

# BIBLE STUDY FOR BEREANS

JANUARY, 1937

## SHOULD A CHRISTIAN KEEP THE SABBATH?

The Bible is God's Word? What saith these Scriptures concerning the Christian Sabbath? Nothing. Concerning Israel's Sabbath the Scripture speaks: Israel failed under the law. God abolished the Old Covenant.

It is because of this that the Son of God said to this same people "My Father worketh hitherto and I work." John 5:17. It is because of His bleeding work in Gethsemane and on Calvary when he drank the cup and cried, "finished", that He can still say with authority, "Come unto me and I will give you rest." The Lord Jesus Christ is the Lord of the Sabbath day. Sabbath means rest. The only rest any sinner can find is Christ: "For he that is entered into His rest, he also hath ceased from his own works, as God did from His." Hebrews 4:10. God in creation rested in a perfect work of creation. The Lord Jesus Christ, after he had died and abolished death, sat down at the right hand of God. Israel found no rest under the law; only condemnation and wrath. It was their school-master to bring them to Christ that they might be justified by faith. Galatians 3:24. The schoolmaster was not the ceremonial law alone but the moral law. The next verse states that the believer is no longer under a schoolmaster. Galatians 3:25. This plainly confirms the declaration of God in another verse: "For ye are not under the law, but under grace." Romans 6:14.

On the Sabbath, Israel was to cease from works. But before the Sabbath was ever given to Israel, Abraham entered into God's rest by faith which was reckoned to him for righteousness. When does the believer today cease from His works? Not on the Sabbath day; either the first or the seventh; but the moment he enters by faith into Christ and receives rest and eternal life. He then and there receives, not a portion of land and earthly prosperity in Canaan, but heavenly citizenship in the Body of Christ. He does not worship in Jerusalem. He is blessed with all spiritual blessings in the heavenlies, and is raised up to sit together in the heavenlies with, Christ Jesus. The first day of the week is not the Christian Sabbath. Nor has the Christian anything to do with the seventh day Sabbath except to ignore it; for the Saviour, by whom the believer is crucified to the law and also dead to the law, was dead on the Sabbath day and arose on the first day of the week. Christ is the head of a new creation. The believer is a new creature in Christ. "Now that which decayeth and waxeth old is ready to vanish away." Hebrews 8:13. Christ is the believer's only Sabbath. We do not rest on a day; but in a Person.

God said to His earthly people, that which He has never said to His heavenly people, concerning the Sabbath:

"It is a sign between me and you throughout your generations." Exodus 31:13.

"The children of Israel shall keep the Sabbath . . . It is a sign between me and the children of Israel." Exodus 31:17.

The Sabbath was not a sign between God and Abraham; for Abraham had no Sabbath day. It is not a sign between God and the Body of Christ. The Body of Christ is not Israel any more than Jerusalem is heaven. Those who claim to be Christians and Israel should carefully read Romans 11:25: "A blindness in part is happened to Israel."

There could not be a universal Sabbath, with morning in one part of the earth while it is evening in another.

Israel had a Sabbath; but no rest. The present-day saints have rest but no Sabbath. The Sabbath-keepers nailed Jesus to the cross. They had murder in their hearts several times because this great Benefactor wanted to heal one of God's suffering creatures on the Sabbath day. How can a loving God rest when the whole creation is travailing in pain. Sabbath-keepers are austere, critical and never filled with the Spirit. They prefer to be Levites with the stones to kill the offender for gathering sticks on the Sabbath. But this is true legalism. Levites, stones and death go with the Sabbath. You cannot have one without the other.

The Apostle to the Gentiles, Paul, mentions in his Epistle several of the commandments; but he never instructed a Gentile believer to observe the seventh day. His statement concerning the matter is this:

"One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day to the Lord, he doth not regard it." Romans 14:6 and 7. Read also Colossians 2:13 to 16 you being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses; Blotting out the handwriting of ordinances that was against us, and took it out of the way, nailing it to His cross; And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath days:"

Israel's Sabbath Belonged to the Law Dispensation Which Was a:

### TEMPORARY COVENANT

"Wherefore then serveth the law? It was added because of transgressions, till the Seed should come to whom the promise was made." Galatians 3:19.

What the law could not do in that it was weak through the flesh, God sending His own Son, . . ." Romans 8:3. Christ is the seed.

I once attended a Seventh Day Adventist convention where there was a large gathering of these deceived people. There was a genuine religious atmosphere, much resembling the camp of Israel with its Judaism, rather than the spiritual blessings which attend a gathering of members of the Church of Christ.

I found myself suddenly plunged into an argument with two of their amateur preachers and presently surrounded by a crowd of their followers. When the crowd perceived that their two champions were being routed by the bombardment of God's Word, one of their number hastened to the auditorium for their Goliath, and with him came another crowd.

In this human circle the debate continued and the big chief seemed overjoyed at the opportunity of exposing the stupidity of one who would dare challenge the Scriptural validity of his religion. With little difficulty he willingly and readily answered; from the Bible a number of questions which I put to him very rapidly. Then said I, "you seem to know your Bible quite well will you please explain to this audience Galatians 3:19?" "Certainly", said he, "just as soon as I

read it.” Then he read: “Wherefore serveth the law? It was added because of transgressions, till the Seed should come to whom the promise was made.”

He was silent for some moments; not so quick to answer as before. I said, “we are waiting for the explanation”. “Well”, said he, “let’s have your explanation”. I said, “this is the first time you have asked this, and I have been leading you up to this question”. A few more silent moments and turning of the leaves. I turned to the people and said, “will any of his disciples volunteer to explain the verse in his stead?” More silence. The preacher looked at me and said, “we are waiting for your explanation”. I said, “I know you do not understand that verse of Scripture, for if you did, and were honest, you would leave and denounce Seventh Day Adventism immediately. He gave up so far as an explanation is concerned.

Much of Galatians has to do with the ceremonial law of Israel; but the verses immediately connected with this nineteenth verse have to do with the moral law. So when God asks of the Christian, “Wherefore serveth the law?” He is referring to the law given at Sinai on the tables of stone. For it was this law that was added because of transgressions. I said to the Adventist preacher, please explain what the law was added to. But neither he nor any member of that circle knew.

I said, “if the law was added, it was unknown to man before it was added, or in the Bible language, before it entered that the offence might abound.” “It was added till.”

Till something happened. That something has happened. Therefore the Law covenant was a temporary covenant, and has served the purpose for which God intended it.

It was added to the gospel which God preached in His covenant with Abraham. It was added till Jesus Christ broke down the middle-wall of partition between Israel and the Gentile on Calvary’s cross. Ephesians 2:15.

Before the law, God preached the gospel to Abraham. Galatians 3:8 The covenant was by promise and the law did not and cannot disannul it. Galatians 3:17. The fourth chapter of Romans shows the relation of the law to the Abrahamic covenant fulfilled in the One who was delivered for our offences and raised again for our justification.

We praise God for the privilege of one day in seven, the first day of the week, which we can devote wholly to special worship, rest and service. But the first day of the week is not the Sabbath any more than the Body of Christ is Israel. We are sure the first day of the week was a day of special privilege and rejoicing with the apostolic church. Moreover every Christian has to be careful not to offend some weak brother, remembering I Corinthians 8:13: “Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

## **SHOULD THE CHRISTIAN SEEK HOLINESS**

### **IN THE SECOND BLESSING?**

No doubt you have heard a “Holiness” sermon preached from Hebrews 12:14. Generally the preacher changes the verse and reads his text thus: “Without holiness, no man shall see the Lord.” This is the equivalent of saying, “Without Christ, no man shall see the Lord.” God very clearly shows us that He has made Christ Jesus to be our righteousness and sanctification and redemption. I Corinthians 1:30.

It is equally true, “Without righteousness, no man shall see the Lord.” God has said that no unrighteous man shall enter the Kingdom of God. Jesus Christ is the believer’s righteousness. It is equally true: “Without redemption, no man shall see the Lord.” God has made Jesus Christ to be the believer’s redemption. It was Christ Himself who said, “Except a man be born from above he cannot see the Kingdom of God.” Therefore, “Without regeneration, no man shall see the Lord.”

Every regenerated man is a redeemed man. Every redeemed man has had imputed to him the righteousness of God. Whosoever believeth that Jesus is the Christ is born of God. I John 5:1 No man is born of God, because he is holy. The believer is born of God because he believes something very definite. He believes that Jesus Christ, Who knew no sin, was made sin in his behalf when He died on the cross of Calvary. And God says, “With the heart man believeth unto righteousness.” It is also true, that with the heart man believeth unto regeneration; or man believeth unto redemption. It is likewise true that with the heart man believeth unto holiness.

There are some who would lead us to believe that holiness means sinless perfection; that is, that the Christian should be not only perfect in his standing before God, but perfect in his conduct or state. “Hagiasmos” is the Greek word translated, sometimes, “holiness”; sometimes, “sanctification”; the same Greek word. Just as the same Greek word—the adjective—is sometimes translated “sanctified”, sometimes translated, “holy”.

