

EMMAUS DOCTRINAL PAPERS

Emmaus Doctrinal Papers are a comprehensive compilation of important Biblical subjects. They are invaluable to a counselor who wants to answer questions, clarify a subject, or furnish additional information to his student.

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ANGELOLOGY

PERSONALITY OF ANGELS	1 Pet 1:12 Lk 2:13 Jude 6	Things into which the angels long to look (intellect) Multitude of heavenly host praising God (emotions) Angels did not keep their position (will)
ANGELIC CLASSIFICATIONS	Dan 10:13 Eph 1:21, 3:10, 6:12 1 Tim 5:21 Ezek 1:5 Gen 3:22-24 Ex 25:17-20 Isa 6:1-3 Rev 4:6	One of chief princes, Michael Rule, authority, power, dominion, principalities Elect angels Living creatures--cherubim Cherubim as guards in Eden Make two cherubim of gold Seraphim Four living creatures.
INDIVIDUAL ANGELS	Isa 14:12 Dan 12:1 Dan 9:21 Rev 9:11	Lucifer, son of morning Michael, the great prince Gabriel Abaddon (Heb) Apollyon (Gr)
SATAN S CREATION, ORIGINAL STATE AND FALL	Ezek 28:11-19	
SATAN S 5 I WILLS	Isa 14:13,14	
3 STAGES OF SATAN S FUTURE JUDGMENT	Rev 12:7-12 Rev 20:1-3 Rev 20:10	cast to earth Into the pit Lake of fire and sulphur
SATAN S WICKEDNESS	1 Tim 3:6 Jn 8:44 Rom 1:21-22,25, 28-31 2 Thes 2:1-12	Shows Satan s ambitious pride Satan s untruth, lying The lie that there are other God s Believing what is false
4 INDICTMENTS GOD BRINGS AGAINST SATAN	Job 1:9 Lk 4:1-13 Jn 13:2 Eph 6:11	Job only hired Temptation--eg. worship me. Prompted Judas Dealings with Saints--wiles and snares
SATAN S COUNTERFEIT RELIGION	2 Tim 3:1-5 1 Tim 4:1,2 Rev 2:9, 3:9 2 Cor 11:13-15	Holding the form of religion (godliness)-false form Doctrine of devil Synagogue of Satan False ministers
3 CHARACTERISTICS OF DEMONS	Matt 12:43-45 Mk 5:1-13 Matt 10:1	Spirits bodiless — go out of a man Into pigs — seek to enter bodies Wicked, unclean, viscous
OTHER USEFUL REFERENCES	Heb 12:9; 2:7,9 Jn 4:24 Eph 1:20,21 Ezek 28:14-15 Rev. 12:7,Jude 9 Heb. 1:7 Lk 10:20	Subject to Father of spirits, lower than the angels God is Spirit Christ raised from dead — sits at right hand Satan, original state/fall — Eph 2:2 power of air Michael fighting against dragon, Michael Who makes his angels winds & servant flames of fire The spirits are subject to you

WATER BAPTISM

What about the views of water baptism? What is so important about baptism? Is it necessary for salvation?

Mark 16:16 seems to indicate that baptism is an essential of salvation, but Scripture context elsewhere teaches such is not true. In my opinion in the early transition period it was intended as a specific evidence of faith - telling Judaism particularly — I have trusted and received the rejected One. From the Epistles we learn the function now is an act of loving obedience.

The word baptism is used in the New Testament to describe a variety of acts or experiences. These are discussed in much detail in an Emmaus course entitled BURIED BY BAPTISM. It is my intent to discuss water baptism as an act of loving obedience, by one who is already a believer in Jesus Christ as Savior and Lord, by whom baptism was ordained (Matthew 28:10).

Since the Apostolic Age, baptism has been practiced by every major group of the Christian church. Three different modes of baptism have been used: ASPERSION (sprinkling); AFFUSION (pouring); and IMMERSION (dipping). The Greek word for baptism implies pouring out, on, into, dipping, submerging -- hence the three modes are dependent upon persuasion. The mode is important, but the heart condition is primary.

There are some churches which insist on baptism as a requirement of church membership, and/or as an essential for salvation. There is no Scripture to substantiate these points of view. About 150 passages of the Bible condition salvation on FAITH ALONE, versus just a few which seem to make baptism as an essential part of salvation. These few are examined in the course, BURIED BY BAPTISM.

The Bible clearly states that SALVATION IS OF GRACE THROUGH FAITH . . . THE GIFT OF GOD . . . NOT OF WORKS or doing (Ephesians 2:8,9). Also read Romans 1:9,10 and John 3:16,18,36, which indicate assent of mind and heart is involved. And baptism is doing obediently AFTER salvation.

Because of factionalism, the Apostle Paul was glad he had baptized just a few in Corinth. This grand evangelist and teacher believed in baptism, and taught it as an ordinance of Christian obedience (see Romans 6:4-6). Yet he told the Corinthians his main interest was not baptizing, but preaching the gospel of God's grace to them that perish (1 Corinthians 1:11-13).

The gentiles in Caesarea (Acts 10:44) received the Holy Spirit when they believed, which signified they belonged to Christ (Romans 8:9). After receiving the Holy Spirit, that is after being saved, they were baptized (Acts 16:25-35). A classic example of water baptism is that of the Ethiopian eunuch -- saved first, then baptized -- (not in a church but nearby water.) Read Acts 9:36-39, particularly where reference is made to down into and up out of water.

In as much as the obedience of baptism is the knowledgeable act of a believer, it follows that baptism prior to salvation is meaningless.

So it is today, the believer is saved by grace through faith. Then in acknowledgeable, loving obedience (Acts 8:12) one publicly honors our Lord in the ordinance of baptism. Being baptized after salvation signifies identification with Christ in His death, and determination to walk in newness of the Christian life (see Romans 6:4; Colossians 2:6,7).

BAPTISM OF INFANT

Infant baptism neither saves nor dedicates to a church - both conditions, of necessity, involve assent of mind and heart of the individual. If salvation were possible, the faithful actions of human beings would be required - if uncaring people, then loss of salvation would be involved. Such a loss is not consistent with the love of God, who is not willing (desiring) that any should perish (2 Peter 3:9; 1 Timothy 2:4). Salvation is by grace, through faith (Ephesians 2:8,9), and involves assent of mind and heart (Romans 10:9,10; John 3:16,18,36). Infant baptism (which is not a knowledgeable act of a believer) is of no significance - nor are the particular words mentioned by the one who does the baptizing, nor the method of baptism. It is the attitude of the heart (before God) which is significant for those who are mentally capable.

Accountability (before God) of children and the childlike retarded, after death? It appears there is no direct statement in the Bible about the status of those who die before reaching a state of accountability. The Bible tells the basis of salvation, and the way it is made effective in the individual, (see John 14:6). On God's side, without shedding of blood there is no remission (Hebrews 9:22). There is no other basis on which He can or will forgive sins. On man's side, it becomes effective through faith in Christ, and the acknowledgement of Him as our Savior and Lord (Romans 10:9,10).

The application presents no problem in the case of normal adults. But what about

those who die before they are mentally capable of making a decision? While Scripture does not answer directly, there are some indirect references which it is believed furnish a satisfactory answer.

In Matthew 19:14 the Lord Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven. Also, in Luke 19:10, our Lord is addressing Zaccaeus, an adult, and He said, For the Son of man is come to seek and to save that which was lost. But in Matthew 18:11, where the subject of the passage is little children, He said, The Son of man is come to save that which was lost. (the words to seek not being used). This comparison seems very significant, and in the light of the statement in Matthew 19 it appears that those who die before reaching the mental and spiritual capability of understanding, are saved by the redemptive work of Christ.

It should be understood, however, that this is not because of the innocence of the child or childlike retarded, for Scripture plainly states in Ephesians 2:3 that we were by nature the children of wrath even as others. No one is innocent and many scriptures teach that all men need to be saved. In the case of a person reaching an age of accountability, he must receive Christ by faith (John 1:12 thru 14), in order to be saved. Therefore, it is concluded that a person who dies, before reaching the stage of development where capable of decision, is accepted by God because the death of Christ avails for him.

HOW DO WE KNOW THE BIBLE IS COMPLETE?

In Jude 3, we read, ye should earnestly contend for the faith which was once delivered unto the saints. Notice especially the expression, the faith once delivered. In the original language of the New Testament, the word once used here does not mean once upon a time but once for all. In other words, the Christian faith was once for all delivered to the saints while Jude was still living. It was recorded by the writers of the New Testament, and we have it today in its complete form. In the light of this, it is impossible for anyone to claim to have a revelation from God in addition to what we have in our Bibles.

In Revelation 22:18,19 a curse is pronounced on anyone who adds to or takes away from the words of the book of this prophecy. Although this refers primarily to the last book in the New Testament, it would just as truly apply to any part of the sacred Scriptures.

Paul wrote to the Colossians, Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God. To fulfill the word of God means to complete it. Even though the apostle did not write the last book of the New Testament, there is a

sense in which he completed the Word of God. His writings concerning the truth of the church, the rapture, and the other mysteries of the New Testament completed the body of truth. None of the later books of the New Testament added new truth. They dealt with subjects that had already been revealed elsewhere in the Bible.

The Apostle John warned his readers against those who pretended to have new truth, in addition to that which was already given by the New Testament apostles and prophets.

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son (2 John 9).

The literal meaning of the word transgress is to go beyond. In other words these false teachers were going beyond the bounds of Christian doctrine. The faith had already been defined, but some were already trying to add to it.

A final verse on this subject is Proverbs 30:6: Add thou not unto his words, lest he reprove thee, and thou be found a liar.

BIBLE TRANSLATIONS

Are not so many Bible translations confusing? In view of the varied backgrounds from which we come, and our varying degrees of spiritual growth, it is remarkable that so great a unity of thought is found among true believers in Christ. This is an evidence that they are indwelt by the same Holy Spirit who is the Author of the Book.

Has the Bible changed - what about revisions, marginal readings, etc? It is not the divinely inspired text which is revised, but translations from the copies which are available. None of the original writings are in existence. In ancient times, all copying was done by hand, which has resulted in some variations in the copies. Sometimes marginal notes were made, and later copied into the text. Sometimes copyists inadvertently altered the text or omitted something. This is not surprising. It is rather amazing that the text is fully authenticated (so that for the most part) scholars and researchers are agreed as to it.

Capitalization and italicized words? Deity is worthy of more than we can give. Capitalization denotes respect. Yet various translators held to their own little rules, which are difficult to outline. For myself, I think in terms of capitalization of every personal reference to Deity. In translation, it is often difficult to express fullness of thought. Often translators fill in (to carry along in depth) meanings of words - hence the italics to so indicate.

How can we know the Biblical report is true or accurate, in view of translation difficulties? Much of what is contained in the Bible can be tested for accuracy, and probably no other book has been subjected

such close and repeated scrutiny as the Bible. Its historical statements have often been questioned, only to be confirmed by further research. Though written at a time when man's scientific knowledge was very limited, it does not contain any of the gross fallacies which were commonly held in those days. The Bible is not a treatise on scientific subjects, but it does not make statements contrary to any established facts of science. However, what the Bible says may be contrary to some theories held by certain scientists.

In the time when some of our earlier translations were made, less material was available from which to make a translation than in later years when other manuscripts were discovered. Much research was done to obtain as accurately as possible the text of the original writing. Most of the discrepancies in the various copies are of minor importance, and we know of no major doctrine of Scripture which rests upon a disputed text.

Apart from the question of the text to be translated, there is another reason for revisions. Our usage of words changes with the passage of time. In any living language changes are constantly taking place, so that a word which properly translated the original a hundred years ago might not be a good translation today. An example is the use of the old English word *let*, which used to convey the meaning of hindering. Today it means the opposite. Also, the old English word *charity* meant *love* - today it conveys the thought of *welfare*. Revisions of translations enable us to have the Word of God expressed in the language used today.

Another problem is one which is involved in all use of language. Words often have an ambiguous meaning, so that it is possible to take them in either of two or more meanings. One translator may have taken an expression in one sense, while another may see it in another light. We are often helped in understanding ambiguous expressions, by considering the context in which the word is found. The passage may require a particular translation to convey the thought of the paragraph. Also, in cases where there is a question, we may sometimes find guidance from the use of the word elsewhere in Scripture. This does not always follow, since it may be used elsewhere in a different context.

We find help in the guidance of the Holy Spirit, since He who inspired the writers of Scripture indwells every believer. In cases where the correct interpretation requires spiritual discernment, he is best fitted to make the translation who not only has the

mental training in the languages but who is also indwelt by the Holy Spirit. To be divinely guided, the translator should be a deeply Spiritual man.

The problem is not one of revision of the original writings, but of the translation which convey the text of those writings in the languages used today.

Concerning the basic truths of salvation, virtually all evangelical groups are in agreement. Obviously, a deeper knowledge of the Bible requires various forms of study, although it is amazing how persons with little learning can gain a deep insight into spiritual truth under the guidance of the Holy Spirit (1 Cor. 2:12-15). If we approach the Bible in humility with a teachable spirit, using the helps available to us, we may be confident of growing in grace, and in the knowledge of our Lord and Savior Jesus Christ (2 Peter 3:18).

BIBLIOLOGY

GOD S REVELATION:

Thru nature	Psa 19:1-6 Rom 1:19-23	The heavens declare the glory of God His power and deity seen in creation
Thru miracles	Acts 2:22 Heb 2:4	Jesus did signs and wonders Jesus did signs and wonders
Thru Incarnation	Jn 1:14 Heb 1:1,2	And the Word became flesh In the last days He has spoken by His Son
Thru Scriptures	1 Jn 5:9-12	

ARGUMENT:

ALL SCRIP. INSPIRED

2 Pet 3:16	Shows Paul s writings as scripture
1 Tim 5:18	Quotes Deut 25 and Lk 10 as scripture
2 Pet 3:2	Links apostles and prophets
Rom 4:17	

ILLUMINATION

	Heb 4:12	Word of God - living, sharper than a sword
	1 Pet 1:23	Word liveth and abideth forever
	Jn 6:63	The Words are spirit and life
Power over Unsaved	2 Tim 3:15	Able to make wise unto salvation
	Psa 19:7	Law converts the soul
Power over saved	1 Thes 1:13	The word at work in believers
	Isa 55:10,11	Word shall not return void

VERBAL INSPIRATION

1 Cor 2:13	Words taught by the Spirit
Jer 36:1-11	Lord spoke words to Jeremiah

PLENARY INSPIRATION

2 Tim 3:16	All scripture
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PRESERVATION

Psa 119:152,89	Founded forever
1 Pet 1:23	The living and abiding Word of God

CAPITAL PUNISHMENT

Capital Punishment -- Scriptural?

To my mind and heart there is no doubt. Man was not heir to physical death at the time of creation -- see Genesis 2:9, 16, 17, 25; Gen. 3:22, 24. He was created innocent, and was commanded to remain in that state (Genesis 2:16, 17). Failure to obey was to result in physical death (verse 17), and separation (spiritual) from the presence of God (Genesis 3:10). Man's disobedience of God resulted in pronouncement of physical death (Genesis 3:19; Romans 6:23). Note also Romans 5:12-21 carefully.

The opposite of government is anarchy. Its characteristic is absence of regulating power in any sphere -- disorder, confusion, lawlessness, utter negation of order, chaos. Before the flood, when man was governed by conscience alone (Genesis 3:7), corruption and violence filled the earth. (Genesis 6). God brought the flood of death upon man as judgment, but Noah found grace (Genesis 6:8). After the flood God ordained human civil government as a bolster or help for man's conscience. Its jurisdiction is not governed by God, but it is confined with certain limitations by Him.

His command was stringent, Who so sheddeth man's blood, by man shall his blood be shed. (Genesis 9:6). The highest function of government is the judicial taking of life. Now, who are to be the executioners or dispensers of justice? The people of God alone? (Read Daniel 4:17). The representative of human government is the minister of God, a revenger to execute wrath upon him that doeth evil. He beareth not the sword in vain (Romans 13:4). God is not the author of confusion (1 Cor. 14:33) and the Noahic Covenant of Genesis 9:1-6 has never been abrogated and modified. It is still in full force, as the Magna Charter of Human Government. Romans 13 is our confirmation today, as is Titus 3:1 and 1 Peter 13, 14. Liberal sociologists disagree. Law enforcers know where just penalties are not enforced, violent crimes increase.

During Old Testament times, God used war as an instrument of judgment against ungodliness. Humanly speaking, nations take the law into their own hands by means of war, whether mistakenly or otherwise. And God takes some home early, via physical death, as a judgment (1 Cor. 11:29-31; 1 John 5: 16, 17).

DANCING - A SIN?

Is dancing a sin in view of Psalm 150:4 and Luke 15:25?

Sin is easily recognized - that which is questionable is a weight (or a drag). Christians are told to ^alay aside every weight, and the sin (small faith) 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, who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God (Hebrews 12:1,2). ^aWherewithal shall a young man cleanse his way? By taking heed thereto according to thy Word (Psalm 119:9). ^aWalk in the Spirit, and ye shall not fulfill the lust of the flesh (Galatians 5:16).

You ll be interested in the comments of the late Robert J. Little, (former Radio Pastor of Moody Bible Institute) to the question.

^aThe first mention of combining music and song in the worship of God seems to be Exodus 15:20, where Miriam and the women of Israel replied to the song of Moses with a kind of chorus, using timbrels (or tambourines) to accompany the music, while they also danced. This was not social dancing, and there was no mingling of men and women.

^aFrom the time of David, music became part of worship (2 Samuel 6:15; 1 Chronicles 23:5; 25:1-6), and was adopted into the Temple service from its first establishment (2 Chronicles 5:12). The New Testament says nothing about the use of music in the church unless 1 Corinthians 14:7 be considered an obscure reference to it. But that passage seems to be speaking more of music accompaniment in heaven. For most of

the Church, the use of music in worship has not been repugnant, although some groups do not permit it.

On the contrary, Ellicott s Commentary says:

^aDancing, though adopted into religious worship by many nations, sanctioned by the present passage (Exodus 15:20), by the example of David (2 Samuel 6:16), and by expressions in the Psalms (149:3; 150:4), has never found an entrance into Christian ceremonial, unless among a few fanatic sects. The reason of this is to be found in the abuses which, through human infirmity, became by degrees connected with the practice, causing it to become unfit for a religious purpose. In the primitive times, however, solemn and stately dances were deemed appropriate to festival periods and religious rejoicings, and among the more moral tribes and nations had nothing unseemly about them.

In summary, we may note:

1. In the cases of the dancing led by Miriam (Exodus 15) and the dancing in which David participated (2 Samuel 6), mixed groups were not involved; men and women were separated. The same was true of the kind of dancing described in Judges 21:19-21. Apparently men normally were not present.
2. The dancing was in many cases spontaneous, to express their unbounded joys and only their purity of motive kept it from becoming indecent, as seems clear from David s answer to the criticism voiced by his wife. However, this

illustrates something of the danger of even such dancing which was intended to glorify God and not to gratify any fleshly desire.

3. Where purity of motive and devotion to God were not the chief characteristics, the dancing soon degenerated into sin, as can be seen from Exodus 32:6, 19, 25.
4. Dancing, though practiced to a degree, was not incorporated into any divinely appointed ritual.
5. Apart from the direct references to dancing, the ethics of Christianity teach separation from a social custom which, if

not usually corrupt, easily lends itself to moral collapse. Dancing can be dangerous, and even disastrous, spiritually.

Social dancing often excites fleshly desires which can easily lead to taking liberties which would not be taken at other times. Also one may submit to minor indignities while dancing which can be followed later by more overt acts. Since various forms of social dancing have been at times a prelude to immorality, it would seem that a believer would want to seek more spiritual ways of social pleasure. At the very least, it would seem to be a weight or ^adrag - see Hebrews 12:1 again.

DEATH

^aThe Lord God formed man of the dust of the ground (body), and breathed into his nostrils the breath of life (God given spirit), and man became a living soul. (Genesis 2:7, see also Proverbs 20:27). Of these, the Apostle Paul speaks in 1 Thessalonians 5:23. They are obviously divisible, you will note from Hebrews 4:12 and 2 Corinthians 5:8.

Death comes to all men. The Bible tells in Ecclesiastes 12:7 that ^athe dust (body) returns to the earth as it was, and the spirit shall return unto God, who gave it. In Psalms 89:48 two great questions are asked —^aWhat man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of the grave? (This latter expression is more correctly translated as ^athe power of Sheol). Sheol or Hades is the place to which the souls of the unsaved sinners go (Luke 16:19-31) to await the final judgement of which we read in Revelation 20:11-15. ^aIt is appointed unto men once to die, but after this the judgement (Hebrews 9:27). However, there is possibility of deliverance and salvation of the sinner NOW (2 Corinthians 6:2), for the gospel of Christ is the power of God unto salvation to everyone that believeth (Romans 1:16,17 and 10:9,10).

When a Christian dies, the Apostle Paul says the believer is ^aabsent from the body present with the Lord (2 Corinthians 5:6,8) who is in Heaven, ^awhich is far better - (Philippians 1:23). The body of the unbelieving thief was left on the cross, but that day he was in Paradise (Luke 23:43). The soul and spirit are given a heavenly covering (2 Corinthians 5:1-4) until the resurrection of the believer's body (see 1 Corinthians 15:51-57 and 1 Thessalonians 4:13-18). It will be ^araised as a spiritual body (1 Corinthians

15:44), ^alike His glorious body (Philippians 3:20) for ^awe shall be like Him, for we shall see Him as He is (1 John 3:2). The Lord Jesus ascended to Heaven after the resurrection (Acts 1:9-11), but He has promised to ^acome again to receive Christians unto Himself, that where He is, there believers may be also (John 14:1-3). This is the blessed hope of all believers -- some day in Heaven, forever with the Lord.

