

UNSEARCHABLE RICHES

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 the 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”; and yet there are many 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.

Presently we shall see that justified, sanctified believers can be and should be re-sanctified. But we have God’s order in these two verses. 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. As we said, we shall presently refer to progressive sanctification, an experience of spiritual growth in the life of the saved one.

Let us go back to the sanctified Corinthians. In the sixth chapter, to which we referred, we read, in the nineteenth verse: “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 them 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 the seventh verse of the sixth chapter; “There is utterly a sin among you.” Verse seven; “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.” Verse three, chapter three. 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 the fifth chapter of the epistle, in the third and fourth verses, 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.

To these Ephesians, read 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. We read in that sixth chapter of Corinthians how these 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 verses nine and ten. 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, to 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," these Ephesian saints were sealed with the Holy Spirit. In the fourth chapter, the thirtieth verse of this epistle, 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 the fifth chapter and the eighteenth verse to be filled with the Holy Spirit. It is one thing to be sealed when saved unto the day of redemption with the Holy Spirit; it is another thing, day by day, to be filled with the Holy Spirit.

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, (Pisteusntes) 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. Nobody received the Holy Spirit by believing in the message of John, the Baptist;—baptism unto repentance for Israel."

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. We read in 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."

The very moment a sinner is washed in the blood of Jesus Christ, his experience is that which is set forth in Colossians 1:14: "In whom we have redemption through His blood, even the

forgiveness of sins.” In the verse just preceding we read, “Who hath delivered us from the power of darkness and hath translated us into the kingdom of his dear Son, or the Son of His Love.” Thus we see that when the sinner is redeemed through the blood of Christ, he is translated from the power of darkness and translated into the kingdom of the Son of God’s Love. “According to I Corinthians 12:13, when saved the believer is baptized in the Holy Spirit, into the Body of the Lord Jesus Christ.

The believer is in the world, but not of the world. He is sanctified. Sanctified 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 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 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 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 the earth, John would have enjoyed that experience. But John had to wait more than three years after he 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 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. So far as any Gentile believer in the Body of Christ is concerned, there is not 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 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 our selves 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. 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 John, 17:17, 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 armor 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.

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 the believer is a holy priest as well as a royal priest. 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. Sanctification is positional, progressive and prospective. Every believer should grow more Christ like every day and remain in such a spiritual attitude that he can be re-sanctified 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 re-sanctified for every service, 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.

CAN A CHRISTIAN LOSE SALVATION?

Quite often a pastor or Bible-teacher is asked the question; "Do you believe in eternal security?", or "Do you believe, once in grace, always in grace?", or "Do you believe that the Christian can lose salvation?"

Now let us ask the question. Is it possible for a Christian to lose eternal life? In the eighth chapter of Romans we read these words; "And we know that all things work together for good to them that love God, to them who are the called according to His purpose. For whom He did foreknow He also did predestinate to be conformed to the image of His Son, that he might be the firstborn among many brethren. Moreover whom He did predestinate, them He also called: and whom He called, them He also justified; and whom He justified, them He also glorified.

So we learn by reading these several verses, that the believer was predestinated, that he has been called, justified and glorified. It is God who foreknew, who predestined, who has called, justified and glorified the believer. Therefore, the three questions that follow: "Who shall lay anything to the charge of God's elect." "Who is he that condemneth." "Who shall separate us from the love of Christ? In the first verse of this eighth chapter of Romans, we read, "there is therefore now no condemnation to them that are in Christ Jesus"; and the chapter closes with these words: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." In the sixth chapter of Romans, the twenty-third verse, we read; "The free gift of God is eternal life through Jesus Christ our Lord."

Now first of all, as Christians, we are all agreed that eternal life is the free gift of God; that we are not saved by works of righteousness which we have done. According to God's Word, He saves us, not by works, not of works lest any man should boast, it is the gift of God. What is the gift of God? Eternal life. What kind of life is the gift of God?. Eternal life. Christ is our life and Christ is the eternal life. I John 5:20.

This eternal Christ in his wonderful prayer recorded in John 17:3 said; "this is life eternal that they might know thee the only true God and Jesus Christ whom thou hast sent." In John 17:2 Christ said: "And thou hast given Him power over all things that He should give eternal life to as many as thou hast given Him." The believer has been given to Christ by God the Father and the Son gives eternal life. As the Saviour closed his prayer, these words He uttered recorded in John 17:24: "Father, I will that they also whom thou has given me be with me where I am that they may behold by glory." Now, so far as I am personally concerned, I am positive that the

Father will hear this prayer of His beloved Son in behalf of every believer who has been born from above.

This same thought is expressed by Christ in John 6:37: "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out." Every one included in Romans 8:29 shall come unto Christ, and every one predestinated to be conformed to the image of God's Son, will be called, will be justified, will be glorified; and not one single one of them will be cast out by Jesus Christ.

This wonderful eternal Saviour said to His disciples in John 10:28: "And I give unto them eternal life and they shall never perish, neither shall any man pluck them out of my hand." This to me is conclusive proof that the believer in Christ is eternally secure.

The believer is kept by the power of God through faith unto salvation, ready to be revealed in the last time. I Peter 1:5. The believer is confident of this very thing that He that hath begun a good work in him will perform it unto the day of Jesus Christ. Philippians 1:6. The believer knows that he is sealed with the Holy Spirit unto the day of redemption. Ephesians 4:30. The believer knows that he has a strong consolation, because he has fled for refuge to lay hold upon the hope set before him, which hope is an anchor of the soul, both sure and steadfast, and which entereth into that within the veil, whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec." Hebrews 6:18 to 20.

The believer should take God at His Word; for when God says "they shall never perish," God means exactly what He says. When Christ says, "I give unto them eternal life," Christ means exactly what He says. Eternal life is age-abiding life, and if the justified sinner, believing on the Lord Jesus Christ should lose his salvation, or his life, after ten or twelve years, certainly that life which he had received was not eternal life. There is no such thing as temporary eternal life. Eternal life is eternal. Eternal life is the free gift of God through Jesus Christ our Lord.

Now if the believer has to do something to hold on to that eternal life after he receives it, if he must in any way work for God in order to hold that eternal life, then is he not paying for the eternal life after he receives it? What is the difference between paying for something before you receive it and after you receive it? In either event, certainly it is not a gift. God's gift is a free gift, "not of works lest any man should boast". It is the free gift of God. In Romans 3:24 we find these words, being declared righteous without a cause by God's grace through the redemption that is in Christ Jesus." Here God plainly tells us that the believing sinner is declared righteous without a cause. In the same Epistle to the Romans, we read that he is declared righteous without the deeds of the law and without works; wholly and solely on the principle of faith in the Lord Jesus Christ.

So many people who deny the believer's eternal security in Christ confuse the believer's standing with the believer's state. The very moment a sinner believes on the Lord Jesus Christ, with the heart believes unto righteousness he is completely, wholly and eternally justified from all things and he stands in the sight of God as though he had never committed a sin, accepted in the Beloved, complete in Christ, and God declares: "there is therefore, now no condemnation".

The Holy Spirit beseeches the justified one to present His body a living sacrifice; to walk in the Spirit and make no provision for the flesh to fulfill the lusts thereof; to walk worthy of the vocation wherewith he is called; to abstain from the very appearances of evil. But the believer is saved, not by presenting his body a living sacrifice, not by walking; but by believing in what Jesus Christ did once for all when He put away sin by the sacrifice of Himself. The believer's standing is just as perfect before God the moment he is really born again as it will be ten billion years after he has reached heaven. The believer's standing is always perfect. The believer's state

is always imperfect. But it should be his determination, his desire; yea, a longing desire to moment by moment yield his members as instruments of righteousness unto God, that he might grow in grace and the knowledge of the Lord Jesus Christ. He should forget the things which are behind and press toward the mark for the prize of the high calling of God in Christ Jesus. He should add to his faith, virtue, self control, godliness brotherly love. But he is not justified because of what he adds. Neither does the rapidity with which he grows in grace have anything to do with his standing. That standing is determined once for all when he believes on the Lord Jesus Christ.

Let us turn to the tenth chapter of the Book of Hebrews. What is the difference there set forth between the sacrifices of the Old Testament and the sacrifice of God's only begotten and well beloved Son, Who appeared once in the end of the ages to put away sin by the sacrifice of Himself. In making the comparison, in Hebrews 10:2, the writer says, if the Old Testament sacrifices could have made the comers thereunto perfect then would they not have ceased to be offered because that the worshipper once purged should have had no more conscience of sins. The believer on the Lord Jesus Christ is once purged and therefore in the presence of God, so far as his standing is concerned, he has no more conscience of sin. In Hebrews 10:18 we find another "no more"; "Where remission. of these is, there is no more offering for sin." No more conscience of sin. No more offering for sin. In Hebrews 10:17 another glorious no more. "There sins and iniquities will I remember no more." The explanation of this is found in Hebrews 10:10 to 14. Let us read Hebrews 10:10. "By the which will we are sanctified through the offering of the body of Jesus Christ, once." Not only was the body of Jesus Christ offered but once; but it is true that the believer is positionally sanctified through this offering once for all. Now in Hebrews 10:14: "For by one offering He has perfected forever them that are sanctified." Now will you believe what God says by one offering he has perfected forever them that are sanctified. Forever. Forever. God's Word so declares.

But some one asks: "How about Hebrews 10:26?" Well, what about it? Let us read it: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Nine out of ten people read into that verse something that is not there. They read into it; "there remaineth no more forgiveness for sin." Now that's altogether different. God is explaining to these Jews who wanted to go back to the ceremony and ritual of Judaism the difference between the sacrifices of the Old Testament and the once-for-all sacrifice of the Lord Jesus Christ. And so far as that one great all-sufficient sacrifice is concerned, unconditionally, it can be said, "there remaineth no more sacrifice for sin". God plainly teaches that the believer has only to believe once on the finish work of the Lord Jesus Christ and be born from above. And as no one can be born of an earthly parent more than once, even so it is true that no sinner can be saved, or can be born of God more than once.

Christ entered in once with His blood, having obtain eternal redemption for us. Hebrews 9:12.

Certainly there is forgiveness promised to the saints of God who sin.

According to I John 2:1 and 2, if the believer sins he has an Advocate with the Father, Jesus Christ the righteous. Christ on the cross was the propitiation for the sins of the whole world. At the right hand of God He is the believer's Intercessor, High Priest and Advocate. Jesus Christ died on the cross to establish our relationship, as the children of God, once for all. He now ever lives at God's right hand to make intercession for us, and to maintain our fellowship Therefore we have uttermost salvation. We must not confuse the believer's relationship, with the believer's fellowship, any more than we should confuse in the Book of Leviticus and Exodus,

Israel's union and communion with God. Union is one thing, Communion is another thing. Communion is impossible without union. Relationship is one thing. Fellowship is another thing. Many children of God have lost the joy of their salvation. It is one thing to lose the joy of salvation, it is quite a different thing to lose salvation—which is impossible. They shall never perish.

Now regardless of what your idea or opinion may be, does not the Word of God teach plainly that the believer is sanctified once-for-all through faith in the one offering of Jesus Christ who bare our sins in his own body on the tree?

But some one says, "how about the backsliders as set forth in the sixth chapter of Hebrews?" We shall consider the backsliders. But is there anything about the backslider in the sixth chapter of Hebrews? Let us read beginning with Hebrews 6:4: "For it is impossible for those who were once enlightened and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted the good Word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." If they shall fall away. Who are the "they" here referred to? If the reference is to backsliders, then the statement follows "It is impossible to renew them again unto repentance." Is it true that a backslider cannot come back to God, through Jesus Christ? We're all willing to admit that for any person who has once been, a Christian, and backslides, there is hope if he will repent and confess his sin. But here is the statement if he falls away, it is impossible to renew him again unto repentance." God is here teaching the very opposite of the common interpretation given to these verses. He is teaching the all sufficiency of the sacrifice of the Lord Jesus Christ and is trying to teach the Hebrews—not the Gentiles of that day—that it would be impossible to fall away if they have once been renewed by faith in the Lord Jesus Christ. In other words this portion of God's Word is given to give the believer assurance instead of fear. It is the antidote for those who would add the Mass to the finished work of Christ.

The word backslider is not used in the New Testament Scriptures. But in writing to the Corinthians, the Apostle refers to three classes in Corinth: "The natural man," unsaved; "The spiritual man, walking in the will of God;" "The carnal man, who was a saved man, but not walking in the Spirit." Sad to say, some who live in the Spirit do not walk in the Spirit, but rather in the flesh.

It was to these Corinthians that the Apostle wrote in I Corinthians 11:32, when believers are judged they are chastened of the Lord that they should not be condemned with the world. God chastens carnal Christians, but God can never condemn any kind of a Christian with the world; because there is no condemnation to them which are in Christ Jesus. In I Corinthians 6:7, you will read of some carnal Christians who were walking and behaving like sinners. "There is utterly a fault among you;" and the word fault should be translated sin. There is utterly a sin among you. I Corinthians 6:7: "ye do wrong and defraud your brethren". Any Christian who will defraud another Christian is doing wrong and he is sinning.

Nevertheless we see, in I Corinthians 6:19, that these Corinthians defrauders were temples of the Holy Spirit. In I Corinthians 6:11, we read concerning these faulty, defrauding Christians, that they were washed, that they were sanctified and that they were justified in the name of the Lord Jesus Christ. To their shame we say that such behaviour was altogether unbecoming a sanctified Christian. Nevertheless, the fact remains that these sanctified, justified saints were defrauding one another. Some of them had to be delivered to the devil for the

destruction of the flesh that the spirit might be saved in the day of Jesus Christ. I Corinthians 5:5. For they should not be condemned with the world. John 3:18.

But how about those who are referred to in II Peter 2:20, "If after they have escaped the pollution's of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning." And it goes on to say, the dog is turned again to his own vomit and the sow that was washed to her wallowing in the mire. These are solemn words of warning, as are also the words found in I Corinthians 9:27; "I keep under my body and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." In this last verse, the apostle is not talking about salvation, he is talking about rewards, prize for runners in a race. Peter's Epistle refers is to false teachers who shall bring the damnable heresy denying the Lord. God refers to them, in the Epistle of Jude, as sensual, not having the Spirit as those who reject both the Deity of Christ and salvation through the shed blood. Most assuredly, they were not true believers, not saved ones."

Then some one asks "how about Revelation 3:5?" "I will not blot out their names from the book of Life." They infer that this means that God had blotted out the names of some that had already been written in that book. No where in Church truth do we find the reference to any one whose name was once written in the book of life and then blotted out.