In I Corinthians 7:14, we read, “The unbelieving husband is sanctified by the wife and the unbelieving wife is sanctified by the husband.” Certainly this does not mean that the unbelieving husband or the unbelieving wife is without sin. Christ was led by Satan to the holy temple in the holy city. He was taken to Jerusalem. Jerusalem was called by God, “The Holy City”, that is, “The Sanctified city”. Most assuredly, that did not mean that Jerusalem was without sin; for in the Book of Revelation, Jerusalem is called “Sodom”, because of the great sin of that city.

Now let us read concerning the sanctified Corinthians, in I Corinthians 6:11: “Ye are washed but ye are sanctified, but ye are justified in the name of our Lord Jesus, and by the Spirit of our God.” This Epistle is addressed, “To them that are sanctified in Christ Jesus”, I Corinthians 1:2. Referring to this sixth chapter, verse eleven, let us note the order: First, “ye are washed”; then, “ye are sanctified”; then, “ye are justified” in the name of the Lord Jesus and by the Spirit of our God.” We notice here that “sanctified” is mentioned before “justified”; yet there are so-called Bible teachers who insist that the believer can never be sanctified until he has first been justified. God has the order here as he has the order in I Corinthians 1:30; sanctification before justification and redemption.

## THROUGH SANCTIFICATION

Now let us turn again to II Thessalonians 2:13 and read: “God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.” The sinner believes God’s truth, and when he believes God’s truth, he is sanctified by the Holy Spirit, unto salvation. Jesus Christ said in John 6:44, “No man can come unto Me except my Father in Heaven draw him, and I will raise him up the last day.” The believing sinner is by the Holy Spirit convicted of sin (rejecting Christ) and when he believes, he is drawn by the Holy Spirit to Christ to be saved. Thus we see that sanctification precedes salvation.

Let us go back to the sanctified Corinthians. In I Corinthians 6:19, to which we referred, we read: “Know ye not that your body is the temple of the Holy Spirit, which is in you which ye

have of God, that ye are not your own.” We see then that they were temples of the Holy Spirit; that is, the Holy Spirit was dwelling within them. And yet notice what the Lord says to these sanctified temples of the Holy Spirit in I Corinthians 6:7: “There is utterly a sin among you.” I Corinthians 6:8: “Nay, ye do wrong, and defraud, and that your brethren.” God here shows us that the sanctified Corinthians were sinning. They were doing wrong: they were defrauding. “They walked as men.” I Corinthians 3:3. They were yet carnal, although sanctified Corinthians. The apostle was speaking to their shame. Sinning sanctified Church members.

Paul wrote an epistle to another group of Christians, located at Ephesus, and he addressed that epistle, “To the saints which are at Ephesus.” “To the saints”. In Ephesians 5:3 and 4, we read these words: “But fornication and all uncleanness, or covetousness, let it not be once named among you, AS BECOMETH SAINTS. Neither filthiness, nor foolish talking nor jesting which are not convenient; but rather giving of thanks.” Why did the apostle deem it necessary to tell saints not to engage in these sinful habits? Simply because he knew that there was the possibility. Certainly he knew other saints who had been guilty of these immoral habits.

Now let us consider these two expressions: “TO THE SAINTS”, “AS BECOMETH SAINTS”. In other words, “Becoming saints”, “Becometh saints”. How does a sinner become a saint? What conduct becometh a saint? No one becomes a saint by behaving, but by believing the gospel. Note what Paul writes in the second chapter. In verses one to three, he gives a black picture of their past history. But God is rich in mercy. “By grace are ye saved through faith, that not of yourselves it is the gift of God, not of works.” These Ephesians did not become saints because of their good works. They became saints by grace, and that is the only way in which any sinner can become a saint.

In that sixth chapter of Corinthians the Corinthians were washed and sanctified and justified. But in the preceding verses we read what they had been before they were washed and made saints. The human material out of which God makes saints is described in I Corinthians 6:9 and 10. A saint is a sinner saved by grace, and is no more of a saint after he has lived thirty years as a consecrated Christian, than he is when first saved.

Now every saint should behave as becometh a saint. But the individual is a saint, because he has believed the gospel of his salvation. On believing the gospel of his salvation, the sinner is sealed with the Holy Spirit; the earnest of his inheritance until the redemption of the purchased possession. Ephesians 1:13 and 14. In the King James Edition of the Bible we have a very unfortunate translation of Ephesians 1:13. It should read, “In whom we also trusted after that we heard the Word of Truth, the Gospel of your salvation, in whom also BELIEVING ye were sealed with that Holy Spirit of promise.” The expression in the King James version translated, “after that ye believed,” is simply the participle of the Greek verb, believe. The word is “Pisteusantes”. It is the equivalent of our participle, “believing”. or perhaps a better translation, “on believing”. It certainly means when or at the time they believed. In other words, “on believing the gospel of salvation”, the Ephesians were sealed with the Holy Spirit. In Ephesians 4:30, we are told that the Ephesian saints were sealed unto the day of redemption. In that verse they are told not to grieve the Holy Spirit. Why should it be necessary for God to tell a saint not to grieve the Holy Spirit? Because there was more than the possibility or the probability. It is still a fact that the great majority of God’s saints do truly grieve the Holy Spirit. Every one of the Ephesian saints was sealed with the Holy Spirit. But not every one was always filled with the Holy Spirit. They were instructed in Ephesians 5:18 to be filled with the Holy Spirit. It is one thing to be sealed, when saved, unto the day of redemption; it is another thing, day by day, to be filled with the Holy Spirit.

## HOLY SPIRIT BAPTISM

This brings us to the consideration of another Scripture which so often has been corrupted by the so called “Holiness” or “Second Blessing” preacher, namely; Acts 19:1 to 5. There we read in the second verse, Paul’s question to certain Jewish disciples who had received from Apollos, or some other teacher, the message of John the Baptist, which was not up to date. The question Paul asked of the Jewish disciples of John at Ephesus was: “Have ye received the Holy Spirit since ye believed?” Now we have here another very unfortunate translation of the Greek; because we have in this verse the very same Greek participle that we have in Ephesians 1:13. What Paul really asked, “On believing, (Pisteusantes) received ye the Holy Spirit?” They said, “we have not so much as heard whether there be any Holy Spirit”. You will remember that John the Baptist said, I baptize you with water, but Christ shall baptize you with, or in, the Holy Spirit.” These disciples at Ephesus had not heard whether the Holy Spirit had been given.

According to Ephesians 1:13 and 14, some of the Ephesians, on believing, were sealed with the Holy Spirit; while these Ephesian disciples, in Acts, on believing did not receive the Holy Spirit. It was because the two groups at Ephesus received and believed entirely different messages.

Every saved one immediately receives the Holy Spirit. In Galatians 3:13 and 14, we are told that Christ died on the cross to deliver Israel from the curse of the law, and that the believing Gentiles might receive the Holy Spirit.

Read Hebrews 13:12; “Therefore, Jesus, that He might sanctify the people with His own blood suffered without the gate.” In other words, by His finished work on the cross, when Jesus Christ suffered without the gate, believing sinners are made saints through His blood. We have the same thought in I Peter 1:2. “Elect, according to the foreknowledge of God the Father, through sanctification of the Spirit and to obedience and sprinkling of the blood of Jesus Christ.”

Sanctified generally means either, separated by God, or separated unto God. Very often both meanings are included, that is “separated by God unto God”. Unless an individual has been separated by God unto God, he shall not see God. Therefore, “without sanctification no man shall see the Lord”. But let us not forget that Jesus Christ is our sanctification, and if we have, Him, we have holiness; because we have a Holy Saviour living within; and the indwelling Holy Spirit. Some preachers tell Christians if they do not seek holiness they will lose their salvation.

The Holy Spirit is the earnest, or the assurance of the believer’s acceptance by God. II Corinthians 1:22. He hath also sealed us and given the earnest of the Spirit in OUR HEARTS.”

We emphasize those three words, IN OUR HEARTS”; because there are some very foolish religious leaders who would seduce people into fanaticism, and they are sometimes successful. This they do by teaching that the sinner is justified when he believes the Gospel and receives Christ. At that time the Holy Spirit is WITH him. But in order to have the Holy Spirit WITHIN, he must experience a second work of grace. He must be sanctified. Some of them call this, “the second blessing”. Some call it “the baptism of the Holy Spirit”. They support their false teaching by misunderstanding Ephesians 1:13. They say, “after that ye believed”, means subsequent to and separate from salvation, or they use the expression found in Acts 19:2, “Since ye believed”. “Have ye received the Holy Ghost since ye believed?” They invariably refer to the experience of the twelve apostles quoting John 14:17. In this verse, we find recorded the words of the Lord Jesus before he went to Calvary. He said to his disciples, concerning the Holy Spirit, “Ye know Him for he dwelleth with you and shall be in you.” And because the Holy Spirit was

with them before He dwelt within them, they tell us that we must have a similar experience. However, they forget to read John 7:39 in which the Lord plainly declared that the Holy Spirit was not yet given because Christ was not yet glorified. In other words, these disciples of Jesus who were saved during the days of His flesh were saved in the dispensation of the Son of Man, under the Old Covenant; before the dispensation of the Holy Spirit was ushered in.