The Psalmist expected much, for he said, ^aAs for me, I will behold thy face in righteousness; I shall be satisfied, when I awake, with thy likeness (Psalm 17:15; 16:11). ^aFor we know in part...but when that which is perfect is come, then that which is in part shall be done away. For now we see in a mirror darkly (faintly): but then, face to face; now we know in part, but then shall we know even as also we are known (1 Corinthians 13:9,10,12).

CONSCIOUSNESS AFTER DEATH

The Bible implies conscious recognition after death, and I look forward to meeting the Lord Jesus and loved ones in the glory. Those with Jesus on the Mount of Transfiguration (Matthew 17:1-8) knew one another, even though they had never met Moses and Elijah (who are identified in each of the accounts, not only by the writers of the Gospel records, but also by those present on the mount). There is every reason to believe that, in the spirit world, people recognize not only those whom they knew on earth, but everyone else there. This may be part of the meaning of 1 Corinthians 13:12, ^aThen shall I know, even as also I am known. The word KNOWN is in a form which means ^ato know fully. There is no basis for thinking we shall lose our power of perception; rather, they would be enhanced.

The rich man in hell was told to ^aremember and perhaps he would have liked to forget. Read this solemn account in Luke 16:19-31. For the believer remembering will give occasion for praise and thanksgiving to God.

The Psalmist expected much, for he said ^aAs for me, I will behold thy face in righteousness; I shall be satisfied, when I awake with thy likeness (Psalm 17:15 and 16:11). Our natural body will be raised a spiritual body (1 Corinthians 15:44), ^alike His glorious body (Philippians 3:21), ^awe shall be like Him; for we shall see Him as He is (1 John 3:2). ^aFor we know in part -- but when that which is perfect is come, then that which is in part shall be done away. For now we see in a mirror darkly (faintly); but then, face to face now we know in part, but then we shall be known even as also we are known (1 Corinthians 13:9,10,12).

DO THOSE NOW WITH CHRIST HAVE AN AWARENESS OF EARTHLY AFFAIRS?

So far as I understand the Bible, those in heaven do not know what is taking place on earth. It would be difficult to see how those in heaven would have peace if they saw members of their families living in sin on earth, or were aware of loved ones in a lost eternity. We read in Luke 16 of the rich man being concerned about his five brothers on earth, but this seems to relate to what he remembered of them. There is no suggestion that he saw what they were doing at that time.

That the dead do not know what is happening on earth seems to be the force of the statement in Ecclesiastes 9:5, ^a...the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. This is not saying (as some people teach) that the dead know nothing where they are. Rather, I take it, they no longer know, nor have any portion in what is taking place on earth. Heaven is not a projection of earth; it is an entirely different sphere. While we shall know one another there, those now living cannot communicate with those who have already died, nor are the dead any longer concerned with life on this earth.

ACCOUNTABILITY of Babies, Children, Still Born

What happens to babies or children who die before they reach the age of accountability? What about still born babies?

We have every reason to believe, from the Word of God, that children who die before they reach the age of accountability go to be with Christ in heaven.

1. The strongest Scriptural proof of this is found in Luke 18:16, ^aBut Jesus called them unto Him, and said, Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of heaven.

Notice especially the last words, ^a... of such is the kingdom of heaven. Heaven is populated by little children and by those who become like little children through the simplicity of their faith. See also Mark 10:3.

This is further stated in Matthew 18:3, ^aexcept ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

Adults must become like little children in order to enter the kingdom of heaven. Little children do not have to become like adults.

2. Although children are born in a state of sin, it is commonly believed that they are sheltered by the blood of Christ. If they die before they reach the age of accountability, that means that they have never had the opportunity to accept or reject the Savior. Although they might know nothing about the work of the Lord Jesus, God knows about it, and He reckons the value of that work to them.

The sufficiency of the work of Christ is taught in Romans 5:12-21. In commenting on these verses, Dr. Ironside quotes an epitaph on a tombstone of four children in

Scotland:

Bold infidelity, turn pale and die.

Beneath this stone four sleeping infants lie:

Say, are they lost or saved?

If death's by sin, they sinned, for they are here.

If heaven's by works, in heaven they can't appear.

Reason, ah, how depraved!

Turn to the Bible's sacred page, the knot's untied:

They died, for Adam sinned; they live, for Jesus died.

3. Another further suggestion that children are safe in Christ is this. When the Lord Jesus was speaking of His ministry to adults, like Zacchaeus, He said, ^a the Son of man is come to seek and to save that which was lost (Mattew 18:11). The thought here is that little children have not wandered away from Him, needing to be sought. But, they are lost, and He comes to save them. Adults need to be sought before they can be saved.

4. Another verse that bears on this subject is Matthew 18:10, ^aTake heed that you despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

Little children are here said to be represented by angels before the throne of God.

5. The Bible does not directly answer the question as to still born babies. Although they may never have had life in the normal sense, yet they lived within the mother's womb. We can safely trust them to God with the confidence that the Judge of all the earth will do what is right (see Genesis 18:25).

6. The age of accountability will vary with different children. It is impossible to know what it is in any particular case. Therefore, we ought to be faithful in presenting the gospel to children as soon as they are able to understand.

ACCOUNTABILITY of Children and ^aChildlike Retarded

It appears there is no direct statement in the Bible, about the status of those who die before reaching a state of accountability. The Bible tells the basis of salvation, and the way it is made effective in the individual (John 14:6). On God's side, without shedding of blood there is no remission (Heb. 9:22). There is no other basis on which He can or will forgive sins. On man's side, it becomes effective through faith in Christ, and the acknowledgement of Him as our Savior and Lord (Romans 10:9,10).

The application presents no problem in the case of normal adults. But what about those who die, before they are mentally capable of making a decision? While Scripture does not answer directly, there are some indirect references, which it is believed furnish a satisfying answer.

In Matthew 19:14 the Lord Jesus said, ^asuffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven. Also, in Luke 19:10, our Lord in addressing Zaccaeus, an adult, said: ^aFor

the Son of man is come to seek and to save that which was lost. But in Matt. 18:11, where the subject of the passage is little children, He said, ^aThe Son of man is come to save that which was lost (the words ^ato seek not being used). This comparison seems very significant, and in the light of the statement in Matt. 19 it appears that those who die, before reaching the mental and spiritual capability of understanding, are saved by the redemptive work of Christ.

It should be understood, however, that this is not because of the ^ainnocence of the child or the ^achildlike retarded, for Scripture plainly states in Eph. 2:3, that we were ^aby nature the children of wrath even as others. No one is innocent, and many scriptures teach that all men need to be saved. In the case of a person reaching an age of accountability, he must receive Christ by faith (John 1:12-13) in order to be saved. Therefore it is concluded that a person who dies before reaching the stage of development where capable of decision, is accepted by God because the death of Christ avails for him.

WHAT IS A DISCIPLE

The disciples first called by the Lord Jesus are named in Matt 10:2-4. The word disciple means follower. Altho there were many others who became followers also, the first twelve were called Apostles. They were chosen for the special purpose of being heralds or messengers of Jesus message, and were given miraculous powers to authenticate the divine message. For us today who trust Christ as Savior, the Word of God is given for our instruction that we may walk in Him - see Col. 2:6,7.

Apostles - the official name of those twelve disciples chosen (see Matt.10: 1-4) by our Lord to be with him during his ministry, and to whom he intrusted the organization of His Church. These He chose early in His ministry, and ordained ^athat they should be with Him. The number twelve doubtless was with reference to the twelve tribes of Israel, and was fixed so that the apostles were often called simply ^athe twelve (Matt. 26:14,17/ John 6: 67; John 20:24; 1Cor. 15:5). Their names were Simon Peter (Cephas Barjona) Andrew, John, Philip, James, Bartholomew (perhaps same as Nathanael), Thomas (Didymus), Matthew (Levi), Simon Zelotes, Jude (Lebbaeus Thaddaeus), James the Less, Judas Iscariot.

The original qualification of an apostle, as stated by Peter (Acts 1:21,22), was that he should have been personally acquainted with our Lord's ministry from his baptism by John to His ascension. Amongst other essential qualifications, an Apostle was to be an eye witness of His resurrection Ministry (Acts 1:22; 1 Cor. 9:1), which is manifestly impossible today. By this close personal intercourse with Him they were peculiarly fitted to give testimony to the facts of redemption. Shortly after their ordination. ^aHe gave to them power against unclean

spirits to cast them out, and to heal all manner of diseases; ^aand sent them forth two by two, to preach the kingdom of God (Mark 3:14; Matt. 10:1-5; Mark 6:7; Luke 6:1,13; Luke 9:1). They accompanied our Lord on His journeys, saw His wonderful works, heard His discourses to the people (Matt. 5:1; Luke 6:13-49) and those addressed to the Jews (Matt. 19:13, ff; Luke 10:25, ff). They sometimes worked miracles (Mark 6:13; Luke 9:6), sometimes attempted to do so without success (Matt. 17:16). They recognized Jesus as the Christ of God (Matt. 16:16; Luke 9:20), and ascribed supernatural power to Him (Luke 9:54) but did not have a high understanding of His spiritual mission (Matt. 15:16; 16:22; 17:20,21; Luke 9:54; 24:25; John 16:12), and acknowledged the weakness of their faith (Luke 17:5). Jesus taught them to understand the spiritual meaning of His parables (Mark 4:10, sq.; Luke 8:9, ff), and yet when He was removed from the earth their knowledge of His kingdom was very limited (Luke 24:21; John 16:12). Apparently loyal at heart, when He was arrested they all forsook Him and fled (Matt. 26:56). Before His death our Lord promised to the Apostles the Holy Spirit, to fit them to be founders and rulers of the Christian Church (John 14:16,17,26; 15:26,27; 16:7-15), and after His resurrection He confirmed their call, and commissioned them to ^apreach the Gospel to every creature (John 20:21-23; Matt. 28:18-20).

Shortly after Christ's ascension they, under divine guidance, chose Mathias to be the successor of Judas Iscariot (Acts 1:26). On the day of Pentecost the Holy Spirit descended upon the Church (Acts 2), and the apostles became altogether different men, testifying with power of the life and death and resurrection of Jesus (Luke 24:48; Acts 1:22; 2:32; 3:15; 5:32; 13:31). Their

first work was to the building up of the Church in Jerusalem (Acts 3-7), and then they carried the Gospel into Samaria (Acts 8:5-25). With this ends the first period of the apostles ministry, with its center at Jerusalem, and Peter as its prominent figure. In this age Peter represents Jewish Christianity, Paul Gentile Christianity, and John the union of the two. The center of the second period of the apostolic agency is

Antioch, where a Church was soon built up, consisting of Jews and Gentiles. Of this and the subsequent period St. Paul was the central figure, and labored with the other apostles (Acts 11:19-30; 13:1-5). In the third period the twelve almost entirely disappear from the sacred narrative, and we have only bits of personal history, which will be found under their respective names.

APOSTLES AUTHORITY

Gary Inrig, in his book, Life in His Body, has this to say concerning the gift of apostleship (1 Cor. 12:28; Eph. 4:11):

^aThis is the most important gift and was specifically the prerogative of the twelve disciples and Paul. An apostle was one who had not only seen the risen Christ (Acts 1:21-23; 1 Cor. 9:1) but who had been personally commissioned by the living Lord of the Church, and not just by men (Gal. 1:1). The essence of the apostle's gift was his reception of divine revelation, his ministry is establishing churches, and his authority over the churches. They were thus the foundation of the church (Eph. 2:20; 3:5). As such they held a unique position and were given unique powers and authority for the purpose of establishing new groups of believers and building them up in their faith. Apostles are not in the church today and they have not passed along their authority to others.

William McRae in his book, The Dynamics of Spiritual Gifts, says:

^aThere are none with the authority of the ancient apostles and as direct revelation ceased with the completion of Scripture, we conclude that the gift of apostleship was a temporary gift in the first century church.

The New Testament seems to suggest a twofold use of the word apostle. Technically it refers to the ^aTWELVE. Generally it refers to any ^aSENT ONE. The Scriptures do distinguish between those who were ^aapostles of the churches and those who were ^aapostles of Jesus Christ. Some were apostles (sent out, messengers) of the churches. Barnabas was such a one but he was not an apostle of Jesus Christ.

1 Cor. 14:37 speaks of the special authority that the apostles and prophets were given when they spoke the commandments of God as revealed to them directly from the Lord.

Their practices are precepts for the church (1 Cor. 4:17).

DRUG USAGE

Drug Usage - in my opinion it is primarily due to an attitude of ^amore for me. It may be for personal acceptance or exploratory curiosity due to a jaded attitude towards life, etc. Its result is evidence of God's law of recompense, as stated in Gal. 6:7,8. Unquestionably there are circumstances of life, which are highly contributory, as one seeks to combat difficulties without help, in one's own strength. This may be true of one without spiritual help from Christ as Savior, as well as of one who is a believer but out of fellowship and communion with the Lord.

What to do? In all efforts of life, the will to do is the essence of step one. In my understanding, drugs sap the will, which leaves the sufferer virtually defenseless against demands of the abused body. Professional and lay helps are available, which endeavor to rehabilitate through group therapy and supervised living/working schedules. Efforts are made also, through supervised usage of combative medicines. Municipal and hospital authorities can refer to care centers, such as Gateway House, etc. Sadly, the efforts of natural man **alone** too often are not too effective.

Is there little hope? The Bible states that ^awith God all things are possible (Mark 10: 27), yet without Him to help, the

sufferer can do nothing for good (John 15:5). To one who trusts in believing faith, there is judicial forgiveness from the eternal penalty of sin. Those who believe can say, ^aHe hath made us accepted in the Beloved; in whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace (Eph. 1 :6,7). And for sins in the Christian life, there is a remedy (see Prov. 28:13; 1 John 1:9). The Christian is told to ^awork out your own salvation with fear and trembling, for it is God who worketh in you both to will and to do of His good pleasure (Phil.2:12,13). Reference is not to working **for** salvation from the judicial penalty of sin, but rather to working **out** salvation from the dominion of sin in the Christian life. As indicated in Romans 6:11-13, there must be a yielded attitude. This attitude involves **heart** recognition of two things - personal inadequacy vs. the greatness of God's love and ability and desire to help His own (Lord, I can't but you can.) Then direction and help is supplied by Almighty God (Phil. 2:13; Heb. 4:16; Psa 37:5). Lay hold of Psa. 37:5 from mind and heart. Ultimately the opposite condition (of that which sparks addiction) may be achieved **in Him** — ^aIt is more blessed to give than to receive (Acts 20:35). ^aThe blessing of the Lord, it maketh rich, and He addeth no sorrow with it (Prov. 10:22).

ELECTION - PREDESTINATION

If some are chosen by God, then does that not mean that there is nothing the others can do about it anyway?

The Bible teaches that **God chose certain individuals to belong to Christ before the world began**. This is what is meant by **election**. He elected or chose certain men and women to be saved (Ephesians 1:4).

The Bible also teaches **that God decreed that those who would be saved would be adopted as sons in His family and would eventually be conformed to the image of His Son**. This is what is meant by **predestination**. He foreordained those whom He elected to a place of honor and glory (Ephesians 1:5; Romans 8:29).

Nowhere does the Bible teach that God chose certain people to be damned. The fact that some are chosen to be saved does not mean that some are chosen to be lost. If anyone is lost, it is because he has failed to put his faith in the Lord. It is his own fault, not God's.

The same Bible that teaches election and predestination teaches that man has been given a free will. He can use that will to be saved or to be lost (John 3:36).

God makes a genuine offer of salvation to all men everywhere (John 5:24). Anyone who truly repents and receives Jesus Christ as Lord and Savior will be saved.

The two truths of God's election and man's responsibility are found in John 6:37: ^aAll that the Father giveth me shall come to me; and him that cometh to me I will in no

wise cast out. The first part of the verse teaches election. The last part teaches man's responsibility.

It is wrong to say that because God has chosen some to be saved, there is nothing a person can do about it. God commands all men everywhere to repent (Acts 17:30). If they do this and trust the sinner's Savior, they will be saved.

There is only one way to know whether a person is elect - that is by the manner in which he responds to the Gospel (1 Thessalonians 1:4,5). Those who accept It as the Word of God and receive it into their lives demonstrate in this way that they are among God's chosen ones. Those who reject the message prove that they were never chosen by God.

The doctrine of election should not cause anyone to complain against God (Romans 9:19-24). If all men received what they deserved, they would all go to hell, because they are all sinners. Does not God have the right to show mercy to some of those who would have perished anyway?

It is impossible for the human mind to fully understand how God can elect some and still give man a choice in the matter. Even if we cannot understand these truths, we should believe them. Those who study the Bible must be willing to give God credit for understanding things which they cannot understand.

DENOMINATION

To What Denomination Does Your Bible School Belong?

Emmaus Bible School is not sponsored or financed by any denomination. It is supported by the free-will offerings of Christian individuals and assemblies, and is not controlled by any outside group or organization.

Are All Your Students from One Denomination?

Most of our students come from independent assemblies of Christians who seek to follow the instruction laid down in the New Testament for the local church. A

few come from independent Bible churches and evangelical denominational churches.

Are All the Members of Your Faculty from this Denomination?

The members of the faculty are commended to the work of the Lord by New Testament assemblies of believers and are supported by free-will offerings. Those meeting in these local churches are sometimes called Plymouth Brethren. However, we repudiate this name since it separates us from other Christians and is a denial of this unity of the body of Christ.

HEBREWS 10 EXPLAINED

Hebrews 10: 26-29, 38, 39 - this is one of the difficult passages of Scripture, (see 2 Peter 3:16).

The Lord told His disciples that ^athe Holy Ghost shall teach you all things (John 15:26). Later the Apostle Paul made the inspired comment that ^athe Spirit searcheth all things, yea, the deep things of God (1 Cor. 2:10). The Church also has been given teachers (Eph. 4:11-13), and I refer to Robert J. Little's book ^aHere Is Your Answer (Moody Press), which has been a help to me. I quote for your help too.

Here we see that the sin is a willful one hence it is a deliberate rejection of Christ. The person is said to have ^atrodden under foot the Son of God. This verse is not speaking of falling into sins of immorality, but of counting the blood of Christ ^aa common thing. A person who does this is saying that the shed blood of Christ has no more redeeming value than the blood of any other person. Since this sin is deliberately committed, we take it to be similar to that referred to in chapter 6, where some who had espoused Christianity later purposefully rejected Him, thus ^atreading him under foot. For such persons there is ^ano more

sacrifice for sin. They have rejected the only sacrifice that can save. They share the ^afiery indignation which shall devour the adversaries. We take it that these individuals never were truly saved, or born again.

Hebrews 10:29 — ^ahath counted the blood of the covenant, with which he was sanctified, an unholy thing. Ironside and Grant are in agreement that the sanctification is positional. Israel was set apart by the blood of the old covenant at Sinai, yet any Israelite lacking faith could turn from all the privileges of that blood. The Christian assembly of Hebrews abode under the blood of a better covenant. But this did not preclude the possibility of abjuring this covenant sign and refusing the blessedness which it has purchased. In my view, it is profession vs. confession, possession vs. rejection. Other Scriptures which I view in similar manner are 1 John 2:2 and 1 Tim. 4:10. The truth is there but it must be appropriated in trusting faith. Lastly, the Apostle John speaks of the gnostics, deniers of Christ's Deity, who left the assembly (1 John 2:19), because they were not truly part of a redeemed group.

ETERNAL SECURITY

Many of God's people are sharply divided in their understanding of the problem of sin in the life of a believer. All Christians agree that sin is possible after salvation, but not all see eye to eye on how it affects the believer's relationship with God. Some, emphasizing the responsibility of man, teach a conditional security. They say the believer is to maintain a high degree of holiness and separation from sin to prevent him from ^afalling from grace. Others emphasize the grace of God and His power to ^akeep you from falling, and to present you faultless before the presence of His glory with exceeding joy (Jude 24).

Most of the objections to the doctrine of eternal security are caused by perversion of the doctrine. Nowhere does the Bible state that a person is free to live in sin after he is saved; in fact, just the opposite is taught in Scripture (Rom. 6:1,2; 2 Tim. 2:19). The Bible says that the believer is a new creation and has a new nature from God (2 Cor. 5:17; 2 Pet. 1:4), and indicates that he would not want to live in sin. If a person claimed to be a Christian but wanted to continue living in sin, one could seriously question his salvation.

The Bible teaches that God keeps those who belong to Him (John 10:28,29; 17:11,12; 1 Pet. 1:3-5). If God did not do

the keeping, the believer would be under obligation to maintain his own salvation. This would engender pride in the person who feels that he is good enough to keep himself free from sin. The Bible teaches that the Christian still has the old nature which is in conflict with the new nature he received at the new birth (Gal. 5:16,17). No believer can therefore keep himself saved; his security is in Christ.

The distinction between a believer's relationship with God and his fellowship with Him is very important. Whenever a Christian experiences doubt or falls into sin, he loses the joy and peace of his fellowship with God - but not his relationship with God. David lost the joy of salvation because of his sin with Bathsheba (Ps. 51:12). The very fact that he repented, however, is evidence that he was truly a saved man (read Psalm 51).