A preacher came to me once with an open Bible, opened at the sixth of Hebrews, and said: "Sir, I had an experience just like this. I was a Christian in my early manhood, and I fell away." He said, "If I had died in my sin, I would have been eternally lost." "But," I said, "How about it now?" "Oh," he said, "I've confessed my sin and have come back." Then I said, "You should point to some other portion of God's Word; because this says if you fall away it is impossible to renew you and you've been renewed. Therefore, this Scripture is either incorrect, or it does not refer to your case." Then I asked him "Is it not a fact that any back-slidden Christian can come back to God? But how." "There is but one Mediator between God and man, the man Christ Jesus." "If the back-slidden Christian comes back to God through Christ does he come through Christ dying on the cross, or through Christ as the believer's Representative in heaven, appearing in the presence of God for us." Hebrews 9:24. He said, "he comes back through Christ at the right hand of God." "Then I said, "Can you show me in the scriptures that Christ is representing unsaved unbelievers in heaven? Christ is the believer's Advocate. John 17:24.

Fallen from grace; is an expression used in Galatians 5:4. Whosoever, is justified by the law is fallen from grace. The reference here is not to the Christian who goes back to sin and loses his salvation.

The parable of the Vine and Branches, in John 15, should be read in the light of Romans 11 where we learn that Israel the natural branches were cut off that the wild olive tree, the Gentiles might be grafted in, contrary to nature. The Saviour does not say in the John 15, that one who is a member of the Body of Christ can afterwards be lost. The only sensible way to study the Scriptures is to study Scripture in the light of Scriptures. The Vine and Branches should be read in the light of I Corinthians 3. Notice . I Corinthians 3:15 "If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire." Why is it that those who use the parable of the Vine and Branches against eternal security do not include John 15:16?

Somebody then asks the question, "How about the case of Judas?" Well what about it? There is not the slightest suggestion that Judas was ever a saved man. The Lord said when He

chose His twelve apostles, He chose one who was a devil. He was a devil when he was chosen, and he was a devil when he betrayed Christ, and he was a devil when he committed suicide and went to his own place.

The Bible teaches that both Jews and Gentiles who believe, are baptized by one Spirit into one Body, I Corinthians 12:13. There is one Body, one Spirit and one baptism. Ephesians 4:1 to 5. There is no salvation in this dispensation outside of the Body of Christ. If a believer could lose his place in the Body of Christ by losing his salvation, he could not get back into that Body again. There is one baptism.

There's a blessed doctrine taught in the Word of God, which is quite offensive to many Christians; the doctrine of election, or foreordination. For instance, we read in Acts 13:48, "as many as were ordained to eternal life, believed." God very clearly teaches then, that every believer is ordained to eternal life and every one who is ordained to eternal life will believe. Now, for my own part, I am quite sure that when we reach heaven we shall find that not one who was foreordained to eternal life will be missing; and there will not be one there in the Body of Christ who was not foreordained.

We must remember that this is based upon foreknowledge and God's foreknowledge of an event does not relieve the individual of his or her responsibility. God's message is still, "whosoever will may come." But because we cannot reconcile the whosoever message with the doctrine of foreordination, we should not be hostile toward God's truth. We were chosen in Christ before the foundation of the world. Ephesians 1:1 to 3. Whom God foreknew, He predestinated, He called, He justified, He glorified. Therefore, no one can condemn the believer. No one can separate us from the love of Christ, which is in Christ Jesus.

Then you ask the question, will not believers take advantage of such a doctrine? I challenge you to search the records, and see if the Christians who teach the eternal security of the believer have not been just as consecrated as those who teach "the falling from grace doctrine."

Those who oppose the believer's eternal security in Christ sometimes tell of some individual who has made the statement, "I can commit any sin I choose, because I am eternally saved and cannot lose my salvation." Personally, I never heard any individual make any such statement. "If any man be in Christ, there is a new creation, old things are passed away and all things are become new." The fruit of that new creation is the desire on the part of the individual to love righteousness and hate iniquity. If that is not the individuals desire and testimony, it may be seriously doubted whether or not he has ever been saved.

All Christians have the same relationship and the same standing before God. But no two Christians have just the same experience in their walk, in their state. Some are more yielded more consecrated than others. Some have refused to make the full surrender to Christ as Lord, diligently seeking every day to walk in the center of His will. Sad to say, some who are in the Spirit walk in the flesh; some have their affections set up on the things of this world. Some compromise with sin. Others might be graded somewhere between the compromisers and the fully surrendered ones. But we have this assurance, the Lord knoweth them that are His.

The question was once asked, "What must I do to be saved?" The answer was not do; but believe. Believe on the Lord Jesus Christ and thou shalt be saved. Suppose we should ask the question, "What must I do to keep my salvation or eternal life?" Again the answer is not do; for God has only one standard of doing in the Bible, and that is a perfect standard. "Cursed is every one that continueth not in all things that are written in the book of the law to do them." Galatians 3:10. If any Christian could lose his salvation, because of failure to meet the perfect demands of this perfect law, all Christians would be lost.

Good works can never be the root of the believer's salvation either at the time he is saved, or thereafter. Good works are always the fruit. The believer is God's workmanship in Christ Jesus—"unto good works that God hath before ordained that he should walk in them." Ephesians 2:9 and 10.

Every Christian should seek to please the risen Lord by a consecrated separated life, walking in the Spirit, fulfilling the righteousness of the law and day by day manifesting the fruit of the Spirit. The believer is ever and always kept by the power of God through faith unto salvation, and not through good works. Faith is the victory that overcometh the world. Faith is the gift of God and cometh through hearing the Word of God. The secret of true victory, happiness and joy, is a moment by moment yielding, submitting presenting to God and obedience to the leadership of the Holy Spirit, continually recognizing the Lordship of the Saviour

God which cannot lie promised us eternal life before the world began. Eternal-life is received by the believer once for all and not on the installment plan. So we shall rest in his gracious promise and be confident of this very thing that he that begun. a good work in us will perform it unto the day of Jesus Christ.

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 Go 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 35:5.

"And they came every one whose heart stirred him up, and every one whom his spirit made willing" . . . 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." . . . 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 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 10:42.

“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 thereof." Man may temporarily possess control and improve it, but when his spirit goes to God which gave it and his body back to the 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 not, 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, unto the priests that minister in 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 any New Testament saint 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.

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, “it is 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; which 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 New Testament saint 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, but 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 to begin a New Covenant. “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:

“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 he 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 New Testament saint has 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 2:16. Let no man judge concerning Israel’s 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 in to 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 question 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 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 Galatians 3:19 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 offense 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 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.

WILL THE CHURCH GO THROUGH THE TRIBULATION?

This question should be of interest to every individual belonging to some church organization. To many minds the meaning of the word "Church" is too indefinite; therefore it might clarify the question to ask in this way: "Will those who are members of the Body of Christ be on earth during the Great Tribulation"?

Some church members might reply, "We have not so much as heard whether there is to be a Great Tribulation." Or you might belong to that large class who have a faint recollection of having read or heard something about it in the Bible, but never paid very much attention to it. In other words, you may be too much occupied with other things to be worrying your soul, or troubling your mind with Bible prophecies.

On the other hand there are many who seem to be conscious that this present civilization is rushing on at a tremendous speed to some unhappy climax.

Among this number are found those whose "hearts are failing them for fear of those things which are coming on the earth," according to the forewarning of Christ many years ago.

Some years after this Christ had gone back to Heaven by the way of Calvary, He spake to His Church by His holy apostle concerning the climax of this present social order in these words:

"For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." I Thessalonians 5:2 and 3. And then He adds "But ye, brethren, are not in darkness that that day should overtake you as a thief." I Thessalonians 5:4.

Surely there is the suggestion of the collapse of civilization in this sudden destruction in connection with the day of the Lord. But these words of warning are mentioned immediately following words for the comfort of the Lord's people.

The Lord Himself is to descend from Heaven, at which time every living Christian is to be caught up to meet Him in the air. The dead in Christ, shall first be raised and meet the living ones and this united company is to ever be with the Lord. I Thessalonians 4:13 and 18.

In connection with the advent of the Lord Jesus Christ, sudden destruction is to come upon those who know not God. His appearing for this terrible judgment is like the coming of a thief in the night. This judgment is not for saved ones. It is for those who obey not the Gospel of the Lord Jesus Christ.

Just before He went to the cross, the Lord Jesus Christ spake this warning to His disciples, "Therefore, be ye also ready for in such an hour as ye think not the Son of man cometh". Matthew 24:44. This Chapter opens with the question of these disciples, "What shall be the sign of Thy coming, and the end of the world?" Matthew 24:3.

In the verses which follow, the question is answered "The sign of Christ's coming" and "the end of the age."

In Matthew 24:20 the Lord instructs His people to pray that their flight be not on the sabbath day.

As the sabbath day belongs to Israel, and not to the Body of Christ, then we may be sure that Christ, in this discourse, is referring to that period of distress called in Jeremiah 30:7, the "time of Jacob's trouble". Carefully read Jeremiah 30:1 to 11. In the seventh verse you will note that Jacob is to be saved out of the time of trouble, that is, out of the horrors and intense sufferings of the Great Tribulation.

"Except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." Matthew 24:22.

The "elect" here refers to Israel. They are to be again elected, because they are beloved for the sake of Abraham, Isaac and Jacob. Romans 11:28. God's Covenant with these fathers includes also the covenant with David, in which there is the guarantee of the reestablishment of His Throne and Kingdom.

It may be that some have gone to the extreme in teaching that the twenty-fourth Chapter of Matthew refers to Israel all the way through, and has no reference whatsoever to the Church of this age. But on the other hand, those have more seriously blundered who have used these words of Christ to prove His Church is to pass through the tribulation. Matthew is not the book that gives the course and culmination of the Church.

With respect to the doctrine of the Second Coming of Christ, there are two general divisions in the Church, namely: the “Postmillennialists” and the “Premillennialists”. The “Premillennialists” are subdivided into the “Post-Tribulation Premillennialists” and the Pre-Tribulation Premillennialists” and the “Partial Rapture Premillennialists” and several other varieties.

The doctrine of the Second Coming of the Lord Jesus Christ must be studied like all other Bible subjects, in the light of progressive Scriptural revelation. To properly understand the twenty-fourth Chapter of Matthew, that Chapter must be studied in the light of “Church” or “Body” truth. The Apostle Paul is the messenger of the risen Christ to give the truth to and concerning the Church which is His Body.

In the Book of Matthew, the emphasis, so far as the Second Coming of Christ is concerned, is primarily and principally in connection with the establishment of the Messianic Kingdom on the earth.

This is also true after the resurrection of Christ in Peter’s Pentecostal discourse recorded in the second Chapter of Acts. There he plainly declared that Christ was resurrected to occupy David’s earthly throne. In the closing verses of the third Chapter he stated that Christ would be sent back to Israel when they repented, to bring about the restitution of all things.

Several years later this same Peter, under the direction of the Holy Spirit, further developed the Coming of Christ to take David’s throne, by declaring a newly discovered truth; that before this Messianic Kingdom would be established the Lord would visit the Gentiles for an elect company. Acts 15:14 to 18.

But even here it had not been revealed that after God had gathered out this full company, and before His Son would return to rebuild again the Tabernacle of David, the members of the out-gathered company would rise to meet the Lord in the air.

Progressive Revelation is a principle that cannot be ignored. As the Church was a mystery unknown to God’s people or servants while Christ was on earth, He did not go into the details of the rapture of the Church. The general truth as to His appearing is set forth in the four gospel records.

Strictly speaking, the rapture of the Church is not the Second Coming of Christ. Between the moment Christ comes for His Church and the day that He shall come to save His earthly nation, the Great Tribulation will be on the earth.

Israel will be saved out of “the Great Hour of Temptation” which shall come upon all the world to try them that dwell upon the earth”. The Church shall be saved from it. It is one thing to be saved out of it—It will certainly be a more blessed experience to be saved from it; that is, to escape such wrath, such unbearable judgment, such sorrow and distress. This is the promise to the Church of Philadelphia. Revelation 3:10.

Those who are Christ’s shall be made alive at His Coming—“They that are Christ’s at His Coming”. I Corinthians 15:23. Not some of those who have fallen asleep in Christ shall put on incorruptible bodies at His Coming; shall rise to meet Him in the air; but all of them. Not some of the Body of Christ, shall be raptured at His Coming; but every single member. The Lord will not take His Church home to Glory on the installment plan.

Certainly God did not withhold His terrific judgment from Sodom and Gomorrah until Lot left the scene, because Lot was a consecrated, Spirit-filled “wise virgin”. He was anything but that. Be he was righteous and we have these words from the heart and lips of our Lord in His message concerning His return from Heaven: “But the same day that Lot went out of Sodom it rained fire and brimstone from Heaven and destroyed them all.” Luke 17:29.

Sudden destruction came. When? After Lot was led out by God.

Sudden destruction is coming upon this ungodly age; a time of intense suffering for apostate Israel and apostate Christendom, with all of their false prophets and deluded victims. When? After God has called every saved one to meet Him in the air. If the "Foolish virgins" of Matthew 25:1 to 13 had ever been saved, the Lord would not have said, "I know you not" or "I knew you not." He knows all His sheep.

To be sure there shall be Tribulation saints. "And He said unto me, These are they which come out of the Great Tribulation and have washed their robes and made them white in the blood of the Lamb." Revelation 7:14. Note the company of Israelites in Revelation 7:4 and the company of all nations in Revelation 7:9.

These Tribulation saints most certainly are not to be included in the number who are to be caught up to meet the Lord in the air, according to I Thessalonians 4:13 to 18, and most assuredly they will not be saved from the great hour of temptation.

In the sixth Chapter of the Book of Revelation we have the beginning of the Great Tribulation. In the fourth and fifth Chapters we learn that before the book of judgment is opened the Church will be safe in Heaven with the Lord.

I am not a "Pre-Tribulation Premillennialist" merely because I want to be; but because I am quite sure God's Word plainly teaches that neither all nor part of the Body of Christ will pass through or into the awful time of distress of nations which will take place on this earth in that period of time between the secret rapture of the Church and the Coming of the Lord to establish His Millennial Kingdom of righteousness and peace.

Here is a warning to Israel and the Gentiles:

"Watch, therefore; for ye know not what hour your Lord doth come. But know this, that is the goodman of the house had known in what watch the thief would come, he would have watched and would not have suffered his house to be broken up." Matthew 24:42 and 43.

THE DIVORCE QUESTION

Mark 10:2 to 12

And the Pharisees came to Him, and asked Him, Is it lawful for a man to put away his wife? Tempting Him. And He answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife. And they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. And in the house His disciples asked Him again of the same matter. And He saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery.

Deuteronomy 24:1 to 2

When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her; then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife.

Leviticus 21:14

A widow, or a divorced woman, or profane, or an harlot, these shall he not take; but he shall take a virgin of his own people to wife.