John was that disciple whom the Lord loved; and truly if anyone could have had the Holy Spirit within while Christ was on earth, John would have enjoyed that experience. But John had to wait more than three years after he was saved to receive the Holy Spirit; for the simple reason that the Holy Spirit was not yet given. These men were saved before Jesus Christ died on the cross, and in order to have an experience as they had, we too would have to receive our salvation in the same dispensation in which they were saved, that is, in those days when Jesus of Nazareth was a man in the midst of Israel; made under the law, a minister of the circumcision. This is altogether impossible. So their experiences cannot be duplicated.

By referring to Acts 11:14 to 17, we learn that Cornelius, the Gentile, received the Holy Spirit when he heard the words whereby he was to be saved. At the time he was saved he received the Holy Spirit. And so far as any Gentile believer in the Body of Christ is concerned, there is not one single Scripture that supports the teaching of the second blessing or the second work of grace.

If you will carefully read Exodus 3:5, Exodus 16:23, Exodus 29:29, Leviticus 27:30, you will learn of holy ground, holy sabbath, holy garments, and holy tithes. In Exodus 13:2, you may read of a sanctified or holy beast. In Genesis 2:3 we are told God blessed the seventh day and sanctified it. He set it apart. The Hebrew word, "Qodesh" means separated, or set apart by God or for God. Israel was a sanctified nation. But they had to be re-sanctified for service many times.

Now so far as the baptism of the Holy Spirit is concerned, this expression is not used in the Bible. In the first chapter of John, in the first chapter of Mark, in the third chapter of Matthew, and in the third chapter of Luke, John the Baptist declares that Christ will baptize His disciples in or with the Holy Spirit. The same thought is used by the risen Christ in Acts 1:5. "Ye shall be baptized in the Holy Spirit not many days hence." Referring to this promise, Peter, in Acts 11:14 to 17, said that he remembered these words of the Lord when the Holy Spirit fell on Cornelius, the Gentile. The only other Scripture in the New Testament in which Holy Spirit baptism is mentioned, is I Corinthians 12:13. There the reference is to the operation of the Holy Spirit by which the believer is placed in the Body of Christ. This one baptism takes place once for all, when the believer receives Jesus Christ, at which time he is born of the Spirit. There is but one Spirit and one baptism, Ephesians 4:4 to 7. Therefore, Holy Spirit Baptism is never the future experience of any Christian. Every individual, who is saved, is saved because of the work of the Holy Spirit and at the time he is saved by the Holy Spirit, the same Holy Spirit has His part in placing him in the true Church of Jesus Christ. The believer receives the earnest of the Holy Spirit within, once-for-all, the very moment he is saved. He likewise receives, once-for-all, the sealing and the anointing, as well as the baptism.

But, there are many infillings of the Holy Spirit.

Now we call your attention to II Corinthians 7:11. Again these Corinthians are addressed as saints, "Having therefore, these promises dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, PERFECTING HOLINESS in the fear of God."

And read a similar verse, I Thessalonians 5:23. "And the very God of peace, sanctify you wholly; and I pray God that your whole spirit and soul and body be preserved blameless unto the

coming of our Lord Jesus Christ.” Here God is calling the believer to a holy life; to a life of separation and consecration.

By reading the sixth chapter of the Epistle to the Romans, we learn that every believer is positionally and potentially dead to sin because of the death and resurrection of Christ and the believer’s identification with that resurrected Christ. As we read that chapter we learn how God would have the believer, who is positionally and potentially dead to sin, to actually live as one risen from the dead with Christ, by reckoning himself dead unto sin and alive unto righteousness; that is, by yielding himself moment by moment unto God as one alive from the dead.

The moment the believer is saved, as a new born babe, he is to desire the sincere milk of the Word that he may grow thereby. I Peter 2:1. The believer is instructed to add certain things to his faith. II Peter 1:3 to 12. He is told to grow in grace and in the knowledge of the Lord Jesus Christ. The Lord would have him present his body a living sacrifice. But he is not saved or positionally sanctified, because of what he does or does not, as a believer; but because he is a believer.

The Lord Jesus Christ, in the seventeenth chapter of John, the seventeenth verse, prayed for His disciples and said, “Father, sanctify them through thy truth; thy word is truth.” Surely they had already been sanctified, so far as their standing before God was concerned. Their names had been written in heaven. But now the Saviour is praying that they should not be defiled by the world; that they might not compromise; that they might be kept from the evil one; that they might not live in sin; but that each of them might live a yielded and a separated life. He is still praying that same prayer for you and me. The believer is instructed by God to love not the world, neither the things of the world; to keep himself unspotted from the world; to be not conformed to the world. Every disciple of Christ should put on the whole armour of God that he might stand against the wiles of the evil one. God’s desire for every one of His children, is that he or she might abstain from the very appearances of evil and be a shining light in the midst of a wicked and perverse generation. “These things are written unto you that ye sin not.” “Confess your faults (sins) one to another.”

## SPIRITUAL DEVELOPMENT

For the proper development of the physical man some laws or rules must be observed. The individual must have the proper food, good water, good air, proper exercise and sufficient rest. The neglect or sacrifice of any one of these five things will hinder physical development and growth. Likewise in the spiritual realm, there are spiritual rules.

So far as union is concerned, every believer maintains the same relationship to God, but the communion is something different. The Christian, or believer, will be filled with the Holy Spirit; that is, he will be Christ-like and truly spiritual, just in the degree that he is occupied with God’s spiritual program, in the proportion that he appropriates the unlimited resources which God has placed at his disposal.

First of all let us be assured that every believer is blessed “with all spiritual blessings in Christ”. These are on deposit immediately. Ephesians 1:1 to 3. Therefore, no believer, who is thus blessed with all spiritual blessings, needs a second blessing. But what he does need, is the wisdom and the faith to appropriate and utilize the all spiritual blessings which are in Christ for every believer.

Here are the rules for the proper spiritual development and growth of the believer:

1. He must be a prayerful earnest reader and student of God’s Holy Word.



2. He must be faithful in prayer and intercession.
3. He must engage in the true worship of God, remembering that God ever delights to be worshipped by His saints. Mary was occupied WITH Christ. Martha was occupied FOR Christ. Before any Christian can be acceptably and fruitfully occupied for Christ, he must be occupied with Christ.
4. Then God has instructed his saints: “Forsake not the assembling of yourselves together.”
5. Finally, the Christian is called to be an ambassador and a witness, faithful in giving out his testimony, as well as in ministering to suffering humanity—this is often called practical Christianity. He must therefore be continuously engaged in Christian service, service for Christ.

We might go forward in fifty different meetings, for the second blessing, or the baptism of the Holy Spirit. But unless we observe these five essential spiritual principles, we shall never grow in grace nor be filled with the Holy Spirit. Every believer should grow more Christlike every day and remain in such a spiritual attitude that he can be separated and prepared for every service to which he is called by the Holy Spirit. But no faithful and obedient child of God will ever cease to be conscious of His imperfections, failures and faults.

In closing, we call your attention to Hebrews 10:10 and Hebrews 10:14 and ask you to believe God’s Word. We quote:

“BY THE WHICH WILL WE ARE SANCTIFIED THROUGH THE OFFERING OF THE BODY OF JESUS CHRIST ONCE FOR ALL,”

“BY ONE OFFERING, HE HATH PERFECTED FOR EVER THEM THAT ARE SANCTIFIED.”

God has made Jesus Christ to be our holiness. Is He yours? If so, you are holy. And blessed be His name, as the believer grows in grace and in the knowledge of this wonderful Saviour, he can be and should be separated by the Lord unto the Lord, vessels meet for the Master’s use. “Let us lay aside every weight and the sin which doth so easily beset us and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith.”

Our calling is a three-fold calling; unto salvation; unto separation; unto service. And if the Holy Spirit today should call you, a Christian, to fully yield yourself to Him, after years of indecision and indifference, praise the Lord for such a whole-hearted surrender. But do not preach some unscriptural “Sanctification” or “Holiness” theory because of your new experience and joy.

## **THE JUDGMENT SEAT OF CHRIST**

By Chas. F. Baker

The principle, common to all of Paul’s epistles of the judgment of the believer’s works for rewards, is just one of the many evidences that in all of them the same body or church is addressed. Philippians, a prison epistle, gives proof that believers, after the “Acts”, had the same expectation as they did during the “Acts period” (“from the first day until now”—Philippians 1:5), and were thus instructed along with the Corinthians and Romans that they must all appear before the judgment seat of Christ. God began the good work in them in Acts 16, and was going to perform it until the day of Jesus Christ (Philippians 1:6). The Corinthians, saved later, had a

similar hope that they would be presented “unreprovable in the day of our Lord Jesus Christ”. (I Corinthians 1:8). Thus before and after the close of the “Acts” Paul was pointing believers forward to the same day of reward and manifestation. See also Philippians 1:10; 2:16; and compare 4:1 with I Thessalonians 2:19.