Therefore, though we are convinced that it is God's power that keeps us, we also believe that continuance in a godly pattern of life is the evidence of a genuine commitment to Christ.

RADIO BIBLE CLASS
COUNSELING DEPARTMENT

EVOLUTION

We are firm believers in special creation by God of the life forms as we now know them, and therefore, we do not accept the evolution of species ^aover millions of years in any way, shape or form. Evolution can rather easily be disproved simply on the basis of some facts (which have not been very well publicized). We suggest a book by Josh MacDowell entitled Evidence That Demands a Verdict. There are many other reliable books dealing with the subject of creation versus evolution -- The Genesis Flood; Jesus Christ, Creator; The Early Earth and others. Here are a few facts:

The Heidelberg man was built from a jaw that was conceded to be quite human.

The Nebraska man was built up from one tooth -- later found to be that of an extinct pig.

The Piltdown man was found to have been reconstructed from the jawbone of a modern ape.

The existence of Peking man, supposedly 500,000 years old, can no longer be substantiated or supported by any scientific evidence.

At the International congress of zoology (1958), Dr. A. J. E. Cave said that his examination of the famous Neanderthal skeleton found in France over 50 years ago showed it to be the skeleton of an old man who suffered from arthritis.

The New Guinea man has been found alive in regions just north of Australia.

The Cro-Magnon man has the best established fossil evidence, yet if he

were given a suit and tie, he would not even be noticed as he walked down the street.

Evolution's basic formula equals mutation plus natural selection plus time. This theory, however, raises so many questions as to be nearly untenable. Mutation occurs even today as a result of disturbance in the gene pool for various reasons. Unfortunately, not a single mutation has ever been found to be beneficial to the organism. Be careful that you do not confuse mutation with adaptation. Adaptation occurs all the time, and in fact is necessary for the organism to survive in a changing environment. However, adaptation never results in a ^anew species, but only in the same species better able to live and reproduce in a given environment.

Furthermore, the theory of evolution directly contradicts a well established and accepted scientific law — the Second Law of Thermodynamics. This law observes the natural phenomenon that everything in the universe is in a state of decay i.e., it is ^awinding down. Nothing left to itself becomes more complex, but rather is reduced to a simpler and simpler state. This process is easily observable in the natural world. Leave your car out in the sun and rain for fifty years (or less!) and it will gradually rust, break down and disintegrate into the soil.

The question of time is an interesting one. Carbon-dating is highly unreliable. A living mollusk was tested by this method and declared to have been dead for 3000 years! Geologists claim the oil in the earth is 80 million years old, however, its pressure if continuing at the present rate would have

been dissipated long ago. The present pressure of oil indicates an age not over 10,000 years. The Biblical account records that God created the earth and life upon it within a period of 7 days, and specifically indicates that ^amorning and evening occurred on each of those days. Intellect is not insulted by faith in a living and omnipotent God. The same God who became Man and entered history in the Person of Jesus Christ in order to redeem fallen man back to Himself, is the same God who created light, earth, starfish and people back in Genesis. We accept the old Testament record as literal. We cannot consider Genesis to be non-literal because parts of it conflict with present-day humanistic theories. Remember to keep a consistent hermeneutic.

We consider evolution to be the humanistic alternative (and a rather weak one at that) to special creation, which requires the existence of an intelligent Superior Being. In fact, in view of its problems evolution requires a greater step of faith in its adherents than that required of

those who know the Creator. Have you ever considered the difficulties involved in explaining the simultaneous and exclusive evolution of male and female (all by chance, of course), the present interdependence of life forms which evolved millions of years apart (do you really think a Venus Flytrap could have waited that long for its first meal?), the inability of species to interbreed (the mule, for example cannot reproduce), or the reason why we do not see evolution in effect and in process today? The question of ^amissing links is overwhelmingly valid.

We hope we have been able to give you some food for thought. Remember that the tested and true finds of science have never contradicted the statements found in the Word of God. Evolution, which speculates to such a high degree, gets onto some very thin and unscientific ice. Investigate it for yourself. Learn the facts and test the theories by the standard of truth you can trust -- the Bible. Seek the truth because you are committed to the Lord Jesus Christ and the Holy Spirit will guide you into it.

FAITH ABOUT VS. FAITH IN CHRIST

ABOUT versus IN Is there a difference?

Perhaps consideration of dictionary definitions will prove helpful.

Note from the dictionary that definitions of ABOUT have an ambiguity to them. Legally the word is equivalent to ^amore or less, but the variation legally permissible varies with what appears as reasonable in the contemplation of the parties under the circumstances. The general definition is ^aconcerning, with regard to, on account of, touching.

In contrast dictionary definitions of the word IN are specific in character. Primarily IN denotes situation or position with respect to a surrounding, encompassment, or enclosure, denoted by the governed word. It indicates location, or direction, or relation to a whole. It indicates situation, nature, or state. Importantly, it indicates that to which an action is limited - see John 3:16. My dictionary also states IN was formerly used (and still is used) where ^aon is now preferred - see Acts 16:31.

Many people know ABOUT the excellent statistics of air travel, yet will not trust IN

air travel to the extent of committing their being to the same. Therefore, faith about air travel cannot become operative for them, as can faith in air travel become operative for those who believe or trust and commit themselves to the same.

Faith about Christ is non-operative, until accomplished by faith in/on Christ.

Salvation is the great inclusive word of the Bible, gathering into itself all the redemptive acts and processes. BORN AGAIN (new birth) is a Greek word, which in English is also translated as ^aregeneration. Therefore, being ^aborn again or ^aregenerated (Titus 3:5 and 6) is a creative act of God the Holy Spirit (John 3:6 thru 8), within one who believes. Although we may not have great understanding, we can trust and know thru believing faith. (See Eph. 2:8 and 9).

Like the Philippian jailer (Acts 16:25-34), one may be saved on the basis of very simple knowledge. But faith and belief in/on the person and work of Christ on Calvary are essential. Read Romans 10:9,10 which indicates believing involves assent of the mind and the heart.

WHAT IS FAITH

by Oswald J. Smith, LL.D.

Faith - what does it mean? God's Word says, "Believe on the Lord Jesus Christ and thou shalt be saved (Acts 16:31). But what does it mean to believe? How does faith save?"

1. Faith Means Accepting Christ as a Gift

No one would ever dream of paying for a Christmas gift, for the moment payment is made it ceases to be a gift. All you can do is to take it and say "Thank you. You do not work for it. You cannot earn it. And so it is with Christ. He must be accepted in exactly the same way. For just as you believe in the sincerity of the one who sends you a gift at Christmas, so too, you must believe in the genuineness of God's offer and accept His gift, Christ. Faith reaches out a hand and takes. Thus the Lord Jesus Christ becomes your Savior.

2. Faith Means Receiving Christ as a Guest

"Behold, He says, "I stand at the door, and knock. If any man hear my voice, and open the door, I will come in (Rev. 3:20). In other words, He waits outside your heart's door, but He will never force His way in. You must invite Him in. And the moment you open the door He enters. Thus you can honestly say, "Jesus is in my heart.

Oh, my friend, let Him in. Be courteous. You would not dream of keeping a guest standing on the threshold, would you? Well, then, why keep Christ outside? Why not be courteous and invite Him in? Thus you may receive Him, and receive Him now.

3. Faith Means Coming to Christ as a

Pauper

That, you remember, was the way the prodigal son came to his father. He had nothing. His money was gone. He came in rags. He knew he was unworthy. And so he simply cast himself on his father's mercy. He came just as he was. And so must you. Do not wait to reform. Do not endeavor to better yourself. Come as you are, for after all you are nothing but a sinner.

4. Faith Means Trusting Christ as a Savior

You are drowning. Someone throws you a lifebelt. Do you ignore it? Do you cast it from you? Certainly not. You grasp it. You rest your weight on it. You trust it. That is faith. You must rely on another. "Put your trust in the Lord Jesus, and you will be saved (Acts 16:31. N.E.B.).

Oh, how simple! Why not trust Him now? Intellectual faith will not do. "The devils believe and tremble. To believe ABOUT Christ will never save you. You must TRUST Him. My friend, have you done it? Do not look within. You are not to examine your feelings. Cast the anchor outside. Lay hold of Christ.

You believe that "him that cometh to me I will in no wise cast out (John 6: 37); but, have you "come? You believe that, "as many as received Him, to them gave He power to become the sons of God (John 1: 12); but, have you "received Him? You must take the initiative; you must act upon what you believe if you are to be saved. Have you done it?

In fact, that is the only thing that matters, after all. The head has little or nothing to do

with it, for according to God's Word, it is
with the heart man believeth. But you say
you can't understand. God doesn't ask you
to understand; He tells you to ACCEPT His
Son. You insist that you can't believe. My
friend, God asks you to RECEIVE.

Do I understand radio? Certainly not. But
do I use it? Most assuredly. Can I explain
how the food I eat becomes nails and skin
and hair and bones? Impossible. But do I eat
food? Certainly. Why? Because I know it
works even though I can't explain how.

My friend, if you will come just as you
are, with all your intellectual difficulties and
problems, with all your doubts and fears,
yes, and with your beliefs as well - if you
will but come and RECEIVE Jesus Christ as

your Savior, you will be saved. And then,
your head will follow your heart, and all
your misunderstandings will be gone.

What God is demanding of you is simply
that you ACCEPT His Son as your Savior.
And if you do, old things will pass away and
all things become new.

Therefore;

***CHOOSE YOU THIS DAY WHOM YE
WILL SERVE.**

**WILL YOU DO IT?
DO IT, AND DO IT - NOW**

THE TEACHING OF THE NEW TESTAMENT CONCERNING FASTING

The Meaning of Fasting

To fast means to abstain from food. Sometimes the word is used in the New Testament to describe voluntary abstinence as a religious exercise, as for example:

^aBut thou, when thou fastest, anoint thine head, and wash thy face (Matthew 6:17).

At other times, it is clear that fasting was involuntary. By this we mean that no religious significance was necessarily involved. For instance, in Matthew 15:32, we read:

^aThen Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

Here the fasting was obviously unplanned. The people became so interested in the miracles of our Lord that they remained with him rather than to return home for their meals.

Another instance of involuntary fasting is found in the account of the storm at sea during Paul's voyage to Rome:

^aAnd while the day was coming on, Paul besought them all to take meat (food), saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing (Acts 27:33).

While it is possible that Paul's pagan shipmates may have been fasting to appease

their gods, it is more likely that they were preoccupied with their peril and refrained from eating for this reason.

There are two passages in which it is difficult to determine whether the fasting was voluntary or involuntary. The first is 2 Corinthians 6:5, where Paul is listing some of the things which he encountered in his Christian service:

^aIn stripes, in imprisonments, in tumults, in labors, in watchings, in fastings.

The other is 2 Corinthians 11:27, another catalog of Paul's sufferings and privations:

^aIn weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

Perhaps W. E. Vine is correct in concluding that while these latter two cases of fasting are primarily involuntary, they might include voluntary abstinence as well.

Does Fasting Mean Complete Abstinence?

The question inevitably arises as to whether fasting necessarily means complete abstinence from food.

In connection with the Lord's temptation in the wilderness, Matthew simply tells us that He fasted:

^aAnd when he had fasted forty days and forty nights, he was afterward an hungered (Matthew 4:2)

But then in the companion passage, Luke 4:2, it is clearly stated that He ate nothing:

^aBeing forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

This shows that in its strictest sense, fasting means doing without food completely.

In a broader sense, fasting is taken by some to mean the eating of a very minimum amount of food for a certain period of time. In order to give himself to prayer, a man may eliminate his regular meals but take an occasional glass of milk, for instance. If he took no nourishment at all, he might develop such an acute headache that the very purpose of the fasting might be hindered. Yet by taking only a small amount, his senses would be preserved keen and alert. There is no Scriptural counterpart for this limited type of fasting, but if it helps a person in his spiritual exercises, who can forbid it?

The Reasons for Fasting

We come now to a consideration of the reasons for fasting.

1. First of all, this practice is associated with mourning. In Matthew 9:14, 15 (and the companion passages, Mark 2:18-20 and Luke 5:33-35), the disciples of John asked the Lord why they fasted, as did also the Pharisees, but Jesus disciples did not fast. The Savior answered them:

^aCan the children of the bride chamber mourn, as long as the bridegroom is with them? But the days will come, when the bride groom shall be taken from them, and then shall they fast.

The meaning here is clearly that it would not have been appropriate for Jesus disciples to fast as long as He was with them. But after His departure from the world, they would

have occasion to mourn and fast.

2. Secondly, fasting is associated with prayer. The godly widow Anna served God with fastings and prayers night and day (Luke 2:37).

In the book of Acts, fasting is three times linked with prayer in connection with crises in the church, when momentous decisions were being made.

Thus, in Acts 13:2., it was after the prophets and teachers at Antioch had fasted and prayed that the Holy Spirit said, ^aSeparate me Barnabas and Saul for the work whereunto I have called them.

Following this revelation of the Lord's will, the brethren fasted and prayed again, then laid their hands on Barnabas and Saul, and sent them away (verse 3).

Again in Acts 14:23, we read:

^aAnd when they (Paul and Barnabas) had ordained them elders in every church and had prayed with fasting, they commended them to the Lord on whom they believed.

In these passages it appears that fasting accompanied prayer as an acknowledgment of deep earnestness in discerning the will of God and of a solemn awareness of the responsibility of obeying His guidance.

Disputed Uses of the Word ^aFasting in the New Testament

There are four disputed uses of the word ^afasting in the New Testament. Many ancient authorities omit it in these four verses; others maintain that it should be left in.

The first is Matthew 17:21. The Lord had

just cured a demon-possessed lad. When the disciples asked, "Why could not we cast him out?", the Lord replied, according to the King James Version, "This kind goeth not out but by prayer and fasting. In the Revised Version, verse 21 is omitted entirely.

The companion passage is Mark 9:29. In the King James Version, it reads, "And he said unto them, This kind can come forth by nothing, but by prayer and fasting. In the Revised Version, the words "and fasting" are left out.

The third instance is in Acts 10:30, where we read:

And Cornelius said, "Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house . . .

Here again the Revised Version omits any mention of fasting, by rendering the verse:

"And Cornelius said, Four days ago, until this hour, I was keeping the ninth hour of prayer in my house...

The final passage is generally agreed to be one where the reference to fasting should be omitted. It is 1 Corinthians 7:5:

"Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

This verse permits the voluntary abstinence from the intimacies of married life, by mutual agreement and for a limited time, in order that one might give himself undistractedly to prayer. Most of the better manuscripts do not contain the word "fasting," and the Revisers accordingly omit it.

Fasting Not Meritorious for Salvation

One thing about which we can be certain in connection with fasting is that it is absolutely valueless as a means of gaining God's favor. It is not a meritorious act as far as salvation is concerned. This is clearly taught in the parable of the Pharisee and the publican (Luke 18:9-14). The Pharisee boasted that he fasted twice in the week and gave tithes of all that he possessed (verse 12). But this did not avail to bring him the justification he sought (verse 14). God's favor can only be obtained by trusting in His Son, the Lord Jesus, and thus being accepted in Him.

At the same time, we should remember that when a Christian fasts in order to please the Lord, this act will be rewarded by Him:

"But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly (Mat thew 6:17,18).

Here a reward is promised for those believers who fast in secret. The Lord sees it as an act of self-denial, aimed at praying or preaching more effectively, or otherwise worshipping or serving Him better.

Fasting Should Be Secret

Although Christians are not specifically commanded to fast, they are instructed that when they do abstain from food, they should do so without public display of any kind:

"Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward.

^aBut thou, when thou fastest, anoint thine head, and wash thy face;

^aThat thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly (Matthew 6:16-18).

It is apparent from this that fasting is a private matter between a person and his Lord, and should never be used to create an Impression of superior sanctity.

The Fast, a Jewish Holiday

There is one other mention of the word ^afast in the New Testament which should be quoted in order to give a complete picture. It is in Acts 27:9:

^aNow when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them...

Most Bible students are agreed that the fast referred to here is the Day of Atonement, an important date in the Jewish calendar, but not applicable to the Christian church.

Benefits of Fasting

It cannot be denied that fasting can be an aid in one's personal devotional life as well as in one's service for Christ. One can pray more effectively while fasting than one can do after a heavy meal. Thus, if there is some great prayer burden which is weighing on a believer's heart, it is not out of order to suggest that he give himself to a time of

fasting in order that his prayers might be unhindered by drowsiness or mind-wandering.

The same is true with regard to public preaching of the Word. Many servants of the Lord prefer to abstain from food or to eat very lightly before preaching in order that their minds might be clear and alert.

Even apart from spiritual considerations, it is generally agreed that there are physical advantages to periodic fasting. Many doctors recommend it as a means of resting bodily functions.

Summary

In conclusion, we would say that fasting is neither commanded nor forbidden in the New Testament, but it is encouraged by the offer of reward. Those who fast are taught to do so secretly. The practice of fasting can be an aid to one's prayer life, delivering the person from dullness and sleepiness. It is also recommended for special times of crisis when one wishes to discern the will of God. Public preaching can be more effective if one has not eaten beforehand or has eaten only lightly. It is largely a matter of one's individual exercise of soul before God, and, as with everything else in the Christian life, it should be done to the glory of God and with a desire to please Him and to serve Him more effectively.

William MacDonald

FASTING

References to fasting can be found in the following Scripture references:

Matthew 6:17

Matthew 15:32

Acts 27:33

2 Corinthians 6:5

2 Corinthians 11:27

Matthew 4:2

Luke 4:2

Matthew 9:14, 15; Mark 2:18-20; and Luke 5:33-35

Luke 2:37

Acts 13:2

Acts 14:23

Matthew 17:21; Mark 9:29

Acts 10:30 KJV (The Revised version omits ^afasting in this verse)

1 Corinthians 7:5

Luke 18:9-14

Matthew 6:16-18

Acts 27:9

To summarize the information given in the above references: Fasting is neither commanded nor forbidden in the New Testament, but it is encouraged by the offer of reward. Those who fast are taught to do so secretly. The practice of fasting can be an aid to one's prayer life, delivering the person from dullness and sleepiness. It is also recommended for special times of crisis when one wishes to discern the will of God.

Public preaching can be more effective if one has not eaten beforehand or has eaten only lightly. It is largely a matter of one's individual exercise of soul before God, and, as with everything else in the Christian life, it should be done to the glory of God and with a desire to please Him and to serve Him more effectively. (Note: Certain physical ailments make it unwise to fast, such as diabetes, etc.)

THEOLOGY PROPER

PERSONALITY ATTRIBUTES

Omniscience	Psa 139:1-12	
Sensibility	Jer 31:3	I have loved you with an everlasting love
Holiness	Rev 15:4	For thou alone art holy
Justice	Rom 3:26	He justifies
Justice	Rev 15:3	Just and true are Thy ways
Love	Rom 5:8	God commendeth His love
Goodness	Rom 11:22	God s kindness
Truth	Rom 3:4	Let God be true
Will	Eph 1:11	The counsel of His will
Freedom	Isa 40:13,14	Who has directed the Spirit of the Lord
Omnipotent	Rev 19:6	God the Almighty

CONSTITUTIONAL ATTRIBUTES

Simplicity	Jn 4:24	God is spirit; worship in spirit and truth
Unity	Deut 6:4	The Lord our God is one Lord
Infinite	1 Ki 8:27	Heaven & the highest heaven cannot contain Thee
Eternity	Jn 8:58	Before Abraham was I am
Immutable	Psa 102:24-27	Endure
Omnipresence (Immensity)	Eph 4:6	Above all, through all, in all
Sovereign	1 Sam 2:6-8	Kills and brings to life etc.

ELECTION & RETRIBUTION

Election	Eph 1:4	He chose us before the foundation
Retribution	Rom 9:22	
	Jude 1:4	
	1 Pet 2:8	

NAMES OF GOD

Jehovah	Ex 6:3, 3:14	
	Jn 8:56-59	
Elohim	Deut 6:4	
Adonai	Isa 6:8-11	I heard the voice of the Lord

CHRIST S ATTRIBUTES

Omnipotence	Phil 3:21	
Omniscience	Jn 10:15	As the father knows me, I know the Father
Omnipresence	Jn 1:48	Nathaniel

METHOD USED IN INCARNATION

Lk 1:35 The H.S. will come upon you

CHRIST S HUMANITY

His names	Matt 1:21	You shall call His name Jesus
His human parentage	Rom 1:3	Descended from David according to the flesh
His human body, soul, sp.	Matt 26:38	My soul is very sorrowful
Limitations	Jn 19:28	Thirsty on cross

DEITY OF SPIRIT

He is called God	Acts 5:3,4	Ananias and Sapphira
Associated with God	Jn 15:26	The Spirit who proceeds from the latter
God s attrib are		
predicated to Holy Sp.	1 Cor 6:19	Your body in the temple of the H.S.
H.S. is blasphemed	Matt 12:31	Blasphemy against the Spirit

WHERE IS GOD? IS GOD DEAD?

Where is God? Is God dead? According to the Word of God, He is at hand, and alive for evermore (Rev. 1:18). Because God is a Spirit, (John 4:24), He cannot be perceived with our natural senses - see 1 Cor.1:20). That which is of Him is spiritually discerned, for ^athe things of God knoweth no man, but, the Spirit of God (1 Cor. 2:11-14). ^aIn His word do I hope... (Psa. 130:5), ^afor salvation is by the word of God (1 Peter 1:23).