Leviticus 22:13

But if the priest's daughter be a widow, or divorced and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat; but there shall no stranger eat thereof.

Numbers 30:9

But every vow of a widow, and of her that is divorced wherewith they have bound their souls, shall stand against her.

Matthew 5:31 and 32

It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

Matthew 19:3 to 12

The Pharisees also came unto Him, tempting Him, and saying unto Him, Is it lawful for a man to put away his wife for every cause? And He answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female. And said, For this cause shall a man leave his father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder. They say unto Him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery. His disciples say unto Him, if the case of the man be so with his wife, it is not good to marry. But he said unto them, All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

Romans 7:1 to 4

Know ye not, brethren, (for I speak to them that know the law) how that the law hath dominion over a man as long as he liveth? For the woman which hath a husband is bound by the law so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the Body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

I Corinthians 7:2

Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

I Corinthians 7:10 and 11

And unto the married I command, yet not I, but the Lord, let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife.

I Corinthians 7:12 and 13

But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

I Corinthians 7:14 and 15

For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.

PEACE ON EARTH

In the following Scriptures which we present concerning "Peace on Earth," to the superficial student of the Word of God there may seem to appear one of the supposed-to-be contradictions of the Bible.

To ignore the principle of dispensational divisions in Bible study is a serious blunder. Imaginary contradictions will be one of the unprofitable results of this serious blunder. But now for the three verses

Luke 2:14

"Glory to God in the highest, and on earth PEACE, good will toward man."

Luke 12:5

"Suppose ye that I am come to give PEACE on earth? I tell you, Nay; but rather division."

Revelation 6:4

"And there went out another horse that was red; and power was given to him that sat thereon to take PEACE from the earth, and that they should kill one another; and there was given unto him a great sword."

More than thirty years after the angels brought to the shepherds that heavenly message concerning earthly Peace in connection with the birth of Christ the Lord in the City of David, it was that Christ who spake these words:

"Think not that I am come to send Peace on earth: I came not to send Peace, but a sword." Matthew 10:34. Does it not here appear on the surface that one statement of the Bible plainly contradicts the other? But we shall see by rightly dividing the Word of truth that this seeming contradiction will disappear. Both declarations are from the unerring Spirit of truth.

Just before Christ left this earth to go back to Heaven by the way of Calvary, He said to His disciples: "Peace I leave with you, my peace I give unto you." John 14:27. Now this Peace was not a universal guarantee. It was by no means pledged to Christ's own nation, Israel. His Peace was left with as many as had received Him by faith, who had thereby become the children of God. "Therefore being justified by faith we have Peace with God through our Lord Jesus Christ." Romans 5:1. Peace during the "Church" dispensation is for the individual disciple of Christ. World Peace belongs to a different age; namely the "Kingdom" age. The "Prince of Peace" age.

Just before the same Christ shall come again to be King over all the earth, the self-sufficient Christless rulers of this world shall say: "Peace and safety then sudden destruction cometh upon them; and they shall not escape." I Thessalonians 5:3. It is then that the rider of the

red horse shall make his appearance for a great time of blood-shed, with his great sword. He shall take Peace from the earth.

Before this “war” horseman shall take Peace from the earth, the Lord Jesus Christ shall take from this earth every individual who has by faith in Him entered the spiritual Kingdom of God, which is righteousness, Peace and joy in the Holy Ghost.

After the days of His indignation, during which God will scourge rebellious humanity, because they know Him not and obey not the Gospel of the Lord Jesus Christ, the government will be transferred to the shoulder of the Prince of Peace.

Let us read together that glorious prophecy found in Isaiah 9:6 and 7:

“For unto us a child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.

Of the increase of His government and Peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this.”

Surely no King with any such titles has ever occupied an earthly throne. The Person described in this prophecy is to be the unique combination of Deity and humanity. He is to be the only one of His class; therefore, called Wonderful; a child and mighty God.

The prophecy concerning such an one is in itself wonderful. The fulfillment of the prophecy will be even more wonderful. Almighty God is to be born as a child. He is to be the Prince of Peace, a Governor. He is to be an heir to the throne of David. He is to enjoy a peaceful reign; that is, a reign of uninterrupted, ever increasing, never ending peace. The seat of government is to be David’s throne. David’s throne was an earthly, visible, material throne. That throne is now fallen down; but David’s Lord is coming to build it again. Read that promise in Acts 15:16. These words of Isaiah’s prophecy should banish any doubt that you may have as to its literal fulfillment; “The zeal of the Lord of Hosts will perform this.” Certainly the Lord of Hosts is able to perform anything and everything that He undertakes to perform.

This peaceful reign is to be here on this earth. When? When the Prince of Peace shall be occupying the throne of David. The world is now enjoying comparative Peace in some parts; but as David’s throne is now vacant and the Prince of Peace is now absent, we have no assurance of uninterrupted Peace in any part of this earth. It is altogether too uncertain. In Luke 19:12 this Prince of Peace pictured Himself as a Nobleman. He said, “A certain Nobleman went into a far country to receive for Himself a kingdom, and to return.”

Now we know this Wonderful Prince of Peace has already visited this earth. Yes, the Son has been given. The Child has been born. You are familiar with the story of the Birth of the Holy Child born of the Virgin Mary. About seven hundred years before she gave birth to that Holy Child, which was conceived by the Holy Spirit, God spake by the pen of Micah, the Prophet, in these words:

“Out of thee, Bethlehem, shall He come forth unto me that is to be ruler (or governor) in Israel; whose goings forth have been from, of old, from everlasting.” Micah 5:2.

Christ came as a fulfiller of this prophecy. Matthew 2:6. Some, with Nathaniel, said unto this Divine-human Governor; “Thou art the King of Israel.” But for the most part, His nation cried; “We will not have this man to reign over us.” “Away with Him, Crucify Him.” “He came unto His own and His own received Him not.” Surely He was despised and rejected; the man of sorrows, acquainted with grief; even the grief of Gethsemane, the crown of thorns and the Cross

of Calvary. In His humiliation and sorrow He fulfilled the fifty-third Chapter of Isaiah as Israel's suffering Messiah.

According to God's more sure Word of prophecy, there will be no world Peace as long as David's throne is unoccupied.

Now let us turn to Luke's record and read the account of the birth of the Child, "Wonderful". According to Luke 2:4 to 11, He was born in the city of David, of the house of David, the son of Mary, the Son of God, the Seed of David. And according to Luke 1:32, this Holy Child Jesus was born to occupy the throne of David. There is not the slightest suggestion in Luke 1:32 and 33 that Jesus was born to be the Head of the Church. No, He was born to reign over the house of Jacob for ever. He was likewise raised from the dead to occupy the throne of David. Acts 2:30 and 31.

Christ is now the glorified God-man in Heaven. Now He is the invisible Head. He reigns over His spiritual house, which is His Body. In so doing, He is not fulfilling this declaration by Gabriel: "He shall reign over the house of Jacob forever." The Body of Christ is not the house of Jacob. Neither is the individual human heart, that is surrendered to Christ, the throne of David. Every individual who permits the Lord Jesus Christ to reign in his or her heart is conscious of the indwelling Peace of God. But the "Peace on earth", as announced by the angels of the Lord to the shepherds who were keeping their flocks by night, is the Peace that was prophesied in Isaiah 9:6 and 7, the never-ending Peace of the Prince of Peace sitting on the throne of David.

The Wonderful Child of Isaiah's prophecy has been born. He was God manifest in the flesh. But the prophecy of Isaiah concerning the glorious reign of the Prince of Peace is still unfulfilled.

In that same prophecy or Isaiah we find many references to that glorious reign of Peace on this earth; such as the second Chapter, the eleventh Chapter and the four closing Chapters.

Christ was born as King of the Jews. He was the Seed of David, born to occupy the throne of David. He did not fulfill, at His first advent, this prophecy: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper and shall execute judgment and justice in the earth." Jeremiah 23:5. "They shall serve the Lord their God, and David their King, Whom I will raise up unto them." Jeremiah 30:9. Read also Jeremiah 33:21 to 26—Amos 9:11 to 14. Read also Ezekiel 34:23 and 24 Ezekiel 37:21 to 28 and be assured that the kingdom and throne of David are going to be restored.

"Afterward shall the children of Israel return, and seek the Lord their God, and David their King; and shall fear; the Lord and His goodness in the latter days." Hosea 3:5.

The Peace of the world must begin with the Peace of Jerusalem. The Prince of Peace came to Jerusalem nineteen hundred years ago and offered Peace to the inhabitants of that city of the Great King. His own people cried, "We have no King but Caesar." Because they knew not, they crucified the Lord of Glory. Instead of crowning Jesus as their King, Israel crowned Him with thorns. Instead of welcoming Him to David's throne, they nailed Him to a tree. Before this final, murderous deed, their King had perceived the wickedness of their evil hearts and had gradually withdrawn His offer to the nation. With the mutual rejection of Israel and their Messiah, came His announcement of the postponement of their Messianic Kingdom, which included the postponement of world Peace. There also came the declaration of division instead of Peace. Notice these three significant words; "For from henceforth" Luke 12:52.

"Suppose ye that I am come to give Peace on earth? I tell you, Nay, but rather division:— For from henceforth there shall be five in one house divided, three against two, and two against three," etc. Luke 12:51 and 53.

Certainly this condition prevails in this year, 1931, A.D., and the earth does not yet enjoy even household Peace, while at the same time, optimistic Religious and Political Rulers are promising World Peace.

The rejected Prince of Peace, made Peace by the blood of His cross. Colossians 1:20. This Peace is available for any one and every one who will have it by faith; but Alas! the people of the twentieth century are like the Jews of the first century. The Jews would not then receive their Messiah and King and the masses today will not receive the same Christ as Saviour and Lord. And God declares there is no Peace for the wicked.

Ere long Peace will be taken from this earth for a short time and then poor blind suffering Israel will realize and confess their awful sin. Then with open hearts they will welcome their Divine Deliverer who shall come out of Zion to save them from the hands of their enemies. Then they shall see Him and know Him as the King of Glory, sitting upon His throne on the holy hill of Zion, they shall know Him to be the same Messiah who suffered when they pierced His hands and feet. "The sufferings of Christ and the Glory that should follow." I Peter 1:11.

Oh, think of the folly of the Postmillennialists' interpretation of the Word of God, confusing Israel's Kingdom and their earthly promises, with the Church or Body of Christ with her heavenly promises. The Church will not usher in the millennium Kingdom. While the Kingdom of Heaven is in abeyance, the Church is being called out. Before the Kingdom shall be established on earth the Church shall be caught up. Peace will come when the King of Glory comes to earth. Christ on earth 1900 years ago preached to Israel "Repent the Kingdom of Heaven is at hand." "The Kingdom of Heaven will be at hand again soon and then universal Peace. But this is the "Church" age. Salvation by grace for individual sinners. With this salvation Peace with God and the Peace of God.

SAINT PETER AND HIS KEYS

THE VERY RIGHT REVEREND SIMON PETER

D. D. PHD., BISHOP OF ROME

Doubtless you have heard of Saint Peter; but you must not believe all that you have heard about him. He is not here to defend himself against all these false reports, so it seems unfair to take advantage of him during his absence. He is still living and he is coming back to earth some day. Now this is not a false report. This is the truth.

It is safe to estimate that 250 million people have heard something about Simon Peter during the last 100 years, and far more than one billion people have heard of him since that day about 1900 years ago when Andrew introduced him to Messiah the Christ. The story of his life is today printed in more than 900 languages.

Peter has been accused of being the first pope of Rome. He has been written up as the Fisherman Philosopher. By millions bearing the name of Christ he has been worshipped as a great saint who stands guard at the door of Heaven. Millions of jokes have been told by the ungodly concerning those who have gone up to Saint Peter for reward in Heaven or judgment in hell. To many of these he is in the class with Santa Claus. To the superstitious, religious multitudes it is very difficult to make the true Simon Peter known; for they do not want him stripped of his mythical ecclesiastical priestly garments. They will take no chance of losing their

Romish fiction and superstition, which are so precious to them. They will not even read what Simon Peter writes about himself in their own Bible.

For any one who really desires to rid the story of Simon Peter of falsehood and fiction, there is first-hand information, and it will do your soul good to get acquainted with this intensely human character; not a myth, but a real-to-goodness natural man, just like the rest of us, who came in contact with a Supernatural Power that transformed his life.

You will not read the story of an intellectual star. Simon was not a leading scholar of his day. He was not a politician of influence. He was not an outstanding business man. He was in no way classed with the wise, mighty, noble or rich. On the contrary; he was just a plain ordinary, unlettered man of his day. By nature he may have been a bit unusual in some respects, but yet he was not what the world would call a strong character. He might have been described as a vacillating, impetuous blunderer, with plenty of zeal and self-confidence. There was in him the mixture of courage and fear. As already stated, he was intensely human; but withal an interesting personality.

As an old man, Peter, in writing of God, mentioned Him as the “God of all Grace.” I Peter 5:10. He needed just such a God. So do we. Peter had not forgotten that moment when, recognizing that God of all Grace in human form, he had cried out, “Depart from me; for I am a sinful man.” But instead of complying with Simon’s demand, that Saviour said: “Come unto me and I will give you rest.”

This sinful man did become Saint Peter; for every sinner who obeys this gracious call immediately becomes a Saint. But when Peter wrote his last word, he called him self Simon Peter and addressed his epistle, “to them that have obtained like precious faith”. II Peter 1:1.

Let us gather a few facts from the Bible concerning Simon, who was surnamed Peter. Acts 10:5.

We have already learned that Simon was introduced to Jesus by his brother Andrew. John 1:41 and 42. “And he brought him to Jesus.”

That was a big day’s work for Andrew. It was more than that for Simon.

In addition to the Scriptures we have quoted above, quite often we find this expression; “Peter said”—Sometimes Peter said some very wise things. At other times it seems it was difficult for him to obey James 1:19, “Wherefore my beloved brethren, let every man be swift to hear, slow to speak.”

But when we read his epistles we receive messages from a gentle, loving servant of the Lord Jesus Christ, faithful unto death. “Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me.” II Peter 1:13 and 14.

As we read in the third and fourth Chapters of Acts, we learn that Peter and John remained partners—fishing together—for the Lord. They were pillars of the Jewish church. Galatians. 2:9.

Peter and John were Galilean Jews, who had the unique experience of living in two different dispensations. They lived under the Old Testament, or “Law” age: and then under the New Testament Dispensation of Grace, as well as during those several years of transition during the earthly ministry of Jesus of Nazareth, whom Peter declared was a man, approved of God, in the midst of Israel. Acts 2:22 and 23.

