brief account of the creation of man in Genesis 2:7: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and [he, the] man became a living soul." Here we find the method used by the Creator to bring man into existence. There was no man till created and made. (Gen. 2:5.) First He formed the man, and the material He used was "the dust of the ground." Then he "breathed into his nostrils the breath of life; and [he, the] man became a living soul." It is not as complicated a matter as we may have been led to believe, but a very simple procedure.

We have the record that "God created man in his own image and after his own likeness." (Gen. 1:26, 27.) There is no thought here that man was equal to his Maker in the attribute of His infinite nature—assuredly not, for God's chiefest attribute is that of independent existence. In the very nature of the case this was impossible, for man was not made omnipotent, or omnipresent, or omniscient, or self-existent, or immortal. But there was conferred upon him the dignity of exercising a free will, the power of intelligent thinking and action, the authority to exercise dominion in that earthly sphere in which he was placed, and the faculty of knowing, loving and obeying his Creator. Just as he was dependent on God for a continuance of his life and all that he possessed.

The Verse Analyzed (Gen. 2:7)

In the analysis of the passage containing the inspired account of the creation of man, it reveals a number of very significant things. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and [he, the] man became a living soul" (or living man).

The materials chosen by God of which He made man were not superior in any way to the materials of which he had previously made all other earthly creatures. These also were made "of the dust of the ground." (Gen. 1:24.) After man was completely formed, there was nothing lacking to make him a living man or "living soul" but "the breath of life." When this breath of life was breathed into his nostrils by his Maker, the "man became a living soul." This "breath of life" was given to the beast as well as to man. "They all have one breath" (Ecc. 3:19). Therefore, the beasts are also said to be "living souls" (Gen. 1:30, marg.; Rev. 16:3; Gen. 7:22). In Dr. Lange's commentary on 1 Corinthians 15:45 he remarks: "The expression 'living soul,' as used in Genesis is often taken to indicate an order being superior to the brute, and is the text of many an argument to prove the immortality of the soul. The incorrectness of this assumption will be readily seen by referring to Genesis 1:20, 21, 24, and elsewhere, in which passages the words translated 'living soul,' are applied also to the entire lower creation. They are used to express animal life in general. And it is in this very light the Apostle uses them, as the course of his argument shows. Adam is spoken of as a living soul, not to prove his immortality, but rather his mortality. (1 Cor. 15:45, 52-54.)"

It should also be noticed that there is no record in this verse that God thrust a living soul into this lifeless man, nor is it said that he created a living soul within the body as something separate and apart from the body. It is said only that as a result of the breathing into his nostrils the breath of life, the man became a living soul. The sense in which this term "living soul" has come to be used, as a spiritual essence which can live apart from the body, is not known or taught in the Scriptures; but it comes to us from Satan (Gen. 3:1-4). Satan is the father of lies (John 8:44). Therefore, the Devil said, "Ye shall not surely die."

Witnessing the Creation

Now let us, in imagination, take our stand back before the Garden of Eden, and witness the creation of this first man. God speaks, and "of the dust of the ground" a man is made and lies before us. It is perfect and complete in all its parts. All its organs are there in place, but he is lifeless. His brain is ready to think, but it is not acting. His heart is ready to beat, but it is not beating. His blood is ready to flow, but it is not flowing. There is no intelligence, no thought, no knowledge, no wisdom, no memory, no consciousness. This is true because there is no life in the man. In a short time, however, this lifeless man is to become "a living soul," a living man, or active man in body and mind.

No one will contend that there was any consciousness in this man as he lay there without life. It is not believed by anyone that consciousness was produced alone from the "dust of the ground," nor from the breath alone.

And now into the nostrils of this lifeless man the Creator breathes the "breath of life,"

and immediately he (the man) "became a living soul." His heart leaps into action. His blood flows through his veins. He now has intelligence, power of thought, knowledge, consciousness. And he has all this because he now has life. Life caused his brain to work.

The Origin of Consciousness

Consciousness has been produced. But how did it come? We have already concluded that it did not reside in the man when first made of "the dust of the ground" before he had life. Was it present, then, in the "breath of life"? No, for then it would have been present before the breath of life came into the man, and would teach the pre-existence of the consciousness in the breath of life of all creeping things before it entered them. Surely no one will maintain that consciousness exists in the breath, for then our consciousness would be in our "nostrils" into which God breathed the "breath of life," and not in the heart or mind of man.

If the consciousness was not in the "dust of the ground," nor in the "breath of life" before it entered man's nostrils, where, then, did the consciousness come from? or what is the origin of consciousness? It is at once obvious to all, that the consciousness was produced as a result of the union of the "breath of life" with the "dust of the ground" of which man was formed. There was no consciousness either in the man or in the breath before they were united; but when the breath of life was breathed into the man's nostrils then man was made a living soul. Then consciousness was created in and by a living, active brain in man.

Therefore, let it be forever settled that consciousness depends completely and altogether upon the breath of life being within the man. When breath does not exist in man it is certain that consciousness does not continue after man's heart or mind is dead. Death is the cause of unconsciousness. A man is like a stone if the heart is dead. (1 Sam. 25:34-38.) Nabal's heart died within him, and he became as a stone. He was "as a stone" ten days before he died.

Now let us reverse this process. The man approaches the time, as described in Ecclesiastes 12, when this "breath of life" is to be withdrawn, and the elements of the man are to be dissolved into dust. The last breath leaves man; his heart ceases to beat; his brain ceases to act; his blood ceases to flow; his power of thought is gone; there is no intelligence, no knowledge; and what has become of his consciousness? It, too, is gone. All the processes of sensitive, conscious life are at an end. All is at rest; and the organism itself immediately begins to fall into ruin, and the man dissolves into the dust from which he came. Genesis 3:19: "Then shall the dust return to the earth as it was." Ecclesiastes 12:7: The spirit breath "returns to God."

As the consciousness depends on the breath united within the man, it follows that when this union is broken up and the breath is separated from the man, the consciousness is destroyed, and there is no consciousness after death.

The "spirit" which returns to God, therefore, is only the breath which God "gave" (Gen. 2:7). The constituent elements of the man are broken up, the dust returning from whence it came, and the breath also returning from whence it came, and the breath also returning to Him "who gave it." (Job 3:27.)

There is no consciousness in this "spirit," or "breath of life," which returns to God. The consciousness was destroyed when the breath separated from the man. This verse, therefore, does not teach that there is consciousness after death.

And this is not all merely a personal theory. This is just what the Scriptures say. "Thou sendest forth thy spirit [Hebrew, ruach—breath], they are created" (Psa. 104:30). "Thou takest away their breath [ruach], they die, and return to their dust" (v. 29).

And again: "His breath [ruach] goeth forth, he returneth to his earth; in that very day his thoughts perish." His consciousness is gone. (Psa. 146:4.)

And again: "That which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath [ruach]; so that [in this respect] man hath no preeminence above a beast" (Eccl. 3:19).

This breath and spirit are the same as will also be seen by reading Job 27:3, saying, "All the while my breath is in me, and the spirit of God [margin, the breath which God gave] is in my nostrils." Job 33:4 says, "The spirit of God hath made me, and the breath of the Almighty hath given me life." Read also the first fourteen verses of the thirty-seventh chapter of Ezekiel.

How clear it is that our dependence is in God alone for life. We have no life of our own; we cannot exist unless God gives us life. Our dependence must be placed in him, not only for the "life everlasting" but for this momentary breath which we breathe out that it may be placed back into our nostrils again. "In him we live, and move and have our being." The whole tendency of the teaching that man has life eternal in himself, by the natural immortality of the soul doctrine, is to lead men away from God, the great source of life, and cause them to place their reliance in themselves; while the teaching of the Bible is to cause men to place their trust in God, "in whose hand is the life of every living thing, and the breath of all mankind."

"There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 16:25). And so it is with the false teaching of men. Matthew 7:13-15: "Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it."

God grant that we receive the endless life in the endless ages of joy.

CHAPTER FOUR

WHAT IS THE STATE OF MAN IN DEATH?

Examined by J. M. Morgan in THE GUIDING LIGHT OF GOD'S TRUTH MADE PLAIN

Taking our stand upon the immovable rock of God's Word, we turn away from all the wisdom of men and inquire of Him whose "word is truth" concerning the condition of man in death. Job 14:10 says, "But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he?" This has been the question of the ages. Where is man? The answer is fully given in the Bible (Gen. 3:19): "Dust thou art, and unto dust shalt thou return."

It already has been shown that consciousness depends on the union of the breath of life with the man. Therefore, when these two are separated at death, unconsciousness must result. From this it follows that in death man is unconscious. Indeed, we have the plain testimony of the Scriptures to this fact in the statement found in Psalm 146:3, 4: "Put not your trust in princes, nor in the Son of man, in whom there is no help. His breath goeth forth, He returneth to His earth; in that very day his thoughts perish." There is no intelligence, and no consciousness in death. The ability to think has then come to an end.

Notwithstanding the fact that we have been told that when we die we will spend our time praising the Lord, the Scripture says: "In death there is no remembrance of thee; in the grave who shall give thee thanks?" (Psa. 6:5), and "The dead praise not the Lord, neither any that go down into silence" (Psa. 115:17).

That death is an absolute cessation of conscious existence is taught by the Wise Man in Ecclesiastes 9:5, 6. He says, "The living know that they shall die; but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy is now perished; neither have they any more a portion, for ever, in any thing that is done under the sun." This surely is sufficient to settle this whole question forever with anyone who is willing to take the plain words of the Bible rather than the theories of men. No words could have been chosen by the inspired writers to make the truth of man's unconsciousness in death any plainer than those which are used in this passage.

We analyze this verse carefully. Note its clear statements. "The living know" something. What do they know? They know that they shall die. There is intelligence and knowledge with those who are alive; and this is just the opposite of being dead. For "the dead know not any thing," and "the memory of them is forgotten." In death they do not recall the scenes of life, as the spiritualist medium teaches. Mind is a product of the brain. Dead brains do not produce minds or thoughts.

"And their love has ceased." While in life the love of a mother is centered in an only child, yet when she dies her love "is now perished" nor does she or her spirit return to hover over the object of her love, for in death there is no love, nor hatred, nor envy, and "neither have they any more a portion for ever [or for the age] in any thing that is done under the sun." They are unconscious of all that is taking place on earth. The above scripture proves that the claims of spiritualism are not true.

How impossible it would be for any of God's people ever to be deluded by the lying claims of spiritualism, if these plain statements of truth were believed! How impossible for anyone to be deceived by so-called spirits of the dead if the great truth of man's unconsciousness in death, so plainly stated in this passage, was confidently accepted!

Nothing is known by the dead of the passing of the years or of the condition and circumstances of loved ones that are living. The dead man's sons "come to honour, and he [the dead man] knoweth it not; and they are brought low, but he perceiveth it not of them" (Job 14:21). Why? Because, "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Ecc. 9:10). There is nothing that leaves man at death but the breath. Psalm 146:4: "his breath goeth forth."

In the Bible, death is given a name which stands for unconsciousness. It is called "sleep." Thus, in Psalm 13:3, David said: "Consider and hear me, O Lord my God; lighten my eyes, lest I sleep the sleep of death." Death is a period of unconsciousness, a sleep, from which all will be awakened at the resurrection. David said in Psalm 17:15: "I shall be satisfied when I awake with thy likeness." 1 Corinthians 15:21-23 reads: "As in Adam all die, even so in [by] Christ shall all be made alive."

Christ agrees with David that death is a sleep. In John 11:11-14, we have this record: "These things said he; and after that he saith unto them, Our friend Lazarus sleepeth; but I go that I may awake him out of sleep. Then said his disciples, Lord, if he sleepeth, he doeth well. Howbeit Jesus spake of his death; but they thought that he had spoken of taking rest in sleep. Then said Jesus unto them plainly, Lazarus is dead!"

Paul agrees with both David and Christ that death is a sleep. In 1 Corinthians 15:6, he says: "After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep." And in 1 Thessalonians 4:13, he says: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope."

Daniel agrees with David, Christ, and Paul that death is a sleep. In Daniel 12:2, he speaks of the dead as follows: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." At death, then, one lies down to sleep; at the resurrection, he is awakened. Between death and the resurrection there is an unconscious state in sleep.

Luke agrees with these other inspired writers that death is a sleep. In recording the death of Stephen (Acts 7:60), he says: "He kneeled down and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep."

David, the "man after God's own heart," instead of being at the present time in heaven, as the theory of the immortality of the soul teaches, is sleeping in his grave. This is clearly stated by Paul in a sermon at Antioch in Pisidia as recorded by Luke in Acts 13:36: "David after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers [in the grave] and saw corruption." David also said, "I shall be satisfied when I awake with thy likeness" (Psa. 17:15).

Peter declares that David has not gone to heaven. In his sermon on the day of Pentecost,

in Acts 2:34, 35, he says: "David is not ascended into the heavens; but he saith himself, The Lord said unto my lord, Sit thou on my right hand until I make thy foes thy footstool." In Acts 2:29, he also tells us plainly where David is now, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day."

The process of dying is not death. Nothing but the loss of life constitutes death. This will be seen in Job 7:21, which says, "Why dost thou not pardon my transgression, and take away mine iniquity? For now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be." Surely no more forceful expression could possibly be used to show an utter cessation of the existence of conscious being for man than this. For he says, "In death, I shall not be." Here the personal pronoun "I," or ego means the entire man. The conscious subject of all physical experiences is you, whether an organization or system of mental states, or as the consciousness of the individual. The real self is the whole man.

In Job 14:7, this question of death is discussed and the conclusions are worthy of our study. In verse 7, Job declares that "there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will sprout again, and bring forth boughs like a plant." But man is not like the tree. "Man dieth, and wasteth away; yea, man gives up the ghost [the last breath] and where is he?" Job answers his own question by saying, "As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep."

From this it is plain that until the day of the resurrection, the day when the heaven shall depart as a scroll (Rev. 6:14), those who are dead will continue in the sleep of unconsciousness until they are raised out of the dead state.

Job then exclaims, "O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath is past, that thou wouldest appoint me a set time, and remember me. For thou shalt call and I will answer thee." Notice the expressions: "hide me in the grave," and "keep me secret." These words are descriptions of the condition of man in the death state, and Job 17:13-16 tells the place of the dead, and the condition: a "rest in the dust."

Having answered this question, Job now propounds another. He says, "If a man die, shall he live again?" And he replies, "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands" (Job 14:15). Here is the "I," the ego, the real being. "Thou shalt call, and I will answer thee."

Attention is directed to the expression, "All the days of my appointed time will I wait." In what place would he wait? We are told in Job 17:13, "If I wait, the grave is mine house; I have made my bed in the darkness. I have said to corruption, Thou art my father, and to the worms, Thou art my mother and my sister, and as for my hope, who shall see it; they shall go down [not up to heaven] to the bars of the pit when our rest shall be together in the dust." All classes of people rest in the dust. (Job 3:11-19.)

This change for which Job waits in the grave is the one that Paul spoke of in 1 Corinthians 15:51-54: "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead [the Lord's dead] shall be raised incorruptible, and we shall be changed; for this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." The change for which Job still waits is that from corruption to incorruption; from mortality to immortality. While he waits for this change, the grave is his house. This change will not be accomplished at death, as many are teaching, but "at the last trump" when "the dead shall be raised incorruptible."

This blessed awakening from the tomb is spoken of in 1 Thessalonians 4:13-17. Notice how clearly this text sets forth the truth of this subject. Paul says, "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." (Then Paul shows they are not in heaven, but in their graves awaiting the resurrection.) "For this we say unto you by the word of the Lord, that we which are alive and (R.V.) are left over unto the coming of the Lord shall not prevent (precede, R.V.) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel; and with the trump of God; and the dead in Christ shall rise first [before the living are caught away]; then we which are alive and (R.V.) left over, shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we [the living and the raised dead] ever be with the Lord. Wherefore comfort one another with these words."

The resurrection is the hope of the Church of God. This was the time to which Paul was looking for his reward, not at death. He declares in 2 Timothy 4:8: "Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day [not at death, but at the day of the Lord], and not to me only, but unto all them also that love his appearing."

Death is an enemy of the human race, not a friend. Paul says in 1 Corinthians 15:26: "The last enemy that shall be destroyed is death."

Many have had their eyes so blinded by the subtle teachings of a false philosophy, born of the serpent (Gen. 3:1-4) who said, "Ye shall not surely die," the utterance of the father of all lies, that they have had their hopes centered on death as the time of all their expectations of a future life. This is a grievous error. Let us fix our eyes and center our hopes on the coming of Christ and the resurrection from the dead, as the fulfillment of all our joys, and the entrance into that "life everlasting," which the gospel of Christ holds out to every one who will believe and obey the truth. I pray God will so bless that we may receive endless life in the ages of endless joy.

CHAPTER FIVE

CONSCIOUSNESS: WHAT IS IT? THE ORIGIN AND END

Examined by J. M. Morgan in THE GUIDING LIGHT OF GOD'S TRUTH MADE PLAIN

We have the three words, "conscience," "conscious," and "consciousness." We here define each of the three words. First, the word "conscience" is the moral sense which determines right and wrong. Second, the word "conscious," means to be aware of one's thoughts and actions; sensible of guilt or fault; self-conscious. Third, the word "consciousness" means the knowledge of that which passes in one's own mind. Therefore, consciousness is in connection with the words "sense" and "mind." I find the word "sensorium" which means the central seat of sensation or consciousness of the brain. I found the word "brain" means the soft, whitish, convoluted mass occupying the cranium, constituting the center of the nervous system; and is the seat of consciousness and volition, the seat of understanding power. Therefore consciousness is a product of the healthy, living, active brain, so the Wise Man said the truth in Ecclesiastes 9:5, 6:

"The living know [they are conscious of the fact] that they shall die." (The words "they" and "die" include the brain, the seat of consciousness.) "The living know that they shall die, but the dead know not any thing." It is the man that lives, knows, and dies—while dead, he ceases to know. There was no man until God made Adam (Gen. 2:7): "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath

of life, and [he, the] man. became a living soul [conscious man]." God did not breathe or put a living soul into the man.

Paul says in 1 Corinthians 15:45: "The first man Adam was made a living soul, the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural [mortal]; and afterwards that which is spiritual" or a life-giving spirit. Both Adams were made. They did not pre-exist before they were made; but they only existed in the mind of God and in the word of God's promise. (Gen. 1:26, 27; 3:15.) But the process by which they were made was different. The first Adam was made a whole grown man, made or formed "of the dust of the ground." The second Adam was "made of a woman" but they first were mental pictures in God's mind. (Gal. 4:4.) He is "the only begotten Son of God full of grace and truth" (John 1:15), and He was born in a manger in Bethlehem as a small Babe. (Mic. 5:2; Matt. 2:1, 2.) "When Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, [R.V.] wise men of the East came to Jerusalem saying, Where is he that is born King of the Jews?" Before the birth of Jesus, the angel of God said to Mary, "Fear not, Mary, for thou hast found favor with God, and behold thou shalt conceive in thy womb and bring forth a son and shalt call his name Jesus" (Luke 1:30, 31, 34, 35, R.V.). "And Mary said unto the angel, How shall this be, seeing I know not a man? And the angel answered her, The Holy Spirit shall come upon thee, and the power of the [R.V.] most High shall overshadow thee: wherefore also that holy thing which shall be born of thee shall be called the Son of God." This Son of God was like the first Adam in His nature: they were both mortal and could and did die. Genesis 5:5: "All the days that Adam lived were nine hundred thirty years and he died." In Revelation 1:18, Christ said: "I am he that liveth and was dead and behold, I am alive for evermore." So it was by being made "alive for evermore" that He was made a quickening or life-giving spirit. (1 Cor. 15:46.) "The firstborn from the dead." (Col. 1:18; Acts 26:23.) His saints will be made like him. (1 John 3:3.) Jesus said in Luke 20:35, 36: "Neither can they die any more, for they are [R.V.] the Sons of God, being the sons of the resurrection." To be raised at the coming of Christ will include only His joint rulers or the dead in Christ. (1 Cor. 15:23; 1 Thess. 4:16.) The blessed and holy will have a part in the first resurrection (Rev. 20:6.)

In closing, let me refer to the origin of consciousness again. It is a product of the human brain. Therefore when the brain is dead there can be no consciousness. In order to have eternal consciousness in man, he must be made immortal or deathless at the coming of Christ. Oh, come, happy day! "when this corruptible shall have put on incorruption and this mortal shall have put on immortality. Then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" (1 Cor. 15:52-54.)

God grant that both you and I may receive endless life in the endless ages of joy. But some folks go to the witch of Endor as proof that man is conscious in death. (1 Sam. 28:11-14.) This woman was afraid that she might be put to death as other witches had died by the hand of Saul, the king of Israel. Verse 10: "Saul swore to her by the Lord, There shall be no punishment . . . to thee for this thing. Then said the woman, Whom shall I bring up? [not down from the spirit world]. Saul said, Bring me up Samuel. And when the woman saw Samuel she cried with a loud voice; and the woman spake unto Saul saying, Why hast thou deceived me, for thou art Saul." It was Saul, not Samuel the witch saw. Note the lies which this witch told. Because she was under the power of the evil spirits, she said, "I saw gods ascending out of the earth." Did she see gods ascending out of the earth? No, I am sure that was a lie. "And Saul said, What form is he? And she said, An old man coming up; and he is covered with a mantle." Surely, this woman had known Samuel before he died. She also knew they had buried him in the ground and by the description she gave of Samuel, Saul perceived or believed that it was Samuel. But Saul never saw Samuel and someone either had to impersonate Samuel or God gave the witch power to raise Samuel up from the dead for that special occasion. No one believes that God gave

her such power. If Samuel had been there, he would have told the truth to Saul about being with him on the morrow. In verse 19, is what Samuel is supposed to have said to Saul. "To morrow shalt thou and thy sons be with me." Verse 3 says "Samuel was dead." Saul and his sons were not slain on the morrow as Samuel was supposed to have said to Saul. David left the Philistine armies before the battle was pitched. "He arrived at Tiklas on the third day, and it came to pass on the third day that behold a man came out of the camp from Saul with his clothes rent . . . When he came to David . . . he said, Many people also are fallen and are dead and Saul and his son Jonathan is dead." (1 Sam. 30; 2 Sam. 1:2-4.) These scriptures prove that the medium that talked for this representative of Samuel did lie about Saul and his sons being with Samuel on the morrow. Therefore this was a fake pretense of raising Samuel up out of the earth. Is their so-called spirit world in the ground? There is not a word about the soul or spirit of Samuel being present, so there is no proof in this account of the witch of Endor for the false teaching of consciousness after death or the immortal-soul belief. God "only hath immortality" (1 Tim. 6:16).

Here we answer another scripture that some use to prove that the spirit of man never dies and is conscious after the body is dead. By their false assumptions they make it look like strong proof in their favor, but it is not. 1 Peter 4:6 (R.V.) says, "Unto this end was the gospel preached even to the dead, that they might be judged according to men in the flesh, but live according to God in the spirit." Then in order to prove their false teaching that men live on after the body is dead and are conscious, they have to assume: 1) that the spirit of man is immortal and undying, 2) that the gospel was preached to the spirit after the bodies were dead, and 3) that these spirits were converted so as to live according to God in the spirit, 4) that Christ did the preaching while His body was dead. They give as proof 1 Peter 3:17, 18. 5) That the spirits preached to were the spirits of people who died in the Flood. But all these assumptions are not true.

(1) The spirit (heart) of man is not immortal, for God only has immortality. (1 Tim. 6:16.) The spirit can and does die. (Isa. 38:16, 17; Prov 20:20, 27; Job 18:6; 1 Sam. 25:37, 38.) Speaking of Nabal, "His heart died within him and he became as a stone." This was ten days before "the Lord smote Nabal that he died." (2) The Scriptures do not say the gospel was preached to the spirits of dead men. No, the preaching was done while the men were living so "that they might be judged according to men in the flesh, but live according to God in the spirit. This verse, Rom. 8:9, tells how men can live according to God in the spirit. (3) They teach conversion of spirits of dead men in hell, so they can live "according to God in spirit." But this is not so. Ecclesiastes 9:5, 6 says: "The living know that they shall die, but the dead know not any thing." (4) This scripture does not say that Christ did the preaching to the spirits of men while His body was dead. Note how it reads: "For Christ also hath once suffered for sins . . . that he might bring us to God, being put to death in the flesh, but quickened by the Spirit, by which also he went and preached to the spirits in prison." He was quickened or made alive before He did the preaching and there is not a word said about these spirits being the spirits of dead men. It only tells the time when they were disobedient. (See 2 Pet. 2:4.) Here are angels that sinned. 1 Peter 4:5 says, "Who shall give account to him that is ready to judge the living and the dead." Verse 5 tells of a judgment therefore, "For unto this end was the gospel preached even to the dead." But this scripture does not say the gospel was preached to them after they were dead or while they are dead.

Therefore, it would do no good to preach to dead people. In this scripture (1 Pet. 4:6) it tells why the preaching was done. "For [R.V.] even to the dead, that they might be judged according to men in the flesh, but live according to God in the spirit." The word "according" means the same as; precisely as; agreeing; harmonious. Therefore, to live harmoniously with God in the spirit is to do or live as the words of God's Holy spirit has directed to live. Romans 8:14: "For as many as are led by the spirit of God, they are the sons of God." In Galatians 5:18-26, verse 25 says, "If we live in the spirit, let us also walk in the spirit." The coming judgment will decide how each one has lived, whether

according to the spirit, for Paul said, "Whatsoever a man soweth that shall he also reap; for he that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap life everlasting." (Gal. 6:7.) Now in this life-time is the seed sowing time. The reaping time is in the next age, or after Christ comes.

Therefore there is not one word in these scriptures to prove that any part of man is conscious after death, neither do they teach that the gospel has been preached to anyone after they have died. But you can see why men who believe and teach consciousness after death have to make their proof by their assumptions, but all their assumptions are just as false as their own belief is false; that man lives on in a conscious state after death.

Jesus and Paul both completely destroy that false teaching in John 11:11-14. Jesus said, "Lazarus sleepeth." This equals saying Lazarus is not conscious; for, as you know, even a living man in sleep does not know what is being done even nearby him. Verse 14, (R.V.) reads: "Therefore said he unto them plainly, Lazarus is dead." Then Lazarus, being asleep in death, was unconscious while dead. Paul said in 1 Corinthians 15:17, 18, R.V.: "If Christ hath not been raised, your faith is vain; ye are yet in your sins, then they also which have fallen asleep in Christ have perished." But if the real man, as they teach by assumption, has not died and can live on in a happy state without the dead body, then why have a resurrection? And if the body of Christ is not the real Christ, then it would make no difference about its being raised from the dead. But Jesus said in Revelation 1:18, "I am he that liveth and was dead, and behold, I am alive for evermore." I thank God for His Son's resurrection. Amen and amen.

CHAPTER SIX

THE "LIKE PRECIOUS FAITH"

Examined by J. M. Morgan in THE GUIDING LIGHT OF GOD'S TRUTH MADE PLAIN

"Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us."

Jude, verse 3 says: "Ye should earnestly contend for the faith which was once delivered unto the saints." This faith, the "like precious faith" mentioned by the Apostle Peter (2 Peter 1:1), cost the life of God's only begotten Son when He died on the cross of Calvary. Paul said: "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5:8, 9). The eternal salvation is called "so great salvation" (Heb. 2:3).

Christ is a perfect, loving Saviour. The loving obedience of Christ was an expression of His great love for mankind. Love for mankind was also one of God's attributes, as we read: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). This beautiful text is further evidence that to perfect this precious faith, it cost the life of the Son of God. See also Acts 3:13-15, where we read: "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go . . . and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses." (The Greek in verse 15, meaning "out of," warrants the translation: "Whom the God raised out of dead ones"—Emphatic Diaglott). More, it was truly the Prince of Life, the Son of God, that men killed—not merely a house in which the Prince lived, as some teach. God raised His Son. (1 Thess. 1:9, 10.)

If it is true, as C. T. Russell and Judge J. F. Rutherford teach, that the flesh and

bones of Jesus evaporated into gases or are hid away to be exhibited in the Millennial reign, then we have no such person as the dead, buried and risen Son of God, as we read of in Galatians 4:4. John 1:14 and Luke 1:31, 32 teach that God's Son was made of a woman.

Let us now more carefully consider the words "precious faith." Precious faith is faith of great price, costly. The words "faith," "belief," and "believe" are used sometimes interchangeably: "As Abraham believed God, and it was accounted to him for righteousness, know ye therefore that they which are of faith, the same are the children of Abraham" (Gal. 3:6, 7).

This "like precious faith" had its beginning when God promised a Redeemer. The seed germ of this precious faith was in the Logos, or in the spoken Word of God. In the Logos, that is, in the Word of God, was "Zoes" (life). This "Zoes" life is the promised eternal life. Said Paul: "In hope of eternal life, which God, that cannot lie, promised before the world began" (Titus 1:2). Dr. Adam Clarke says: "Logos signifies a word spoken, speech, eloquence, doctrine, reason, or the faculty of reasoning, and is very properly applied to Christ." (See the footnotes on the Greek word Logos in the Emphatic Diaglott, which notes appear on the page recording the first verses of John 1:1-14.)

Isaiah 9:6, 7, God's word of promise spoke of the promised Seed as the coming great King, calling "those things which be not as though they were" (Rom. 4:17). More explicitly, Isaiah said: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." John described Logos in John 1:14, saying, "The Logos [word of God] became flesh and dwelt among us, and we beheld his glory, a glory of an only begotten from a Father, full of favor and truth." The Logos or Word of God was not incarnated as some teach, but it was made flesh. (Emphatic Diaglott.) Paul said: "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law" (Gal. 4:4).

Back in Eden's garden, and after Adam and Eve had broken God's law by sinning and were condemned to die, they sinned before life eternal, or zoes life, was promised. Therefore, it was before God drove them out of Eden that God planned the birth and foresaw the death of the Seed of the Woman. It was God who said to the Serpent: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). The Word (Logos), or the promise of life eternal (zoes) was not made before sin came into Adam's world, for sin is the violation of God's law, and there was need for the promise of eternal life when sin and death were first pronounced on Adam and Eve, with their children, also under the sentence to die.

The promises of God, by which came the "like precious faith," are also precious, of great price, costly. We read: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (2 Peter 1:2-9).

The divine nature is an immortal, undying nature and is without end, as stated in the words of Jesus: "They which shall be accounted worthy to obtain [to come into possession of] that world," the age to come, "and the resurrection from the dead ["ek," that is, those accounted worthy to be raised out from among the dead ones], neither marry, nor are given in marriage; neither can they die any more" (Luke 20:35, 36). Why can they not die? The answer is that "they are equal unto the angels, and are the children of God, being the children of the resurrection." "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years" (Rev. 20:6).

This one "like precious faith" is the only faith of Bible origin, and there is no other faith like it. It was unlimited love that brought it into existence. Belief of the truth is the only way anyone can experience or possess the "like precious faith." Moreover, faith and obedience are required for obtaining the goal of this precious faith—the goal being life eternal. People cannot be saved by error. Says James: "Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (James 5:19, 20). "Err" means to go astray, to depart from the faith. (1 Tim. 4:1).

The foregoing quotations from James and Paul emphatically teach that, when anyone departs from the truth, or from the precious faith, if he never is converted or changed back to the belief of the truth he will not be saved. Moreover, these texts certainly teach that some do err from the truth, or depart from the faith. Paul wrote to the Corinthians, saying: "I fear, lest by any means as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity [purity] that is in Christ" (2 Cor. 11:3). Verse 4 speaks of "another Jesus," "another spirit," and "another gospel." Is there in reality, another Jesus? another spirit? another gospel? Yes, only a false one. 1 Timothy 4:1, 2 says, "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." If such ones are never converted from the "lies" preached they will not be saved, for there is no salvation in lies. Jesus said, "Ye shall know the truth, and the truth shall make you free" (John 8:32, 64).

Now love and truth cannot be separated; they go hand in hand as faith and works must operate together. In Christ Jesus, the essential thing is "faith which worketh by love" (Gal. 5:6). Thus, it was the love of God for the human race that cost the life of the Son of God, that this "like precious faith" could be perfected and "delivered unto the saints once and for all." Jude says, "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." (Read verses 3-21.) Plainly, therefore, love of the truth is essential in God's plan of salvation. This is further revealed in 2 Thessalonians 2:10, 11, which says, "Because they received not the love of the truth, that they might be saved, God shall send them strong delusion, that they should believe a lie; that they might all be damned who believed not the truth, but had pleasure in unrighteousness."

Who is today teaching the whole truth? Who today has and appreciates the "like precious faith" taught by Christ and the apostles? But "there is a way which seemeth right unto a man, but the end thereof are the ways of death." (Prov. 14:12, 15).

CHAPTER SEVEN

THE ONE GOSPEL AND ONLY PLAN OF GOD'S ORDER OF SALVATION OFFERED NOW TO ALIEN SINNERS

Examined by J. M. Morgan in THE GUIDING LIGHT OF GOD'S TRUTH MADE PLAIN

First, let us define the one gospel. It is good news. Of what does the good news consist? This good news consists of doctrines of certain groups of truth. "Take heed to thyself and to the doctrine. Continue in them [‘them’ is plural], for in doing this, thou shalt save both thyself, and them that hear thee" (1 Tim. 4:16, R.V.). This scripture makes salvation dependent upon doctrines, but, in 1 Timothy 4:1, we find another set of doctrines. "Now the spirit speaketh expressly that in the latter times some shall depart [R.V.—‘fall away’] from the faith, giving heed to seducing spirits and doctrines of devils; through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron" (R.V.). No one can depart from the faith until he has been taught the doctrines of truth and believes

them. Some have "departed from the truth" and are teaching that alien sinners are saved before believing the gospel of the Kingdom of God or "the things concerning the kingdom of God" (Acts 8:12).

Second, we will define an "alien sinner." He is anyone that is out of Christ. Alien sinners are "strangers from the covenants of promise, having no hope and without God in the world"; but "now in Christ Jesus ye that were once far off are made nigh by the blood of Christ." (See Eph. 2:12, 13—R.V.) Now we must find the essential truths or doctrines that must be preached to, and be believed by, an alien sinner in order for him to have the one faith of the one gospel of Christ, in order to become a "begotten son of God." In 1 Corinthians 4:15. Paul said, "In Christ Jesus, I have begotten you through the gospel." "Having been begotten again not of corruptible seed, but of incorruptible [seed] through the word of God which liveth and abideth forever" (1 Peter 1:23—R.V.). Are alien sinners saved at the time they are "begotten again"? or have they only believed the gospel of Christ? They are not saved by faith alone. "As the body apart from the breath is dead, even so faith, apart from works, is dead" (James 2:26—R.V.). "But be ye doers of the word." (James 1:18-22.)

What were the essential group of doctrines preached, believed, and obeyed by both Jews and Gentiles, beginning at Pentecost ten days after Jesus ascended to heaven? If the doctrines preached, believed, and obeyed then, were at that time essential to salvation, they are essential now, and they must be believed today by alien sinners, and be obeyed, in order for them to be saved. God has not changed His plan of salvation and will not change it to the end of this Age. (Matt. 28:19, 20.)

God's Holy Spirit was the power in the apostles which guided them into all truth, and the Spirit brought to their minds all things that Jesus had said to them. (John 14:16; 16:13.) "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." The Holy Spirit came A.D. 33. (Acts 2:1, 2, 16-18.) Peter, in Acts 2:22 and including verse 41, preached the first gospel sermon of the New Covenant. In this first discourse, there is not less than three outstanding doctrines, or essential groups of truth, that must be believed in order to have the "one faith." (Eph. 4:4, 5.)

The first group consists of the things of the death and resurrection of the Son of God. "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles, which God did by him in the midst of you, him, being delivered up by the determinate council and foreknowledge of God, ye by the hand of lawless men did crucify and slay: whom God raised up." "This Jesus hath God raised up, whereof we all are witnesses." (See Acts 2:23, 32—King James and R.V.) This discourse was preached to the Israelites and Jews at Jerusalem. In Acts 10, Peter was called to preach to the Gentiles the gospel of truth. Verses 39, 40 record: "We are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree; him God raised up the third day and [R.V.] gave him to be made manifest, not to all the people, but unto witnesses that were chosen before of God, even to us, who ate and drank with him after he rose from the dead."

Paul said (1 Cor. 15:1-4, R.V.): "Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved, if ye hold fast the word which I preached unto you, except ye believed in vain. For I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures"—Psalm 22:15; Isaiah 53:5, 6; Luke 24:46—"and that he was buried; and that he hath been raised on the third day according to the scriptures"—Psalm 2:7; 16:10; Hosea 6:2; Isaiah 53:10; Luke 24:26, 27-46. Jesus said to them: "Thus it is written, that the Christ should suffer, and rise from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem" (Luke 24:46, 47—R.V.). Judging from the scriptures introduced as proof that the death, burial, and resurrection of the Son of God constitute one of the essential parts, or groups, of the doctrines that must be believed by alien

sinner, this fact is fully established by Bible evidence already given. No one will deny this truth in these essential scriptures.

The second group of the things that compose the doctrines that must be believed before an alien sinner can be saved, is the good news of the coming Kingdom, or "the things concerning the kingdom of God." In Acts 2:29, 30, Peter said (R.V.): "Brethren, I say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day. Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set one upon his throne . . . spake of the resurrection of the Christ." Here we have the Apostle Peter preaching the gospel of (or the things concerning) the Kingdom of God. We also find, in Acts 10:36, 37, that, by referring to the word which God sent by Christ, Peter also preached the gospel of the Kingdom of God to the Gentiles. Peter said, "The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) that word . . . began from Galilee, after the baptism which John preached." "When Jesus had heard that John was cast into prison, he departed into Galilee." "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand" (Matt. 4:12, 7). "Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom" (9:35).

Paul (in Acts 19:8-10, R.V.) "entered into the synagogue, and spake boldly for the space of three months, reasoning and persuading as to the things concerning the kingdom of God. . . . And this continued for the space of two years; so that all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks." Jesus was "seen of them forty days . . . speaking of the things concerning the kingdom of God" (Acts 1:3—A.V. & R.V.). No man can preach the Word, nor can he preach Christ, who does not believe and teach that the gospel of the Kingdom is an essential doctrine in the plan of God's order of salvation for aliens to believe. It is a sad state to be in, but there are many people, possibly millions of them, who think they are saved, but, like the people of Samaria, they are bewitched by false doctrines. Stephen was stoned to death, and Saul "was consenting to his death." "Devout men carried Stephen to his burial, and made great lamentation over him. As for Saul, he made havock of the church." (Acts 8:1-3.) Therefore they that were scattered abroad went every where preaching the word. Then Philip went down to the city of Samaria, and preached Christ unto them" (vv. 4, 5). Then "the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did . . . and there was great joy in that city." A man called Simon, in the same city, used sorcery (which means divination by the aid of an unclean spirit) and "bewitched the people of Samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God . . . but when they believed Philip preaching the good tidings [R.V.] concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also and . . . was baptized" (vv. 9-12).

One must conclude that these many scriptures prove that the good tidings concerning the Kingdom must be believed by alien sinners in order for them to be saved. In this 12th verse of Acts 8, we are happy to find that there are two of these essential groups connected together by the conjunction "and." Here is the way it reads: "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."

In Acts 8:12 and Acts 2:30, 31, also, we have the two subjects brought to view in these words, "Therefore being a prophet, and knowing that God had sworn with an oath to him [David], that of the fruit of his loins . . . he [God] would raise up Christ to sit on his [David's] throne." Having proved, by Acts 8:12, that the good tidings (R.V.) concerning the Kingdom of God and the things of the name of Jesus Christ, coupled together by the conjunction "and," are two of the essential groups, therefore the things of the name of Jesus Christ constitute one of the essential doctrines that must be believed

by all alien sinners in order for them to have the one faith—therefore, the third group of the things that make up the doctrines which must be believed by all alien sinners in order for them to have the one faith. (Eph. 4:5.) They are the things of the name of Jesus Christ.

Jesus, in Luke 24:46, 47, connected them by using words of the things of His death and the things of His name, which proves that all three groups of these doctrines cannot be divided or any part of them left out. In verse 46, Jesus said, "Thus it is written, that the Christ [R.V.] should suffer, and rise from the dead the third day; and that repentance and remission of sins should be preached in his name unto all nations [R.V.], beginning from Jerusalem." It did begin at Jerusalem, fifty days after Jesus rose from the dead. "Peter said unto them, Repent ye [or reform], and be baptized every one of you in the name of Jesus Christ for the remission of your sins; and ye shall receive the gift of the Holy Spirit" (Acts 2:38, R.V.). Peter "testified, and exhorted them, saying, Save yourselves from this crooked generation. They then that received his word were baptized: and there were added unto them in that day about three thousand souls," or persons. (Vv. 40, 41.)

Peter preached the three groups of doctrines at the house of Cornelius in A.D. 41. (Acts 10:37-48.) Gentile converts were baptized in the name of Jesus Christ for the forgiveness of their sins after the Holy Spirit was fallen on them. (Cp. Acts 2:38.) "Can any forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" In Acts 4:10-12, Peter made special reference to the two groups of essential subjects included in the gospel of Christ, which is "the power of God unto salvation to every one that believeth" (Rom. 1:16). Acts 4:10-12 reads: "Be it known unto you all . . . that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead . . . neither is there salvation in any other: for there is none other name under heaven given . . . whereby we must be saved."

I, J. M. Morgan, therefore, do affirm that these three essential groups of doctrines must be believed by an alien sinner and obeyed. What I mean by "obeyed" is that the alien sinner, after he has believed the truth contained in these three groups of doctrines, in order to be saved, must reform his life in the name of Jesus Christ, confess His name, and "be baptized in the name of Jesus Christ for the remission of sins." I here give the complete Commission given by Christ in Matthew 28:19: "Go ye therefore, and teach all nations, baptizing" them—"the taught ones" (R.V.)—"in the name of the Father, and of the Son, and of the Holy Ghost." Mark 16:15, 16 says: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved. He that disbelieveth shall be condemned" (cp. R.V.).

Luke 24:46, 47 reads: "Thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9, 10). Salvation is in Christ! (Rom. 6:3, 4.) You are "baptized into Christ." (Gal. 3:26, 27.)

Here is a diagram of the complete order of God's plan of salvation to alien sinners: None of these things, alone, will save.