Who created God? He is the ETERNAL GOD (Deut. 33:27), the King eternal (1 Tim. 1:17), the everlasting Father (Isa. 9:6). The Godhead is composed of a Trinity of Father, Son, and Holy Spirit. That the members of the Godhead are without beginning or ending (Heb. 7:3) is one of the mysteries of Godliness (1 Tim. 3:16), which the believer accepts in faith.

Many deny the Deity of Christ, as well as His incarnation, and teach that Christ was a created being. The O. T. prophesied that God would be born as a child in the flesh. See Isa. 7:14; 9:6. Please note the word IMMANUEL (God with us), and that He was to be called the ^aMighty God, etc. Read the account of God becoming a man also, in Matt.1:18-25; Luke 2:1-40. That He was God eternally is clearly taught in John 1:1,2. He is without beginning of days or end of life (Heb. 7:3), as God. That He was also God born in the flesh is taught in John 1:14; Philipp. 2:5-11. ^aGreat is the mystery of Godliness (2 Tim. 3:16).

Almighty God subsists as a Holy Trinity of Father, Son and Holy Spirit - a fact clearly developed in a multitude of Bible references. The three Persons of the Godhead are in perfect fellowship, and share alike in the Divine nature and

attributes, have a common purpose, and always act in absolute harmony and unanimity.

There is no direct statement in the Bible that God subsists as a Holy Trinity, but the truth is implied. The doctrine of the Trinity is that while there is one and only one God, there are three Persons in the God head: God, the Father; God, the Son; and God, the Holy Spirit. The fact that there is only one God is stated in 1 Tim. 2:5 — ^aFor there is one God and one mediator between God and man, the man, Christ Jesus.

The fact that the Father is God is taught in such passages as Romans: 1:7; 1 Cor. 1:3; 6:6; Gal. 1:1; Eph. 4:6; etc. Jesus Christ is said to be God in John 1:1; 10:30; Rom. 9:5; Col. 2:9; 1 Tim. 3:16; Heb. 1:8, etc. The Holy Spirit is shown to be God in Acts 5:1-4. In verse 3 (Acts 5) Peter accused Annias of lying to the Holy Spirit (Holy Ghost). Then he said in verse 4 ^a . . . thou hast not lied unto me, but unto God. In other words, the Holy Ghost is God. See also 2 Cor. 3:17).

When it is said there are three Persons in the Godhead, what is meant by ^aperson ? Generally a person is regarded as a being who has intellect, emotions and will. In Scripture passages too numerous to mention, the Father, Son and Holy Spirit are all spoken of as knowing, feeling, and willing.

For ^aknowing see Psalm 139:1,2,4; Matt. 6:8; John 4:1; 1 Cor. 2:11.

For ^aemotion see John 16:27; 11:25; Eph. 4:30.

For ^awill see Matt. 18:14; John 17:24; Rom. 8:27

CAN GOD BE SEEN BY MAN?

There are verses in the Old Testament which speak of man seeing God. In what seems to be a contradiction, there are also verses in the Old and New Testaments which say that God cannot be seen by man.

Exodus 33:20,23 says on the one hand, "Thou shalt not see my face: For there shall no man see me, and live. However, Numbers 12:8 says that Moses would behold the similitude (form) of the Lord.

The difficulty can be cleared up if it is realized that when anyone saw God, he only saw Him in an assumed form. (This is called a theophany.) He did not see God in His essential being.

For example, in Genesis 32:30 Jacob said, "I have seen God face to face. But verse 24 shows that he saw God in the form of a man. Exodus 24:10, Numbers 12:8, and

Judges 13:21 are further instances of God being seen by men. It must be remembered that they only saw God in an assumed form and not in His essential deity.

When we come to the New Testament, we find that both John and Paul deal with this subject. John 1:18, 5:37, and 1 John 4:12 all refer to God in His essential being; John's statements agree with Exodus 33:20,23. 1 Timothy 1:17, written by Paul, also refers to God in His essential deity. As such, God is invisible. But all who saw the Lord Jesus Christ saw God; they saw Him in the form of a Man.

The conclusion then must be that whenever the scripture speaks of God being seen, it refers to an assumed form - a theophany. When it speaks of God being invisible, it speaks of God in His essential deity.

DOES EVERYONE HEAR OF GOD?

Does everyone in the world in some manner hear of God? What about the professed atheist? In proving guilt of the world, God's will (as revealed in the law and the prophets of the Bible) is brought to bear against the pagan, through the witness of heart and creation. The Bible declares that the hearts of men really speak of God, and creation testifies of God. ^aFor that which may be known of God is manifest in them; for God hath shown it unto them (Romans 1:18,19). ^aThe invisible things of Him from the creation of the world are clearly seen . . . understood . . . even His eternal power and Godhead; so they are without excuse (Romans 1:20). This truth is developed also in Psalm chapter 19.

Against the moralist, the witness of conscience (Rom. 2:15) is directed (see Acts 24:25 as an example), and against the Jew (Romans 2:17-21) the witness of Scripture. The Scripture speaks to men today (Rom. 3:23; John 3:16; Eph. 2:8,9; 2 Tim. 3:15; Romans 1:16).

The correct translation of Ecclesiastes 3:11 tells us that God has set awareness of eternity in man's heart. Prayer under stress, in foxholes, etc. confirms the point. This truth is confined also by the fact that man universally has a concept of life in another world. Such a life is required to give any meaning and value to this life on this earth. If a man died like a beast, with no future life, there would be no reason to aspire to moral or spiritual values on earth.

Jesus Christ is the Living Word, who was declared amongst us (John 1:1,2,14). Salvation is by the Word of God (1 Peter 1:23), and ^aFaith cometh by hearing, and hearing by the Word of God (Romans 10:17). ^aWithout faith it is impossible to please Him (be right with Him); for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him (Heb. 11:6). Whosoever responds to the light received, and shall call upon the name of the Lord shall be saved. (Romans 10:13). In past ages, salvation also was through believing faith - see Heb. 11:4,7; Romans 4:3,6,7,8.

HEALING

Healing — this is an area and subject of great controversy today. Is there healing thru faith? What are the workings of it?

Healing of the sick is another of the signs of confirmation used of God during the Apostolic period (Mark 16-15-20). Our Pentecostal brethren make much of faith healing today - as do many charlatans. And it is true that God obviously raises some from beds of sickness, when according to His own divine will. Hence, the promise potential of James 5:14-15 cannot be ignored. However, it is also obvious that many, many believers become ill and die, because the time has not arrived for entering upon our full inheritance, which is ^areserved in Heaven for us (1 Peter 1:4). Until then we have the Holy Spirit indwelling as ^athe earnest of our inheritance until the redemption of the promised possession. (Eph. 1:14). Meanwhile, we who ^ahave the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body (Romans 8:23). Bodily healing for the believer is inherent in His work at Calvary in the ultimate sense, as is victory over death. (Rev. 21:4).

In Matt. 9:12 the Lord Jesus said, ^aThey that are well need not a physician, but they that are sick. Unquestionably God heals today, usually thru means of medicine, surgery, and other specific therapies. But not always. The inevitable process of ^abody decay unto death is hastened in some because of exposure to various phases of

this sin cursed and ravaged earth. And there are evidences of recovery from sickness that astonish man. The will of God (directive or permissive) is not always understood by man. The Apostle Paul had an ailment (thorn in the flesh), according to 2 Cor. 12:5-10. In spite of three pleas for healing, it remained. And it appears that Biblical miracles of healing were selective, for spiritual lessons. ^aThe Lord while upon earth did not heal every sick person He met. Instead of healing, God promised grace to endure for Paul. Christ received no deliverance from His suffering (is there much difference between suffering from persecution or illness, all the consequences of Adam's and our sin in this world?) In the meantime, we await that glorious promise - the adoption, the redemption/regeneration of our body (Romans 8:18-25).

Theologians differ as to the meaning of Psa, 103:3 - last phrase. Reference to some other passages may help understanding - see Ex. 15:26; Isa. 53:5; Psa. 147:3; Jer. 17:14. I'm helped as I consider that Israel confidently expected earthly blessings, when in a path of obedience. Today we are blessed with spiritual blessings in heavenly places in Christ (Eph. 1:3). Is there no hope today for the sick? Read Matt. 9:12 again, which tells physicians are for the sick. And modern medicine is at its zenith - and God is able - and obviously upon occasion does over rule. And Paul, who did not receive the expected reply to his thrice requested prayer, advises us that the grace he received may be our portion too - see Heb. 4:16.

SOME NOTES ON SICKNESS, INFIRMITIES, AND HEALING

1. Reasons why God permits sickness and suffering

- a. Sometimes as a result of sin (1 Corinthians 11:30); but not always (John 9:2,3). Epaphroditus was sick not because of sin, but because of the work of the Lord (Philippians 2:30).
- b. To test the reality of our faith (1 Peter 1:7; James 1:3).
- c. To purge out the dross (Job 23:10, cf; Job 2:7).
- d. To develop certain graces.
 - 1) Humility (2 Corinthians 12:7).
 - 2) Patience (Romans 5:3; James 1:3).
- e. To enable us to comfort others (2 Corinthians 1:3-7).
- f. To glorify God in
 - 1) Our patient enduring.
 - 2) Our healing (John 9:3).
- g. To assure us of His love and our sonship (Hebrews 12:6-8).
- h. To teach us the sufficiency of His grace (2 Corinthians 12:9).
- i. To wean us from earth and make us long for heaven (2 Corinthians 5:4).
- j. To bring us closer to God (Psalm 119:67,71).

2. Is it always God's will to heal?

Obviously not, or the foregoing purposes would be defeated. But note also:

- a. Paul did not heal Trophimus (2 Timothy 4:20).
- b. Timothy was advised to use medicine (1 Timothy 5:23).
- c. Epaphroditus was not miraculously healed (Philippians 2:25-30).
- d. Gaius was apparently not in good physical health (3 John 2), but no word about healing.
- e. Paul was not delivered from the thorn in his flesh (2 Corinthians 12:7-10).
- f. Christ implied that sick people need a physician (Matthew 9:12).
- g. That physicians are not contrary to the divine will is implied in Colossians 4:14 where Luke is called "the beloved physician."
- h. If it were always God's will to heal, some would never die.

3. How does God heal?

- a. By natural means - rest and food. cf. Elijah (1 Kings 19:5-8).
- b. By medicines. cf. Hezekiah (2 Kings 20:7).
- c. By miracles. Gospels full of illustrations.

4. Are there other types of healing?

- a. Imaginary healing - when the sickness was only imagined.
- b. Perhaps Satanic healing (Matthew 7:22).

5. Is healing in the atonement?

- a. Isaiah 53:4 was fulfilled during Christ's earthly ministry (Matthew 8:17), and not on the cross.
- b. Healing is spoken of as a mercy from God (Philippians 2:25-30), and not as something that is ours by right.

6. Is failure to be healed evidence of a lack of faith on the part of the sick?

- a. When he saw their faith (Mark 2:5). Not the sick person's at all.

7. Are the modern healing campaigns scriptural?

- a. Christ healed all that were brought to Him (Matt. 8:16).
- b. His cures were
 - 1) Instantaneous, not gradual (Mark 1:42).
 - 2) Complete, not partial (Matthew 8:15).
 - 3) Permanent, not temporary (Luke 7:15).
- c. Christ commanded His servants to heal freely (Matthew 10:8).
- d. In James 5:14, the sick person is to call for the elders, not vice versa.
- e. Faith healers (or Christian Scientists) do not live any longer, on the average, than other people.
- f. More is demanded from the patient today, and less from the healer than in the days of our Lord.

8. Is there any harm in the modern healing campaigns?

- a. Yes, thousands who go and fail to get healed judge the power of Christ by this and are turned from the faith.

9. What about James 5:14,15?

This passage teaches that a sick person may call for the elders of the church. They in turn may pray for him, anointing him with oil in the name of the Lord. In such cases, the prayer of faith will save the sick and the Lord will raise up the person.

My personal opinion is that this passage refers to a person whose sickness is the direct result of some sin affecting the church or other individuals. I base this on two considerations-

- a. In verse 15, we read ^aand if he have committed sins, they shall be forgiven him.
- b. Verse 16 adds, ^aConfess your faults one to another, and pray one for another, that ye may be healed.

In other words, healing in this section seems to be directly connected with confession of sins, either to the elders or to an individual.

Suppose that a person has caused dissension in a local church. Some time later, he becomes ill. Realizing the cause of his illness, he calls the elders and makes an apology to them. They pray over him, anointing him with oil. God promises restoration in such a case.

The passage obviously cannot be used as a blanket promise to cover all cases of illness, because it is not always God's will to heal. This is proved by the fact that everyone dies eventually, unless of course the Lord comes in the meantime.

With regard to the use of oil, some teach that this refers to oil as a medicine. Others claim that it is the ritual use of oil. In either case it is important to notice that it is not the oil that is efficacious, but the prayer of faith.

^aThe prayer of faith is a prayer that is assured of a positive answer because of some definite promise of God to that effect. Here the elders can be sure that God will raise up the repentant person because He has promised to do so.

HEAVEN

There is little that is specific about it, but many Scriptures refer to its reality. Several Scriptures tell it is the dwelling place of God. See Acts 7:49; Hebrews 8:11; Revelation 4. It is a place of happiness (Matt. 5:12; 13:43; 1 Cor. 2:9; 13:12; 1 Peter 1:4; Rev. 7:16, 17; 14:13; 21:4; 22:3). Best of all, we will be with Him. See John 14:1-3.

The Scriptures clearly teach there is a place for all who know and love our Lord Jesus Christ. Heaven is a place. The word is used in the Bible in three different ways:

1. The region of the clouds is called heaven (Gen. 1:8).
2. The area where the stars are located is known as heaven (Gen. 1:17).
3. The word is used to describe God's dwelling place. Paul calls this the ^athird heaven and ^aParadise (2 Cor. 12:2-4).

Heaven is always mentioned as being ^aup. Satan said in Isaiah 14:13, 14, ^aI will ascend into heaven.

We know our Lord is in heaven today. After He was raised from the dead, He ascended in a body of flesh and bones. He carried glorified humanity into heaven. Read Luke 24:38, 39, 51; 1 Pet. 3:22; Heb. 1:3.

There is a great host of believers in heaven, for when the true Christian dies, he is ^aabsent from the body - present with the Lord (2 Cor. 5:8). These believers are enjoying the presence of Christ ^awhich is far better (Philippians 1:23).

What is heaven like? The writers of the Scriptures could not find language that would describe it. In Rev. 21:10-27, John describes the foundations, wall, gates, and street of the heavenly city. Our hearts are attracted by its beauty. We know there will be no sickness, sorrow, tears, pain or death in that fair place (Rev. 21:4). But best of all, the Lord Jesus Christ will be there, and He will be the supreme delight of every believer's heart.

SHEOL AND HADES

Sheol/Hades - the unseen world to which spirits of the Old Testament went.

(1) Often, therefore, it is spoken of as the equivalent of the grave, where all human activities cease; the terminus toward which all human life moves (e.g. Gen. 42:38; Job. 14:13; Psa. 88:3).

(2) To the man ^aunder the sun, the natural man, who of necessity judges from appearances, sheol seems no more than the grave.

(3) Scripture reveals sheol as a place of sorrow (2 Sam. 22:6; Psa. 18:5; Psa. 116:3), into which the wicked are turned (Psa. 9:17); and where they are fully conscious (Isa. 14:9-17; Ezek. 32:21). Compare Jonah 2:2; what the belly of the great fish was to Jonah, sheol is to those, who are therein. The sheol of the O.T. and hades of the N.T. are identical.

The Greek word hades (like its Hebrew equivalent, sheol) is used in two ways; (1) To indicate the condition of the unsaved between death and the great white throne judgment (Rev. 20:11-15). Luke 16:23,24 shows that the lost in hades are conscious, possess full use of their faculties, memory, etc., and are in torment. This continues until the final judgment of the lost (2 Peter 2:9, ASV), when all the unsaved and hades itself, will be cast into the lake of fire (Rev. 20:13-15). (2) To indicate, in general, the condition of all departed human spirits between death and the resurrection. This usage is found occasionally in the O.T., but rarely, if ever, in the N. T. (cp. Gen. 27:35; 42:38; 44:29,21). It should not lead anyone to think that there is a possibility of change from the one state to the other after death,

for Luke 16:23 shows that when the unsaved man who was in hades saw Abraham and Lazarus, they were ^aafar off. Verse 26 states that between the two places there is a great gulf fixed, so that no one can pass from one to the other.

Some interpreters think that Eph. 4:8-10 indicates a change in the place of the departed believers occurred at the resurrection of Christ. It is certain that all who are saved go at once into the presence of Christ (2 Cor. 5:8; Phil. 1:23). Jesus told the penitent thief ^aToday shalt thou be with me in paradise (Luke 23:43). Paul was ^acaught up to the third heaven ... into paradise (2 Cor. 12:1-4). Paradise is a place of great joy and bliss but this bliss is not complete until the spirit is reunited with a glorified body at the resurrection of the just (1 Cor. 15:51-54; 1 Th. 4:16-17). Though both sheol and hades are sometimes translated ^agrave (cp. Gen. 37:35; 1 Cor. 15:55), they never indicate a burial place but rather, the state of the spirit after death.

^aHell in Acts 2:27-31 should read ^aHades. Our Lord's soul did not go into Hell, but it did go into Hades, which until His resurrection included the abode of the saved and that of the lost, though these were separated by ^aa great gulf fixed and impassable (Luke 15:26). At His resurrection He took with Him to Heaven all the saved out of Hades, and since that time, the saved, at death, go immediately to ^abe with the Lord in Heaven (Eph. 4:8-10; 2 Cor. 5:6-8). It is only the saved spirits which go to God. The lost go to their ^aown place (Acts 1:25), awaiting the Great White Throne judgment (Rev. 20:11-15).

PNEUNATOLOGY (Study of the Holy Spirit)

DIVINE ATTRIBUTES OF THE HOLY SPIRIT:

Eternity	Hebrews 9:14	The eternal spirit
Omnipotent (All powerful)	Psalms 104:30	Identifies creation with the Holy Spirit
Omnipresent (Everywhere)	Psalms 139:7-10	
Omniscient (All knowing)	1 Corinthians 2:10-11	The Spirit searches all things, etc.
Loving	Galatians 5:22	The fruit of the Spirit is love
Faithful	Galatians 5:22	
Truthful	1 John 5:6	
Holy	Matthew 28:19	Threefold name of God in commission

DIVINE WORKS OF THE HOLY SPIRIT:

Creator	Genesis 1:2	
Strives with man	Genesis 6:3	Acting as a judge, pleading a cause, etc.
Inspiration	2 Timothy 3:16	All Scripture God-breathed
Inspiration	2 Peter 1:20,21	
Generation of Christ	Luke 1:35	The Holy Ghost shall come upon thee
Convicts of sin	John 16:7-11	
Restraints	2 Thessalonians 2:6,7	Restraints the wicked one
Regenerates	John 3:1-21	
Illumination	1 Corinthians 2:9,10	
As a paraclete	John 16:7	Comforter, Companion - continually
Witnessing	Romans 8:16	Gives inner assurance
Anointing (indwells)	1 John 2:27	Indwelling (also 1 Corinthians 6:19;
Baptism	1 Corinthians 12:13	John 14:17; Romans 8:9)
Seals Ephesians 1:13		
Filling	Ephesians 5:18	
Intercession	Romans 8:26,27	He prays for us
Sanctification		
Positional	2 Thessalonians 2:15	
Experiential	1 Thessalonians 4:3,4	
At end of life--final	1 John 3:1-3	
An earnest	Ephesians 1:13,14	Like a promise

AUTHOR OF PROPHECY & SUBJECT OF PREDICTION

2 Peter 1:20, 21	Prophecy comes through holy men by the Holy Spirit
Joel 2:28-32	A prediction of Pentecost and end of tribulation

CONVICTING OF UNSAVED

John 16:7-11	He will reprove the world of sin, righteousness and judgment
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SPIRIT FILLING

Grieve not	Ephesians 5:18
Quench not	Ephesians 4:30;
Walk in	1 Thessalonians 5:19
	Galatians 5:16

3-FOLD SANCTIFICATION OF THE BELIEVER:

Positional	1 Corinthians 1:30	
Experiential (progressive)	John 17:17	
Ultimate	1 John 3:2	At the moment of rapture

BAPTISM OF THE HOLY SPIRIT

There is one, historic, and collective baptism of the Spirit of all believers into one body. All who believe today, share in it as an accomplished fact, but not as an individual experience. In this manner, baptism of the Holy Spirit occurs at the time of salvation. It is a fact but not an event. See 1 Corinthians 12:12,13; Ephesians 1:22,23; Hebrews 12:23. The believer is never exhorted to be baptized with the Spirit, but is commanded to be filled (Ephesians 5:18). These truths are spoken with authority in the Epistles, see 1 Corinthians 14:37; 2 Peter 3:1; 1 Thessalonians 4:2, so that we may ^arightly divide the Word of Truth. By one baptism of the Spirit (albeit by four diverse manifestations) various kinds of believers were united into one Church Body. It is not a feeling or an experience, but a fact at the time of salvation.

Although baptism of the Spirit was one baptism, it was manifested on four separate occasions. The wisdom of God is shown, in thus dealing with four different types of believers.