Some years after Simon Peter had seen the Lord Jesus ascend through the clouds, he made this confession, “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.” Acts 10:28.

And at a later date, Paul said to Peter; “If thou being a Jew.” Galatians 2:14.

So Simon Bar-jona son of Jonas was a Jew. He was brought to Jesus by his brother Andrew, John 1:41. Andrew introduced Jesus as Israel’s long-looked-for Messiah. This Messiah was to bring national redemption to Israel, and take the throne of David as King of the Jews. But instead, He was put to death on a cross and went back to Heaven in a glorified body.

Peter was intimately associated with Christ during all of His public ministry, and just before the Saviour ascended to Heaven, Peter’s last question was, “Wilt thou at this time restore the kingdom to Israel?” Acts 1:6.

Simon Peter had more than a Jewish interest in the restoration of the Kingdom to his nation. He had a selfish interest, or perhaps we should say, a personal interest; for the Lord had plainly told him that in that Kingdom age, he would, be sitting with the other eleven apostles, on twelve thrones, judging the twelve tribes of Israel. Matthew 19:28.

Most assuredly Simon Peter is still living and is coming back to this earth to share the earthly glory of Israel’s Messiah. He certainly should have been concerned as to when the Messiah was going to occupy David’s throne and establish his reign of righteousness, peace and glory.

When Peter asked the question, “Wilt thou at this time the Kingdom to Israel,” he had not the faintest conception of God’s program to postpone the establishment of that Kingdom until He spent nineteen centuries visiting the nations and electing a company to constitute the Body of Christ.

The revelation of this program came to the Apostles of Christ on the installment plan. It is true that Christ had said to Simon Peter—“Upon this Rock I will build my Church”. Matthew 16:18. But concerning the Body of Christ, into which both Jews and Gentiles were to be baptized by one Spirit, Peter was wholly ignorant; not only before he received Holy Spirit baptism, but for some years thereafter. The Church, or Body of Christ, was a mystery until the revelation was sent down from Heaven by the risen Christ to and through the Apostle to the Gentiles, Paul.

After Peter received the Holy Spirit, who was to guide him into all truth, he preached to the Jews concerning the resurrection of Christ in this language: “Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins.” Acts 5:29. We note two facts concerning this message; the first is, that Peter never proposed to forgive their sins; and the second, he had nothing to offer to the Gentiles. Several years before this the Prince and Saviour had said to Peter, “Go not into the way of the Gentiles.” Matthew 10:5: Peter was still obeying this command, because the risen Lord was not yet ready to open the door to the Gentiles.

In this Chapter of Acts, we have the record of another message of Peter to Israel, the children of the prophets and the covenants—“Unto you first, God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his (your) iniquities. Acts 3:25 and 26

This was a message—for a nation—Israel. They were told in this message to repent and bring Christ back from Heaven. To establish His Messianic Kingdom. Acts 3:19 to 21. The Holy Spirit gave this message though a Spirit-filled and Spirit-led messenger.

This was the message of first importance, a message concerning the Kingdom of Heavens. Already individual Jews had been added to the church. Acts 2:47 And more were to be added to the Lord. Acts 5:14. But the nation was appealed to. There were at that time in Jerusalem devout Jews from every nation under Heaven; and associated with them were the Temple priests and officials of authority. Acts 2:5.

But still no offer of salvation is made to the Gentiles. Some day, in the future, Israel is going to repent and God is going to send Christ back to take the throne of David, restore the Kingdom to Israel, and bring about the restitution of all things. Following this national repentance, and the return of Israel's Messiah to earth, salvation will be sent to the Gentile nations in the gospel of the Kingdom. Peter knew the Old Testament Scriptures as to this program; but he did not know that within a few years God would do a new thing and he himself would be preaching to a Gentile household; to begin that new thing. It was not lawful for Peter to come unto one of another nation, but after his experience with God on the housetop, as recorded in the tenth Chapter of Acts, he perceived that God was no longer a respecter of persons and preached to Cornelius words whereby he and his house were to be saved. Acts 10:34, Acts 11:14 and 15.

At first Peter was condemned by the believing Jews for giving this message to the Gentiles seven years after the resurrection of Christ. Acts 11:1 to 17. But after his detailed explanation of God's instructions from Heaven, "They held their peace and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." Acts 11:18.

This was certainly something new for Peter and the other Jewish Christians. Here is the beginning of a new program. "Also to the Gentiles" God was now beginning to visit the Gentiles to take out from them a people for His name before He would restore the Kingdom to Israel. Acts 15:14 to 18.

He was going now to send salvation to the Gentiles to provoke Israel to jealousy. Romans 11:11.

God knew all this from the beginning of the world. Acts 15:18. It was hid in God. Ephesians 3:9. It was not made known unto the sons of men, in other ages. Ephesians 3:5. It was hid in God from men.

Christ did not make known to Peter the mystery among the Gentiles. This was Paul's ministry. Peter preached to the first Gentile family. That was his task.

Peter was one of the twelve apostles, Paul was not. Peter and the eleven remained at Jerusalem. Acts 8:1.

The Book of Acts covered a period of thirty years from the resurrection of Christ until Paul pronounced God's judgment of blindness upon Israel. Acts 28:25 to 27. To Paul, the Lord said; "Get thee out of Jerusalem." Acts 22:18. He kept Peter in Jerusalem. He said to Paul: "I will send thee far hence unto the Gentiles". Acts 22:21.

The gospel of the circumcision (the Jew) was committed to Peter. Galatians 2:9. Peter agreed with Paul that Paul should go to the Gentiles and Peter would go to the Jews. Galatians 2:9.

In this early history—the Book of Acts—we have no record that Peter preached to any one outside of the land of the Jews. We have no record that he preached to any Gentiles other than the household of Cornelius. We do have the record that he was sent to the Jews. We have no record in Acts that any of the eleven apostles, associated with Peter, preached to a single Gentile. They all remained at Jerusalem until after "Body" truth was revealed to Paul.

When Peter preached on the day of Pentecost, there were present some visiting Jews from Rome. Acts 2:10. But Peter never went to Rome. It was Paul who wrote to the Romans, and later visited Rome; where he died. Paul, by no means, preached to the Gentiles at Rome what Peter preached twenty five years before at Jerusalem. The believing Gentiles at Rome were justified without a cause. They received what uncircumcised Abram received without the deeds of the law; the righteousness of God by faith. Romans 4:3 to 11.

The true Church of God at Rome in the first century believed in God's truth in the Epistle to the Romans—but the Roman Catholic Church has drifted far away from the Gospel of grace contained in that Epistle.

Well, what has this to do with Simon Peter? He has been accused of having something to do with the establishment of the present Church of Rome. Their claim is, that the papal authority has been handed down from Peter and that the present pope is on St. Peter's throne by the process of apostolic succession. The holy see is the seat of Peter, the first bishop of Rome. This brings us to the consideration of Simon Peter's keys.

There is only one case of apostolic succession in the Bible; Matthias succeeded Judas. Acts 1:21 to 26.

Certainly Peter had no God-given authority over the Gentile churches. Therefore, it is not Scriptural to say that Paul succeeded Peter in authority. But it is Scriptural to say that, Paul received from Christ in Heaven, a commission, a message, a ministry that superseded the message and ministry committed unto Peter by Christ. Paul received his authority from Heaven without conferring with those who were apostles before him. Galatians 1:12 and 1:17. Both Peter and Paul had their Christ-given authority and ministry. Each of them faithfully performed his duty. Peter is not mentioned in the Book of Acts after the fifteenth Chapter. Paul is mentioned more than one hundred times. As Kingdom truth wanes and Church truth is gradually revealed, Peter is withdrawn from the prominent place and Paul becomes the outstanding servant of Christ.

In their clash at Antioch, Paul withstood Peter to the face because Peter was to be blamed. Galatians 2:11.

If we had to depend upon the messages of Peter for Church truth, our knowledge of that truth would be indeed limited. We may rest assured, therefore, if the Lord did not reveal Church truth through Peter, He certainly is not building His Church upon Peter. And we may also rest assured that when Peter shall occupy one of the twelve thrones, judging Israel in the coming Kingdom age, Paul will not be there. Paul was the Church Apostle. Peter was God's Kingdom messenger to Israel. To Peter were committed the Keys of the Kingdom of Heaven. The mystery of the Body of Christ and the Keys of the Kingdom are by no means the same.

This brings us to consider these questions; just how or when did Peter and the eleven use the keys and what relation did the twelve apostles sustain to or in the Body of Christ.

After His resurrection Christ appeared to His apostles and said "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." John 20:23.

This authority was not given to Peter alone but to all of the disciples. They constituted the Church in embryo. Christ is working through His Church today to remit sins and loose on earth. The disciples of Christ plant and water so that God will give the increase. "How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? Romans 10:14.

It doesn't say "without a priest". A priest presents man to God. That is the work of Christ. A preacher presents God to man. Every Christian should preach. And the humblest uneducated untrained babe in Christ can forgive sins just like Peter and Paul did. This is the way Peter did it:

ACTS 10:43

"To Him (Jesus) all the prophets witness, that through His Name, whosoever believeth on Him shall receive remission of sins."

See how Peter forgave sins? He preached Christ as the sin-bearer. It was Peter who wrote concerning this sinbearer, "Who His own self bare our sins in His own body on the tree." I Peter 2:24.

"Whosoever believeth on Him", said Peter, "shall receive remission of sins." See how Peter remitted sins? Paul did it in the same way. Acts 13:39. A 12 year old Christian boy can do it in the same way. It is Christ who is to grant forgiveness of sins. Acts 5:31.

Peter declares that Christ is the Stone upon which the Church is built. Acts 4:11, I Peter 2:7

To Simon Christ said: "Thou art Peter and upon this Petra I will build my Church" Matthew 16:17. The Church is not built upon Peter; but upon Christ. Whosoever will make Simon's confession will immediately become a member of Christ's Church. Without holy water or any other religious rite. The Church is not the door to Christ and salvation. Christ is the door. He who has Christ has salvation and not religion. He is in the true Church, the One Body, of which Christ in Heaven is the One and only Head.

In the first seven chapters of Acts Peter and the eleven are the representatives of the risen Lord with Divine authority. They are using the keys, the "Kingdom of the Heavens" keys. They are preaching concerning David's throne, and the Messianic Kingdom, to Israel. They will have authority in connection with Israel when this Kingdom shall be established at the Coming of Christ. Matthew 19:28.

Some years later read what Paul had to say about them:

GALATIANS 2:6

But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me:

Then Paul withstood Peter to the face, because he was to be blamed. Galatians 2:11 to 14.

But like Jacob, the clever, scheming, intensely human, selfish servant of God finally became the gentle, unselfish, righteous Israel, in his old age, so Peter came to the place of real victory, as the calm gentle, lovable, writer of two epistles. His last word was concerning his beloved brother Paul, whose epistles Peter read, II Peter 3:15 and 16. Surely Peter came to understand as you and I should in the reading of Paul's epistles, that Paul was Christ's apostle to the Church and final human authority by whom truth concerning the Body of Christ was given

Paul never worked under Peter's keys. Galatians 1:12, 17 to 23; Galatians 2:2.

And anyone who will carefully read the New Testament Scriptures will be assured that Peter was never a Roman Pope, that he never forgave sins, that he never prayed to Mary, that he never preached Purgatory, that he was never a Christian priest, that he never had a building called a cathedral, that he never wore ecclesiastical garments, that he never claimed that bread and wine could be turned into the body and blood of Christ; that he never prayed for the dead, that he never had silver and gold, that he was never called "Reverend Peter", "Father Peter". Read his own words in I Peter 5:1 to 7.

BIBLE QUESTIONS CONTINUED

391. In which verse of the sixth Chapter of Joshua is the curse pronounced upon the man that, riseth up to built the city of Jericho?
392. Who went down from Jerusalem to Jericho, according to the tenth Chapter of Luke?.

393. Read the seventh Chapter of Joshua; how Joshua plead with God after the men of Ai had humiliated and defeated his soldiers. What did the Lord tell Joshua that Israel had done to bring this disgrace, according to Joshua 7:11? And who had committed the sin? Joshua 7:20 What did Israel do to him?
394. In the eighth Chapter of Joshua, we read of the conquest and destruction of Ai and its inhabitants by the Israelites, the hanging of the king of that city, after which Joshua built an altar unto the Lord. Then what did he read before all Israel?
395. In Chapters nine and ten, we read of Israel's capture of the great city Gibeon, their victory over the Amorites and several other heathen nations. What was the secret of their victory, according to Joshua 10:42.
396. In what verse in the tenth Chapter do we find this statement; "And the sun stood still and the moon stayed until the people had avenged themselves upon their enemies?"
397. Notice the list of Israel's enemies in the 11th Chapter the Canaanite, the Amorite, the Hittite, the Perizzite the Jebusite and the Hivite; and Israel's complete victory that God might fulfill His promise to give there this land as an inheritance. What are the closing words of Joshua 11:11?
398. According to Zechariah 14:3, the Lord is to go forth and fight again for Israel against the Gentiles. When shall the feet of the Lord stand in those days, according to the next verse?
399. The unpossessed land is described in the 12th Chapter of Joshua. Among how many tribes of Israel was Joshua told to divide the land, according to Joshua 12:7? Note Joshua 14:3 for the inheritance of how many tribes? Ephraim and Manasseh each received a portion, but none was given to the tribe of Levi.
400. In what verse do we find recorded the words of Caleb; "I wholly followed the Lord my God? What City, meaning "Fellowship" became Caleb's inheritance?
401. How was Othniel related to Caleb, according to Joshua 15:17? How was Othniel related to Achsah, his wife, before they were married?
402. In this 15th Chapter is recorded the land given to Judah. Whose portion is mentioned in Joshua 16? Note their extra portion in Joshua 16:18.
403. According to Joshua 18:1, where did Israel set up the tabernacle?
404. In Joshua 18 and 19 we have the remaining seven tribes of Israel casting lots for their portion. Read Acts 13:19. Read also Acts 1:26 and state if the disciples were in the will of the Lord casting lots for an apostle.
405. In Joshua 20:7 and 8, we find recorded the six cities of refuge; Kelish, Shechem, Hebron, Bezer, Ramoth and Golan. If refuge in these cities meant deliverance from death, whom do they typify for the sinner today?
406. In Joshua 21, after the priestly tribe received their portion from the other tribes, note Joshua 21:44 and 50. What do these two verses prove concerning the promises of God?
407. In Joshua 22, we read that Reuben, Gad and the half tribe of Manasseh, who remained beyond Jordan, built an altar unto the Lord. Because they did not unite with the other tribes at Shiloh, they were accused of sinning against God. They were cleared of the charge. Note their confession in Joshua 22:29. What was the altar called according to Joshua 22:23?
408. In the 23rd and 24th Chapter of Joshua, this great man gave his last charge to Israel. You should read carefully these 16 verses. Learn the 11th verse. In Joshua 23:14 Joshua said "I am going the way of all the earth." In I Kings 2:2, what great King spoke these same words right before his death?