Philippians 3:8 to 14 is the strongest portion of the Epistle for rewards in the day of Christ. Paul speaks of gaining, winning, attaining, obtaining, and pressing on toward the goal unto the prize. Failure to recognize the true character of this passage has led to some very foolish speculation. Some have Paul here striving and working for salvation, after he had been preaching for 20 years that no one could ever get it by works (Romans 3:19; Romans 4:5; Galatians 2:16 and 21), and others try to make us believe that although saved, Paul was not yet in the Body of Christ, but was striving to get in. If this be true, then membership in the Body is not by grace but by works, and if Paul was not sure, then who dares to presume to have merited that high calling? Paul was not here speaking of himself only, as though he had a different case from the others; for if a new Body began after “Acts” closed, every Philippian along with Paul needed to be transferred to it. Besides, after telling them for what he was striving, he immediately said; “Brethren, be followers together of me”.

The attaining unto the resurrection (Philippians 3:11), and the prize of the high or upward-calling (Philippians 3:14) claim special attention. This word resurrection is literally “out-resurrection”, and occurs only in this verse. Many interpret it to mean a resurrection prior to another: one group of dead raised out of the whole company of the dead, although this thought is sufficiently stated in the words that follow: “out of the dead.” What ever it is, it must be admitted that it is to be attained by works, and that Paul was striving for it, and told the Philippians to do likewise. It could not be that resurrection which will be the lot of every believer; for Paul could not have missed that if he wanted to. It is hard to believe that God has set aside His gracious purposes in the unity of the Body, and will raise the especially meritorious members of the Body in a special resurrection. In the light of Hebrews 11:35, certain of the Hebrew saints of old are going to receive “a better resurrection”, which seems to refer, not to a separate resurrection; for they will all be raised in the first resurrection, but to a special place of honor in that resurrection. Now since the “out-resurrection” is spoken of as a prize to be attained by some who are raised “out of the dead”, it seems only logical that Paul by the Spirit coined this word to describe that special place of honor in the Body which some will attain unto. If this view is correct, then it harmonizes this passage with the entire Pauline revelation upon the subjects of resurrection, rewards, grace, and membership in the Body. Thus the “upward calling” (Philippians 3:14) which is the hope of the Body of Christ has a prize attached to it, and evidently not all members of the Body, will receive that prize. This reward is not to be attained by merely giving mental assent to certain dispensational teachings, as some today are asserting, and as some are even claiming that only those who acknowledge their particular brand of dispensationalism will get into the Body. This prize is won by suffering, and by being conformed to His death. May God help us to press forward as Paul did toward that goal for the prize of the upward calling of God.

## **PETER—PAUL—AND CIRCUMCISION**

Paul said, “I am a Jew.” Acts 21:39. Paul declared that Peter was a Jew. Galatians 2:14. Paul declared that he was circumcised when he was eight days old. Philippians 3:5. Circumcision was a part of the Jews’ religion; so much so, that the Lord stated that the Sabbath commandment

was not broken when the Jews circumcised on the Sabbath day. John 7:23; Genesis 17:12 and 14. In accordance with Genesis 17:12, the Lord Jesus, Who was made under the law, was circumcised when He was eight days of age. Luke 2:21. Jesus Christ was a minister of the circumcision, sent only to the circumcision, to fulfill the promises of the prophets. Romans 15:8; Matthew 15:24.

About seven years after Christ died on the cross, the Lord, by a vision, instructed Peter to preach to one uncircumcised Gentile, Cornelius. Note this significant declaration of Peter at the time of the vision and instruction: "And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean." Acts 10:28. Every uncircumcised man was unclean in the sight of a Jew.

When Peter returned to Jerusalem, after preaching to the uncircumcised Cornelius, mark carefully what happened: "And the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him. Saying, Thou wentest in to men uncircumcised, and didst eat with them." Acts 11:1 to 5.

"THEY THAT WERE OF THE CIRCUMCISION CONTENDED WITH HIM". Was it prejudice or stupidity on the part of the Twelve Apostles, not to have known some seven years after Christ died on the cross, that circumcision ceased with His death? It was neither. For they have never been so instructed by the Lord. They had been led by the Holy Spirit in their ministry. Eighteen years after the Lord's vision, authorizing Peter to preach to Cornelius, Paul met James, the Lord's brother, in Jerusalem, and James, with other circumcised believers, said to Paul: "And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs." Acts 21:21. What followed? They asked Paul to prove that he had not been guilty of instructing Jews to forsake Moses or give up circumcision.

Several years after the apostles at Jerusalem had taken Peter to task for preaching to uncircumcised Cornelius, Paul had met with Peter and James in a very important council at Jerusalem to take up the question of circumcision. So far as the Record shows, there was no decision about circumcision of believing Jews and their children. This was the issue: "And certain men which came down from Judea taught the brethren, and said, except ye be circumcised after the manner of Moses, ye cannot be saved". Acts 15:1. "But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses". Acts 15:5. Then note the unanimous agreement and action that followed: "Wherefore, my sentence is, that we trouble not them, which from among the Gentiles are turned to God". Acts 15:19. "Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment." Acts 15:2 to 4.

Now it is so important that we carefully examine the Divine Record and know the true facts in the case; that is, that the order of "no circumcision" did not in any way affect the Jews that believed, but "As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication." Acts 21:25.

When Paul was at Jerusalem the circumcised believers insisted that Titus be circumcised. Paul took an uncompromising stand against this demand. Galatians 2:2 to 4. Titus was a Gentile which believed.

Paul, in the fifteenth Chapter of Acts, convinced all the brethren and apostles that circumcision was not for Gentile believers. The circumcision of Jews was not the issue. In Acts 16:3, we read this statement to prove this fact: "Him (Timothy) would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek." Acts 16:3. Paul forbade others to circumcise Titus.

In no uncertain language did the Apostle Paul denounce the zealous Jews who troubled (with circumcision) them which from the Gentiles in Galatia were turned to God." Moreover, he used very plain speech in reprimanding the Gentiles who heeded the circumcision message. "For I testify again to every man that is circumcised, that he is debtor to do the whole law. Christ is become of no effect unto you, whosoever; of you are justified by the law; ye are fallen from grace." Galatians 5:3 and 4. "As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised that they may glory in your flesh." Galatians 6:12 and 13. "And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offense of the cross ceased. I would that they were even cut off which trouble you." Galatians 5:11 and 12.

Once and for all the matter of circumcision for the believing Gentile is settled. It was never the will of God, from the time Cornelius was granted repentance unto life, that believing Gentiles should be circumcised. But the matter has never been settled as to when the circumcision of believing Jews ceased to be in accordance with the will of God. Does the Bible settle it? Does the Bible settle the question "when did signs cease?"

Was Paul in the will of God when he circumcised Timothy? Paul never once intimated that he had made a mistake when he circumcised Timothy. Was Paul in the will of God when he was carrying on the two-fold program suggested in Corinthians 9:20 and 21? "And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law. To them that are without law, as without law, (being not without law to God, but under the law to Christ), that I might gain them that are without law." The whole context shows that he was not only in the will of God, but he was, by the course he took, striving for the mastery.

During the "Acts" period Paul was becoming a Jew to the Jews to gain the Jews. But after that nation was given up by the Lord in Acts 28:25 to 28, Paul ceased his two-fold program. This is clearly set forth in Philippians 3:1 to 9. In his "Post-Acts" ministry, Paul declared for spiritual circumcision. "For we are the circumcision which worship God in spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Philippians 3:3. "In Whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ. Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, Who hath raised Him from the dead." Colossians 2:11 and 12. Yes, he also declared for baptism not made with hands.

The question that continues to present itself is this, "If 'Galatians' was written before Paul's experience recorded in Acts 21:18 to 28, how are we to reconcile Paul's submission to the urge of James and the Jewish brethren to prove that he (Paul) had not instructed Jews to give up circumcision, with those words of Paul, in Galatians 6:15: "for in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature"?

Some have concluded that “Galatians” must have been written after Paul sat in the temple at Jerusalem. Acts 21:26 to 28. Others have concluded that Paul was guilty of duplicity; that he was an inconsistent blunderer, because he preached “no legalism” for other Jewish believers, while he himself went under the law.

Paul was a very humble man, and yet rather boastful in some of his assertions. In I Corinthians 15:10, he declared that God’s grace was not bestowed upon him in vain. All through his writings he boasted of his triumph. He never intimated once that he walked in the flesh or erred in becoming a Jew to the Jews. Hear his instructions in I Corinthians 11:1: “Be ye followers of me, even as I also am of Christ”. In I Timothy 1:16, he presents himself a pattern for believers. In II Timothy 4:6, he declared he had fought a good fight. How could we follow or even respect a leader who preached to others that which he not himself practiced?

Paul, in Galatians 1:23, mentioned the fact that he preached the faith which once he destroyed. When Paul destroyed “the faith” preached by Peter and the Eleven, Christ had not yet revealed the gospel of the uncircumcision to Paul or to any other apostle. The student of the Scriptures who fails to note the years mentioned in Galatians 1:18 and Galatians 2:1 will miss the key to the understanding of Paul’s peculiar ministry: “After THREE years”. 1:18. “Then FOURTEEN years after”. Galatians 2:1.

Whether or not the fourteen years means fourteen years after Paul’s conversion or fourteen years after the three years of Galatians 1:18 the fact remains that no apostle knew anything concerning the “uncircumcision” gospel until, at least, fourteen years after Saul met Jesus of Nazareth.

Let us carefully study these several Scriptures:

“Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also, And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles; but privately to them which were of reputation, lest by any means I should run, or had ran in vain.” Galatians 2:1 and 2.