1. The JEWS had to be baptized in the name of the very One whom their nation had rejected and crucified, and they thereby repudiated the national rejection. See Acts 2.
2. The SAMARITANS were despised of the Jews, and were ^areligious rivals. A separate manifestation of the Spirit's baptism ^aat the hands of two Jews, Peter and John, provided unity rather than proud discord (that is Rome and the East). See Acts 8:14-17.

3. Another manifestation of the one baptism was to a small group of John the Baptist disciples, whose knowledge was limited, but who heard and trusted a greater revelation of the gospel through the preaching of Paul. See Acts 19:6.
4. The other manifestation was to Cornelius and other heathen Gentiles with whom the Jews could have no lawful association. See Acts 10:34-48. That which ^aGod hath cleansed the Jew was now ^anot to call common. Acts 10:15.

Every believer is born of the Spirit (John 3:6; 1 John 5:1), indwelt by the Spirit, whose presence makes the believer's body a temple (1 Corinthians 12:12,13; 1 John 2:20,27), thus sealing him for God (Ephesians 1:13; 4:30). Having the Spirit is true of all believers - being filled with the Spirit is the Christian's privilege and duty. (Compare Acts 2:4 with Acts 4:29-31, see also Ephesians 1:13,14 with Ephesians 5:18). There is one baptism of the Spirit (which accompanies salvation), but the possibility of many fillings of the Spirit. Read about the fruit of the Spirit in Galatians 5:22,23. The believer is not to grieve the Holy Spirit, by sin in the Christian life (Ephesians 4:17-31). When sin is present, it is to be confessed for forgiveness and cleansing (Proverbs 28:13 and 1 John 1:19). Nor is the Spirit to be quenched, through failure to obey His leadings (1 Thessalonians 5:19 and James 4:7). Rather the believer is to be filled by the Holy Spirit, as indicated in the illustration of Ephesians 5:18. The Emmaus course entitled THE HOLY SPIRIT AT WORK is informative and interesting.

THE GIFT OF TONGUES

The first mention of the gift of tongues in the New Testament is found in Mark 16:17:

^aAnd these signs shall follow them that believe; . . . they shall speak with new tongues.

The Lord had just commanded the disciples to go into all the world and preach the gospel to every creature, v.15. He told them that, when the message was received, certain miraculous events would follow. One of these was that those who believed would speak with new tongues.

The expression ^anew tongues does not mean languages that had never been known on earth before, but rather foreign languages with which the people themselves had never been familiar.

This prediction of the Lord Jesus was fulfilled in part, at least, on the day of Pentecost. The apostles were ^afilled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance (Acts 2:4).

The following verses prove conclusively that these were foreign languages. The record is that at that time, there were Jews in Jerusalem from every nation under heaven, v.5. They heard the Gospel preached in their own language, v.6. It amazed them that these apostles from Galilee should be able to speak languages which they had never studied, vv. 6, 8, 11.

Two other occurrences of the miraculous gift of tongues are found in the book of Acts. The first is in 10:46, when the Gentile Cornelius and his household received the gift of the Holy Spirit and spoke with tongues. The other is in 19:6 when John's disciples

- a. were baptized in the name of the Lord Jesus, v.5
- b. had the Apostle Paul's hands laid on

them, v.6

- c. received the Holy Spirit, v.6
- d. spoke with tongues and prophesied, v.6.

In 1 Corinthians 12:4-31, we have still further instruction concerning the gift of tongues:

- a. It is one of the many gifts of the Holy Spirit, v. 8,9.
- b. These gifts are given for the profit of all, v.7, that is, for the common good and not for personal glory.
- c. The Spirit does not give all the gifts to everyone and does not give the same gift to everyone, but divides to every man severally as He will, v. 11. This means that He makes an individual distribution, as He chooses.
- d. The gift of tongues and the gift of interpretation of tongues are mentioned last in the list of the Spirit's gifts, v. 10. This may be a rebuke to the attitude of the Corinthians; they exalted the more spectacular gifts such as tongues, and depreciated some that were more important, such as prophecy.
- e. In verses 12-27, Paul teaches that every member of the body is needed. There is one body but many different organs in the body. If the body were all eye, it would be a monstrosity. Then there would be no hearing or smelling. So no Christian should consider himself unnecessary; neither should he look down on other believers who might have a less spectacular gift than he.
- f. In verses 28-30, Paul applies the illustration. God has set men with

different gifts in the church. Not all are apostles - or prophets - or miracle workers. Not all have the gift of healing. Not all speak with tongues. Not all interpret. The proper functioning of the church depends on each one carrying out his own allotted work.

- g. In v.31, Paul teaches that some gifts are more important than others. In Ch. 14, for instance, we will learn that prophecy is more important than tongues. We should covet the best gifts and not just those that produce the biggest display.

Paul's magnificent chapter on love, Ch. 13, is closely related to the subject of tongues. A person may speak with the tongues of men and of angels, yet if he has not love, he has become as sounding brass or a tinkling cymbal. Love is the unselfish giving of oneself for the good of others. If a man uses the gift of tongues merely for personal honor and glory, it is utterly useless. It should rather be used for the good of others, as we shall see in Ch. 14.

The temporary nature of tongues is stated in v. 8. Prophecies shall fail; tongues shall cease; knowledge (supernaturally imparted) shall vanish away. But love never falls.

The longest section on tongues in the Bible is found in 1 Corinthians 14. This chapter was written to correct the abuses that had arisen in the assembly in Corinth. The Christians there were showing an immature preference for the gift of tongues. Those who had the gift were priding themselves on being able to speak languages they had never learned. The others were coveting this gift more than the gift of prophecy, for instance. It was largely a matter of display, and not what was for the spiritual benefit of the local church.

Therefore, Paul seeks to show the folly of their attitude:

- a. When a man speaks in a foreign language in the church, God understands him but the people do

not. It may be that he is speaking very deep truths, but even deep truths are valueless when they are not understood, v. 2.

- b. When a man prophesies, he is talking in the language that the people understand, and they are therefore built up, and encouraged, and comforted, v. 3.
- c. That is the difference. A man speaking in a foreign language (miraculously received) edifies himself, while the one who prophesies edifies the church. The first is for one's own good only; the second is for the good of others, v.4.
- d. Paul recognizes that tongues are a gift of the Holy Spirit, and he would not disparage them. So he wishes that all the saints spoke with tongues. But he would rather that they had the gift of prophecy. This gift is greater because it has a wider usefulness, v. 5.
- e. Even if Paul himself spoke to the Corinthians in tongues, it would not benefit them unless he spoke to them in a manner they could understand. He must have a divine message (^aby revelation or by knowledge) and it must be delivered in an understandable manner (^aby prophesying or by doctrine), v.6.
- f. Even musical instruments are valuable only insofar as they play notes that are clear and distinct. Otherwise there would be no tune or melody, v.7. So too, the notes of a trumpet must be recognizable. The soldiers must be able to distinguish the battle call from other calls, v. 8.
- g. The same applies to human language. Unless the human tongue speaks words that are distinct and understandable, you might as well talk into the air, because no one will know what you are saying, v. 9. There are many different languages in the world, and each has its own

separate vocabulary. But if I don't understand the language a man is speaking, we are like foreigners to each other, vv. 10, 11.

- h. Therefore, in desiring spiritual gifts, we should desire those that will help us in edifying the church, v. 12.
- i. If a man has the gift of tongues, he should pray that he might also have the miraculous gift of interpretation, v. 13. Apparently a man who had the gift of tongues could understand what he was saying but was not permitted to convey it to others without the gift of interpretation.
- j. When a man prays in a foreign tongue he understands what he is saying, but his understanding doesn't help anyone else. It is unfruitful, v. 14.
- k. What is the conclusion then? Simply this. It is better to pray with the spirit and at the same time be understood. It is better to sing with the spirit and at the same time be understood, v. 15. Otherwise, those who are listening won't be able to say a sincere AMEN since they have not understood what has been said, v. 16. For the speaker has truly been giving thanks but the others have not been edified, v. 17.
- l. Paul himself had the gift of tongues to a greater extent than any of them. But in the church he would rather speak five words and be understood by the others than speak ten thousand words in a foreign language, vv. 18, 19.
- m. We should take a mature view on these things. It is childish to be occupied with display, with that which is spectacular, but which does not edify. Only in malice should we be children. Otherwise we should be men, v. 20.
- n. In the Old Testament, God spoke to His people for centuries in under-

standable words but they rejected His message. Finally, He declared that He would speak to them in a foreign tongue, as a judgment upon their unbelief. He did this by sending the Assyrian hordes to invade the land. When Israel heard the enemy speaking the Assyrian language, it was a sign to them of God's retribution, to confirm and consummate their unbelief, v. 21.

- o. So tongues are a sign to unbelievers, not to believers, v.22. Speaking in a foreign tongue doesn't produce conviction in the unbeliever who has rejected God's message. He can't understand what is being said.
- p. So too, if strangers come into a church building and find the Christians speaking with tongues, but without interpretation, they will think it is sheer insanity. No conviction will be produced, v.23.
- q. On the other hand, if they hear the Christians prophesying, they will understand what is being said, and may be convicted and converted, vv. 24, 25.

In view of the abuse of the gift of tongues, it was necessary for the Spirit of God to institute certain controls in public meetings of the church. These controls are given in 1 Corinthians 14:26-40:

- a. First of all, all ministry must result in edifying the church; otherwise it is not acceptable, v. 26b. We have already seen that speaking in tongues without an interpretation edifies no one but the speaker.
- b. Only two, or at the most three may speak in tongues in any one meeting. In addition, these may not all speak at once, but in turn, v. 27.
- c. Tongues may only be used when there is an interpreter present. If there is no interpreter, then the speaker must remain silent, v. 27, 28.

- d. Women must not participate, ^afor it is not permitted unto them to speak, but let them be in subjection, as also saith the law vv, 34 - 35.
- e. Tongues should not be forbidden, but their employment must be decent and orderly, v. 39, 40, for God is not a God of confusion but of peace, v. 32.

These instructions are not optional; they are the commandment of the Lord, v. 37.

In closing this study on tongues, there are two important questions that merit consideration:

First, does the Bible teach that the reception of the Holy Spirit is always accompanied by the gift of tongues, We believe the answer to be ^aNo, for the following reasons:

- a. 1 Corinthians 12:8-10 teaches that the gift of tongues is given by the Spirit, not to every one who receives the Spirit, but to those whom He chooses.
- b. All the Corinthian believers were indwelt by the Holy Spirit, 1 Corinthians 6:19:
 - ^a. . . your body is the temple of the Holy Ghost.

They all had been baptized by the Spirit into the body of Christ. ^aFor in one Spirit were we all baptized into one body... and were all made to drink of one Spirit (1 Corinthians 12:13).

Yet not all of them spoke with tongues, as is evident from 1 Corinthians 12:30, where Paul asks:

^aDo all speak with tongues?

The answer to this and the previous questions must of necessity be ^aNo. Not all are apostles, prophets, teachers, workers of miracles! Not all have the gift of healing, tongues

or interpretation!

- c. In Acts 8:17, we read of the Samaritans receiving the Holy Spirit, but we read nothing of their speaking with tongues.
- d. Down through the ages, there have been many men of God, filled with the Holy Ghost, who have never spoken with tongues.

The second and final question is, ^aAre tongues intended for use in the church today?

While there is no direct statement in the Bible that tongues have ceased, there are strong suggestions that that is the case.

- a. First of all, it was important at the outset of the church that the Gospel should be proclaimed to people of different languages quickly. God made this possible by enabling men to speak foreign languages without having studied them. Today we have time to learn foreign languages. Even those who profess to speak in tongues have to learn the native languages when they go to the mission field.
- b. At the outset of the Christian dispensation, God confirmed the message of the Gospel ^awith signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will (Hebrews 2:4). With the completion of the written Word of God, the need for such signs ceased. Today we are called upon to believe the Gospel, not because of miracles, but because the Bible says it is so.

This is strongly implied in 1 Corinthians 13.

^a. . . whether there be tongues, they shall cease. . .

^aFor we know in part, and we prophesy in part. But when that

which is perfect is come (the complete Word of God), then that which is in part shall be done away. v. 8-10.

CONCLUSION

In summary, it may be said that the gift of tongues was the miraculous ability given by the Holy Spirit to speak an actual human language which one had never studied.

It was a sign to unbelievers, not of favor, but of God's judgment on them because of their unbelief. Their inability to understand the tongue was a sign of the darkness which had come upon them because of their rejection of God's Word.

For a person to use the gift of tongues in a meeting of the church obviously created serious problems. What should be done? Should their use be prohibited altogether? The Apostle Paul did not believe that to be the answer. Rather he laid down a set of standards which were to regulate or control the use of tongues in the church, namely:

1. No more than two or three could speak in tongues in a meeting, and they must speak in turn

2. There must be an interpreter.
3. The contents of the message must be of an edifying nature.
4. Women must not participate.
5. All must be done decently and in order, without confusion.

If these instructions were obeyed today as the commandments of the Lord, they would eliminate the Latin services of the Roman Catholic Church on the one hand and the excesses of various Protestant groups on the other.

There is a strong suggestion in the Scriptures that tongues were intended only for the early days of the Church dispensation, and that with the coming of the complete Word of God, the need for this and other sign gifts passed away.

William MacDonald

RECEIPT OF THE HOLY SPIRIT BY THE DISCIPLES OF JESUS

AND WHEN HE HAD SAID THIS, HE BREATHED ON THEM, AND SAITH UNTO THEM, RECEIVE YE THE HOLY GHOST.

John 20:22

When did the Disciples receive the Holy Spirit?

I do not believe they actually received the Spirit at the time mentioned in John 20:22. Consider John 14:16 and 17. Part of the promise is ^aThat He may abide with you forever. Although the Holy Spirit dwelt in times past with those whose ^afaith is counted for righteousness (Rom. 4:5), the new promise stated also that ^aHE SHALL BE IN YOU. David's grief stricken cry is Psa. 51:11 was (in part) ^atake not thy Holy Spirit from me. Samson was a man of faith (Heb. 11:32), but at a time of failure ^aWist not that the Lord was departed from him. (Judges 13:25 thru 16:20).

The disciples were men of faith who knew and had the Spirit dwelling with them, but not IN them. The indwelling came at Pentecost. God's time and procedure had to be observed. At retirement one might say to sons, ^aTake my business and do well with it. Before they received it in fact, and to fulfill the giving, legal procedures which are time consuming must be observed.

Ironside says, ^aIt was not that He actually gave them the Spirit at that time, but they would understand later at Pentecost, when the Spirit actually descended and abode upon them and dwelt with them, that He was given by their exalted Lord.

Pettingill further states, ^aWe ought not to take the experience of the apostles and first disciples as the norm and pattern of our own experience. They were saved before the cross and before the New Testament advent of the Holy Spirit; we are saved long afterwards.

In the present (age) dispensation every believer:

1. Is born of the Spirit, John 3:3-7; James 1:18; 1 Peter 1:23-25
2. Is baptized by Him into the body of Christ, 1 Cor. 12:12,13; Rom. 6:1-3; Gal. 3:27
3. Receives Him as the Anointing by whom we are to be let into the truth 1 John 2:20-27; John 14:16,17; John 16:12-15
4. Is sealed by him unto the day of redemption, 2 Cor. 1:21,22; Eph. 1:13 and 4:30
5. Is indwelt by Him, 1 Cor. 3:16 and 6:19,20; Romans 8:9.

All of these things are true of every believer; but not every believer is filled with the Spirit. This we are commanded to be:

BE NOT DRUNK WITH WINE, WHEREIN IS EXCESS; BUT BE FILLED WITH THE SPIRIT.

Eph. 5:18

As we yield to Him, He fills us, and as He fills us, He controls us and transfigures us ^ainto the same image from glory to glory 2 Cor. 3:18.

SOME BIBLICAL THOUGHTS ON HOMOSEXUALITY

Regarding any particular subject, we must not rely on earthly sources or the opinions of men. But rather, we must go to the Bible, God's own Word, for the answers to all questions.

According to the Holy Word of God, we shall try to answer some of today's questions regarding the subject of homosexuality.

WHAT DOES GOD THINK OF HOMOSEXUALITY?

^aThou shalt not lie with mankind, as with womankind: it is an abomination. (Leviticus 18:22)

^aIf a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination; they shall surely be put to death; their blood shall be upon them. (Leviticus 20:13)

(Abomination: Something loathsome; something that is hateful and disgusting (to GOD) - Webster)

^aThe abominable. . . shall have their part in the lake which burneth with fire and brimstone. (Rev, 21:8)

WHY IS HOMOSEXUALITY WRONG?

^a . . . for even their women did *exchange the natural use* for that which is *against nature*: and likewise also the men, *leaving the natural use of the woman*, burned in their lust one toward another, men with men working that which is *unseemly*." (Unseemly - not decent or becoming - Webster) (Romans 1:26, 27)

Read Romans 1:18-32.

God created the woman for the man

(Gen. 1:18-25; 1 Cor. 11:8, 9), and by a sovereign act of creation placed a natural attraction within a man for a woman. To ^aexchange this ^anatural use which God has created, for the ^aunnatural affections (Rom. 1:31) of a homosexual relationship is to despise and reject the way that God has created man.

WHAT IS GOD'S MESSAGE TO THE HOMOSEXUAL?

God's message to the homosexual is the same as it is to every person that breaks God's law, which includes each and every one of us, for: ^aall have sinned and come short of the glory of God. (Romans 3:23)

That message is:

^aRepent, therefore, and be converted, that your sins may be blotted out. (Acts 3:19)

^aBelieve on the Lord Jesus Christ, and thou shalt be saved. (Acts 16:31)

^a . . . repentance toward God, and faith toward our Lord Jesus Christ. (Acts 20:21)

^aThus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations. (Luke 24:46,47)

The Good News (Gospel) that God has for all mankind is that each one of us should repent (turn from his sins - Acts 17:30), and believe that Jesus Christ, through His death on the cross of Calvary, shed His blood for the remission (forgiveness) of our sins. For, ^awithout the shedding of blood there is no

remission. (Hebrews 9:22)

^aFor God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life (John 3:16).

WHAT IS GOD S MESSAGE TO THE CONVERTED HOMOSEXUAL?

Since a man who is saved by God s grace is now a new creation; he will have a new outlook on God s law, for he is ^anot under the law, but under grace. (Romans 6:14) Instead of disregarding God s law, he will now gladly obey his Lord and Master.

^aTherefore, if any man be in Christ, he is a new creation; old things are passed away, behold, all things are become new (2 Cor. 5:17).

^aIf you love me (said the Lord Jesus), keep my commandments. (John 14:15).

According to the Lord Jesus teachings on the heart and sin (Matt. 5:27, 28), the converted homosexual will not only cease from outward acts of sin with other men, but he, by the power of God s Holy Spirit, will cease from lust in his heart toward other men.

In 1 Corinthians 6:9, 10 we read: ^aKnow ye not that the unrighteous shall not inherit

the kingdom of God? Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, *nor abusers of themselves with mankind* (homosexuals) . . . shall inherit the kingdom of God. But, praise be to God! Such ones can be saved from their sins (Matt. 1:21).

Listen to the Apostle Paul s glorious proclamation in the following verse: ^aAND SUCH *WERE* SOME OF YOU: but 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 (1 Cor. 6:11).

God s viewpoint on this subject isn t very popular in the world today. But then again, down through the ages, the majority of men have spurned God s law and His judgments against sin.

^aEnter ye in at the straight gate: for wide is the gate, and broad is the way, that leadeth to destruction, and *many* there be which go in there at: Because straight is the gate, and narrow is the way, which leadeth unto life, and *few* there be that find it (Matt. 7:13, 14).

Through repentance and faith in the Lord Jesus Christ, you can be one of those ^afew , who will not only enjoy the peace of knowing your sins are forgiven here on earth, but will, with all the redeemed, enjoy the eternal benefits of everlasting life in heaven.

ADVENTS OF CHRIST

What are the advents or ^acomings of Christ?

The First and Second Advents of Christ:

1) The Old Testament foreview of the coming Messiah is in two aspects that of rejection and suffering (example in Isaiah 53), and that of earthly glory and power (example in Isaiah 11, Jeremiah 23, Ezekiel 37). Often these two aspects blend in one passage (example Psalm 22). The prophets themselves were perplexed by this seeming contradiction (1 Peter 1:10,11). It was solved by partial fulfillment. In due time the Messiah, born of a virgin according to Isaiah's prophecy (7:14), appeared on earth among men and began His ministry by announcing the predicted kingdom as ^aat hand (Matthew 4:17). This was His first coming or advent. The rejection of king and kingdom followed.

2) Thereupon the rejected king announced His approaching crucifixion, resurrection, departure, and return (Matthew 12:38-40; 16:1-4,21,27; Luke 24:25; 12:35-46; 17:20-36; 18:31-34; 19:12-27).

3) He uttered predictions concerning the course of events between His departure and return (Matthew 13:1-50; 16:18; 24:4-26).

4) This promised return of Christ is a prominent theme in the Acts, Epistles, and Revelation.

Taken together, the New Testament teaching concerning the return (second

coming or advent) of Jesus Christ may be summarized as follows:

1) The return of Christ is an event, not a process, and is personal and corporeal (Matthew 23:39; 24:30; 25:31; Mark 14:62; Luke 17:24; John 14:3; Acts 1:11; Philippians 3:20-21; 1 Thessalonians 4:14-17).

