

THE MOST IMPORTANT FACTS EVER HEARD

“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 FOR EVER.” (I John 2:16 and 17),

“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: BUT THE WORD OF THE LORD ENDURETH FOREVER.” (I PETER 1:21 to 24).

PARAGRAPH NUMBER ONE

“For the wages of sin is death; but the (free) gift of God is eternal life through Jesus Christ our Lord.” (Romans 6:23). We are told that about twenty billion people have lived on this earth since Adam left the Garden of Eden. About eighteen billion of them have died. Little wonder then the questions of Job 14:10 and 14: “But man dieth, and wasteth away; Yea man giveth up the ghost and where is he? . . . “If a man die shall he live again?” These most interesting and important questions are answered in the Bible.

PARAGRAPH NUMBER TWO

Hear these words of the Lord Jesus Christ in John 8:24: “If ye believe not that I am, ye shall die in your sins.” “Die in your sins.” Then in Ephesians 2:5 the believer is said to be “dead in sins.” But hear the good news of Romans 5:20 and 21: “Where sin abounded, grace, did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.” Again this wonderful news for believers: “And you, being dead in your sins hath He made alive together with Christ, having forgiven you all sins.” (Colossians 2:13). Nothing gives the holy God more joy than to forgive sinners who will believe God’s Word and receive God’s Son.

PARAGRAPH NUMBER THREE

The majority of the people in this world do not seem to believe Romans 14:12, “So then every one of us shall give an account of himself to God.” Nor do they seem to believe the words of Christ recorded in John 17:3;” and this is life eternal, that they might know Thee, the only true God and Jesus Christ, whom Thou hast sent.” Hear these words of Christ: “I give unto them eternal life; and they shall never perish; neither shall any man pluck them out of My hand.” (John 10:28). Again, in John 6:47, Christ said “verily, verily, I say unto you, he that believeth on Me hath everlasting life.”

PARAGRAPH NUMBER FOUR

The predicament of the unbeliever is stated in I Corinthians 6:9 and Romans 3:10: “Know ye not that the unrighteous shall not inherit the kingdom of God?” . . . “There is none righteous; no not one.” Then surely we should all agree that there is no more serious and important question than this: “How can an unrighteous person become righteous?” Hear the Bible answer, God’s answer: “God made Christ, on the cross to be made sin for us, that we might be made the righteousness of God in Christ.” (II Corinthians 5:21), “With the heart man believeth unto righteousness.” (Romans 10:10). “To him that worketh not but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.” (Romans 4:5). God hath made Christ to be our righteousness. (I Corinthians 1:30).

PARAGRAPH NUMBER FIVE

In Hebrews 9:26 we read that “Christ appeared once in the end of the ages to put away sin, by the sacrifice of Himself.” “Christ, by the grace of God tasted death for every man.” “Christ died for our sins.” (I Corinthians 15:3 and 4). Christ said in John 6:38: “For I came down from heaven, not to do Mine own will, but the will of Him that sent Me.” So we read this glorious good news in I Timothy 1:15: This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.” “For God sent not His Son into the world to condemn the world, but that the world through Him might be saved.” (John 3:17).

PARAGRAPH NUMBER SIX

In I Timothy 2:4 to 6 we read; “God will have all men to be saved and to come to the knowledge of the truth. There is one God, and one mediator between God and men, the Man Christ Jesus, Who gave Himself a ransom for all.” When the Lord Jesus was here on earth He said: “I am the way, the truth and the life; no man cometh unto the Father but by Me.” (John 14:6). Therefore, the Bible statement is very clear: “Neither is there salvation in any other: For there is none other name under heaven given among men, whereby we must be saved.” (Acts 4:12). “Believe on the Lord Jesus Christ and thou shalt be saved.” (Acts 16:31).

PARAGRAPH NUMBER SEVEN

In Galatians 2:21 we read that, if righteousness could come to the sinner by keeping the ten commandments, then Christ died in vain. Again “For if there had been a law given which could have given life, verily righteousness should have been by the law.” (Galatians 3:21). “What things soever the law saith it saith to them who are under the law: That every mouth may be stopped, and all the world may become guilty before God.” “Therefore, by the deeds of the law there shall no flesh be justified in God’s sight: for by the law is the knowledge of sin.” (Romans 3:19). “Wherefore the law worketh wrath.” (Romans 4:15). “By Jesus Christ all who believe are justified from all things from which ye could not be justified by the law of Moses.” (Acts 13:39).

PARAGRAPH NUMBER EIGHT

In Romans 5:12 we read: “By one man (Adam) sin entered into the world and death by sin: and so death passed upon all men, for that all have sinned.” Again, Galatians 3:22; “The Scriptures hath concluded all under sin.” Again Romans 11:32: “God hath concluded them all in unbelief, that He might have mercy upon all.” “For all have sinned and come short of the glory of God.” (Romans 3:23). So we read in I Corinthians 15:21; “By man (Adam) came death, by

man (Christ) came also the resurrection of the dead.” “In Adam all die.” (I Corinthians 15:22). Thus we see that by Adam is the entrance of sin, the law of sin and death. (Romans 8:2).

PARAGRAPH NUMBER NINE

In John 1:17 we read: “For the law was given by Moses, but grace and truth came by Jesus Christ.” And in II Corinthians 3:7 and 9 we read that, the law (given by Moses) is called “The ministration of death” and “The ministration of condemnation.” In Acts 13:38 we read that, by Jesus Christ is the forgiveness of sins. In Romans 3:20 we read: “By the law is the knowledge of sin.” So this clear Bible teaching: 1—By Adam was the entrance of sin. 2—By Moses is the knowledge of sin. 3—By Jesus Christ is the forgiveness of sins.

PARAGRAPH NUMBER TEN

In Romans 5:19 we read: “For by one man’s (Adam’s) disobedience many were made sinners, so by the obedience of one (Christ) shall many be made righteous.” “Christ was in the form of God and took upon Him the form of man, to become obedient unto the death of the cross.” (Philippians 2:5 to 9). God said to Adam in the Garden of Eden “In the day that thou eatest thereof thou shalt surely die.” (Genesis 2:17). “Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden.” (Genesis 3:8). “Therefore the Lord God sent him (Adam) forth from the Garden of Eden.” (Genesis 3:23). “In the sweat of thy face shalt thou eat bread.” (Genesis 3:19.)