- (1) Go teach . . . and . . . baptize.
- (2) Go preach . . . believe . . . and . . . baptize.
- (3) Preach . . . repent . . . remission of sins in His Name.
- (4) The word of faith which we preach . . . and confession.

We have "teach" (or preach), "faith," "repent," "confession," and "baptism." A man having complied with all of these Scriptural conditions is now an adopted child of God by faith in Christ Jesus. "As many of you as have been baptized into Christ have put on Christ" (Gal. 3:27).

In closing this chapter, I quote the gracious words of Peter in 2 Peter 1:4-11 (R.V.):

"He [God] hath granted unto us his precious and exceeding great promises; that through these ye may become partakers of the divine nature, having escaped from the corruption that is in the world by lust. Yea, and for this very cause adding on your part diligence, in your faith supply virtue; and in your virtue knowledgē; and in your knowledge self-control; and in your self-control patience; and in your patience godliness; and in your godliness brotherly kindness; and in your brotherly kindness love. For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ. For he that lacketh these things is blind, seeing only what is near, having forgotten the cleansing from his old sins. Wherefore, brethren, give the more diligence to make your calling and election sure; for if ye do these things, ye shall never stumble: for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ."

Therefore, when the gospel plan of God's salvation is believed, and obeyed, it will prepare men and women for joint ownership and rulership with Christ in His coming Kingdom, if they will be faithful in service until death. Oh! come, Happy Day of endless joy! God grant that we have a part in the endless ages of joy!

These words of warning are to our present-day members of the Church of God in Christ of the Faith of Abraham. Jesus said in Matthew 7:15: "Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves." "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son. If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works" (2 John 9-11). In 1 Timothy 5:22 (R.V.), Paul said: "Lay hands hastily on no man, neither be partakers of other men's sins: keep thyself pure." Also, Paul said in Romans 16:17 (R.V.): "Now I beseech you, brethren, mark them which are causing the divisions and occasions of stumbling, contrary to the doctrine which ye have learned: and turn away from them." I pray God will help all of the "like precious faith" to mark all false teachers and to "avoid" or "turn away" from them.

CHAPTER EIGHT

THE ORIGIN OF GOD'S SON AND HIS DEATH

Examined by J. M. Morgan in *THE GUIDING LIGHT OF GOD'S TRUTH MADE PLAIN*

Logos is the Greek word translated "Word," meaning the spoken Word of God. In the Logos, or word, was the promise of life everlasting. "In hope of eternal life, which God, that cannot lie, promised before times age lasting began" (Titus 1:2). God made this promise in Eden's garden when He said the seed of the woman "shall bruise thy head" (3:15). This Logos was God, in promise, calling "those things that be not as though they were" (Rom. 4:17)—and as in Isaiah 9:6 which says, "Unto us a child is born." This word was spoken 741 years before Christ was born. Micah told of the city in which this child would be born—740 years before He was born. (Micah 5:2.) But when Christ was made of the woman, He no longer existed in promise, or as the Logos, but was the real living visible Son of God, a real flesh-and-bone Being. This Logos, or the Word of God, had life, eternal, in it by promises. This Logos, or Word of God, was "made flesh, and dwelt among us" (John 1:14). Note that it was the Word that was made flesh, not was covered in a fleshly body. First John 1:1 says, "That which . . . we have seen with our eyes, which we have looked upon, and our hands have handled." The word of life, zoe, or eternal life, God's promised Son, was made of a woman. Therefore, He, the Son of God, was flesh and bone. (Gal. 4:4; Gen. 3:15.) "Therefore, the Lord himself shall give you a sign: Behold, a virgin

shall conceive, and bear a son, and shall call his name Immanuel," which means "God with us." (Isa. 7:14 and cp. Matt. 1:33; Luke 1:35.)

The Angel Gabriel said unto Mary: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore, also that holy thing which shall be born of thee shall be called the Son of God." Genesis 3:15 says, "Thou shalt bruise his heel." This bruising of His heel was fulfilled when sinful men "killed the Prince of life" (Acts 3:15). "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16)—and "this life is in his Son." (1 John 5:11, 12.) God raised His Son from the dead. (1 Thess. 1:9, 10.) "I . . . was dead; and, behold, I am alive for evermore" (Rev. 1:18). First John 3:2 shows we will be like Him. (Luke 20:35, 36.) The Son of God died for our sins. (1 Cor. 15:1-3.)

The death of Jesus means that every part of Him was dead. Everyone who believes He had an immortal soul cannot believe that God's Son ever died. But Christ was the first to rise—**ek**, out of dead ones. (Acts 26:23.) Christ is the only One made alive after "the power of an endless life" (Heb. 7:16 and cp. Rev. 1:18). God had life eternal (*zoe*) in Himself. He gave the Son to have eternal life (*zoe*) in Himself. (John 5:26.) God's Son, Christ, died, was buried, and was raised the third day. (1 Cor. 15:1-3.) Christ could not be dead in the grave, and be alive in Paradise, and be in hell holding a meeting, all at the same time. But Christ said, in A.D. 95, "I am he that liveth, and was dead; and, behold, I am alive for evermore" (Rev. 1:18). Jesus the Son of God, which Paul preached, died and was raised from the dead by His Father. (Rom. 5:9, 10.) "Ye turned from idols to serve the living and true God; and to wait for his Son from heaven, whom he [God] raised from the dead" (1 Thess. 1:9, 10). "God . . . raised up his Son Jesus" (Acts 3:26).

Somebody, though, was preaching another Jesus in Paul's day. (2 Cor. 11:2, 4, 13, 15.) Paul said, "Satan himself is transformed into an angel of light." It was the Devil who said to Eve, "Ye shall not surely die." (Gen. 3:1, 3, 4.) The way anyone can preach "another Jesus" (2 Cor. 11:4) is to preach that only the body of God's Son died. Jesus said, "I . . . was dead; and, behold, I am alive for evermore." Only the dead in Christ will have part in the first resurrection. (Rev. 20:6.) The first resurrection is conditional: "They which shall be accounted worthy to obtain that world, and the resurrection from the dead"—out of the dead ones—"neither marry . . . neither can they die any more" (Luke 20:35, 36). May we obtain that blessed state when we cannot die any more.

CHAPTER NINE

PAUL'S EARTHLY HOUSE; TO BE ABSENT FROM THE BODY; PAUL'S STRAIT

Examined by J. M. Morgan in THE GUIDING LIGHT OF GOD'S TRUTH MADE PLAIN

False teachers of the immortal soul, by their "cunningly devised fables," make it appear that Paul believed he would move out of his old body into another house up in heaven. Their assumption is false. Here is the way they try to prove it. They quote only one verse of 2 Corinthians 5:1: "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." They stop reading here and disregard anything further that Paul said in this chapter until they come to verses 6-8. Here they quote again: "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight:) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."

Paul's greatest desire and hope was predicted in the future eternal life—a change from the mortal state to the immortal, or changed into a deathless state at the coming of Christ in the first resurrection. In Philippians 3:8-11, he wrote: "I have suffered the loss of all

things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness . . . that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; [that] if by any means I might attain unto the resurrection of the dead." Paul made the future eternal life depend upon the resurrection of the dead and not on immortality of the soul. (1 Cor. 15:12-19.) "If the dead rise not, then is not Christ raised, and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." (The R.V. says "have perished"—past tense!)

If, as many teach, the real man has gotten out of the body, and is present with the Lord, how could they be perished? The ones "that have done good" are in their graves, and so are the evildoers. They are in the grave. Jesus said, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28). Here is the time the living saints will be changed from mortality to immortality. "This corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. 15:53). The Bible does not say that an immortal soul will reunite with the raised body at the resurrection. Why believe it? If the soul has two bodies, one in heaven and one in the grave, will he have a house for rent?

The word "mortal" means subject to death; or a man as subject to death. (Job 4:17.) Paul (2 Cor. 5:1-10) showed in contrast the different state of a mortal dying man and the condition of the same mortal dying man after he has put on immortality, or after "mortality" has been "swallowed up of life." He was not speaking of the state of the body or the man in death, for that state is neither mortal nor immortal, but "naked." He spoke here of only two states or conditions of the same mortal man.

Now, let us read Paul's words in 2 Corinthians 4:17, 18: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight, of glory; while we look not at the things which are seen, but [we look] at the things which are not seen." To paraphrase it, we would say, The present things are temporal or mortal; the future things, or state, are eternal. "For we know that if our earthly [mortal] house [R.V., 'habitation'] were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this [mortal flesh or state—2 Cor. 4:11] we groan, earnestly desiring [for my body to die so the immortal soul can go to be with the Lord? No!], to be clothed upon with our house [R.V., 'habitation'—life eternal], which is from heaven." If that be so, we, "being clothed" upon, "shall not be found naked [or dead]," for "we that are in this tabernacle ['habitation' or mortal flesh, or dying state] do groan, being burdened [for we want to put off this mortal hull, so we can go to be with Christ? No!], not that we would be unclothed [or dead]" but that we would be "clothed upon, that what is mortal may be swallowed of life" (R.V.). "Being therefore always of good courage, and knowing that, whilst we are at home in the body [or are mortal], we are absent from the Lord" v. 6, R.V.). Why are we absent from the Lord? Paul answered by saying, "We walk by faith, and not by sight."

Paul had fully made it plain how he could be absent from the mortal body, or from mortal flesh, by the mortal being changed into the immortal. (1 Cor. 15:51-54.) Be sure to read those verses. In the 5th chapter of 2 Corinthians, Paul explained the same change, from the mortal to the immortal—"Earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked." Paul had no desire that he and those to whom he was writing should be unclothed, or be found naked, for that condition is in sleep of death; and in that state of death, he could not "be present with the Lord." Thus, he would rather be absent from the mortal body (Job 4:17) by being "changed from the mortal to the immortal" at the second coming of Christ. (1 Cor. 15:51-58.)

We now note what Paul says in verse 4, "For we that are in this tabernacle [or mortal state] do groan, being burdened; not that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life." I here give the Diaglott

rendering of the Greek version word for word of the 4th verse of 2 Corinthians 5. "Indeed, for those being in the tent groan, being oppressed; in which not we wish to be unclothed, or dead, or asleep, having neither mortal nor immortal life, but to be invested that may be swallowed up the mortal by the life eternal." Therefore Paul says in 2 Corinthians 5:8 (Diaglott), "But we are well pleased rather to be separated from the body [mortal state or flesh] and to be at home with the Lord" by the mortal being swallowed up of life. Paul and Christ both taught that the coming of Christ is the time saints will meet Him, receive eternal life, and be at home with the Lord. "And your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye appear with him in glory" (Col. 3:4). "To him that overcometh will I grant to sit with me in my throne, even as I overcame and am set down with my Father in his throne." (Rev. 3:21). "When the Son of man shall come in his glory . . . then shall he sit upon the throne of his glory" (Matt. 25:31; see 1 Thess. 3:16, 17.) I pray God that we will have a part in the first resurrection; on such the second death will have no power, "but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20:6). Did Paul want to die so he could go to be with Christ? No. But it is easy for those who believe and teach the immortality of a never-dying soul to make Paul seemingly teach that he had a desire to die and go to be with Christ while his mortal body was dead. Here is the way they prove it. First, they assume that all men have an immortal soul and that death is a separation of the soul and body, but they quote only a verse and sometimes only part of a verse. As proof of their false teachings, in connection with Paul's "strait," they quote verse 23 of Philippians 1: "For I am in a strait betwixt two, having a desire to depart and be with Christ, [R.V.] for it is far better." They never tell the people of what Paul's strait was composed. So by their deception in twisting the scripture they deceive the people. Paul's strait was that he was between two things, and they were living or dying. "Christ shall be magnified in my [mortal flesh] body whether by life or by death" (Phil. 1:20). "For me to live is Christ and to die is gain; but if I live in the [mortal] flesh, this is the fruit of my labor; what I shall choose, I wot not [or I know not]" (vv. 21, 22). But these so-called teachers contradict Paul by teaching that he wanted to die and go to "be with Christ," just as if Paul could not "depart and be with Christ" before death came. He could have, if Christ had come and changed him before death. (1 Cor. 15:51-55.) Paul was ready to die, if by dying he could "magnify Christ." There was a third thing "far better" for Paul than living or dying, and this was what he desired: "to depart and be with Christ, for it is far better." Better than what? Better than living in (mortal) flesh or dying. But there is a time coming when the living and the dead saints will both depart and be with Christ. This time will be at the coming of Christ. At that time, Paul will receive his "crown of glory." As we read in 2 Timothy 4:6-8: "I am now ready to be offered, and the time of my departure is come." This departure was to "go to the dead," not to be with Christ. (Ecc. 9:3.) "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord . . . shall give me [when I die? No.] at that day; and not to me only, but unto all them also that love his appearing [his coming]." Therefore, rewards will be given at the coming of Christ, not at death. Christ says, "When the Son of man shall come in the glory of his Father . . . then he will reward every man according to his works" (Matt. 16:26, 27). "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be" (Rev. 22:12). In 1 Thessalonians 4:15-17, I want you to note this fact in these verses: the living and dead saints will not go into heaven to "be with the Lord," nor will the living go before the dead saints are raised from the dead "to meet the Lord," but they do teach that as the Lord descends or comes down from heaven, the living and the raised saints that were dead will depart together and will meet the Lord; and this is the very thing for which Paul had a desire. He wanted the Lord to come so that he and all the saints living and dead ones raised could depart and be with Him. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not as others which have no hope, for if we believe that Jesus died and rose, even so also them which

sleep in Jesus will God bring with him [or God will raise them so that they can go to meet Christ]; for this we say unto you by the word of the Lord, that we [R.V.] that are left unto the coming of the Lord shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thess. 4:13-18). But Paul said, "To die is gain." There are just two things Paul could have gained by dying. One was glory for Christ, and the other was rest for himself. Job 3:17, speaking of the state of men in death, says, "There the weary will be at rest." Job 3:11, 12: "I should have been quiet, I should have slept, then had I been at rest." But this gain by death is nothing to be compared with the glory of being caught up together with all the saints of God to ever be with the Lord. And I pray God that we will be among the number who will meet the Lord when He comes, and return to earth with Him jointly to judge and rule the nations with Christ. (Rev. 3:21.) "Know ye not that the saints shall judge the world?" (1 Cor. 6:2.) May that glorious Day soon come when we with Paul and all His saints will together meet the Lord of glory at His coming.

CHAPTER TEN

ANSWER TO THE CHURCH-KINGDOM THEORY

The Answer to the Assumption That the Church and the Kingdom Are the Same and Were Established on the Day of Pentecost, as Found in the Church of Christ Adult Gospel Quarterly, Lesson for October 19, 1947, Page 15

Examined by J. M. Morgan in THE GUIDING LIGHT OF GOD'S TRUTH MADE PLAIN

The so-called Church of Christ teaches and assumes three things: 1) that the church is the Kingdom and they are one and the same thing; 2) that the Kingdom of God (Christ) was set up on the first Pentecost after Christ rose from the dead; 3) that Christ has been a reigning King over all the earth since Pentecost. As proof they give Isaiah 2:3; Micah 4:1; Acts 2:17, 18; and Daniel 2:35-44. Therefore, if you accept their interpretations of the Bible, you will easily be led astray on the church-Kingdom teaching by them. As to the truth, there is not a word said about establishing the Church of God in any one of the above scriptures, and Acts 2 is as silent as the grave about setting up either the church or Kingdom on Pentecost. "It shall come to pass in the last days, that the mountain of the Lord's house [or Kingdom of God] shall be established in the top of the mountains, and be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2:3).

Micah 4:1-7 tells us about the Kingdom in operation after it is set up. "And he [the King] shall judge among many people and rebuke strong nations afar off; and they [the nations] shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree and none shall make them afraid, for the mouth of the Lord hath spoken it. For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever [for the ages of ages]. In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out and her that I have afflicted, and I will make her that halteth a remnant, and her that was cast afar off a strong nation, and the Lord shall reign over them in mount Zion from henceforth, even for ever."

A few questions about these statements, in the above verses, will show that not one of the events spoken about have been fulfilled in the Gospel Age, and the Gospel Age will

end at the coming of Christ. (1) When has the King judged among the nations? (2) When did He rebuke strong nations afar off? (3) When have the nations beat their swords into plowshares, and their spears into pruning hooks? (4) When have nations quit lifting up sword against nation? (5) When have nations ceased to learn war any more? (6) When has the Lord reigned over His people, Israel, for the ages of ages? It is evident that not one of these scriptures has been fulfilled.

Verse 8 tells you when Micah 4:1-8 will be fulfilled. "And thou, O tower of the flock of the stronghold of the daughters of Zion, unto thee, shall it come, even the first dominion. [The earth, before it was cursed, is the first dominion lost by Adam, the first man.] The kingdom shall come to the daughters of Jerusalem." Therefore, not one of all these scriptures can be fulfilled until Christ comes. As for Psalm 2:6 and Daniel 2:35-44, in both of these scriptures the Kingdom of God is spoken of as in operation as it will be after it is set up. Calling things that be not as if come, God says, "Yet have I set my king upon my holy hill of Zion" (Rom. 4:17). God has not yet set His King on His holy hill of Zion. Just read Psalm 2:8, 9, and apply them to the church and be convinced that there is not a word about the church in it. In Daniel 2:35-44, God is describing five universal kingdoms (not churches) in operation. Each one of these kingdoms operated in its own time; not any two operated at one time. The fifth kingdom is the Kingdom of God (not the church of God). In verse 41, he is speaking of the fourth kingdom, a kingdom "of iron legs, with feet and toes part of iron and part of clay." He says, "And whereas thou sawest the feet and toes, part of potter's clay and part of iron, so the kingdom shall be divided. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay . . . they shall not cleave one to the other, even as iron is not mixed with clay. And in the days of these kings [not in the days of one king] shall the God of heaven set up a kingdom [not a church] which shall never be destroyed [R.V.] nor shall the sovereignty thereof be left to another people." The time has not come that the ruling elders of the church have not left the sovereignty to other people, but "it shall break in pieces and consume all these kingdoms and it [the Kingdom of God] shall stand for ever [for the ages]."

The Kingdom spoken of in Daniel 2:44 was not set up on the day of Pentecost for the following reasons. The fourth kingdom was not divided until A.D. 395, 362 years after Pentecost. This division was perfected when the two sons of Theodosius Arcadius and Honorius, after the death of their father, were saluted by unanimous consent of mankind as the lawful emperors of the eastern and western divisions of the Roman Empire. (See Gibbon's History, chapters 27 and 29.) About A.D. 476, the Western Roman Empire received its stroke of death by Odoacer, king of the Herulic. Then followed the division of Western Rome into the ten parts. The complete overthrow of pagan Rome was about A.D. 552. But before the Eastern Empire was completely overthrown, Justinian, Emperor of the East, gave into the hands of the papacy his power (armies) and his throne (his imperial seat at Rome) (Rev. 13:2; Gibbon's History, chapters 27 and 29). Papal Rome held this throne and ruled over state and church from A.D. 533 until A.D. 1780, when she lost her imperial power after 1260 years of misrule by the antichrist system. Daniel 7:20-22 tells about this system and, as mystery Babylon, it will continue as the antichrist system until Christ comes and destroys it with all other false systems. (Rev. 17:5.)

Daniel 2:43, 44 tells that the Kingdom of God could not be set up before the divided state of the Roman Empire. It was not divided until 362 years after Pentecost. This is the best proof that the Kingdom of God was not established at Pentecost or at any time in the past, but will be set up in the future at the coming of Christ. The Church of Christ teachers made a mistake by their unscriptural division of the ages and applying the last days of the age to the whole age. They say: Age 1—from creation to giving the law; Age 2—from giving of law until the death of Christ; Age 3—from death of Christ until the end of time, and called it the latter day. But the Bible divides the ages differently and the Bible never uses the last days of an age to mean the whole age, but the last days represent the

end time of the age. The last days of all ages refer to events that transpire just before the ages are ended and not when the age begins. Paul speaks of times age lasting more times than one. (Titus 1:2, Emphatic Diaglott.) Thirty-three years after Pentecost, 2 Peter 3:3, 4 says: "Knowing this first, that there shall come in the last days scoffers . . . saying, Where is the promise of his coming?" Here Peter connects the coming of Christ with the last days of this Age. In Luke 17:26-30, Jesus speaks of the days of Noah and the days of Lot and the days of the Son of man. Jesus, in these verses, compares the events of the world conditions in the days of Noah and Lot with the events and conditions of the last days of this Age before He comes.

We have two more sets of last-day events, and both events precede the end of the law Age. We have times divided by ages, not by last days of ages, as some teach. Age 1—from creation until Adam and Eve were sent from the Garden of Eden (Gen. 3:23); Age 2—from Eden lost until the Flood (Gen. 7:11-23); Age 3—from the Flood until Abraham was called (Gen. 12:2-7); Age 4—from the time Abraham was called until the law was given to Moses (Ex. 12:40-48); Age 5—from the giving of the law to the destruction of Jerusalem (A.D. 70); Age 6—from the destruction of Jerusalem to the coming of the Lord at the end of this Age. The two last days of events pointed out were fulfilled in the last days of the Jews, or the law Age, which ended A.D. 70 in the destruction of Jerusalem. Hebrews 1:2 says, "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, Jesus" (A.D. 27). Matthew 4:12-17 and Acts 2:16, 18 tell of the Holy Spirit baptism. Joel 2:28, 29 was fulfilled. "It shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh . . . and on my servants and on my handmaidens. . . . Yea, and I will pour of my spirit" (R.V.).

God did begin speaking by His Son (A.D. 27); and He spoke in these last days. Paul wrote Hebrews in A.D. 64, 31 years after Jesus had finished His preaching and after Pentecost which shows that this set of last days was in existence before and after the death of Jesus Christ. This fact alone destroys their false position that Pentecost came in the first part of the last age of time. This fact also proves that Jesus and Paul both lived in the time of this same set of last days (the law Age) which ended A.D. 70. At that time Jerusalem was destroyed. It also proves that their teaching that the Kingdom was established on the first Pentecost after Christ rose from the dead is false.

If, as the Church of Christ teaches, the Kingdom and church are one institution and was set up on Pentecost, why is it that Peter did not quote Isaiah 2:3, Micah 4:2, 3, and Daniel 2:44, instead of quoting Joel, who said nothing about the Kingdom or church being set up then? Neither the church nor the Kingdom had their beginning on Pentecost, but the New Testament gospel commission of preaching repentance and baptism for the remission of sins in the name of Jesus Christ (Acts 2:38) did begin on Pentecost and is in force now. This new Covenant was dedicated by the blood of Christ, which blood is "the blood of the everlasting covenant." Eight years after Pentecost, Gentiles received the baptism of the Holy Spirit and were commanded by Peter to be baptized in the name of the Lord.

All these events and many others transpired in the last days of the law Age before Jerusalem was destroyed. But neither Christ nor the Church of God are now reigning as kings over the earth, nor have they ruled the nations with a rod of iron. The time will come when "the Lord of hosts will reign in mount Zion and in Jerusalem" (Isa. 24:21-23). In that day the Lord will be King over all the earth. (Zech. 14:9.) This is the time Revelation 5:10; 2:26; and 3:21 will be fulfilled; also when Jeremiah 23:5, 6 will be fulfilled. "A king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely." When has this scripture been fulfilled? It has not! Also Isaiah 37:1 will be fulfilled. "Behold a king shall reign in righteousness and princes shall rule in judgment"; the King will also give His saints power over the nations and they shall "rule them with a rod of iron." (Rev. 2:26, 27.) The saints are "heirs of the kingdom" (James 2:5) now, but are not ruling yet. The only way the saints are now a part in and of the Kingdom is in its preparatory state. They are prospective kings and priests in preparation

for kingship and are to be judges and rulers with Christ jointly in the coming Kingdom. "To him that overcometh will I grant to sit with me in my throne even as I overcame and am set down with my Father in his throne" (Rev. 3:21). Paul says in 1 Corinthians 6:2, "The saints shall judge the world, yea, we shall judge angels." But Christ will "sit in the throne of his glory" at the time when He comes (not when He went to heaven as they teach). "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). Then the promise the Lord made to Peter and the other apostles will be fulfilled. Peter said, "Lord, we have forsaken all and followed thee; what shall we have?" Jesus said to them, "Verily, I say unto you, that ye which have followed me, in the new birthday [Diaglott] when may sit the Son of man upon a throne of glory, ye shall sit also you upon twelve thrones, judging the twelve tribes of Israel." (Matt. 19:27, 28.)

Revelation 5:9, 10 says, "Thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and thou hast made us unto our God kings and priests, and we shall reign on the earth. Not "we are reigning," but "we shall reign"! In Revelation 20:6, the "blessed and holy . . . shall be priests of God and of Christ, and shall reign with him a thousand years." The condition of the church, which will continue until Christ comes, is fully described in Daniel 7:21: "I beheld and the same horn made war with the saints, and prevailed against them." Verse 22 tells how long this horn will prevail. It says, "Until the ancient of days did come, and judgment was given [or will be given] to the saints of the most high; and the time came that the saints possessed the kingdom." Surely no one will say that the above scriptures were fulfilled at Pentecost or any time in the past. Verse 27 says, "And the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the most High. All rulers shall serve and obey him." All these scriptures refer to the coming King and His Kingdom. Jesus (Matt. 5:5) and David (Psalm 37:29-34) said, "The meek shall inherit the earth." Then the saints will reign on the earth, not reign in heaven. Therefore, the Kingdom will be set up, or established, at the coming of Christ.

I pray God will give us a part in His coming Kingdom with endless life in the ages of endless joy.

CHAPTER ELEVEN

THE WORD "HELL"

Examined by J. M. Morgan in THE GUIDING LIGHT OF GOD'S TRUTH MADE PLAIN

The word "hell" is translated from four words: the Hebrew word "sheol," which occurs 65 times in the Old Testament and is rendered "grave" 31 times, "hell" 31 times, and "pit" 3 times.

David, in Psalm 16:10, said, "Thou shalt not leave my soul in hell." Here is one example where it says, "The wicked shall be turned into hell." The revision says "returned into sheol and all the nations that forget God." (Psalm 9:17.) Therefore the wicked will be resurrected out of the first death and after judgment they will die the second death. (Rev. 20:14, 15; 21:8.)

We have only three Greek words from which "hell" is translated. "Hades" occurs only 11 times and this Greek word is the word to which the Jews translated their Hebrew word "sheol" into the Greek language. Therefore, "hades" means the same as "sheol," the unseen, "covered over the place of all the dead or the state of the dead."

The Greek word "tartarus" is translated "hell" once in the Bible (2 Peter 2:4), and it means a dark, airy region like the one encircling this earth. See Jude 6: "The angels that sinned are kept there until the judgment day."

"Gehenna" is the only word that is translated "hell fire." This word, "gehenna," occurs 12 times, and "gehenna" is from the Hebrew word which means "the Valley of Hinnom."

This valley was called Tophet, a destruction, as fires were kept burning in the valley of death, and into this valley of fire were cast all kinds of filth, the bodies of beasts and unburied criminals. This Valley of Hinnom symbolizes death and utter destruction, but in no place does it signify a place of eternal torment. But this hell fire, symbolizing a "lake" burning with fire and brimstone (Rev. 21:8), is where the wicked will "have their part." What is it? "This is the second death" (Rev. 20:14). We die the first death because of Adam's sin. All the wicked, after judgment, will die the second death for their own sin. (Rom. 5:12, 13.) "The wages of sin is death" (Rom. 6:23). "But the wicked shall perish and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away" (Psalm 37:20). "For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts, that it shall not leave them neither root nor branch, for they shall be ashes under the soles of your feet in the day I shall do this, saith the Lord of hosts" (Mal. 4:1-3). "Then they will be dead and not live" (Isa. 26:13, 14).

When the wicked are consumed into ashes and are in the second death, Revelation 21:4 will be fulfilled: "And there shall be no more death [R.V.—and death shall be no more], neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away . . . all things are made new." The first death is one of "the former things." May we be blessed to have eternal life and escape the second death.

CHAPTER TWELVE

THE VALUE OF FUNDAMENTAL DOCTRINE

By T. A. Drinkard

An Address Delivered to the Ministerial Conference at Oregon, Illinois, January 29, 1948

Examined and Dedicated to the memory of T. A. Drinkard in
THE GUIDING LIGHT OF GOD'S TRUTH MADE PLAIN by J. M. Morgan

Brethren of the Ministry:

Through the providence of the loving Father we are gathered here for the purpose of studying His Word divine. May our study of this subject this afternoon prove to be helpful and strengthening to each one in Christian service along the pathway of life. I appreciate the opportunity that has been extended to me to lead in the study of this wonderful subject of "The Value of Fundamental Doctrine."

There is no service that promises to pay to the investor more dividends of profit than the Lord's service. He demands of His servants strict obedience to His commandments in this age, as He did with the ancients of the ages gone by. It was Paul who said, "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. 1:1, 3).

By "value" is meant "worth." By "fundamental" is meant "pertaining to the foundation, or basis" (Webster). By "doctrine" is meant "that which is taught, hence teaching" (Webster and Cruden). The value of fundamental doctrine is of vital importance to each and every one who is desirous of learning and knowing about God and His will on our behalf. Fundamental doctrine is foundation doctrine, as it can be clearly seen in Isaiah 28:16, which says: "Thus said 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." And again,

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"Upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). Knowing fundamental doctrine to be of the utmost importance, Paul said: "According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For another foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:10, 11).

Referring to the value of fundamental doctrine—God-given wisdom that comes to us through the teaching of "good doctrine"—Solomon said, "Hear, ye children . . . and attend to know understanding. For I give you good doctrine, forsake ye not my law. For I was my father's son. . . . He taught me also, and said unto me, Let thine heart retain my words; keep my commandments and live. Get wisdom, get understanding; forget it not; neither decline from the words of my mouth. Forsake her not, and she shall preserve thee: love her, and she shall keep thee" (Prov. 4:1-6). When we realize that "wisdom" and "understanding" come through the teaching of "good doctrine," then we can appreciate fully the worth of fundamental doctrine that is so necessary and important to those who want to please and honor God. Meditating upon the value of doctrinal teaching that brings "wisdom" and "understanding," and which will preserve and save men and women, Solomon said: "Apply thine heart unto instruction, and thine ears to the words of knowledge; buy the truth and sell it not; also wisdom, and instruction, and understanding" (Prov. 23:12-23).

Jesus Christ sought to bring to men and women a knowledge of God and His will for them, by way of doctrinal teaching, as we read: "He taught them many things by parables, and said unto them in his doctrine" (Mark 4:2). And again, "He said unto them in his doctrine" (Mark 12:48). Let us not forget that Jesus taught the people "doctrine," yet He said, "My doctrine is not mine but his that sent me" (John 7:16). Hence we must concede that the "doctrine" that Jesus taught was the "doctrine of God" (Titus 2:10).

The importance of fundamental doctrine is pointed out to us by Paul as being so important when he said: "Till I come, give attendance to reading, to exhortation, to doctrine. . . . Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee" (1 Tim. 4:16).

1. Since the faith that saves comes by hearing the "word of God" (Rom. 10:17);
2. Since the "word of God" is God's "doctrine" (John 7:16);
3. Since "doctrine" will save the believer (1 Tim. 4:16);
4. Therefore, its value or worth cannot be underestimated.

By "doctrine" men and women are taught of God, and in that way are able to be saved. (John 6:45.) The "doctrine" which Christ taught (Mark 4:2) was His "word" which God sent to the children of Israel, preaching peace by Jesus Christ. "He is Lord of all; that word, I say ye know, which was published throughout all Judea, and began from Galilee after the baptism which John preached" (Acts 10:36, 37). But Matthew and Mark say that after "John was put in prison, Jesus came into Galilee preaching the gospel of the kingdom of God" (Matt. 4:23; Mark 1:14). And Paul, referring to the same time, and the message that Christ gave to those who heard Him, said: "How shall we escape, if we neglect so great salvation; which at first began to be spoken by the Lord, and was confirmed unto us by them that heard him" (Heb. 2:3).

1. Since Christ taught "doctrine" (Mark 4:2);
2. Since the "doctrine" was the "word of God" (John 7:16; Acts 10:36, 37);
3. Since what Christ taught was "salvation" through the "gospel of the kingdom of God" (Heb. 2:3; Mark 1:14);
4. Therefore, "the gospel of Christ"—doctrine—"is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek" (Rom. 1:16; Mark 16:15, 16).

Knowing the value of doctrine, Paul was able to advise Timothy to give attendance and heed to it in order to be saved. (1 Tim. 4:16.) Paul contends that the purpose of the gospel,

the "doctrine of God," is to reveal the righteousness of God. (Rom. 1:16, 17.) Therefore, to accept and believe the gospel doctrine is to believe its Author. And to believe its Author is to accept Jesus Christ, who represented God in all that He did. This fact clearly teaches the value of doctrine. It brings to us a knowledge of God and, through our faith in it, saves by baptism into Christ. We must thereafter live a clean life in service.

The value of fundamental doctrine was further emphasized by Jesus Christ when He said: "Neither pray I for these alone, but for them also which shall believe on me through their word" (John 17:20). Christ was revealed in the Word of God which the apostles were commissioned to carry into all the world, "beginning at Jerusalem" after they were "endued with power from on high." (Luke 24:47, 49.) It is evident that men and women at that early day could not believe on Christ except through the Word of God. It is equally true today. Therefore, to believe the Word of God—the "doctrine of God"—is to believe on Christ, and to reject the "word of God" is to reject Christ. Not only so, but it is a rejection of God, as Jesus revealed, saying: "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me" (Matt. 10:40). Always desirous of giving His Father all the glory, the Master said again: "Whosoever shall receive me, receiveth not me, but him that sent me" (Mark 9:37). Again, "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak" (John 12:48-50).

But the word of salvation which God "sent to Israel by Jesus Christ" (Acts 13:26), was the doctrine of God. (John 7:17.) In other words, it was "the gospel of the kingdom of God" (Mark 1:14) that Jesus Christ preached to Israel during His personal ministry on the earth. Later, after His resurrection, Jesus commanded His apostles to carry it "into all the world" (Mark 16:15, 16), and to those who would accept it He would give salvation. This was the Saviour's doctrinal teaching. What it could do then it can do now. Faith in God is to accept His Word that reveals Him and His Son. He saves on the condition that we accept His Word. His doctrine, that was sent first to Israel, and then "into all the world." His doctrine says, "He that believeth and is baptized shall be saved" (Mark 16:15, 16).

1. Since faith in God is necessary in order to please Him (Heb. 11:6);
2. Since faith in God comes by hearing His Word (Rom. 10:17);
3. Since faith in the Word of God purifies the heart (Acts 15:9);
4. Therefore, the Word of God, His doctrine (John 7:16), is the basis upon which faith rests, and through which heart purification comes. And salvation can only come by faith in obedience to the gospel.

The value of doctrinal teaching is clearly seen in its transforming power and influence on the minds and hearts of those in Berea, as we read: "They received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 17:11). In harmony with this, Paul wrote to Timothy, saying: "But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience. . . . But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:10-17). Continuing to show Timothy how necessary and valuable doctrine is, Paul says: "Preach the word; be instant in season; out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:2-4). Jesus Christ was very careful to say: "For God so

loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). He explains in John 5:24 just when our faith becomes effective, saying: "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life." Therefore, saving faith in Christ reaches Him through His Word that was, and is, the "doctrine of God." (John 7:16; Titus 2:10.) But "faith without works is dead" (James 2:26).

That doctrine—the Word of God—is the basis of faith in Him is verified by Paul, saying: "The word is nigh thee, even in thy mouth and in thy heart: that is, the word of faith, which we preach. . . . Faith cometh by hearing, and hearing by the word of God" (Rom. 10:8-17).

Herein is shown the source of faith through the Word of God. It is impossible to believe without having something in which to believe, hence God has given His Word for that purpose. Therefore, such faith is the belief of doctrinal truth, seeing that Jesus said: "Ye shall know the truth, and the truth shall make you free" (John 17:17). And "the word of truth" is "the gospel of your salvation." (Eph. 1:13.) Since there is but one gospel (Gal. 1:6-8), there is only "one faith" (Eph. 4:5), which is called the "faith of the gospel" (Phil. 1:27). Our faith must rest upon the testimony contained in the Word of God.

To further emphasize the value and necessity of doctrinal truth, it is written: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved" (Mark 16: 15, 16). Why "preach the gospel," which is doctrinal truth, if men and women can exercise faith in God and Jesus Christ for salvation independent of the gospel? As the Lord authorized the apostles to preach the gospel to the world, and clearly shows that those desiring salvation must believe the gospel, therefore value of the saving efficiency of the gospel can be clearly seen.

In connection with this let us consider the following account: "They that were scattered abroad went every where preaching the word. Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. . . . 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 8:4-6, 12).

With this evidence before us, we can say that fundamental doctrine is valuable and necessary for those desiring salvation of God through Christ revealed to us in the Word of God. Paul charged Titus, "Speak thou the things which become sound doctrine" (Titus 2:1). Why obey this command if doctrine is unessential? The Apostle John was led by the Spirit of God to say: "Whosoever transgresseth, and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him Godspeed; for he that biddeth him Godspeed is a partaker of his evil deeds" (2 John 9:11). These rules must be strictly followed if we would please God. Not only has this command been given by John, but Paul wrote the same kind of advice for Christians to follow when error is substituted for "the doctrine of Christ," saying: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them" (Rom. 16:17).

Let us follow the teaching of the Word of God faithfully as we draw nearer to the soon coming of Jesus Christ, who will bring His reward for those who have served Him well.

CHAPTER THIRTEEN

THE DEVIL AND HIS AGENTS: THEIR HISTORY IN THE BIBLE

Examined by J. M. Morgan in THE GUIDING LIGHT OF GOD'S TRUTH MADE PLAIN

"Diabolos," the Greek word that is translated "devil," occurs 30 times and means a slanderer, seducer, false accuser. The word "Satan" is a transferred Hebrew word, and is derived from the verb which means an adversary, or an opposer. "Diabolos" is the uniform translation of the Greek Septuagint given of the Hebrew word "Satan." This opposer is called "Satan" and "the devil" by Christ. (Matt. 4:10; John 8:44.) His origin, like everything else, was from God. Ephesians 3:9 says: "Which from the beginning of the world hath been hid in God who created all things." "All things" God created were good. "And God saw every thing that he had made, and, behold, it was very good" (Gen. 1:31). You may ask, "Did God make 'the angels that sinned'?" (2 Peter 2:4.) Yes, but God did not make them sin, neither did He make the devil sin, nor did God make man sin. The first account we have of the evil work of the devil is found in Genesis 3:4. He here, as an agent, is called the "serpent." "Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman: Yea, hath God said, Ye shall not eat of every tree of the garden?" (V. 1.) "And the serpent said unto the woman, Ye shall not surely die" (v. 4).

Paul, to the Church of God at Corinth, says in 2 Corinthians 11:2-15: "For I am jealous over you with a godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear lest by any means as the serpent beguiled Eve through his subtilty, your minds should be corrupted from the simplicity [or purity] that is in Christ. "For if he that cometh preacheth another Jesus, [R.V.] another spirit, a different gospel." The teachers that do these things are ministers of Satan. Verse 13: "For such are false apostles, deceitful workers, transforming themselves into apostles for Christ" (v. 13). Verses 14 and 15: "And no marvel; for Satan himself is transformed [or fashioned] into an angel of light. Therefore it is no great thing if his ministers also be transformed . . ." This scripture shows the difference between Satan and his agents or ministers. There was a long period of time before Satan changed himself into an angel of light. He and his agents were terrible murderers. First John 3:12 gives Cain as one of his agents. It says, "Not as Cain who was of that wicked one, and slew his brother." Jesus said in John 8:44: "He [the devil] was a murderer from the beginning and abode not in the truth . . . for he is a liar, and the father of it." Herod, Nero, the pagan empires, and the little horn of papal Rome were all Satan's agents of death and destruction. Matthew 2:16 tells how Herod put to death all the children from two years old and under, seeking to destroy the babe Christ; and history tells of the slaughter of the saints under the reign of wicked Nero and the little horn and mystery Babylon the great. (Dan. 7:20-22; Rev. 17:5; 12:9; 13:7-10, 12.) But since the fallen woman (mystery Babylon) was dethroned or settled upon many waters, and the little horn lost his temporal power, Satan has manifested himself, by most of his agents, as an angel of light through this agent of religion.

Satan's word and power are permitted by the Lord God. (1 Kings 22:20-23.) The Lord said, "Who shall persuade Ahaz that he go up and fall at Ramoth-gilead? And there came forth a spirit and stood before the Lord and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth and will be a lying spirit in the mouth of all his prophets. And he [God] said, Thou shalt persuade him and prevail also. Go forth and do so. Now therefore, behold, the Lord hath put a lying spirit in the mouth of thy prophets." Job 1:6-10 says: "Now there was a day when the sons of God came to present themselves before the Lord, and Satan [the adversary] came also among them. And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth and walking up and down in it. And the Lord said unto Satan,

Hast thou considered my servant Job? that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil? Then Satan answered the Lord and said, Doth Job fear God for naught? For thou hast blessed the work of his hands and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the Lord said unto Satan, Behold, all he hath is in thy power." Read all of chapter 1 and see what Satan did in destroying the wealth of Job and his children. (Job 2:1-3.) We have the same conversation repeated about Job between God and Satan. God said, "Still he holdeth fast his integrity, although thou moveth me against him to destroy him without cause. And Satan answered the Lord and said, Skin for skin. Yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh and he will curse thee to thy face. And the Lord said unto Satan, Behold he is in thine hands, but save his life. So went Satan forth from the presence of the Lord and smote Job with sore boils from the sole of his feet unto his crown. Then said his wife unto him, Dost thou still retain thine integrity? Curse God and die. But he said unto her, Thou speaketh as one of the foolish women speaketh. What, shall we receive good at the hand of God and shall we not receive evil? In all this did not Job sin with his lips."