2) His coming has a three fold relation.

a) To the Church - the descent of the Lord into the air, to raise believers who have died, and to change the living Christians, is a constant expectation and hope (1 Corinthians 15:51-52; Philippians 3:20; 1 Thessalonians 1:10; 4:13-17; 1 Timothy 6:14; Titus 2:13; Revelation 22:20).

b) To Israel - the return of the Lord to the earth is to accomplish the yet unfulfilled prophecies of Israel's national regathering, conversion, and establishment in peace and power under the Davidic Covenant (2 Samuel 7:8-17; Zechariah 12:8; Luke 1:31-33; 1 Corinthians 15:24).

c) To the Gentile Nations - the return of Christ is to bring the destruction of the present political world system (Daniel 2:34-36; Revelation 19:11), and the judgment of Matthew 25:31-46, followed by world wide Gentile conversion and participation in the blessings of the kingdom (Isaiah 2:2-4; 11:10; 60:3; Zechariah 8:3,20-23; 14:16-21).

DID JESUS HAVE BROTHERS?

There are several verses of Scripture which seem to indicate that the Lord Jesus Christ did have brothers.

Matthew 12:46: ^aWhile he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. See also Mark 3:31,32.

Matthew 13:55: ^aIs not this the carpenter s son? Is not his mother called Mary? And his brethren, James, and Joses, and Simon, and Judas? See also Mark 6:3.

John 7:3,5: ^aHis brethren therefore said unto him Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.... For neither did his brethren believe in him.

Acts 1:14: ^aThese all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

1 Corinthians 9:5: ^aHave we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?

Galatians 1:19: ^aBut other of the apostles saw I none, save James the Lord s brother.

It is true that the word ^abrother in the Bible may sometimes mean cousin or other relative. However, when so many verses link ^abrethren with ^amother and even ^asisters (Mark 6:3), it becomes extremely probable that Jesus had half-brothers and half-sisters who were born to Mary and Joseph after His birth.

CHRISTOLOGY

CHRIST S PRE-EXISTANCE (5)

<p>Jn 1:1-4, 14 Jn 6:33,38 etc Jn 8:58 Jn 17:5 Phil 2:6</p>	<p>In the beginning He was. The Bread of Life. I have come down from heaven. Before Abraham was I Am Asks for visible glory back. What He was originally</p>
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CHRIST S BAPTISM (4)

<p>Matt 3:15 2 Cor 5:21 Isa 53 Jn 1:31-34 Acts 10:38</p>	<p>To fulfill righteousness To identify with Israel and remnant who believed John s message He was identified as Messiah The occasion of Jesus public anointing with H.S. Anointing for public service</p>
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CHRIST S TEMPTATION (2)

<p>Heb 4:15 Heb 2:17,18</p>	<p>We have a high priest who has been tested He suffered, being tempted. Can help those tempted.</p>
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PROPHECIES OF CHRIST S DEATH

Major Historical Prediction

Major Doctrinal Prediction

Minor Predictions (3)

Christ s Own Predictions

<p>Psa 22 Isa 52-53 Gen 3:15 Zech 12:10 Zech 13:6,7 Matt 16:21 17:22-23 20:17-19 26:12,28,31</p>	<p>The Savior in His suffering and resurrection Suffering Messiah, sinbearing substitution Serpent and Woman s Seed They shall look on me whom they have pierced Strike the shepherd</p>
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RESURRECTION NECESSARY?

<p>Acts 2:24 2:25-31 Col 3:1-4 Eph 1:19-21 Eoh 1:20-23 Rom 4:25 1 Cor 15:20-23</p>	<p>Because He was God man To fulfill Davidic covenant He must rise to become source of resurrection life. He must rise to become source of resurrection power. He must be head over all things to the Church. Raised for our justification To be 1st fruits of them that sleep.</p>
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OBSERVANCE OF LORD S DAY ON FIRST DAY OF WEEK

<p>Matt 28:1 Acts 2:1-4 Acts 20:6,7 1 Cor 16:2</p>	<p>He arose on 1st day H.S. descended on day of Lord. Believers came together to break bread On 1st day they set aside an offering</p>
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SECOND ADVENT

<p>Jude 1:14,15 2 Thes 1:7-10 Dan 2:34,35 Dan 11:36-45 Matt 23:37-25:46 Rev 19:11-16</p>	<p>Judgment of ungodly Rest, joy for Christians Sovereignty of Christ Deliverance for Israel Glory and Splendor of Christ.</p>
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CHRIST S TESTIMONY TO DEITY

The Lord Jesus Called Himself the^aSon of God

See John 5: 25. In this passage of Scripture (John 5: 17 — 47) the Lord Jesus not only calls Himself the Son of God, but claims equality with the Father. Because the Lord Jesus testimony was not received, He brought to attention the testimony of John (v. 32). There is now the testimony of two witnesses, which can be received^a in court . Other witnesses are Jesus works (v. 36), the witness of the Father (v. 37), and the witness of the Scripture (v. 39). To me there is an interesting sequence — true witness (vv. 32,33), greater witness (v. 36), the Father himself (v. 37), and the record of all in the Scriptures (v. 39).

The Deity of Jesus Christ Is Declared in Scripture

(1) The O.T. both intimates and explicitly predicts His Deity.

- (a) The theophanies intimate the appearance of God in human form, and His ministry thus to man (Gen. 16:7-14; 18:2-23, especially v. 17; compare 32:28 with Hos. 12:3-5; Ex. 3:2-14).
- (b) The Messiah is expressly declared to be the Son of God (Psa. 2:2-9), and God (compare Psa. 45:6-7 with Heb. 1:8-9; Psa. 110:1 with Mt. 22:44; Acts 2:34 and Heb. 1:13; Psa. 110:4 with Heb. 5:6; 6:20; 7:17-21; Zech. 6:13).
- (c) His virgin birth was foretold as the means through which God could be Immanuel, God with us (compare Isa. 9:6-7 with Mt. 1: 22, 23).
- (d) In Prophecy of His death He is called the Lord s^a fellow (cp. Zech. 13:7 with Mt. 26:31).
- (e) His eternal being is declared (cp. Mich 5:2 with Mt. 2:6; John 7:42).

(2) Christ Himself affirmed His Deity.

- (a) He applied to Himself the Jehovistic I AM. (The pronoun^a he is not in the

Greek; cp. Jn. 8:24,56,57,58. The Jews correctly understood this to be the Lord s claim to full deity (v. 59). See Jn. 10:33; 18:4-6; where, also, ^ahe is not in the Greek text.

(b) He claimed to be the ADONAI of the O.T. (Mt. 22:42-46, see Gen. 15:2).

(c) He asserted His identity with the Father (Mt. 28:19; Mk. 14:62; Jn.10:30). That the Jews so understood Him is shown by Jn. 14:8-9; 17:5.

(d) He exercised the chief prerogative of God — forgiveness of sins (Mk. 2:5-7; Lk. 7:48-50).

(e) He asserted omnipresence (Mt. 11:6-8); omnipotence (Mt. 28:18; Lk. 7:14; Jn. 5:21-23; 6:19); mastery over nature, and creative power (Lk . 9:16-17; Jn. 2:9; 10:28).

(f) He received and approved human worship of Himself (Mt. 14:33; 28:9; Jn. 20:28-29).

(3) **The N.T. writers ascribe divine titles to Christ** (Jn. 1:1; 20:28; Acts 20:28; Rom. 1:4; 9:5; 2 Th. 1:12; 1 Tim. 3:16; Ti. 2:13; Heb. 1:8; 1 John 5:20).

(4) **The N.T. writers ascribe divine perfections and attributes to Christ** (Mt. 11:28; 18:20; 28:20; Jn. 1:2; 2:23-25; 2:13; 5:17; Heb. 1:3,11-12 with Heb. 13:8; Rev. 1:8; 17:18; 11:17; 22:13).

(5) **The N.T. writers ascribe divine works to Christ** (Jn. 1:3,10; Col. 1:16-17; Heb. 1:3).

(6) **The N.T. writers teach that supreme worship should be paid to Christ** (Acts 7:59-60; 1 Cor. 1:2; 2 Cor. 13:14; Phil. 2:9-11; Heb. 1:6; Rev. 1:5-6; 5:12-13).

(7) **The holiness and resurrection of Christ confirm His Deity** (Jn. 8:46; Rom. 1:4).

IS JESUS GOD?

There are many proofs in the Bible that Jesus Christ is God, that the Jesus of the New Testament is the Jehovah of the Old Testament.

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|---|---|
| <ol style="list-style-type: none"> 1. John 1:1,14: ^a. . . the Word was God.
^aAnd the Word was made flesh, and dwelt among us. The Word, in these verses, can only refer to the Lord Jesus Christ. 2. John 10:30: ^aI and my Father are one. Here Jesus Christ claimed to be one with the Father. 3. Romans 9:5: ^a. . . Christ came, who is over all, God blessed for ever. Amen. This is a clear statement by the Apostle Paul that Christ is God. 4. Colossians 2:9: ^aFor in him (Christ) dwelleth all the fulness of the Godhead bodily. If words mean anything at all, these words teach the full deity of the Savior. 5. Hebrews 1:8: ^aBut unto the Son he (God) saith, Thy throne, O God, is for ever and ever. God, the Father here addresses the Lord Jesus as God. 6. By comparing Isaiah 6:1-3, 9, 10 with John 12:39-41 it will be seen that Jesus is Jehovah. Isaiah saw the Lord sitting | <p>upon a throne, with seraphim worshipping Him as LORD (<u>Jehovah</u>) of hosts. John plainly declares that Esaias (Isaiah) saw <u>Christ's</u> glory and spoke of Him.</p> <ol style="list-style-type: none"> 7. John 20:28: ^aThomas answered and said unto him, My Lord and my God. Jesus accepted this worship from Thomas. 8. 1 John 5:20: ^aWe are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. What could be clearer than this! Jesus Christ is the true God! 9. Colossians 1:16: ^aBy him (Christ) were all things created, that are in heaven, and that are in the earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers. See also John 1:3, 10. In all these verses, Christ is spoken of as the Creator. Compare Hebrews 3:4, ^aHe that made all things is God. 10. 1 Timothy 3:16: ^aWithout controversy great is the mystery of godliness: God was manifest in the flesh . . . The only Person to whom this could apply is the Lord Jesus Christ. |
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Is the Lord Jesus in a literal, physical body of flesh and bones in heaven today?

The Bible clearly teaches that Jesus rose from the dead with a literal, physical body, that He ascended to heaven with that same body, and that He is in heaven today in a body of flesh and bones.

I. First of all, Christ rose from the dead with a literal, physical body. This can be proved first by several Scriptures which speak of the place where the Lord's body had been, but where it was no longer, after His resurrection.

Matthew 28:5,6, ^a...come, see the place where the Lord lay.

Mark 16:6, ^a...behold the place where they laid him.

John 20:12, ^a...where the body of Jesus had lain.

The point to notice in these verses is that the body of Jesus was no longer in the sepulcher.

In Luke 24:39, the risen Lord clearly stated that He had a body of flesh and bones. ^aBehold, my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

Again in John 20:27, He invited Thomas to thrust his hand into His riven side. ^aReach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side: and be not faithless, but believing.

II. Christ ascended into heaven with the same body He had after He rose from the dead.

the resurrection body of the Savior was the same body which He had before His death,

Mark 16:19 describes Christ, in His resurrection body, speaking to His disciples, then being received up into heaven. ^aAfter the Lord had spoken unto them, He was received up into heaven and sat on the right hand of God.

In Luke 24:50,51, we see the Lord lifting up His hands to bless His disciples, so He obviously had a physical body. While He blessed them, He was carried up into heaven. This can only mean a bodily ascension.

After Jesus ascended to heaven, the angels said to the disciples, ^a... this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. He departed with a literal, physical body; therefore, He will return with the same body.

III. The third main point is this: Christ is in heaven today in a body of flesh and bones.

When Stephen was martyred, he looked up into heaven and saw Jesus standing on the right hand of God (Acts 7:55,56).

At His second coming, the Lord's feet will stand upon the Mount of Olives (Zechariah 14:4). Other passages speak of His coming in a visible, bodily form.

We therefore conclude that Christ ascended in the same literal body of flesh and bones with which He rose from the dead, and that He has that same body in heaven today.

In closing, perhaps we should add that yet in a glorified form. For instance, while He was still recognizable by His disciple, He

could enter a room while all the doors were shut (John 20:19,26). It was a body which could eat broiled fish and honeycomb (Luke 24:42,43), yet it was no longer subject to death (Romans 6:9).

When the apostle Paul speaks of the resurrection body as being a spiritual body

(1 Corinthians 15:44), he does not mean that it is non-material, intangible and invisible. Rather he means that it is suited to life in heaven, whereas a natural body is suited to life on earth.

Emmaus Bible School

COULD JESUS HAVE SINNED

Heb. 4:15 - Could Jesus have sinned? If we believe that Jesus was both God and man, He could not have sinned without involving and compromising His Deity. Therefore, it was not possible for Him to have sinned. Scripture teaches plainly in many passages, the absolute Deity of Christ. One such passage is John 1:1-3: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made. This is a clear statement that the Being called "the Word" was God and coeternal with the Father. It also makes clear that the Word had divine power and was, in fact, the actual Creator of all things. Verse 14 then states that "the Word was made flesh and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth. The next verse relates the testimony of John the Baptist: "This was He of whom I spake, He that cometh after me is preferred before me: for He was before me. This positively identifies Jesus as the One called the Word. There can be no doubt of the Deity of Christ. This guarantees what is called His "impeccability, which means that He could not have sinned. We learn that He Who was God eternal could never change, always holy - see Heb. 13:8.

How could it be said that He was tempted in all points like as we are? We must not confuse temptation from without, with response from within. He had presented to Him all the categories of temptation. 1 John 2:16 states: "All that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. All temptation to sin falls within these three categories. The Lord

Jesus faced all three in His temptation in the wilderness, at the very beginning of His ministry. After fasting forty days it was suggested to Him to change stones into bread, both to satisfy His hunger and to prove His Deity. But He had taken upon Himself the form of a servant and hence would do nothing except His Father's will. It was also suggested that He cast Himself down from the pinnacle of the temple, so that the angels would bear Him up and this would display His Deity. But here again it would have been a display of pride and would have "tempted" God. Finally He was shown all the kingdoms of the world and all the glory of them in an appeal that He should worship Satan, who would then give it all to Jesus. But the Lord Jesus not only scorned this offer, He then commanded Satan to get behind Him. In resisting these three challenges Christ had exhausted Satan's storehouse of temptation.

If Christ could not sin, does not this invalidate the temptation? It is not the presentation of temptation from without which constitutes sin, but response from within. Resistance to temptation does not invalidate the temptation, but it vindicates the person who resists. The fact that there was nothing in the Lord Jesus to respond to sin in no way vitiates the actuality of the temptation. When gold is given the acid test it is to prove that it will not respond. If it were not pure, it would respond. The test is as genuine as the gold. Before a newly constructed bridge is put into general use, often it is tested by heavier weights than it is expected to bear. The fact that the bridge stands such a test raises no question of the reality of the test, but it establishes the validity of the bridge as a public thoroughfare. A test is not less valid because the subject passes the test.

How can Christ sympathize with us in our failures if He could not have sinned?

While He did not experience failure in the sense of having any deficiency in Himself, yet He was subjected to rejection. ^aHe is despised and rejected of men; a man of sorrow, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not Isaiah tells us (53:3). Further, while He bore our griefs and carried our sorrows, ^aYet we did esteem Him stricken, smitten of God, and afflicted. Prophetically it is said of Him in Psalm 102:23-24, ^aHe weakened my strength in the way; He shortened my days. I said, O my God, take me not away in the midst of my days. Isaiah 49:4 says, ^aThen I said, I have labored in vain, I have spent my strength for nought, and in vain; yet surely my judgment is with the Lord, and my work with my God. Acts 13:47 applies Isaiah 49 to the Lord Jesus, quoting from verse 6. At the end of His three and a half years of ministry the Lord Jesus had fewer disciples than Peter won on the day of Pentecost, and even His closest disciples forsook Him in the Hour of His greatest trial.

Psalm 41:9 says: ^aYea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me. When this was fulfilled by Judas, the Lord Jesus said: ^aFriend, wherefore art thou come? (Matt. 26:50) Psalm 69:20 says: ^aReproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none. So although

the Lord Jesus had no element of deficiency in Himself, He knew the disappointments of His work not being accepted, and Himself being rejected.

In what sense was Christ ^amade perfect through suffering? Does this imply previous imperfections? This expression occurs more than once in the book of Hebrews. In Hebrews 2:10 we read: ^aFor it became Him, for whom are all things, and by whom are all things, in bringing many sons to glory; to make the captain of their salvation perfect through sufferings. The word here translated ^aperfect means to complete, or bring into maturity. There are many things which can only be known experimentally. Hebrews 5:8-9 says: ^aThough He was a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the author of eternal salvation unto all them that obey Him. This is amplified in 2:17-18: ^aWherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, and He is able to succor them that are tempted. There was no imperfection at any time. But the sufferings were very real, and accomplished the important purpose of enabling Him to be a merciful and faithful high priest for us. But this did not require that Christ should be able to sin, and we believe the other considerations show that this was not the case with Him.

WAS JESUS WHITE?

Without controversy great is the mystery of Godliness. ^aGod was manifest in the flesh (1 Tim. 3:16). ^aIn the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. And the Word was made flesh, and dwelt among us. (John 1:1,2,14). God does not think like us, nor act like us (see Isaiah 55:6-11; Romans 11:33-36). He came to seek and to save the lost, to become the Sin Bearer and Savior of all who believe (John 3:16). In the mystery of God's wisdom, the Jews were chosen to give us the Scriptures and the Messiah, the Christ. He who was God, became a swarthy Jew, and my Savior. I do not understand much, but ^ain His Word I hope (Psalm 130:5), for ^aI believe God (Acts 27:25).

It is a matter of historical book records that Jesus was born as a Jew. You may read the Biblical record in Matthew 1:18-25. His risen glorified appearance is awesome. Some indication is given in Revelation 1:13-18. Note, He was to save from sin (verse 21), for He was Immanuel, God with us. You may read of His death by crucifixion in Matthew 27:27-50. An account of His rising from the dead is recorded in Matthew 28:1-10. He had told His disciples of His returning to Heaven (read John 14:1-6), and the record of His ascension to Heaven is stated in Acts 1:1-11, note verses 9 and 11 particularly. And John 14:1-3 tells of His future return for believers.

John 20:17 vs. Luke 24:39

Perhaps we misunderstand Our Lord's words to Mary: **"Touch me not; for I am not yet ascended to my Father..."** These words are more literally rendered "Do not cling to me" (Berkely version, and others). He did not mean He was not to be touched but that He would not return to the former relationship. He must ascend to the Father, and assume a new relationship to His disciples. Paul wrote of this in 2 Cor. 5:16. "Henceforth know we no man after the flesh; yea though we have known Christ after the flesh, yet now henceforth know we Him no more."

Mary had to learn she could not continue clinging to Christ in the flesh. She must learn to know Him now as glorified - He was on His way to ascension into Heaven. During our Lord's lifetime, the Apostle John

had laid his head on Jesus' bosom, but when He was the Lord in His glorified state, according to Revelation 1, John "fell at His feet as dead. The disciples' personal relationship with Christ while He was on earth was a temporary relationship, never to be resumed."

The incident related in Luke 24:39 was in an entirely different setting. There the disciples were so far from trying to re-establish the old relationship that Christ had to convince them that He was the very same Person who had died on the cross, and was now resurrected. Hence He said, **"Behold, my hands and my feet, that it is I, myself: handle me, and see."** This word handle has more the force of "touch." They were to feel His flesh, and know that He was a real Person in their midst.

JUDGMENTS

I m indebted for the following, to the notes of C. E. Scofield:

John 12:31 - this passage concerns the most blessed of all judgments, that of Him Who was made ^ato be sin for us , This judgment refers to Jesus Christ as bearing the believer s sins, which have been judged in the Person of Jesus Christ ^alifted up on the cross. The result was death for Christ and justification for the believer, who can never again be put in jeopardy (John 5:24; Rom. 5:9; 8:1; 2 Cor. 5:21; Gal. 3:13; Heb. 9:26-28; 10:10; 10:14-17; 1 Peter 2:24; 3:18).

1 Cor. 11:31 — self-judgment is not so much the Christian s moral condemnation of his own ways and habits, as of himself for allowing such ways. Self-judgment avoids chastisement. If self-judgment is neglected, the Lord judges, and the result is chastisement, but never condemnation (v. 32; 2 Sam. 7:14-15; 12:13-14; 1 Cor. 5:5; 1 Tim. 1:20; Heb.12:7). See Prov. 28:13; 1 Jn. 1:9.

2 Cor. 5:10 - the judgment of the believer s works (not sins) is under discussion here. Sins have been atoned for and are remembered no more forever (Heb. 10:17; but every work must come into judgment (Mt. 12:36; Rom. 14:10; Gal. 6:7; Eph. 6:8; Col. 3:24-25). The result is reward or loss of reward ^abut he himself (the Christian) shall be saved (1 Cor. 3:11-15). This judgment occurs at the return of Christ for his Church (1 Cor. 4:5; 2 Tim. 4:8; Rev. 22:12).