PARAGRAPH NUMBER ELEVEN

Adam brought alienation (Ephesians 4:18); condemnation (Romans 5:18); sin and death (Romans 5:12). Christ brought reconciliation (Romans 5:10 and II Corinthians 5:18); justification (Acts 13:39 . . . Romans 3:24 and 25); righteousness and eternal life (Romans 5:21 . . . Romans 6:23). Because Adam was disobedient unto death, Christ was obedient unto death. Because Adam was driven from Eden to sweat drops of sweat, Christ went into the Garden of Gethsemane to sweat great drops of blood (Matthew 26:36 and Luke 22:44). Adam brought the thorns (Genesis 3:8). Christ wore the thorns (Matthew 27:29). Adam brought the curse (Genesis 3:14 to 17). Christ bore the curse (Galatians 3:13).

PARAGRAPH NUMBER TWELVE

One of the clearest statements as to God’s work of salvation is recorded in II Thessalonians 2:13, “God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.” Then we read in Colossians 1:13, that God hath delivered us (believers) from the power of darkness and hath transferred us into the kingdom of the Son of His love. Thus we see that the believer’s salvation is the result of God’s work of sanctification by the Holy spirit. This same order is recorded in I Corinthians 6:9 to 11, where we learn that believing idolaters, thieves, adulterers, drunkards and others were cleansed, sanctified and justified in the Name of the Lord Jesus, and by the Spirit of our God.

PARAGRAPH NUMBER THIRTEEN

The Epistle to the Corinthians, from which we have just quoted, was addressed, “to them that are sanctified in Christ Jesus, called saints.” Some of those sanctified believers walked as sinners walked (I Corinthians 3:1 to 5). Some of them defrauded one another (I Corinthians 6:8). The Holy Spirit wrote to their shame, because they were temples of the Holy Spirit. (I

Corinthians 6:5 and 6:19). They were members of the Body of Christ, having been baptized by the Holy Spirit into that Body (I Corinthians 12:13). Thus we learn that sanctified believers are saints, but that they do not always behave as becometh saints. (Ephesians 5:3 and 4).

PARAGRAPH NUMBER FOURTEEN

In Hebrews 13:12 we read: “Wherefore Jesus, that He might sanctify the people with His Own blood, suffered without the gate.” “By the which will we are sanctified through the offering of the body of Jesus Christ once for all.” (Hebrews 10:10). Christ is the believer’s ‘sanctification’ (I Corinthians 1:30). When we read that a Christian’s meal is sanctified by prayer and the Word of God (I Timothy 4:4 and 5); that a believing husband sanctifies an unbelieving wife (I Corinthians 7:14); that wicked Jerusalem is called ‘the sanctified city’ (Matthew 4:5); we know that ‘sanctified’ does not mean ‘sinless.’

PARAGRAPH NUMBER FIFTEEN

In Ephesians 1:1 we read that the members of the Body of Christ are addressed as ‘saints:’ “to the saints.” In Ephesians 5:3 to 5 saints are told to behave as “becometh saints.” It is one thing to become a saint, (by grace through faith and that not of yourselves, it is the gift of God, not of works, lest any man should boast). It is quite another thing to behave as becometh saints. Sinners do not become saints by behaving; but by believing. The grace of God, by which they are saved by believing, is wholly adequate for their spiritual behavior or holy walk (Titus 2:11 to 14)—(II Corinthians 9:8).

PARAGRAPH NUMBER SIXTEEN

In Romans 4:4 we read; “To him that worketh is the reward not reckoned of grace, but of debt.” “If by grace, then it is no more of works: Otherwise grace is no more grace.” (Romans 11:6). Now read the unmixed, unmerited, unlimited, unprophesied grace of II Timothy 1:9: “God, who hath saved us and called us with a holy calling, not according to our works; but according to His own purpose and grace which was given us in Christ Jesus before the world began.” So the Bible clearly teaches that no man in this present age and dispensation of grace is saved by his own works of righteousness or by any religious acts. (Titus 3:5 to 8).

PARAGRAPH NUMBER SEVENTEEN

In II Timothy 2:15 the Bible tells the believer how to be a workman for God that needeth not to be ashamed, “by rightly dividing the Word of Truth.” In Ephesians 2:10 we read: “For we (saints) are God’s workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” Surely the Christian is an ashamed workman who does not know that a person must be God’s workmanship, in grace, before he can be God’s accepted workman; that is, that good works must be the fruit of salvation by grace and not a factor to aid the individual in being saved by God.

PARAGRAPH NUMBER EIGHTEEN

How are we to reconcile what we have said with James 2:21, “Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?” Paul wrote in Romans 4:2, “If Abraham were justified by works, he had whereof to glory; but not before God.” “Abraham believed God, and it was counted unto him for righteousness. (Romans 4:3). This same statement is made in Genesis 15:6 at the time God called uncircumcised Abram to leave his

country and home at the age of 75. (Genesis 12:4). Isaac was born 25 years later (Genesis 21:5) and he was offered on the altar about 17 years later (Genesis 22:9 to 16). Abraham was just as righteous during the 42 years before he offered Isaac as he was thereafter.

PARAGRAPH NUMBER NINETEEN

In Hebrews we read that the covenant that God made with Abraham at the age of 75 and the oath with which God confirmed the covenant some 42 years later were the two immutable things in which it was impossible for God to lie. (Hebrews 6:17 and 18). Paul in Romans 4:1 to 15 and Galatians 3:6 to 18 wrote of the covenant. James in James 2:21 wrote of the oath. Christ Himself said: "This is the work of God that ye believe on Him whom God hath sent." (John 6:29). In James we read: "Whosoever shall keep the whole law, and yet offend in one point he is guilty of all." And again in Galatians 3:10. "Cursed is every one that continueth not in all things which are written in the book of the law to do them." To mix the law with grace is to frustrate grace. (Galatians 2:21).

PARAGRAPH NUMBER TWENTY

According to the clear teaching of the Bible, the adults of this world are divided into two groups: "DEAD SINNERS" and "LIVING SAINTS". You are either a dead sinner or a living saint: "Even when we were dead in sins hath made us alive together with Christ. ("By grace are ye saved)." (Ephesians 2:5 and Colossians 2:13). No more important truth can be known by any member of the human race than the fact that a "dead sinner" does not become a "living saint" by what man does for God, but by what God does for man. "A man can receive nothing except it be given him from heaven." (John 3:27). "The free gift of God is eternal life through Jesus Christ our Lord." (Romans 6:23).