Mark 1:9-12 says: "It came to pass in those days, that Jesus came from Nazareth of Galilee and was baptized of John in Jordan. And straightway coming up out of the water, he saw the Spirit, like a dove, descending upon him. And there came a voice from heaven saying, Thou art my beloved Son. . . . The Spirit driveth him into the wilderness. And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him." I give here the account of his temptations by Satan in Matthew 4. Matthew 3:15-17 tells of Jesus' being baptized of John. "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. When he had fasted forty days and forty nights, he afterward hungered. And the tempter came unto him and said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, man shall not live by bread alone; but by every word that proceedeth out of the mouth of God." Verse 8 gives the last trial of Satan to tempt Jesus. "Again the devil taketh Jesus into an exceeding high mountain, and showeth him all the kingdoms of the world and the glory of them; and said unto him, All these things will I give thee if thou wilt fall down and worship me." Verse 10: "Then said Jesus unto him, Get thee hence Satan; for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve." Verse 11: "Then the devil left him and the angels came and ministered unto him."

Paul speaks of Satan as the "god of this world." (2 Cor. 4:3, 4.) He said, "But if our gospel is hid [or veiled], it is hid to them that are lost [or perished], in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ should shine unto them." Paul describes this Satan and his working agents in 2 Thessalonians 2:7-12 as the lawless man of sin. "For the mystery of iniquity doth already work; only he who now letteth will let until he is taken out of the way." (The "he" is pagan Rome power.) "And then shall that wicked [papal Rome] be revealed, whom the Lord shall consume with the spirit of his mouth and shall destroy with the brightness of his coming; even he whose coming is after" (not at the time of the big work of the Antichrist), but "whose coming is after the working of Satan with all power and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion [or a misleading mind—here God uses Satan's agents], that they should believe a lie: that they all might be [R.V.] judged who believeth not the truth, but had pleasure in unrighteousness."

Jesus says, in Luke 11:24, "When the unclean spirit is gone out of a man, he walketh through dry places seeking rest, and findeth none. He saith, I will return into my house whence I came out." Matthew 12:44 says, "He found it empty, swept and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they

enter in and dwell there; and the last state of that man is worse than the first." The devil has angels. Matthew 25:41 says, "Then shall he say unto them on his left, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." Jude 6 says, "And the angels which kept not their first estate [or principality], but left their own habitation [or abode], he hath reserved in everlasting chains under darkness unto the judgment of the great day." 2 Peter 2:4 says, "If God spared not the angels [plural, more than one angel] that sinned, but cast them down to hell [tartarus]." This tartarus is a dark arid region as is encircling our globe and is a prison or place assigned them until the judgment day.

The Unclean Spirits, Their Number, and What They Can Do

Mark 5:2: When Jesus came out of the ship, "There met him a man with an unclean spirit." This man was under full control of the devil. "Jesus said unto him, Come out . . . thou unclean spirit. . . What is thy name? and he said, My name is Legion, for we are many [spirits]" (vv. 8, 9). The unclean spirit or Legion did not only fully control the mind of the man, but also controlled the mind of the swine. (See verses 12 and 13.) Matthew 8:2 says, "There met him [Jesus] two possessed with devils [more than one agent of the devil] coming out of the tombs. They cried out, Thou Son of God; Art thou come to torment us before the time?" These devils knew that there is a judgment and destruction yet future for them.

This deceiver "and his agents and the great dragon were cast out, that old serpent, called the devil and Satan which deceiveth the whole world. He was cast out into the earth and his angels were cast out with him" (Rev. 12:9).

This scripture describes and tells of the head and combined powers of evil in the earth. Revelation 16:13-15 tells of more work of unclean spirits: "I saw three unclean spirits like frogs come out of the mouth of the dragon and out of the mouth of the beast, and out of the mouth of the false prophet, for they are the spirits of devils working miracles which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth and keepeth his garment lest he walk naked and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon." Chapters 17 and 18 tell of the evil works of the devil and his mightiest agents and the impending destruction that will come upon them. Revelation 19 and 20 give the effects of God's judgment upon the devil and his agents, and the final destruction of Satan and all whom he and his agents and angels deceive.

Revelation 20:2-5 tells of the real effects of the judgment on Satan. "And he laid hold on the dragon, that old serpent, which is the devil and Satan and bound him a thousand years . . . that he should deceive the nations no more till the thousand years should be fulfilled; and after that he must be loosed [R.V.] for a little time" (v. 2). Verses 4-6 set forth the reign of Christ with His saints for the thousand years. Verse 7: "And when the thousand years are finished, Satan shall be loosed out of prison and shall [R.V.] come forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war; the number of whom is as the sand of the sea." Verse 9: "And they went up [R.V.] over the breadth of the earth and compassed the camp of the saints about and the beloved city; and fire came down out of heaven and devoured them." This was the first death for those nations. Now here comes the final destruction of the devil. But at this point some will say, "Hold on there, Morgan; tell us how God can destroy an immortal Satan." Who said the devil is immortal? I did not; I have only given you the Bible history of Satan with the works of the devil and his agents and angels and the duration of him and his agents. Satan is never said to be immortal, neither are the holy angels of God said to be immortal. But God is said to be immortal. (1 Tim. 1:17.) God "only hath immortality" (1 Tim. 6:17). Therefore the angels of God are no more immortal than the devil and his angels are immortal, unless God gave His holy angels immortal life. Then you ask, "How can angels live so long?" The answer is, Because the God that gave them life has power to

continue it as long as He wants them to live. The God that gave life to his creatures, angels or men, can take it from them. And that is why Paul says in Hebrews 2:14: "Forasmuch then as the children are partakers of flesh and blood, he [Christ] also himself in like manner took part of the same; that through death he might [R.V.] bring to naught him that hath power of death, that is the devil."

Therefore Jude [R.V.] and 2 Peter 2:4 tell how God is keeping the angels that sinned. Jude says, "He hath reserved, kept in everlasting chains [bonds], under darkness unto the judgment of the great day." Now to Revelation 20:10: "And the devil that deceived them was cast into the lake of fire and brimstone [R.V.] where are also the beast and the false prophet; and they shall be tormented day and night for ever and ever."

The duration of this torment is limited by day and night and, as we find in the new order in the endless Age of joy, "There shall be no more curse; but the throne of God and of the Lamb shall be in it, and his servants shall serve him. And they shall see his face, and his name shall be in their foreheads. And there shall be no night there, and they need no candle. . . . The Lord God giveth them light . . . they shall reign for ever and ever" (Rev. 22:3-5).

This scripture tells of the time after Satan and all his works are completely destroyed.

I pray God will help us forsake the sinning business. First John 3:8 says, "He that committeth sin is of the devil, for the devil sinneth from the beginning" (R.V.). To this end was the Son of God manifested, that He might destroy the works of the devil. James 4:7 says, "Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you." And God grant that we may escape the destruction that will come upon Satan and all his servants.

CHAPTER FOURTEEN

AN EXPLANATION OF THE CHART OF THE AGES AND ONE FAIR CHANCE FOR LIFE FOR ALL OF ADAM'S RACE

Examined in AN OPEN LETTER TO A FRIEND by J. M. Morgan in
THE GUIDING LIGHT OF GOD'S TRUTH MADE PLAIN

The chart is marked off in time or age sections. In the first place, the first section (Age No. 1) is not divided into two sub-sections. Neither does the section which represents the thousand-year reign of Christ belong to Age No. 2, but it belongs to Age No. 3. There are four insets in Age No. 3. Three of them will end. The fourth one will not come to an end. It will be the new heaven and new earth state; therefore, Age 3 has no end. You say, "Back to the Gospel Age, he listed the resurrection of Christ as the first resurrection." Then, "If the resurrection of Christ was the first one, what resurrection did Paul refer to in 1 Corinthians 15:52, 55 and in 1 Thessalonians 4:16?" I am happy to answer this question. Paul, in 1 Corinthians 15:52-55 is speaking of the same kind or nature of resurrection that Christ had experienced when He was raised (ek—out of dead ones, Diaglott). For we find in 1 Corinthians 15:22, he says, "But every man in his own order [or his own company]: Christ the firstfruits [of his kind or nature to be raised]; afterward, they that are Christ's at his coming." This Bible statement puts the raising of Christ first or before anyone else of His class or nature will be raised. Another proof that Christ is the first of His class of the members of His body to be raised is in Acts 26:23. "And at the coming of Christ, all who fall asleep in him will be raised incorruptible as Jesus was raised to die no more." All that fall asleep in Christ will be raised to live forever. "Neither can they die any more" (Luke 20:36). All the faithful ones that have been planted together in the likeness of His death shall be raised or be "in the likeness of his resurrection" (Rom. 6:5), if they are faithful till death. Here is more proof that Christ was the first of

His kind to be "raised [ek] out of dead ones." Paul says, "And he [Christ] is before all things [R.V.—in him all things consist]. And he [Christ] is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence" (Col. 1:17, 18). The Diaglott renders it thus: "Who is a beginning, the firstborn [ek] out of dead ones." Pre-eminence means quality or state of being pre-eminent; i.e., above others. Therefore Christ is the first to rise and He is the head of all the members of His body, the church, and was made a quickening spirit. (1 Cor. 15:46.) Paul says, "Having therefore obtained help from God, I continue unto this day witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come [R.V.]; how that Christ must suffer and that he should be the first that should rise from [ek] out of dead ones" (Acts 26:23). Therefore, His is the first resurrection of its nature.

In 1 Thessalonians 4:16 Paul says: "The dead in Christ shall rise first." First before what? Not that they will be the first to be raised (ek) out of dead ones, but raised first or before the left-over ones are caught away. Read verses 15-17. They state the truth as it is. Revelation 20:5, 6 is another example where the words "first resurrection" are not used in the same sense as applied to Christ, because He is the first to rise of His class. Revelation 20:6 says, "Blessed and holy is he that hath part in the first resurrection." But the first must and does exist before anyone can have a part in it. In A. D. 95 Jesus said: "I am he that liveth and was dead, and behold, I am alive for evermore." Just so will all His dead ones be raised at His coming. "And neither can they die any more . . . for they are the children of God [R.V.], being the sons of the resurrection" (Luke 20:36), called "a better resurrection" in Hebrews 11:35. But in Revelation 20:5, there are two resurrections under consideration and one of them will be the last one. Verse 5 places a thousand years between these two resurrections. So the word "first" here is used in the sense of time as one before. "The rest of the dead lived not again till the thousand years were ended."

Next, "Now to the subject phrase: One Fair Chance for All Adam's Race." I teach only one fair chance for eternal life for every one of Adam's race through Christ. Must we conclude that because the children and irresponsible are destroyed with the bad, that they also will be "cast into the lake of fire" with the wicked without one fair chance for life? If that is true, then why will the Book of Life be opened in the time of the final judgment?—all the righteous dead will be raised a thousand years before this time. Revelation 20:12 says, "And I saw the dead [R.V.], the great and the small, stand before God. The books were opened; and another book was opened which is the book of life." This is a thousand years after the saints will be raised, and Revelation 20:15 says, "Whosoever was not found written in the book of life was cast [or will be cast] into the lake of fire." The living nations will be there also and the rest of the dead including the small and the great. They will be raised and stand before God in the final judgment in the last assembly of the living and the raised nations that were dead. This will be the only time and place when the following scriptures can be completely fulfilled: 1 Timothy 2:5, 6; Revelation 14:6, 7; and Acts 3:23. I here give these scriptures. First Timothy 2:4-6 says, "For this is good . . . in the sight of God . . . who willeth that all men should be saved, and come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus, who gave himself [R.V.] for all. The testimony to be borne in its own times [more times than one]." If any have died in the past ages of times without having a chance to hear this testimony, they must yet have the one chance to hear it. Then Revelation 14:6, 7 will be in order at the right time. (R.V.) "And I saw another angel fly in mid-heaven, having an eternal gospel to proclaim unto them that dwell on the earth, and unto every tribe and tongue and people. And he said [or will say] with a great voice, Fear God, and give him glory, for the hour of his judgment is come." Surely this will be the final judgment. He will say, "The hour of his [God's] judgment is come" (present tense). We are proclaiming a judgment to come, but at the time the angel does the preaching, the judgment is in process or in operation. Therefore all the "will-nots" and wicked will be destroyed after this final

judgment. "And it shall come to pass, that every soul that will not hear that prophet shall be destroyed from among the people" (Acts 3:23). The words "from among the people" give proof that some people will not be destroyed. Just as in Revelation 20:15, the same truth is taught where it says, "Whosoever was not found written in the book of life was cast into the lake of fire." This is proof that some had been written in the Book of Life. Why examine or look in the Book of Life at the end of the final judgment if no one had been enrolled in the book? The evidence is plainly stated that some will have been written in the book prior to the time the ones who are not found in the Book of Life will be cast into the lake of fire. Here is the word "whosoever" in John 3:16, which includes all of Adam's race, and Christ must be brought within reach of them all. "For God so loved the world [not just a part of the world, but all of it] that he [God] gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." This leaves no doubt that every one of Adam's race will have one fair chance for life in Christ; and the last chance and time will be when the books are opened and the Book of Life is opened after all the dead are raised for the final judgment. This chance for endless life comes in the closing hour of God's final judgment. The life will be given to them as subjects of the Kingdom of God. The joint rulers will have received endless life at the coming of Christ a thousand years before the final judgment. Therefore, if any are saved, they will be subjects of the Kingdom, not rulers.

I pray that God will bless you and give us endless life in the ages of endless joy.

CHAPTER FIFTEEN

THE OLD AND NEW LAWS, OR COVENANTS

The Word "Law" and What It Means

Examined by J. M. Morgan in THE GUIDING LIGHT OF GOD'S TRUTH MADE PLAIN

The word "law" means a rule of conduct to be enforced by an authority superior to that of the mortal being to whom it is given. As found in the Scriptures it is variously applied, and must be taken in the connections in which it stands to be properly understood. Law sometimes means the whole revealed will of God, contained in His Word as stated in Psalm 1:2: "Blessed is the man that walketh not in the council of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night." Psalm 19:7 says, "The law of the Lord is perfect, converting the soul [or man]. The testimony of the Lord is sure, making wise the simple." "The law of the wise is a fountain of life to depart from the snares of death" (Prov. 13:4). The above scripture seems to refer to the revealed will of God for man.

We now begin the study of two special laws: one called the law of Moses; the other called the law of faith or the law of the spirit of life. (Rom. 8:2.) John 1:17 says, "For the law was given by Moses; grace and truth come by Jesus Christ." Romans 3:19 says, "What things soever the law saith, it [R.V.] speaketh to them who are under the law . . . and all the world may become guilty before God; therefore by the deeds of the law shall no flesh be justified in his sight. For by the law is the knowledge of sin." Verse 27 says, "Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore . . . a man is justified by faith without the deeds of the law." Paul puts the law of faith covenant this way in 2 Corinthians 3:3, 6-11, 13: "Written not with ink but with the spirit of the living God; not in tables of stones but in tables of the heart, but our sufficiency is of God who made us able ministers of the new testament; not of the letter [or law of Moses], but of the spirit; for the letter killeth, but the spirit giveth life. But if the ministration of death [the law of Moses] written and engraved in stones was glorious, so

that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect [or like the law of faith], by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious."

There are two things under consideration. Here, one is "done away" and one "remaineth." The letter or law of Moses, the ministration of death, kills. The ministration of the law of the spirit gives life. Paul says (Gal. 2:21.), "I do not frustrate the grace of God: for if righteousness came by the law [of Moses], then Christ died in vain." "But that no man is justified by the law [of Moses] in the sight of God it is evident; for the just shall live by faith. And the law [of Moses] is not of faith, but the man that doeth them shall live in them" (3:11). Verse 13: "Christ hath redeemed us from the curse of the law; being made a curse for us . . . that the blessings of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the spirit through faith." Verse 17: "And this I say, that the covenant [or law of faith] that was confirmed before of God in Christ, the law [of Moses], which was four hundred and thirty years after cannot disannul that it should make the promise of none effect. For if the inheritance be of the law [of Moses], it is no more of promise; but God gave it to Abraham by promise. Whereupon then serveth the law [or for what purpose was the law given]? It was added because of transgression, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one. Is the law [of Moses] then against the promises of God? God forbid, for if there had been a law which could have given life, verily, righteousness should have been by the law" (v. 21). Verse 22: "But the scriptures hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law [of Moses] shut up unto the faith which should afterwards be revealed" (v. 23). "Wherefore the law was our schoolmaster to bring us unto Christ that we might be justified by faith. But after faith is come we are no longer under a schoolmaster [or under the law]" (vv. 24, 25). We learn from these scriptures that the law of Moses could not give life. But the only way by which we can have life eternal is to obey the law of faith. Therefore, Paul says in Romans 8:1, 2: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit; for the law of the spirit of life in Christ Jesus made me free from the law of sin and death." Galatians 3:26 tells how, by obeying the law of faith or the gospel of Christ or the new covenant, we can get into Christ and be made free from the law of sin and death. "For ye are all children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. Hebrews 7:12 says: "For the priesthood, being changed, there is made of necessity a change also of the law. For he [Christ] of whom these things are spoken pertaineth to another tribe, of which no man gave attendance to the altar. For it is evident that our Lord sprang out of Juda, of which tribe Moses spake nothing concerning priesthood, and it is yet far more evident; for that after the similitude of Melchisedec there ariseth another priest who is made, not after the law of a carnal commandment [or the law of Moses], but after the power of an endless life. For he [God] testifieth: Thou art a priest forever after the order of Melchisedec. For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof." He is talking of the law of Moses here. Verse 19 says: "For the law made nothing perfect, but the bringing in of a better hope did: by the which we draw nigh to God." Verse 22: "By so much was Jesus made a surety of a better testament [or new covenant]." Verse 28: "For the law [of Moses] maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore."

Paul, speaking of these things in Hebrews 9:6, 7, said: "But now hath he [Christ] obtained a more excellent ministry by how much also he is the mediator of a better covenant

[or law] which was established upon better promises. For if that first covenant had been faultless, then no place should have been sought for the second." Verse 13: "In that he saith a new covenant [law], he hath made the first [law] old. Now that which decayeth and waxeth old is ready to vanish away." Paul says in Hebrews 10:9-16: "Then saith he, Lo, I come to do thy will. He taketh away the first [law] that he may establish the second." Verse 16: "This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them." The law of Moses was written upon tables of stone, but the law of faith or the law of the spirit of life in Christ was written upon the tables of the heart or mind of the apostles of Christ. And Jesus says to His disciples, in whose hearts the words of God (or law of faith) had been placed: "He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me. Those things have I spoken unto you, being present with you. But the comforter which is the Holy Spirit whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance" (John 14:24, 25). "Whatsoever I have said unto you," Jesus says in John 16:13, "howbeit, when he, the spirit of truth, is come, he will guide you into all truth, for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come." John 20:30 says, "And many other signs truly did Jesus in the presence of his disciples which are not written in this book." (Read verse 31; Hebrews 2:3, 4.)

We have found two laws: one given by Moses and one given by Christ; and we have found two priesthoods: one after the order of Aaron and one after the order of Melchisedec. And we have also found two covenants: the old covenant that was (R.V.) "nigh to vanishing away," and the new covenant. This new covenant was dedicated or perfected by the blood of Christ, but the law of Moses or old covenant was dedicated with "blood of calves and goats." Now we will study the two houses: one, the house of servants; the other, a house of sons or children of God. Hebrews 3:1-6 says, "Therefore, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that made him, as also was Moses in all his house. For this man [Jesus] was counted worthy of more glory than Moses, inasmuch as he who built the house hath more honor than the house; but he that built all things is God. And Moses indeed was faithful in all his house as a servant for a testimony of those things which were to be spoken."

"But Christ, as a Son over his own house; whose house are we if we hold fast the confidence and the rejoicing of the hope firm unto the end." Galatians 4:4-8 tells how the servants under the law were redeemed by Christ so they could be made sons of God. "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law; to redeem them that were under the law, that we might receive the adoption of sons."

"Because ye are sons [they had been adopted by believing and obeying the gospel of Christ], God sent forth the spirit of his Son into your hearts, crying Abba, Father." The word "Abba" means in the Syrian "Father," which would mean, "Father, Father," used by Jesus of the Deity. Verse 7: "Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ [which] hath made me free from the law of sin and death." Both Jews and Gentiles are made the sons or children of God in Christ by believing and obeying the gospel of Christ. And the first things or principles of the gospel of Christ are the things of or concerning the Kingdom of God, and the things of the name of Jesus Christ. (Acts 8:12; 1 Cor. 15:1-3.) Paul, in Colossians 2:16-19, says: "Let no man therefore judge you in meats or drinks or in respects of a holy day or new moon or the Sabbath days which are a shadow [or type] of things to come."

For what purpose did God give His Sabbath to Israel? The Scriptures say in Ezekiel 20:12: "Moreover, also I give them my Sabbath to be a sign between me and them that they might know that I am the Lord that sanctifies them." This law covenant was not made till B.C. 1481 and it was not made with the fathers—Abraham, Isaac, and Jacob. Acts 2:13 and Deuteronomy 5:3 say: "The Lord made not this covenant with our fathers, but with us, even us, who are all here alive this day." Verses 14 and 15 say: "But the seventh day is the

Sabbath of the Lord thy God; in it thou shalt not do any work. And remember that thou wast a servant in the land of Egypt and the Lord thy God brought thee out by a stretched out arm. Therefore the Lord thy God commanded thee to keep the Sabbath." And so we learn by these scriptures that, because God delivered His people Israel out of the land of Egypt as servants, God commanded Israel to keep His Sabbath as a day of rest with the death penalty on them that did any work on the seventh day. Therefore the Sabbath law is or was bound upon only those whom God freed from Egyptian bondage. In this chapter I give the following scriptural reasons why God chose Israel as His people and gave them the law of Moses. Deuteronomy 7:6-9 says: "For thou art a holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself above all people that are upon the face of the earth. The Lord did not set his love upon you nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers. Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations. This Sabbath law was given the Israelites because that God had delivered them from bondage.

Paul tells of the old covenant in Hebrews 8:7-10: "For if that first covenant had been faultless, then should no place have been sought for the second [or new covenant]." This new covenant or testament says, "For this cause, he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first covenant that they which are called might receive the promise of eternal inheritance. For where a testament is, there must be the death of the testator. For a testimony is of force after men are dead." This will or new testament was put in force 50 days after Christ was dead and raised from the dead. Paul says in Hebrews 8:6: "But now hath he [Christ] obtained a more excellent ministry, by how much also he is the mediator of a better testament [or covenant] which was established upon better promises." These better promises, included in them the promise of land and endless life and joint ownership and rulership with Christ in the endless ages of joy. And may it please God to give you and me, dear reader, a part in God's everlasting Kingdom which shall be under the whole heaven. (Dan. 7:26, 27). Amen and Amen, which means, So be it, So be it.

CHAPTER SIXTEEN

WILL GOD SAVE ALL MEN? NO! WHY NOT?

Examined by J. M. Morgan in THE GUIDING LIGHT OF GOD'S TRUTH MADE PLAIN

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). But the sin against the Holy Ghost shall not be forgiven. (Matt. 12:31, 32.) The Pharisees said, "This fellow doth not cast out devils, but by Beelzebub the prince of the devils." (Matt. 12:24; Mark 3:28-30.)

If God does not save all of Adam's race, why not? God is able to save them, according to James, who said, "There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?" (James 4:12.) God loves every one of Adam's race, as we read: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). No, all of Adam's posterity will not be saved, nor will they have a second chance to be saved in an age to come. Allow me to say here that not one of Adam's posterity will die the second death without having one fair opportunity to be saved. But you ask, "What is a fair opportunity?" I would answer that it is the privilege of hearing "the gospel of Christ" (Rom. 1:16), or the words of that Prophet placed within reach of them so they can hear it if they care to hear it. One is not

even required to hear the words of salvation before being lost or condemned to die the second death. "It shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people" (Acts 3:23; cp. 2 Cor. 4:3, 4).

Jesus said, "He that believeth on the Son hath everlasting life [zoe] and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). Unbelief is one of the many sins that will bring destruction to many of Adam's posterity. Paul says, "For there is one God, and one mediator between God and men, the man Christ Jesus: who gave himself a ransom for all, to be testified in due time" (1 Tim. 2:5, 6). I must say here that if there be anyone of Adam's race who has never heard of the only "name under heaven given among men, whereby we must be saved" (Acts 4:12), their due time will come—later on they will be destroyed.

They will not die the second death until after they have refused to hear or hearken to the words of that Prophet, Jesus Christ; for God "will have all men to be saved, and to come unto the knowledge of the truth" (1 Tim. 2:4). But unbelief is not the only sin for which people will die the second death, according to these words: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8). Here are other classes of sinners that will not be saved: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted of 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. 6:4-6).

If people can be saved without repentance, then all people of this class will be saved; but Jesus Christ says, "Except ye repent, ye shall all likewise perish" (Luke 13:3); therefore, they will not be saved. We again read, "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" (Heb. 10:26, 27). The people of this class will be destroyed in the lake of fire of Revelation 20:15, for we read, "And whosoever was not found written in the book of life was cast into the lake of fire," which is the second death. Paul continues to warn ungodly men by saying, "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace" (Heb. 10:28, 29).

There can be only one punishment sorer than death by the law of Moses, and that is "the second death." The first death is not final, but the "everlasting destruction from the presence of the Lord, and from the glory of his power," is final, having no end. (2 Thess. 1:9.) Why is it that a great number of Adam's posterity will not be saved? The Saviour said, "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John 3:19). Paul again says, "And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved" (2 Thess. 2:10). "And for this cause [what cause? Because they receive not the love of the truth], God shall send them strong delusion, that they should believe a lie: that they might all be damned who believed not the truth, but had pleasure in unrighteousness" (2 Thess. 2:11, 12). May we all be ready for the life eternal in the Kingdom of God.

CHAPTER SEVENTEEN

WHAT SHALL BE THE SIGN OF THY COMING AND OF THE END OF THE AGE? MATTHEW 24:3

Examined by J. M. Morgan in **THE GUIDING LIGHT OF GOD'S TRUTH MADE PLAIN**

In A.D. 33 Jesus foretold the great tribulation that came upon the people and the city of Jerusalem in A.D. 70. (Matt. 24:15-22.) Verses 11 through 14 say, "And many false prophets shall arise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached [R.V.] in the whole world for a testimony unto all nations; and then shall the end come; when therefore ye see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place." The holy place is Jerusalem. Mark 13:14 says, "But when ye see the abomination of desolation [R.V.] standing where he ought not." Now let us go to Luke 21:20-24 for a full, detailed explanation of the destruction of Jerusalem and the effects on the people. Verse 20 says, "And when ye see Jerusalem compassed with armies [abomination] then know [R.V.] that desolation is at hand. Then let them which are in Judah flee to the mountains; let them which are in the midst of it depart out; and let not them in the countries enter thereinto." Why not enter in? "For these be the days of vengeance, that all things which are written [about this destruction of Jerusalem] may be fulfilled." Verse 24: "And they [the Jews] shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." This 24th verse was completely fulfilled in A.D. 70, as history records that awful slaughter and destruction of Jerusalem and the city is still "trodden down of the Gentiles." In verse 25, Jesus tells of the conditions of the peoples and nations just before His coming and Kingdom. He said, "There shall be signs [R.V.] in the sun and in the moon and in the stars; and upon the earth distress of nations with perplexity, for roaring of the sea and the billows." Verse 26 (R.V.): "Men's hearts failing them for fear, and for expectations of the things which are coming on the earth; for the powers of the heavens shall be shaken." I give here the United States Vital Statistics of the effects of the distress of the nations and men's hearts failing them for fear, and for looking after the things coming on the world. Here I give the United States record from 1920 to 1934 of deaths from heart attacks. This record for 14 years was 159,400. But in 1934 alone there were 303,724, which totals 164,920 more deaths from heart attacks in one year than there were in 14 years. From 1920 to 1943, 23 years, there were 3,339,944 deaths from heart attacks. This is an average of about 151,816 deaths per year for 22 years. "The powers of the heavens" surely are being shaken.

The next event is told in verse 27, which says: "And then shall they see the Son of man coming in a cloud with power and great glory." Verse 28: "And when these things begin to come to pass, look up and lift up your heads; [R.V.] because your redemption draweth nigh. . . . Behold the fig tree, and all the trees; when they now shoot forth, ye see and know . . . that summer is now nigh, so likewise ye when ye see these things come to pass, know ye that the kingdom of God is nigh." Verse 32 is a very difficult verse to understand. I believe I can help you understand it better by giving word for word the English under the Greek in the Emphatic Diaglott. First, I give the King James Version. "Verily I say unto you, this generation shall not pass away, till all be fulfilled." Before I read the Diaglott translation of this verse, I shall prove by Jesus' own words that He did not know the day and hour of that day when His coming will be. Mark 13:32: "But of that day [R.V.] or hour knoweth no one, not even the angels in heaven, neither the Son, but my Father." Matt. 24:36: "But of that day and hour knoweth no [R.V.] one, not even the angels in heaven, neither the Son, but the Father only." From this proof we see that the translators made Jesus speak as if He knew that all these things would come in the lifetime of the generation

then living, but not so. Matt. 24:33, 34: "So also you when you may see all these things, know you that it is at the door. Indeed I say to you, not may pass away the generation this, till all these may be done." No one but God knows the hour and day of Christ's coming.

But I now give other outstanding signs that show that we now are living in the last days of this age. James 5:1-6: "Go to now [R.V.] ye rich, weep and howl for your miseries that shall come upon you. . . . Ye have heaped treasures together for the last days." Surely we are living in the last days of this evil age. Verses 5 and 6 tell us just what has been in fulfillment for the past 50 years. Verses 3 and 4: "Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last days. Behold the hire of the labourers who have reaped down your fields, which is by you kept back by fraud, crieth and the cries . . . have entered into the ears of the Lord of sabaoth." Verses 7 and 8 connect the coming of the Lord to these events or signs. "Be patient therefore, brethren, until the coming of the Lord." "Be ye also patient, establish your hearts; for the coming of the Lord [R.V.] is at hand [or draweth nigh]." Here is another sign being fulfilled in our days. Paul said in 2 Timothy 3:13: "But evil men and seducers shall wax worse [the word wax means "to grow strong"], deceiving and being deceived." World conditions and the present conditions in the Holy Land and world preparation for war are outstanding signs of the nearness of the end of this age. All events are pointing to the fulfillment of Joel 3:1, 2. "For behold in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will gather all nations and bring them down into the valley of Jehoshaphat and will plead with them there for my heritage Israel, whom they have scattered among the nations and have divided my land." Verse 12: "Let the heathen be awakened and come up to the valley of Jehoshaphat, for there will I sit to judge all the nations." The last big battle will be in the Holy Land, but not yet. The twelve living tribes of Israel will be gathered back into Palestine before the last world war can begin. As peace agreements with Egypt are made by the new state of Israel, the way will soon be clear for Ezekiel 38:8-14 to be fulfilled. The final and last restoration of Israel will be after Christ returns. (See Ezek. 37:12-36.)

Here is the state or condition of the nations: the Jews and Israel on the pages of history in fulfillment of prophecy, in 1948. Revelation 11:18 says: "And the nations were angry, and thy wrath is come [we are near the time of God's wrath], and the time of the dead that they should be judged." We surely are living in the time when "the nations are angry." This wrath of the nations and present trouble at Jerusalem is the cause of the great preparation for war. In Ezekiel 38:3 God says to Gog (Russia): "I am against thee, O Gog." Here are some of the people and nations that will be allies (bands) with Russia (Gog) when all the nations fight against Jerusalem. (Zech. 14:1.) Ezekiel 38:5-7: "Persia [R.V.] Cush and Put . . . Gomer and all his bands . . . Togarmah of the north quarters and all his bands, and many people with thee. Be thou prepared and prepare for thyself, thou and all thy company that are assembled unto thee, and be thou a guard unto them." Gog is now "a guard unto" some of these nations. Verse 8: "After many days thou shalt be visited; and in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many peoples . . . it is brought forth out of the nations, and they shall dwell safely all of them." This has not yet come. But we are living in the time just before the Holy Land is "brought back from the sword," while Russia is preparing for this great conflict. We are living in the latter years. "Gog is to come against the mountains of Israel which have [R.V.] been continual waste, but is now brought forth out of the nations and they shall dwell safely, all of them." This condition of the land and Israel has not come yet, but all things are shaping up for the speedy fulfillment of this scripture. When verse 8 is fulfilled, then God says in verse 9 to Gog: "Thou shalt ascend and come like a storm. Thou shalt be like a cloud to cover the land, thou and all thy bands, and many people with thee." "Thus saith the Lord God; it shall come to pass that at the same time shall things come into thy mind and thou shalt think an evil thought." Verse 11 tells what Gog will think of doing. "Thou shalt say, I will go up to the land of unwalled villages [here is the condition

of Israel at that time]; I will go to them that are at rest, that dwell [R.V.] securely, all of them dwelling without walls, and having neither bars nor gates." Just how long it will be after the twelve tribes of living Israel are gathered back in the Holy Land before they come to that state of rest, "dwelling safely, without walls," I do not know. They will have gotten cattle, gold and silver together, and Isaiah 60:8, 9 will be fulfilled, which says: "Who are these that fly as a cloud, and as doves to their windows, surely the isles shall wait for me and the ships of Tarshish first to bring thy sons from afar, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel because he that glorified thee." In Ezekiel 38:16 it says it shall be in the latter days. "And I will bring thee against my land, that the nations may know me." As space will not allow me to quote more, please read Ezekiel 38 and 39. You will note that in Ezekiel 39:2, when that awful war is over, that there will be only one-sixth part of all that great company of God left. The house of Israel will be seven months burying Gog, and burning the weapons of the war seven years, but when the final and last restoration of the children of Israel has been completed, Ezekiel 39:25-29 will be fulfilled with many other scriptures. There can be no complete restoration of the whole house of Israel until its resurrection. (Ezek. 37:12, 21, 22.) Ezekiel 39:23 tells how they "fell by the sword" and how God "hid his face from them." Verse 25 says: "Therefore thus saith the Lord God, now will I bring again the captivity of Jacob and have mercy upon the whole house of Israel and will be jealous for my holy name; after they have borne their shame and all their trespasses . . . neither will I hide my face any more from them." It is claimed by many that all prophecy has been fulfilled concerning Israel and that God will never restore them back into their own land. I will introduce the Bible proof of scriptures that will be fulfilled after the dead part of the twelve tribes of Israel has been raised from death, out of their graves and the living tribes will be gathered. But before introducing these texts of Bible evidence, I must say here that in studying the Bible, we must rightly divide the Scriptures. Give to the nations the part that is theirs, and to the house of Israel that part that is theirs, and to the body of Christ, the Church of God, the things that belong to them. God says in Ezekiel 34:13: "And I will bring them out from the people and gather them from all countries and will bring them [R.V.] into their own land." Verses 23-25: "I will set up one shepherd over them, even my servant David, a prince among them; I, the Lord, have spoken it, and I will make with them a covenant of peace and will cause evil beasts to cease out of the land; and they shall dwell [R.V.] securely in the wilderness and sleep in the woods." Here is a scripture that cannot be fulfilled until after David is raised from death, for he had been dead 301 years when these words were written. Please read chapter 36, beginning at verse 8. Verse 24 says: "For I will take you from among the nations and will bring you into your own land." Verse 28 says: "And ye shall dwell in the land that I gave your fathers, and ye shall be my people and I will be your God and the land will also be restored and be tilled."

"The desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden" (Ezek. 34:34, 35). Please read all of Ezekiel 37. Verses 11 and 12 say, "These bones are the whole house of Israel . . . therefore prophesy and say unto them, thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and I will bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people and have brought you up out of your graves. . . . Then ye shall know I the Lord have spoken it and performed it, saith the Lord." Verse 21 says: "I will take the children of Israel from among the nations whither they be gone, and will gather them on every side and bring them into their land; and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all, and they shall no more be divided into two nations, neither shall they be divided into two kingdoms any more at all." Verse 24 says: "And David my servant shall be king over them; and they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers dwelt; and they shall dwell therein and their children's children for ever; and

my servant David shall be their prince for ever. And I will place them and multiply them, and I will set my sanctuary in the midst of them for evermore."

The first part of verse 26 says: "Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them." Therefore from the fact that Israel is still scattered among the nations, and from the fact that David, their king, is still dead, and from the fact that the majority of Israel is still in the grave, and from the fact that David had been dead 428 years when all these promises were made in Ezekiel 37, God will restore back into their own land the same Israel He scattered. Ezekiel 36:21, 22 tells why God will restore the house of Israel. "But I had pity for mine holy name, which the house of Israel had profaned among the nations whither they went. Therefore say unto the house of Israel, thus saith the Lord, I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the nations whither ye went." At the time Ezekiel 37 was written, both the kingdom of Israel and the kingdom of Judah were overthrown. It follows that this scripture of prophecy and all scriptures on the restoration of the house of Israel will be fulfilled and the twelve tribes of Israel will be restored. Jesus teaches the restoration of Israel, connecting it with His reign, in these words: "Verily I say unto you, that ye which have followed me, in the regeneration [or renovation or new birthday] when the Son of man shall sit [R.V.] on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel [not a church]" (Matt. 19:28). This will be the time when Christ will be "King of Kings and Lord of Lords." Jesus told of the things that have come on the children of Israel and upon Jerusalem in the past 1878 years in Luke 21:24. "And they shall fall by the edge of the sword, and shall be led away captive into all nations [not just a few nations, as H. W. Armstrong teaches, but all nations] and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." I thank God we are nearing the end of Gentile times, and Paul says in Romans 11:25: "Blindness in part is happened to Israel, until the fullness of the Gentiles be come in, and so all Israel shall be saved, [R.V.] even as it is written."

Isaiah 59:20 and Psalm 17:7 say: "Oh that the salvation of Israel were come out of Zion, when the Lord bringeth back the captivity of his people Israel. Jacob shall rejoice and Israel shall be glad." But Jacob must be raised before he can rejoice, and Israel must be restored before she can be glad. I will now finish Paul's proof in Romans 11:25, 26: "And so all Israel shall be saved; [R.V.] even as it is written, there shall come out of Zion the deliverer and he shall turn away ungodliness from Jacob, and this is my covenant unto them when I shall take away their sins." In A.D. 33 Jesus said (Luke 13:35): "Behold your house is left unto you desolate; and verily I say unto you, Ye shall not see me until the time has come when ye shall say, Blessed is he that cometh in the name of the Lord." Jeremiah 23:5, 6 tells of the time when Israel in truth can say, "Blessed is he that [has] come in the name of the Lord." "Behold the days come, saith the Lord, that I will raise unto David a righteous branch and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved and Israel shall dwell safely; and this is his name whereby he shall be called, the Lord our righteousness." This scripture has never been fulfilled, nor can it ever be fulfilled until Israel has been raised out of death, and the living ones gathered from the nations. In Micah 4:1-8 it tells of this same reign of the Lord over them in Mount Zion and in Jerusalem forever. The coming of Christ is the beginning of the times of restitution of all things, and the children of Israel are to be restored back into their own land. Therefore they will be gathered.

In closing this chapter on the signs of the coming King and the end of this age, I give what Peter says in Acts 3:17-23: "And now brethren, I wot that through ignorance ye did it as did also your rulers, but those things, which before had been shown by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." (Refresh means to restore, to renovate, to repair, to revive, to recreate.) "And he [God] shall send Jesus Christ, which was preached unto you; whom the

heaven must receive until the times of the restoration of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

Therefore, the Bible evidence given in the many scriptures in this chapter is proof that the signs of the end of the age and the coming King are being fulfilled, with few yet to be fulfilled. The many scriptures quoted show that the same Israel that is scattered among the nations will be restored back to their own land, and David will be their king forever. Zechariah 14:9 says: "In that day the Lord shall be king over all the earth." Isaiah 24:23 says: "The Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously."

We are glad to know by these scriptures that the time is not far in the future when all the unfulfilled prophecies will be completely fulfilled, and Christ will come and restore all things. May that happy day soon come when Israel will be delivered from all her sufferings by being restored and saved. Let us be ready for His coming and Kingdom. That will be a great time in which to live.

CHAPTER EIGHTEEN

THE PHILOSOPHY AND LIFE OF J. M. MORGAN

Preacher Tells How to Control Liquor

Elder J. M. Morgan has a birthday Saturday. He was born December 25, 1868 and that makes him 80 years old, December 25, 1948. His many friends are happy to congratulate him over the long useful and eventful life.

Elder Morgan, a preacher of the Church of God in Christ, was ordained more than 50 years ago. Recently he has been on a mission trip, preaching at various points in Arkansas.

Brother Morgan has just written a brief history of his life and reviewed the events of three quarters of a century. A portion of his prepared personal history is as follows:

"A brief history in the life of J. M. Morgan, with many interesting events of the past 75 years.

"Morgan was born near Gadsden, Alabama, December 25, 1868, soon after President Lincoln was assassinated. It was said to be a time of heartaches and unrest. His father died soon after Morgan was born. He left two children to work for and care for in deep depression after the cruel war. His mother was a victim of asthma, but carried on just the same. She made baskets, hundreds of them, of willow switches. They were of various sizes and had convenient handles. She sold them from 25 cents to \$1.00, in order that we might live.

"My fondest remembrance is of my mother and the things she said to me and did for me. I think her greatest gift to me other than life itself was to teach me of God and His Son as revealed in the Bible. She taught me what was right and what was wrong, and how 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish [it does not say, 'should live on in hell'; it says, 'should not perish'], but have everlasting life' (John 3:16).

"This is the Golden Subject of the Bible.

"I have read books, but the Bible is the greatest of them all. If you will weave its truths into your life, it will make you a garment fair, for a covering in the chilly hours of death; it will make for you a pillow soft on which to sleep and rest in death. God will waken you in the first resurrection to possess endless life in the coming ages of joy.

"Back in my early school days, we had no free education as of now. We attended 'subscription school,' and only three months of that each year. The schoolhouse was made of logs, and the seats were made of split logs. The seats had no backs, no desks.

"We moved to Arkansas from Alabama in 1881. I was 13 years old. I went part time to two subscription schools in Arkansas. I dropped out of school until September, 1887.

"After I buried my first wife and baby boy in the fall of 1887, I entered my first free

school. I was 19 years old and began school in the fourth grade with little boys and girls in my class. I attended school eight months and then married the good wife who died December 18, 1926, in Bristow.

"I finished the eighth grade in Bristow schools after I was 58 years old, while my present wife, Mrs. Lillian Morgan, first attended school in Bristow after we were married, June 6, 1927.

"Here are a few strange events in a lifetime.

"Seventy-five years ago we lived in a vastly different age. We had the good old smoke house where we hung the big juicy hams. We made sausage, dried pumpkins, and preserved lots of good things to eat. We had no such thing as a cook stove, but used a cast-iron oven with a lid on it. Mother baked potatoes and bread in the oven. The ham was fried in a cast-iron skillet. We had an old pot rack. It was made of two bars of iron. They hung the stew pots on it over the fire in the fireplace.