“But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter: (For He That wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles): And when James, Peter and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.” Galatians 2:7 to 9.

“And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.” Galatians 3:8.

“Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised: that righteousness might be imputed unto them also.” Romans 4:9 to 11.

Here we have recorded some very interesting and important facts. We must be mindful of the FOURTEEN years. Peter and the Eleven had never heard of the gospel of the Uncircumcision until at least fourteen years after Paul’s conversion. The Book of Acts records nothing of the message and ministry of Peter after he, for the first time, heard from Paul the gospel of the uncircumcision. Therefore we have no record in the Book of Acts that Peter or any

of the Twelve, preached the gospel of the uncircumcision. This gospel, given by special revelation to Paul, must have differed in some respects from the gospel that the Twelve had preached; otherwise language has no meaning. Ponder the words, "BUT CONTRARIWISE" in Galatians 2:6, and keep in mind the statement of Galatians 2:1, fourteen years after". Even if there were no difference besides circumcision, there was a difference between the gospel with circumcision and the gospel without circumcision. Moreover there is a difference between the gospel, with baptism, and the gospel without baptism. Compare Mark 16:16 and I Corinthians 1:17.

The questions that come to the mind of the thinking student of the Word of God are, "Why was it necessary that the risen Christ should give the Apostle Paul the gospel of the uncircumcision, by special revelation", "What was the gospel of the uncircumcision?"

The gospel of the uncircumcision is described in Galatians 3:8 and Romans 4:2 to 11. The story is told in Genesis, chapters 12 to 17.

The gospel was preached to uncircumcised Abram twenty-four years before he was circumcised. That was four hundred and thirty years before Jehovah gave to Israel their law and religion. Carefully compare Genesis 12:3 and 4; Genesis 15:6; and Genesis 17:24 with Galatians 3:8; Galatians 3:17; and Galatians 3:19. Abram was declared righteous in uncircumcision 430 years before the law was given at Sinai. The Law was added to the Abrahamic promise (the gospel) till the Seed of Abraham (Christ) came." Galatians 3:19. As an uncircumcised Gentile, Abram was declared righteous without works or religion: "he believed God." Twenty-four years after Abram believed God his name was changed to Abraham: when he was 99 years old. At that time he was circumcised. His circumcision was the seal of the righteousness which was imputed to him in uncircumcision.

After Abram was circumcised, and his name changed to Abraham, God rigidly enforced His decree, recorded in Genesis 17:13 and 14: "He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and My covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken My covenant."

Therefore, beginning with the year 1898 B.C., and continuing until the day Peter received his vision of sheets filled with unclean creatures (about 41 A.D.), circumcision was a Divine requirement for fellowship with God and among God's people. When the Gentiles of Persia became Jews, in 510 B.C., according to Esther 8:19, they accepted the Jews' religion and with it circumcision. The proselytes of Acts 2:10 were circumcised Gentiles. Undoubtedly Cornelius was a proselyte to the Jews' religion before Peter preached to him (Acts 10:2 and 22), but he had not been circumcised. In accordance with Genesis 17:13 and 14, the Jewish believers had Scriptural authority for condemning Peter for associating with Cornelius.

Surely we must appreciate the attitude of the believing Jews toward uncircumcised Gentiles. How did the Twelve know that the Gentiles could be accepted without circumcision? There had no such information been given them by Christ, either before or after His resurrection. In 41 A.D. it was not lawful for God's Jews to keep company with Gentiles. Acts 10:28. Cornelius stood well with the Jews: this was in his favor. Acts 10:22. Surely it was a revelation to the Twelve when they learned from Paul the difference between Abram uncircumcised and Abraham circumcised.

Circumcision was as much of a problem in the days of the apostles as water baptism is today. Baptism today is the greatest single barrier in the way of Christian fellowship among the Lord's redeemed people. There are twenty different interpretations of the mode, formula, and

meaning of water baptism among orthodox Christians. The greatest stumbling block is the “one baptism” of Ephesians 4:5. Most Christians insist on two baptisms, spiritual and physical. The one baptism must be the baptism of Colossians 2:12. The spiritual circumcision. of Colossians 2:11 explains the spiritual baptism of Colossians 2:12.

If circumcision was a Divine requirement for fellowship in the congregation of the Lord for more than 1900 years, whether the communicant was a Jew by blood or a Gentile proselyte, then surely a special revelation from the Lord was necessary to teach the apostles that the time had come when the Gentiles could be declared righteous in uncircumcision, as was uncircumcised Abram. And moreover, believing Gentiles need not any longer receive circumcision as the seal of righteousness. The teaching that sprinkling with water took the place of circumcision is so contrary to sound doctrine it is difficult to see how any student of the Lord can be led into such teaching and practice.

Paul’s teaching was revolutionary teaching. This revolutionary teaching—and such it was when Paul first presented it—caused much commotion, controversy, separation and bitterness; just as water baptism does today. Paul declared it to be the gospel of the uncircumcision, given him by special revelation from Christ in heaven. Peter and the other original apostles got the truth concerning this from Paul in person when he visited them in Jerusalem more than fourteen years after he met the Lord on the way to Damascus. Galatians 2:1 to 4. Again we would urge you to see the importance of this. The result: Peter, James and John gave their sanction and hearty endorsement to Paul’s unique ministry, the gospel of the uncircumcision for the Gentiles; and they gave to Paul the right hands of fellowship. Galatians 2:9. But did this change their ministry? Not at all. They went right on with the gospel of the circumcision for Israel: for Christ had so instructed them. Two gospels are mentioned in Galatians 2:7 to 9. There is only one for this dispensation.

This revelation from Christ to Paul was one of the mysteries given to Paul. That Gentiles were to be included with Israel, in the Abrahamic Covenant, was no secret. But it was to be on the grounds of circumcision and in Israel’s kingdom program: in which program the Gentiles were to be subject to the circumcised Jews.

But Paul, in Galatians, gave out the information that a different program has been revealed by Christ, namely: that before God restored the kingdom to Israel, the same gospel of grace that was preached to Abram in uncircumcision was to be preached to Gentiles. Instead of being blessed with Israel’s kingdom blessing, Gentiles were blessed with faithful Abram: being declared righteous without the deeds of the law and without any religious ceremony or ordinance. Justified without a cause by God’s grace, the uncircumcised Gentiles that believe are to be one in Christ with the circumcised Jews which believe.

This was indeed a secret that had to be made known by special revelation. By the pen of Paul the question for believing Gentiles, “TO BE OR NOT TO BE CIRCUMCISED”, was settled. Settled? Yes! But not accepted by many prejudiced legalists and religionists.

By the same pen the question should be settled today, as to believing Gentiles, “TO BE OR NOT TO BE BAPTIZED”. But Alas! Other prejudiced legalists and religionists are here to oppose this blessed truth. If Colossians 2:11 settles physical circumcision, then Colossians 2:12 should settle physical baptism. Be a Berean.

As the religionists of Paul’s day were circumcised to take away the offense of the cross, religionists today take away the offense of the cross with water-baptism which has nothing to do with the gospel of grace.

## DOES CHRIST HEAL PHYSICAL DISEASE?

Christ is alive in heaven. He is the same Christ Who spent about thirty-three years on this earth. When He was here He healed “all that were sick”. Matthew 8:16. He cleansed the lepers; opened the eyes of the blind, gave speech to the dumb; gave hearing to the deaf; and healed all manner of diseases. These miracles were to convince Israel that Jesus was the true Messiah. Acts 2:22.

Now the question is, does Christ have less power, as the glorified Christ in heaven, than He had when He was here on earth; or does He have less interest in sick folks?

When He was here among men His healing was not limited to His disciples. He did not command that the afflicted ones become His disciples before He healed them. Some time after He had healed the blind boy, He asked him, “Dost thou believe on the Son of God?” The boy answered, “Who is He, Lord?” John 9:36.

Several days ago I looked into the face of a faithful child of God, a woman who lay in great agony on a hospital bed. She tried to cover with a smile the expression that told of the intense suffering. Perfect trust in Christ and no complaint; although she had suffered most of the time for ten years. She was a true, faithful, loyal servant of Christ. There was no unbelief in her heart; but faith and love; real love for Christ. Many saints had prayed for her recovery, or relief. Today I received word that this woman of faith had departed to be with Christ.

Many who do not understand the Divine purpose of God in the “sign” healings of Christ and His Apostles, are led into skepticism by their questioning; especially when they read in God’s Word that “Jesus Christ is the same yesterday, today and forever.”

Several weeks ago one of our “radio-preachers” had, as a “guest-preacher”, a man of God who has for years been teaching that physical healing for God’s children is included in the atonement Christ made on the cross. The “radio-preacher” explained to the audience that his “guest-preacher” was a sick man and could not preach as frequently as they would like to hear him: he had to conserve his strength. He looked and acted as a sick man and he is still sick. However, the “radio-preacher” went right on every day telling his radio audience that Christ heals physical diseases. This is what shakes the faith of many.