PARAGRAPH NUMBER TWENTY-ONE

We are told in Galatians 5:4: "Whosoever of you are justified by the law: ye are fallen from grace." In Romans 5:20 we read that the law entered (by Moses) that the sin (that entered by Adam) might abound. In Galatians 3:19 we read that the law (given to Moses) was added (to the gospel which God preached to Abram—(Galatians 3:8) until Christ came and died on the cross. "Christ is the end of the law for righteousness to every one that believeth." (Romans 10:4). The ten commandments, the ministration of death and condemnation (II Corinthians 3:7 and 9), was Israel's schoolmaster to bring Israel to Christ and Calvary to be justified by faith. Then Israel was no longer under the schoolmaster (the law). (Galatians 3:24 and 25). The ceremonial law alone was not the schoolmaster.

PARAGRAPH NUMBER TWENTY-TWO

In Romans 6:14 we read that Christians are not under the law but are under grace. In Galatians 2:19 and 20, Paul declared that he was crucified to the law. In Romans 7:4 the Christian is said to be dead to the law by the body of Christ and married to the Risen Christ "Delivered from the law;" to "serve in newness of Spirit" and not in the "oldness of the letter." A new law has operated in behalf of the believer, "THE LAW OF THE SPIRIT OF LIFE IN CHRIST JESUS," which sets the believer free from the law of sin and death and enables him to fulfill the righteousness of the law by walking in the Spirit. With this new law of life God abolished the law of death (II Corinthians 3:7 and II Corinthians 3:11 to 14) and ushered in the reign of grace. (Romans 5:20 and 21).

PARAGRAPH NUMBER TWENTY-THREE

If the God of all grace (I Peter 5:10) took out of the way only Israel's ceremonial law, when the law was nailed to the cross (Colossians 2:14), and not that law which was against all mankind, which man could not endure (Hebrews 12:20), as claimed by 'Law' Christians today, then the whole human race is doomed and Romans 10:4 is not true. The Galatians made the great blunder that present day religious Christians are making: they thought they could make grace more efficacious and their salvation more secure by adding the law of Moses to the law of the spirit of life in Christ Jesus. Thus trying to supplement God's saving gospel, they perverted it (Galatians 1:7 to 12) and frustrated the grace of God (Galatians 2:21) and subverted souls. (Acts 15:24).

PARAGRAPH NUMBER TWENTY-FOUR

It is interesting to learn in Romans 5:12 to 14 that God marks a period of about 2500 years in His dealings with man—when there was no law—"From Adam to Moses." Adam received the law of sin and death about 2500 years before Moses, on Mt. Sinai, received by the finger of God THE LAW (the ten commandments) (Exodus 31:18 . . . Exodus 20:1 to 21). Moses was 80 years old when God gave the law to Israel (Exodus 7:7). In Jeremiah 31:31 to 35 and Hebrews 8:7 to 13 we learn how and when the 'LAW' covenant became the 'OLD COVENANT' or 'OLD TESTAMENT'. Therefore, Moses was not an 'OLD TESTAMENT' character during the first 80 years of his life. There was no 'Old Testament' from Genesis 1:1 to Exodus 20:1.

PARAGRAPH NUMBER TWENTY-FIVE

If there was no 'LAW COVENANT' or 'OLD TESTAMENT' from Genesis 1:1 to Exodus 20:1, covering a period of about 2500 years, every Christian should be delivered from the blunder of teaching that the Book of Genesis is a part of the 'OLD TESTAMENT SCRIPTURES'; from the error of calling Adam, Abel, Seth, Enoch, Noah, Abraham, Isaac, Jacob, Judah, Levi, Joseph, and the other sons of Jacob (Israel) 'OLD TESTAMENT' men. They never lived under the 'LAW COVENANT.' About 430 years before there was a 'LAW COVENANT' or 'OLD TESTAMENT' uncircumcised Abram believed God and was declared righteous by God, in uncircumcision (Galatians 3:8 and Galatians 3:17 . . . Romans 4:7 to 12). Then the law was added to the gospel. (Galatians 3:8 and 3:19).

PARAGRAPH NUMBER TWENTY-SIX

When God gave the 'LAW COVENANT' or 'OLD TESTAMENT' to Israel, or added 'THE LAW' (Galatians 3:19), it was entirely new; and did not become 'OLD' until after Christ died and abolished it. (II Corinthians 3:9 to 13). With that law God gave to Israel a very complicated system of religion, called "MEATS AND DRINKS AND DIVERS BAPTISMS AND CARNAL ORDINANCES" imposed on Israel until after the death of Christ. (Hebrews 9:10). Israel was God's religious nation. From Sinai until after Calvary God demanded both righteousness and religion. The matter of being religious was not optional with Israel: it was mandatory. This was true during the years the Lord Jesus was on earth in the midst of Israel. (Acts 2:22).

PARAGRAPH NUMBER TWENTY-SEVEN

We read in Luke 2:21 that the child Jesus was circumcised. Then later they performed for Him all things according to the law. (Luke 2:39). Then note Luke 4:16, Christ was in Nazareth; “And as His custom was, He went into the Synagogue on the Sabbath (seventh) Day.” Then note His command in Matthew 8:4: “Show thyself to the priest, and offer the gift that Moses commanded.” Then in Matthew 23:1 to 3 we read these words of Christ: “The Scribes and the Pharisees sit in Moses’ seat—all therefore whatsoever they bid you observe, “observe and do.” Thus we see that God’s Son was made under the law (Galatians 4:4) and that His death was also for the redemption of the transgressions under the old covenant. (Hebrews 9:15).

PARAGRAPH NUMBER TWENTY-EIGHT

So we should know, as there is not one line of the OLD (LAW) TESTAMENT in the Book of Genesis and in the first chapters of Exodus, God’s unashamed workman will think twice before teaching that the New Testament began with the first chapter of Matthew or that ‘the dispensation of grace (for Gentiles)’ (Ephesians 3:1 to 4) began with Pentecost of Acts two. Jesus of Nazareth, the Man put on display in the midst of Israel (Acts 2:22) by miracles performed in Israel’s land (Acts 10:37 to 40), came to fulfill the law (Matthew 5:17) before He became the end of the law for righteousness (Romans 10:4), before the Holy Spirit was sent to convict the world of the sin of rejecting Christ as the sinner’s saviour. (John 16:7 to 10).