"Folks raised about all they ate in those days. Distilled whiskey was so cheap everybody used all they wanted. Most people kept whiskey on hand to make up their medicine of bark and herbs in. There were few drunks then, and as for bootleggers, they were few in numbers. There was not much profit in the liquor business then, and I believe now that if the states and the United States government would take the high profit out of the liquor trade, many of the evils of it would vanish.

"Paul said: 'The love of money is the root of all evil' (1 Tim. 6:10). I know that bootlegging, saloons, wildcat stills, swearing of lies in the courts of the land, could be annihilated and another great evil would go out with them, and that evil is the prohibition law.

"I voted to ratify the 18th amendment and for woman's suffrage when in the house of representatives of Oklahoma in 1920. Who dares say it has not been a failure? As far as our keeping the state dry is concerned:

"Listen, brother, if I would say that the liquor traffic and drunkenness is a thousand times worse now than 75 years ago, I would not be exaggerating. You ask, How can it be made better? It can be done by taking the big profit out of the liquor traffic. But so long as the saloon man, bootleggers, big brewers and preachers and church people vote the same way for prohibition there can be no change but only for the worse.

"After a long life, watching things come and go, let me give you a tip, brother, Do not forget that 'the love of money is the root of all evil.'

"But if this congress of the United States would enact a law with teeth in it, providing for and legalizing the making of pure liquor, brandy and wine under government and state inspection, paying \$1.00 a gallon inspection fee to both state and government, and then provide and set the price of liquor at cost of labor and materials and then add to that cost the price of inspection per gallon, this should be the wholesale price by the gallon. The retail price should be restricted in price by adding only the cost of time and expense of handling of liquor.

"As I was saying, folks back there raised almost everything we ate. We bought sugar, coffee and spices. Mother made all of our clothing by hand. She had a pair of fine teeth cards to card the cotton with, and a pair of course teeth cards, to card the wool with. These cards were the tools with which they made the cotton and wool into rolls before spinning them into thread, from which the cloth was woven by hand. The old spinning wheel and hand loom were much in use in those days.

"We had no cotton gin in that long ago. Folks raised a little cotton for home use. They gathered the cotton bolls in baskets. We picked the cotton lint out of the hulls by a burning pine-knot light at night. Then we finger-picked the seed out of the cotton lint. I don't know where my uncle got the idea, but he made a little seed extractor of wood. There were two round pieces, one of them rolled around and he put a crank on the one that rolled. Then the cotton was held against the revolving pieces and they caught the lint and removed it from the seed, which fell to the floor, once stripped.

"A cotton gin was built in our county about 1873. It had only one gin stand that had a large apron at the right of the gin even with the top of the stand. Seed cotton was put upon

the apron and gin was fed by hand, lint cotton was pressed with a large wooden press. The balls were much larger then than now. The press was run by mule power.

"Another thing we had was a 'ground hog thrasher.' It rolled out straw chaff and grain all together, and we separated the grain by hand. The wind would be called in to blow the chaff out of the grain.

"Much of our work was done at night, by the light of a pine-knot fire, tallow candle, or a platted cotton string in the copper plate of old grease.

"The first coal-oil lamp we had was a small brass can. It resembled an oil can—stem and all. There was a cotton rope for wick. When we burned it the house soon filled with smoke.

"There were tanyards, where our leather was made. Leather shoe soles were put on with wooden pegs. No such things as shoe-tacks those days!

"I recall the 'slow train in Alabama.' The smokestack was about 6 feet high over the cab. It was about three times larger the first three feet than it was near the top. What made it a slow train was the fact it had to stop often to take on cordwood, with which the boiler was fired. At night the glare of sparks from the engine went high into the heaven. We could see them for miles.

"When we moved from Alabama to Arkansas, we crossed the Mississippi River on a steam-boat. The railroads ran down to the river's edge and our train was run into the boat on two railroad tracks, and transported in the big boat to the other side.

"Of course, there were no automobiles, airships or radios. But in fulfillment of Daniel 11:4, which says: 'Seal the book even to the time of the end. Many shall run to and fro, and knowledge shall be increased,' we have lived to see these inventions. And we can say knowledge has been increased. Since 1875 very much of Nahum 2:4-6 has been fulfilled. The chariots (autos) seem like Tarsur, running like lightning. And Isaiah 60:8, 9 in part has been fulfilled. We have airships and God asked Job: 'Canst thou cause lightnings, that they may go and say unto thee: behold us?'

"Under radio or television folks can say, 'Behold us.' 'Here we are.' (Job 38:35.) God's question is being answered today in this time of great increase of knowledge. And here is another prophecy of Christ's, in Luke 21:25, 26, that is being fulfilled in your lifetime. Jesus says, 'And upon the earth distress of nations [the word 'distress' means a state of suffering, misery] with perplexity ['perplexity' means bewilderment or confusion].'

"'The sea and waves roaring'!

"'Men's hearts failing them for fear and for looking after those things which are coming on the earth.' We are living in the very time when the words of Jesus are being fulfilled. I have here the report from the vital statistics of all deaths by heart attacks. There have been 3,339,944 deaths of heart 'failure' since 1920, up to 1943—only 22 short years and the Lord knows times and conditions have grown worse the past six years since 1942, and there is no chance for human would-be powers to unite the nations and bring a lasting peace. To this evil age there can be no lasting peace till Christ comes and reigns, the "King Over All the Earth." (Zech. 14:9; Micah 4:1-8; Matt. 25:30, 31; Jer. 23:5, 6; Zech. 9:10.) O come, happy Day! I have been a minister of the gospel over 50 years, licensed to preach in November, 1895, and ordained at Loan Elm, Arkansas in the summer of 1899. I have baptized more than 250 dear ones into Christ 'for the remission of sins.' I'm not tired of helping others to be ready for endless life in the coming ages of endless joy.

"I represent the Church of God in Christ of the Faith of Abraham. I was 80 years old December 25, 1948. I have three living daughters and one living son, twenty-one grandchildren, twenty-eight great grandchildren and one great great granddaughter, all living and normal, and I thank the Lord for the great blessing He has given me and them. God has been very good to me. Praise his name forevermore. Names and addresses of my son and daughters: Mr. Luther Morgan, St. Louis, Mo.; Mrs. Ollie Linder, Rt. 1, Niles, Calif.; Mrs. Nellie Dollar, Menard, Texas; Mrs. Elphrida Orr, in college in Edmond, Oklahoma.

"If you care to know what is in store for the world, the Jews, the Russians, Germany, and

other peoples, read Ezekiel 38 and 39 (Gog is Russia; Gomer is Germany); read also Zechariah 14 and Revelation 19 and 20.

"Forty-one years ago we moved in covered wagons into Bristow, December 24, 1907. I am happy to know that so many of my good friends are still among the living. I wish them all a happy Christmas with joy and long life. And I pray God's blessings upon all who read this letter of strange events.

"Address all questions to J. M. Morgan, Bristow, Oklahoma."

CHAPTER NINETEEN

THE SPIRIT BIRTH—WHAT IS IT, AND WHEN?

Examined by J. M. Morgan in THE GUIDING LIGHT OF GOD'S TRUTH MADE PLAIN

My dear friend: I am here for a brief study with you on the Spirit birth (and the danger of an abortion or miscarriage before birth). Jesus said: "Indeed, indeed, I say to thee: If not anyone may be born out of water and spirit, not is able to enter into the kingdom of God" (John 3:5 Diaglott translation of the Greek). This reading says, "born out of water." Therefore, a man must go under the water in order to be born out of water at the time he is raised out of the water in which he is baptized. Not everyone, however, that is raised out of water is in the Scriptural sense born of water unless he has complied with the Scriptural order: faith, belief of the truth, repentance, and confession. You inquire, "What is the state or condition of a man who believes the gospel?" He has faith, and because the man who has "believed unto righteousness," God "put no difference between us and them [Jew and Gentile], purifying their hearts by faith" (Acts 15:9). The man with a pure heart can repent (or reform). Therefore, a man with a pure heart and a reformed life can "confess with his mouth the Lord Jesus, for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:10). This man with a changed heart and a changed life, and having made the good confession, is now ready for baptism. A man in this state or condition is a legal subject for baptism. When baptized, he will have complied with the law of the Spirit of life in Christ, and he is therefore adopted into the family of God. He is a son by adoption and a son born of water (John 3:5) and saved from past sins when baptized into Christ for remission of sins (Acts 2:38). He is an adopted son (Gal. 4:3). He is a babe in Christ.

But they have not yet reached the safe state of the Spirit birth; they have only been placed into Christ, where they can begin to prepare for the Spirit birth, and all depends on how they live. "If you live according to the flesh, you are about to die [or there is about to be an abortion or miscarriage]; but if, by the Spirit you put to death the deeds of the body [flesh], you shall live" (Rom. 8:13, Diaglott). Yes, to be carnal (or fleshly minded) is death. These are like the woman who lived in pleasure, as described by Paul in 1 Tim. 5:6. He said, "She . . . is dead while she liveth." She failed to live the Christian life, for, "As many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14). "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Gal. 4:5). They received the Spirit of adoption, but there are many dangers yet to be encountered by the begotten or adopted sons of God. Paul said, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. 6:16.) Obedience means eternal life. Disobedience means death. "The wages of sin is death," the second death, not life in fire; "but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). To continue in any one of the sins described in Revelation 21:8 or Galatians 5:16-21 will, if not forgiven, cause them to die the second death, after resurrection and judgment.

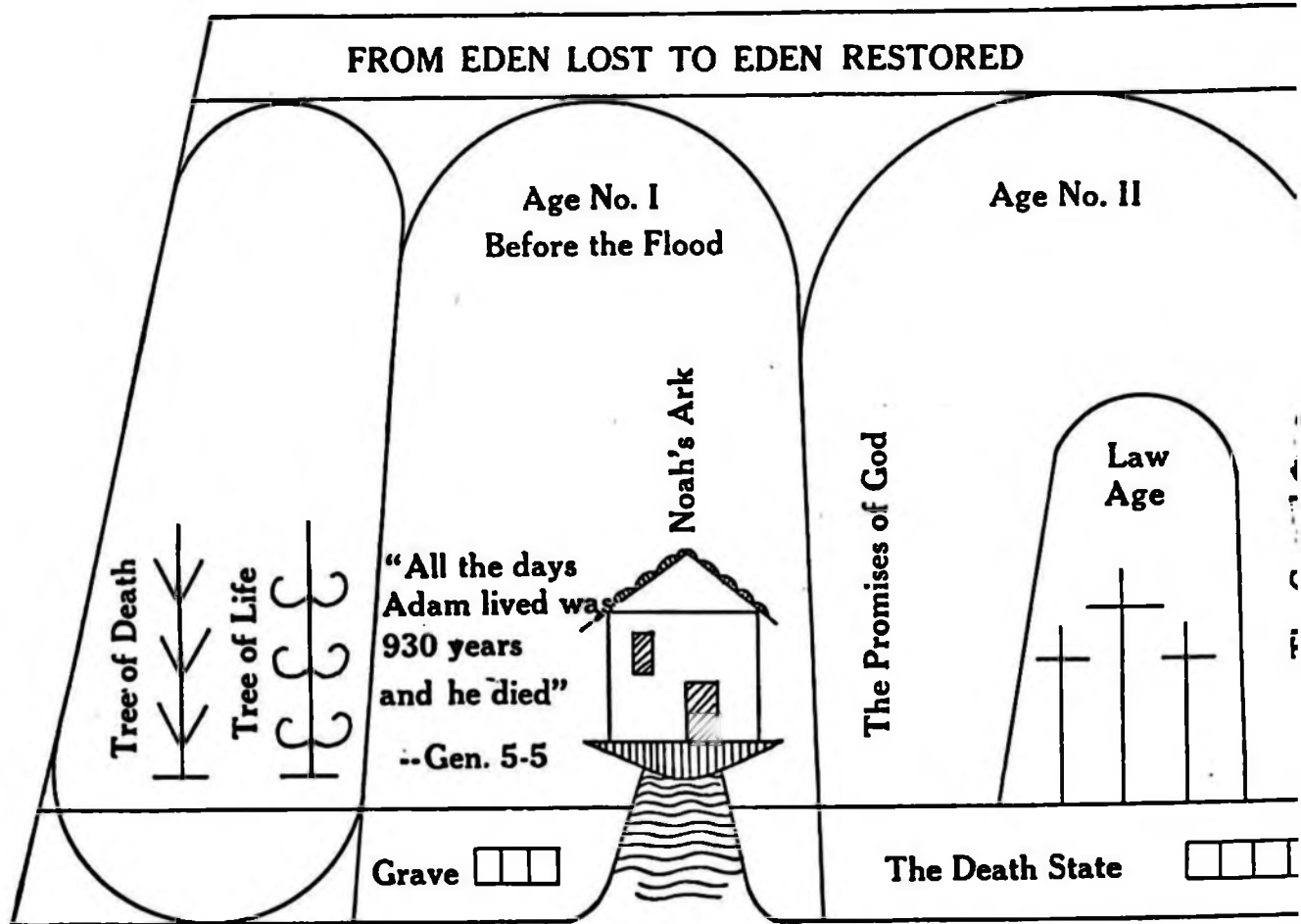
Paul said, "I tell you that they which do such things shall not inherit the kingdom of God."

Therefore, they will not be born of the Spirit of God. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lust. If we live in the Spirit, let us also walk in the Spirit" (Gal. 5:22-24). "He that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting." We must sow to the Spirit. (Gal. 6:8.) Please do not forget that we are dealing with the begotten, adopted, or delivered-out-of-the-water sons of God. Therefore, "as newborn babes," they are commanded to "desire the sincere milk of the word that [they] may grow thereby" (1 Peter 2:2). Therefore the babe in Christ must, as in natural birth, "grow [in gestation] in grace and in knowledge of the truth." If faithful in service to God, they will be born or delivered from the dull, mortal state into life by reaping "of the Spirit everlasting life" at the coming of Christ (1 Cor. 15:52, 53). There is a vast difference, however, in the responsibility in the time of the growth of the natural babe before birth, and in the time of the growth of the spiritually begotten babe in Christ before birth. Here is the difference: the begotten in natural birth babe has no responsibility, has no developed mind, and therefore is never responsible for an abortion or miscarriage; but in nature, the mother is often responsible for an abortion or miscarriage. But the begotten babe in Christ is responsible in most all cases where there is an abortion. The Spirit-begotten babe has a mind; sometimes he has a double mind, and James 1:8 says: "A double minded man is unstable in all his ways." If he does not discard the evil mind, by his willful sins he falls away because he fails to do the things required of a babe in Christ. He will be responsible for an abortion and, therefore, he will never be born of the Spirit of God or obtain eternal life, but he will die the second death. All those who "grow up in Christ," "the head of the body," the church, who is . . . the first born from the dead" (Col. 1:18) shall be "made alive for evermore." That eternal life is attained "if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard" (Col. 1:23). Therefore, only the faithful will be born of the Spirit at the coming of Christ, just as the "head [Christ] was the first born from the dead" and was "made a quickening spirit" by "the Spirit of God that made him alive for evermore." Just so will all faithful ones be born of the Spirit. (Rev. 1:18; 1 Cor. 15:18; Rom. 8:11; 1 Cor. 15:52-54.)

The Bible is right! Christ did "come and go as the wind"; they could not tell from where He came, neither could they tell where He went. Said Jesus: "So is every one that is born of the Spirit." (John 3:8; Luke 24:30-45.) So each member who made his calling and election sure will be changed from mortality to immortality and then he will be like Christ, the Head of the church and can "come and go like the wind." We are not like Christ now, however. John said, "Beloved, now are we the sons of God" (1 John 3:2). We are not the Spirit-born sons of God now. If we were born of the Spirit now, we would be like Christ now, but John said: "It doth not yet appear [or we can't appear as born sons yet] what we shall be. (But we know that if Christians are born of the Spirit now, we would know just what we will be, for nothing could be added to us, and nothing could be taken from us, and we would be like Christ—now undying in nature—as men are teaching.) But not so, for John said: "But we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (vv. 2, 3). I pray God will bless and give endless life to both reader and writer.

I am back again for another talk about the Spirit birth and to talk about what caused all this misunderstanding about the Spirit birth. What caused all this misunderstanding about once saved, always saved—without a possibility of being lost? I must tell you the origin of this whole false doctrine and it is in the belief of the immortality of the soul or spirit of man. It is wholly dependent upon the false teaching of natural immortality of the soul, or spirit of man. Those teachers claim that the spirit of man is the real man, and this supposed real spirit-man is the man supposed to be born of the Spirit. By isolating a certain passage of Scripture, they teach this doctrine, by interpreting it according to their belief. The text says: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit"

THE PROPHETIC CHART OF THE A Diagram of



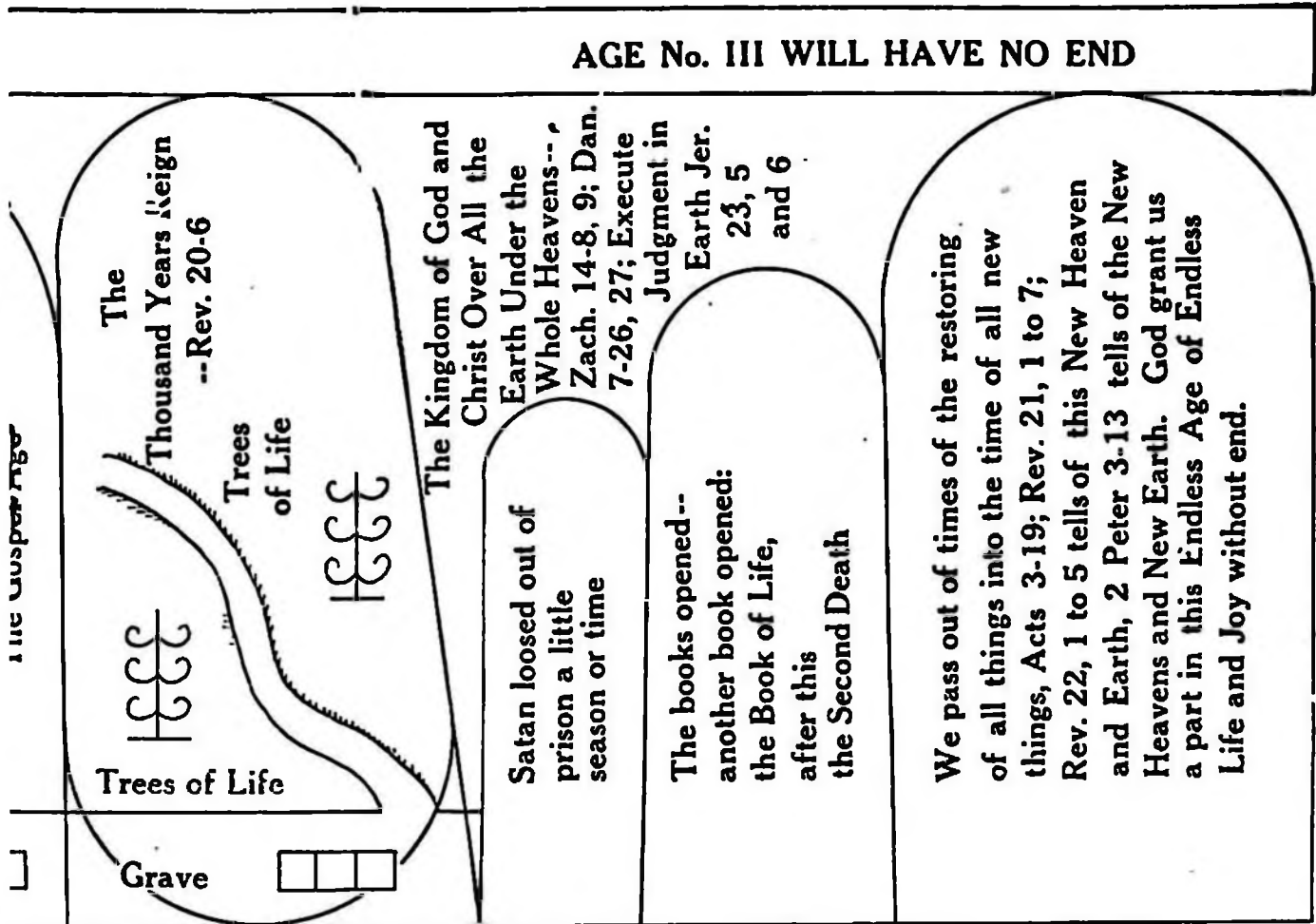
This first section represents Adam's world, Eden lost by Adam's sin, and death by sin (Rom. 5:12, 13; Gen. 2:16-19). Caused by the Devil's lie (Gen. 3:1-4). Adam back to dust (Gen. 3:17-23). A redeemer in promise of a baby king (Gen. 3:15; Matt. 2:2). The Seed of woman; life eternal only in Christ (John 3:16; 1 John 5:11, 12).

In the end time of age, all except eight souls were destroyed by the Flood (Gen. 6:1-7; Gen. 7:21-23). The Flood, B.C. 2448. This was a special judgment on man for his evil ways (Gen. 6:5, 6). The "eight souls were saved by water" (1 Peter 3:18-21). They were saved in the ark by water. Just so, we are saved by baptism. It puts us into Christ.

God's covenant with Abraham, B.C. 2247, and 195 years after the Flood (Gen. 12:1-3; 13:4). The earth promised to Abram and Christ (Gen. 15:18; Gal. 3:16-19). The baby King promised 740 years B.C. (Isa. 9:6, 7). Place of birth foretold, 740 B.C. (Mic. 5:2). Jesus born in law age (Matt. 2:2-6). Christ's death foretold, 712 B.C. (Isa. 53: 6-11). Jesus' death and resurrection (John 19; Rev. 1:18; Luke 24). The first resurrection (Acts 26:23; Col. 1:18). He was first of His class to rise.

PAST, PRESENT, AND FUTURE AGES.

1 Bible Subjects.



Here are four sectors under age three, three of them will end, the last section will be endless.

The thousand years reign. "I saw thrones" (Rev. 20:4, 5; 5:10; 3:21; 20:6). They will rule nations with rod of iron (Rev. 5:26, 27). In this reign the child will die an hundred years old (Isa. 65:18-25).

Satan will deceive nations and fire from God will destroy them (Rev. 20:8, 9). The Devil will be destroyed (Rev. 20:10; Heb. 2:14).

The final judgment under the great white throne (Rev. 20:11). The rest of the dead raised, with one fair chance offered to all; the wicked will be destroyed (Rev. 21:8; Isa. 25:13, 14).

"The times of restitution" begin at coming of Christ; end when the Kingdom is delivered up to God the Father (1 Cor. 15:23, 24; Dan. 7:13, 14), that God may be all in all (Rev. 22:1-5). The endless day of the new heaven of joy.

(John 3:6). They assume that it is the supposed spirit-man that is "born of the Spirit" at conversion—without a begetting or time of gestation. If it could be possible to have a Spirit-birth without begetting and time of growth, why could not the same condition be obtained by the flesh birth? But there can be no flesh man before a begetting and time of gestation, nor can there be a man born of the Spirit before a begetting and growth.

Jesus said: "Marvel not that I said unto thee, Ye must be born again" (John 3:7), and, "Except a man [not the spirit of man] be born of water and the Spirit, he [the man] cannot enter into the kingdom of God" (v. 5). Can you tell me how and when their so-called Spirit-man was ever born of water? Undoubtedly, it is the same man that is born of the flesh that will be born of the Spirit. He is born of water first when he is baptized. There is Scriptural evidence that all so-called Christians will not be saved, neither will they be born of the Spirit, for "it is impossible . . . to renew them again unto repentance" if they fall away (Heb. 6:6, 7). "We are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God . . . lest any of you be hardened through the deceitfulness of sin" (Heb. 3:14; Heb. 12:13). These scriptures are danger signals to the babes in Christ.

Therefore, a child of God can depart from God and be lost. Also, we read: "Christ as a Son over his own house; whose house are we, if we hold fast the confidence and rejoicing of the hope firm unto the end" (Heb. 6:6). "Ifs"—why have all these "ifs" if one cannot "fall away" or cannot be lost? These scriptures prove that they are not born of the Spirit yet, nor will they be born of the Spirit unless they "hold fast . . . the hope . . . unto the end."

Figuratively speaking, eating the flesh of Christ and drinking His blood is a process in Christian service. The purpose of this service is to supply life to babies in Christ. And how it should be performed by the members of Christ's body is explained in 1 Corinthians 11:23-33. "I [Jesus] say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John 6:53). There is no proof in these scriptures that once saved, always saved.

It is a fact that the things named in Romans 8:38, 39 cannot "separate us from the love of God which is in Christ Jesus our Lord," but neither Paul nor any other inspired writer has ever said that man cannot separate himself from "the love of God." "The Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy" (1 Tim. 4:1), but salvation depends entirely upon your obedience to the Word of God. God will never fail to perform His part, "if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel" (Col. 1:23). "Examine yourselves whether ye be in the faith. . . . Know ye not [R.V.] as to yourselves that Christ is in you, except ye be reprobates [or rejected]?" (2 Cor. 13:5.) Christ does not abide in rejected people; therefore, they will not be saved, nor will they be born of the Spirit unless Christ abides in them. He may be formed in you again. (Gal. 4:19.)

Paul said, "I keep my body, and bring it into subjection." Why, Paul? "Lest that by any means when I have preached to others, I myself should be a castaway," or rejected. (1 Cor. 9:27.) Sin will bring men of all classes who continue in sins to destruction. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Why not let them go? "For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation?" (Heb. 2:1-3.) To be lost is to "neglect so great salvation." Therefore, there is no escape from the second death for all who "neglect so great salvation." They will not be born of the Spirit.

Yes, God is able to keep that "which [we] have committed unto him" (2 Tim. 1:12), but we, too, have much keeping to do. "Hold fast the form of sound words . . . in faith and love which is in Christ Jesus" (v. 13). "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" (Jude 21). This does not teach that God will keep

you in His love and save you, regardless of how you live. Yes, Christ has "obtained eternal redemption for us" (Heb. 9:12), but "only unto all them who obey him" (Heb. 5:9).

Some believe the Spirit birth is attained by faith alone, in conversion, with no possibility of being lost. To bolster their false teaching, they will state in plain words that Paul was writing to unconverted Jews in Hebrews 6:4-6 and in Hebrews 10:26-29. (See also James 3:19, 20.) But the Bible is right. Paul said, "Let us go on unto perfection; not laying again the foundation of repentance from dead works and of faith toward God" (Heb. 6:1). Paul was writing to babes in Christ when he said, "Let us go on unto perfection." He told them of a time and state when they could not be renewed to repentance again, saying, "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, 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" (Heb. 6:4-6). Why? "They crucify to themselves the Son of God afresh, and put him to an open shame" (v. 6). Therefore, they will not be saved—they will never be born of the Spirit of God that fall away.

Paul was writing to converted Hebrews, and not to unconverted Jews, as some teach. He said, "Let us hold fast the profession of our faith," and "Let us consider one another to provoke unto love and to good works." Why? For if we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins" (Heb. 10:23, 24, 26). No shed blood for willful sinners!

"He that despised Moses' law died without mercy . . . 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?" (Vv. 28, 29.) Paul here taught that sanctified people, and even Paul himself, could sin willfully. Not long ago, however, I heard a man say over the radio that the child of God cannot sin willfully. Whom shall we believe—Paul, or this man? I shall believe Paul.

CHAPTER TWENTY

WILL THERE BE A MILLENNIAL REIGN OF CHRIST WITH HIS SAINTS? YES. "AND THEY LIVED AND REIGNED WITH CHRIST A THOUSAND YEARS" (REVELATION 20:4).

Examined by J. M. Morgan in THE GUIDING LIGHT OF GOD'S TRUTH MADE PLAIN

The Millennium is described as the day of the Lord. "And it shall come to pass in that day, that the light shall not be clear nor dark; but it shall be one day which shall be known to the Lord, not day nor night; but it shall come to pass, that at evening time it shall be light and the Lord shall be king over all the earth; in that day there shall be one Lord and his name one" (Zech. 14:6-9). But who has lived and reigned with Christ a thousand years? No one yet has reigned with Christ. This prophecy is like Isaiah 9:6, 7 and Romans 4:17. It is "calling those things which be not as though they were" (Rev. 20:4). "I saw thrones and they sat upon them" (Rev. 5:10). No one, as yet, has sat on them (the thrones), but here are the people that will sit on these thrones. "And hast made us unto our God kings and priests and we shall reign on the earth." "We shall reign" is yet future. (See Rev. 5:9, 10; 2:26, 27.) "To him will I give power over the nations and he shall rule them with a rod of iron" (Rev. 3:21). "To him that overcometh will I grant to sit with me in my throne, even as I overcame, and am set down with my Father on his throne." These promises to the overcomer will be fulfilled in the Millennial reign of Christ with His saints.

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with

him a thousand years" (Rev. 20:6). This thousand years will "expire" or be "finished" (Rev. 20:7). Then what? First Corinthians 15:23-28 will have been fulfilled. "Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end [telos] when he [Christ] shall have delivered up the kingdom to God even the Father, when he [Christ] shall have abrogated all government and all authority and power. For he [Christ] must reign till he hath placed all enemies under his feet." Even Death (this is the first death, which will be rendered powerless and is the last enemy), shall be destroyed. But when he says that all things are subjected to Him it is manifested that He (God) is excepted which did put all things under Him (Christ) and when He (Christ) shall have subdued all things to Him (God), then the Son Himself will be subject to Him (God). This is the "end" of the subjecting reign of Christ. The above scriptures are in full accord with Daniel 7:9-14. In the 9th verse, "the ancient of days did sit" (the ancient of days is Christ). Matthew 25:30, 31 tells when He will "sit in the throne of his glory." Daniel 7:22 is in strict accord with Revelation 20:6. "I beheld and the same horn made war with the saints and prevailed against them until the ancient of days came, and judgment was given to the saints of the most high, and the time came that the saints possessed the kingdom" (Dan. 7:21). But the saints have not "possessed the kingdom" yet. Therefore at that time "the saints" will live and they shall be priests "of God and of Christ, and shall reign with him [Christ] a thousand years." After the thousand years is ended, Satan must be loosed a little season (R.V., "a little time"). Then we have the final judgment scene. "The great white throne"—this will be after the close of the thousand years of judgment of living nations. (Isa. 26:9.) Then at the end of this time the final judgment (Rev. 22:3-5) will begin to be fulfilled and "there shall be no more curse: but the throne of God and of the Lamb shall be in it" (v. 5, Diaglott). And night will be no more, because the Lord God will shine on them: and they shall reign for the Ages of Ages. I pray God will bless both readers and the writer with a part as rulers in His Kingdom with endless life and endless joy.

CHAPTER TWENTY-ONE

OBJECTIONS ON THE KINGDOM OF GOD BEING SET UP AT THE COMING OF CHRIST ANSWERED

Examined by J. M. Morgan in THE GUIDING LIGHT OF GOD'S TRUTH MADE PLAIN

In Mark 9:1 Jesus says, "There be some that stand here, which shall not taste of death till they have seen the kingdom of God come with power." Jesus, speaking of the same event in Matthew 16:28 and 17:1-9 says, "Verily I say unto you, there be some standing here which shall not taste of death till they see the Son of man coming in his kingdom." On Pentecost? No, a thousand times no; but before Pentecost. Three of His disciples did see Him in His transfigured glory in vision and Jesus charged them, saying, "Tell the vision to no man until the Son of man is raised from the dead." This is what they saw in the vision: they saw the Kingdom of God come with power and they saw the Son of man coming in His Kingdom. They saw all this before Pentecost; therefore, the Kingdom did not come with the Holy Spirit power on the first Pentecost, ten days after Christ was "set down with His Father in His Father's throne, as some teach. (Rev. 3:21.) "Six days" after Jesus had said, "Some of them standing here shall not taste of death until they have seen the Kingdom come with power," "Jesus taketh with him Peter and James and John up into a high mountain and he was transfigured before them." To define "transfigure," it means to change the form or appearance, as of Jesus Christ on the mountain; especially, the supernatural change in the appearance of Jesus. Peter saw in a vision the beauties of the great and coming King as He will be seen when He comes in the clouds with power and great glory (Matt. 24:30).

Let us hear what Peter says about this coming Kingdom and King¹ which he had seen. Peter says, "For we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty" (2 Peter 1:16). To define "majesty," it means sovereignty; grandeur; nobility.

Verses 17 and 18 of 2 Peter 1 destroys the false teaching of men in regards to the Kingdom being set up on Pentecost, or any time in the past. He says, "For he [Christ] received from God the Father honour and glory [when He went to heaven to sit on David's throne? No, a thousand times, no], when there came such a voice from the excellent glory, which said, This is my beloved Son in whom I am well pleased. [Did they hear this voice on Pentecost? No.] And this voice we heard when we were with him in the holy mount." Therefore, the church and the Kingdom are not the same and there is not a word said about setting up of either the church or the Kingdom in Acts 2. Christ did sit down with His Father in God's throne. (Rev. 3:21.) But Christ will, when He comes, sit in the throne of His glory or on David's throne. (Matt. 25:30, 31.) He did not come on Pentecost, but when He comes He will be King over all the earth. (Zech. 14:9.) "Then he shall speak peace to the nations." Then the kingdoms of this world will become the kingdoms of our Lord and of his Christ, and he shall reign for the ages of ages," then there will be no room for dictators. (Rev. 11:15.)

My opposers teach that the Kingdom had to be set up in the lifetime of the apostles, but the Bible does not so teach. But what the disciples did see was the fulfilling of what Jesus said in Mark 9:1 and in Matthew 16:28 and 17:1-9. Yes, James, John and Peter did see the Kingdom of Christ (or Kingdom of God) come with power on the Mount in vision. (Matt. 17:9.) They did not see the church come, for it was already established. Neither did they see the church coming in vision at Pentecost, for it was present, a visible body of baptized believers. These facts alone forever destroy your false teaching that church and Kingdom are the same. And Peter, writing to the Church of God, A.D. 66, 33 years after Pentecost, says: "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if you do these things, ye shall never fall. For so an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Saviour, Jesus Christ" (2 Peter 1:10, 11). Here is the Revised Version of 2 Peter 1:11, "Thus shall be richly supplied unto you the entrance into the eternal kingdom." This Revised Version does not leave any place to say the church is the earthly part of the Kingdom, and the Kingdom of which Peter speaks is the heavenly part of it. The trouble with you is if you ever had the one faith of the gospel of the Kingdom you have "departed from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy" (1 Tim. 4:1). Peter continued on the subject of the Kingdom: "I will endeavour that ye may have these things always in remembrance. For we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty [or greatness]. For he received from God the Father honour and glory when there came a voice to him from the excellent glory, This is my beloved Son in whom I am well pleased. And this voice we heard [at Pentecost? No! Peter says it was] when we were with him in the holy mount" (2 Peter 1:15-18).

You say the church and Kingdom are one and the same thing. Did any one of the apostles see the Son of man coming in His Kingdom on Pentecost? If not, then by your teaching you made Jesus a liar. For He said: "There be some standing here which shall not taste of death until they see the Son of man coming in his kingdom." Because you denied that they saw Mark 9:1 and Matthew 16:28 fulfilled on the Mount of transfiguration, therefore you make Peter a liar, for he said they did see what Jesus said they would see, and Peter said they did see it fulfilled. (2 Peter 1:16, 17, 19.) Jesus said, "Some of them that stand here shall not taste death until they have seen the kingdom of God come with power." Christ names them and tells where and when they saw the Kingdom come with power. (Mark 9:1, 2.) "And after six days Jesus taketh with him Peter and James and John and leadeth them up into a high mountain and was transfigured before them."

"For he [Christ] received from God the Father honour and glory [when He went to heaven to sit on David's throne? No!] when there come such a voice from the excellent glory, saying, This is my beloved Son in whom I am well pleased." While Christ is "in his Father's throne," He cannot reign on "David's throne," but it will be at the time "when the Son of man shall sit in the throne of his glory" that the twelve apostles "will sit upon twelve thrones judging the twelve tribes of Israel" (Matt. 19:28; 25:30, 31).

This was not fulfilled on Pentecost; therefore, it will be fulfilled when Christ receives His appointed Kingdom from His Father. (Luke 22:29, 30.) "And because they thought the kingdom of God should immediately appear Jesus spake a parable to them. A certain nobleman went into a far country to receive for himself a kingdom and to return" (Luke 19:12). It is when He returns He will begin His reign and will destroy His enemies. (Matt. 19:14-27.) Then Christ will make His servants rulers over the many things. (Matt. 25:23, 30, 31.)

Christ will sit in the throne of His glory when He comes to earth again, and He will come, for the two men in white apparel said, "This same Jesus shall come in like manner as ye have seen him go into heaven." (Acts 1:11.) Zechariah 14:4 says, "And his feet shall stand in that day upon the mount of Olives." This is when Christ begins to rule the nations with a rod of iron jointly with the overcomer. (Rev. 2:24-27.) Christ the Son of man will be "sitting on the right hand of power when he comes" (Mark 14:62). "Then the Lord at the right hand shall strike through kings in the day of his wrath" (Psalm 110:2, 5). Isaiah 24:23 says, "Then the moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in mount Zion and in Jerusalem and before his ancients gloriously." Revelation 19:11 says, "He was called faithful and true, and in righteousness he doth judge and make war." This is when the blessed and holy will be priests of God and of Christ and reign with Him a thousand years. (Rev. 20:6.) The redeemed out of every nation "will be kings and priests unto our God and we shall reign on the earth." (Rev. 5:10). At the end of the judgment and subjugating reign of Christ and the saints, Daniel 7:9-22 will be fulfilled, which reads thus: "I beheld till the thrones were cast down." On Pentecost? No! They are the thrones of the kingdoms of this world which will "become the kingdoms of our Lord," not the church of our Lord. (Rev. 11:14, 15.) "And the ancient of days did sit [the ancient of days is Christ], and the judgment was set, and the books were opened." (See Matt. 26: 31, 32.)

Daniel 7:11, 12 shows a complete overthrow of all earthly rule. It says, "I beheld even till the beast was slain and his body given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and time." At the end of Christ's reign, "one like the Son of man came to the ancient of days" (Christ). It is God which is like Christ who is "the express image of His Father's person" (Heb. 1:2). In that sense, God is like His Son and His Son like God, "who shall judge the quick and dead" by Christ and, when God comes, then Christ "will deliver up the kingdom to God his Father, that God may be all in all" (1 Cor. 15:28). "For he [Christ] must reign until he hath put all enemies under his feet. The last enemy that shall be destroyed is death." This death is the Adamic death. (1 Cor. 15:25, 26.)

And my opposer knows also that the word "translate" means to change, and he knows also that it means for a man to be converted and that it is a change of sides from the world to Christ. He also knows that the Greek word "eie" is translated unto, into, and for. Why do you, my opposer, stick to the King James Version in Colossians 1:13 and make it teach something that contradicts Paul in Acts 14:22, where he exhorted them (the church) to "continue in the faith and that we through much tribulation enter into the kingdom of God." Let's not make Paul contradict Paul by using the King James Version by misrepresenting it. Here is the word for word translation of Colossians 1:13 out of the Greek: "Who hath delivered us from the authority of the darkness, and caused a change of sides for the kingdom of the Son of the love of himself." For this reason Colossians 1:13 does not prove that the church and the Kingdom are one, but church and kingdom are not translated from the same

Greek word, as you know. "Basalin" occurs 110 times and is never translated church. "Ecclesia" occurs 115 times and is never translated kingdom. Here are more Scriptural reasons why the Kingdom was not set up on Pentecost. Zechariah 14:9 says, "And the Lord shall be king over all the earth. In that day there shall be one Lord and his name one." This was not the day of Pentecost, but "the day of the Lord" (Zech. 14:1): "Behold the day of the Lord cometh." But the day of the Lord's Kingdom has not come yet, therefore Jesus cannot be the reigning "king over all the earth" until all the things or elements that go into the setting up of "the kingdom of Christ," or God, are united together, at such a time and place, and in such condition to establish an "everlasting kingdom" to be "under the whole heavens." (Dan. 7:26, 27.) No such Kingdom came on Pentecost, and did not come with the power of the Holy Spirit, for in A.D. 96, 63 years after Pentecost, the Kingdom was still a thing of promise to the overcomer. In Revelation 3:21, Jesus says, "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." Here is a great promise to the members of the Church of God who do overcome the things of the world. David, on the day of Pentecost, had been dead and buried 1041 years, and Peter said: "For David is not ascended into the heavens" (Acts 2:34). Therefore he never sat upon the throne that Christ is now sitting on, which is His Father's throne. Therefore Christ is not now sitting on David's throne, but when Christ is "king over all the earth," He then will sit in the restored throne of David. (Isa. 16:5, 6; Matt. 25:30, 31.)

Paul says, A.D. 66, 33 years after Pentecost: "If we suffer with him we shall also reign with him" (2 Tim. 2:12). Now is the suffering time, the word "shall" in future tense, pointing to the time when Christ will come to "sit in the throne of his glory" (Matt. 19:22-28). He promised the apostles that at the time He "sits in the throne of his glory," they will sit upon twelve thrones judging the twelve tribes of Israel." We have the same event spoken of by Jesus in Luke 22:30 but Jesus used other words. He said, "And I appointed unto you a kingdom as my father hath appointed me, that ye may eat and drink at my table in my kingdom." My opposers stop quoting Jesus' words in the middle of the 30th verse. The reason they stop here is because they are short of proof that the church and the Kingdom are the same and they assume that the only place the Lord's table can be is in the church. They never say anything about the twelve thrones being in their so-called church Kingdom. Why don't they be honest with God and His Word? Jesus says in the last half of the 30th verse, "And sit on twelve thrones judging the twelve tribes of Israel." They stop reading it because the last half of the verse destroys their so-called church-Kingdom false teaching. A.D. 60, 26 years after Pentecost, the Kingdom was still a thing of promise to the church. James said, "Hearken my beloved brethren . . . rich in faith and heirs of the kingdom which he hath promised to them that love him" (2:5). They were still heirs also, and not possessors of it, 26 years after Pentecost. Therefore, the Kingdom is not the church.

These many scriptures are proof that the church and the Kingdom are not the same thing. They give the true light of the true glorious gospel of the Kingdom of God. I have more proof to give you, if you will ask for it.