Ezek. 20:37 - the passage is a prophecy of future judgment upon Israel, regathered from all nations (Gen. 12:3). Under the future kingdom (which is set up at start of the Millenium), the ancient method of

administering the theocratic government over Israel is to be restored - see Isa. 1:26. According to the prophets, Israel (regathered from all nations, restored to her own land and converted) is yet to have her greatest earthly exaltation and glory. The issue of Ezek. 20:37 judgment determines who of Israel in that day will enter kingdom blessing. (Psa. 50: 1-7; Ezek. 20:33-44; Mal. 3:2-5; 4:1,2).

Matt. 25:32 - read verses 31-46. This judgment of individual Gentiles is to be distinguished from other judgments in the Scripture, such as the judgment of the Church (2 Cor. 5:10-11, the judgment of Israel (Ezek. 20:33-38), and the judgment of the wicked after the millenium (Rev. 20:11-15). The time of this judgment is ^awhen the Son of man shall come in His glory, i.e. at the second coming of Christ after the tribulation. The subjects of this judgment are ^aall nations, i.e. all Gentiles then living on earth. Three classes of individuals are mentioned: (1) sheep, saved Gentiles; (2) goats, unsaved Gentiles; and (3) brethren, the people of Israel. The scene is on earth; no books are opened; it deals with the living rather than with those translated or missed from the dead. The test of this judgment is the treatment by individual Gentiles of those whom Christ calls ^aMy brethren, living in the preceding tribulation period when Israel is fearfully persecuted (cp. Gen. 12:3). The good works mentioned are the proof but not the ground of faith and salvation. The fact that the righteous and the unrighteous are still mingled and require separation after the establishment of Christ s throne on earth makes evident that no rapture or translation of the saints could have taken place at the time of Christ s coming to the earth after the

tribulation. In such a case the separation here described would have already occurred before the establishment of the throne. The sheep are Gentiles saved on earth during the period between the rapture and Christ's second coming to the earth.

Jude 6 - the judgment of fallen angels, The ^agreat day is the day of the Lord (Isa. 2:9-22). As the final judgment upon Satan occurs after the 1000 years and preceding the final judgment (Rev. 20:10), it is congruous to conclude as to the time, that other fallen angels are judged with him (2 Peter 2:4; Rev. 20:10). Christians are associated with Christ in this judgment (1 Cor. 6:3).

Rev. 20:12 - read verses 10-15. Reference is to the final judgment. The subjects are the ^adead. As the redeemed were raised from among the dead 1000 years before (v.5) and have been in glory with Christ during that period, the ^adead can only be the wicked dead, from the beginning of human history to the setting up of the great white throne in space. As there are

degrees in punishment (Luke 12:47-48), the dead are judged according to their works. The book of life is there to answer such as plead their works for justification (e.g. Matt. 7:22-23) - an awful blank where the name might have been.

Rev. 20:14. The ^asecond death and the ^alake of fire in this verse are identical terms and are used of the eternal state of the wicked. It is ^asecond relatively to the preceding physical death of the wicked in unbelief and rejection of God; their eternal state is one of ^aeternal death (i.e. separation from God) in sins (John 8:21,24). That the second death is not annihilation is shown by a comparison of Rev. 19:20 with 20:10. After 1000 years in the lake of fire the beast and false prophet are still there, personally existing. The words ^aforever and ever (unto the ages of the ages), cp. v. 10, are used of God (1:18; 4:9,10; 10:6; 15:7), of the glory of God (Gal. 1:5, etc.) and of the dominion, the reign of God (1 Peter 4:11; Rev. 1:6; 5:13, 14; 7:12; 11:15), and plainly mean eternal in the sense of unending.

UNDER LAW or UNDER GRACE?

Romans 6:14 -- Christians are ^anot under the law, but under grace. However, the Ten Commandments are profitable for ^ainstruction in righteousness (2 Timothy 3:16, 17). Nevertheless, believers are not subject to legalism, but to a much higher code - that of love. ^aThis is love, that we walk after his commandments (2 John 6). ^aAll the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself (Gal. 5:14). Christians are not to continue in sin (Romans 6:1, 2), and are to

^awalk not after the flesh, but after the spirit (Romans 8:4). They are enjoined to seek things above, and to set their affections on things above (Col. 3:1, 2). Christians are to present their bodies as a living sacrifice, holy acceptable unto God (Romans 12:1, 2). The Scriptures give many admonitions (negative and positive) for holy living, and encourage a ^awalk in the Spirit (Gal. 5:16). Those who obey are richly rewarded. See Gal. 5:22, 23.

THE LAW AND THE CHRISTIAN S RELATIONSHIP TO IT

The law was given to the nation of Israel (Ex. 20:2), but while the law was not given to Gentiles (Rom. 2:14a), they have the works of the law written in their hearts (Rom. 2:14,15). Each will be judged on that basis (Rom. 2:12). In giving the law to Israel, God used that nation as a sample of the human race. Israel's failure proved the failure of the race (Rom. 3:19).

The law is holy, just, good, and spiritual, (Rom. 7:7,12,14,16; 1 Tim. 1:8). But it had bad raw materials to work with (Rom. 7:7-9). It was weak through the flesh (Rom. 8:3). It made nothing perfect (Heb. 7:19).

The essence of the law is love to God and love to one's neighbor (Matt. 7:12; Matt. 22:36-40; Rom. 13:8,10; Gal. 5:14).

The law's purpose is to produce conviction of sin (Rom. 3:20; Matt. 19:16-22; Luke 10:25; Rom. 4:15; 5:20; Rom. 7:7; 1 Cor. 15:56; Gal. 3:19; 1 Tim. 1:8,9). It is good if it is used for this purpose.

Sin is not imputed (as transgression) where there is no law (Rom. 5:13).

There is no virtue in hearing the law; it demands obedience (Rom. 2:13).

The penalty for breaking the law is death (Gal. 3:10). It is impossible to be under the law without being under the curse (Gal. 3:10). The law demands perfect and complete obedience (Gal. 3:10; 5:3; James 2:10,11). To break one law is to break all.

The law told men what to do but didn't give them the power to do it. It had the effect of stirring up dormant desires and appetites in man (Rom. 7:9,10).

The law was not God's ultimate program. It was added till the seed should come (Gal. 3:19). It was our schoolmaster until the coming of Christ (Gal. 3:24).

Christ did not come to destroy the law but to fulfill it (Matt. 5:17). He kept it perfectly in His life and paid its awful penalty in His death. He said that not one jot or tittle would pass from the law till all be fulfilled (Matt. 5:18). For the believer, the law was fulfilled in the work of Christ at Calvary.

There is no justification by the law (Acts 13:39; Rom. 3:20; Gal. 2:16,21; 3:11). It was never God's intention that anyone be saved by the law. Even if a person could keep it perfectly from this day forward, he still would not be justified because God requires that which is past.

The Spirit is not received by law-keeping (Gal. 3:2).

Christ has redeemed us from the curse of the law (Gal. 3:13; 4:4,5).

The believer is dead to the law by the body of Christ (Rom. 7:4,6; Gal. 2:19). Christ is the end of the law for righteousness to those who believe (Rom. 10:4). Now that Christ is come, we are no longer under law (Gal. 3:25). Those who are led by the Spirit are not under law (Gal. 5:18). The law is done away for the believer (2 Cor. 3:7-11).

The righteousness of the law is fulfilled in those who walk after the Spirit (Rom. 8:4).

While the believer is not under law but under grace (Rom. 6:14,15), he is not

lawless. Rather he is enlawed to Christ (1 Cor. 9:21).

The gospel does not make void the law; it establishes the law (Rom. 3:31). The penalty which the law demands has been paid by the Lord Jesus. ^aStern justice can demand no more, and mercy can dispense her store.

The law itself is not dead. It has never been repealed.

Nine of the Ten Commandments are repeated in the New Testament, but they are not repeated as law, with penalty attached, but as instruction in righteousness for the people of God.

Commandment

New Testament Reference

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| 1. Thou shalt have no other God before me. | Matt. 4:10; 1 Cor. 6:9,10; 10:7,14; 1 John 5:20,21 |
| 2. Thou shalt not make unto thee a graven image, etc. | Acts 17:29; Rom. 1:23; 1 Cor. 10:7 |
| 3. Thou shalt not take the Name of the Lord, thy God, in vain. | Matt. 5:33-37; James 5:12 |
| 4. Honor thy father and thy mother. | Eph. 6:2; Col. 3:20 |
| 5. Thou shalt not kill. | Matt. 5:21,22; 1 John 3:15 |
| 6. Thou shalt not commit adultery. | Matt. 5:27,28; 1 Thes. 4:3-5 |
| 7. Thou shalt not steal. | 1 Cor. 6:9,10; Eph. 4:28 |
| 8. Thou shalt not bear false witness against thy neighbor. | Matt. 5:43-48; Eph. 4:25 |
| 9. Thou shalt not covet. | Rom. 7:7 |

The one commandment which is **not** repeated is the one commanding Sabbath observance. Christians are never taught to keep the Sabbath (even though we admit that there is a principle in the Word of one day in seven).

Christ and not the law is the believer's rule of life (1 John 2:6). He is our standard, our pattern, our example (John 13:15; 15:12; Eph. 5:1,2,8,15,16; 1 John 3:16).

Grace and law cannot co-exist (Gal. 4:30). Faith and law are contrary principles (Gal. 3:12). But the law is not against the promises of God (Gal. 3:21).

ANTHROPOLOGY

IMAGE OF GOD creator	Gen 1:26-28 Gen 2:7 Eph 4:22-25 Col 3:9-10	Let us make man in Our image God formed man from the dust; breathed New nature created after the likeness of God New Nature renewed after the image of its
TRADUCIAN THEORY	Heb 7:9-10	Levi paid tithes through Melchizedek
MAN S INNOCENCY & FALL TAKEN AS LITERAL	Job 20:4-5 Job 31:33 Matt 19:4,5 Rom 5:12-21 1 Tim 2:13-14	The exulting of the wicked is short, joy of the godless is but for a moment. He made them male and female Sin came into the world through one man Adam formed first, then Eve
SPIRITUAL DEATH	Jn 5:25	The dead will hear the voice of God
PHYSICAL DEATH	1 Cor 15:26	The last enemy to be destroyed is death
SECOND DEATH	Rev 20:14	This is the Second death
CARNAL DEATH she lives ?)	1 Tim 5:6 Phil 3:11	She who is self indulgent is dead even while The resurrection from the dead (Paul s carnal
FRUITLESS DEATH	James 2:17 Rom 6:21-23	Faith by itself, without works is dead No return from things you are not ashamed of
LIBERATING DEATH	Phil 3:10	Becoming like him in his death
PENALTY ON SERPENT SATAN EVE & WOMAN ADAM & MEN WHOLE RACE LORD JESUS	Gen 3:14 3:15 3:16 3:17-19 3:20-24 3:15	
FORGIVENESS	Eph 4:32	Forgiving one another as God in Christ forgave
JUSTIFICATION	Rom 3:26	He justifies him who has faith in Jesus
THE SIN NATURE	Eph 2:3 Psa 51:5	By nature the children of wrath In sin did my mother conceive me
ALL HAVE SINNED	Gal 3:22 Rom 11:32 Col 1:13 Eph 2:1-2	The scripture concludes all under sin God has consigned all men to disobedience He has delivered us from the dominion of darkness Following the prince of the power of the air

CHASTENING	1 Cor 11:31-32 Heb 12:4-15	When we are judged we are chastened The Lord disciplines him who He loves
SCOURGE RETRIBUTION	Heb 12:6 Rom 12:19	Vengeance is mine. I will repay.
FINAL TRIUMPH OVER SIN his	1 Cor 15 :25-28 Rev 20:11-22:7	God has put all things in subjection under Christ will adjust everything to His Father s
FUTURE OF MATERIAL PART OF MAN	1 Cor 15:35-37	
VERSES TO BE EXPLAINED FROM DICHOTAMOUS VIEW	1 Thes 5:23 Heb 4:12	
MAN CREATED	Gen 1:26-28	Creation of man
IMAGE CREATED	1 Cor 11:7	Man is the image of God
CHRIST INCARNATE	2 Cor 4:4	Christ is the likeness of God
IMAGE CONTINUED	Col 1:15	He is the image of the invisible God
MAN RECREATED	Col 3:10	Nature being renewed in knowledge
IMAGE CORRECTED	Eph 4:24	New nature created after likeness of God
MAN GLORIFIED	Rom 8:29	Conformed to the image of the Son
IMAGE CONQUERING	1 Jn 3:2	When He appears we shall be like Him
MAN FALLEN, IMAGE CORRUPTED	Rom 1:23	Exchanged glory of God for images
MAN UNREPENTANT, IMAGE CONDEMNED	Gen 9:6	Will require blood for murder for God

INNATE TOTAL DEPRAVITY OF MAN

This doctrine suffers from misconceptions. It does not mean man is bad as can be, for many are good, kind, generous, moral, etc. Rather the true definition lies in the fact that natural man is as bad off as he can be, before a Holy God. What's involved? Not man's estimation of man, but God's estimation of man. The Scriptures do not measure men by men, but by GOD who has created them. The doctrine of depravity does not refer so much to conduct, but rather to state. In Galatians 3:22 we find ^athe Scripture hath concluded all under sin - a universal pronouncement. When Adam fell, it was all the way. He became totally depraved, unable to do anything to please God - ^ashort of the glory of God (Romans 3:23).

There are three aspects of sin:

1. The personal aspect is of acts - manifestations of the exercise of a person's will (Romans 3:23)
2. Another aspect refers not to acts, but to the nature which produces those acts (Romans 7:25; 8:2). In Romans 3:10-21 some of its fruits are listed.
3. The third aspect is stated in Gal. 3:23 — ^aall under sin refers to the state in which man has been placed by God. See Romans 3:9.

Man must recognize five great facts to understand the doctrine of depravity:

1. All men are under sin (Gal. 3:2; Romans 3:9).

2. They are spiritually dead (Eph. 2:1) - physical death is a result of spiritual death (Romans 5:12).
3. Also man (who is under sin and spiritually dead) is under condemnation (John 3:18, 36; Romans 1:18; 2 Thess. 1:9).
4. Also, natural man is under the power of Satan, under the control of the evil one (1 John 5:19; 2 Cor. 4:4; Eph. 2:1-3; Col. 1:13).
5. Finally, the doctrine of depravity presents the truth that natural man is lost. This condition is presented in Eph. 2:12, and the answer for it is given quickly in verse 13.

There is only one answer for change - JESUS CHRIST. ^aThere is therefore now no condemnation to them which are in Christ Jesus (Romans 8:1). Salvation is by grace, through faith - the gift of God - not of work (Eph. 2:8, 9; Romans 10:9, 10).

The Word of God contrasts human wisdom with the wisdom of God. See 1 Cor. 1:18-25. ^aThe natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned (1 Cor. 2:13, 14). But the ministry of the Holy Spirit is to convince man of sin (John 16:7-11), and to minister through the Word (the Bible), for ^afaith cometh by hearing and hearing by the Word of God (Romans 10:17). ^aWhosoever shall call upon the name of the Lord shall be saved (Romans 10:13).

IN THE IMAGE OF GOD

Is Man Made in the ^aImage and Likeness of God ?

This image is found chiefly in the fact that man is a personal, rational, and moral being. While God is infinite and man finite, nevertheless, man possesses the elements of personality similar to those of the divine Person: thinking (Genesis 2:19, 20; 3:8), feeling (Genesis 3:6) willing (Genesis 3:6, 7). That man has a moral nature is implicit in the record and is further attested by the New Testament usage (Ephesians 3:23, 24; Col. 3:10). Man is also, according to 1 Thessalonians 5:23, a triunity, made up of body, soul and spirit. But because ^aGod is a Spirit (John 4:24), this tripartite nature of man is not to be confused with the original ^aimage and likeness of God which, being spiritual, relates to the elements of personality.

Man was created in innocence, placed in a perfect environment, subjected to a simple test, and warned of the consequences of disobedience. He was not compelled to sin, but tempted by Satan, he chose to disobey God. The woman was deceived; the man transgressed deliberately (1 Tim. 2:14). The stewardship of innocence ended in the expulsion from Eden. (Genesis 3:24) ^aBut God commendeth His love toward us in that, while we were yet sinners, Christ died for us (Romans 5:8). ^aHe that believeth on Him is not condemned (John 3:18).

What is the difference between soul and spirit? Do animals have a soul and a spirit?

It is very difficult to explain the difference between the soul and the spirit because both are invisible and non-material.

In general, the word ^asoul carries the idea of a breathing creature. A dead dog has only a body, but a living dog has life or breath in its body. Thus we say that a living animal has a body and a soul. The soul here simply means animal life. The soul distinguishes a living being from a dead one.

In Revelation 16:3, we read that ^aevery living soul died in the sea. This simply means that every creature in the sea that had breath died. It refers, of course, to fishes and sea mammals.

Usually, the word ^asoul is translated ^acreature when referring to animals. Thus, the same word translated ^asoul in Genesis 2:7 when speaking of man is translated ^acreature in the following passages when referring to animals (Genesis 1:21; 1:24; 2:19; 9:10, 15, 16; Leviticus 11:46).

Now the Bible teaches that man has not only a body and a soul but a spirit as well (1 Thessalonians 5:23). We all readily recognize what the body is because we can see and feel the body. It is that part of us by which we are conscious of the world around us. It is more difficult to define the

difference between the spirit and the soul. We know that the body is distinct from the soul and spirit because at physical death these are separated from the body (2 Corinthians 5:1-8).

Hebrews 4:12 teaches us that there is a difference between soul and spirit, but it is only in the Word of God that we find this division between soul and spirit. The soul and spirit are never viewed as separated one from the other. Thus we find it hard to note where the distinction lies. Generally speaking, the soul is that part of our being which has to do with our emotions and feelings, and through the soul we are able to know about ourselves. The spirit is the part of us which enables us to worship and to have communion with God.

Angels are spoken of as ministering spirits (Hebrews 1:14). They are spiritual and superhuman beings. The lesson notes state that they do not have HUMAN bodies or souls. This does not mean that they only have a spirit; it simply means that they do not have a body and soul like ours.

Sometimes the words ^asoul and ^aspirit are used interchangeably in the Bible, but at other times, as in the references given above, they are distinguished.

PRAYER

Prayer is an attitude of heart of the Christian, before his God. Therefore it can be expressed in many ways. I have communicated with the Lord in prayer, off my knees, with eyes open, while driving a car on a crowded expressway. As to kneeling when we pray, this is proper since we are addressing the God who made us, the One to whom we all shall give account of our lives. Yet the Bible describes different postures for prayer. At the dedication of the Temple at Jerusalem, Solomon knelt (1 Kings 8:54), and in Eph. 3:14 Paul speaks of bowing his knees in prayer. In administering the Old Testament rituals, the priests commonly stood, and we read of David, in 2 Samuel 7:18, that he went in ^aand sat before the Lord, to offer his prayer of thanksgiving to God. So one may stand, kneel, or sit while praying, and it can be acceptable to God. The question of posture in prayer, like the question of praying with eyes closed or open, is a matter of why we do what we do and what effect it has on our communion with God.

In the Bible we find numerous conditions which believers must meet if they are to receive the petitions they ask of God. These conditions can be placed in two different categories: (1) The thing we ask for must be in His will for us. (2) We must be in a right relationship with God; we must be on what someone has called ^apraying ground. While there are many places in the Bible where these conditions are not mentioned, they are implied, since they are given elsewhere in the Bible. I believe it is wrong to take a general statement such as is found in John 14:14 and claim it as a promise without considering other conditions. There Christ said, ^aIf ye shall ask anything in my name, I will do it.

1 John 5:14,15 clearly states that acceptable prayer must be ^aaccording to His (God's) will, and James 4:3 says, ^aYe ask,

and receive not, because ye ask amiss, that ye may consume it upon your lusts. 1 John 3:20-22 makes it clear that our hearts must be right with God. James 1:5-7 shows that our asking must be in faith, in keeping with our Lord's words in Mark 11:24, ^aWhat things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

The verses which follow that promise of Christ show that we must have a forgiving spirit toward others. These verses do not refer to salvation but to the believer's communion with God. It is broken if we harbor an unforgiving spirit toward others. The parables of Luke 11 and 18 show that we must be urgent and persistent in our praying.

The effectiveness of praying does not depend on particular features of the prayers themselves, other than their being in the will of God. It is rather a question of the state of the one who prays, in his relationship to God. Ordinarily, prayers should be specific, yet we are instructed in Scripture to engage in some praying which is not specific. For instance in 1Tim. 2:1-2 the Apostle Paul wrote, ^aI exhort therefore that ...supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. ^aAll men is as general as any term could be; and while ^akings, and all that are in authority is more specific it can hardly be classified as a specific request. Yet verse 3 says, ^aFor this is good and acceptable in the sight of God our Savior.

The general and specific are combined in Eph. 6:18-19; ^aPraying always with all prayer and supplication in the Spirit ... with all perseverance and supplication for all

saints; and for me, ... that I may open my mouth boldly, to make known the mystery of the gospel. Some persons pray **only** in general terms. But needs are often very specific, and I believe we ought to pray for people by name, and for particular needs. This constitutes a prayer ministry, and enables us to share the burdens of work which God has given others to do. In praying for all men, or people in a certain country or category, we ought to obtain as much information about them as possible, so that our hearts will be really burdened about their needs and their welfare. Then we can be sure that our prayers on their behalf will not be without value.