PARAGRAPH NUMBER TWENTY-NINE

It is very definitely stated in Acts 13:23 that God brought forth Jesus Christ from David to be Israel’s Saviour. Christ’s words are very plain in Matthew 10:5 to 8, to the twelve apostles, “Go not in the way of the Gentiles” “Go to Israel.” Christ said: “I am not sent but unto the lost sheep of the house of Israel.” (Matthew 15:24). When the twelve apostles had the opportunity to preach to a Gentile, while Christ was on earth, they said, “send her away.” About nine years later Peter said it was not lawful for Jews to go to Gentiles. (Acts 10:28). The same Peter had said, in Acts 5:29 to 32, that God had raised up Christ, both in incarnation and in resurrection, to be Israel’s Saviour. Paul, several years later, stated that God raised Christ from the dead to give to Israel ‘the sure mercies of David.’ (Acts 13:30 to 34 and 40).

PARAGRAPH NUMBER THIRTY

In Matthew 8:5 to 15 and Luke 7:1 to 10 we have the record of one Gentile man of ‘GREAT FAITH’ who received a blessing from Christ while He was on earth. That Gentile man took a place in subjection to Israel reaching Israel’s Messiah through Israel’s elders, (Luke 7:3). This Gentile man built a synagogue for the Jews. (7:5). He loved the Jews. His great faith brought the statement from Christ that the ‘CHILDREN’ would be cast out, In Matthew 15:21 to 28 and Mark 7:24 to 30 we read of a Gentile woman of ‘GREAT FAITH’ who received a blessing from Christ. She took her place as a little dog under Israel’s table. To her Christ said “Let the CHILDREN FIRST be filled.” (Mark 7:27). In the Book of Acts the CHILDREN are first being filled. (Acts 3:26-13-46). Then the CHILDREN are cast out. (Acts 28:25 to 28).

PARAGRAPH NUMBER THIRTY-ONE

It is interesting to note that Christ in Matthew 23:24 and 33 called Israel’s rulers, ‘blind guides’ ‘serpents’ and a ‘generation of vipers.’ And He added, “your house is left unto you desolate.” (Matthew 23:38). Then on the cross the same Christ prayed: “Father forgive them: for they know not what they do.” (Luke 23:34). Then Peter, as the Lord’s spokesman, said that the

Lord was willing to count the killing of the Prince of Life as an act of ignorance (Acts 3:14 to 18) and Peter gave this message to Israel: “YE ARE THE CHILDREN”; “UNTO YOU FIRST.” ACTS (3:25 and 26). The ‘serpents’ and ‘vipers’ were again ‘CHILDREN:’ and the ‘CHILDREN’ were ‘FIRST’ being filled. And note Acts 4:4: five thousand Jews were saved. They were not desolate.

PARAGRAPH NUMBER THIRTY-TWO

The answer to this most interesting question will aid us in understanding the place of Israel in God’s various programs. The question “How long was Israel’s ALL-DAY-LONG?” God said to Israel, “All day long I have stretched forth my hands unto a disobedient and gainsaying people.” (Romans 10:21). The day began shortly after Israel left Egypt, under Moses, when they murmured and complained and finally worshipped the golden calf and brought God’s wrath upon them. Then under judges and kings they sinned, were taken away captive, brought back and in their land killed their Messiah. Then they committed the other sins of I Thessalonians 2:14 to 16. Then God withdrew His outstretched hand and cast them away, and brought in the reign of grace for heathen.

PARAGRAPH NUMBER THIRTY-THREE

In the so-called great commission of Matthew 28:19 and 20 the eleven apostles were told to ‘disciple ALL NATIONS.’ Read Matthew 10:23 and then note: According to Acts 8:1 and Acts 15:1 to 19 and Galatians 2:1 to 8, the apostles who received the great commission remained in Jerusalem; and according to Galatians 2:9, they agreed with Paul that they would evangelize the Jews. Then the question, “how could apostles remain in the land of the Jews, evangelizing Jews, and also ‘disciple ALL NATIONS?’” There is no record in the Book of Acts that any of the twelve apostles made missionary journeys outside the land of the Jews. Christ told Paul to get out of Jerusalem; “far hence unto the Gentiles.” (Acts 22:17 to 21). Therefore, Paul declared that he was the apostle of the Gentiles (Romans 11:13); and that the ‘grace’ gospel which he preached was received by revelation from Christ (Galatians 1:11 to 13); and that he went to the Gentiles, because the Jews put God’s Word from them. (Acts 13:46). The Gentiles obtained God’s mercy, because of the Jews’ unbelief. (Romans 11:30).

PARAGRAPH NUMBER THIRTY-FOUR

Christ on earth committed to Peter ‘the keys of the kingdom of heaven.’ (Matthew 16:18 to 20). Christ in heaven committed unto Paul ‘the dispensation of the grace of God for Gentiles.’ (Ephesians 3:1 to 4). The dispensation of the grace of God for Gentiles had to do with the MYSTERY OF CHRIST, which was purposed in Christ before the foundation of the world. (Ephesians 3:3 and 4 and Ephesians 3:9 to 11). Paul did not preach the ‘kingdom’ gospel to Gentiles; neither did he present unto them a ‘kingdom’ program. He wrote, in II Corinthians 5:16, that Christians, in the ministry and message of reconciliation, were not to know Christ after the flesh. In the first eleven chapters of the Book of Acts we find a pattern of the ‘kingdom’ program that God will establish, with ‘the tabernacle of David’, (Acts 15:13 to 18), after he completes the ‘ONE NEW MAN’ of Ephesians 2:15. Peter preached on the day of Pentecost (Acts 2:22) and in Acts 10:34 to 40 to the household of Cornelius, the Gentile, what Jesus of Nazareth did while He was here in the midst of Israel.