With the best of feelings toward everyone, I am yours for the whole truth. Let us wait for our coming King and Kingdom.

CHAPTER TWENTY-TWO

WHAT IS DEATH? WHAT ARE ITS EFFECTS ON MAN?

Examined by J. M. Morgan in THE GUIDING LIGHT OF GOD'S TRUTH MADE PLAIN

Death is not a modification of life. Death is not life at all, in any condition, whether good or bad. Death is a complete cessation of life. Isaiah 38:3-5 says, "Thou shalt die and not live." Death means a state or condition where the dead are. Job says, "If I wait, the grave is my house. They shall go down [not up] to the bars of the pit when our rest together is in the dust" (Job 17:13-16). Death means an end of life. "If a man die, shall he live again?" (Job 14:14.)

When a person dies, he does not live somewhere else—neither in heaven, hell, nor purgatory—as some teach. In death there is no life. The soul does not live. The spirit does not live. There is no intelligence, no consciousness, no memory. All that composed the man is dead and inactive, for Ecclesiastes 9:5, 6 says, "The living know that they shall die, but the dead know not any thing."

Nothing that is said here is to be interpreted as meaning that there will be no future life. There will be a future life. It will not begin at the time of death, however, but at the time of the resurrection from death. All that die will be raised. (1 Cor. 15:20-24.)

In previous chapters, we have seen that God alone is immortal, and man is mortal and finite. Yet men have changed all the scriptures introduced in support of man's mortal nature by placing a figurative, mystical sense on the plain terms of the Bible which deal with this subject and thus have tried to change the meaning of these terms until they teach exactly the opposite of what they say. In this way death has come to mean life to folks deceived by the devil's lie (Gen. 3:4), which lie is the origin of the immortality of soul doctrine. Therefore, it is of the devil's lie. Thus the doctrine of the natural immortality of the soul originated with him who was a liar "from the beginning" (John 8:44), when Satan told our first parents, "Ye shall not surely die," in the very face of the most positive declarations of Jehovah to the contrary. (Gen. 2:16, 17), "Ye shall surely die." It is still being maintained and perpetuated by the scholarship of the churches and in the literature and philosophy of the world, which are giving the Scriptures another meaning to what the words of the Bible are. Because of this first satanic lie, theologians still gravely assure us that the human soul is immortal and therefore can never die; that it is indestructible and therefore can never be destroyed; and that its destiny is to live forever and therefore it will always exist. Hence, of course, they assure us that all those passages of scriptures in the Bible which teach that it will be destroyed, and that it will not live forever, they say cannot possibly mean any such thing.

Through their persistent and wordy reiteration of this perverted meaning of such Scriptural passages in proof of man's mortality, the doctrine of the natural immortality of the soul has come to be accepted as a fundamental doctrine of the Christian system. We submit that when a doctrine is in flat contradiction of the Word of God, when it brings God's truth into contempt, when it calls His wisdom, goodness, justice and truth into question, when it brings reproach upon his character, when it belittles and misconstrues the word of Christ, and hinders the work and progress of the gospel of Christ, and the fact that the great "father of lies" can be shown to be the author of its teaching, and that being so, the time is long past due when this delusion, "ye shall not surely die," should be discarded by all honest people. They should be confronted with the testimony of the Word of God, and driven from the so-called Christian churches. Further, they should manifest a willingness to acknowledge Him "who only hath immortality" as the only source of immortality to dying humanity.

The belief in the natural immortality of the soul, which has been shown to have no Scriptural foundation, has led men to accept many other hurtful errors. Teachers accepting as an established truth the devil's first lie that all men are immortal and can never die, and

reasoning from this false premise that the souls of all who have died are now conscious either in a condition of bliss or torment, many have concluded that it may be possible to establish some system of communication between the souls of the dead and the living among whom they once lived. Then coming into contact with the phenomenon of spiritualism, the professed communication of the spirits of the dead with the living, the people have been swept away into this terrible last-day delusion of the father of lies. Spiritualism is one of the fruits of the doctrine of the natural immortality of the soul.

The belief of our Catholic friends in purgatory rests wholly upon the same foundation, the conscious state of the dead. If the lie of Satan were not believed in, in the place of the truth of the Bible, no one could ever accept the teaching of purgatory and, therefore, could never be deceived into paying money to priests in order that the souls of their loved ones might be prayed out of purgatory. Please read Job 3:11-20, which tells us of all classes of the dead and where they rest.

The error of Universalism may also be charged to this false doctrine of the immortality of the soul, for it has come into existence because of a reaction against the terrible belief in eternal torment, which is a necessary result of believing in natural immortality of the soul.

This doctrine of endless torment has greatly hindered the progress of the gospel by fostering infidelity and skepticism, for such a doctrine as eternal misery and torment drives men away from the gospel instead of winning them to it. Therefore they turn away from God.

May it so please God that we will have a part in the first resurrection; on such the second death has no power, "but they will be kings and priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20:6).

CHAPTER TWENTY-THREE

THE GENERAL RESURRECTION: THE CAUSE FOR IT AND WHY

Examined by J. M. Morgan in THE GUIDING LIGHT OF GOD'S TRUTH MADE PLAIN

By general resurrection I mean all of Adam's race will be raised in this time of resurrection except the righteous dead. The saints will be raised one thousand years before the general resurrection. (Rev. 20:6.) Job 14:15 says, "If a man die, shall he live again?" But if it is true that only the body of man dies, then why ask, "If a man die, shall he live again?" The Greek word "anastasis," translated resurrection, means to stand again in life. Jesus said, "Thy brother shall rise again" (John 11:11, 14, 23). He had quit living. "For since by man came death, by man came also the standing again in life (1 Cor. 15:21). "Both they that have done good, and they that have done evil will hear the voice of the Son of man while in their graves and will come forth" (John 5:28, 29). Note there are two different kinds of resurrections spoken of in the preceding reference. "The Lord will destroy death by giving life to those that are dead" (1 Cor. 15:22, 23, 26). "He will destroy death and the grave" (Hosea 13:14). "Christ went into death that he might destroy him that hath power of death, that is, the devil" (Heb. 2:14). "Christ tasted death for every man" (Heb. 2:9). John the Baptist said, "Behold the Lamb of God that taketh away the sin of the world" (John 1:29). One sin caused death. This general resurrection will come after the thousand-year reign of Christ and the saints. (Rev. 20:6.) But the rest of the dead lived not again until the thousand years were ended. (Rev. 20:3, 4.) Here is the time they are raised and rewarded. (Rev. 20:11-15.) It is the time of the "great white throne," and the final judgment, under time of the books.

Paul tells why they will be raised out of the first death state. (Rom. 5:12.) "Wherefore as by one man sin entered into the world [it was not by two men, one inside man in the outside man] and death by sin; and so death passed upon all men." This one sin caused the

death of God's Son, also, therefore "Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man" ((Heb. 2:9). Therefore all of Adam's race that died because of the one man's sin will be made alive or stand again in life, or with the same kind of life as they have now, because Christ tasted death for every man. This standing again in life is for all that have no part in the first resurrection at the coming of Christ, but the general standing in life will be after the thousand-year reign of the saints with Christ. (Rev. 20:6.) We find in Revelation 20:11-15 as follows: "And I saw a great white throne" under this time of judgment; this is the last and final judgment and the last gospel discourse will then be preached and the last command given "to every nation and kindred and tongue and people, saying with a loud voice, Fear God and give glory to him." Why? "For the hour of His judgment is come." (Rev. 14:4-7.) We are now preaching a judgment to come. (Acts 17:31.) Now we read Revelation 20:12-15: "I saw the dead, small and great, stand before God, and the books were opened [books, plural], and another book [singular] was opened, which is the book of life; and the dead were judged out of those things which were written in the books" according to their works. This is the time when Christ will be testified to all, to some it will be the first and last time to them who had never heard of Christ. Then it will "come to pass that whosoever will not hear that prophet will be destroyed from among the people" (Acts 3:23; Rev. 20:14, 15). "And death and hell [grave] were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." This is a sad condition for the wicked. Isaiah 26:14 tells of their state after they die the second death. "They are dead. They shall not live; they are deceased. They shall not rise. Therefore hast thou visited and destroyed them and made all their memory to perish." They will remain in the second death. John 3:36 says, "He that believeth on the Son hath everlasting life [zoe—age-lasting life], but he that believeth not shall not see life, but the anger of God abides on him" (Diaglott). These two scriptures prove the endless duration of the wicked in the second death; therefore, their punishment is eternal death, for they will have no one who will taste the second death for them. (Heb. 2:9.) I pray God we may escape the endless second death.

CHAPTER TWENTY-FOUR

THE WICKED DESTROYED IN HELL FIRE AND WHY

Examined by J. M. Morgan in THE GUIDING LIGHT OF GOD'S TRUTH MADE PLAIN

The wicked will be destroyed after they are raised and judged at the final judgment. (Rev. 20:12-15.) They will die the second death for their own sins. (Rev. 21:8.) They shall have their part in the lake which burns with fire and brimstone (what is their part, John?) "which is the second death." Their state or condition after they die the second time is: they are "burned up that it leaveth them neither root nor branch, saith the Lord of hosts" (Mal. 4:1). "They will be ashes" (v. 3). "The chaff [or wicked] will be burned up with unquenchable fire" (Matt. 3:11, 12). "The wicked shall perish and the enemies of the Lord shall be as the fat of lambs. They shall consume; into smoke shall they consume away" (Psalm 37:20). It was the devil who said, "Ye shall not surely die" (Gen. 3:3, 4). The eternal life is in Christ. (John 3:16.) "He that hath the Son of God hath the life, but he that hath not the Son hath not the life" (1 John 5:11, 12). "He that believeth not the Son shall not see life, but the wrath of God abideth [continues] on him" (John 3:36). Eternal life is a promised life. (Titus 1:2.) Isaiah 26:24, speaking of the wicked when dead in the second death, says: "They are dead; they shall not live; they are deceased; they shall not rise; therefore hast thou visited and destroyed them and made all their memory to perish." Matthew 25:46 says, "And these shall go away into everlasting punishment [not punishing]."

Paul tells you what the punishment will be (2 Thess. 1:8, 9): it is "everlasting destruction." May we escape the second death.

Objections Examined by J. M. Morgan

But, says the opposer of the doctrine of conditional immortality, what about the worm that never dies? and the fire that never will be quenched? and the smoke of their torment ascending up forever? But let us make the correct quotation of Mark 9:43: "And if may ensnare the hand of thee, cut thou off her; good to thee it is crippled into life to enter, than the two hands having to go into gehenna hell fire [verse 44 is not in the Vatican Manuscript], into the fire inextinguishable, where the worm of them not dies, and the fire is not quenched." The word "life" in verse 42 is translated from the Greek word "zoe" meaning "life eternal." Matthew 25:46, speaking of the unjust and just ones, says: "And shall go away these into cutting-off age lasting." The wicked are cut off by death (the second death). (Rev. 21:8.) The just ones receive the life promised. (John 3:16.) "In hope of life age-lasting, which promises the not false God promised before times age-lasting" (Titus 1:2, translation of the Greek in the Diaglott). The above scripture shows that the just will receive life eternal, but the wicked shall die the second death; but the opposer makes his proof on the words "their worm dieth not and the fire is not quenched." This is the King James translation, but even the Revised Version leaves out verse 44. But let's admit that the reading in the King James is correct, and "worm" is used in the possessive case, as used by my opposer to prove man has a never-dying soul that will live on in hell fire. But of course it does not prove their teaching, because Isaiah 66:23, 24 destroys the false position of men. Here it is: "And they shall go forth and look upon the carcasses of the men [or dead men] that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."

Now note: first, if because the words "their worm," as used in the possessive is proof that a man has one immortal soul that never dies, then we have proof he has two never-dying souls, for both the word "worm" and the word "fire" in Isaiah are used thus in the possessive case. "Their worm and their fire" proves too much for them; it proves man has two never-dying souls, if my opposer is right. Therefore the opposer is wrong; but, second, note that these are "the carcasses of men," therefore they are dead men and are fit only for destruction by worms and by fire, but when all carcasses are consumed by worms and fire, will they continue to be eaten and burned? No, but the fire will go out when all is burned up (Matt. 3:12; Mal. 4:3, 4), and worms will die. (See Mal. 4:1, 4; Isa. 26:13, 14; John 3:36; and Psalm 37:20.) My opposer wants to know about the "smoke of their torment." This is easily answered. Read Revelation 14:9-11. Then read Revelation 16:2, 5, 6, 8, 9. The 9th verse says, "Then men scorched [burned] with great heat and blasphemed the name of God and they repented not to give him glory." These scriptures show that this is not the final destruction of all wicked but only a special judgment upon the men who worship the beast. Verse 10 says, "He shall be tormented in the presence of the holy angels and in the presence of the Lamb"; but at the final judgment, Paul says, speaking of the final destruction of all wicked, "Who shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." So there it is, the special punishment on the men who worship the beast will be in the presence of the Lamb and they could repent but would not repent, but in the final punishment of the wicked, they will be punished with eternal destruction from the presence of the Lord with no chance to repent, but "the wicked will be cut off." Read Psalm 37:34. The Bible is completely on the side of conditional life in Christ when rightly divided.

CHAPTER TWENTY-FIVE

THE SPIRIT OF MAN: WHAT IS IT?

Examined by J. M. Morgan in THE GUIDING LIGHT OF GOD'S TRUTH MADE PLAIN

Job 32:8 says, "There is a spirit in man." The first part of verse 8 sets out clearly that there is something in man called "spirit." Men who believe the false teaching of the immortality of the soul or spirit of man stop reading at the point I stopped quoting, and they assume that this spirit is the immortal part of man. This is not so. They never read the remainder of the verse, which says: "There is a spirit in man; and the [R.V.] breath of the Almighty gives them [or men] understanding." But how can the breath of God give men understanding? That which gives man life will cause his spirit or mind to be active and, having an active heart or spirit, God gives man understanding. This heart or spirit within man has tables upon which the truth can be written. In 2 Corinthians 3:3, Paul says that "the epistles [or gospel ministered by him] "written not with ink, but with the spirit of the living God, not in tables of stones, but in [R.V.] tables of the heart." In that sense, "the spirit of God bears witness with our spirit that we are the children of God" (Rom. 8:10). And that is the way Christ formed in you the hope of glory. (Col. 1:18.) "Christ dwells in the heart by faith" (Eph. 3:17). Therefore the heart of man is called "spirit." David said in Psalm 143:4: "Therefore is my spirit overwhelmed within me; my heart within me is desolate." Here the word "spirit" and the word "heart" are said to be within David. One is said to be overwhelmed and the other is said to be desolate. Were there two different places in trouble within David? No, but here is one state of mind called by two different names, heart and spirit, and they stand for the same thing within man—an instrument by which man does things.

Daniel 7:15 says: "I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me." In verse 28, he says: "I kept the matter in my heart." Daniel had a vision in his head and he was "grieved in [his] spirit in the midst of [his] body." He "kept the matter in [his] heart." We must conclude that Daniel's trouble and grief were all in his heart, where mind is produced, and they were caused by the vision in his head. The head and the heart and the spirit, as used here, are one and the same thing in man's head. We also learn from Jeremiah 17:1 that sin of Judah is written upon tables of their hearts.

The spirit of man that we are now considering, however, is not the breath of God that gives life to man, which breath or spirit returns to God who gave it. (Eecl. 12:7.) This heart or spirit has its origin in a healthy living brain of man and can exist no longer than the brain lives in man's head. For proof of this, Isaiah said to Hezekiah (Isa. 38:1-16): "Set thine house in order; for thou shalt die, and not live. . . . The writing of Hezekiah, king of Judah, when he had been sick and was recovered from his sickness: I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue [or remainder] of my years. I said, I shall [go see the Lord? No] not see the Lord, even the Lord." Verse 14: "Like a crane . . . so did I chatter: I did mourn as a dove. . . . O Lord, I am oppressed; undertake for me . . . and himself hath done it" (Hath done what? Verse 17 tells what God did.) Verse 16: "O Lord, by these things men live, and in all these things is the life of my spirit: so wilt thou recover me, and make me live." This scripture proves without a doubt that the spirit of man is dependent on God for life, just as man himself is dependent on God for life, and when man dies his spirit dies in him and does not get out and live someplace above the skies. Having shown that the heart and spirit of man are one and the same thing in man's head (Dan. 7:15-28; Isa. 38:1-16), it follows that the spirit of man does not have an independent life, or it cannot live after man is dead. Here is proof that the heart or spirit of man can be dead ten days before the man is dead. In 1 Samuel 25:37, 38 it says: "But it came to pass in the morning when the wine was gone out of Nabal and his wife told . . . him of these things, that his heart died within him, and he became as a stone. And it came to pass in about ten days after, that the Lord smote Nabal that he died."

Here is a man whose heart died in him. He was "as a stone" for ten days after his heart or spirit had died within him. Are stones conscious? You know stones are not conscious in that sense. Nabal was like a stone, unconscious.

Man with a living heart or spirit within him knows things, the wise man says. "The living know that they shall die, but the dead know not any thing. Their love and their envy is now perished" (Eccl. 9:5). Paul says in 1 Corinthians 2:11: "For what man knoweth the things of a man save the spirit of man which is in him? Even so the things of God [R.V.] none knoweth save the Spirit of God." We learn by this scripture that man knows by his spirit what things are within him, but no man knows the things in the mind or heart of another man. God, though, sees what is in the heart or spirit of man. How does God see and know what is in man? We have the answer to this question in Proverbs 20:27. "The spirit of man is the candle [lamp] of the Lord, searching all the inward parts of the belly"; therefore the spirit or mind of man is the means by which God sees what is in man. The record of man's life is in his brain as well as recorded in the books of God. Man's spirit or lamp is put out with him in death. There is proof of this in Proverbs 20:20. We read, "Whoso curseth father or mother, his lamp [spirit] shall be put out"—blackest darkness or death. (Job 10:21, 22.) In Job 18:5, 6, "Yea, the light of the wicked shall be put out, the light shall be dark in his tent and his lamp [or spirit] shall be put out with him." These scriptures prove that the spirit or lamp of man can last only as long as a perfect living man lasts and that the lamp (spirit) will go out when the man dies. The word "spirit," in Proverbs 20:27, is translated from the Hebrew word "nahahmah," and is the candle of the Lord. We have two other words, "ruach" and "pneuma," from which the word "spirit" is translated. The word "ruach" occurs 400 times in the Old Bible and the word "ruach" is rendered spirit 240 times; breath is found 28 times; mind is found 6 times and the rest of the places where it is found, it is translated 18 different words. The Greek word "pneuma" has four significations. First, it means the air we breath; second, it means a being, as God or angels; third, it means influence from a being; fourth, it indicates a state of feeling (or mind). The word immortal is never connected to any word or thing except to God. Therefore, the spirit or mind of man is not immortal and it can and does die within man. But when 1 Corinthians 15:51-57 is fulfilled, "and this mortal shall have put on immortality," then man with his spirit, mind, or heart within him will possess endless life, and can say, "O death, where is thy sting? O grave, where is thy victory?" O come happy Day, come! Why make this long delay? There can come endless joy only when sorrowing shall end in joy at the coming of our dear Lord.

A Few Objections on the Spirit of Man Answered. On the Father of Spirits, and the Spirits of Just Men Made Perfect. Hebrews 12:5-15, 18-25.

Now let us read Hebrews 12:5-15. "Ye have forgotten the exhortation which speaketh unto you as unto children. My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are made partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh which corrected us and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness." (Holiness means a state of character of being holy; righteousness.) We note here that in this scripture there is not one word said about the spirit of man, but Paul is addressing the "begotten sons of God." He is warning Christian men and women that they must be subject to God, the "Father of spirits," if they expect to live. He says, including himself, "Shall we not much rather be in subjection unto the Father of spirits and live?" Why use the word live if they could not die?

But it is easy to assume that God created an immortal spirit to just fit every human

body. Some are teaching that God is the spiritual Father of all babies that are born whether legitimate or illegitimate. They say that like begets like. God begets our spirits, therefore they say our spirits are immortal. If the above teaching were true, then our spirits would be like God in every way, for God is all-wise and our spirits would be all-wise. This false teaching has led some to teach incarnation and reincarnation. Our Mormon friends and the so-called reorganized Church of Jesus Christ of Latter Day Saints teach the reincarnation of immortal spirits, which means that the body of one of these immortal spirits dies, then the next baby born to that mother is the same baby with another body. As proof they say that Genesis 1:26, 27 proves what they teach. There is no such statement in the Bible that God is the Father of our immortal spirits. The mind, heart or spirit of man is never said to be immortal or deathless. God did not make the spirit, heart, or mind of man so it could live independent of a healthy brain of man, because the heart, mind or spirit of man is a product of the brain, and the brain is in man's head. Therefore Daniel 7:15 says: "I Daniel was grieved in my spirit in the midst of my body [sheath], and the vision of my head troubled me." Verse 28 of Daniel 7 says: "But I kept the matter in my heart." Here we have a man of God who was troubled by the vision in his head and was grieved in his spirit in the midst of his body, but he kept the matter (or vision) in his heart. God looks on the heart of man. (1 Sam. 16:7; Acts 1:24.) Therefore "the spirit of man is the lamp [or candle] of the Lord" (Prov. 20:27). This lamp, candle, or spirit of man can be put out, as we read in Proverbs 20:20. "Whoso curseth his father or his mother, his lamp shall be put out [R.V.] blackest darkness" (Job 18:5, 6).

But some refer to the words of David in 2 Samuel 12:23. "Now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me." We note here that some believe and teach that the spirit of man is the real man. They use the words of David to prove two falsehoods. One of them is that when the body of David's child died, his spirit went to paradise or heaven. The falsehood or lie which they try to prove is that David could go to heaven or paradise when his body died and be then with his son. "I shall go to him, but he shall not return to me." But there is not a word here about the spirit of the child having gone any place. Neither is anything said about the spirit of David going to be with the spirit of the child of David. The plain truth as stated here in the Bible is, "but now he is dead." Now if we can find in the Bible words where the dead are, then we will know where and when David would go to be with his son. "If I wait, the grave is my house. . . . They shall go down [not up] to the bars of the pit when our rest together is in the dust" (Job 17:13-16). "For dust thou art, and unto dust shalt thou return" (Gen. 3:19). "The small and great are there" (Job 3:11-19).

David said in Psalm 17:15: "As for me, I will behold thy face in righteousness [when? at death? No.]; I shall be satisfied when I awake with thy likeness." Paul said in Acts 13:26: "David, after he had served his own generation by the will of God, fell on sleep and was laid unto his fathers and saw corruption." This scripture tells where David was sleeping. Peter said in Acts 2:29: "[Let me freely speak unto you of the patriarch David, that he is both dead and buried. [R.V.] His tomb was still with us." He had been dead 1041 years and had not ascended into the heavens. (Acts 2:34.) By these scriptures we have proved that the only place or state in which David could go to his son was the state or place of the dead. But some are so pressed for proof on their false teaching that the spirit of man is the immortal fellow that lives on after the body is dead, they go to Acts 7:59 where Stephen said, "Lord Jesus, receive my spirit." Verse 60 says, "Lord, lay not this sin to their charge. And when he had said this, he [Stephen] fell on sleep." Acts 8:2 says, "Devout men carried Stephen to his burial." This scripture is as silent as the grave as far as teaching one thing in regard to a spirit-Stephen being wafted away to be with Christ, but the truth is made plain that there was only one Stephen, and "they stoned Stephen" while he was saying, "Lord Jesus, receive my spirit." The only Stephen we read of was carried by devout men "to his burial." Now just what spirit did Stephen ask the Lord Jesus to receive? It could not have been the mind, heart, or spirit of Stephen, for that kind of a spirit dies within man. (1 Sam. 25:37, 38.)

Sometimes the heart dies before the man. Nabal is a fair example, but Job 27:3 tells of a different spirit. It says, "All the while my breath is in me and the spirit of God is in my nostrils." Here we have two words, spirit and breath, translated from the same Hebrew word, "ruach."

Let's review a little, in case you have forgotten. The word "ruach" occurs 400 times in the Old Testament and is rendered spirit 240 times; breath 28 times. I here give the Diaglott rendering of the Greek word from which the words breath and spirit are rendered. This word is "pneuma." Acts 7:59: "They stoned the Stephen calling upon and saying, O Lord Jesus, Do thou receive the breath of me?" The same is said by Jesus in the rendering of the Diaglott. He said, "O Father, into hands of thee, I commit the breath of me. And these having said, he breathed out." There is not a word said about Jesus' breathing out an immortal spirit. The only thing that went out of Jesus was the last breath, or he gave up the ghost, which is a puff of breath. (See margin of Job 11:20.) "As the body apart from the breath is dead, so faith apart from works is dead also" (Jas. 2:26, R.V.). God put breath into the first man to give him life. (Gen. 2:7.) When "their breath goeth forth, they die and turn again into dust." Job 34:14, 15 says, "If he [God] set his heart upon man, if he gather unto himself his spirit [ruach] and his breath [ruach], all flesh shall perish together, and man shall turn again unto dust."

Having answered all false teachings on the scriptures we have had under consideration, we here take up "the spirits of just men made perfect" (Heb. 12:23-25). "Ye are come unto mount Zion . . . and to an innumerable company of angels to the general assembly and church of the firstborn, [R.V.] who are enrolled in heaven; and to God, the judge of all, and to the spirits of just men made perfect." If you read Hebrews 12:18-22, you will find Paul is teaching them that they had come to a very different condition than existed under the law of Moses. In Hebrews 7:19, Paul says, "For the law made nothing perfect, but the bringing in of a better hope did." The word "perfect" means complete, sound, right, faultless, righteous. This condition of mind or spirit could be perfected under the New Covenant or Testament. Therefore this perfect heart, spirit or mind is attained by obeying the law of the spirit of life in Christ Jesus. Romans 8:1, 2 says: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but [walk] after the spirit [holy spirit]. For the law of the spirit of life in Christ Jesus [R.V.] made me free from the law of sin and death." There can be no just men out of Christ. Therefore Paul speaks on this wise, "God be thanked [R.V.] whereas you were servants of sin, ye have obeyed from the heart"—mind or spirit, or "whereas ye became obedient to that teaching"—"and being made free from sin, ye became servants of righteousness" (Rom. 6:17, 18). That was the way the spirits, hearts or minds of just men were made perfect. There is not one word in Hebrews 12 that even speaks of an immortal spirit of a man.

Paul raises the question about "perfection" in Hebrews 7:11. He says (R.V.): "Now if there was perfection through the Levitical priesthood [for under it the people received the law], what further need was there that another priest should rise after the order of Melchisedec and not be called after the order of Aaron?" This was because perfection or righteousness must come by Christ. Read Hebrews 6:17-19. In passing, let me ask, Who was Melchisedec? And in what sense was he "without father, without mother, without descent or pedigree"? Verse 6: "But he whose descent [or pedigree] is not counted from them [the sons of Levi]." In that sense, Melchisedec was without father or mother, beginning of days or ending of life. Paul explains it more clearly in connection with Christ as priest after the order of Melchisedec. (7:11-16.) "For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken pertaineth to another tribe, of whom no man gave attendance at the altar, for it is evident that our Lord sprang out of Juda, of which tribe Moses spake nothing concerning priesthood" (vv. 12-14). So in regard to priesthood, both Christ and Melchisedec was without father, without mother, without descent (or pedigree), beginning of days or ending of life.

I pray God will bless His truth in your hearts and give you everlasting joy in the endless ages with endless life.

CHAPTER TWENTY-SIX

STUDIES IN PROPHECY

Examined by J. M. Morgan in THE GUIDING LIGHT OF GOD'S TRUTH MADE PLAIN

Will the name of the Lord be called upon even one man of all the Gentile nations after Christ returns?

Acts 15:15-18 says: "To this agree the words of the prophets; as it is written, After this, I will return, and will build again the tabernacle of David, which is fallen down [R.V., out], and I will build again the ruins thereof, and I will set it up: that the residue of men might [R.V., may] seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world." The Revised Version omits the words "unto God are all his works." The Emphatic Diaglott renders verse 18 thus: "Says the Lord, who does these things which were known from the age."

We make no more reference to Acts 15 in this first article, but we study the scriptures on God's judgment and His demands upon the Gentile nations left when the battle of Armageddon is ended. This battle is called "the battle of that great day of God Almighty" (Rev. 16:14-16). God, through Christ, will fight on one side in this battle; and Russia, or the red dragon, beast, and false prophet (Rome) will fight on the other side. The unclean spirits, out of the mouths of the three (Rev. 16:13, 14), will be sent to the kings of the earth and to the whole world to gather them to the battle of Armageddon, or the battle of that great day of God Almighty. Joel 3:1, 3, 9 prophesies of the same battle: "Behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people, and for my heritage Israel, whom they have scattered among the nations, and parted my land."

This is the time Zechariah 14:1-4 will be fulfilled, which says, "Behold, the day of the Lord cometh . . . for I will gather all nations against Jerusalem to battle, and the Lord shall fight against those nations." "Judah also shall fight at Jerusalem; and the wealth of all the heathen . . . shall be gathered together, gold, and silver, and apparel, in great abundance" (v. 14). Verse 12 tells the effect of the plague. It may be the effects of the atomic bomb. "This shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem. Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouths." Verse 13 tells that the great "tumult from the Lord shall be among them"; and it tells how neighbors will rise up hands against their neighbors. This will be a time of great slaughter of people.

Psalms 110 describes this awful battle. It says: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. . . . The Lord [Christ] at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen; he shall fill the places with the dead bodies; he shall wound the heads over many countries." This will be the last battle of nations. (See Micah 4:1.)

Also, in Revelation 19:11-23, there is a full statement of how the Lord will fight. "In righteousness he doth judge and make war." Verse 15 says: "He shall rule them with a rod of iron, and he treadeth the winepress of the fierceness and wrath of Almighty God." Verses 17 and 18 tell of "an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great." This war will be the last world war.

This same war is described in Ezekiel 38 and 39. God tells when and who will start this

war and for what purpose and against whom it will be waged. I only can give a brief outline here. First, what will be the state or condition of Israel? Judah and Israel will be joined together in one nation in their own land that is brought back from the sword, and is gathered out of many people against the mountains of Israel, which have been always waste; but it is brought forth out of the nations, and "they shall dwell safely all of them." I here refer to verses 10 and 11, so you can see that at the time Gog (Russia) and many people go up to the villages to take a spoil, "the children of Israel" will be at rest, dwelling "safely all of them, dwelling without walls, having neither bars nor gates." To date, the Israelites have not been gathered, but soon they may be gathered, nor do "they dwell safely." Therefore, Gog, Gomer, and Togarmah of the north quarters, and all Gog's bands cannot now start the world's last war. Ezekiel 39 tells of the destruction of Gog and his allies, and how the beasts and fowls will eat their flesh, leaving only a sixth part of them living at the end of the war.

Therefore in this second article, we shall study the Lord's dealing with the nations that are left after the last great world war, prophesied of in Ezekiel 38 and 39. In Zechariah 14:8, we read: "It shall be in that day, that the living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the Lord shall be king over all the earth; in that day shall there be one Lord, and his name one." The scripture teaches that at that time the kingdoms of this world will have become the Kingdom of our Lord. Revelation 11:15 says, "He shall reign for the ages of ages" (Emphatic Diaglott). Verse 18 in few words tells of the same terrible conflict concerning which I gave so many Scriptural proofs in Article One.

We quote Revelation 11:18: "The nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great, and shouldst destroy them which destroy [corrupt] the earth." Inasmuch as the Lord at that time will be King over all the earth, He then will fulfill His promises made to the twelve apostles in Matthew 19:28 and in Revelation 3:21.

Christ said: "Verily I say unto you, That ye which have followed me, in the regeneration [or new birthday] when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." This scripture shows that the twelve tribes of Israel will be restored and saved as the subjects in the Kingdom. (Jer. 23: 5, 6; Rom. 11:26.) To the overcomer, He says: "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."

This also will be the time that Jeremiah 23:6 is fulfilled. He says, "In his days Judah shall be saved, and Israel shall dwell safely." The Lord at that time will begin using his authority settling world conflicts. Psalm 46:8, 9 says: "Behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder. He burneth the chariot in the fire." Zechariah 9:10 foretells: "The battle bow, it shall be cut off; and he shall speak peace unto the heathen [nations]; and his dominion shall be from sea even to sea, and from the river even to the ends of the earth." This will be the time, too, when Micah 4:2-4 is fulfilled. We quote: "Many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine, and under his fig tree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it." Verse 7, speaking of the reassembled of Israel, says, "The Lord shall reign over them in mount Zion from henceforth, even for ever."

These conditions will come to nations and individuals in the time of the thousand-year reign of Christ and His overcomers. John said, "I saw thrones, and they sat upon them, and

judgment was given unto them . . . and they lived and reigned with Christ a thousand years." (Rev. 20:4; 5:10; 20:6.)

The foregoing scriptures teach that the nations will be judged and governed by the word of the Lord that will go forth from Zion and from Jerusalem. The penalties and punishments will be inflicted upon nations and individuals who violate the law of the Kingdom. We next quote several scriptures that relate directly to the nations left over from the great battle of God: He tells who will fight in the war.

"Judah also shall fight at Jerusalem; and the wealth of all the heathen [nations] round about shall be gathered together. . . . And it shall come to pass, that every one that is left of all the nations [there will be nations left on the earth for a time] 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. 14:14-17). Verse 19 says: "This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles." Psalm 72:7 foretells the condition of people: "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth."

Now, let us have a brief glance at the ages described in the Bible as "the times of restitution of all things." (Acts 3:19-21.) For many years after the fall of Adam, men lived to be many hundreds of years old, but none lived to be a thousand years old. The Scriptures teach that some men will live many long years after God creates Jerusalem "a rejoicing and her people a joy." (Isa. 65:18.) "There shall be no more thence an infant of days"—or there will be no such things as babes dying before they are a hundred years old—"nor an old man that hath not filled his days: for the child shall die an hundred years old [not all of them will die]; but the sinner being an hundred years old shall be accursed" (Isa. 65:20). This scripture may well be applied to the Gentile nations, for they will be required to keep the Feast of Tabernacles, as will the house of Israel, and they will "sit under their own vine and fig tree." We have found nothing said about the name of the Lord being called upon any of these nations left over from the world's last war. Therefore in Article Three, we shall give scriptures showing the end of these nations.

We shall refer again to Acts 15:15-17 and to Amos 9:11, after we have shown the complete end of nations and individuals who fail to make ready for endless life. As subjects in the Kingdom they will be destroyed in the lake of fire. (Rev. 20:15; 21:8.) Revelation 20:1-3 teaches that the "dragon, that old serpent, which is the devil, and Satan" will be "bound . . . a thousand years . . . that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season [time]." Verse 7 says, "When the thousand years are expired, Satan shall be loosed out of his prison." If, as some teach, there was no serpent or Satan except an evil mind in Eve so that she just talked to herself, then Christ just talked to Himself when tempted by the devil. (Matt. 4:1-4.) If so, then the evil mind will just be sealed up for a thousand years, so the nations cannot talk to themselves. The Bible, however, says: "Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth. Gog [Russia] and Magog, to gather them to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them" (Rev. 20:7-10). Now, what about people's evil minds? Will these evil minds continue to be tormented for the ages of the ages? The Bible says in verse 10: "The devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." Let us consider some other scriptures that bear on this question—scriptures that will be fulfilled at the close or end of the thousand-year reign.

Paul taught in 1 Corinthians 15:25-28 that Christ "must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." At the expiration of the thousand years of the reign of Christ, He will have raised the rest, or balance, of the dead.

Then He will "deliver up the kingdom to God, even the Father." The time to view the great white throne will have come, and the final judgment will be put into operation before God the Father.

I see in this final judgment all the wicked nations brought forth to their destruction—when also Psalm 9:17 will be fulfilled. It reads: "The wicked shall be [R.V., returned] into hell [sheol]"—by dying the second death—with "all nations that forget God." In that final judgment, the record as found in the books will be examined, and every man will be judged according to his works. (Rev. 20:12-15.) These verses of Scripture give a record of all the dead, except the dead in Christ which will have been raised at the coming of Christ, one thousand years before. Here is positive proof that all who die the first death will be raised. Verse 13 reads: "The sea gave up the dead which were in it; and death and hell [hades—grave or the unseen] delivered up the dead which were in them."

Jesus said in John 5:28, "All that are in the graves shall hear his voice [Christ's voice], and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation [judgment]." The final test will be made at this time, for this will be the only final judgment. The Book of Life then will be opened—and why? Because it will be the hour of God's judgment, the final or last judgment!

Now we are preaching the judgment to come. (Acts 17:31; Rev. 14:6, 7.) The command then will be made by the angel of God, "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; for the hour of his judgment is come." At the close of this final judgment, "all whose names are not found written in the book of life will have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8; see also 20:12-15).

Some of the Universalists teach "the wicked will be made white as snow by this fire and saved." The Bible does not teach it. The state of the wicked, after they die the second death for their sins, is shown in Psalm 37:20. It says, "The wicked shall perish [die], and . . . shall be as the fat of lambs: they shall consume; into smoke shall they consume away." There is not one promise that they will be raised. As to the "smoke," Malachi 4:1-3 says: "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be as stubble [or cut off]; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch . . . and ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I do this, saith the Lord of hosts." They will be ashes for all time. There is no promise to release them from ashes. "He that believeth not the Son shall not see life; but the wrath [anger] of God abideth on him" (John 3:36). Isaiah 26:14 says: "They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and mad all their memory to perish." This will be their state in the second death, for no one ever tasted the second death for them. Therefore, the wicked will remain in the second death.

In Article Four, I shall answer the question, "Will the name of the Lord be called even upon one man of the Gentile nations after Christ returns? If so, why?"

Will the Name of the Lord Be Called upon Even One Man of the Gentile Nations After Christ Returns?

I answer "no." For in the many scriptures regarding God's dealings with all the Gentile nations at, and after, the coming of Christ, not one word is said about placing the name of the Lord upon even one person of all the vast numbers of peoples or Gentile nations left from Armageddon. Therefore, Acts 15:15-18 and Amos 9:11 do not teach that these verses will be fulfilled at the return of the Lord Jesus Christ. Then why take Acts 15:15-18 and disconnect these verses from the subject matter, making them teach a falsehood that contradicts the very truth James quoted Amos 9:11 to prove?

For what purpose did James quote Peter and Amos 9:11? He quoted Peter to show who

was speaking and what the subject matter they were considering was. He quoted Amos 9:11 to prove that God had begun to fulfill Amos 9:11. Just why have James put words in the Lord Jesus' mouth which Christ never spoke? It was the Father, not the Son, who spoke by Amos. Amos 9:10-12 reads: "All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us. In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old; that they may possess the remnant of Edom, and of all the heathen which are called by my name." James referred to the prophets as proof of Peter's statement, to prove that the tabernacle of David was already being rebuilt by the gospel process. And Paul, writing to Gentiles in Ephesians 2:19, 20, said: "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." The subject matter the apostles and elders came together to consider was not the second coming of Christ. It was the question of whether or not Christian Gentiles should be circumcised and keep the law. (Acts 15:5-9.) In verse 7, Peter related how God made choice that by his mouth the Gentiles should hear the gospel and believe, saying that God "put no difference between us and them, purifying their hearts by faith." "Now therefore, why tempt ye God," asked Peter, "to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" Then Barnabas and Paul "declared what miracles God wrought among the Gentiles" (vv. 9-12). James answered, saying, "Simeon [Peter] hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets." To what did the words of the prophets agree? The words of the prophets agreed with what Simeon had just said—that God did "at the first visit the Gentiles to take out of them a people for his name."

"After this I will return." After what? After God had destroyed the wicked kingdom. (Amos 11:8.) We turn to Amos 9:8-10 to find the answer to that question. We quote: "Behold the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saying that I will not utterly destroy the house of Jacob, saith the Lord, for, lo, I will command and I will sift the house of Israel among all nations, like as corn is sifted in a sieve [this part had been fulfilled before Pentecost, A.D. 33], yet shall not the least grain fall upon the earth. All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us. "In that day" when Israel is scattered. . . . In what day? It was to be in the day that God destroyed the sinful kingdom, when He has sifted the house of Israel as corn among all nations. This same Apostle James bore witness to the fact that Amos 9:9-11 had been fulfilled: "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greetings" (James 1:1).

"In that day [or time of Israel's depression] I will raise up the tabernacle of David" (Amos 9:11). Stephen, in his great discourse (Acts 7) spoke in verses 45 and 46 of David, who found favor before God, and desired to build a tabernacle for the God of Jacob. "But Solomon built him a house" (v. 47). In Acts 7:46, the Revised Version renders "tabernacle" as "habitation." Paul, in Ephesians 2:11-22, taught that this habitation of God in the spirit is made up of Jews and Gentiles "for an habitation of God through the Spirit"—"an holy temple" or church of God. (Eph. 2:21.)

Therefore, at the close of this Gospel Age, the taking out of the Gentiles a people for God's name will come to an end alike to Jews and Gentiles. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" or age (Matt. 28:19, 20). This commission will end with the end of the age. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). The restored house of Israel will not be sons of God but servants (Gal. 4:6, 7), and, if any of the Gentile nations are saved after Christ returns, they will not be sons but servants, for sonship is only in the name of Christ and can be obtained only by obedience to the gospel and right living in this age.

CHAPTER TWENTY-SEVEN

CHURCH HISTORY IN ALABAMA, ARKANSAS, AND OKLAHOMA

The History of the Second Advent Christian Doctrine in Alabama, Arkansas, and Oklahoma. How the Ministers and Members of the Church of God in Christ of the Abrahamic Faith Became Associated with Them under the Name "The Advent Christian Church," and Became Members of the Advent Christian Conference of Oklahoma and Arkansas, from about 1883 until about 1904. History of John A. Cargile in Alabama.

Events of Memory Given by J. M. Morgan

About 1873 John A. Cargile was converted to the doctrine of conditional immortality and to the doctrine of the Kingdom of God to be set up at the coming of Christ, by reading the "World Crisis" and some tracts by Mr. Miller of Boston, Mass. Cargile, at that time, was a Hardshell Baptist preacher. My dear mother, Mrs. Emma C. Morgan, was a member of the church of which Cargile was pastor. When he preached the doctrines in his church, the Hardshell church preferred charges against him for preaching heresies in his church. They tried him, and turned him out of their church. Soon after Cargile was turned out of the church, he organized an Advent Christian Church at Mountcarmel School near Dorens Cove near Bridgeport, Alabama. My grandmother, Mrs. Cinthy D. Scoggins, my uncle, M. L. Scoggins and his wife, and my aunt, Miss Lindy Scoggins, all joined the first Advent Christian Church in Alabama more than seventy years ago.