409. In which verse of Joshua 24 are found the words, "Choose you this day whom ye will serve" and the people's answer, "God forbid that we should forsake the Lord; to serve other gods? Read also Joshua 24:21.
410. What three burials are recorded in the last 5 verses of Joshua? What tribute would you pay to Joshua?
411. According to Acts 13:20, how long was Israel governed by judges? During this time the unseen Jehovah was their King. By what name do we sometimes call this commonwealth of Israel?
412. In what verse of Judges 2 do we read "The Lord raised up judges?" In what verse in Judges 3 do we read, "The Lord raised up Othniel" and how long did he judge Israel?
413. In Judges 3:11, we read that the land had rest during Othniel's judgeship. According to this same Chapter, who were the second and third judges and what weapon did each use?
414. After Deborah, the prophetess, judged, she was succeeded by a valiant soldier who destroyed Sisera and his army. He judged with Deborah. What was his name? In what verse of the 11th Chapter of Hebrews is he mentioned?
415. To whom did Deborah and Barak sing praises after their victory? Notwithstanding this great song of thanksgiving, recorded in Judges 5, what did Israel do according to Judges 6:1?
416. According to, Judges 6:12 the angel of the Lord saluted the man who became Israel's 6th Judge in these words "The Lord is with thee, thou mighty man of valour." Give his name.
417. Read Judges 6:36 to 40. After God had told this man of valor that he should smite the Midianites, and state whether this act was because of unbelief? Are Christians today to put out the fleece?
418. In what verse of Judges 7 do we read these words, "And they stood every man in his place?" Has every Christian a God appointed place for service?
419. In Judges 7 we read that God reduced Gideon's army from 32,000 to 10,000, then to 300 and that these 300 were equipped with lights in an earthen vessel in their left hands and trumpets in their right hands and shouted "The sword of the Lord and Gideon." In what verses II Corinthians 4 do we read of a light in the Christian's vessel to give the world a much-needed message?
420. About what year B.C. did Gideon die? And in what verses of Judges 8 are recorded these words, "Gideon had 70 sons and he died in a good old age"?
421. After Gideon's death Israel again worshipped Baalim. Gideon's son, Abimelech, killed all his brethren, except Jothan, Abimelech and the people of Shechem, who conspired with Abimelech in his great crime. A certain woman cast a millstone upon Abimelech's head to slay him. Before he died he asked his armour-bearer to slay him with his sword, lest it be said "A woman slew me." Did the young man do it, according to Judges 9:54 What other Hebrew, when dying, made the same request and his armour-bearer refused? I Samuel 31:4.
422. In Judges 10 and 11, we have one who hid, Jotham, who pronounced a curse upon the records of Tola, Israel's 7th judge, Jair, Israel's 8th judge and of Jephthah, Israel's ninth judge. In Judges 10:7 the anger of the Lord is manifested toward Israel in delivering them into the hands of the Philistines and Ammon for 18 years. What mighty man of valor delivered Israel from Ammon and made a vow, according to Judges 11 and why did this man lament his vow?
423. According to Judges 12:6, who could not pronounce Shibboleth?

424. In this Judges 12 we learn the names of Israel's 10th and 11th and 12th Judges; Ibzan, Eton and Abdon and following their reign Israel continued in sin and in the hands of the Philistines 40 years. So when we read that God gave Israel judges by the space of 450 years, we must understand that there were uncounted years during this space when they were without judges. The 13th judge was a Nazarite to God. What was his name? This man had great strength. He slew a lion as he would have rent a kid. In what verse do we read that he slew 1000 Philistines with the jawbone of an ass? In what verse did he accuse the Philistines of ploughing with his heifer?
425. What woman told the Philistines the secret of Samson's strength? In which verse is it recorded "the Philistines took him and put out his eyes" and "he did grind in the prison house"?
426. In which verse is it recorded concerning Samson "So the dead which he slew at his death were more than they which he slew in his life?"
427. In what verse of Judges 17 do we find the words "Every man did that which was right in his own eyes" ?
428. Give the name of the man who was foolish enough to believe that the blessing of God would come into his home because a Levite blessed his molten image?
429. What tribe of Israel worshipped this man's image?
430. The last 3 Chapters of Judges contain the record of the confusion, the civil and religious wars. How many of the children of Israel were gathered together according to the Judges 20?
431. In what verse of the Judges 20 do we read that Israel smote 25100 Benjamites? And in what verse, after that they turned again and smote more of them with the edge of the sword?
432. In what verse in Judges 21 do we read "And the people repented them for Benjamin, because that the Lord had made a breach in the tribes of Israel' Quote the last verse of Judges. About what year B.C. did this state prevail with Israel?
433. In the Book of Ruth we have the story of Elimelech (the King's God) and his wife, Naomi (Pleasant) going out of their own land, because of a famine, into the land of Moab, the enemy's territory. The husband died and left Naomi with two sons, Mahlon and Chilion. These two sons married Orpah and Ruth, women of Moab, and then the two sons died. When Naomi started back to her own country, she instructed her two daughters in law to return to their mothers. What did they do when she kissed them good-bye (Ruth 1:9)
434. Orpah kissed Naomi and went back to her people and her idols; but Ruth said "Intreat me not to leave thee, or to return from following after thee; thy people shall be my people, and thy God my God." To what city did Naomi and Ruth go? (Ruth 1:19)
435. Naomi called herself Mara (Bitter) and blamed God for her afflictions, whereas it was her unbelief and backslidden state that brought her sorrows. She and Ruth reached the land in the time of barley harvest. In the field of what rich man did Ruth reap?
436. Boaz was Elimelech's rich kinsman. In what verse is recorded Ruth's question asked of Boaz. "Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?" Also the question of Naomi of Ruth; "Where hast thou gleaned today?"
437. In what verse of Ruth 3 is recorded the pledge of Boaz to be Ruth's kinsman in case her nearest kinsman refused? In what verse of Ruth 4 is recorded the inability and the unwillingness of this nearest kinsman to redeem Ruth?

438. In what verse is recorded the marriage of Ruth, the Moabitess, to her Redeemer-Kinsman, Boaz? In what connection is Ruth mentioned in Matthew: 1:5? Who is our Redeemer-Kinsman?
439. According to I Samuel 1, what woman met Eli, the Lord's priest at Shiloh, when she went there to offer her sacrifice unto the Lord? Why did this woman name her son Samuel?
440. This mother's great prayer and song is recorded in I Samuel 2:1 to 10. In what verse in this Chapter do we find the words, "And the child did minister unto the Lord before Eli, the priest?" And in what verse these words "And the child Samuel grew on and was in favor both with the Lord, and also with men?" Compare with Luke 2:52.
441. In I Samuel 3 we have the record of God's revelation to Samuel. After Samuel had heard the voice of the Lord the third time he ran to Eli. Eli told Samuel if the Lord called him again to say "Speak, for thy servant heareth". Did Samuel obey? What verse?
442. We have in I Samuel 4 the account of the battle between Israel and the Philistines. Israel brought the ark of the covenant from Shiloh and the Philistines cried. "God is come, into the camp." What verse gives this information? Who gained possession of the ark that day?
443. That day Eli's two sons died. Eli, at the age of 98, fell and brake his neck. A grandson was born and the name given him means, "the glory is departed from Israel." What was his name?
444. In I Samuel 5, we have the record of the ark in possession of the Philistines, with God's judgment upon their different cities into which the ark was carried, Ashdod, Gath, Ekron. In which verse is recorded their cry, "Send away the ark of the God of Israel and let it go again to his own place"?
445. How long was the ark in the possession of the Philistines according to I Samuel 6:1? How did they convey it to Joshua? Who conveyed the ark in the same manner, according to II Samuel 6:1 and got into serious trouble?
446. What tribe of Israel was to handle the ark and how was it to be carried? Who took down the ark from the Philistines' cart? When the ark was brought into the house of Abimadab, in Kirzath-jearim, who was sanctified to keep it?
447. In what verse is recorded the petition of Israel to Samuel, "Cease not to cry unto the Lord our God for us, that He will save us out of the hand of the Philistines?" If Israel represents the people of God, the ark is the type of the Lord Jesus Christ, and the Philistines the type of the Christian's worldly enemies today, how are we to be delivered?
448. After Samuel had confessed for Israel and prayed for their deliverance, God sent a thunder storm and discomfited the Philistines. What was restored unto Israel, according to I Samuel 7:14?
449. Samuel took a stone and set it between Mizpah an Shen and named it the "Stone of help" because they said "Hitherto hath the Lord helped us." What was the name of that stone.?
450. In judging Israel, what three places were visited Samuel in his annual circuit, according to I Samuel 7:16.
451. In the opening verses I Samuel 8 we learn that the elders of Israel were displeased with the conduct of Samuel's sons and they made a request of Samuel with which he was displeased. What was it?
452. According to I Samuel 8:7, whom did Israel reject in answering for an earthly King?
453. In I Samuel 8:8 to 18 we read how Israel was warned of the results of their folly in choosing a King. What was their decision after this warning, according to the 19th verse?

454. In I Samuel 9:16, the Lord promised to send to Samuel a man of the land and tribe of Benjamin to be anointed as Israel's King. What was his name?
455. In I Samuel 10:23 and 24, we read that Saul was a splendid man physically, that there was none like him among all the people. What did all the people shout when they saw him? (I Samuel 10:24).
456. In I Samuel 11:6 and 7, we read that the Spirit of God came upon Saul to deliver Israel; that the fear of the Lord fell upon the people so that 330,000 men responded to the call. According to verse 11, what people did they slay? What was the result of this victory? Verse 15.
457. What kind of a record did Samuel have as Israel's prophet, priest and judge, according to I Samuel 12:3 to 5?
458. After Samuel preached his great sermon to Israel in I Samuel 12, what did God send to make the people greatly fear and confess their sin in asking for a King?
459. In I Samuel 13, we read that Saul intruded into the priestly duties; and in the 14th verse Samuel announced Jehovah's rejection of Saul. What kind of man was God seeking?
460. According to I Samuel 14, upon whom did Jonathan, the son of King Saul depend for his great victory over the Philistines? (I Samuel 6:12 and 23).
461. In I Samuel 14:47 to 48, we learn that Saul fought against Moab, Ammon, Edom, Zobah, the Philistines and the Amalekites and delivered Israel. According to verse 52, how long did the war against the Philistines last?
462. In I Samuel 15:1 to 24, we read the account of Saul's disobedience in not completely destroying the Amalekites and their property; his excuse and those words of Samuel in the 22d verse, "Behold, to obey is better than sacrifice and to hearken than the fat of rams". What reason did Saul give for his disobedience in verse 24?
463. Read I Samuel 15:35 and state who repented that he had made Saul king.
464. In I Samuel 16:1 to 13, we have Samuel's visit to the house of Jesse in Bethlehem, with the horn of oil to anoint David to be Saul's successor as King of Israel. How many sons of Jesse passed Samuel before David was chosen? In what verse is found the statement, "Man looketh on the outward appearance, but the Lord looketh on the heart"?
465. In I Samuel 16:14, we note that the Spirit of God departed from Saul and that his servants suggested that a musician be brought to him to calm him when possessed by an evil spirit. What musician came to Saul, according to the 21st verse? And what other position was given to David?
466. In I Samuel 17, we have the description of the Philistine giant, Goliath. What was the challenge of this heathen warrior to Israel?
467. According to I Samuel 17:10,11,24, how did Goliath's "defy" affect King Saul and his people?
468. According to I Samuel 17:25 to 32, what reward was offered to the one who would accept Goliath's challenge? Who accepted the challenge?
469. In I Samuel 17:40 to 51, we have the record of this Israelite's victory over Goliath, first with his sling-stone and then with Goliath's sword. To whom did he ascribe the victory and what was the effect upon the Philistines?
470. As a result of this victory and David's report to King Saul, who entered into a love covenant with King David?

471. In I Samuel 18, we find that David was promoted to be the General of King Saul's army, and as a result of his mighty victories, the women sang, "Saul has slain his thousands and David his ten thousands." How did this react upon King Saul?
472. In this same Chapter we find that Saul's first attempt to kill David was futile. Why was Saul afraid of David? What people loved David?
473. What motive prompted Saul to give his daughter Michal to be David's wife? What did Saul first see in I Samuel 18:28, as a result of this union? Read I Samuel 18:9, I Samuel 18:29, I Samuel 19:10 and 11 and I Samuel 20:33, and state the feeling that continued in Saul's heart against David.
474. In I Samuel 19, we find that Michal protected David's life by deception and fled from Saul's presence to dwell with one of God's servants. Give the name of that servant.
475. In I Samuel 20, what friend of David's protected his life and according to the I Samuel 20:20 to 36, what means did he employ to notify David of Saul's relentless determination to smite him? Read I Samuel 20:17 to 42 and note the declaration by Jonathan and David of their mutual love. In whose name did they swear concerning a covenant of peace in their seed?
476. In I Samuel 21, we find David doing something that Christ mentioned eleven hundred years later in Mark 2:26. What was he doing?
477. When David fled from the house of Ahimelech, the priest, he went into the home of the King of Gath and because David was afraid of this King what did David feign?
478. In what verse in Hebrews 11: are Samuel and David mentioned among the heroes of faith?
479. In I Samuel 22:1 and 2, we read that the distressed, the discontented, and those in debt fled to hide in the cave of Adullam with David. How many men were with him?
480. According to II Samuel 2:3, how were these men afterward rewarded by David?
481. Who dwelt with the King of Moab while David was in hold, according to I Samuel 22:3 and 4?
482. How many priests were slain by the command of Saul when he learned that Ahimelech and his son Abiathar had given bread to David? I Samuel 22:11 to 23. Who escaped death?
483. In I Samuel 22 and 23, we note David's wanderings to Mizpah, to Hereth, to Keilah, to Zeph. Whom did God tell him to smite at Keilah? Who fled with David?
484. Who warned David to escape from Saul to the woods of Zeph? And what true friend met him there to strengthen his hand in the Lord?
485. In I Samuel 23, who conspired with Saul to reveal David's lurking place and what happened according to I Samuel 23:26? What caused King Saul to suddenly change his mind?
486. David had now fled to the wilderness of Engedi and upon the rocks of the wild goats. Saul, with 3000 men, sought David, and there in a cave had his opportunity to privily destroy King Saul. What did David do to Saul? Did David repent of this act?
487. When David explained to Saul why he did not kill him, what proverb did he quote in I Samuel 24:13, and in what verse is recorded Saul's answer to David, "Thou art more righteous than I; for thou hast rewarded me good, whereas I have rewarded thee evil." Note Saul's assurance that David was God's King for Israel in I Samuel 24:20 and Saul's request and David's promise in the next two verses.
488. According to I Samuel 25:1 all Israel lamented when Samuel died. Where was Samuel buried and where did David go at that time?