During the days of the apostles, the gift of healing and other miracles was found among the most carnal Christians. I Corinthians 12:8 to 11 and I Corinthians 13:1 to 8. Peter healed all the sick that came to him. Acts 5:14 to 17. Paul healed the sick. Acts 19:11 and 12. But the time arrived when God set aside the Nation Israel. “The Jews require a sign”. I Corinthians 1:22. With this “setting-aside” the signs, wonders and miracles, mentioned in Hebrews 2:3 to 5, ceased. After that God heard and answered prayer in behalf of a sick saint, Epaphroditus. God had mercy on him and those who were in need of his ministry and raised him up. Philippians 2:25 to 30. Since that time God has had mercy on many of His servants and raised them up from sickness, in answer to prayer, with and without the use of oil, inside or outside.

But this is so different from the “sign” healings of Christ and His apostles, or the gift of healing bestowed upon members of the Body of Christ, as late as 58 A.D.

Timothy was an unusual saint as to faith, obedience, courage and usefulness. He had “oft sicknesses”. He was told to take a material remedy. I Timothy 5:23. This was after credential “signs” and “sign gifts” had ceased. In Paul’s Epistles, written after Israel was set aside, seven of them,—the words, “signs”, “miracles”, “healing”, “tongues”, “visions”, are not to be found!



Paul was a sick man. He gloried in his infirmities. II Corinthians 12:10. He declared that the outer man was rotting thoroughly. II Corinthians 4:16. He declared that Christians groaned and were burdened because they needed a different body. Romans 8:23; II Corinthians 5:1 to 4. He spoke of the believer's body as a body of humiliation. Philippians 3:20 and 21. Paul left, at Miletus, sick, a very faithful saint. II Timothy 4:20.

Paul wrote fourteen epistles. Many, many times he declared that Christ died for sin; but never once did he suggest that Christ died for sickness. Of course, if prayer is answered in behalf of a saint and God in mercy raises up that saint, answered prayer is on the basis of the redemptive work of Christ. In that sense only, is physical healing in the atonement.

When a sinner accepts the redemptive work of Christ he is saved for ever. He may die the next hour from sickness or accident. He may live some years in good or poor health. If healing of the body were in the atonement, incorruptibility, or immortality, would belong to the believer without the return of Christ. With His return perfect bodies will be received. He may come today.

While saints await Christ's return, the death rate of saints and sinners will continue to be one a piece, whether we have physicians or surgeons, or employ any one, or all, of the different psychical religions, faith or spiritual healings. This is the day of grace when sinners are not cursed with physical afflictions as they were under former dispensations. Thank God for good physicians. Consult them. Use physical remedies. Pray earnestly for strength and restoration of health and believe Romans 8:28. But let no religious man or woman convince you that you are out of the will of God, because you are sick. Many of God's choicest saints are invalids.

## **FAR ABOVE ALL**

By Chas. F. Baker,

Christians, generally speaking, believe that there will be two places of future blessing for God's people, namely: heaven and the millennial earth, or the new heavens and the new earth. Recently, however, a teaching has been put forward by some that this is only part truth; for they claim that the members of the church which is Christ's body are bound neither for a new earth nor a new heaven, but for a third sphere which is far above all heavens. Going to that place, of course, is supposed to be much better than merely going to heaven. The writer is always willing to give what he has for something better; so he eagerly searched the Scriptures to see if these things were so. The search was somewhat simplified, since the theory demands that those addressed in Romans, Corinthians, Galatians, Thessalonians, and Hebrews were bound for heaven, and that the ones in Ephesians, Philippians, Colossians, Timothy, and Titus belonged to an altogether different church or body and were on the road to an altogether different place which is far above all heavens. In other words, the theory of the three spheres falls down if it can be proved that the same body of believers is addressed in all of Paul's epistles, or that believers in all are bound for the same destination.

This teaching is founded upon only one verse of Scripture in reality, although other verses are mustered to support it. That verse is Ephesians 1:10: "He that descended is the same also that ascended up far above all heavens, that he might fill all things." The expressions, "on high" (Ephesians 1:8), and "heavenly places" (Ephesians 1:3; Ephesians 1:20; Ephesians 2:6;

Ephesians 3:10; Ephesians 6:12), are supposed to describe this place far above all heavens. Christ is supposed to have ascended into heaven just prior to Pentecost and to have remained there as Highpriest, Advocate, and Intercessor until the end of the “Acts” period and then to have left heaven and to have ascended up far above all heavens. The word translated “heavenly places” is a Greek compound, “epouraniois”, composed of “epi”, upon, plus “ouraniois”, heavens, and is therefore supposed to mean that place which is upon the heavens. The following ten points of inquiry have caused the writer to conclude that the Bible does not uphold this new theory.

1. By comparison of about twenty-five Scriptures which state the place to which Christ ascended after He left this earth we learn that He ascended to the right hand of God in heaven (Hebrews 9:24; Hebrews 10:12; Hebrews 12:2; I Peter 3:22; etc.); that He ascended to the right hand of God in the heavens (Acts 2:33, 34; Hebrews 8:1); and that He ascended to the right hand of God in the heavenly places or epouraniois (Ephesians 1:20 to 23; Colossians 3:1). If this theory is true then it must also be true that either God has three right hands, one in heaven, one in the heavens, and another far above all heavens, or the expression, “at the right hand of God”, does not denote a place. If it does denote a place, then these Scriptures prove that Christ was in the same place on the day of Pentecost as He was in Ephesians, and that the “far above all” in Ephesians refers to Christ’s position and not to the place in which He is located.

2. Abraham looked for an epouranion or heavenly city (Hebrews 11:16; Hebrews 12:22); Christ spoke about epourania things (John 3:12); the Corinthians expected to get epourania bodies (I Corinthians 15:40) and were called epouranioi people. (I Corinthians 15:48, 49); and Israel’s priests served unto the example and shadow of the epouranion (Hebrews 8:5, the same expression as occurs in Ephesians, translated heavenly places or the heavenlies). The theory under consideration demands that none of those referred to in the above passages have an epouranion calling, whereas God uses this word to describe their future inheritance as much as He does the inheritance of members of the Body of Christ.

3. According to this theory one would expect only the Body of Christ to have epouranion hopes, and all such as Abraham and his children during the Acts period to have merely an ouranion hope; but the Scripture states that the Hebrews were partakers of the epouranion calling (Hebrews 3:1); had tasted of the epouranion gift (Hebrews 6:4); their priests served unto the example and shadow of the epouranion (Hebrews 8:5); and they looked for an epouranion city. (Hebrews 11:16; Hebrews 12:22).

4. If Christians have been wrong in believing that all of the redeemed who will not inherit the new earth will be in the heavens, then we would expect to find the Scripture making sharp distinction between the destiny of the church and that of the heavenly Abrahamic seed. But it is very difficult to see such distinction; for the members of the Body of Christ have “a hope laid up in heaven” (Colossians 1:5), in which hope they are told to continue (Colossians 1:23), and the dispersion of Israel have their “inheritance reserved in heaven” (I Peter 1:4). Further, if the epouranion is a third place above the heavens, then Scripture plainly contradicts this idea that; the Body will be far above the heavens with the Abrahamic city far below it; for the Word plainly states that members of the Body have their citizenship in heaven (Philippians 3:20), whereas the Abrahamic seed look for the “epouranion city” (Hebrews 12:22). According to their definition of the epouranion, these statements would put the Body far below instead of far above.

5. If the epouranion is a third place separate and distinct from the heavens, then one should expect to find the earth, the heavens, and the epouranion linked together in expressions of the universal. God speaks of the universal in the following: Matthew 11:25; Matthew 24:35;

Matthew 28:18; Acts 4:24; Acts 7:49; Acts 17:24; I Corinthians 8:5; Ephesians 1:10; Ephesians 3:15; Philippians 2:10; Colossians 1:16; Hebrews 12:26; James 5:12; Revelation 5:3; Revelation 5:13; and Revelation 21:1, and in no place does He mention more than one place above the earth, although in several He speaks of a third sphere below the earth. Philippians 2:10 is especially interesting, because in describing the universality of every knee bowing at the name of Jesus, the apostle says: “of things in heaven, and, things in earth, and things under the earth”, which translated literally is: “of epouranion, of earthly, and of subterranean”. The important point here is that the apostle uses “epouranion” to describe every knee in the universe which is not in the earth or under the earth and therefore epouranion refers to everything above the earth. This one point alone is sufficient to prove the fallacy of the Three Spheres Theory.

6. A careful study of every passage in which “epouranion” occurs is very helpful in forming a definition of the word. They are: Matthew 18:35; John 3:12; I Corinthians 15:40, 48, 49; Ephesians 1:3; Ephesians 1:20; Ephesians 2:6; Ephesians 3:10; Ephesians 6:12; Philippians 2:10; II Timothy 4:18; Hebrews 3:1; Hebrews 6:4; Hebrews 8:5; Hebrews 9:23; Hebrews 11:16; Hebrews 12:22. It is interesting to note that the word is used eleven times in connection with those who according to this theory are not members of the Body, and only seven times with those who are supposed to be members of the Body.