About the same time my dear mother was baptized into the Missionary Baptist Church. Mother said to her mother, "You have all gone crazy and joined the Advents." Mother searched her Bible for twelve years trying to find something with which to down what they called "Adventism," but she converted herself to the truth on the mortal nature of man and that the Kingdom will be set up on the earth at the coming of our King, Christ. This was about 1887 when she said to me, "The Bible is a new book to me." She joined the Advent Church and became a licensed minister, but did not change her old baptism for many years.

Who brought the name of the Advent Church with what truth they had, into the state of Arkansas? It was my grandmother and her son and family. They came into Arkansas in the fall of 1875. My uncle, M. L. Scoggins, was a Union soldier. In 1881, John A. Cargile helped him get his bounty of \$1400 and a small pension. My uncle then paid the railroad fare for mother and her family from Alabama to Arkansas. This was in November, 1881. I was 13 years old December 25, 1881.

John A. Cargile came and held some meetings in 1882. J. J. Smith, grandfather of H. Scott and Fred C. Smith, moved into Arkansas in about 1883. Cargile came several times and held meetings where we lived in Van Buren County, Arkansas.

Prior to 1875, there were several ministers and members of the old Church of God in Christ in the counties of Falkner, Conway and Van Buren, Arkansas. In about 1870 to 1873, there came a man of the Christadelphian faith by the name of Spears, who preached their doctrine of non-resurrection. Many of the ministers and members went into that doctrine. They taught the truth as the old Church of God did except on the non-resurrection of the wicked and the children, which is wrong. (Rev. 20:12-14.) There were a few ministers and members who did not go with the others. These members of the Church of God remained true. These four ministers stayed true to the faith: T. C. Billingsley and wife, T. J. Daniels and wife, G. W. Halbrook and wife, and Bro. Salley. Here are a few of the old members of the Church of God in Christ who stayed in the faith. They were F. J. Snow, Bro. Uttley and wife, Bro. Hamp Wood and wife, E. A. Robertson and wife, Brad Simmons, John Vaughn, Sr. Fair Scoggins, Bob Vail, Henry Black and others.

Here is how the ministers and members of the old Church of God in Christ were brought together with the Advent people in a conference under the name of the Advent Christian Conference of Oklahoma and Arkansas. It was after John A. Cargile made his first trip into

Arkansas in 1882. With the help of M. L. Scoggins, John Cargile was able to get the names and addresses of the ministers and members of the Church of God in Christ and sent each one a letter calling them together for the purpose of organizing the conference. This was perfected in 1883. The conference continued to be held under the name of Advent Christian until about 1904.

I was baptized in the Methodist faith in 1883. Bro. Cargile was a good defender of the truth on conditional immortality and the establishment of the Kingdom at the coming of Christ, also the destruction of the wicked in the second death as to conscious being. In February, 1885, I attended one of the best discussions ever presented by John A. Cargile and Dr. J. H. Snowden, a preacher of the Church of Christ. Dr. Snowden was the best debater of their faith I have ever heard. They discussed the subjects of the Kingdom, immortality of the soul and punishment of the wicked. I remember on the last night, Cargile and Snowden closed their debate on the punishment of the wicked. In the last half hour, I saw Dr. Snowden put up his hands. I heard him say, "Bro. Cargile, I have used my last proof text of Scripture on this subject." Bro. Cargile said, "Bro. Snowden, I have more than a hundred that I have not touched." Then they clasped their right hands and placed their left arms around each other. The debate was closed in that loving manner. I have never witnessed anything like it in my life before or since. This debate lasted eight days and nights at old Liberty School in Van Buren County, Arkansas.

You may ask if any good came out of this discussion. Yes, it surely did. It started me on the way to finding the truth on the three subjects debated. That is not all it did. This debate converted Dr. J. H. Snowden and he quit preaching the devil's lie on these subjects and that the church is the Kingdom and that it was set up at Pentecost ten days after Christ ascended to glory. Dr. Snowden already had the truth on baptism in the name of Jesus Christ for the remission of sins.

He became a great teacher and defender of the Faith of Abraham as believed and taught by the old ministers of the Church of God in Christ. Before he began to preach the faith he had one time tried to destroy, Dr. Snowden rode 16 miles one rainy day to the home of dear old Bro. G. W. Halbrook and was baptized into Christ by him. In that respect, Dr. Snowden was like Paul, who, when he was converted from his old faith, was sent to Ananias by the Lord and was baptized by a minister of the faith. (Acts 22:12-16; 9:11-19.) Later Dr. Snowden was elected editor and business manager of the Gospel Trumpet.

I fear that John A. Cargile was never converted into the belief that sins of alien sinners are pardoned in baptism. (Acts 2:38; Rom. 6:1-4; Col. 2:12-14.) He believed in the faith alone and mourners bench plan of salvation and that people were saved before baptism. Most all of the Advent Christian ministers are still teaching this false plan of salvation. They practice what they call a dedication prayer service before they baptize a new member, and they accept members from other churches on their old baptism if it is an immersion.

You may ask how I know so well what John A. Cargile believed and practiced and of the mourners' bench and their faith alone teaching. Here is how I know all about it.

In 1886, with Nancy Jane Morgan, my wife, I attended a protracted meeting at the old Liberty schoolhouse in Van Buren County held by John A. Cargile. We both were members of the Methodist Church and Cargile called people up to the mourners' bench just as our church did, and I talked and worked with those that came up for prayers. On Sunday night, before the meeting closed, Cargile said, "If there is anyone who wants to join the Advent Christian Church, come, while we sing a song. My wife and I gave Cargile our hands and he said to us, "Do you want to be baptized?" I replied to him, "We have been baptized." He said, "Just so you are satisfied with your baptism." I must say here that I did not know enough about the truth on the subject of baptism to not be satisfied with my baptism, and it was about twelve years later that I found out that my old baptism was not good. I had been preaching about six years when I decided to have Bro. Snowden baptize me in the one faith. I am very happy I was baptized by a minister who had been baptized by an old-time Church of God in Christ preacher. I was baptized by Bro. Snowden after I had believed the essential

truth that man is mortal. Therefore I could and did believe that God's Son died and was raised from the dead. (1 Cor. 15:1-3.) I believed "the things concerning the kingdom of God and the things of the name of Jesus Christ" (Acts 8:12), which include "baptism in the name of Jesus Christ for the remission of your sins" (Acts 2:38).

After I was baptized, I said to my dear mother, "Why is it that you do not have Dr. Snowden baptize you in the faith?" She replied, "My son, I have been baptized three times already. It does seem to me that that should be enough. The Presbyterians baptized me, the Hardshell Baptists baptized me, and the Missionary Baptists baptized me." I said, "Mother, I remember the last time you were baptized. But you do not believe now the teaching you believed then, do you?" Mother said, "No, my son, I do not believe as I did then." I then said, "Mother, right where you left that old faith of the immortal soul doctrine, there is where you left your old baptism, for your baptism was as good as the old faith you left and now you should be baptized in the faith you have now." I am happy Mother had Bro. Snowden baptize her in the one faith, in the name of Jesus Christ for the remission of sins.

Here is the way we took back the old true Bible name, the Church of God. About 1903, Bro. T. C. Billingsley, one of the ministers of the old-time Church of God by name and faith, was elected president of the Advent Christian Conference of Oklahoma and Arkansas. When the time came for the conference to be called in 1904, Bro. Billingsley called the conference by the Scriptural name thus, "The Conference of the Church of God of Oklahoma and Arkansas will meet with the Church of God at Robertsons' Grove eight miles north of Morrilton, Arkansas, July, 1904."

You may ask, Why change the name from Advent Christian to the name Church of God? Do the ministers of the Church of God believe and teach more essential doctrines to alien sinners than the Advent ministers do? and what are the essential things to alien sinners in the one plan of God's salvation which Advent ministers do not believe and teach? It is baptism for remission of sins in the name of Jesus Christ. The name "Advent Christian" is a man-made name, and is not Scriptural. It was never written in the Bible as a church name, but the name of the called-out appears about 13 times in the Bible. The name of the Scriptural church is the Church of God. Yes, the Church of God ministers do teach the essential doctrines for alien sinners to believe and do in order to have remission of their sins and by which they enter into the body of Christ, the Church of God. Here are the essentials: 1) the things of the death and resurrection of God's Son (1 Cor. 15:1-3); 2) the things concerning the Kingdom of God; and 3) the things of "the name of Jesus Christ" (Acts 8:12; 2:38; Rom. 6:1-6; Col. 2:12-14). The Advent ministers do believe and teach that the Son of God died and was raised from the dead, and they believe that the Kingdom of God will be set up on this earth at the second coming of Christ. But they fail to teach the things or elements that will be united together to compose the Kingdom of God before it can be a kingdom in operation. I here give these elements: 1) the king, 2) the throne, 3) the subjects (see Luke 1:31-33), 4) the joint rulers (Rev. 3:26; 20:5, 6), 5) the city (Matt. 5:34, 35; Isa. 24:23), 6) the territory (Matt. 5:5; Zech. 14:9; 9:10; Psalm 72:8), and 7) the law of the Kingdom in operation (Micah 4:1-8). I have already given the Advent teaching on their faith alone plan of salvation.

I do not know who brought the doctrines of the old Church of God in Christ into Arkansas for the first time. If anyone knows, I will be happy if they will write and tell me who it was.

C. S. Norman and John A. Cargile and a few other ministers brought the Advent Christian doctrines into the old Indian Territory back in the '90s.

Let me say in closing that the members of the body of Christ have no relationship with the so-called Advent Christian church in name, faith, and doctrine. They have no Scriptural right to join any other different church in name or faith than the Church of God in Christ which Church of God no one can join. Only those who believe and obey the truth by being baptized into Christ, however, can be made members of the body of Christ, which is the Church of God in Christ. (See Col. 2:7-15.) Verse 10 says, "Ye are complete in him [Christ]." Therefore just stay in Him and stay out of any other church. (See 2 Cor. 11:2-4, 13-16.)

CHAPTER TWENTY-EIGHT

THE THIEF ON THE CROSS, QUESTIONS ON THE DOCTRINE OF CONDITIONAL IMMORTALITY EXAMINED AND ANSWERED

By J. M. Morgan in THE GUIDING LIGHT OF GOD'S TRUTH MADE PLAIN

I affirm that God's Son died; therefore, no part of God's Son remained alive during the three days and nights he was dead. (Rev. 1:18, 19; 1 Cor. 15:1-3; Rom. 5:5, 10; 1 Thess. 1:9, 10.) The opposer makes Luke 23:42, 43 teach that Jesus and the thief never died, but were wafted away to Paradise that day; while in the face of that teaching Jesus says (Rev. 1:18): "I am he that liveth and was dead, and behold I am alive for evermore." The thief did not pray to go with Christ any place that day. Here is his prayer: "Lord, remember me when thou comest into thy kingdom." This was a sensible prayer and will not be answered until Christ returns to earth again. "Jesus said to him, Verily, I say unto thee, to day shalt thou be with me in paradise." Paradise and the Kingdom will both be in the full possession of Christ in the new heaven and earth when "there shall be no more curse, but the throne of God and the Lamb shall be in it" (the new earth) "and they shall reign for ever and ever" (Rev. 22:1, 5). Second Peter says, "In the last days scoffers shall rise walking after their own lust and saying, Where is the promise of his coming?" (2 Peter 3:3, 6, 7, 10.) In this chapter, Peter speaks of three ages, the first before the Flood, the present one to be destroyed by fire, and the third is the new age to come, which is the time Christ comes into His Kingdom. Peter says of Paul in 2 Peter 3:15, 16: "Speaking in them of these things in which are SOME things hard to be understood, which they that are unlearned and unstable wrest (turn-twist) as they do other scriptures unto their own destruction."

In 2 Corinthians 12:1-4, this man, Paul says, was "suddenly conveyed away to the third heaven." Then Paul closes this subject by saying "that he was suddenly conveyed away into paradise," or third heaven, which shows that Paradise will be in the third heaven, just where the Kingdom of Christ will be. The above quotation is from Diaglott word for word—English under the Greek. The Bible, when rightly divided, is all on the side of conditional immortality. I will be glad to answer all negative questions.

The Hebrew word "nephesh" occurs 771 times and it is translated "soul" 471 times; nephesh is translated "life" and "living" 151 times. Therefore, soul and life are used interchangeably and make good sense. In the following scriptures they can be used interchangeably in the account of Rachel's death in Genesis 35:18: "And it came to pass as her soul [or life] was in departing, for she died, and Rachel died and was buried." Were there two Rachels, one that departed and one that died and was buried? No, there was only one Rachel and she had life and her life was in departing, for she died. Here the words "soul" and "life" mean the same, and this is the only place in the Bible where the soul is said to be "in departing."

In 1 Kings 17:17, 18, is the account of the widow's son that died. "And it came to pass . . . that the son . . . fell sick, and his sickness was so sore that there was no breath left in him." The thing that caused her son to die was that "his sickness was so sore that there was no breath left in him." The word "nephesh" is also rendered "breath" in verse 21: "And Elijah said, O Lord God, I pray thee, let this child's soul [or breath] come into him again. [margin, into his inward parts] and the soul [or breath] of the child came into him again, and he revived and Elijah . . . delivered him to his mother, and Elijah said, See, thy son liveth." The widow's son had quit living because "his sickness was so sore that there was no breath left in him." But when the soul or breath of life came into him again (into his inward parts) he revived (or was made alive). In this scripture the words "breath" and "soul" or "life" mean the same thing and make good sense when used interchangeably. This is the only place in the Bible where it is said that the soul came into anyone. And there is not a word said about an immortal soul in any place in the Bible. Therefore, it is made plain

there that breath left the child and that is why he died and God put the breath or life back in him again and that is why he was made to revive or live again.

We have one statement in Luke 8:54, 55 (R.V.) about the maiden. Jesus "took her by the hand, and called, saying, Maid arise. And her spirit returned and she arose up." The Greek word is "pneuma" which is rendered "spirit." Pneuma is rendered the breath 28 times in the New Testament. Therefore, we can use the word "breath" here in Luke 8:55: "And her spirit [or breath] returned, and she arose up immediately." So there is no proof in the Bible of an immortal spirit returning and reuniting with the maid's body. Nor does the word "immortal" have any connection with the word "spirit" to qualify it as deathless or undying. Jesus said in Luke 23:46 (Dinglott) "Into thy hands I commit my breath [pneuma]." James 2:26 (margin): "As the body without the breath [R.V.] is dead, even so faith apart from works is dead." And it was breath that God breathed into the nostrils of Adam that caused him to become a living soul. The word "soul" here means the man (Gen. 2:7), and when the breath goes out of man he is a dead soul. (Ezek. 18:4, 20.)

The answer to an objection to conditional immortality as seemingly taught in 1 Thessalonians 5:23: "And the God of peace sanctify you wholly, and I pray God your whole spirit [mind] and soul [desire] and body be preserved blameless unto the coming of the Lord Jesus Christ."

Those who teach that man is composed of three parts go to this scripture for their proof. First of all they assume that man is part mortal and part immortal and that the soul and the spirit are immortal but the body is mortal. There are some things about the word "soul" and the word "spirit" they do not care to know, and these things are that the Hebrew word "nephesh" is rendered "soul" 471 times; "life" and "living" 151 times. It is also rendered a man, person, self, they, me, him, anyone, breath, heart, mind, body (dead or alive) and a beast. It is applied to the beasts that perish 28 times. The Greek word "psuchee" of the New Testament, corresponding with "nephesh" of the Old, occurs 105 times, and is rendered soul 59 times and life 40 times. This word "psuchee" is also rendered mind, us, heart; and in all the 700 times nephesh, and in all the 105 times psuchee occurs, not one place are the words "immortal," "never-dying" or "deathless" found connected with these words to qualify them. The Hebrew word "ruach" occurs 400 times; it is rendered breath 28 times; wind 95 times; mind 6 times; the balance in 18 different ways.

The Greek word "pneuma" of the New Testament means the same as "ruach," and it occurs 385 times. It is the only word rendered spirit (with two exceptions in Matthew 9:26 and Mark 6:12). Pneuma has four significations: first, it represents the air we breathe; second, it denotes a being, as God and angels; third, it represents the influence of a being; fourth, it indicates a state of feeling or of mind. Like nephesh and psuchee, the words "immortal," "deathless" or "never-dying" are never connected with either of these words. Inasmuch as 1 Timothy 6:16 says, in speaking of God, "Who only hath immortality," and the word "immortal" is found only one time in the Bible and is applied to God only, we are forced to conclude that 1 Thessalonians 5:23 does not teach that man is composed of three parts and two of the three parts are immortal. Paul prays that God would "sanctify you wholly; and I pray God your whole spirit, soul, and body [the entire person, mind, desire and body], be preserved blameless unto the coming of our Lord Jesus Christ." He says nothing about preserved soul or spirit in the body until the bodies dies so the soul and spirit can have a furlough to heaven. Paul prayed that the whole man—mind, desire, and body—be preserved (or kept pure), ready for our coming King of Glory. John, speaking of this same time, says (1 John 3:2, 3, R.V.): "Beloved, now are we the children of God and it is not yet manifest what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is. And every one that hath this hope set on him [Christ] purifieth himself even as he [Christ] is pure."

CHAPTER TWENTY-NINE

THE LAST WORLD WAR? FOUR REASONS WHY WORLD WAR II WAS NOT THE LAST WAR

Examined by J. M. Morgan in THE GUIDING LIGHT OF GOD'S TRUTH MADE PLAIN

The first reason is because Gog (Russia) and Gomer (Germany) were not bands (allies) in War No. 2 as they will be in the last world war. (Read Ezek. 38:2-7.) The second reason is that the Jews and Israel, the people of God, were not "at rest." Neither did they "dwell safely, all of them," "dwelling without walls and having neither bars nor gates" as they will be when Gog goes to take a spoil. (Ezek. 38:7-23.) The third reason that this war is not the last world war is because this world war did not begin against Jerusalem. Zechariah 14:1-16 tells of the last world's war. In verse 2, God says: "I will gather all nations against Jerusalem to battle." The fourth reason is that in the last world war God will make a great supper for "fowls of heaven and beasts of the field." He says, "Ye shall eat the flesh of the mighty and drink the blood of the princes of the earth" (Ezek. 39:4-20).

This same last world war is foretold in Revelation 19:11-23. Verse 17 says: "I saw an angel standing in the sun, and he cried with a loud voice, saying to all the fowls of heaven; Come unto the supper of the great God; eat the flesh of kings and the flesh of mighty men." But in world war No. 2 they buried and cremated the dead.

I am praying and hoping that the next world war will be the last one and if the Holy Land and Jerusalem are returned to the Jews the next war will be the great "Armageddon battle." (Rev. 14:14-16.) The Lord will come and all His saints with Him to "judge and make war." (Rev. 19:10-15; Zech. 14:3-5.) Christ will do this. "He maketh wars to cease unto the end of earth" (Psalm 46:8, 9). "The Lord will be king over all the earth" (Zech. 14:9). Then the Lord will "rebuke strong nations afar off, and they shall beat their swords into plowshares and their spears into pruning hooks; and nation shall not lift up a sword against nation, neither shall they learn war any more" (Micah 4:3, 8). Then the "Lord will speak peace unto the heathen, and his domain shall be from sea to sea, and from the river to the ends of the earth" (Zech. 9:10; Psalm 72:8). Peter says in 2 Peter 3:10: "But the day of the Lord will come as a thief in the night"—at the time the whole world will be engaged in the last world war.

Therefore, the nations will not be looking for Him to come and just as a thief comes to take goods when no one is looking for him, so will Christ come and take possession of the earth jointly with His saints. (Zech. 14:9; Rev. 20:6; 3:21; 5:10.) I pray God we may receive endless life at His appearing and His Kingdom. (2 Tim. 4:1.)

CHAPTER THIRTY

THE RICH MAN AND LAZARUS—IS IT A PARABLE?

Examined by J. M. Morgan in THE GUIDING LIGHT OF GOD'S TRUTH MADE PLAIN

Is it a parable or literal? If it is literal, then it means just what it says and it says just what it means in every part of it. But if it is a parable, it will not bear a literal test in every part of it. But the opposers to conditional immortality say this is not a parable but is a literal statement about things and people and they make it teach that the good go to a place of happiness at death, and the wicked go to a place of torment at the death of their bodies and by this they try to prove that men live on and get their reward at death; that is, before the resurrection and judgment. If that is true, then why have a resurrection and judgment? But when we put the literal test on this parable our opposers will not have it. Let's try it out.

"There was a certain beggar named Lazarus which was laid at the rich man's gate, full of sores. Moreover the [literal] dogs came and licked his [literal sores, Luke 16:20-22], and it came to pass that the [literal] beggar died, and was carried by the angels into Abraham's [literal] bosom; the rich man also died and was buried."

We will now apply the literal test. In words we have a dead (literal) beggar full of sores which the (literal) dogs came and licked. He was carried by angels into the (literal) bosom of (literal) Abraham. (He must have a large bosom for colored and white folks to be in while their bodies are dead.) Here my opposer erics out, saying, "Oh, it doesn't mean that the body of Lazarus was carried, but it was his soul that the angels carried into Abraham's bosom, and it doesn't mean Abraham's (literal) bosom, but Paradise," or heaven. If this is so, then we must substitute the word "soul" in place of the word "Lazarus, the beggar." Thus it would read: "The beggar's body died and his soul was carried by angels into Abraham's (soul's) bosom." Thus, too, it must read of the rich man: "The rich man's body also died and his soul was buried." The opposer, however, just can't accept substituting the word "soul" for the rich man, for that would put his soul in the grave.

But was this narrative a parable? Here is further proof that it is a parable. Jesus, in Luke 16:15, was "derided," or scoffed at, by the Pharisees and others of the multitude then present. In Matthew 13:14, Matthew says: "Jesus spoke unto the multitude in parables, and without a parable spake he not unto them." Therefore, this narrative of the rich man and Lazarus is a parable.

What is the lesson contained in it? First, who was speaking? It was Jesus. What were the things included in this narrative? Did Jesus give in full detail the account of all things or elements in this parable? No. He did not. Did Jesus by using the words of Abraham teach that Lazarus was raised from the dead before he was carried to Abraham's bosom? He did. If so, then the rich man will be raised before he is "tormented in this flame" (not flames). "When ye see Abraham, Isaac and Jacob in the kingdom of God, and you are thrust out, there shall be weeping and gnashing of teeth" (Luke 13:24-30). Again, what is the "gulf" and who "fixed" it? Who are the "five brethren" and how could Lazarus go to them from the dead, if Lazarus never died, as believed by my opposer? What people do the rich man and five brethren represent, and what do the sores on the beggar Lazarus represent? Whom do the dogs represent? What people caused the sores to be on the beggar? What does it mean to be in Abraham's bosom?

Here are my thoughts on this parable in part. The rich man's clothing, table and good estate or relationship to Abraham are shown in their conversation. His good estate had been lost. The rich man called Abraham "father," and Abraham called the rich man "son." It seems that the rich man can in this parable represent the Jews or two tribes and their high priest. His five brethren can represent the ten lost tribes, for Abraham said, "They have Moses and the prophets, let them hear them, but he [rich man] said, Nay, father Abraham; but if one went unto them from the dead [ek means out of dead ones], they will repent, and he [Abraham] said unto him [the rich man], If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke 16:27-31).

The above scriptures is plain proof that Lazarus had a resurrection from the dead and he (Lazarus) represents Christ whom the rich man rejected and delivered up to the dogs (Gentiles) to be crucified, as Peter said in Acts 2:23, 24: "Ye have taken and by wicked hands have crucified and slain Christ, whom God hath raised up, having loosed the pains of death." It seems evident that the rich man and his class died to their good estate of being in Abraham's bosom, or protection, but the beggar, Lazarus (Christ) after he was raised up from death, was carried by angels into Abraham's bosom" (lost relationship). This is proof that Abraham represented God, the Father of Jesus, and the Lazarus of this parable is Jesus, for in Revelation 3:21, Jesus says, "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." This put Christ into His Father's bosom (close relationship), or the next in honor to God is to be in His bosom. And the gulf of unbelief is still fixed between God and the Jews and

the dogs or Gentiles can still be blessed by applying the blood from the wounds on the beggar. They can find relief not only for themselves but joy for the all-loving Saviour whom the beggar represented, whom the Roman soldiers (the dogs) pierced in the side, out of which blood and water came. (John 19:34.) Thank God for this beggar, who said, "Let this cup pass, if it be possible." But "he was made perfect through suffering, and became the author of eternal salvation to all them that obey him" (Heb. 5:9).

CHAPTER THIRTY-ONE

THE SUNLIGHT OF PROPHECY BY J. H. ANDERSON WHO IS THE ANTICHRIST?

Examined by J. M. Morgan in THE GUIDING LIGHT OF GOD'S TRUTH MADE PLAIN

Dedicated to the Memory of J. H. Anderson

"The Nations in Prophecy"

When and by whom was the Kingdom of Judah overturned the first time? (Ezek. 21:25-27.) Note: Daniel 2:31-45 and 7:1-28 show the Gentile powers that will rule from the first overturning of the Kingdom of Judah until He comes whose right it is to reign over the Kingdom.

Babylon—head of gold? Lion? (Dan. 2:32-38; 7:4; 606 B.C.; 538 B.C.; read Dan. 5:24-28.)

Medo-Persia. "Breast and arms of silver." "Bear." (Dan. 2:32, 39; 7:5; 538 B.C.; 331 B.C.)

Brass—Leopard. (Dan. 2:32, 39; 7:6; Greece; 331 B.C.; 168 B.C.)

Universal pagan Rome—legs of iron—nondescript beast. (Dan. 2:33, 40; 7:8, 23.) Rome universal, B.C. 168-A.D. 395. (Luke 2:1, Myers, pp. 268, 269.)

10 horns—10 toes—10 kingdoms that grew out of the fourth power, pagan Rome. (Dan. 2:41-43; 7:7, 8, 19, 20, 24.)

Note: These four Gentile powers have lost their dominion, but will be destroyed when Christ sets up the Kingdom. (Dan. 2:35, 44, 45; 7:11, 12.) They were all incorporated in the little horn of Daniel 7. All in the papal church.

The Antichrist

After the toes and horns grew out of the fourth power, Daniel saw a little horn coming up from the head of the fourth beast, pagan Rome. (Dan. 7:7, 8, 19, 20, 23, 24.) He, the Little Horn, grew out of the fourth beast. The ten horns began to grow about 483 A.D. Another power, papal Rome, was growing and came into full power by 610 A.D.

This power was to come before the day of the Lord, not in the last half of the day as some would have us believe. (2 Thess. 2:1-10). Here Paul would have us to guard against that doctrine that Antichrist would come in the day of the Lord. In Revelation 13:1-10, we have him represented by a beast, a combination of Daniel's four beasts. In Daniel 2:35, we find that all the powers will be destroyed at the coming of Christ. (2 Thess. 2:8-12.) So in Antichrist we must find all these powers. This cannot be done in one man. So it kills the theory of a superman ruling the world in the future. The four beasts of Daniel 7:1-7 and the leopard beast, Antichrist, papal Rome, all come from the sea, the people. (Rev. 17:15). We find in papal Rome the principles of all the four powers of Daniel 7.

We have seen that the four beasts, four Gentile powers of Daniel 7, are combined in the leopard beast of Revelation 13. This beast got its leopard spots from the leopard of Daniel 7, Greece. What came into papal Rome from Greece that spotted her like a leopard? About 400

years before Christ, Greece taught the immortality of the soul, and this doctrine was taken into the papal church from Greece and spots everything the papal church holds. (Myers, History of the World, p. 208.)

This beast had the feet of a bear, Medo-Persia. (Dan. 7:5; 2:38, 39; Rev. 13:2.) Medo-Persia taught that from the beginning there had been a warfare between the good spirit and the bad spirit over the human race, and that at death all had to walk across a lake of fire: that the good would get across, and the good spirit would admit them into Paradise; but the wicked would fall into a burningpit of endless woe. (Myers, pp. 83, 84.) Here we have the Catholic doctrine that all must go at death to purgatory, and that those who are helped by the priest will get out, and be admitted into heaven into the presence of God; but those who are not helped by the priest will go on into hell. The papal church stands on this doctrine, the feet of the bear, Medo-Persia. The leopard beast had the mouth of a lion, Babylon. (Dan. 3:8-15; 4:28-30.) The Catholic Church teaches that in all spiritual matters they are infallible.

"It must be borne in mind that the bishops of Rome put forth a double claim; namely, that they were the supreme head of the church, and also the rightful, divinely appointed suzerain or ruler over all temporal princes, the earthly king of kings. Their claim to supremacy in all spiritual matters was very generally acknowledged throughout at least the West as early as the sixth century, and continued to be respected by almost everyone until the great Reformation." (Myers, p. 414.) Then the leopard beast had the general make-up of Daniel's fourth beast, pagan Rome. The same number of heads of the four. "And they worshipped the dragon [pagan Rome, Daniel's fourth beast], which gave power unto the beast" papal Rome, the Antichrist. (Rev. 13:4.) Here we learn that Antichrist received his power from pagan Rome. In 2 Thess. 2:7, Paul declared that there is a hindering power that must be taken out of the way before the Wicked One can come in. This was pagan Rome, then a universal power. (Luke 2:1.) On page 415 of Myers' History of the World, after showing how pagan Rome moved from Rome to Constantinople, he writes: "Nor was this advantage lost when misfortune befell the imperial city." "Thus the removal by Constantine the Great of the seat of government to Constantinople instead of diminishing the power and dignity of the Roman bishops, tended powerfully to promote their claims and authority. In the phrase of Dante, it 'gave the Shepherd boom.' (Rev. 13:4.) It left the pontiff the foremost personage of Rome." A literal fulfillment of Revelation 13:4.

"Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." (2 Thess 2:4; see also Rev. 13:4-6). Those who believe in a future Antichrist teach that the Jews will build a temple and Antichrist will sit in it. Should the Jews in their unbelief build a temple it would not be God's Temple. God's Temple is His church. (1 Cor. 7:19, 20; 2 Cor. 6:14-18; 1 Tim. 3:15.) So Antichrist had to start in the church. This he did. "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us; but they went out, that they might be manifest that they were not all of us" (1 John 2:18, 19). The church was in pagan Rome, so Antichrist could come out of the church, also out of pagan Rome. Paul showed in 2 Thessalonians 2:1-10, that a hindering power (pagan Rome) would have to be taken out of the way before this power could come in. There could not be two universal powers at one time. Universal pagan Rome was removed so universal papal Rome could come in.

Blasphemy

Daniel 7:24; Revelation 13:5, 6

What is blasphemy in the Bible? (1) To claim to be God's Son, to act for Him, when the claim is false. (Matt. 26:62-65.) This claim has been the claim of the Catholic Church, that God gave the keys of the kingdom to Peter, who turned them over to the popes who

act as God's vicegerents on earth, with all power. A false claim, hence blasphemy. (2) To claim the power to remit sins, remove the penalty, bring them out of purgatory, and send them to glory. (Luke 5:18-26.) Papal Rome puts forth this false claim, thus she blasphemeth. "And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast" (Rev. 13:3). "Which had the wound by a sword, and did live" (v. 14). Remember this is symbolic language. The sword is the Word of God. (Eph. 6:17.) "Take the helmet of salvation, and the sword of the Spirit, which is the word of God." This wound was made by the Reformation, started by Martin Luther, who used the Word of God and led one half of Europe away from the Catholic Church.

"We must now seek the causes which led one half of the nations of Europe to secede, as it were, from the Roman Catholic Church." (Myers, p. 520.) It was the truth; Martin Luther preached truth on the state of man in death and conditional immortality.

"The deadly wound was healed and all the world wondered after the beast" (Rev. 13:3). About the close of Luther's work the reformers fell out among themselves, and Europe went back to the Catholic Church, and the wound was healed. "While the Protestants were thus breaking up into numerous rival sects, the Catholics were removing the causes of dissension within the old church by a thorough reform in its head." (Myers, pp. 526, 527). Of the deadly wound, Myers on page 529 writes: "Thus one half of western Christendom was lost to the Roman Church." The pope, head of the false church, wears a triple crown by which he claims to be lord of heaven, and king on earth and of hell. On the crown is the Latin sentence, "Vicarius Filii Dei." The letters in the sentence make 666. (Rev. 13:18.) At the end of 1,260 years he was to lose his temporal power, and be consumed unto the end, then be destroyed by the brightness of Christ's coming. (Dan. 7:25, 26; Ezek. 4:6; 2 Thess. 2:8-12.) The end of his time to exercise temporal power came in 1870, and in that very year his power was taken away, and he has been consuming ever since. The next universal ruler of the world will be Christ, who will set up His Kingdom in the days of these kings, not in the day when one super-king rules. (Dan. 2:35, 44, 45.) The nations of the world will be fighting one another, not all united under the Antichrist, when Christ comes. (Dan. 2:40-43; Ezek. 38:1-18; Rev. 11:18.) Although papal Rome, the Antichrist, lost his temporal power in 1870, he is to use an influence to the end and help to bring about the battle of Armageddon. (Rev. 17:13-17.) Then utter destruction comes to him when Christ comes. (2 Thess. 2:8-12.) "Vicarius Filii Dei." The sentence on the pope's crown in numbers stands for 666.

"But we request you, brethren, in behalf of the presence of our Lord Jesus Christ, and our gathering together unto him, that ye be not quickly tossed from your mind nor put in alarm, either by spirit or by discourse or by letter as by us, as that the day of the Lord hath set in: that no one may cheat you in any one respect. Because that day will not set in— Except the revolt come first and there be revealed The man of Lawlessness. The son of destruction, The one who opposeth and exalteth himself on high, against every one called God or an object of worship; So that he within the sanctuary of God shall take his seat, showing himself forth that he is God. Remember ye not that while I was yet with you these very things I was telling you? And what now restraineth ye know, To the end he may be revealed in his own fitting time. For the secret of lawlessness already is inwardly working itself. Only until he that restraineth at present shall be gone out of the midst: And then shall be revealed the lawless one, Whom the Lord Jesus will slay with the Spirit of his mouth, and paralyze with the forthshining of his Presence." (Roth.)

Note: the prophecies pointing to Antichrist are given in symbols, therefore the time is symbolical time, a day for a year. (Ezek. 4:6; Num. 14:34.) This gives him 1,260 years to exercise temporal power. (Rev. 13:3, margin.)

He came out of pagan Rome, after the ten horns. (Dan. 7:8, 19, 20, 23.) The ten horns came up after 483 A.D.

He had to come before the day of the Lord. (2 Thess. 2:1-8.) Those who believe in a future Antichrist say he will come in the last half of the day of the Lord. Who is right, Paul or those who believe in a future Antichrist? (Paul is right.—J. M. Morgan.) (Dan.

2:35-45; Exek. 38:7-13; Joel 3:1, 2; Rev. 17:14-21.) These scriptures show that the nations will be fighting among themselves when the stone crushes them.

Those who believe in a future Antichrist say that he will be ruling all the world when Christ comes to establish the Kingdom. Who is right?

Those who believe in a future Antichrist teach that we must have Daniel's fourth kingdom in the future. If this is true, then as the fourth power destroyed the third, the third the second, and the second the first, we'll have to have all four of these powers and then the ten to be followed by Antichrist. So we can hardly look for Christ to come within the next 500 years. Yet, strange as it is, the people say Christ may come at any time. One who believes in a future superman, with all power, was asked who gives him this power. His reply was, "God." Reader, can you believe God will give him power to deceive the people, then torture them for being deceived? Can we believe this in the face of Daniel's statements (2:40-45) that all the world will worship one man? When a church uses temporal power a man is a fitting symbol, so Paul spoke of the papal church as the Man of sin. In Ephesians 4:13, the true church is spoken of as a man.

"And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." (Dan. 7:25.) The head of this power wears a triple crown by which he claims to be the ruler of heaven, earth, and hell, thus he places himself above God and Christ. (Luke 20:37, 38.) Christ never claimed to be the ruler of heaven, but is Lord of the dead. (Rom. 14:9.)

The Catholic Church teaches that the Kingdom was set up at Pentecost, thus changing the time.

The law of God by which one must enter the Kingdom of God is belief and obedience. The Catholic Church changes this and makes it a matter of paying the priest.

CHAPTER THIRTY-TWO

WHAT DOES THE BIBLE TEACH?

Examined by J. M. Morgan in THE GUIDING LIGHT OF GOD'S TRUTH MADE PLAIN

"The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy" (1 Tim. 4:1, 2). We have seen this prophecy fulfilled many times in life.

Peter says: "Knowing this first, that no prophecy of the scripture is of any private [private means separate] interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit" (2 Peter 1:20, 21). Many teachers are taking one prophecy by itself and are making it teach another gospel. Paul says, "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them" (Acts 20:29, 30). These scriptures tell how all the different churches in the world have been created. I marvel that there are not more infidels, because there are so many different man-made plans of salvation in the world. But when the Bible is rightly divided, it teaches only one plan of salvation, for "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" (Eph. 4:4-6). But "there is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12).

Jesus says, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening

wolves" (Matt. 7:13-15). There are too many people who let false teachers do their thinking for them.

But what does the Bible teach? "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). There will be destruction of those who "wrest the scriptures" (2 Peter 3:16). We note that some are teaching that the fifth seal will be opened after the church is caught away to meet the Lord in the air, that the apostles will not be raised at the time of the raising of the other members of the church, and that the first resurrection will be divided into two parts. What does the Bible say or teach? Paul says: "This we affirm to you by the Lord's word, that we, the living, who are left over to the coming of the Lord, will by no means precede those who fall asleep. Because the Lord himself will come down from heaven with a shout, with an archangel's voice, and with God's trumpet; and the dead in Christ will be raised first; then we, the living, who are left over, shall at the same time with them, be caught away in the clouds, for a meeting of the Lord in the air; and so we shall be always with the Lord" (1 Thess. 4:15-17, Diaglott).

Will anyone dare to say that the apostles did not fall asleep in Christ? They did fall asleep in Christ! Therefore, the apostles will be raised before the living will be caught away to meet the Lord in the air.

Some are teaching that after the body of Christ (or church) has been caught away to meet the Lord, and before the apostles are raised, that their blood will cry to God just as the blood of Abel cried from the ground to God. The answer will come back to the apostles that they should rest for a little season until their fellow servants also, and their brethren, be killed as they were. If all the dead saints are raised and all living saints are caught away to meet the Lord, they could not be killed. They will say, "O death, where is thy sting? O grave, where is thy victory?" Therefore, the apostles will not be left in the death state. Neither will the fifth seal be opened after the saints are raised and caught away to meet the Lord in the clouds at His coming.

Some are teaching that Christ and the saints will stay up in the clouds seven years. They quote Daniel 9:27 and Matthew 24:20, 21 to prove the Antichrist will rule the world for seven years. These scriptures, however, do not refer to the second coming of Christ or the end of this age. But they tell of the destruction of Jerusalem.

Daniel 9:24 tells that "seventy weeks are determined upon thy people," and their city, Jerusalem. Verse 26 says that "after threescore and two weeks shall Messiah [Christ] be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary . . . and unto the end of the war desolations are determined." Verse 27 says, "He shall confirm the covenant with many for one week." It was Christ the Messiah who confirmed the covenant with many. (Rom. 15:8.) Christ fulfilled the law. (Matt. 5:17.) He caused the sacrifice and oblation to cease. After Christ had offered one sacrifice for sins forever, He "sat down on the right hand of God" (Heb. 10:12). He blotted out the handwriting of ordinances against us, "nailing it to his cross" (Col. 2:14).

Why not be satisfied with the Bible?

CHAPTER THIRTY-THREE

THE ANTICHRIST

Examined by J. M. Morgan in THE GUIDING LIGHT OF GOD'S TRUTH MADE PLAIN

The word "antichrist" means any person or system in opposition to God or Christ, a deceiver. 2 John 4:7 says: "For many deceivers are entered into the world who confess not that Jesus is come in the flesh [or is a flesh-and-bone being]. This is a deceiver and antichrist." 1 John 4:3: "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist." 1 John 2:18, 22: "Little children, it is the last time; and as ye have heard that antichrist should come, even now there are many antichrists. . . . Who is a liar but he that denieth that Jesus is the Christ."

In 2 Thessalonians 2:1-11, Paul speaks of this Antichrist system as "the opponent who indeed lifts himself above everything called Divinity or God so as to seat himself in the temple [or church] of God, exhibiting himself that he is God" (v. 4, Diaglott). Now verse 3! Paul tells that the "apostasy must come first" (that is this apostasy must come before Christ will come) "and there must be revealed that man of sin, the son of destruction." This antichrist, man of sin, the little horn, could not be revealed until the apostasy state of the church of God had come, because of the smallness of the territory and civil authority. At first the papacy obtained Rome as the throne by a decree or gift by Justinian, emperor of the east (pagan Rome) in A.D. 533. This says Gibbon (Cal. 4 ch. 41): "After Rome was subdued by the armies of Justinian, no government was established in Rome but the pontifical government." Justinian gave the pope his seat, power and great authority over the whole empire and this beast, little horn, is the antichrist or man of sin which was revealed about A.D. 533. Therefore, there is no room or space in time for the developing of another antichrist to rule the world for seven years after the saints are taken by rapture (1 Thess. 4:13-17). For the Kingdom of God will be established in the days (plural) of these kings (plural). This is the divided state of the fourth beast, the Roman Emperor. "The stone will smite the image on the feet," which is the divided state of the fourth kingdom (Dan. 2:43, 44) "and break it in pieces." But if, as some teach, there will be a one-man, one-world ruler, then the stone will break in pieces one king or kingdom.