PARAGRAPH NUMBER THIRTY-FIVE

In Romans 11:11 we learn that God sent salvation to the Gentiles when and because of the fall of Israel. In Romans 11:15 we learn that God sent the message of reconciliation to Gentiles when and because He cast away Israel. In Romans 11:30 we learn that the Gentiles obtained mercy because of Israel's unbelief. In Romans 11:12 we learn that Christians are rich because of the fall and diminishing of the Jews. Israel had not been cast away on the day of Pentecost when the twelve addressed "All the house of Israel" but after Paul's words in Acts 13:40, 41 and 46. Note Acts 13:46: "IT WAS NECESSARY THAT THE WORD OF GOD SHOULD FIRST HAVE BEEN SPOKEN TO YOU: BUT SEEING YE PUT IT FROM YOU, AND JUDGE YOURSELVES UNWORTHY OF EVERLASTING LIFE, LO, WE TURN TO THE GENTILES."

PARAGRAPH NUMBER THIRTY-SIX.

When the Lord Jesus gave the commission of Matthew 28:19 and 20 there were ELEVEN apostles present (Matthew 28:11 to 20). On the day of Pentecost there were TWELVE. (Acts 2:14). Matthias had been chosen to take the place of Judas (Acts 1:26). In Acts 12:1 and 2 we read that another one of the TWELVE apostles was killed, James. No successor was chosen to take the place of James, as there was in the case of Judas. 'TWELVE' is the number of Israel. Twelve apostles are to sit on twelve thrones and judge the twelve tribes of Israel. (Matthew 19:27 to 28). God was dealing with the Nation Israel during the first eleven chapters of the Book of Acts, when Peter and the Eleven were using the keys of the kingdom of heaven, as He has not dealt with them since. After the death of James, the number remained 'ELEVEN'. And God began something new. Barnabas and Saul (Paul) were separated (Acts 13:2) and thereafter, in the Book of Acts, there is no record of the acts and sayings of any of the ELEVEN except as they had dealings with Paul. Barnabas soon left Paul; and then the Book of Acts records the sayings and doings of Paul. The number of the Church (Body) in grace is 'ONE'. Do you know how many times Paul used this number?

PARAGRAPH NUMBER THIRTY-SEVEN

Note in Acts 3:19 to 21 that Peter preached to Israel, "repent, and God will send Christ down from heaven to earth", to establish the kingdom prepared from the foundation of the world. Paul, in Ephesians 2:4 to 9, told Gentiles to believe the gospel of grace and God would raise them up and make them sit in the heavenlies together with Christ, to become members of the Body of Christ chosen in Christ before the foundation of the world. (Ephesians 1:3 to 5 and Ephesians 1:11 and II Timothy 1:9). There is a great difference between Jesus of Nazareth in the midst of Israel, here on earth as a man (Acts 2:22), and Christ in the believer, the hope of glory, the mystery among the Gentiles. (Colossians 1:27). Certainly Peter and the Eleven, on the day of Pentecost, did not preach to Israel (the Jews) that they were to obtain God's mercy through the mercy of the Gentiles (Romans 11:31); but they preached to Israel, "UNTO YOU FIRST." (Acts 3:26).

PARAGRAPH NUMBER THIRTY-EIGHT

In Ephesians 1:19 to 23 we are told that God raised Christ far above all principality and power, and gave Him to be Head over all things unto the Church, His Body. In Ephesians 4:9 to 13 we read that Christ ascended far above all heavens and gave gifts unto men; and that God is building up the Body of Christ. This will continue until the great culmination of Ephesians 4:13, 'the unity of the faith' and 'the perfect Man.' During the time God is doing this great work the

Nation Israel is set aside in blindness ‘until the fulness of the Gentiles be come in.’ (Romans 11:26). This has been going on for about 1900 years, beginning at the time God cast Israel away and sent reconciliation to the Gentiles. (Romans 11:15). This was not prophesied. Nothing of the present position of Christ far above all heavens as Head of the Body and the position and possessions of members of the Body in the heavenlies, predestinated to that high and holy calling and place (Ephesians 1:11 and Ephesians 2:4 to 9 and Ephesians 1:3 to 5), was prophesied or intimated or contemplated by the prophets B.C. Hence all of this is included in the ‘MYSTERY’ or the ‘ETERNAL PURPOSE OF GOD’ in Christ. (Ephesians 3:11. . . Romans 8:28 to 32 . . . Colossians 1:24 to 26).

PARAGRAPH NUMBER THIRTY-NINE

No prophet of Israel ever prophesied the truth of I Corinthians 12:13 and 12; that during this age and dispensation and reign of grace believing Jews and believing Gentiles would be baptized by one Spirit into one Body and altogether they would be called ‘CHRIST.’ This is the great mystery of Ephesians 5:31 and 32. Let us never forget that this Body was predestinated but not prophesied. The Kingdom of God, mentioned in Matthew 25:31 to 45, which will be established on this earth when Christ comes back to earth as the Son of man, was prophesied: but it was not predestinated. The one is the Kingdom purposed in Christ ‘BEFORE’ the foundation of the world. The other is the Kingdom prepared ‘FROM’ the foundation of the world. The one from ‘BEFORE’ is spiritual and not political. The kingdom ‘FROM’ the foundation of the world will be both spiritual and political; for Christ will sit as Prince of Peace on the throne of David, with the government on His shoulder. (Isaiah 9:6 and 7).

PARAGRAPH NUMBER FORTY

The great sins of Israel are mentioned in Matthew 23:24 to 39 . . . Matthew 21:33 to 46 . . . Acts 7:51 to 56 . . . I Thessalonians 2:14 to 17:

1. They killed God’s prophets,
2. They killed ‘the Prince of Life’ (Acts 3:14 and 15); they were the betrayers and murderers of that Just One foretold by the prophets. (Acts 7:51 to 56).
3. They blasphemed and resisted the Holy Spirit, Who was sent to witness that God had raised Christ from the dead to be Israel’s Saviour. (Acts 5:30 to 32 . . . Acts 7:51 to 55 . . . Acts 13:45 and 18:5).
4. They forbade the apostles to preach to the Gentiles. (I Thessalonians 2:14 to 17).