489. In I Samuel 25, we have the story of wicked Nabal and his good wife Abigail, who brought the peace offering to David and, persuaded him not to shed blood. In what verse did she say, "The soul of my Lord shall be bound in the bundle of life with the Lord thy God? After God smote Nabal, who became David's wife?"
490. When David and his friend found Saul and Abner asleep in their camp, in the wilderness of Zeph, and David's friend wanted to smite Saul, why did David forbid, according to I Samuel 26: 11? What was the name of David's friend?
491. When David went to the opposite hill and held up Saul's spear, which he had taken, whom did he chide for not protecting the Lord's anointed?
492. In what verse of this Chapter do we find Saul's confession of sin, his promise to no more pursue David and his statement "I have played the fool and have erred exceedingly" ?
493. In II Samuel 1, we read that David ordered the death of the Amalekite messenger for reporting that he had responded to King Saul's request to put him to death upon Mt. Gilboa. What did David call Saul in II Samuel 1:16?
494. In what verses in II Samuel 1 do we read, "Tell it not in Gath, publish it not in the streets of Askelon," and David's lamentation for his friend Jonathan in these words: "I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful: passing the love of women"?
495. In II Samuel 2 we read that Abner, the captain of Saul's host made Saul's son, Ishbosheth, King over Israel, and that he reigned two years, but David was anointed as King over the house of Judah and reigned seven and a half years at Hebron. Then Abner's servants and David's servants went to battle. Who was victorious according to II Samuel 2:17?
496. Whom did Abner slay with the hinder end of his spear?
497. According II Samuel 3, how many sons were born to David in Hebron and what son was Absalom?
498. In II Samuel 3 we have the record of Abner's revolt to King David. Before he was able to fulfill his pledge to turn Saul's friends to support King David, the brother of Asahel smote him under the fifth rib, unto death. What was the smiter's name?
499. David lamented and wept over the death of Abner. State the verse where these words of David's are recorded: "There is a prince and a great man fallen this day in Israel."
500. According II Samuel 4, how old was Mephibosheth, the son of Jonathan, when the fleeing nurse dropped him and he became lame on both his feet?
501. In this same Chapter we read that Rechab and Baanah beheaded Ishbosheth and thought they would gain the favor of King David by killing his enemy, and so they brought proof of their deed to him. What happened to these brothers by David's command?
502. In II Samuel 5 we learn that the elders of Israel came to Hebron to make David King over all Israel. How old was he when he began to reign? How long did he reign over all Israel in Jerusalem?
503. Jerusalem, the stronghold of Zion, was taken from the Jebusites, and was called the city of David. David went on and grew great. For whose sake did the Lord exalt David's kingdom? (II Samuel 5:12). What nation was overwhelmingly defeated by David according to the closing verses of this 5th Chapter?
504. In II Samuel 6 and also I Chronicles 13, we have the record of the transfer of the ark of the covenant from the house of Aminadab on an ox-cart. Uzzah was smitten to death by God for touching the ark with his hand and Obedom's home was greatly blessed because of the presence of the ark. The Philistines method was the ox-cart. God's command was that the

ark should be borne with staves inserted in the rings at the corners and by Levites. David was displeased and afraid until after he heard of the blessing in Obededom's home. Then what did he do according to II Samuel 6:12 to 16?

505. In the closing verses II Samuel 6, we find that David built a Tabernacle for the ark and Israel's worship. But in II Samuel he 7 David thinks of his own elegant home, and the desire comes into his heart to build a fine house for God to dwell in. Through what prophet did God reveal his plan to David?
506. In II Samuel 7, we find recorded the Davidic covenant, the guaranty of God to establish the throne of David forever. In praising God for this promise, how many times did David use the expression "O Lord God" in this Chapter? Now compare this with I Chronicles 17.
507. According to Romans 1:3, Christ was the seed of David. According to Luke 1:32 and Acts 2:30, what was God's purpose in the birth, as well as the resurrection of Christ?
508. In Isaiah 9:6 and 7, we have the titles of Christ in connection with his right to David's throne. Which title suggests an earthly ruler?
509. What is the present condition of David's tabernacle according to Acts 15:14 to 16. What is the future guaranty concerning the tabernacle? Read also Amos 9:11 to 15.
510. In II Samuel 8, we learn that David subdued the Kings and nations that were Israel's enemies. In what verse do we read these words, "And David executed judgment and justice unto all his people?"
511. We have in II Samuel 9 the marvelous story of Grace. Mephibosheth, lame on both feet, of the house of David's great enemy, Saul, in Lodebar (no pasture) brought by David (love) into his kingdom and house for the sake of Jonathan (Jehovah's gift) to eat continually at the King's table. In what verse are found Mephibosheth's words: "What is thy servant that thou shouldst look upon such a dead dog as I"? Note what is said about Mephibosheth during David's absence from his throne in II Samuel 19:24 to 30.
512. In II Samuel 10, we find David's offer of kindness to the children of Ammon spurned and their conspiracy and battle with the Syrians against David's army. Who was David's general, and how many Syrians were slain before they surrendered and agreed to serve Israel?
513. In II Samuel 11 is recorded the saddest story in David's life, his double sin. In Psalm 51 we can read the anguish of David's soul because of his great sin. In that Psalm he cried to God "against thee only have I sinned." But against what man and wife did he commit this great sin?
514. In II Samuel 12 we have the story of the poor man's one little ewe lamb, the parable of Nathan to bring condemnation to David and confession of his great sin. David truly repented but God caused David's little baby, born to Bathsheba, to die. What verse contains these statements: Nathan to David: "Thou art the man"; "Thou hast given great occasion to the enemies of God to blaspheme" and David's concerning the dead baby; "I shall go to him, but he shall not return to me"?
515. God, greatly loved the second son born to David, therefore Nathan called him Jedidiah (beloved of the Lord). What was the name given this child by his parents?
516. In II Samuel 13, we find the record of Ammon's sin against Absalom's sister, Tamar; and Ammon's assassination by order of Absalom. What did King David and his sons do because of this tragedy Absalom fled to Geshur where he remained three years Did David want to go to him?

517. In II Samuel 14, we have the record of Joab's scheme—through the feigning of a woman—to bring Absalom back to Jerusalem; the burning of Joab's field by Absalom to force Joab to get him in the presence of King David. How long was Absalom denied the privilege of seeing his father, while he was in the same city?
518. Read II Samuel 15 and note how cleverly Absalom dealt with the people to win them favor, thereby causing David to flee with his household taking the ark of the covenant with him. In what verses do we find these statements: "So Absalom stole the hearts of the men of Israel"; "Carry back the ark of God into the City"; and "Absalom came into Jerusalem?" According to II Samuel 16 who took a large supply of food to David? Who said to David, "Thou art taken in thy mischief because thou art a bloody man"?
519. In II Samuel 16 and 17 we read of the treachery and deception of Ahithophel, his foolish counsel to Absalom, and his suicide because it was not accepted. Over what river did David and his friends pass? What man of Lodebar helped to feed them?
520. David organized his men for war with Absalom's troops. In what verses II Samuel 18 do we read David's command to Joab, "Deal gently for my sake with the young man, with Absalom" ? In what verse do we read that Absalom's mule went under the oak and Absalom's head was caught in the branches?
521. When the tidings of the slaying and burial of Absalom and the fleeing of his followers were brought to David, he asked this question, "Is the young man Absalom safe?" When he learned the sad news, in what verse is recorded his lamentation, "O my son Absalom, would God I had died for thee, O Absalom, my son, my son?"
522. In II Samuel 19 is recorded Joab's counsel to David, to do less weeping for Absalom, who rebelled against his father, and give his attention! to his loyal followers. In what verse is the question, "Why speak ye not a word of bringing the King back?" They sent word to David: "Return thou, and all thy servants; "and then we read the account of the King's return from beyond Jordan; his farewell to those of Gilead, who had protected him and provided for him; of the joy of Mephibosheth; of King David's refusal to kill his enemy; and the strife between Judah and Israel. Whom did Israel follow according to II Samuel 20:2?
523. In II Samuel 20, we have the record of Amasa's death at the hands of Joab, and Joab's victory over the leader of Israel's rebellious forces. In what verse do we read that Joab was over all the host of Israel?
524. In II Samuel 21, we have a record of a three years famine in David's land because of Saul's sin against the Gibeonites; their demand for the death of seven descendants of Saul as the price of atonement. Then David gathered the bones of Saul and Jonathan and had them buried in the sepulchre of Saul's father in Zelah, the country of Benjamin. Then God was entreated for the land. In the closing verses II Samuel 21 we have the record of several battles with the Philistines, in which the mighty men of this heathen nation were slain. In what verse are recorded these words, spoken to David, "Thou shalt go no more out with us to battle that thou quench not the light of Israel" ?
525. Read David's wonderful song of praise in the II Samuel 22 and read with it the following: Psalms 7 - Psalms 29 - Psalms 34 - Psalms 64 - Psalms 74 - Psalms 97 and Psalms 116. In what verse II Samuel 22 are these words of David, "He teacheth my hand to war"? and "Thou hast also given me the neck of mine enemies"? How many mighty men are mentioned in II Samuel 24?

526. How many men of Israel were numbered by Joab at the command of David? In what verse of II Samuel 24 is recorded the confession of David's sin for numbering Israel; and his second confession and pleading for the innocent sheep? In what verse are the words of David. "Let us fall now into the hand of the Lord; for his mercies are great: and let me not fall into the hand of man"?
527. In I Kings 1 we read how Adonijah, the son of Haggith and David plotted with the aid of Joab and Abiathar to seize David's throne and how Nathan and Zadok aided Bathsheba, another wife of David, to secure the throne for their son Solomon. In which verses do we find these words: "Cause Solomon my son to ride upon mine own mule"; and "Behold, Adonijah feareth King Solomon"?
528. In I Kings 2, we have the record of David's death and burial in the city of David. Before his death, he warned Solomon against Joab and Shimei and demanded their death. In this Chapter we find Abiathar, the priest, removed from office and the execution of Adonijah and Shimei by Benaiah. He also executed another man and then succeeded him as captain of the host. What was this third victim's name?
529. In I Kings 3, we have the statement that Solomon loved the Lord; the record of God's gracious answer to Solomon's prayer for understanding, to judge Israel right; "I will give thee a wise and understanding heart." According to the next verse, what did God also bestow upon Solomon? What was Solomon's first act to display his wise judgment; in which two mothers were involved?
530. In I Kings 4 Solomon is organizing his government. According to verse 21, he reigned over all kingdoms from the river to the land of the Philistines and into the border of Egypt. God gave Solomon great wisdom, exceeding the wisdom of all the wisdom of other rulers, so that he spake 3000 proverbs (I Kings 4:32). Did Solomon collect these proverbs before or after he became king?
531. In what verses of I Kings 4 do we find recorded: "And Judah and Israel dwelt safely, every man under his vine and fig tree," and, "There came of all people to hear the wisdom of Solomon, from all kings of the earth?"
532. In I Kings 5 a league is made between Solomon and the King of Tyre, Hiram, who was ever a lover of David. As Solomon said, because wars were about David on every side, he could not build God's temple and now that God had given Solomon rest on every side, he would begin the building. Hiram was to furnish the timbers. How many labourers did Solomon put to work, according to the I Kings 5:15?
533. In I Kings 6:7, we are told that the stones for the temple was made ready before they were brought to the building. Compare this with Ephesians 2:19 to 22 and I Peter 2:5 to 8.
In I Kings 6:21 we read that the whole house was overlaid with gold, also the floor, (I Kings 6:30). According to this Chapter, how long was Solomon in building this house for God to dwell in?
534. Solomon; spent thirteen years building his own house as described in I Kings 7 and then in I Kings 8 we read that the ark of the covenant, with the mercy seat, was placed by the priests in the most holy place in the temple, at which time the shekinah-glory of the Lord filled the house. From verses I Kings 8:12 to 21, Solomon's sermon is recorded; from I Kings 8:22 to 53, his prayer; from I Kings 8:54 to 61, his blessing; from I Kings 8:62 to 66, his sacrifice and rejoicing. In what verse do we read, "But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee?" and these words, "So the king and all the children of Israel dedicated the house of the Lord."

535. In I Kings 9 we read that Solomon built a navy of ships on the shore of the Red Sea and brought gold from Ophir. In what verse are we told that he offered sacrifices on the temple altar three times each year? What queen, according to I Kings 10, after he holding the glory of Solomon, said: “the half was not told me”? We also read in this verse that Solomon’s gold income was 666 talents; that he possessed 1400 chariots and 12000 horsemen. In what verse do we read, “King Solomon exceeded all the kings of the earth for riches and for wisdom?” In what Chapters of Ecclesiastes does Solomon sum up his works and riches?
536. Solomon’s decline begins in I Kings 11, about 990 B.C. He had seven hundred wives, according to I Kings 11:3, and they caused him to worship their gods. “The Lord was angry with Solomon” (I Kings 11:9). For his sin God declared the kingdom would be divided, but that one tribe, (Judah) would be put under Solomon’s son, for David’s sake, for Jerusalem’s sake (I Kings 11:13). The prophet tore a garment into twelve pieces. To whom did he hand ten pieces to indicate that he would rule over ten tribes of Israel? How long did Solomon reign and where was he buried?
537. If Solomon collected the Proverbs before his great mistakes, it seems that he did not practice what he preached. For instance, Proverbs 1:10: “My son, if sinners entice thee, consent thou not,” or Proverbs 9:13: “A foolish woman is clamorous: is simple and knoweth nothing.” Did King Solomon do what the king of Proverbs 20:8 was supposed to do?
538. Now compare I Kings 2:12 to I Kings 11:43 with II Chronicles 1:1 to I Kings 9:31 and you will read virtually the same history of Solomon. With what does the Lord Jesus compare Solomon’s glory in Matthew 6:29 and Luke 12:27?
539. What was the first great sin of Jeroboam, after he built Shechem in Mount Ephraim; according to I Kings 13:28? Note this announcement: “Behold thy goods, O Israel, which brought thee up out of the land of Egypt.” What happened to Jeroboam’s altar as Jehovah’s sign that Josiah would arise to offer the heathen priests? (I Kings 12:5).
540. Jeroboam persisted in evil doing and he sent his wife, disguised, to Shiloh, to ask Ahijah, the prophet, concerning their sick child. The child died, as the prophet foretold. Then Jeroboam died. In what verse of the 14th Chapter do we read: “And he shall give Israel up because of the sins of Jeroboam, who did sin and who made Israel to sin”?
541. Read I Kings 15:30 - I Kings 15:34 - I Kings 16:26 and II Kings 10:29 and 31 - II Kings 13:2 - II Kings 13:6 - II Kings 13:11 - II Kings 14:24 - II Kings 15:9 - II Kings 15:18 - II Kings 15:24 - II Kings 15:28. In these verses, how was Jeroboam known?
542. Jeroboam reigned over the ten tribes twenty two years (I Kings 14:20). Nahab reigned two years (I Kings 15:25). Baasha slew Nahab and reigned over Israel twenty four years (I Kings 15:33). Elah reigned over Israel two years (I Kings 16:8) Zimri killed Elah and reigned seven days (I Kings 16:15). Omri reigned seven years (I Kings 16:23 and I Kings 16:29). Omri removed Israel’s capital to Samaria, named for Shemer (I Kings 16:24). Omri did worse than all that were before him. Now what wicked man succeeded Omri as Israel’s king? How long did he reign? Who was his wicked wife?
543. What city was rebuilt in the days of this wicked king in fulfillment of Joshua 6:26? (I Kings 16:34). Who was God’s great prophet to this wicked king, his wife and their people?
544. In Zarephath, (or Sarepta), this prophet entered the widow’s house where she and her son were ready to die of starvation. What miracle did the prophet of God perform, according to I Kings 17:12 to 16? When was Christ when he referred to this miracle in Luke 4:26?