Here is the proof of the continuation of the little horn power of this antichrist, or man of sin, continuing until the coming of Christ (Dan. 7:17, 18): "These great beasts are four kings which shall arise out of the earth, but the saints of the most high shall take the kingdom" (no superman will take it, but the saints will take the kingdom), "and possess the kingdom for the ages." Daniel 7:20 speaks of "the ten horns in his head, and of the other [little horn] which came up and before whom three fell, even of that horn that had eyes and a mouth that spoke great things, whose looks were more stout than his fellows." This is a good description of the papacy—"the man of sin," the "antichrist system." Daniel 7:21, 22 says, "I beheld and the same horn made war with the saints and prevailed against them [how long?] until [Christ] the ancient of days came, and judgment was given to the saints of the most high, and the time came that the saints possessed the kingdom." The saints have not possessed it yet. Daniel 7:25 says, "He [the little horn] shall speak great words against the most High, and think to change times and laws; and they shall be given into his hands until time and times and dividing of time" (1260 years).

In Revelation 13, we have this same fourth beast as described in Daniel 7; and the little horn power is described and contained in the two-horned wild beast of Revelation 13. Revelation 13:5-10 tells of his blasphemies against God and his war against the saints just as it was said of the little horn of Daniel 7:21, 22. Let us not forget that this first wild beast is a continuation of the fourth beast under a different head and character. Constantine, by removing the seat of the government to Constantinople, did not establish another separate government but, as shown by Gibbon, the sixth head of the imperial Roman government

was to continue on and the seventh head of the Roman empire was created by the dividing of the Roman empire when the two sons of Theodora were made emperors of eastern and western Roman empires in A.D. 295. It continued until A.D. 476. Then this seventh head of the dragon, the Roman empire, received its stroke of death by Odoacer, king of the Hearuli. This death stroke was healed by transfer of the dragon power and authority to such hands as would create another power to occupy his throne and be of the same character in religion as was the seventh head. This healing of the deadly wound was perfected by Justinian taking Rome from the hands of the Goths and giving Rome into the hands of the papacy, as we read (Rev. 13:2), "And the dragon [the pagan Roman empire] gave him [the wild beast] his seat and power [armies] and his throne, and great authority." Thus the seventh head was healed.

This power was given by Emperor Justinian to the pope of Rome, about A.D. 533. This beast continued 42 months or 1260 years, just the time of the little horn of Daniel 7:25. This horn had a mouth speaking great things against the Most High. The beast of Revelation 13 spoke great blasphemy. Here are some of the great words of blasphemy they spoke against God: they spoke of the pope as, "Our Lord God the Pope," "another God upon earth," "King of kings, Lord of lords, the same is the dominion of God and the pope, infallible judge of all controversies, disposer of kingdoms, vice-regent of Christ." Revelation 13:8 says, "And all who dwell on the earth shall worship him, whose names have not been written in the book of life of the lamb having been killed from the casting down of a world" (Diaglott).

In Revelation 13:11-18 we read: "I beheld another beast coming up out of the earth." This beast "had two horns like a lamb." His character was dragonlike, his authority the same as given to the first beast. But why have a second beast and the same power or authority? Because the first form of government failed to exercise the full power of its civil dominion over the whole earth. Therefore, the new order did arise in the twelfth and thirteenth centuries and it was a new and powerful form of the Roman papacy. The character of this new form of government was the same as described in Revelation 13:11-18. As says Gibbon, Chapter 59:69, "In the revolution of the twelfth century which gave a new existence and era to the Pope of Rome, we observe the events that marked or confirmed the pope's political power and independence." "A prefect (president or chief officer) of the city of Rome had previously been appointed by the German emperors. But Innocent III delivered Rome and himself, the Roman pontiffs, from the bondage of German dominion, by investing the German prefect with a banner instead of a sword and absolved him from all dependence of his oath or service to the German emperor and after this maxim had been established that the Vicar of Christ is subject to no earthly power than the Holy See might involve Christendom in controversy and in war" (Moslem Church History). Sentence 13, book 3, chapter 2-5 says: "Thus it appears these two pontiffs, Gregory VII and Innocent III caused the Romish Pope to obtain by force and management absolute dominion over the church and over religion and the whole state or world." The beginning of this new era was about A.D. 1198.

Of the two horns on this dragon lamb-like beast, one could represent the state, and the other one could represent the church, for both church and state were lamb-like and submissive to the pope of Rome—this beast antichrist system which established the infernal inquisition and the burning of heretics. Revelation 13:16, 17 tells about the "mark" and buying and selling and "the name of the beast." History so records the fulfilling of this scripture. As for buying and selling, this was especially prohibited by heretics, the true followers of Christ, from the thirteenth century forward. For many years heretics were forbidden to buy or sell on pains of anathema or curse. Heretics were forbidden to entertain in houses or own lands or to hold any commerce with the so-called Christians in buying or selling. Pope Martin V in his bull sent out, commanded in like manner that "they permit not the heretics to have houses in their districts or to enter into contracts or carry on commerce or to enjoy the comfort of humanity with the Christians or church of Rome. The dragon Diocletian published a like edict that no one should sell or administer anything to the Chris-

tians unless they have first burned incense to the pagan gods, else they should not buy or sell anything nor be allowed to draw water."

Six hundred sixty-six is the number of the two-horned beast. B. P. Newton says this beast "holdeth emperium in emperio and emperio within and emperio." This beast came up out of the earth in the first part of the twelfth century. His age is numbered as the age of a man's age is numbered from birth till death. His death occurred A. D. 1870, therefore his birth must have occurred as early as 1204 A.D. For in this year Innocent III exercised absolute authority over kingdoms and he crowned kings and deposed them as he willed. This power no pope or pontiff dared to execute before Innocent, but under this new power all Europe was silent and amazed. The question may arise as to what relation those 666 years, the life of the two-horned beast, pertains to the 1260 years' dominion of the little horn of Daniel 7:25. This latter period began A.D. 533 and ended 1793. Here the dominion conferred on the papacy began to be taken away; but the pope of Rome regained his lost dominion and held it until 1870 when it passed out of his hands for all time. I mean his temporal powers.

But this man of sin, antichrist system, will continue as the mystery of iniquity until Christ comes and destroys this false system with all other false religions. Christ "must reign until he has abrogated all authority" (1 Cor. 15:24) and power.

CHAPTER THIRTY-FOUR

THE INWARD MAN: WHAT IS IT?

Examined by J. M. Morgan in THE GUIDING LIGHT OF GOD'S TRUTH MADE PLAIN

"Though our outward man perish, yet the inward man is renewed day by day" (2 Cor. 4:16).

First, what is one's "outward man"? Job 4:17 and Genesis 2:7 should help answer this question. Said Job: "Shall mortal man be more just than God? Shall a man be more pure than his maker?" Moses said: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Thus, the "outward man" is the earth-made, mortal man. Wherever one finds the word "man" he might speak of him as "mortal man," without doing violence to the Word of God.

Next, let us consider the "inward man," as the expression is used in 2 Corinthians 4:16—"Though our outward man perish, yet the inward man is renewed day by day." We suggest that one's "inward man" compares to the "hidden man of the heart" as used in 1 Peter 3:4. There we read that one's adorning should be "the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." Now, immediately following Paul's expression that the "inward man is renewed day by day," he said: "For our light affliction, which is but for a moment worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things that are seen are temporal [mortal, dying]; but the things which are not seen are eternal." The state of immortality is "unseen," and to reach that happy undying condition, the "inward man," or the "hidden man of the heart," must be "renewed day by day."

Peter taught against "that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel," for they are perishable things. Why not set your hearts on perishable things? Because these things will not help you gain the immortal or incorruptible state of life. As Peter counseled to adorn one's life with the "hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit," we are reminded that Christ always manifested meekness of the spirit. Moreover, God wants us to let Christ dwell in our hearts, even as we read: "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all

saints what is the breadth, and length, and depth, and height and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God" (Eph. 3: 17-19).

Contrary to popular teaching, the inward or hidden man of the heart is not an immortal soul, nor is it the spirit part of man—as some teach—for man himself is the "living soul" and he is not spiritual. (1 Cor. 15:45; Gen. 2:7.) "The Lord God formed man of the dust of the ground [not part ground and part spirit], and breathed into his nostrils the breath of life [spirit of life], and man became a living soul." There is nothing said of man that is deathless or immortal, but, someone will ask, "What is the spirit of man?" We shall see.

Solomon said: "The spirit of man is the candle [lamp] of the Lord." God can and does see what is in the mind of man. The spirit or heart of man has a fleshly table on which a record is printed or written. It is God who knows our thoughts. One man cannot understand the thoughts of another. Said Paul: "What man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the spirit of God." "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God" (1 Cor. 2:12).

Instead of the spirit of man being a part of man which never dies, the Scripture teaches that the spirit (lamp) of man will be put out. "Yes the candle of the wicked shall be put out, and the spark of his fire shall not shine. The light shall be dark in his tabernacle, and his candle shall be put out with him" (Job 18:5, 6). The consciousness of man ends in death; the lamp is gone out.

The spirit of man lives no longer than man lives, and many times the heart or spirit of man dies before the man dies. Proof: "O Lord, by these things men live, and in all these things is the life of my spirit or mind." (1 Cor. 2:11; Isa. 38:16.) "It came to pass in the morning, when the wine was gone out of Nabal, and his wife told him these things, that his heart died within him, and he became as a stone. And it came to pass about ten days after, that the Lord smote Nabal, that he died" (1 Sam. 25:37, 38). Here, therefore, was a man whose heart, or spirit, or "inward parts," was dead ten days before he died.

The spirit and the "law of the spirit of life in Christ Jesus" have a place in which to dwell. Where is that place? It is in the heart—the "inward parts." We read that Christians are epistles of Christ, "written not with ink but with the spirit of the living God; not in tables of stone but in fleshly tables of the heart" (2 Cor. 3:3). Moreover, Paul said: "If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. 8:10, 11).

There are four words in the Bible which clearly tell of the one place in which the Spirit of God dwells. These four words are: "spirit," "heart," "mind," and "inward parts." We read for instance, "I [God] will put my law in their [Israel's] inward parts, and write it in their hearts" (Jer. 31:33). The Apostle Paul, quoting Jeremiah, said: "I will put my laws into their mind, and write them in their hearts" (Heb. 8:10). Hebrews 10:16 is similar—"I will put my laws into their hearts, and in their minds will I write them.

Now, as the Spirit of God abides in the heart, mind, or "inward parts" of man, the individual is influenced to become more like Christ. Indeed, Christ is said in the Scriptures to be this "inward man" of man. The individual thus is influenced to become more like Christ. Indeed, Christ is said in the Scriptures to be this "inward man" or "hidden man of the heart." Consider the Apostle Paul's expression to the Galatians: "My little children, of whom I travail in birth again until Christ be formed in you" (Gal. 4:19, R.V.). Here were people who had let Christ vanish out of their hearts and lives, and Paul was laboring with them that Christ might again be formed in their hearts. It is a sad thing today, that many of like faith have let Christ go out of their lives, leaving them, as it were, without the true "inner man."

The Apostle Paul spoke of Christ being in a man as a mystery: "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his

saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory" (Col. 1:26, 27).

In conclusion, we present Ephesians 3:14-17 as proof that the inward man, or inner man, referred to is Christ in us. We are "to be strengthened with might by his [God's] Spirit in the inner man" ("inward man," R.V.). How and why? "That Christ may dwell in your hearts." Literally? No. How, Paul? "By faith." Therefore, "examine yourselves, whether ye be in the faith; prove your own selves . . . how that Jesus Christ is in you or in your hearts," (Eph. 4:16, 17), "except ye be reprobates" or castaways (2 Cor. 13:5).

CHAPTER THIRTY-FIVE

THE ORIGIN OF FAITHS OF THE WORLD

Examined by J. M. Morgan in THE GUIDING LIGHT OF GOD'S TRUTH MADE PLAIN

The first man was made "a living soul" or man. (Gen. 2:7; 1 Cor. 15:45, 46.) This man was a grown man, fully able to understand, obey, and serve his Creator, and "the Lord God put him in the garden of Eden to dress it and keep it" (Gen. 2:15). God's command to Adam was, "Of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die" (Gen. 3:16, 17). There seemed to be perfect agreement and trust by Adam in his Creator, at least for a while. As proof of his faith in God, Adam was permitted to name all the creatures God had made. He also gave a name to Eve, his wife.

Indeed, all things were lovely in the Garden until the Devil, by telling a lie to Mother Eve and she believing the Devil's lie, caused Eve and Adam to depart from the faith, or trusting in their Creator. They ate of the tree of death, God having said, "In the day that thou eatest thereof thou shalt surely die" though the Serpent said, "Ye shall not surely die." (Gen. 3:1-4.) Just as some people are doing today, Eve and Adam gave "heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy" (1 Tim. 4:1, 2). Since the time that first lie was preached to Eve in the Garden of Eden until now, all false teachers who have helped create all the false faiths of the world have built them on that same old lie, "Thou shalt not surely die."

So the whole order for Adam and Eve was changed from a living to a dying state, from joy to sorrow. Another sad result was that their children were destined to be born in a dying condition, and under the sentence of death, as pronounced on the parents: "Dust thou art, and unto dust shalt thou return." (Gen. 3:17-23; Rom. 5:12.) Adam and Eve went out of their beautiful Garden home. They and their race left the Tree of Life behind them, never to return in reach of this life-giving tree, for God had "placed at the east of the garden of Eden cherubims [angels], and a flaming sword which turned every way, to keep the way of the tree of life" (Gen. 3:24).

This story presents a very dark picture of man and his race, but it would be all the more dismal if no ray of light shone upon man's dreary path. Although this sad state had come to Adam and his race, there lingered in the minds of Adam and Eve a small ray of light, of faith, and hope in the few words of God in promise that the Seed of the woman would bruise the Serpent's head, though the seed of the Serpent would bruise his heel. (Gen. 3:15; Gal. 4:4.) As further proof that a Redeemer was promised, God clothed Adam and Eve with skins of animals. (Gen. 3:21.) The blood of these animals typified the blood of Christ. Christ is described in Revelation 13:8 as a "lamb slain from the casting down of the world [Adam's world]" (Emphatic Diaglott).

"Time marches on," and early in the history of man, Cain and Abel were born. All seemed lovely for a time. Those boys were busily engaged—Cain on his farm, and Abel caring for his animals. Both sons were religious. Cain, however, departed from the true

order of the faith, and from the divine law. He offered a bloodless sacrifice, but Abel offered a lamb of his flock. Cain then became a murderer. He was marked, and a curse was placed upon him, for sin lay at his door. Thus Abel was the first martyr for the true faith, having died by the hand of his brother. (Gen. 4:1-8.)

The Apostle Paul said: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh" (Heb. 11:4); for God had said to Cain, "Thy brother's blood crieth unto me from the ground" (Gen. 4:10).

For some time after Abel was killed, there were few faithful ones who preached the Word of God by offering lambs, in type the coming of the Redeemer. But when Seth was born, hope again revived in the mind of Eve, for she said, "God . . . hath appointed me another seed instead of Abel, whom Cain slew." Sure enough, in the days of Seth's son, Enoch, "men began to call on the name of the Lord," or margin, "call themselves by the name of the Lord." Therefore, they called themselves the "sons of God." (Gen. 4:26; 6:2.)

Soon thereafter, a line or law of demarcation was drawn between the sons of God and the sons of men. The sons of God violated the will of God who wanted to keep pure, righteous seed of whom their Redeemer, the Son of God, would be born. Because of the intermarriage of the sons of God with the daughters of wicked men, which caused the corrupting of mankind, God numbered the days of men on the earth at "one hundred and twenty years." Then God destroyed all people, except eight souls. (Gen. 6:1-8; 7:23.)

Being interested in the origin of false faiths, as well as the true faith, I here give brief thought regarding the "sons of God" and the "daughters of men." I believe sufficient evidence has already been introduced to prove that the sons of God which married the daughters of wicked men were not, as some teach, fallen angels. Of all the unbelievable falsehoods, this false teaching that cohabitation of fallen angels with mortal women is among the most foolish! These sons of God were men of the faith who departed from the true and living God by intermarrying with those who worshiped other gods before the Flood. There were false gods. Joshua said to Israel, "Put away the gods which your fathers served on the other side of the flood, and in Egypt, and serve ye the Lord" (Josh. 24:14). We learn here that the pagan gods of Egypt and the gods that their fathers served on the other side of the Flood were the same kind of gods. The true and the false faiths and false gods were developed before the Flood.

I pray God He will bless His truth in our hands and in our booklets.

CHAPTER THIRTY-SIX

WHAT IS THE GOSPEL? ARE ALIENS SAVED WITHOUT BELIEVING THE GOSPEL OF THE KINGDOM OF GOD?

This chapter is a friendly reply and answer to the letter of a friend in which he treated the subject, "Saving Faith." It is examined and replied to by J. M. Morgan in THE GUIDING LIGHT OF GOD'S TRUTH MADE PLAIN.

I received the following letter in reply to my question, "Have you changed your mind that aliens are saved without believing the gospel of the Kingdom of God before they are baptized?" He says under date of February 1, 1949:

"Dear Bro. Morgan:

"Thank you for the Christmas greeting. I have not had time to answer until now the series of questions you crowded on the back.

"I don't know that I can add much to what I have already made plain, or thought I had. I will say, however, that I have had no reason to change my views in the last two

years, for no one has brought any Scriptural reason for so doing. Those who have opposed me have contented themselves with misrepresentations and vicious attacks repeated over and over again.

“‘Search the scriptures’ is supposed to be our rule, and in my paper I gave 80 Scriptural passages to establish the point I was making. These are not to be idly brushed aside by repeating one or two texts over and over again that are not pertinent to the case. Let those scriptures be honestly faced and answered. If any can show how they have been wrongly applied, or bring adequate other Scriptural testimony to refute them, I will be glad to give it the consideration that I hope will be given my paper. But my position was established from Scripture, and it will take Scripture to change it.

“Let me say, Bro. Morgan, that I do not feel it necessary for anyone to ‘review’ what I teach. Some have tried to do so and have misrepresented me. I think I am the best qualified on the subject of what I teach, and you are on what you teach. Let us each content ourself with explaining our own preaching, and with letting other preachers explain their own.

“Yours in Christian brotherhood.”

This friendly examination of what my friend is teaching in his 6½ page letter is made because I love the whole truth and I have love for my friend. It is to help others to better understand God’s one and only plan of salvation “to the Jews first, and also to the Greeks” (Rom. 1:16, 17).

This letter is entitled: “What Composes Saving Faith?” by my friend. We quote all his questions and the essential parts of each of his paragraphs by number and answer all questions in the words of the Bible and in the fear of the Lord and by His help I will not misrepresent what my friend is teaching in his 6½ page letter. I will classify his 80 scriptures and give Bible evidence how and where he has misapplied some of them.

In paragraph 1 he asked the question, “What is included in the essential truths?” What must one believe? How much knowledge is essential before baptism? I answer, The aliens must believe all the Scriptural doctrines or truths contained in the gospel of Christ that are directed to them by the Holy Spirit spoken or written to them by the apostles of Christ. The alien sinner must hear, understand and believe every word of those truths in order to believe in Christ or have the saving faith. Paul said in Romans 1:16, 17, “For I am not ashamed of the gospel, for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek; for therein is revealed [R.V.] a righteousness of God by faith unto faith.” In Galatians 1:8, 9, Paul said, “Though we or an angel preach any other gospel, let him be accursed. If any man preach any other gospel unto you, let him be accursed.” To find what is essential for alien sinners to know, understand, believe and obey in order to have the saving faith which is essential in order for them to believe in Christ, we must find what Christ, Peter, Paul and Philip preached for aliens to know and understand and believe in order to be converted and saved. We give proof here in words of the Bible the essential truths that must be believed.

Paul said (1 Cor. 15:1-4), “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 he [R.V.] hath been raised on the third day according to the scriptures.” Will my friend say that these scriptures are not essential for all aliens to believe in order to believe in Christ? Would Paul preach a doctrine that was not essential for Jews and Greeks alike to believe or that Christ did not give to him? You know he would not preach anything which was not essential truth to be believed by aliens. Paul did preach the gospel of the Kingdom of God. 1 Corinthians 15:24, 25; Acts 19:8-10: “Paul spoke boldly for the space of three months, disputing the things concerning the kingdom of God. And this continued by the space of two whole years, so that all they which dwelt in Asia heard the word of the Lord both Jews and Greeks.” These scriptures prove that the gospel of the Kingdom is one of the essential groups of truths for aliens to believe or Paul would not have preached it two years. We find proof in Acts 19:5 that Paul must have preached the things

of the name of Christ. We read, "When they heard this they were baptized into the name of the Lord Jesus."

Therefore the things included in the essential truths are: (1) the things of the death and resurrection of Christ; (2) the things concerning the Kingdom of God; (3) the things of the name of Jesus Christ. All of the scriptures contained in these three groups of doctrine are essential truths for alien sinners to know, understand and believe before baptism.

In paragraph 2, the preacher said, "This matter is of vital importance to us ministers because we cannot preach clearly unless we have clear convictions—it will determine how we are to define the body of Christ, how much knowledge is required of candidates for baptism, whether members of other churches should be received without rebaptizing them, and whether to have open or closed communion. All these are involved in the question, "What Is Saving Faith?"

I answer yes we should have a clear understanding of what is essential truth, for Paul said in Philippians 1:27, "Only let your conversation be as it becometh the gospel of Christ . . . that ye stand fast in one spirit, with one mind striving together for the faith of the gospel of Christ." A thing cannot, however, both be and not be at the same time. Therefore saving faith is either the belief of the things contained in the gospel of Christ or it is not the belief of the things contained in the gospel of Christ. In Mark 16:15, 16, Jesus said, "Go ye into all the world and preach the gospel to the whole creation [Jews and Gentiles], he that believeth and is baptized shall be saved, but he that disbelieveth shall be judged" (R.V., A.V.). Therefore, each and every alien sinner must believe the same essential truths contained in the gospel of Christ and obey them in order to become members of the body of Christ—the church of God in Christ of the faith of Abraham.

The only question, therefore, that must be decided is: what elements or groups of essential doctrines are contained in the gospel of Christ? When we establish the facts as to what things alien sinners must know, understand and believe before they are Scriptural subjects for baptism or can be baptized into Christ, this will decide and answer all of the questions in paragraph 2 and also tell what constitutes valid baptism in the cases of members of other so-called churches (whose faith and belief are so different to the one faith we teach) when they change their belief to the faith of the gospel of Christ which the Church of God in Christ believes. Therefore, if and when members of other so-called churches believe the doctrines as preached by most all ministers of the Church of God in Christ they must be baptized in the faith, for their baptism was as good as their faith was and no better. At the time and place they leave their old faith, there is where they leave their old baptism, for one was as good as the other.

I give here more evidence in the words of the Bible just what alien sinners must know, understand and believe and do before they can be baptized into Christ, and be made members of the body of Christ, or members of the Church of God in Christ. Paul said (Rom. 10:6, 8, 9, R.V. and A.V.), "But the righteousness which of faith saith thus: Say not in thy heart, Who shall descend into the abyss to bring up Christ from the dead. . . . But what saith it? The word is nigh thee, in thy heart." In what sense did Christ place the meaning of the word of God? I give Christ's own definition. He said in Matthew 13:19, "When any one heareth the word of the kingdom and understandeth it not, then cometh the wicked one and snatcheth away that which was sown in his heart." Luke 8:11, 12, R.V., says, "Now the parable of the sower is this: the seed is the word of God and those by the wayside are they that have heard. Then cometh the devil and taketh away the word out from their hearts lest they should believe and be saved." So Paul said, "The word is nigh thee, even in thy mouth and in thy heart, that is, the word of faith which we preach." Whatever it is that Paul preached these things or words were "the word of faith." Paul said in Romans 10:17, "So faith cometh by hearing and hearing by the word of the Lord." So the word of the Lord or word of God is composed or made up of more groups of essential doctrines or truths than one group. Paul calls it "the word of faith which we preach." What are these essential groups of Scriptural doctrines, Paul? He says, "That if thou shalt

confess with thy mouth the Lord Jesus and shalt believe in thy heart that God raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness: and with the mouth confession is made unto salvation." But one has to be baptized into Christ before he can be saved, or have his sins pardoned.

Jesus, in Matthew 13:19, makes salvation depend upon the understanding and believing of the word, or seed, of the Kingdom of God. Therefore, Paul gives the word of the gospel of the Kingdom of God as one of the essential groups of truths that must be understood and believed in order for alien sinners to have the saving faith. (See Acts 28:23, 27, 28, 30, 31.)

As to open or closed communion, I do not remember a word said about either of them in the Bible. Paul gives directions in 1 Corinthians 11:28 as to how and why the emblems should be taken. "Let a man examine himself, and so let him eat and drink."

We have found in the words of the Bible two of the essential groups of essential doctrines that must be understood and believed and obeyed before alien sinners can be saved. They are (1) the words of the Kingdom of God that must be received into their hearts and be understood and believed and obeyed. (Matt. 13:18, 19; Luke 8:11, 12.) (2) Paul, in Romans 10:8-10, makes salvation depend upon the belief of the death and resurrection of Christ from the dead. These are essential truths.

The third essential group of truths are the things of, or concerning, the name of Jesus Christ. Acts 8:12: "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." In this scripture we have the third group of the essential truths, and it is connected together by the conjunction "and" with "the things concerning the kingdom of God." This is proof that this friend of mine had made the wrong application of the scriptures, that alien sinners are saved without understanding and believing "the gospel of the kingdom of God." I agree with him in paragraph 3, where he says, "This matter should not be looked at complacently or lack of his responsibility" (paragraphs 4, 5). All I need to say about 4 and 5 is that when the Scriptures are rightly divided, they answer all essential questions made by my friend. What I mean by rightly dividing the Scriptures is to be sure to apply only the scriptures to the alien sinners that are addressed to them, under this gospel age and apply the scriptures to the members of the body of Christ that belong to them, and apply the scriptures to the apostles that are for them. Jesus said in Matthew 28:18, 20-22, "Go teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even to the end of the age." This scripture was directed to worldly people only.

All I care to say about paragraphs 6 and 7, is that the preacher started in the right way with his "fine-tooth comb" to find the truth on any Bible subject or Scriptural question, but he made the sad mistake by not rightly dividing the Scriptures as to the time in which they belong and to whom some of them should be applied, as to why and how certain folks were saved. If the preacher had made a correct test of what he believed and why he believed it, he would have avoided all this muss of confusion in the Church of God in Christ.

I here make a few remarks on paragraph 8. My friend said, "I will let the scriptures speak to me their own message." That is all right if he will rightly divide them and apply them to the people to whom they belong. We should follow Paul (2 Tim. 4:2, 3) and "preach the word; be instant in season and out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine." "Sound doctrine" is the whole truth which the scriptures teach on the essential doctrines, as I already have given in the words of the Bible. Here is another example showing the need to hold to sound doctrine: James said (5:15-20), "Brethren, if any of you err from the truth, and one convert him, let him know that he which converteth a sinner from the error of his way shall save a soul from death and hide a multitude of sins."

In paragraph 9, this teacher said, "The conclusions to which this study points have been checked with the writings of our early-day preachers . . . and no successful Scriptural answer has been found. They have been tested out by being submitted to several of our

leading ministers and lay Bible leaders and none have offered any Scriptural answer. . . .*

I answer: Well, it seems to me from what this preacher says in paragraph 9 that he has all opposition to his false teaching completely destroyed or blocked out. Therefore he has concluded that alien sinners are saved before and without believing the gospel of the Kingdom of God, because no one has answered his false teachings, yet. But the big mistake that the preacher and some leading ministers and lay Bible readers have made is the fact that they may not have considered that the new covenant plan of God's salvation did not begin till Pentecost, fifty days after Christ arose from the dead. This preacher has gone back of Pentecost and quoted a great many scriptures on faith, belief and saving and salvation that were about persons who received special blessings in the presence of Christ while he was on earth. During His personal ministry, Christ disposed of His blessings and used the power His Father gave Him to teach His apostles that He was the Son of God. Many of those scriptures had their place and time and ended when Christ left the earth. Afterward Christ dedicated the new testament with His own blood, which covenant God made by Christ, who is the mediator of it. (Heb. 4:13, 14, 16, 28.) Therefore, after His death and resurrection He gave His great world-wide commission to His apostles to execute the will of God and they began preaching the gospel at Pentecost—ten days after Christ ascended to His Father. The last words by Christ to His apostles were (Acts 1:8), "But ye shall receive power after the Holy Spirit shall come on you. And ye shall be witnesses unto me . . . to the utmost parts of the earth." Jesus said in John 16:13, "Howbeit when he, the spirit of truth, is come, he will guide you into all truth." The alien sinner cannot believe on Christ unless he believes the things the apostles preached and wrote of Christ. John 20:30, 31 says, "These things are written that ye might believe that Jesus is the Christ [King], the Son of the living God, and that believing ye might have life through His name."

No one can believe that Jesus is the Christ and not believe the things of the Kingdom of God or "the things concerning the Kingdom of God and the name of Jesus Christ." The word "Christ" means prophet, priest and king. It is an official title. Christ was born king of the Jews. (Matt. 2:2.) Here are two elements of the Kingdom of God, in Luke 1:31-33. We have three elements (1) King Christ (2) the throne of David (3) the subjects, the house of Jacob. Let me find all the things, or elements, of the Kingdom. Revelation 3:21, "To him that overcometh will I grant to sit with me in my throne [here are the rulers], even as I overcame and am set down with my Father in his throne." (5) Now the territory. (Matt. 5:5; Zech. 14:9.) The earth is one of the elements. "In that day the Lord shall be king over all the earth." (See Gen. 13:14; Gal. 3:16, 19, 29.) (6) Now the city (Matt. 5:34, 35): "Swear not by Jerusalem: for it is the city of the great King." (7) Now the law of the Kingdom (Micah 4:2): "The word of the Lord."

In paragraph 10, the writer said, "I present to you the scriptures that decided this matter for me. You may check my statements with the evidence, and draw your own conclusions." I have checked his proof texts and noted the two words at the head of his Scriptural references—"Salvation Scriptures."

I give his scriptures now. Matt. 10:32, 33: Christ here is speaking to His disciples. It was special to His apostles, but it is a fact that "confession with the mouth" of the Lord Jesus is a part of the conditions of salvation. Confession alone will not save, neither will faith apart from works save. (James 2:26.) Paul connects confession and belief together. Romans 10:10: "If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God raised him from the dead, thou shalt be saved." Must we believe that because there is nothing said here about repentance and baptism that they are not essential to salvation? No, we find them in Acts 2:38: "Repent and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." But nothing is said here about faith and confession. Therefore, they are understood and must be supplied. Just so, "The things or the words concerning the Kingdom of God and the name of Jesus Christ must be supplied also to have a complete gospel of God or Christ, wherever His death and name are spoken to aliens.

We are forced to conclude that in order to find the essential doctrines that aliens must know, understand and believe before Scriptural baptism can be secured we must find in the words of Jesus, Peter, Paul and Philip in the New Testament all the words on Bible subjects that are spoken to alien sinners about salvation contained in the gospel of Christ to aliens. The great commission of Matthew 28:19-22 only gives teaching and baptizing them into the name of the Father, Son, and Holy Spirit. The baptized ones must be taught "to observe" what Christ had commanded. The word "observe" means (1) to conform one's action, or practices; to keep; comply with (2) to pay attention to; see; discover; "observe" also means to obey the doctrine of the gospel of Christ. (Mark 16:15, 16.) We have, "Preach the gospel" and "believe and be baptized" in this scripture. In Luke 24:46, 47, Jesus said, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day, that repentance and remission of sins should be preached in his name among all nations beginning [in Galilee? No] at Jerusalem." Here we have His death, resurrection, and repentance and remission of sins in His name "beginning at Jerusalem."

Christ, in Luke 24, said nothing about baptism in connection with "repentance and remission of sins." Must we conclude that baptism is not essential, because Jesus did not speak about it in Luke 24? No, it, like the Kingdom doctrines, must be supplied when forgiveness of alien sinners is spoken of. None of these scriptures, however, have told us just what aliens must believe. But Mark 16:15, 16 says, "Go . . . preach the gospel . . . He that believeth and is baptized shall be saved." It does not tell what the gospel contains or the essential words or things spoken of in the gospel of Christ here in this scripture. Therefore, we must look for the essential doctrines preached to alien sinners before they are baptized.

My friend said in paragraph 11, "These studies are exhaustive, they contain everything I can find in the New Testament on the subject of saving faith." I answer that all I care to say of paragraph 11 is that many of the scriptures listed by the preacher are not pertinent to the subject and have no connection with God's plan of salvation as offered to the aliens; which plan began fifty days after Christ arose from the dead. John 11:25, 26; "I am the resurrection and the life: he that believeth in me, though he was dead, yet shall he live." I answer that a part of this scripture was fulfilled there that day and the rest of it will be fulfilled when Christ comes to raise His dead. (1 Cor. 15:52-54.) John 8:24: This scripture was true then to the Jews. It is as true today as then and also to Greeks today. But it does not tell how one can believe or what else he must do to be saved.

In paragraph 12, the preacher said, "You will find here new terms of interpretations never before considered or made necessary by the Scriptural testimonies." I answer, Yes, my friend, you have made several new terms by your interpretations of the Scriptures in your paper that turn away from the truth. I say again, that most all the scriptures given as proof on what constitutes saving faith are self-interpreting, they mean what they say. We note Romans 1:16: "For I am not ashamed of the gospel; for it is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek; for therein is the righteousness of God revealed [R.V.] from faith to faith." This one scripture destroys the false teaching that God saves the Jews by believing one group of gospel doctrines and saves the Gentiles by believing some other group of doctrines. The definite article "the" sets or points out the complete gospel as "the power of God unto salvation to every one that believeth, to the Jew first." What is to the Jew first? "The" gospel which is "the power of God unto salvation to every one that believeth." To whom else is "the gospel the power of God unto salvation"? "It is to the Jew first and also to the Greek." Therefore the Greeks are saved by believing the very same gospel and by comparing with the very same conditions as are required for the Jews. Romans 10:12 says, "For there is no difference between Jew and Greek; for the same Lord over all is rich unto all that call upon him."

In paragraph 14, the writer says, "In every case except four, salvation is said to be through faith in Jesus Christ." But the four say "by faith in the gospel." Then the preacher

said, "What is the gospel?" The answer to this question will also answer all four of his other questions. Three of them are in paragraph 1, and I am very happy that I have the answer to all of the four questions in Scriptural words as directed by the Holy Spirit given to the apostles of Christ.

We take you to the house of Cornelius where Peter preached the gospel to the Gentiles first. (Acts 10:33.) Cornelius said to Peter, "I sent to thee; now therefore we are all here [R.V.] present before God to hear all things that are commanded thee of God." Peter, with the other apostles, was commanded to preach the gospel of the Kingdom in all the world. (Matt. 24:14), which is the gospel of God, the word of God. In verses 34 and 35, Peter said, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness is accepted with him." Therefore God has only one way of salvation (Acts 16:17), which shows the way of salvation. Now note the words Peter preached to Gentile alien sinners that they might hear the gospel of Christ in order that they might understand and believe the gospel of Christ so they could come to God by Jesus Christ. Therefore whatever was essential for aliens to believe then is essential now. Therefore the first essential word or group of truths Peter preached to Gentiles was "the word which God sent unto the children of Israel, preaching peace by Jesus Christ. He is Lord of all, that word I say ye know, which was published throughout all Judea and began from Galilee." They already knew of that word, but it was essential for Peter to preach it in connection with the other two groups of doctrines. What was it? Matthew 4:23 tells us just what was preached: "And Jesus went about all Galilee teaching in their synagogues and preaching the gospel of the kingdom." Here we have the first group of essential doctrines—the gospel of the Kingdom of God, or the word which God sent to the children of Israel, preaching peace by Jesus Christ.

Now let's find the second group of essential doctrines which Peter preached to Gentile aliens. In verses 39 and 40, Peter said, "We are witnesses of all things which he did both in the land of the Jews, and in Jerusalem, whom they slew and hanged on a tree. Him God raised up the third day." This group is also one of the essential parts or groups of the gospel of Christ.

The third group of essential doctrines consists of the things concerning the name of Jesus Christ. Verses 43-48 says: "To him [Christ] give all the prophets witness, that through his name whosoever believeth in him [Christ] shall receive remission of sins. And he commanded them to be baptized in the name of [R.V.] Jesus Christ." Therefore, it is essential to salvation for alien sinners to believe the three groups of Scriptural doctrines preached to Gentiles by Peter.

If I can prove by the words of Jesus Christ that it is essential for alien sinners to receive the seed or word of the Kingdom into their hearts and understand the word of the Kingdom, and believe it before they can be saved, it Scripturally follows that it is essential to salvation, that all three of the groups of Scriptural doctrines be understood and believed by aliens in order for aliens to have the one gospel faith or to believe in Christ, which is the saving faith. Here are the words of Christ in Matthew 13:11, 12, R.V.: "And he said, It is given to you to know the mysteries of the kingdom of heaven." One of the mysteries made known to them is that when the gospel of the Kingdom is understood it will convert or change the hearts of men. See verse 15. Another mystery is that when the gospel of the Kingdom of God is received into the heart and is understood and believed and obeyed it saves, or it is one of the groups of Bible doctrines that God has provided that goes into making up the gospel "by which ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all how that Christ died for our sins" (1 Cor. 15:1, 2). Matthew 13:18,19 says: "Hear ye the word of the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart." Why does the evil one do that? Let Luke 8:11, 12 tell why: "The seed is the word of God [word of the kingdom]. The devil cometh and taketh the word out of their hearts [why?],

lest they should believe and be saved." These scriptures teach (1) the word of God or seed of the Kingdom must be in the heart of aliens; (2) they must understand the word of the Kingdom of God; (3) the aliens must believe the things concerning the "kingdom of God and the name of Jesus Christ" before they can be saved. (Acts 8:12.)

Paul, in 1 Corinthians 15:1-4 made salvation depend upon belief of the things of the name of Jesus. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Therefore, we have found in plain Scriptural words of Jesus, Peter, Paul and Philip the three outstanding Scriptural groups of doctrines that were preached to alien sinners in order for them to know, understand, believe and obey the gospel in order to get into Christ, into the body of Christ, in order to be made members of the Church of God in Christ of Abraham's faith. Therefore it is the gospel which "is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16, 17). The three outstanding groups of the doctrines of Scriptural truths when believed unto righteousness "put no difference between [Jews] and them [Greeks], purifying their hearts by faith" (Acts 15:9). Then the aliens, having been converted or changed in their hearts by faith, can change their actions or repent (reform). Having reformed, they can confess with their mouths the Lord Jesus. They are by this Scriptural process made ready to be baptized into Christ. (Rom. 6:1; Gal. 3:26, 27.)

Therefore, I have answered all four of the friend's questions in Scriptural words. What is the gospel? What is essential truth? What must one believe to be saved? and, How much knowledge is essential before baptism?" We have given the Scriptural order of Peter's teachings to Gentiles. Now we give the same to the Jews at Jerusalem on the first Pentecost, fifty days after God raised His Son from the dead. Acts 2:13 says: "Others mocking said, 'These men are full of new wine. But Peter said, 'For these are not drunken as ye suppose.'" He then gave a full account of Joel's prophecy about the outpouring of the Holy Spirit. In verse 21, Peter connected their salvation with the name of Jesus by these words: "And it shall come to pass that whosoever shall call on the name of the Lord shall be saved." Then Peter, in Acts 2:22, was directed by the Spirit to speak of "the death and resurrection of Christ." He said, "Men of Israel, hear these words." Speaking of Christ, he said (vv. 23, 24), "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up." Here Peter preached another essential truth or group of doctrines that must be believed by aliens. But he does not stop here till he has preached the full complete gospel of Christ, including "the gospel of the kingdom of God." In these words of God (Acts 2:30), Peter said, "Therefore David being a prophet, and knowing that God had sworn with an oath to him, that he would raise up Christ to sit on his throne." Here we have two of "the things [elements] concerning the kingdom of God." Spoken of by Peter they are the King Christ and the throne of David. We also have Him raised from the dead. Where one or two of the things or elements are spoken of, all the other parts or elements of the Kingdom must be supplied to have the complete gospel of the Kingdom of God. In this case we would supply the subjects (Luke 1:32, 33), the rulers (Rev. 3:21), the city (Matt. 5:35; Isa. 24:23), the earth (one of the things of Zech. 14:9, "The Lord shall be King over all the earth"), and the law of the Kingdom (Micah 4:1-4, 8). Even the word "Christ" is an official title, meaning prophet, priest or king. Peter therefore preached the three essential groups of doctrines to the Jews at Jerusalem, just as he preached them to the Gentiles. (Acts 2:37, 38, 41).

We have Peter preaching the things of His name: "Repent ye, and be baptized in the name of Jesus Christ every one of you unto the remission of your sins. . . . And they that gladly received his word were baptized. . . . There were added unto them about three thousand." This third group of essential Scriptural doctrines completes the three groups of essential truths that must be known, understood, believed, and obeyed by aliens in order for them to be saved. Therefore, the gospel of God is made up of three outstanding essential groups of Scriptural

doctrines of truths, to wit: (1) the doctrines of the kingdom, (2) the doctrine of the death and resurrection of Christ, and (3) the doctrine of His name. But after believing and obeying the gospel of Christ their complete salvation depends upon their continual obedience in right living. (1 Cor. 1:2, 3; Rev. 2:26; 3:21).

To further prove that the gospel of Christ is made up of more than one group of essential doctrinal truths, I give Paul. (Gal. 1:6-8, 13.) "The gospel which I preached . . . is not after man, neither did I receive it from man . . . it came to me by the revelation of Jesus Christ." In 1 Corinthians 15:3, Paul said, "I delivered unto you first of all that which also I received." Why does Paul say "first of all" if the gospel of Christ is not made up of more than one group of essential things or doctrines of essential truths? The facts are outstanding in the scriptures that Paul, Peter and Philip did preach the things concerning the Kingdom of God, and of the death of Christ, including the things of His name. If one of these groups is essential for aliens to believe, then all of the three groups of doctrines are essential for aliens to believe. If the Kingdom doctrine is not essential to salvation to Jews and Gentiles alike, why did Peter, Paul and Philip preach it? Paul, in Acts 28:23, R.V., said, "They came in great numbers to him, to whom he expounded the matter and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and the prophets from morning till evening." In Acts 28:28, R.V., Paul said to the Jews, "Be it known therefore unto you, that this salvation of God is sent unto the Gentiles, and they will also hear it." Paul begins his Bible school for all that would come. Acts 28:30, 31 says, "And Paul dwelt two whole years in his own hired house and received all that came in unto him, preaching the kingdom of God and teaching [R.V.] the things concerning the Lord Jesus Christ."