The Lord Jesus warned Israel, in Matthew 12:29 to 33, that their sin against the Holy Spirit would be unpardonable. As the Lord Jesus had to die when He died and as He died, by the determinate counsel and foreknowledge of God (Acts 2:23 . . . 4:25 to 29 . . . I Peter 1:18 to 23 . . . Acts 13:29 . . . Acts 3:18 . . . Matthew 21:42), as He came to give His life a ransom (Matthew 26:24 and 20:28), He prayed on the cross, “Father, forgive them; for they know not what they do,” (Luke 23:34). That great sin (killing Christ) was pardonable. But when Israel committed their third and fourth sins they filled up their sins (Matthew 23:32), and God’s wrath came upon them to the uttermost. (I Thessalonians 2:14 to 17). When Israel thus committed the unpardonable sins, and stumbled over righteousness by faith in Christ, without law-keeping (Romans 9:30 to 33) Israel fell. God sent blindness upon them (Romans 11:6 to 9). Then God ushered in the dispensation of the mystery. (Ephesians 3:1 to 9).

PARAGRAPH FORTY-ONE

It is interesting to compare the witness of the Holy Spirit in Acts 5:32 to Israel, that God had raised Christ from the dead to be a Prince and a Saviour of Israel, with Romans 8:16 and 17, the Holy Spirit in the believer to witness that he is the son of God, heir of God and joint-heir with Christ. When the believer receives the Holy Spirit he receives all of the Holy Spirit; for the Holy Spirit is a Person. It is by faith in Christ and His redemptive work that the believer receives the Holy Spirit. (Galatians 3:14). The words ‘after that ye believed’ the gospel of your salvation in Ephesians 1:13 should read ‘believing’: for it is just one Greek word, the participle of the verb ‘believe’ . . . ‘Pisteusantes.’ ‘Believing the gospel of your salvation, ye were sealed with the Holy Spirit, the earnest of the believer’s inheritance. This same Greek word is used in Acts 19:2, where ‘since ye believed’ should be translated, ‘believing’. . . “Believing, received ye the Holy Spirit?”’

PARAGRAPH NUMBER FORTY-TWO

In II Corinthians 1:21 and 22 we read the believer anointed by God and has the earnest of the Spirit in his heart. In I John 2:27 we learn that the ‘anointing’ abides. The word ‘CHRIST’ means ‘ANOINTED.’ THE believer is a ‘CHRIST ONE’. Every Christian has the indwelling Holy Spirit. In Galatians 5:25 we read, “if we live in the Spirit, let us walk in the Spirit.” The ‘anointing’ of the Spirit or with the Spirit, the ‘sealing’ of the Spirit, the baptism with the Spirit are all received by the believer the moment he is saved by grace through faith, and never a future experience with the Christian. During the years of Christ’s ministry on earth the Holy Spirit had not yet been given. (John 7:38 and 39 . . . John 16:7 to 12). The Lord Jesus called and saved some disciples, including the apostles, before the Holy Spirit was sent in fulfillment of Acts 1:5. The apostles had to wait several years to receive the Holy Spirit on the day of Pentecost. They could not have received Him before they did. He had not been given. Believers in this age of grace do not have to wait even several minutes. (Galatians 3:2 to 4).

PARAGRAPH NUMBER FORTY-THREE

In Luke 3:21 we read that the Lord Jesus Christ was baptized with water. Then in the next verse it is recorded that the Holy Spirit descended upon Him. Of course, as a Jew, a Minister of the circumcision (Romans 15:8 and John 4:22), as one under the law (Galatians 4:4), the Lord Jesus observed the ‘DIVERS BAPTISMS’ of Hebrews 9:10. But on the cross of Calvary, Christ Himself received His ‘THIRD BAPTISM’. Note His own words, in Luke 12:50: “I have a ‘BAPTISM to be ‘BAPTIZED’ with; and how am I straitened until it be accomplished.” Then Christ told James, the brother of John, in Matthew 20:20 to 24, that he, too, would be BAPTIZED with the BAPTISM wherewith Christ was BAPTIZED . . . Note in Acts 12:1 and 2 how this was fulfilled . . . Herod, with his sword, killed James, the brother of John. That was the ‘THIRD BAPTISM’ for James. James received his first (water) baptism, perhaps, before Christ received His: and therefore, in that water baptism, James did not follow Christ, but Christ followed James. Then James received his Holy Spirit BAPTISM several years after Christ received His. (Acts 1:5). James received his ‘DEATH BAPTISM’ more than ten years after Christ received His. Christ’s ‘THIRD BAPTISM’ was His death on the cross. A Christian does not follow Christ in his first baptism (water), but the sinner in faith, must follow Christ to His ‘THIRD BAPTISM’ to become a Christian.

PARAGRAPH NUMBER FORTY-FOUR

We read, in Romans 6:3, “know ye not, that so many of us as were BAPTIZED into Jesus Christ were BAPTIZED into His death?” Let us read this: ‘BAPTIZED into His THIRD BAPTISM.’ I am sure that you are agreed with me that no physical element or no human being can BAPTIZE a believing sinner into the ‘THIRD BAPTISM’ of Christ. Christ was crucified, He died, He was buried, He was raised, He ascended, He sat down far above all heavens. So wonderful is the grace and power of God and the efficacy of the redemptive work of the Lord Jesus Christ that the very moment the sinner comes by faith to Christ and Calvary he is BAPTIZED into the DEATH (THE THIRD BAPTISM) of Christ, he is buried with Christ by BAPTISM, he is raised to walk in newness of life (Romans 6:4), to seek those things which are above (Colossians 3:1 to 3); and is seated in the heavenlies. (Ephesians 2:4 to 6).

PARAGRAPH NUMBER FORTY-FIVE

We are told in Ephesians 1:19 to 23, that the mighty power of God which He wrought in Christ when He raised Christ far above is available for the believer who is in Christ. In Ephesians 1:6 and 7 we learn that God has ‘GRACED’ the believer in Christ, and in the blood of Christ the believer has forgiveness and redemption. ‘Made Accepted’ in Ephesians 1:6, is the Greek verb form of the noun ‘GRACE’. All of this is according to the riches of God’s grace, which cannot be fathomed, computed, or even approximately estimated. It is over-abounding. The God of all grace (I Peter 5:10) is able to make His all-sufficient GRACE abound for the believer’s every necessity. (II Corinthians 9:8 . . . Titus 2:11 to 14 . . . Romans 5:20 and 21). The believer in Christ is blessed with ‘ALL SPIRITUAL BLESSINGS.’ Think of the folly of a Christian seeking the ‘SECOND BLESSING’ or ‘TARRYING FOR MORE POWER’ or trying to supplement God’s ‘ALL GRACE’ with something the flesh can do. Then think of what the Christian loses when he does not know the difference between ‘FOLLOWING JESUS’ and being IN CHRIST, and having CHRIST IN HIM. Everything the Christian needs is ‘IN CHRIST’, in Whom are hid all the treasures of wisdom and knowledge (Colossians 2:3), in Whom dwelleth all the fulness of the Godhead bodily (Colossians 2:9), and the believer is complete in Christ. (Colossians 2:10).