545. When Elijah raised this widow's son from the dead note his prayer: "O Lord, my God, I pray thee, let this child's soul come into him again"? (I Kings 17:21). Does this not prove that soul and body do not remain together after death? Read I Kings 17:22.
546. In I Kings 18, Elijah meets Obadiah, the man of God who was hiding from wicked queen Jezebel In which verse is recorded Ahab's question of Elijah, "Art thou he that troubleth Israel?" Elijah persuade: Ahab to hear Elijah's challenge. "If the Lord be God, follow Him: but if Baal, then follow him." Elijah was against 450 prophets of Baal. In which verse do we read that the people fell on their faces and said: "The Lord He is God" when Elijah triumphed in the name of Israel's Jehovah?
547. What encouragement should the Christian today receive, according to James 5:17 and 18, because God withheld rain for three and a half years and then sent rain? Read I Kings 18:4 to 46. When Jezebel swore to kill Elijah at Jezreel, to what place did Elijah flee?
548. In I Kings 19 is recorded Elijah's prayer, that he might die; his forty days journey to Horeb, the still small voice of God, telling him to anoint Hazael to be King over Syria, Jehu King of Israel, and Elisha to succeed Elijah as prophet. In which verse do we read "I have left me 7000 in Israel, all the knees which have not bowed unto Baal?"
549. Elijah found Elisha plowing with twelve yoke of oxen. Elijah cast his mantle upon Elisha, who left all and followed Elijah. In I Kings 20 we have God's favor shown toward Ahab in his two great victories over the Syrians and then the pronouncement of Ahab's doom for not utterly destroying the Syrian King, Benhadad. In what verse do we read: "And the children of Israel slew of the Syrians 100,000 footmen in one day"?
550. In I Kings 21, we have the record of the wickedness of Jezebel in having Naboth stoned to death under a false charge, the theft of his vineyard. God sent Elijah to confirm the sentence of death for his outrage against Naboth. Then God's grace was extended toward Ahab because of his repentance. In what verse are found Ahab's words: "Hast thou found me, O mine enemy?"
551. In I Kings 22 is recorded Jehoshaphat's alliance with Ahab in his final battle against the Syrians; Micaiah's prophecy, and the slaying of Ahab. Jehoshaphat began his righteous reign over Judah in the fourth year of Ahab's reign over Israel. Ahaziah, Ahab's son, reigned two years over Israel. In what verse do we read God's statement through his prophet: "I saw all Israel scattered as sheep, that have not a shepherd"? What similar statement is found in Matthew 9:36 and Mark 6:34?
552. Israel's Kings: Jereboam, Nahab, Baasha, Elah, Zimri, Omri, Ahab and Ahaziah reigned over a period of 81 years. During this same period Judah's Kings were as follows: Rehoboam, 17 years, I Kings 14:21. He did evil. Abijam reigned 2 years, I Kings 15:2. Asa reigned 41 years, I Kings 15:10. In what verse of this Chapter do we read: "And Asa did that which was right in the eyes of the Lord"? Jehoshaphat, Asa's son, died in the year 897 B.C. How old was he when Ahab died? I Kings 16:29 and I Kings 22:41 and 42.
553. In II Chronicles, Chapter 15 to 20, we have the record of the good reigns of Asa and his son, Jehoshaphat, over Judah. Jehoshaphat was succeeded by his wicked son, Jehoram, who walked as did the ungodly kings of Israel. He reigned eight years in Jerusalem. Whom did he marry, according to II Chronicles 21:6? How many of his six brothers did he slay?
554. In the 1st Chapter of II Kings is recorded Ahaziah's sin as King of Israel, inquiring of other gods as to his recovery to health; Elijah's announcement of his death; and the fire from heaven consuming Ahaziah's troops because they were trying to lay hold upon Elijah. In what verse is Elijah described as "An hairy man and girt with a girdle of leather about his

loins”? Compare this with the description of John the Baptist in Matthew 3:4, and read also Matthew 17:11 to 13.

555. What two apostles said to Jesus, “Lord, wilt thou that we command fire to come down from heaven and consume them?” Luke 9:54. Read about ‘fire from heaven’ in Genesis 19:24. Deuteronomy 4:11. II Chronicles 7:1. Job 1:16. Luke 17:29. II Thessalonians 1:7. Revelation 13:13 and Revelation 20:9.
556. In II Kings 2, we read of Elijah’s translation by the whirlwind into heaven, after Elijah and Elisha had been parted by the chariot and horses of fire. What waters were divided by smiting with Elijah’s mantle? In which verse is Elijah’s prayer recorded, “Let a double portion of thy spirit be upon me?”
557. Elijah means, “the God of Jehovah”; Elisha means, “the God of Supplication.” In II Kings 2 we have the record of Elisha at Jericho, at Bethel, at Mt. Carmel and back to Samaria. Fifty men sought three days for Elijah, while Elisha remained at Jericho. There Elisha put the cruse of salt into the waters which healed them. How many children were torn by the two she bears for mocking Elisha?
558. In the II Kings 4, Elisha disapproves of the alliance of Jehoshaphat with Jehoram, King of Israel, and the King of Edom. Nevertheless, for Jehoshaphat’s sake, after instructing Jehoram to appeal to the gods of his wicked parents, he assures complete victory over the Moabites. What miracle did Elisha perform according to II Kings 4:1 to 7 ?
559. Four other miracles are recorded, in II Kings 4, two for the benefit of a great woman in Shunem, who furnished room and board for Elisha. A son was born to her and that same son was raised from the dead by the man of God. Then the casting of meal into the poison pottage, and the miraculous feeding of 100 men. What faithful servant worked with Elisha and how many times is Elisha called, ‘man of God’ in this Chapter? What miracle is found in the following verses: Mark 5:41 and 42. Luke 7:11 to 15. John 11:43 to 45. Acts 9:39 to 42. Acts 20:9 to 12 and I Kings 17:21 and 22 and II Kings 4:34 to 36?
560. According to II Kings 5, Naaman was a mighty man of valor, but he was a leper. When he obeyed Elisha and dipped seven times in Jordan, he was completely healed. He was angry when first told to do this, saying that the Syrian rivers, Abna and Pharpar, were better than the waters of Israel. Who said to Naaman, “My father, if the prophet had bid thee do some great thing, wouldest thou not have done it?” What might the waters of Israel represent, according to John 4:22 and Romans 3:1 to 2 and Romans 9:4 and 5?
561. What other miracle of Elisha is recorded in II Kings 6:1 to 7? In Chapters 6 and 7, are recorded God’s miraculous preservation of Elisha and Israel against the invasion of the Syrians under King Benhadad; and the wisdom of the four lepers that led to the capture of the food in the Syrians’ tent, to feed the Israelites. These lepers reasoned well, that if they stayed without, they would starve, if they should enter the city and find famine, they could fare no worse. If they surrendered to the Syrians, and were put to death, it would amount to the same thing, but there was the possibility of being spared by the Syrians. How were they rewarded according to II Kings 7:8 and 9?
562. In II Kings 8, Elisha’s prediction of the seven years famine, comes true. Then he sent word to sick Benhadad that he would die, but Hazael, who took the message, lied to him. Elisha wept when he told Hazael of the great sin he would commit against Israel when he succeeded Benhadad as King of Israel (II Kings 8:11 and 12). Then notice, that for several years, Jehoram, King of Judah, and Jehoram, King of Israel, were contemporaries. Note the death of Jehoram of Judah, and the alliance of his successor, Ahaziah, with wicked

- Jehoram of Israel, against the Syrians, under Hazael. Whom did Elisha anoint to be King of Israel and to destroy the house of Ahab, according to II Kings 9:1 to 10?
563. In II Kings 9:11 to 37, we have the death of the King of Israel, Jehoram; the death of Ahaziah, the King of Judah, and wicked Jezebel, the wife of Ahab, by the hand of Jehu. How did Jehu drive his chariot according to II Kings 9:20? In what verse in II Kings 9 do we find these words, “In the potion of Jezreel shall dogs eat the flesh of Jezebel?” In what verse of II Kings 10 do we read “So Jehu slew all that remained of the house of Ahab in Jezreel” ?
564. Jehu reigned 28 years over Israel, according to II Kings 10:36. He departed not from the sins of Jeroboam, and because of his sins God troubled Israel with Syria. In II Kings 11 is recorded the wickedness of Athaliah, who slew all of the royal seed of Judah, except one little baby, who was hidden with his nurse in the house of the Lord for six years. What was this little boy’s name and how old was he when he began to reign over the house of Judah? What priest directed the slaying of Athaliah?
565. This priest instructed the young king and enabled him to do the work of the Lord, repairing the temple. The king was slain by the sons of his servant. He was succeeded by Amaziah. Jehu, King of Israel, was succeeded by Jehoahaz, who was delivered into the hands of the King of Syria because of his great sin. He was succeeded by his son Jehoash, who began to reign while the other Jehoash was still King of Judah. The prophet Elisha was visited by the King of Israel when the prophet was dying and by means of the arrow, Elisha foretold the defeat of Syria by Israel, which defeat is recorded in II Kings 13:25. In which verse do we read the words of the King, spoken to the sick prophet, “O my father, my father, the chariot of Israel, and the horsemen thereof?” Read the revival of the man that touched the bones of Elisha, in verse 21.
566. Amaziah, King of Judah, killed the sons of his father’s servant that had killed his father. He did right in the sight of God. Amaziah was defeated by Jehoash, King of Israel, who took the gold and silver and the vessels from the house of God to Samaria. Fifteen years after Jehoash died, Amaziah was slain when he fled from Jerusalem, but he was brought back to Jerusalem for burial. Before he died Jeroboam had been made King of Israel. While Jeroboam was King of Israel, Amaziah’s successor took the throne of Judah and reigned longer than any king had reigned over either Israel or Judah. What was his name and how long did he reign? II Kings 15:1 and 2. With what disease was he smitten?
567. Before this King of Judah had died several other Kings had reigned and died in Israel; namely, Zachariah for six months; (II Kings 15:8): Shallum for one month; (II Kings 15:13): Monahem for ten years; (II Kings 15:17): Pekahiah for two years; (II Kings 15:23). Then before King Azariah (or Uzziah) died, Pekah began to reign in Samaria over Israel; and while he was reigning Jotham succeeded Azariah as King of Judah. In what verse II Kings 16 do we read that after Jotham’s death his wicked son who reigned over Judah in his father’s place made his sons to pass through the fire, according to the abominations of the heathen? What was his son’s name? With what nation did this king enter into an alliance to assist Judah in defeating Syria and Israel, according to II Kings 16:7?
568. In II Kings 17 we read that Hoshea, the King of Israel, was conquered by Shalmaneser, King of Assyria, and became servant to him and then his prisoner. In the ninth year of Hoshea’s reign this King of Assyria took Samaria and took the Ten Tribes of Israel away into Assyria. In this chapter the reason for this disgrace is told in these words: “They would

- not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the Lord their God.” In what verse are these words found? Compare with Acts 7:51 to 55.
569. Every one of Israel’s kings walked in the way of Jeroboam who caused Israel to sin. Through His holy prophets God sent His message of warning to the Ten Tribes before He finally delivered them into the hands of Assyria. Obadiah prophesied in the year 887 B.C. Hosea prophesied from 785 B.C. to 725 B.C. Amos prophesied in the year 787 B. C., about 100 years after Obadiah. Were there any major prophets among these? Joel prophesied in 800 B.C. His message was concerning Judah and Jerusalem.
 570. Obadiah’s message is given in one chapter. This prophecy is God’s complaint and judgment announced against Edom or Esau. Read these 21 verses and tell in which verse are found these words: “The house of Jacob shall possess their possessions;”?
 571. The Prophecy of Joel 1 shows the devastation of Israel’s land by the Gentile nations. This might be considered a type of the coming Tribulation. In which verse are found words, in the first chapter: “Alas for the day: for the day of the Lord is at hand, and as a destruction from the Almighty shall it come?” In the second chapter the Great Tribulation is predicted. Compare the expression, “There hath not been ever the like”, in Joel 2:2, with Jeremiah 30:7 and Matthew 24:21. In what verse of Joel 2 are found these words concerning Israel’s God: “He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil?”
 572. In the latter part of Joel 2 is recorded the promise of Israel’s Jehovah to bring blessing after judgment. The millennium reign of Christ, with Israel in their own land, though yet future, is guaranteed in Joel’s Prophecy. In which verse of the second Chapter is the Former Rain and The Latter Rain promised for Israel’s land? Compare with Deuteronomy 11:14. Jeremiah 3:3. Hosea 6:3. Zechariah 10:1 and James 5:7. In what verses of the 2nd Chapter of Acts do we find the words of Peter and the eleven in which they quoted Joel 2:28? Joel 2:30 and 31?
 573. Note the opening verse of Joel 3, “I will bring again the captivity of Judah and Jerusalem.” In which verse does the Lord say to the Gentiles, “Prepare for war”? “Beat your plowshares into swords?” In which these words? “But Judah shall dwell for ever and Jerusalem from generation to generation?”
 574. Hosea began his prophecies about the time Amos prophesied. Note Hosea 1 foretells the captivity of the Ten Tribes in the symbolic name of Hosea’s first born, a daughter, Loruhamah. His second born was “Lo-ammi”, meaning “Not my people”, Hosea 1:9. Note in the 2nd Chapter that Israel is likened unto an adulterous wife. In Hosea 2:14 to 23, Jehovah promises to restore His wife. In which verse are these words found: “I will even betroth thee unto me in faithfulness: and thou shalt know the Lord?”
 575. In Hosea 3:4, the Lord prophesied, through Hosea, that Israel was to abide many days without a king, but afterward they would return and seek the Lord their God and David their King and would fear the Lord and His goodness in the latter days, Hosea 3:5. Compare with Ezekiel 34:23 and 24 and Ezekiel 37:25, and tell when this is to be fulfilled. Read also Isaiah 9:6 and 7 and Acts 15:16 and 17.
 576. In which verse of Hosea 4 are these words: “My people are destroyed for lack of knowledge?” “In which verse of Hosea 6, these words: “Then shall we know, if we follow on to know the Lord?” In which verse in Hosea 8, the words: “For they have sown the wind, and they shall reap the whirlwind?”