The evidence is clear from Acts 28:30, 31 that Paul preached "two whole years" to Gentiles at Rome in his own hired house. There might have been some Jews, as there were Jews who came to hear him in Asia, where he "continued for the space of two years, so that all they which dwelled in Asia heard the word of the Lord, both Jews and Greeks." "The word of the Lord" included "the things concerning the kingdom of God." As we read in Acts 19:8, R.V., Paul "entered into the synagogue and spoke boldly by the space of three months, reasoning and persuading the things concerning the kingdom of God." Acts 8:5 says, "Then Philip went down to the city of Samaria and preached Christ unto them." The Revised Version said, "And Philip proclaimed unto them the Christ." How did he proclaim Christ to them? Acts 8:12, R.V., tells how he did it; he preached Christ to them. "When they believed Philip preaching the good tidings concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women." If by preaching the things concerning the Kingdom of God and the name of Jesus Christ is the way Philip preached Christ, and it was the way he did it, it is a fact that the preacher who does not teach aliens "the things concerning the kingdom of God and the name of Jesus Christ" and those things connected with His death does not preach Christ to them. Therefore, he is preaching another gospel which is not "the word of the Lord." Philip did preach the things concerning the Kingdom of God and the name of Jesus Christ.

Must we not believe that he also preached that "God raised his own Son from the dead"? Yes, because it is so stated. Acts 8:35 says, "Philip began at the same scripture and preached unto him Jesus." This scripture was prophecy of the death of Christ. (Isa. 53.) Therefore to preach Jesus was to preach His "death, burial and resurrection," and His name connected with the Kingdom of God. (Acts 8:5-12.) Because "when they came unto a certain water; the eunuch said, See, here is water; what doth hinder me to be baptized?" it is evident that Philip had preached Christ to him just as he had preached Christ to the Samaritans. Therefore, Philip preached all three groups to both the Samaritans and to the eunuch before he baptized any of them. Philip and the apostles did preach the three essential groups of doctrines which give the essential knowledge of the essential truths that aliens must hear, believe and obey in order to be saved.

Inasmuch, therefore, as the gospel of our salvation is stated in names of different classes

in Bible words, we must conclude that the writers are speaking of the one and only gospel. It is God's gospel. Therefore, it is called "the gospel of God" 8 times. It is called "the gospel of Christ" 13 times. It is called "the gospel of the kingdom" 8 times. Therefore whatever groups of doctrines that go into making up the gospel of God must be included in the groups that make up the gospel of Christ and also the same doctrines must be included in the gospel of the Kingdom of God. Therefore, the three names designate the one and only gospel of salvation. Therefore, the three groups of essential doctrines are included in each one of the three groups that make up the complete gospel of God by which aliens can be saved. And they cannot be saved by believing only one single group. Nor will the belief of even two of the groups of the doctrines save, because it takes all three of these essential groups of Scriptural truths to have the complete gospel of Christ. Therefore, in order to believe in Christ, aliens must understand and believe all three of the groups of these essential doctrines in order to have the saving faith, or belief in Christ. The three groups are so well connected together that they cannot be separated and still have the complete gospel power by which aliens can be saved.

In paragraph 19, my friend says, "It was an amazing discovery to me. I had . . . been taught that the contents of the gospel was the message of the Kingdom, yot out of more than a hundred occurrences of the word 'gospel' in the Greek, it is only called 'gospel of the kingdom' eight times." I answer: It seems from this statement by the preacher that he has departed from the faith, or that the message of the Kingdom to him is not an essential truth for aliens to believe in order to be saved, because he says, "Out of more than one hundred places where the word gospel occurs in the Greek, it is only called the gospel of the Kingdom eight times." I think that the preacher has made a very unscriptural argument without proof for his assertions, for if the gospel of the Kingdom was not essential to be believed by aliens it would not have been found even one time in the Greek, as he knows. But if, because the words "gospel of the kingdom" are found only eight times in the Greek, makes it nonessential for aliens to believe, then it follows that because the words "the gospel of God" are only found eight times in the Bible, therefore, according to his rule, the gospel of God would be nonessential also for aliens to believe. And because the words "the gospel of Christ" are found only thirteen times in the Bible, it also would be nonessential for aliens to believe. Therefore, per this preacher's reasoning, there are no essential doctrines for aliens to believe. But the preacher seems to have forgotten the words of Paul in Romans 1:16: "For I am not ashamed of the gospel." Paul does not say the gospel of Christ, or the gospel of the Kingdom, or the gospel of God, which is proof that they are one. "For it [the gospel] is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek." I give the Dioglott translation: "For I am not ashamed of the glad tidings, because they are the power of God for salvation to every one believing; both to Jew and Greek." I note that Bro. Wilson, in rendering the Greek into English in the Diaglott, uses the plural word "they" and the plural words "glad tidings." If it is as the preacher is teaching, "that Christ Himself alone is the subject matter," then the word "he" would have been used in the Greek in place of the word "they." It is "they," therefore, "tidings" includes more than one single thing. Therefore, here is a fair Scriptural example in Acts 8:5-12. Verse 5 said that "Philip preached Christ unto Samaria." Verse 12 tells just how it was done and the effects on the people that believed the truths preached. It says, "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." Paul said in 1 Timothy 4:16, R.V., "Take heed to thy teaching; continue in these things [more things than one], for in doing this thou shalt both save thyself and them that hear you." Here we have the word "things." More than one thing or doctrine is included in "the gospel which is the power of God unto salvation unto every one that believeth, to the Jew first and also to the Greek."

When all of the groups of doctrines are understood and believed that will constitute the saving faith or the belief in Jesus Christ, which is the one faith which "cometh by

hearing . . . the word of the Lord" (Rom. 10:17). Peter (Acts 11:14), therefore, referred to the words of the angel who said to Cornelius, "He [Peter] will tell thee what thou oughtest to do." Peter, by the Holy Spirit, put this interpretation on the words of the angel, saying, "Who shall tell the words whereby thou and all thy house shall be saved." Here we have "tell the words" (plural, a group or more groups of words than one). But the preacher, with all his "fine-tooth combing" in the New Testament, has not been able to find all these outstanding plural words and plural things and groups of essential Scriptural doctrines that have been preached by Jesus, Peter, Philip and Paul to aliens to be understood, believed and obeyed in order for them to be saved. I suggest that this preacher use a coarse comb and find the three outstanding groups of Bible things or groups of essential doctrines contained in each part of the three groups of truths contained in the doctrines contained in each part of the gospel of Christ.

Here they are in Scriptural words: (1) 1 Corinthians 15:3, "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 hath been raised on the third day." (2) "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." (3) In this scripture (Acts 8:12), we have two of the three groups of the doctrines connected together by the conjunction "and"; therefore, aliens cannot believe in Christ without believing all the three groups of Scriptural truths contained in all three of these groups.

With all the plain statements in the words of the Bible, how can the preacher believe and teach by words and inference that aliens are saved before and without believing "the gospel of the kingdom of God"? Here is what he said, "Furthermore, in not a single place are we ever said to be saved by believing the gospel of the Kingdom, but over and over it is stated that we are saved by believing in Christ, with such . . . evidence . . . the conclusion is inescapable that Christ Himself is the subject matter of the gospel message."

I answer: I am happy to reply to these broad statements of this preacher with Bible evidence that he has a misconception of Bible teaching as to how aliens believe in Christ. But where the preacher has made another outstanding mistake is that he has failed to see that Christ is only the first element in "the gospel of God" and, therefore, He is the first element or thing in "the gospel of the kingdom of God." But Christ alone is not the complete gospel of the Kingdom of God. Let me find for you all the elements or component parts that must be assembled together in order to have the complete set up of the "kingdom of God." In the words of the Bible, and in most every place the King (Christ) comes first. "And shall call his name Jesus." (Luke 1:31-33.) (1) Here is the King. "He shall be great, and shall be called the son of the Highest; and the Lord God shall give unto him the throne of his father David." (2) Here is the throne. "And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." (3) Here are the subjects. But Christ is greater than all other elements. (4) The rulers are named in Matthew 19:28, 29. Here we have the King, the throne of His glory, the twelve tribes of Israel as subjects, and the apostles as judges and rulers with Christ. In Revelation 3:21, we have overcomers associated with the King in His throne. (See Rev. 5:9, 10; 20:6.) Matthew 25:31 tells of the King and throne and of the times when the King and throne will be united. At that time all the elements will be so connected together that the Kingdom of God begins its full appropriation; therefore, Christ is the first essential element in "the gospel of the kingdom" and you cannot preach Christ without "preaching the things concerning the kingdom of God, and the name of Jesus Christ." That is the way Philip preached Christ as recorded in Acts 8:5-12, including His death and resurrection. Nothing short of the three groups of Scriptural essential doctrines of truth upon the three outstanding subjects (1) the Kingdom (2) the death (3) the name of Jesus Christ, and the belief of them by alien sinners can only constitute the Bible's saving faith or the one faith which comes by "hearing the word of the Lord" (Rom. 1:17).

I give here other scriptures that prove that Christ is the first great element of the

Kingdom. In Micah 4:7 and Zechariah 14:4, we have (1) the King, (2) rulers, (3) the earth, (4) the city, (5) the subjects, and (6) the throne is included, (7) as is the law of the Kingdom when it is put into operation. This includes all seven of the elements which will be associated together when the Kingdom of God is in operation or established. This is the teaching of the Scriptures on what it takes to constitute the gospel of Christ, but if the preacher is correct in his teaching that "Christ alone is the subject matter of the gospel," leaving out the gospel of the Kingdom as an essential truth for aliens to believe, then that also will leave out the belief of His death and name. Per this preacher, Christ made a sad mistake when He said in Mark 16:15, 16: "Go ye into all the world, and preach the gospel to the whole creation." But per the preacher, Jesus should have said, "Go preach Christ because He alone is the subject matter of the gospel message." In Acts 16:29-33, Paul should not have wasted time speaking to them "the word of the Lord," for he had already told them to "believe on the Lord Jesus Christ." If the Lord is the subject matter in the gospel, then Paul would have stopped when he said, "Believe on the Lord Jesus Christ." By now, surely you can see the mistakes of this preacher's teachings. In paragraph 22, my friend said, "He [Christ] was the only gospel element in the promises to Abraham." He concludes by a re-examination of Galatians 3:8, trying to show that "no other part of the promises . . . is ever called gospel. So also, the promise to David is gospel only in the sense that it is prophetic of Christ.

I answer, It seems to me by the above statement that the preacher has overlooked the fact that it is one thing to make assertions and another thing to prove them by the Bible. In answer to this man's mistakes, I say, it is a fact that Christ was the first element promised in the gospel of the doctrine of the Kingdom. God said to the serpent, concerning the seed of the woman, "It shall bruise thy head" (Gen. 3:15). That is equal to saying Christ must "reign till he hath put all enemies under his feet" (1 Cor. 15:25). The seed of the woman was the promised King. The preacher either does not know or he has overlooked the fact that the gospel is made up of the three groups of truths and are so stated in Bible words which tell us of each group of doctrines that go into making up the essential doctrines of the gospel of the Kingdom of God. As I have already found them in Bible words, therefore, it is a fact that Christ is the first element spoken of in the promises to Abraham and to David. We quote Galatians 3:8 (R.V.) to see if Christ is said to be the only element in the promises called the gospel. "And the scripture, foreseeing that God would justify the Gentiles by faith, preached beforehand the gospel unto Abraham, saying, In thee shall the nations be blessed." This scripture does not say that Christ "was the only gospel element in the promises . . . and no other part of the promise to Abraham was called the gospel." This is only another assertion of the preacher which he cannot prove by the Bible.

What did God preach to Abraham? Go to Genesis 13:14, 15. God's Word says, "And the Lord said unto Abram . . . Lift up now thine eyes and look . . . northward . . . southward . . . eastward, and westward. For all the land which thou seest, to thee will I give it, and to thy seed for ever." Paul, in Galatians 3:16-19, 26-28, tells of the King Christ as the seed and ruler of the land. The promise was made to Abraham and in it also was included the saints as rulers and owners of the earth. Peter speaks of God's promises to David in Acts 2:30 and he connects two of the elements of the Kingdom of God together in Scriptural words. Thus he said: "David therefore being a prophet and knowing that God had sworn with an oath to him, that of the fruit of his loins he would raise up Christ to sit on his throne." And Isaiah 9:6, 7 proves that Christ was not the only element of the promises to David. This answers all of the preacher's misapplications of the scriptures about Christ, the promises to Abraham, and the gospel of "the kingdom of God."

In paragraph 23, this preacher said, "This conclusion is confirmed by a study of what the apostles preached. Here are 26 instances in the Book of Acts in which the contents of their sermons are stated in part. Here are the preachings of the apostles" Here I give the scriptures that he depends upon as proof that Christ alone is the subject matter in the gospel, and that alien sinners are saved without believing the gospel of "the kingdom of

God." But they do not prove this preacher's teaching. He said, "in part" his statement is true "in which the contents . . . are stated in part," for he has left out many things they preached.

Chapter in Acts	Place	To Whom	Subject Matter
2:14-36	Jerusalem	Jews	Jesus
3:12-26	Jerusalem	Jews	Jesus Christ
6: 8-12	Jerusalem	Jews	Jesus Christ
5:24-32	Jerusalem	Jews	Jesus
7: 2-53	Jerusalem	Jews	Kingdom and Christ
8: 5-12	Samaria	Jews	Christ and Kingdom
8:35	Desert	Eunuch	Jesus
9:20-22	Damascus	Jews	Christ
10:34-43	Caesarea	Gentiles	Jesus Christ
11:20	Antioch	Gentiles	Jesus
13:16-41	Antioch of Pisidia	Jews	Kingdom and Jesus
14:14-17	Lystra	Gentiles	God and Nature
16:31	Philippi	Gentile Jailer	Jesus
17:2, 3	Thessalonica	Jews	God and Christ
18:5	Corinth	Jews	Jesus Christ
18:38	Achaia	Jews	Jesus Christ
19:4	Ephesus	Jews and Greeks	Kingdom and Jesus
19: 8-13	Ephesus	Jews	Kingdom and Jesus
20:21-25	Jews and Gentiles	Jews and Greeks	Christ and Kingdom
22: 3-21	Jerusalem	Jews	Jesus
24:10-21	Caesarea	Gentile Felix	God and Resurrection
24:24, 25	Caesarea	Gentile Felix	Christ and Conduct
26: 2-23	Caesarea	Gentile Agrippa	Jesus
28:23	Rome	Jews	Kingdom and Jesus
28:31	Rome	Jews	Kingdom and Christ

Summary by the preacher:	Kingdom Alone	0
	Christ Alone	17
	Kingdom and Christ	7
	God and Nature	1
	God and Resurrection	1

In paragraph 24, my friend said, "Thus we see Christ was the subject matter in all but two of the 26 sermons preached in Acts. We can assume He was preached in them." Yes, preacher, it is a fact that Christ is the first element in the subject matter, not only in all 26 discourses which you give in part in Acts, but Christ is first in all that God has promised in Him as our Redeemer. Christ is first as an element in the gospel of the Kingdom of God and Christ, with all the six other elements that go into making up the gospel concerning the Kingdom of God. They are so connected with them that you cannot separate them. Note how Paul, in Acts 28:23, connects Christ and the Kingdom of God together, thus: "They came in great numbers to his lodging to whom he expounded the kingdom of God, persuading them concerning Jesus . . . from morning till evening" (R.V.). Read verses 25 to 30—they tell why Paul turned to the Gentiles. Verse 28 says, "Be it known therefore unto you [Jews] that the salvation of God is sent unto the Gentiles, and they will hear it" (or hear the gospel). In verses 30, 31, we read, "And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concerned the Lord Jesus Christ." You can see how Paul joined the Lord Jesus together with the Kingdom of God. Therefore, the Serip-

tures teach "that the salvation of God sent unto the Gentiles" is contained in the gospel of the Kingdom, and it includes the "hearing" and understanding of the word of the Kingdom of God and the belief of the things concerning it and also to believe that Christ died and rose from the dead the third day and belief in the name of Christ. Therefore, salvation sent to Gentiles depends upon the belief and obedience to the three groups of essential doctrines as are set forth in the words of the Bible.

Paul (Rom. 10:12) said, "There is no difference between Jew and Greek." The preacher would here try to teach Paul that there is a vast difference. He would have Paul know "that the Jews come to Christ by the gospel of the Kingdom, but the Gentiles come to believe in Christ in a different way." But Paul would say: "For there is no difference between Jews and Greeks; for the same Lord over all is rich unto all that call upon him." Therefore, we can safely say that the gospel of the Kingdom of God was preached in every place to Gentiles and Jews alike.

In paragraph 25, this preacher assumes that only Jews had the gospel of the Kingdom preached to them. I have already proved by Jesus' words that salvation can only be secured by believing the gospel of the Kingdom as one of the parts of the essential groups of the saving gospel of Christ in that it is a part of the saving power of God's gospel. (See Matt. 13:18, 19; Luke 8:11, 12; Mark 4:14.) Here is the rule of interpretation of the Holy Spirit of what Mark 4:14 calls "the word of God." Matthew calls it "the word of the kingdom." Luke 8:11 calls it the seed. In verse 10, it is called the "mysteries of the kingdom of God." That is why Paul and Silas "spake unto the jailer the word of the Lord." We can safely assume that Paul preached the "seed" or word of the kingdom to the jailer and family and do no violence to God's words. Jesus makes conversion and salvation depend upon the seed or word of the Kingdom being in the hearts of men and they must understand and believe it in order for them to be saved. 1 Timothy 4:16 says, "Continue in these things" (more than one thing).

In paragraph 26, the preacher said, "Every Jew was familiar with the Kingdom prophecies. . . . He knew the Messiah was to come. . . . It was necessary for them to see that Christ was the one to fulfill the Kingdom prophecies in order for them to believe in Christ." But Peter differs with him in this matter of Jews knowing so much about the prophecies Peter said, "And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things, which God had shown by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled" (Acts 3:17). So you see another one of the preacher's mistakes in preaching that the gospel of the Kingdom was only for Jews. But this man has overlooked the facts that the prophets spoke also of the Kingdom blessings for Gentiles as well as for the Jews. (Isa. 42:6; 49:6; Acts 13:47.) "I have set thee to be a light of the Gentiles, to be for salvation unto the end of the earth." (Micah 4:1-13.) Paul, in Romans 15:12, referring to Isaiah 11:1, 5, 11, connects the Gentiles with the Kingdom prophecies of Isaiah 11. Paul said, "And again, Esaias saith [Isa. 11:10], There shall be a root of Jesse and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust." Therefore, the gospel of the Kingdom of God is of as much interest and importance to the Gentiles as it is to Jews. So I will suggest that the preacher reread the prophets, and change his viewpoint. The scriptures I referred to answer and refute all his teaching and mistakes he has made.

In paragraph 27, this man said, "The Gentiles have no such background." But Paul answers the preacher in Romans 1:16, "For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth: to the Jew first." But this preacher said, "The gospel of the Kingdom is the approach for the Jews only to believe in Christ. But to Gentiles, on the other hand, an entirely different approach needed to be made." Per this preacher, it is not the same gospel of truth that is the power of God unto salvation, but there is one kind of gospel for the Jews and another kind of gospel for Greeks. But Paul says, "The gospel is the power [singular, not two or three gospel powers, but one gospel is "the power"] of God unto salvation, to the Jew first, and also to the Greek. Preacher, you

know what the word "also" means in language. It means: "In the same manner (as something else); likewise; hence; in addition; as well; too." Therefore, if Paul preached the gospel of the Kingdom of God to Jews, he preached the same gospel of the Kingdom to (as well, too) the Greeks, with no change in words. It was alike to both Jews and Gentiles. The preacher further said in paragraph 27, "To talk about the promises of Abraham to Gentiles would indeed have been foolishness."

In paragraph 28, he said, "What we have been doing all these years is to mistake the Jewish approach for the gospel itself, we . . . put the emphasis in the wrong place." He said, "It would be foolishness to tell the Greeks about God's promises to Abraham." The preacher either has forgotten or has not informed himself in regards to the Gentiles being included in the great promises of God to Abraham. Galatians 3:8, R.V., says, "The scripture, foreseeing that God would justify the Gentiles by faith, preached beforehand the gospel unto Abraham, saying, In thee shall all nations be blessed." If the preacher is right, then Jesus put the emphasis in the wrong place, also, when He said in Matthew 24:14, R.V., "And this gospel of the kingdom shall be preached in all the world for a testimony unto all the nations." Per this preacher's teaching, he would have said, "Not so, Lord, The kingdom teaching is only for Jews." But doubtless Jesus would have said, "Go ye unto all the world and preach the gospel to the whole creation. He that believeth and is baptized shall be saved" (Mark 16:15, 16). Therefore this preacher, nor any other man, has the right to change the form of sound words and say, "We have been all these years putting the emphasis in the wrong places."

In paragraph 29, he said, "We have not yet caught sight of the fact that Jesus Himself is our Saviour." (Matt. 1:21.) I say, Yes, it is a fact that Jesus is our Saviour and He will not only save the Jews (His people), but also save the Greeks when they believe and obey the same gospel of God, which is "the gospel of the kingdom of God." Peter said, "Neither is there salvation in any other name: for there is none other name under heaven given among men whereby we must be saved" (Acts 4:12, R.V.). Please note these facts, that salvation is in the name of Christ and that in Acts 8:5-12, Philip, by the Holy Spirit, preached Christ to Samaria. Verse 12 tells how he preached Christ. It says, "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." In this scripture we have two of the groups of the essential doctrines coupled together by the conjunction "and." They are "the name of Christ, and the things concerning the kingdom of God." What we note in God's plan of salvation for aliens is that they must believe "the gospel of Christ," repent, confess, and be baptized into His name for the remission of sins.

In paragraph 29, the preacher said, "Not the Promised Land, nor the Kingdom, nor the Word itself, nor any doctrines of any kind. These are like the law of Moses. They are simply schoolmasters to lead us to Christ. Whatever is necessary to bring us to believe in Christ as our Saviour is essential for any one person, nothing more, and what may be essential for one may not be (essential) for another. Note how emphatically these scriptures on saving faith bring out this point."

Please note the Scriptural answer I make to the preacher's inconsistent teaching on how aliens are saved. It is a fact that the power to save is vested in Christ by the gospel, but the power by which men can believe in God and Christ is "the gospel of God" (Rom. 1:16), which are the words of God which the Father put into the mouth of that prophet (Christ). (Acts 4:23; Deut. 18:15, 18, 19.) Therefore, 1 Corinthians 1:2 said, "It pleased God by the foolishness of preaching to save them that believe." Salvation does not depend alone upon believing on Christ; for Paul, in Romans 4:23, 24, speaking of the "righteousness" imputed to Abraham, says, "It was not written for his sake alone . . . but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus from the dead." Paul does not divide the gospel into bits or parts as does this preacher, but he said (Rom. 1:16), "For I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek. For therein [R.V.] is

revealed a righteousness of God by faith unto faith." Therefore, God does the saving by Christ and the gospel, because when the alien believes and obeys the gospel, it puts him into Christ, and God forgives all his sins while in the death state "buried with him [Christ] by baptism." (See Rom. 6:1-7; Gal. 3:26, 27.)

Jesus, therefore, always exalted the Father above all else. He said, in John 10:29, "My Father is greater than I." Paul said, "I bow my knees unto the Father of whom the whole family in heaven and earth is named" (Eph. 3:14, 15, R.V.). All the power that Christ had was given to Him by the Father, and God the Father has set forth all the conditions by which aliens can believe in Christ and be saved. These conditions are in the words of the gospel and are alike to everyone. There is no divided gospel as this preacher would have us believe. I quote him: "Whatever is necessary to bring us to believe in Christ as our Lord and Saviour is essential for any one person, nothing more, and what may be essential for one, may not be (essential) for others." I answer that the Scriptures do not teach two or three different gospel plans of salvation; for I have already found every part of each of the groups of essential Scriptural truths of the essential doctrines in Bible words of all the essential subjects connected together by Christ, Peter, Philip and Paul, and it is called "the gospel of the kingdom" 8 times, and called "the gospel of God," 8 times, and called "the gospel of Christ" 13 times.

But because "the gospel of your salvation" is designated or called by three different names is no reason why the gospel can be divided to suit anyone's fancy and still retain its power to save. Therefore, if you divide it you will "pervert the gospel of Christ" (Gal. 1:8, 9). "Pervert" means to lead astray, corrupt.) Paul said in Romans 1:16, "I am not ashamed of the gospel for it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek." Paul did not say that one part was essential to lead Jews to believe in Christ, and another part is essential to lead Greeks to believe in Christ.

Here are the essential groups or things that constitute or go into making up "the gospel of Christ." Nothing more nor nothing less. Here are the three essential groups of the doctrines that, when believed by aliens, will produce the "one faith" which is the saving faith of the gospel of Christ. Here is group 1: Paul said, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures, and that he was buried, and that he hath been raised on the third day according to the scriptures" (1 Cor. 15:1-4, R.V.). Surely the preacher will not say that aliens are saved without believing this group of scriptures, for Paul makes the salvation of men depend upon believing it. Paul said "that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved" (Rom. 10:9). But this alone is not the complete gospel of God. "Philip went down to Samaria and preached Christ unto them, and the people with one accord gave heed unto those things [more than one thing] which Philip spake." But per this preacher's teaching, the people of Samaria did not "with one accord give heed to those things which Philip spake, for the preacher said in paragraph 29: "Whatever is necessary to bring us to believe in Christ . . . is essential for any one person, nothing more, and what may be essential for one may not be (essential) for another." If his statement above is true then "the people" of Samaria did not "with one accord give heed to those things which Philip spake."

Here is the way "Philip preached Christ" in Bible words (v. 12, R.V.): "When they [they is plural] believed Philip preaching the good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women." In this scripture we have two more of the three essential groups of Scriptural doctrines, and they are connected by the conjunction "and." Aliens must believe them before they can be baptized into Christ. Therefore, to preach Christ, the minister must preach the Kingdom of God and "the things concerning the Lord Jesus Christ." This includes the things of His death and resurrection, and also the things of the name of Christ. The things preached by Philip are said to be the word of God (v. 14). (See Acts 28:23, 30, 31; Matt. 13: 18, 19; Luke 8:11, 12; Acts 4:12; 2:30-38.)

In Luke 8:12, Jesus said, "The devil . . . taketh away the word [or seed of the kingdom] out of their hearts lest they should believe and be saved." Here we have Jesus teaching that before an alien can be saved he must receive the words of the Kingdom in his heart and understand it, and believe the word in order to be converted and saved. But in the face of all that Jesus, Peter, Philip, and Paul in the words of the Bible have said, this preacher says, "What may be essential for one to believe in Christ, may not be (essential) for another." The preacher might just as well have said, "Lord, you, Peter, Philip, and Paul indeed are mistaken; for the Jews only are led to believe in you by the gospel of the Kingdom scriptures, but Gentiles are led to believe on you by some other part of Scripture, or others are saved by being led to believe on you by some other part of the gospel." Shame on you, preacher, or any other man who will dare to teach such false substitutes and call it God's plan of salvation for aliens.

The preacher said in paragraph 29: "Note how emphatically these scriptures on saving faith bring out this point." I answer and say that the scriptures he gave do not prove his statements when rightly divided and rightly applied as to time, and to peoples. I give his so-called scriptures on "saving faith" (1) Matt. 8:5-13, 16; (2) Matt. 9:2; (3) Matt. 9:20, 22, 27, 30; (4) Matt. 14:28-33. I answer: All these scriptures are all right, but if taken alone without meeting all other requirements in God's plan of salvation they will not save. (5) John 3:3. I answer: While on earth Jesus had the power to forgive sin, but in this Gospel Age God the Father forgives sin (Col. 2:12, 13). (6) Matt. 15:22-28; (7) John 3:35, 38, 40; (8) John 1:6, 27, 58; (9) Acts 19:1-5; (10) Rom. 9:35; (11) 1 Cor. 1:18-24; (12) 1 Cor. 12:3. My answer is: Yes, we can have life in Christ by believing the whole gospel plan and obeying its conditions, for James 2:26 said, "Faith apart from works is dead." Paul, in Hebrews 2:3, 4 (R.V.) said, "How shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord and was confirmed unto us by them that heard him, God also bearing witness with them both with signs and wonders and with divers miracles and gifts and the Holy Spirit according to his will." One of the conditions in order to receive the great salvation includes the belief of the gospel of the Kingdom of God. Yes, Christ is the embodiment of the truth: as God the Father has life in Himself He gave His Son to have life in Himself (John 5:26, 27). (13) Acts 13:23-39. I answer, Yes, justification from sins is by this man Christ, but not until all Scriptural conditions have been obeyed by aliens. (See Acts 2:37, 38; Rom. 6:1, 8, 16, 17.) (14) Acts 16:29-33: "And they spake unto him the word of the Lord." Mark 4:14; Matthew 13:18, 19; Luke 8:11, 12 tell what the word of God is (see Acts 8:5, 12, 14). (15) Rom. 1:16. But this scripture does not teach that a part of the gospel is the power of God unto salvation, and that someone may be led to believe in Christ by some other part of Scripture. No, the Bible is as silent as the grave on such nonsense and false teaching. But "the gospel is the power of God unto salvation, to every one that believeth, to the Jew first, and also to the Greek." Paul does not say a part of the gospel is the power to lead some to believe in Christ, and some other part of the gospel is the power to lead someone else to believe in Christ. This is not so, but "the gospel is the power." (16) Rom. 10:9-17. Paul said, "There is no difference between Jews and Greeks." But this preacher said there is a vast difference. "The Jews are led to believe in Christ by the gospel of the Kingdom, but the Gentiles are led to believe by believing some other scripture." But Paul said, "There is no difference between the Jews and the Greeks." (17) 1 Cor. 15:1-4. This scripture is all right, but there is not one word in this chapter to prove that some members were led to believe in Christ in any different way to what all other members were led to believe in Christ. (18) Gal. 2:16, 19-21.

(19) 2 Tim. 1:10; (20) Heb. 11:6. I answer that all these scriptures are true, but they do not prove the teaching of this preacher, that "aliens are saved without believing the gospel of the Kingdom of God," and "that some are led to believe in Christ by one part and some by another part, and what may be essential for one person may not be essential for another."

I have examined the scriptures he gives to prove that "saving faith is in Jesus alone." All except six of these twenty scriptures belong back in the days of Christ's personal min-

istry and have nothing in common with the saving faith offered in the gospel plan that has been in action since Pentecost, ten days after Christ ascended to heaven. In paragraph 32, this preacher tries to apply Acts 15:1, 7, 10 to the actions of our old-time preachers of the gospel of the Kingdom of God and the conditions of salvation as we teach them in the Scriptures. He says, "Have we, in requiring additional doctrines to be believed as a test of fellowship, been putting a yoke upon people that neither we nor our fathers are able to bear?" I answer, No! We are only teaching the whole gospel plan of God's salvation, and we have not added anything to it, neither have we taken anything from it. Jesus, in Matthew 7:13, said: "Enter ye in at the strait gate. For wide is the gate and broad is the way that leadeth to destruction, and many . . . go in thereat: because strait is the gate and narrow is the way that leadeth unto life and few there be that find it."

I suppose the preacher may think that Jesus has put a heavy yoke on His conditions of salvation, but not so. In paragraph 31 this preacher says, "No one agrees or can agree on what doctrines are essential to be believed. I fear we have come near to adding to God's word . . . and shutting up the Kingdom against men by making the requirements too hard. Let us gladly proclaim the simple gospel truth of salvation in Christ." I answer, No! we have not come near shutting up the Kingdom against men, neither have we subtracted any part from the gospel of Christ, or added anything to it. Look out for "the broad way"; it leads to destruction. Jesus said in verse 15, "Beware of false prophets [teachers] which come to you in sheeps' clothing, but inwardly they are ravening wolves."

The preacher said in paragraph 31: "No one agrees on what doctrines are essential to believe." I answer, Every doctrine that is in God's plan of salvation, directed to both aliens and saints, is essential to their salvation, for there is no such thing as nonessential truths in the Bible. This false idea that there are nonessential doctrines for aliens not to believe in the plan of salvation has caused all this confusion in the Church of God in Christ of the faith of Abraham. Paul said in 2 Timothy 3:16 (R.V.), "Every scripture inspire of God, is also profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete [furnished completely] unto every good work." 2 Timothy 2:15 (R.V.): "Give diligence to present thyself unto God, handling aright the word of truth." "The word of truth" means more Scriptural subjects than one or it could not be rightly divided, and it must be rightly divided and rightly applied to the different classes, for under God's New Testament plan of salvation, we find the things or the three groups of Scriptural truths which aliens must know, understand, and believe. Therefore, the three essential groups of Scriptural truths must be believed in order to have the one faith or to believe in Christ which is the saving faith. They must have the one faith before repentance, confession, and baptism. I have given in Bible words the things or essential groups of the teachings of each of the three outstanding groups or things that aliens must know of in Bible subjects which they must believe before they can be baptized into Christ. There is no reason why the honest teacher of the Bible should not find the three outstanding essential doctrines and agree on them and teach them alike to aliens so that they may Scripturally believe in Christ and be saved by believing and obeying them. There is only one gospel plan of salvation, and it is made up of the things which Jesus, Peter, Philip and Paul have preached about to aliens and Christians in Bible words. Therefore, these truths we believe and teach are made up of Scriptural doctrines. They are not "our traditions" as this preacher has said in paragraph 32: "We have been too zealous for our traditions."

In paragraph 33 the preacher said, "Lest we might be misunderstood, let me explain that I don't believe that the doctrines we hold so dear in our church are any whit less true than I always have. But I cannot find that the scriptures make them [doctrines] saving truths or a basis of fellowship. We have a vital message for men that others are neglecting and the doctrines we hold are far more effective in bringing men to see Christ who saves, than those of ministers of popular churches."

I answer that I am very happily surprised to know that he admits that we have the truth, on the doctrines we preach. He says, "I don't believe that the doctrines held so dear

. . . are any whit [or smallest part] less true than I always have." I will let Paul answer the preacher where he says. "I cannot find that the scriptures make them [doctrines] saving truths." Paul, in 1 Corinthians 15:1-4 (R.V.), says: "I make known unto you, brethren, the gospel which I preached unto you, which also ye received . . . by which also ye are saved. I made known, I say, what words I preached unto you if ye hold fast, except ye believe in vain. For I delivered unto you first of all that which also I received, how Christ died for our sins, according to the scriptures, and that he was buried, and that he hath been raised on the third day." This Scriptural gospel group which Paul preached at Corinth was "saving truth." Paul said, "The gospel which I preached . . . which ye received . . . by which also ye are saved." Therefore, the doctrines are saving truths. Paul says (1 Tim. 4:16, R.V.), "Take heed to thyself and to thy teaching; continue in these things [more doctrines than one]: for in doing this thou shalt save both thyself and them that hear you." Paul, in Romans 16:17, 18, said, "Now I beseech you, brethren, mark them which are causing the divisions and occasions of stumbling; contrary to the doctrines which ye learned; and turn away from them, for they that are such serve not the Lord Christ, but their own belly."

If the doctrines we teach are the truth (the preacher says they are true), then the above scriptures make them saving truths, for Paul said, "By which also ye are saved." (1 Cor. 15:1-4; 1 Tim. 4:16.) Paul said, "Take heed . . . to thy teaching; continue in these things [more doctrines than one]: for in doing this thou shalt save both thyself and them that hear you." Therefore the doctrines of truth are saving truths and are the basis of fellowship and salvation, for both aliens' and true Christians' salvation is depending upon their believing the truths contained in these doctrines, and a continual obedience to all the conditions therein demanded by the Lord.

The preacher also said, "We have a vital message for men . . . and the doctrines we hold are more effective in bringing men to see the Christ who saves." I answer: The word "vital" means fundamental; highly important; essential; as a vital consideration; therefore, inasmuch as doctrines are vital, highly important and essential in "bringing men to see the Christ who saves," therefore, the doctrines we teach are saving truths. Yes, you agree with us that the doctrines we preach are the truth of God. Therefore, you admit that the doctrines that popular preachers and churches teach are not the truth, and yet after you admit they do not teach the truth of God, still by your statements you class them as members of the body of Christ.

The preacher says in paragraph 38: "We have thought of ourselves as the tree of salvation itself; are we not, rather, a small branch of that tree? We may be just a twig, and other great religious bodies are also branches of God's great church."

I answer the preacher by saying: If I believed that the great religious bodies were branches of God's great church I would kiss the so-called unpopular Church of God good-bye now, and join one of the most popular churches which pays a large salary without delay.

Paul makes the belief of the literal death and resurrection of Christ essential to salvation. In Romans 10:9 (R.V.) Paul said, "Therefore if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved." Therefore, saving faith "cometh by hearing, and hearing by the word of the Lord" (Rom. 10:17). So, "the one faith" can only be obtained by hearing and believing the doctrines of the truth. I answer paragraphs 34 and 35, in which the preacher said, "There is another line of thought in the Bible which gives . . . warning against making doctrines a test of fellowship." Here are his so-called proof texts. He heads his proof texts, "Fruits Are More Important Than Doctrines."

(1) Matt. 7:17-20; (2) Matt. 12:50; (3) John 4:23, 24; (4) John 13:34, 35; (5) Rom. 2:25-29; (6) Rom. 8:9, 14, 16; (7) 1 Cor. 7:19; (8) 2 Cor. 2:6; (9) Gal. 5:14; (10) Gal. 6:15; (11) James 1:27; (12) John 8:10; (13) 1 John 2:3-6; (14) 1 John 3:4-24; (15) 1 John 4:7, 8. After giving the fifteen scriptures, the preacher said, "So thus works and not dogmas are the real test of what and who is a Christian. Jesus often rebuked the letter of the law and commended the faith of those outside the accepted pale."

I answer by saying that if you will read all the fifteen scriptures here cited to prove that "fruits are more important than doctrines," you will find that every one of these scriptures has reference to men and women who had believed and obeyed the Scriptural, essential doctrines which connected them with or put them into Christ, and each of them had also believed the same three groups of Scriptural truths, and they had been made the members of the same body of Christ by the same process and these Scriptural statements do not include one so-called branch of God's great church. But if because some bear good fruits who have never believed and obeyed the essential truths or doctrines that are taught in the Holy Scriptures; if what are called good works make them Christians apart from the belief of the truth, then why teach people the truth? Therefore, it is evident that doctrines are first of importance so that the good fruits may be manifested in the members of the body of Christ. Doctrines are of so great importance that Paul said in 1 Corinthians 15: 1-3, "The gospel . . . which ye received and wherein ye stand; by which also ye are saved . . . if ye hold it fast." Also 2 John 9 (R.V.) says, "Whosoever goeth onward and abideth not in the teaching [doctrines] of Christ, hath not God. He that abideth in the doctrine, he hath both the Father and the Son." These scriptures teach that you must continue in the doctrine and, if so, the right fruits will follow. (See 1 Tim. 4:16; 2 Peter 1:5-10; Gal. 5:22-25.) But in order for aliens or anyone else to become members of the one body in Christ they must receive and understand and believe the word of the Kingdom, and also believe that God raised His Son from the dead, and believe the things of "the name of Jesus Christ." By the belief of these three essential groups of Scriptural doctrines, the one faith is obtained by which God "purifies their hearts" (Acts 15:9), or by which God converts or changes the mind or heart of aliens. Then the aliens can change their actions by a reform of life or repent. They can "confess with their mouth the Lord Jesus" and then they can be "baptized into Christ." By this Scriptural process the aliens are justified by faith in Christ. But they must perfect their lives by good fruits and if they do "make their calling . . . sure," they will have complete salvation at the coming of Christ.

In paragraph 36, the preacher says, "Why does God seem to answer the prayers of other faiths more than our own? and why do we see them displaying a devotion that sometimes puts ours to shame, and the fruit of faith we sometimes do not have, unless they are members of the body of Christ as well as we?"

In answer to these questions, I reply that somebody must fulfill the Scriptures, as Jesus said in Matthew 24:11, "And many false prophets [teachers] shall arise and shall lead many astray." Paul said in 2 Corinthians 11:2-4, 13-15, R.V., "I am jealous over you with a godly jealousy: for I espoused you to one husband, that I may present you as a pure virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the purity toward Christ." By what means could satan corrupt their minds? Here is how he can do it: "If he that cometh preacheth another Jesus, whom we did not preach, or if ye receive another spirit which ye did not receive, or a different gospel, which ye did not accept." It is evident from the Scriptures that someone was preaching a different doctrine to what Paul preached and he did not recognize them as the ministers of Christ, neither did he say that they were members of the body of Christ. But Paul said (v. 13, R.V.), "For such men are false apostles, deceitful workers, fashioning themselves into the apostles of Christ, and no marvel; for even Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers fashion themselves as ministers of righteousness; whose end shall be according to their works." Therefore these scriptures not only answer the questions given above, but they also settle the question of who are members of the body of Christ. But if those who teach the devil's lie are members of the body of Christ, then we who teach life only in Christ are not members of His body. The "displaying of devotion that sometimes puts ours to shame, and the fruits of faith that sometimes we do not have" are not proof that they are members of the body of Christ. But it does show that we who have the truth, but sometimes have no zeal, and but little faith in God, are dead. (1 Tim. 5:6.) In closing my answers to the letter on saving faith,

I am happy I can say that I have no ill feeling toward the writer but have a heart brimful of love for him and for the whole truth. I have prayerfully studied his letter with the scriptures he gave as proof of his teachings, and I have shown that he has misapplied many of the scriptures I have, also, in the words of Jesus, Peter, Paul and Philip, found in the words of the Bible the three outstanding groups of the Scriptural essential doctrines which aliens must receive into their hearts and understand them and also believe them and obey and live them as the Scripture demands in order to be saved. I pray God will bless the whole truth as set forth in this reply to what we believe is a departure from the faith and truth. I pray God that the truth contained in these Scriptural answers will not only be a blessing to the preacher but also be a blessing to all who by chance may read these Scriptural answers. May it be our happy lot to have a part in the Great Coming Kingdom of God. Amen and Amen.

THE END

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I will be glad to answer all questions on Bible subjects on how to be saved. I will be happy to conduct gospel meetings any place the readers may desire. If you want my services to conduct funerals or to baptize your loved ones, there will be no charges for my time, except train fare and meals. I will be happy to serve and to be of help to you. Send your letters by air mail.

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