PARAGRAPH NUMBER FORTY-SIX

Think of the untaught Christians, who being ignorant of the gospel of the ‘GRACE OF GOD’ (Acts 20:24 and Ephesians 2:8 to 10), not knowing that this GRACE was given us in Christ before the world began (II Timothy 1:9), actually believe that WATER, BAPTISM works the miracle of REGENERATION. They claim this is taught in Mark 16:16 and Acts 2:38. This means that by FAITH plus WATER BAPTISM the DEAD SINNER becomes a LIVING SAINT. All who teach this WATER REGENERATION also teach that the Christian can lose his salvation; which means that a LIVING SAINT can become a DEAD SINNER. Then if the saint loses his salvation by not doing sufficient good works or too many evil deeds and is again unsaved or unregenerated, after having been saved and regenerated; and if he is saved and regenerated by WATER BAPTISM, he must be baptized again. His only security could be to live in a submerged submarine.

PARAGRAPH NUMBER FORTY-SEVEN

We learn, in Romans 11:30, a most important truth for the correct understanding of ‘THE DISPENSATION OF THE MYSTERY.’ (Ephesians 3:9). The word translated ‘FELLOWSHIP,’ in Ephesians 3:9 should be ‘DISPENSATION’; the same as I Corinthians 9:17 and Ephesians

3:1 to 3. In Romans 11:30 we learn that Gentiles obtained God's mercy because of the unbelief of Israel (the Jews). They also obtained mercy because Christ became the propitiation for the sins of the whole world. (I John 2:2). In Romans 11:12 and II Corinthians 8:9 we learn that the Christian is rich for two reasons; first, because of the diminishing of the Jews and second, because the rich Christ became poor. In Romans 5:10 and Romans 11:15 we learn that believing Gentiles are reconciled to God (II Corinthians 5:18 to 21) for two reasons; first because 'by the death of God's Son;' second, because and when Israel was cast away. So the Christian is where he is, in grace, in Christ, in the heavenlies, because of where Israel is, in blindness, cast away, until 'the fulness of the Gentiles be come in.' (Romans 11:25). After the fall of Israel, which took place after the warning in Acts 13:40 and 41, the Jews had no longer a prior claim, or any special privileges because they were the children of Abraham, but they had to come as 'the children of Adam' as did the Gentiles. When God set aside His religious nation He brought an end to religious programs.

PARAGRAPH NUMBER FORTY-EIGHT

"We have now received the RECONCILIATION," we are told in Romans 5:11. The word 'ATONEMENT' should be 'RECONCILIATION' . . . Then note the 'WHEREFORE' in the next verse. "WHEREFORE BY ADAM." With the very first mention of 'RECONCILIATION' and 'ADAM', in Paul's 'grace' message, we have the message of the 'NEW CREATION' (II Corinthians 5:17 to 20 . . . Galatians 6:15 and Ephesians 2:10); and the glorious doctrine of 'IDENTIFICATION' (with Christ). And also with these blessed doctrines we have the announcement of the 'ONE BAPTISM' of Romans 6:3 and 4 Colossians 2:12 and Ephesians 4:4 and 5, and not a record again in the Bible of any one receiving water baptism. The witness that the believer's 'OLD MAN' has been crucified, dead and buried is told in Colossians 3:3 to 15; and not in any watery grave ceremony, which proves nothing but that the person is still religious.

PARAGRAPH NUMBER FORTY-NINE

The ideal Christian is described in II Timothy 1:7 and Philippians 3:3 . . . 'of power, and of love and of a sound mind'. . . 'who worship God in the Spirit, who rejoice in Christ Jesus, and have no confidence in the flesh.' Such a Christian will join with Paul in Philippians 1:21 . . . "For me to live is Christ, and to die is gain." Such a Christian knows that absent from the body will be present (at home with the Lord) (II Corinthians 5:8); that the blessed hope of the Christian is not death but the appearing in glory of Christ when the believer's body of humiliation shall be changed like unto the glorified body of the risen Christ. (Titus 2:11 to 14 . . . Philippians 3:20 and 21). Therefore, no spiritual, Bible-taught Christian believes in the unconscious state of either the believer or unbeliever between death and resurrection. The Bible teaches eternal conscious perdition for the unsaved and eternal conscious glory for the saved. The Bible does not teach 'after death, a second chance;' but after death, the judgment. (Hebrews 9:27). For every individual it is either the cross of Calvary, or the lake of fire; either the second birth or the second death. (Romans 2:9 . . . Revelation 20:10 to 15 and Revelation 21:8).

PARAGRAPH NUMBER FIFTY

In Titus 1:1 to 3 Paul mentioned eternal life promised by God before the world began; and added that that truth was committed unto him. In II Timothy 1:9 he mentioned God's eternal 'grace purpose,' given us in Christ Before the world began: and then he added; "whereunto I am

appointed a teacher.” In Ephesians 3:1 to 4 Paul mentioned ‘the dispensation of God’, ‘the mystery of Christ’ given unto him for Gentiles. In Colossians 1:25 to 27 Paul said ‘whereunto I Paul am made a minister; and it was according to a dispensation that was given unto him: ‘the dispensation of the mystery’ (Ephesians 3:9). That ‘mystery’ was to complete the Word of God. (Colossians 1:26). That mystery had been God’s long unrevealed secret; but at last the risen, glorified Christ disclosed it to and through Paul first and then by the Holy Spirit. Paul was the prisoner of Christ for Gentiles in jail for Gentiles, because he made known that mystery. (Ephesians 6:19 and 20 . . . Colossians 4:3 and 4 . . . II Timothy 2:7 to 9).