577. In what verse in Hosea 9 are found these words: "I found Israel like grapes in the wilderness?" In the Hosea 10, these words, "Israel is an empty vine?" "Ye have plowed wickedness, ye have reaped iniquity?" What experience of Jacob is referred to in Hosea 12:2 to 4? In, which verse of Hosea 13 is found these words: "I gave thee a king in mine anger and took him away in my wrath?" Who was this king?
578. In what verse of Hosea 12 are found these words: "I will ransom them from the power of the grave. I will redeem them from death?" And in Hosea 14 these words of Jehovah, "I will heal their backsliding. I will love them freely?"
579. What was the occupation of Amos, the Prophet? In Amos 1 his prophecies are against the people surrounding Jerusalem. This continues in Amos 2. Beginning with Amos 2:4, judgments are pronounced upon Israel and Judah. In which verse is found this complaint of the Lord, "Ye gave the Nazarites wine to drink; and commanded the prophets, saying 'prophesy not?'" In Amos 3 Jehovah's complaint is against the whole family which He brought up from the land of Egypt. In which verse of Amos 3 are found these words: "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." In which verse of Amos 4, these words: "Prepare to meet thy God, O Israel?"
580. In which verse of Amos 5 are found these words: "Seek the Lord, and ye shall live," also "Seek good and not evil, also, "Therefore will I cause you to go into captivity beyond Damascus." In which verse of Amos 6 are found these words: "Woe to them that are at ease in Zion?"
581. According to Amos 7:8, what did the Prophet see? What did he see, according to Amos 8:2? In which verse of Amos 8 are found these words of Jehovah: "I will send a famine in the land, not a famine for bread nor a thirst for water, but of hearing the words of the Lord." Read Amos 8:12. In which verse of Amos 9 do we find these words: "I will sift the house of Israel among all nations." Read Amos 9:11 to 15 with Acts 15:14 to 18, and state whose tabernacle is yet to be rebuilt and what nation is still to occupy and possess Canaan in uninterrupted peace.
582. Now before Israel's captivity there was a Prophet with a different ministry. His name was Jonah. Read what Christ said about Jonah in Matthew 12:39 to 41. Read II Kings 14:25 concerning the fulfillment of a prophecy by Jonah, who prophesied in 862 B.C. Who was king of Israel at that time? Where did God send Jonah to preach? Were the people of that city Jews or Gentiles?
583. Jonah disobeyed God and went by ship, headed for another city, Tarshish. Jonah, in the first Chapter, told the shipmaster that he was responsible for the storm and damage to the ship. In which verse is Jonah's confession recorded; "I know that for my sake this great tempest is upon you." What effect did their experience have with the other men on board the ship?
584. We read that God prepared a great fish to swallow Jonah, that in the belly of that fish Jonah spent three days and three nights, a figure of the Lord Jesus in the earth for three days and three nights after His death on the cross. In which verse of Jonah 2 are recorded the words: "Salvation is of the Lord". What difference is there between Jonah 1:2 and Jonah 3:2? Jonah cried to Nineveh, "Yet 40 days and Nineveh shall be overthrown", and the people of Nineveh repented. What did Christ say about this in Luke 11:32? Jonah was displeased. God prepared a gourd to teach Jonah a lesson.
585. In II Kings 17, 18, and 19 we have the record of the righteous reign of good King Hezekiah. None of the kings before or after him was so good in the sight of the Lord, so far as

doing that which was right was concerned. He was menaced by the threats of the King of Assyria who had conquered many nations. To what Prophet of God did King Hezekiah send for godly counsel?

586. As the result of God's intervention in behalf of the King and his people, how many of the Assyrians under King Sennacherib were smitten by the angel of the Lord, according to II Kings 19:35?
587. In II Chronicles 32:27 we are told something about the riches of King Hezekiah; that God made him very rich. He fell sick. At first God sent word to King Hezekiah by Isaiah that his sickness was unto death. But after the King had wept sore and pray to Jehovah, his life was prolonged. Read II Kings 20:6 and tell for how long?
588. During his sickness from what country did representatives visit him and take an inventory of all of the King's do later on with these possessions in Jerusalem, and also Judah's sons and daughters?
589. Presently we shall study the prophecies of Isaiah and Jeremiah, but turn now to Isaiah 39:3 to 8, and compare with II Kings 20:14 to 18 and state what you find in common.
590. Hezekiah was succeeded by the most wicked king that ever reigned over Judah; in fact more wicked than the kings of Israel. This king was Manasseh; he reigned 55 years in Jerusalem, according to II Kings 21. In which verse do we find the record that Manasseh seduced them to do more evil than did the nations whom the Lord destroyed before the children of Israel?
591. Manasseh was succeeded by a wicked son, Amon, who reigned in Jerusalem for two years, walking in his father's steps. But a good king then followed this wicked king. God told this new king that because of the sin of Manasseh the destruction of Jerusalem and the captivity of Judah would surely come to pass, but because of the righteous reign of this new king, God would withhold judgment until he should pass away. What was the name of this good king? Read also II Kings 23:36 and II Kings 23:27.
592. What feast of Jehovah did this good king cause Judah to observe in a great way, according to II Kings 23?
593. Compare II Chronicles 35:21 to 24 and note how this good king died and state what great prophet lamented for him?
594. Jehoahaz, the son of Josiah, reigned but 3 months in Jerusalem. Pharaoh of Egypt dictated his successor, putting on the throne Eliakim, whose name Pharaoh changed to Jehoiakim. This man reigned under Egyptian authority. How many years?
595. Jehoiakim did that which was evil in the sight of the Lord. What king came from Babylon and made him servant 3 years and then rebelled against him, according to II Kings 24:1 to 3. For what wicked king's sake was this done?
596. According to II Kings 24:6 Jehoiachin succeeded Jehoiakim, reigning but 3 months. At that time took place the first invasion of the Babylonians, the sieging of the City of Jerusalem, about 606 B.C. Then Nebuchadnezzar put another king over Jerusalem. What name did Nebuchadnezzar give to this king? Read Matthew 1:12 to 14, and see how many of the last five kings are mentioned among the ancestors of Joseph, the carpenter?
597. When Nebuchadnezzar came against Jerusalem in the 11th year of King Zedekiah there was no bread for the people of the land. II Kings 25:3. The Chaldees pursued after Judah's King and men of war and overtook and defeated them in the plains of Jericho. II Kings 25:6. What did they do to King Zedekiah, according to II Kings 25:7? Then notice that Jerusalem was again invaded by Nebuchadnezzar's army and that they burned the Lord's

house, and the homes of the great men of Judah, including the King's. What did they do with the remnant of the people?

598. The poor of Judea and Jerusalem were left to be vinedressers and husbandmen. II Kings 25:11. Nebuchadnezzar in the year 588, left Gedaliah to be ruler. II Kings 25:22. Whose prison garments were changed and what was he permitted to do all the remaining days of his life?
599. Certainly Jeremiah was God's prophet concerning Babylon's capture of Jerusalem and Judah; for "Babylon" is mentioned just 160 times in the Prophecy of Jeremiah? Read Jeremiah 20:5 and 6. God's Word concerning this Babylonian judgment. Then turn to the last Chapter of Jeremiah, read Jeremiah 52, and tell how many times the word "Babylon" occurs there. "Babylon" occurs 36 times in Jeremiah 51. What words found in Jeremiah 52 are also found in II Kings 25?
600. Read carefully Jeremiah 25:8 to 11, and tell in which verse God calls Nebuchadnezzar His servant, and in which verse God declares this Babylonian captivity shall last 70 years

TWO ORDERS IN THE APOSTOLIC CHURCH

JEWS WHICH BELIEVE ACTS 21:20
GENTILES WHICH BELIEVE ACTS 21:24

- 1—Did the Lord approve of Paul's two-fold position as set forth in I 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 the Law that I might gain them that are without Law"?
- 2—Compare this declaration of Paul with his condemnation of Peter in Galatians 2:11 to 15, especially these words of Paul to Peter. "I said unto Peter before all, if thou being a Jew, livest after the manner of Gentiles and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?" Tell the difference in the position of Paul and that of Peter.
- 3—According to the agreement, recorded in Galatians 2:7 and 9, what was to be the difference in the ministry of Peter, James and John on the one hand and Paul on the other?
- 4—In Galatians 1:17 and Galatians 2:6 we are informed that Paul did not receive either his authority or message from the twelve apostles, but directly from Christ in heaven. Galatians 1:12 and 16. Did the twelve apostles preach to the House of Israel the message of Galatians 3:6, which the risen Christ gave to Paul for the heathen or Gentiles?
- 5—If these heathen or Gentiles were not under the Law before they were justified, and Christians are not under the Law—according to Romans 6:14—did any one have Divine authority to entangle these justified heathen with any part of the program of the meats and drinks, carnal ordinances and divers baptisms which were imposed upon Israel until the time of the reformation? Hebrews 9:10.
- 6—What did James mean when he was moved by the Holy Spirit to speak those words recorded in Acts 15:19, "Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God?" Did he not mean that "Gentiles which believed" were not to practice the religious ceremonies which many of the "Jews which believed" were practicing years after Christ had blotted out the handwriting of ordinances, nailing it to His cross?

- 7—Why did Paul circumcise Timothy 20 years after the death of Christ and at the same time write to the Galatians severely criticizing and condemning them for submitting to circumcision? Galatians 5:3 and 6 and Galatians 6:12 . . . Acts 16:3.
- 8—James, Peter and others wrote a letter to the Gentiles, according to Acts 15:24, and told them that they were opposed to the Jewish preachers who were saying to justified heathen that they had to be circumcised and keep the law. “To whom we gave no such commandment.” What did the perverted gospel do to the soul?
- 9—Compare this emphatic declaration of James in the year 53 A.D. with his statement to Paul in the year 60 A.D., as recorded in Acts 21:20. “Thou seest, brother, how many thousands of Jews there are which believe; and they are zealous of the Law; 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 their customs.” Here then we observe one order for the Jews among the Gentiles and an entirely different order for the Gentiles among the Jews during the first 30 years after Pentecost.
- 10—In Acts 21:22 to 27, we have the record of Paul becoming a Jew in the Jerusalem temple for 7 days, in accordance with his declaration in I Corinthians 9:20. If he were out of the will of God, was he not most inconsistent in condemning Peter . . . Galatians 2:14 . . . and deceived when he said, “I. have fought a good fight”, etc.?
- 11—If Paul became a Jew for seven days at this time, to please James and others of the 12 apostles, were not all of the apostles out of the will of God, if Paul were acting in the flesh, as some would lead us to believe?
- 12—If Paul was trying to please the Jews by obeying their wishes at the suggestion of James, do you think he would have displeased them by defiling the temple, inviting Trophimus or any other Gentile to go into the temple during the time of their religious services? We note according to Acts 21:28 and 29 that this is what aroused the wrath of the Jews.
- 13—Now, if these religious Jews poured out their wrath upon Paul for his message, and James was living, with other apostles, in Jerusalem undisturbed, is this not proof positive that Paul’s commission from Christ and the message which came to him from heaven was different from the God-given ministry to Peter, James and the others?
- 14—Note Acts 21:23 the word “We”. “We” have four men which have a vow on them.” James is included in the “We”. If in the year 60 A.D. James compelled Paul to take a vow, shave his head, and become a Jew to please the Jews, was it not consistent of James, in his epistle which was addressed to the Twelve Tribes, to instruct the elders to anoint with oil? Is it not a fact that vows, shaving of heads, circumcisions and anointing with oil belong to the religion of Jews and not to justified Gentiles?
- 15—According to Ephesians 2:12 the past record of the Gentiles is set forth in this language: “Remember that ye in times past Gentiles . . . that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.” Did the “Jews which believed” remain in the commonwealth of Israel after they were saved? Did the justified Gentiles enter the commonwealth of Israel at the time they were saved? Read Romans 11:11 to 20.
- 16—Read carefully in Ephesians 2:13 to 22 the unity of the Jew and Gentile in the body of Christ and state why this truth was withheld until the year 64 A.D. after Paul declared in Rome, “the salvation of God is sent unto the Gentiles, and they will hear it.” Would it have been consistent on the part of Paul to have become a Jew to the Jews after he declared the Ephesian truth?

- 17—During the years covered by the Book of Acts Paul wrote the following epistles: First and Second Thessalonians, First and Second Corinthians, Galatians and, last of all, Romans. If, during this period, we find that God’s order was “to the Jew first”, and also, that there was during those years one order to the “Jews that believe”, and another order to the “Gentiles that believe”—which orders did Paul ceased to recognize after he reached Rome—should we not expect to find—and do we not really find—marked difference in this respect between the epistles mentioned above and the following epistles which he wrote after he reached Rome, namely: Ephesians, Philippians, Colossians, First and Second Timothy, Titus and Philemon?
- 18—In Acts 23:5 we find recorded these words: “Then said Paul, I wist not, brethren, that he was the high priest: for it is written, “Thou shalt not speak evil of the ruler of thy people.”
- If you consider that Paul erred 27 years after the veil in the temple was rent from top to bottom, by reviling the high priest—in Acts 23:4 called “God’s High Priest”—on what grounds do you base your decision?
- 19—Is it not clear to you that during the Book of Acts, Peter and the eleven were ministers to Israel, under the Commission of the resurrected Christ in the Land of the Jews and the Apostle Paul a minister to the heathen or Gentiles with a commission and ministry from the risen Christ which superseded the commission of Christ to the twelve?
- 20—If God’s order, “To the Jew first”, ceased when Paul reached Rome, and the Jews require a sign, are we surprised to find no signs recorded in Paul’s last seven epistles? If signs, circumcisions, anointings, etc. ceased at that time, what do you believe to be the one baptism mentioned in Ephesians 4:4?