7. A comparison of “epouranion” with another Greek word of like structure, “epigeios”, will serve to show the absurdity of making “epouranios” to mean far above all heavens, or super-heavenly, or super-celestial. The word “epigeios” is translated “earthly”, as “epouranios” is translated “heavenly”. It is formed from “epi”, upon, plus it ge”, earth; just as epouranios is formed from “epi”, upon, plus “ouranios”, heaven. Now if the prefix “epi” combined with heaven makes a word meaning far above heaven or super-heaven, then the same prefix attached to earth would have the same effect and produce a word meaning above the earth or super-earthly. One has merely to read the following passages and substitute super-earthly for earthly, referring to a sphere above the earth, to see the inconsistency of this theory: John 3:12; I Corinthians 15:40 (celestial and terrestrial); Philippians 2:10; Philippians 3:19; II Corinthians 5:1; James 3:15. We may speak of people being upon the earth, on the earth, or in the earth, but we mean exactly the same thing in all three expressions of Psalms 41:2; Psalms 73:25; Psalms 16:3), and while the thought of being in heaven is predominant in the Bible, it is also true that the Bible uses similar phraseology in regard to both heaven and earth. It should be clear that “epouranios” describes the things in heaven, just as “epigeios” describes the things in earth.

8. The expression “on high” (Ephesians 4:8) is supposed to be the name of that place far above the heavens, and it is claimed that Christ did not ascend on high until after the close of the “Acts” period (see paragraph two). Now if this ascending on high and giving gifts unto men was a special ministry to the Body only, then we have Psalm 68:18 prophesying Christ’s distinctive ministry to the Body, which Paul claims in the same epistle was not prophesied. By the fact that Israel’s prophets foretold this ministry, it should be evident that the ministry was also for Israel. The clinching fact, however, is that Peter on the day of Pentecost stated that Jesus was already “exalted” (the same word as “on high” in Ephesians 4:8) by the right hand of God, (Acts 2:33), and further that God had “exalted” or placed Him on high to be a Prince and a Saviour, for to give repentance to Israel (Acts 5.31).

9. The next significant fact is that it is not stated in Ephesians that we are going to be in the epouranion in the life to come, but that we are seated there NOW. Christ is now seated at the right hand of God in the epouranion (Ephesians 1:20), and we are seated there in Him. But Christ is not going to sit forever on His Father’s throne, but only “until I make thine enemies thy

footstool” (Hebrews 1:13). We know that He is going to leave that place where He is now seated and return to this earth. He is going to take His own throne and reign, and Paul states in his last epistle that if we endure with Him, we shall also reign with Him. (II Timothy 2:12). Even after the Millennial reign upon earth we know that Christ will be in the New Jerusalem (Revelation 21:22, It is unthinkable that the Body of Christ will be left in one place while the Head is in another, and if the Body will be with the Head, then it is evident that the Body will not be in the same place in which the Head is now bodily seated.

10. The last important point to be taken into consideration in this discussion is the relation of the Body to the Bride. Since those who hold the Three Spheres Theory also hold that the Body is not the Bride, this argument is valid. Dr. Bullinger in his book, “The Church Epistles”, wrote:

“Christians, in their usual selfishness, attempt to rob others of their place as the Bride, and thus lose their own still “better” place (Hebrews 11:40) as part of the Bridegroom”. (pg. 146).

“What is clear and certain is that the Church is the Body of Christ Himself, and that the members of that Body being “in Christ” (mystical), are PART OF THE BRIDEGROOM, and cannot possibly, therefore, be the Bride herself.” (pg. 148).

Assuming that Dr. Bullinger is correct, one can see the queer picture that the Three Spheres Theory presents. It is claimed that the Bridegroom is, so to speak, going to be living in the penthouse while the Bride will be living far below on perhaps the ground or second floor. If the Bible teaches anything, it teaches that husband and wife are to cleave together and that they are one flesh and one body (Ephesians 6:31; I Corinthians 6:16), and surely any teaching which separates the Bridegroom from the Bride is unscriptural. If an election of Israel is the Bride and we are part of the Bridegroom, then it is clear that we are to be made one with that Bride and to be in the same place in which the Bride will be.

#### CONCLUSION:

It is important to keep in mind that the Scripture plainly teaches that there is more than one heaven. There is the “heaven of heavens” (II Chronicles 2:6; II Chronicles 6:18; Deuteronomy 10:14) which may or may not be what Paul calls the “third heaven” (II Corinthians 12:2). The tabernacle was a type of the heavens (Hebrews 8:5; Hebrews 9:1 to 15, 23, 24), and no doubt its three parts, courts, holy place, and holiest of all, correspond to the three heavens. If so the three heavens are not separated any more than the parts of the tabernacle were separated. The holiest of all is the third heaven where the throne of God is.

When Christ ascended up far above all heavens (Ephesians 4:10), we are not to suppose that He went to a place outside of the heavens; for Paul’s prison epistles directly state that He is in heaven, but that He was given an exalted position of power and glory above all beings in the heavens, or as Scripture says: “Wherefore God also hath highly exalted Him, and given Him a name which is above (above in the same sense as He is exalted above the heavens) every name” (Philippians 2:9) ; “and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named” (Ephesians 1:20, 21), “that in all things He might have the preeminence” (Colossians 1:18). It is just another way of stating the Headship of Christ. He is now Head of the Church which is His Body, and in the dispensation of the fulness of times God is going to literally “head up” all things in Christ (Ephesians 1:10). Heaven is many times used for the inhabitants or powers of heaven, just as we

say that Maine voted for Landon, meaning the inhabitants of Maine. Roosevelt, however, was elected, and he is now exalted by reason of his position above the United States. His being above is one of position and not of place. He is above whether in South America or in the lowest altitude in the world. In much the same manner, I believe, my Saviour has been exalted above the universe, and no matter where He may be locationally, He will ever keep that exalted position.

## SHOULD A CHRISTIAN TITHE?

“Honour the Lord with thy substance, and with the firstfruits of all thine increase” . . . Proverbs 3:9.

Giving unto the Lord is not only the blessed privilege of the child of God; but it is his duty. Yea, the Christian can honour the Lord with his substance, if he will give unto the Lord his very best, willingly and cheerfully.

“The first of the firstfruits of thy land thou shalt bring into the house of the Lord thy God.” . . . Exodus 23:19.

“And as soon as the commandment came abroad, the children of Israel brought in abundance the first fruits of the corn, wine and oil and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly. And concerning the children of Israel and Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the Lord their God and laid them by heaps.” . . . II Chronicles 31:5 and 6.

Thus we see that God’s command to His Old Testament people was to give the first, the best and one-tenth. To His New Testament saints, He says, “Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.” . . . I Corinthians 16:2.

God not only wants the first and best from His children, but He wants it given willingly, cheerfully, systematically and regularly.

“Take ye from among you an offering unto the Lord; whatsoever is of a willing heart, let him bring it, an offering of the Lord, gold and silver and brass.” . . . Exodus 35:21.

For God loveth a cheerful giver.” II Corinthians 9:7 Therefore He says, “He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man as he purposeth in his heart, so let him give; not grudgingly, or of necessity.” . . . II Corinthians 9:6 and 7.

With Israel, giving was a part of their worship and was an expression of gratitude to Jehovah for the many gifts He had bestowed upon them. . . . Nehemiah 10:35 and 36. If they gave unto the Lord for what He did for them, what should the Christian do? The gifts that God bestowed upon Israel are not to be compared with His Divine gifts which are ours in this day of His marvelous grace:

“He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?” . . . Romans 8:32.

“Who hath blessed us with all spiritual blessings in the heavenlies in Christ.” . . . Ephesians 1:3.

“Heirs of God, and joint-heirs with Christ.” . . . Romans 8:17.

The Christian's resources in Christ Jesus are unlimited. Some Christians are like a man whose vault is filled to capacity with riches, but the vault-door is locked and he has lost and forgotten the combination. Here is the Christian's combination to his riches in Christ Jesus

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." . . . John 15:7.

When I was in business down south I went to the home of a very rich man to secure from him the release of a forty thousand dollar mortgage which he held on the property our company had purchased from him. What a home it was! It looked to be the home of some poverty-stricken owner. There sat the rich man clad in trousers that were cheap and that had seen better days, a well-worn soiled shirt, and a jacket which matched the other garments. He sat at a table and before him was a scanty meal which he had prepared himself. The furnishings were very cheap and ordinary. In an adjoining room an unskilled laborer was hanging some paper which the rich man boasted he had picked up for six cents a roll on the bargain counter. He was quite proud of his purchase. His fortune was well up in six figures and every cent that came in was hoarded up. He had no relatives to whom he could leave his money, and his chief joy was in accumulating his wealth. He knew not how to enjoy the use of it. He had all the marks of a pauper.

How like this man are so many Christians; acting like paupers when they are joint-heirs with Jesus Christ to all of God's great riches.

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" . . . Matthew 7:11.

From the very moment the sinner gives himself to Jesus Christ and in exchange receives from God the gift of eternal life through that Christ, the mutual giving should continue. God is always ready to give and always ready to receive the humblest gift from His child when given in the name of the Lord Jesus Christ; even a cup of cold water . . . Matthew 10:43.

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." . . . Colossians 3:17.

"That thine alms may be in secret; and thy Father which seeth in secret Himself shall reward thee openly." . . . Matthew 6:4.