PARAGRAPH NUMBER FIFTY-ONE

Christians are to be established by Paul’s gospel, by the preaching of Jesus Christ according to the revelation of the mystery, kept secret since the world began. (Romans 16:25). The preaching of Jesus Christ by other apostles was not according to the mystery. This preaching of Jesus Christ is called ‘the unsearchable riches of Christ,’ that is, ‘the riches of Christ,’ ‘past tracing out’ or past finding in the prophecies of Israel. It is also called ‘the mystery of God’s will’ (Ephesians 1:9); but note these words in this verse; ‘GOD having made known.’ The mystery was God’s eternal purpose, purposed in Christ before the world began. (Ephesians 3:11 . . . Ephesians 1:4 and 5 and Ephesians 1:11 . . . II Timothy 1:9 and Romans 8:28 to 32). It has to do with Satan’s principalities and powers in the heavenlies (Ephesians 3:10 . . . Ephesians 6:11 to 14 . . . Colossians 2:14 to 16 . . . Ephesians 1:20 to 22); ‘spiritual wickedness in the heavenlies,’ Satan wants no Christian to obey Ephesians 3:9, and will do his utmost to keep any and every saint from seeing ‘the dispensation of the mystery.’ Satan is the god of this age, who can transform himself into an angel of light (II Corinthians 4:3 to 6 . . . II Corinthians 11:13 to 15), and he is also the prince of this world. He is accused of deceiving the whole world. He is said to be subtle. We read in the Bible of ‘the wiles of the devil’, and ‘the devices of Satan.’ (Ephesians 6:11 to 13 and II Corinthians 2:11 to 15).

PARAGRAPH NUMBER FIFTY-TWO

God, during this age of grace, is making ‘ONE NEW MAN’ (Ephesians 2:15), made up of ‘NEW CREATURES’ in Christ Jesus (II Corinthians 5:17). The Church and Christ are to be ‘ONE FLESH’ (Ephesians 5:31 and 32), as Adam and Eve were one flesh (Genesis 2:21 to 24). Then God will have a ‘NEW ISRAEL.’ (Isaiah 62:1 to 4). Christ will return to save Israel and build again the ‘TABERNACLE OF DAVID’ (Romans 11:26 . . . Luke 21:27 to 33 . . . Amos 9:11 to 15). The members of Christ’s Body who are alive and remain until His appearing will be caught away in glorified bodies before the “GREAT TRIBULATION.’ ‘When He shall come,’ in II Thessalonians 1:10, should read ‘when He shall have come.’ (Read also Luke 18:8). Intelligent, spiritual Bible-taught Christians, who know the truth of Ephesians 3:9, are ‘PRETRIBULATION PREMILLENARIANS,’ believing that the Church will be raptured, not only before the millennium, but before the tribulation.

PARAGRAPH NUMBER FIFTY-THREE

As God called Adam and Eve, ‘ADAM’ (Genesis 5:2), so God calls Christ and the Church, ‘CHRIST’ (I Corinthians 12:12). As God predestinated before the foundation of the world that Christ should be spotless, without blemish, the perfect Man, He likewise predestinated before the foundation of the world that the Church (Body) should be spotless without blemish, glorious and holy, to be presented to His Son in glory. Read and compare I Peter 1:18 to 22 with

Ephesians 5:26 to 28, Ephesians 1:4, 5 and 11 and Ephesians 4:13. Then read Ephesians 1:15 to 18 and learn that the highest and most wonderful truth in the 'MYSTERY' is what God has in the saints, as well as what the saints have in Christ; and you will cry out with Paul "O the depth of the riches both of the wisdom and knowledge of God: how unsearchable are His judgments and His ways past tracing out." (Romans 11:33). "Thanks be unto God for His unspeakable gift." (II Corinthians 9:15).

PARAGRAPH NUMBER FIFTY-FOUR.

The beloved physician Luke was the Holy Spirit's human instrument in writing The Book of Acts. Note by the word "WE" in Acts 16:10, that Luke for the first time includes himself at the time Paul entered Europe. Some years later, right after Paul wrought his last recorded miracle of healing in the case of a heathen, Publius' father, Luke wrote, "When we came to Rome" (Acts 28:16). Then the Book of Acts suddenly closed, and for some Divine reason the acts and words of Paul during the closing years of his life were not recorded by Luke, although Paul wrote in his farewell message; "Luke is with me." (II Timothy 4:11). Then Paul added; "Trophimus have I left at Miletum SICK." (II Timothy 4:20). A heathen healed at the close of Acts. A faithful saint left sick at the close of Paul's acts. After Acts 28:28 Paul wrote I Timothy, Titus, Philemon, Philippians, Ephesians, Colossians and II Timothy, in which we find the absence at 'sign-gifts,' 'miracles,' 'jail deliverances,' 'angelic visitations', etc. (Apply I Corinthians 13:8 to 13).

PARAGRAPH NUMBER FIFTY-FIVE

In paragraph fifty-four we observed the absence of signs and the sign-gifts of I Corinthians 12:7 to 11. Paul's Epistles to the Corinthians, were written before the close of the 'Acts' period, as were his two Epistles to the Thessalonians, (which were perhaps the first two Epistles Paul wrote) and Galatians and Romans. The Corinthians were by no means exceptionally spiritual or faithful, but rather the very opposite (I Corinthians 3:1 to 5 . . . I Corinthians 6:3 to 8). But they exercised the nine sign-gifts of I Corinthians 12:7 to 11, because of I Corinthians 12:28. These gifts were given to carry members of the Body of Christ over until the complete revelation of Divine Truth was given (Colossians 1:23 to 28). They are found today only in the counterfeit and are not needed since Christ gave His final revelation of the Mystery to Paul to complete the Word of God. (Colossians 1:23 to 28). For a most interesting and profitable Bible study, prayerfully consider the following NOW'S in the order here given . . . Hebrews 9:26 . . . I Corinthians 15:20. . . Hebrews 9:24 . . . Romans 11:30 to 31 . . . Ephesians 2:13 and 19 . . . Ephesians 5:8 . . . Romans 5:11 . . . II Corinthians 5:19 and 20 . . . Romans 10:25 and 26 . . . II Timothy 1:9 to 11 . . . Colossians 1:24 to 26.