Because the glories of our Lord Jesus Christ are indescribable, and the value of His offering and sacrifice incomparable, the Christian says, "Thanks be unto God for His unspeakable gift." . . . II Corinthians 9:15.

Because of this priceless gift, the child is not his own; he is bought with a price . . . I Corinthians 6:20. Not with silver and gold, but with the precious blood of Jesus Christ . . . I Peter 1:18 and 19. Therefore the Christian belongs to God, body, soul and spirit. Everything that he has belongs to God.

The old miser that I met down south may be dead by this time. If not, he will be within a few short years, and then God will say, "Then whose shall those things be, which thou hast provided?" . . . Luke 12:20.

The richest land-owner is but a tenant; for every inch of this planet belongs to the Lord. "The earth is the Lord's and the fullness there of." Man may temporarily possess control and improve it, but when his spirit goes to God which gave it and his body back to dust, another tenant will hold it till death loosens his grip.

Therefore God says, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." . . . Matthew 6:19 and 20.

“For where your treasure is, there will your heart be also.” . . . Matthew 6:21. Surely the Christian’s treasure and treasurer is the Lord Jesus Christ who is now at God’s right hand in heaven, and that is where his heart should be.

God does not ask a sinner to give, for the sinner has no treasure in heaven. His destiny is eternal separation from heaven. Before he gives anything to God he must first receive a gift from God, the gift of eternal life through Jesus Christ.

“Though I bestow all my goods to feed the poor, and have not love, it profiteth me nothing.” . . . I Corinthians 13:3. Love is the fruit of the Spirit, whom the world cannot receive. . . . John 14:17.

Gifts to God must be from God’s redeemed people. Many sinners are far more benevolent and generous than are God’s saints, but quite often these sinners are trying to buy favor and standing with God, which cannot be purchased with gold and silver. Doing humanitarian works is not laying up treasures in heaven unless the doer’s name is first written in heaven. We must first give ourselves to God. . . . II Corinthians 8:5.

“He that hath pity upon the poor lendeth unto the Lord.” . . . Proverbs 19:17.

But whoso hath this world’s goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? . . . I John 3:17.

Israel brought to God the blind for sacrifice, and the lame and sick. They offered polluted bread upon His altar. . . . Malachi 1:7 and 8. Therefore God said, “Ye have robbed me: Ye are cursed with a curse.” . . . Malachi 3:8 and 10.

Just think of a child of God robbing his Father and yet the Church of God is filled with such robbers, who are robbing God of time, talents and money.

God does not expect any Christian to give above his ability: “For if there first be a willing mind, it is accepted according to that a man hath, and not according to that he hath not.” . . . II Corinthians 8:12.

Remember the poor widow and her two mites and the commendation of the Lord. Mark 12:42.

God has ordained that those who are set apart by the Holy Spirit for special ministry are to be supported by the liberality of the saints. “The labourer is worthy of his hire.” . . . Luke 10:7.

“The firstlings of our herds and our flocks, to bring to the house of our God.” . . . Nehemiah 10:35 and 36.

“Let him that is taught in the Word communicate unto him that teacheth in all good things.” . . . Galatians 6:6.

Not only for the support of the ministry of God’s Word, but to the necessity of the saints who are in need, are Christians exhorted to give:

“Distributing to the necessity of saints, given to hospitality.” . . . Romans 12:13; I Timothy 6:18.

It is hard to understand how any saint of God can hoard up his wealth with more than a half billion heathen yet un-evangelized, and scores of missionaries ready to go when the money is forthcoming; and with thousands of poor saints, widows and orphans all about us.

As to how much we should give, no specific amount is laid down, and to say, “tithe”, might tend to make a legalist out of a Christian, which is contrary to the will of God. But surely no consecrated Christian will give any less than Israel was required to give under the law, and moreover Abraham gave one-tenth before the law was added. Hebrews 7:2 and 4.

Most Christians do not take God into consideration in the spending of their money, and very few of them know much about the real joy of sacrificial giving. Every Christian should give

to the Lord's work prayerfully, systematically and cheerfully, and certainly there is no objection to making one-tenth of your income your minimum.

## **WHAT IS HOLY SPIRIT BAPTISM?**

One of the seeming contradictions in the Scriptures that has troubled many of God's children we find in the statements recorded in Ephesians 4:5 and Mark 1:8, "There is one baptism"; and the message of John the Baptist, "I indeed have baptized you with water, but Christ shall baptize you with (in) the Holy Spirit." Why the translators have written sometimes "HOLY GHOST" and sometimes "HOLY SPIRIT", we do not understand. The Greek word is always the same. In Mark 1:8 and Acts 1:5 two baptisms are mentioned. But Ephesians 4:5 declares there is one baptism.

Again, it has troubled even the able Bible expositors to explain why the Israelites, who heard Peter on the day of Pentecost, were instructed to be baptized with water before they could receive the Holy Spirit (Acts 2:38) whereas, in the case of Cornelius, his water baptism followed his Holy Spirit baptism. Acts 10:44 to 48; Acts 11:14 and 15. In the case of the people of Samaria, they received water baptism several days before they received Holy Spirit baptism. This we will learn by carefully reading Acts 8:10 to 17. This same order prevailed with the certain disciples whom Paul found at Ephesus, after 55 A.D. This experience is recorded in Acts 19:1 to 7.

Inasmuch as we have in Acts 19:1 to 7 the last Bible record of any baptism with water, we should carefully study Paul's message and the order therein recorded. The statement that they went into the synagogue, in Acts 19:8, seems to suggest that these disciples were Jews. Paul asked them this question: "Believing (Pisteusantes) received ye the Holy Spirit?" Acts 19:2 He did not say, "HAVE YE RECEIVED THE HOLY GHOST SINCE YE BELIEVED?", as it is translated in the Authorized Version. He used the Greek participle. In Ephesians 1:13, the same Greek participle is used. There we learn that the Gentiles, believing (pisteusantes) received the Holy Spirit. Now, back to Acts 19:1 to 7; and note the order: first, baptism with water; second, imposition of hands; third, Holy Spirit baptism; fourth, speaking with tongues.

No grace preacher today preaches or practices this order. On the contrary, they are dogmatic in their statement that the sinner, whether Jew or Gentile, is saved by grace through faith alone; that no water baptism is required for salvation or for membership in the Bible Church, the Body of Christ. They contend that the only baptism necessary is a Divine baptism not made with hands. Surely this is the teaching of Colossians 2:11 and 12. And to read any water in Colossians 2:12 is unsound exegesis. Moreover, the one baptism of Ephesians 4:5 must be the baptism of Romans 6:3 and 4, and Galatians 3:27. If water baptism is in any way implied in either of these verses, then water baptism is essential to salvation; and should be received before the believer can receive salvation or become a member of the Body of Christ. Even zealous immersionists agree that all "sprinkled" saints have been buried in baptism. This is to admit that the burial is not water. Again, if believing Gentiles today receive the Holy Spirit, in fulfillment of Joel's prophecy, then surely we are in the last days, which days began on the day of Pentecost. Joel 2:28 and 29; Acts 2:16 to 19. And if this is true, then the Church is "Israel", and all of Paul's teaching concerning the Body of Christ, as the mystery, is meaningless. However, Paul's Epistle to the Ephesians, and his other prison epistles, in which there is no mention



of “tongues”, “visions”, “signs” and “miracles”, is the answer to all unscriptural “Holy Spirit-Baptism” teachings of the day.

Surely, it is inconsistent, in the light of the plain declaration of Ephesians 4:5 (one baptism) to hold on to Israel’s water baptism, and eliminate the “signs”, “tongues” and “visions”. “And I knew Him not; but that He (Christ) should be made manifest to Israel, therefore am I come baptizing with water.” John 1:31.

The very moment the believing sinner is saved by grace, through faith in the shed blood of Christ, he is sanctified (Hebrews 10:10; I Corinthians 6:11), he becomes a member of the Body of Christ, he is identified with Christ in His death, burial and resurrection, by a Divine baptism, he receives the only Holy Spirit baptism that he will ever receive. (Galatians 3:13 and 14; II Thessalonians 2:13).

Tongues have ceased and have no place in this age of grace. “Walk in the Spirit”. “Be filled with the Spirit”

### **“NEWS FLESHES”**

1. “For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.” Romans 7:18.

2. “For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away and the lust thereof : but he that doeth the will of God abideth forever.” I John 2:16 and 17.

3. “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.” John 3:6.

4. “That no flesh should glory in His presence.” I Corinthians 1:29.

5. “Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin.” Romans 3:20.

6. “Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.” I Corinthians 15:50.

7. “For if ye live after the flesh ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.” Romans 8:13.

8. “For 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.” Galatians 6:8.

9. “For all flesh is as grass and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away.” I Peter 1:24.

10. “For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. I Corinthians 1:26.

11. “And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory As of the only begotten of the Father full of grace and truth.” John 1:14.

12. “Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lasts thereof.” Romans 13:14.

13. “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God Who saved me and gave Himself for me.” Galatians 2:20.

14. “For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. Galatians 5:17.

15. "This I say then, Walk in the Spirit, and ye shall not fulfill the lusts of the flesh."  
Galatians 5:16.

16. "Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh?"  
Galatians 3:3.

17. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Ephesians 6:12.

18. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." II Corinthians 7:1.