Answered prayers, how known? Obviously, when answers are according to preconceived desires, there is no problem. However, in most lives prayer request are

according to ^awants and not to ^aneeds - see Phil. 4:6,7,19. To recognize answers to such prayers present no problems. In my opinion, it is easier to recognize God's answers to prayers of faith, by the backward look over life's path, rather than ^anow. Then His answers (which probably do not conform to our expectations) are possible of recognition. They are part of a life pattern.

Prayer - directly to God? - through the Lord Jesus? We are urged to ^acome boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. (Heb. 4:16). Also, we are told to be in a constant attitude of prayer - see 1 Thess. 5:17. Personally, I approach the Father, asking in the name of the Lord Jesus - see John 14:13,14; 15:16; 16:23, 24. There is no other name or manner in which to approach God outlined in the words of the Holy Bible.

NEW TESTAMENT PRIESTHOOD

Aaron and his sons typify Christ and believers of the Church Age. Aaron is a type of Christ as our High Priest. Christ is a priest after the order of Melchizedek (Heb. 7) but he executes His priestly office after the pattern of Aaron (Heb. 9). See Genesis 14:18-20 (verse 18). Aaron's sons are a type of believer-priests of the Church Age (Rev. 1:6; cp. 1 Peter 2:9).

New Testament Priesthood

1. Until the law was given, the head of each family was the family priest. (Genesis 8:20; 26:25; 31:54)
2. When the law was proposed, the promise to perfect obedience was that Israel should be unto God ^aa kingdom of priests (Ex. 19:6); but Israel violated the law, and God shut up the priestly office to the Aaronic family, appointing the tribe of Levi to minister to Israel, thus constituting the typical priesthood (Ex. 28:1).
3. In the Church Age, all Christians are unconditionally constituted a ^akingdom of priests (verse 9; Rev. 1:6), the distinction which Israel failed to achieve by works. The priesthood of the Christian is, therefore, a birthright, just as every descendant of Aaron was born to the priesthood (Hebrews 5:1).
4. The chief privilege of a priest is access to God. Under the law the high priest only could enter ^athe holiest of all, and

that but once a year (Heb. 9:7); but when Christ died, the veil, a type of Christ's human body (Heb. 10:20), was rent, so now the believer-priests, equally with Christ the High Priest, have access to God in the holiest (Heb. 10:19-22). The High Priest is corporeally there (Hebrews 4:14-16; 9:24; 10:19-22).

5. In the exercise of his office the New Testament believer-priest is:
 - a. a sacrificer who offers a four-fold sacrifice:
 - * his own living body (Rom. 12:1; Phil. 2:17; 2 Tim. 4:6; James 1:27; 1 John 3:16);
 - * praise to God, ^athe fruit of our lips giving thanks to his name, to be offered continually (Heb. 13:15; cp. Ex. 25:22, ^aI will commune with thee from above the mercy seat);
 - * his substance (Romans 12:13; Galatians 6:6, 10; Titus 3:14; Hebrews 3:2; 16:3; John 5 - 8); and
 - * his service, i.e., ^ato do good (Hebrews 13:16).
 - b. The New Testament priest is also an intercessor (Col. 4:12; 1 Timothy 2:1).

PROPHECY

Paul valued the gift of **prophecy** more highly than any other gift (except that of Apostle) (1 Cor. 14:1).

Prophets were another foundation gift given by the ascended Christ to the Church. The gift of prophecy is distributed by the Holy Spirit (1 Cor. 12:11). One refers to an office; the other to an edifying gift.

The Greek verb ^apropheteo means to forthtell, to speak out concerning divine things. The noun ^aprophetes refers to one who has insight into divine things and who speaks them forth to others. The idea of **foretelling** (prediction) is secondary and incidental.

The essence of the prophetic gift was the reception of direct revelation from God (1 Cor. 14:29-31). The common element was that the Holy Spirit was directly guiding His people through prophets prior to the completion of the NT Scriptures. The prophets brought ^a**edification**, ^a**exhortation** and ^a**consolation** to the church (1 Cor. 14:3) and conviction and repentance to unbelievers (1 Cor. 14:24-25). Prophecy is spirit-inspired utterance dealing with present needs. Thus the prophets guided, directed, taught, edified, exhorted, consoled the believers in the absence of the sacred canon of NT Scriptures.

In the NT predictive prophecy occurs in seven cases as that of Agabus when he predicted a famine (Acts 11:27, 28) and troubles for Paul in Jerusalem (Acts 21:10,11). However, the prediction of future events was secondary and coincidental. **Forthtelling** rather than **foretelling** was the substance of prophetic gift.

^aAnd the spirits of the prophets are subject to the prophets (1 Cor. 14:32).

^aLet two or three prophets speak, and let the others judge (1 Cor. 14:29).

Prophecys were not to be despised (1 Thess. 5:20) but their utterances were to be carefully judged (1 John 4:1; Rev. 2:2). When the NT was completed the office of prophet ceased. It was no longer needed. Our appeal now is to the inspired Word, not to man. There are no more revelations to be added to the sacred Scriptures of truth.

In a secondary sense of the word ^aprophet, we do have those who exercise the prophetic ministry of proclaiming God's written Word in a manner which edifies, exhorts and gives direction to believers. Those who bring the right Word for the occasion.

THE RAPTURE

The Bible tells that the Lord may come at any moment. This is stated in 1 Thess. 5:1-11. I understand the Bible to teach that believers living today should be looking for the coming of Christ described in 1 Thess. 4:13-18, which is referred to as the ^aRapture of the Church (from the Latin term for ^acatching away). Scholars take this to be ^athe blessed hope of Titus 2:13. This is the event the Thessalonian converts awaited (1 Thess, 1:9-10). Read of this also in Philippians 3:20-21 and 1 Cor. 15:51-57. Note that the statements of 1 Thess. 4:13-15 (about those who ^asleep in Jesus) have reference to the bodies of believers which had been buried after death. These bodies will be raised first (verse 16). Then the living saints (who will not experience death) will meet the Lord in the air (verse 17).

Some suppose the rapture of the church will take place under tranquil circumstances, so that the sudden disappearance of believers in Christ could be readily identified. But I know of nothing in Scripture to suggest that this event will occur in that way. If, instead, there should be an atomic explosion, or a sudden declaration of war (with perhaps additional catastrophic events such as earthquakes, whirlwinds, or other natural phenomena which would distract (the minds of men) it does not seem likely (in my opinion) it would be noticed that believers had disappeared.

In the event of such catastrophies, unbelievers might also be destroyed. Of

those remaining, there would be undoubtedly a considerable number of persons professing Christianity, who never experienced the new birth. No one would be able to discern that the living, true believers in Christ had been caught up to heaven. That it is more likely to be this way seems probable from the fact that Scripture says of those who previously heard the Gospel and did not believe it, ^aFor this cause God shall send them strong delusions, that they should believe a lie (2 Thess. 2:11). If recognized that the Rapture had taken place, it would seem they would more likely believe the truth. But there will be no ^asecond chance. See 2 Cor. 6:2.

That the Rapture will take place prior to the Great Tribulation is apparent (to me) from Rev. 3:10. Confirmation is given in the context of 2 Thess. 2:1-12. It is important to note that the correct translation of 2:2 is ^athe day of the Lord (Tribulation), as rendered in the earliest manuscripts. The KJV translation ^athe day of Christ (Rapture) is incorrect. Note the assurance to the persecuted believers of Thessalonica in verse 3, ^athat day (Great Tribulation) shall not come except etc. - verse 1 speaks of the Rapture.

There are differences of opinion, about when the Rapture will occur, due to the various views of dispensational teaching, etc. Two Emmaus courses are helpful — ^aRightly Dividing The Word of Truth and ^aCountdown to Eternity.

THE MILLENNIUM

The term ^amillennium is simply the Latin for ^aa thousand years. It is taken from Revelation 20, where six times the duration of Christ's earthly kingdom is said to be a thousand years. But the word ^amillennium has taken on a technical significance, as representative of all that is said of Christ's earthly reign in other passages as well. Hence, today many persons speak of the ^amillennium, not so much signifying its duration of a thousand years, but a time or condition in which there shall be universal peace and prosperity, because these things are prophesied of Christ's Kingdom.

It would not be possible within a limited scope to refer to all the passages relating to this kingdom. In the Old Testament far

more is said of that time than of Christ's first advent into the world. Isaiah 2:4 and Micah 4:3 state that at that time ^athey shall beat their swords into plowshares, and their spears into pruning hooks: Nation shall not lift up sword against nation, neither shall they learn war any more. At that time the curse of sin shall be removed from the earth (Rom. 8:21), so that ^ainstead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off (Isa. 55:13). Many other prophecies tell of Christ ruling in righteousness, resulting in universal peace (Isa. 32:1-17). This is usually what people have in mind in speaking of the millennium.

THE RESURRECTIONS

Two resurrections are yet future, which are inclusive of ^aall that are in the graves (John 5:28). They are distinguished as the ^afirst resurrection, which is one ^aof life (John 5:28,29; 1 Cor. 15:22, 23; 1 Thess. 4:14-17; Rev. 20:4-6), and a ^asecond resurrection which is one of ^adamnation, (more properly translated as judgment) - see John 5:28,29; Rev. 20:5-15. They are separated by a period of 1000 years (Rev. 20:5).

Bear in mind that the first resurrection (Rev. 20:5,6) is not an event, but rather an order of resurrection. It is first in contrast to the last raising or second resurrection, (after the Millenium), of the wicked dead, unto everlasting judgment (the second death) - see Rev. 20:5-15. The Lord Jesus was the first one raised from the dead with a resurrection body - the firstfruit from the dead (1 Cor. 15:20). Matthew 27:52,53 seems to indicate another actual resurrection, of a token number of saints — ^agraves were opened, and later ^amany bodies of the saints which slept arose. Other saints (O.T. and N.T.) will be raptured, when the Lord returns ^ain the air to gather up His own, prior to the Tribulation period (1 Thess. 4:13-18). That O.T. saints will be included, I understand from Heb. 11:13-17; 1 Cor. 15:23; 1 Thess. 4:16. The Tribulation saints of Rev. 20:4,

who were martyred, I believe are the last cohort of the first resurrection.

The saints of all ages (overcomers) will be associated with Christ in the millennial reign - Rev. 3:21; 5:9,10; 11:15-18; 15:3,4; 19:16; 20:4,6. Daniel prophesied of the time coming when ^athe saints (Old, New, Tribulation) will possess the kingdom. For reference see 1 John 5:4,5; Rev. 2:11; 3:21; 20:4,6.

Those saints who shared in the first resurrection will inhabit the eternal state in the heavenlies after the Millenium. Abraham, as typical of saints, desired ^aa better country, that is an heavenly; wherefore God is not ashamed to be called their God; for He hath prepared for them a city (Heb. 11:10-17). After the Millenium the new Jerusalem (Rev. 21:2) will be the dwelling place throughout all eternity for saints of all ages (Heb. 12:22,23). Those born and saved during the Millennial kingdom period will inhabit the new earth forever. I believe Rev. 21:1 and 2 Peter 3:1-13 give confirmation.

You will find very interesting and instructive an Emmaus course (^aRightly Dividing the Word of Truth). Much of it deals with dispensational truths.

THE SABBATH

When was the Sabbath changed to the Lord's Day?

The Sabbath was never changed to the Lord's Day. The Sabbath is the seventh day of the week, or our Saturday. The Lord's Day is the first day of the week, or our Sunday.

What is a Christian's relation to the Sabbath?

Although God Himself rested from the work of creation on the Sabbath day (Gen. 2:2,3), He did not command anyone else to do so until He gave the manna to the Nation of Israel (Exodus 16:26). Later He included the keeping of the Sabbath in the Ten Commandments (Exodus 20:8,10).

The Sabbath was a day of responsibility. The Jews were forbidden to do servile work. Those who broke the Sabbath, even by gathering sticks for fire wood, were put to death (Numbers 15:32-36).

Nowhere in the New Testament are Christians ever commanded to keep the Sabbath.

What is a Christian's relation to the Lord's Day?

In this age of grace, believers set aside the Lord's Day in a special way for worship and service because:

- a. The Lord Jesus rose from the dead on that day, a proof that the work of redemption was completed (John 20:1).
- b. The early disciples met on that day

to break bread, showing forth the Lord's death (Acts 20:7).

c. It is the day appointed by God in which Christians should hold a collection and lay by in store as the Lord has prospered them (1 Cor. 16:1, 2).

d. It is the day on which the Holy Spirit was given (Acts 2:1; compare Lev. 23:15, 16).

To the believer, the Lord's Day is not a day of duty, which he keeps under threat of punishment by death. Rather it is a day of privilege, when he should seek to praise and serve the Lord in a special way, since he is released from his daily occupation.

^aThe true character of the Lord's day is illustrated in our Lord's use of it. He comforted weeping Mary; walked seven miles with two perplexed disciples, giving a Bible reading by the way; sent messages to other disciples; had a private interview with backslidden Peter, and imparted the Holy Spirit to the men in the upper chamber.

C. I. Scofield

Did a pope make the change?

No pope changed the Sabbath to Sunday. The Sabbath is still the seventh day, and the first day of the week is the Lord's day.

^aUnder the law, after a week of work, rest was needed. But when all the work has been done, it is a different matter. We can begin the week with rest, for our Lord Jesus has done all the work necessary for our salvation.

F. W. Dixon

ADDITIONAL NOTES ON THE SABBATH

1. Sabbath-keeping is one of the Ten Commandments, and these are definitely said to be ^adone away for the believer in Christ (2 Cor. 3:7-11). It is futile to argue, as some do, that this passage refers to the ceremonial law and not to the moral law. In verse 7 the law is described as ^athe ministration of death, written and engraven in stones. This could only refer to the moral law, that is, the Ten Commandments. Then in verse 11 we read that the ministration of death, though glorious, is ^adone away. Nothing could be clearer than this. The Christian is not obligated to keep the Sabbath.

2. No Gentile was ever commanded to keep the Sabbath. The law was given to the Jewish people (Ex. 31:13). Although God Himself rested on the seventh day, He didn't command anyone else to do it at that time. Sabbath-keeping was first commanded at Mt. Sinai, and then only to the children of Israel.

3. It is not true, as some allege, that the Sabbath was changed to Sunday by the decree of some Pope. Christians set aside the Lord's Day in a special way for worshiping and serving the Lord because:

- a. The Lord Jesus rose from the dead on that day, a proof that the work of redemption was completed (John 20:1). Also He met with His disciples that same evening and on the following Sunday (John 20:19,26).
- b. The Holy Spirit was given on the first day of the week (Pentecost was the seventh Sunday after the resurrection).
- c. The early disciples met on that day to break bread, showing forth the Lord's death (Acts 20:7).

d. Paul instructed the Christians to take up a collection on the first day of the week (1 Cor. 16:1,2).

4. Jews under law have their day of rest at the end of a week of toil. Christians under grace begin their week with a day of rest, because Christ has finished the work.

5. The Sabbath was a day of obligation. The Lord's Day is a day of privilege. Released from secular occupations, we are enabled to devote it to Him in a special way.

6. The Sabbath commemorated the first creation. The Lord's Day is linked with the new creation.

7. The Sabbath was a shadow of what was to come, but the substance belongs to Christ (Col. 2:16, 17).

8. Christians cannot be condemned for failing to keep the Sabbath (Col. 2:16).

Sabbath-keepers answer this by claiming that ^asabbath-days in Col. 2:16 (KJV) refer to all sabbaths except the weekly sabbath. But the critical versions have the singular ^asabbath in this verse.

9. The law is fulfilled in loving one's neighbor (Rom. 13:8-10; Gal. 5:14), not in the rigid observance of a day.

10. Sabbath-keepers argue that the Ten Commandments enshrine moral principles that are for every age. They do not see that the commandment concerning the Sabbath is more ceremonial than moral. The keeping of a day is not inherently right or wrong in itself. The only reason that it was wrong to work on the seventh day was because God said so.

AS BELIEVERS ARE WE TO OBSERVE THE JEWISH SABBATH?

Since the Sabbath was so intertwined with the ceremonial law given to Israel (sabbatic years, year of Jubilee in Leviticus 25), it has no formal relationship to the believer today. The ^asabbatic principle of one day in seven still is in effect, but there is evidence that the early church saw this as being changed to the first day of the week. Evidence for this is seen in the following facts:

1. Jesus arose from the dead on the first day of the week (Jn. 20:1), sanctifying it as a special day in the order of the ^anew creation .
2. The promised coming of the Holy Spirit was fulfilled on the first day of the week (Acts 2:1 ff.). (See Hoekema s **Four Major Cults**, page 165.)
3. At Troas the believers assembled for worship on the first day of the week (Acts 20:6, 7).
4. Paul instructed the Christians at Corinth to make contributions on the first day of the week (1 Cor. 16:2).
5. The Apostle John in Revelation 1:10 said, ^aI was in the Spirit on the Lord s day (**en tee kuriakee heemera**). The Greek word **kuriakee** is an adjective meaning ^athe day belonging to the Lord . All the standard Greek lexicons

(Moulton and Milligan, Kittel, Arndt and Gingrich, etc.) understand the word as referring to Sunday. The expression is used to stand for Sunday in such early Christian writings as the **Didache** and Ignatius **Letter to the Magnesians**.

6. The testimony of second-century writers uniformly attests to an unquestioned practice since apostolic days of Sunday worship:

^aBut Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Savior on the same day rose from the dead. (Justin Martyr, **First Apology**, ch. 67; see also his **Dialogue with Trypho**, ch. 26 and **Epistle of Barnabas**, sect. 15).

7. Finally, the Apostle Paul warns believers about those who would condemn them if they did not observe the dietary laws, the feasts, or the Sabbath day (Col. 2:16). Those who observe these and impose them on others are serving the ^ashadow of things to come , where now we have the substance of those shadows - Christ (v.17).

HOW CAN A PERSON BE SURE HE IS SAVED?

This question may be handled by answering two simple questions:

First, has the person done what God has told him to do?

Second, does the person believe what God says?

First, has the person done what God has told him to do? God says that, in order to be saved, we must come as guilty, lost sinners, and receive Jesus Christ as Lord and Savior. He says that we must believe on the Lord Jesus Christ, that is, commit ourselves to Him - spirit, soul and body. He says we must accept the Savior as the One who died as our Substitute on the Cross of Calvary, paying the penalty which our sins deserved. He says we must abandon any hope of saving ourselves, or even helping to save ourselves; we must rely completely on the Person and work of His Son for our salvation.

So the first question that must be answered is this: Have you believed on the Lord Jesus Christ the best way you know how? Can you honestly say that you have no hope of getting to heaven apart from Him? If so, you are ready for the second question.

Do you believe what God says? God says that if you receive His Son, He will save you.

You say you have believed on the Lord Jesus Christ. Well, has God saved you? He says in His Word that he saves all who come to Christ. You say you have come to Christ. Well, has God saved you? Do you believe what God says?

You see, it is a matter of believing God. Assurance of salvation comes through believing that He has done what He said He would do. It comes through believing the promises of the Word of God.

But, you say, I don't feel saved? That may be true. God did not say you would **feel** saved. He said you would **be** saved. Assurance of Salvation does not come through feelings; they are most undependable - up one day and down the next. Assurance of salvation comes through something which never changes - the written Word of God.

So if you have received Jesus Christ as your Savior from sin and as Lord of your life, then believe the promise of His Word that you are as sure of heaven as God can make you.

DECISIONS

Years ago, Pontius Pilate, Roman Governor of the Province of Judea, was faced with a decision. He had to decide whether he would crucify Christ or crown Him. He wanted to do neither - to make no choice at all.

But life is not like that. The decision to do nothing with Jesus is, in reality, a decision to reject Him and His claims. So, Pilate's anguished cry "What shall I do then with Jesus which is called Christ?" comes ringing down the ages. Sooner or later everyone of us must stand where Pilate stood and decide either for or against yielding to the claims of God's own Son.

It's easy to see why indecision is really a decision. Suppose you are waiting for a bus but when it comes along you cannot make up your mind whether or not to get on board. While you are still debating the pros and cons the bus leaves. Your indecision is a decision - a decision NOT to get on the bus. Just so, to neglect receiving Jesus as Savior is actually a negative decision - a decision to reject Him for now.

And that is the most serious decision a person can make. Think of it! God's own Son, the Creator of the universe, has condescended to become a Man. More, He has even tasted death and a shameful, terrible death at that for you. He rose from the dead and is alive forevermore. Now He presents to you the opportunity of receiving him as your Savior and Lord. And you can't make up your mind to accept Him.

Is it any wonder that the sin of sins (in the last analysis, the unforgivable sin) is the sin of rejecting Christ as personal Savior?

What will you do with Jesus?
Will you receive Him? or reject Him?
Crucify Him? or crown Him?

God does not permit neutrality on a decision of this importance.

We'd be interested to know what you decide.

GOSPEL LETTER

The Bible tells ^athe gospel of Christ is the power of God unto salvation to everyone that believeth (Rom. 1:16). ^aFor whosoever shall call upon the name of the Lord shall be saved (Rom. 10:13). And God ^acommandeth all men everywhere to repent (Acts 17:30).

Repentance is from a Greek word ^ametanoes meaning to have another mind, to change the mind. It is used in the New Testament to indicate a change of mind and heart, in respect to sin, God and self. Repentance is not an act separate from faith, but saving faith includes and implies that change of mind, which is called repentance. See Acts 17:30,31. Feelings relative to repentance are diverse. One is contrite about sin and failure, and glad about change of mind and heart in regard to same. (Psa. 34:18; 51:17; Isa. 66:2).

Why repent? Because without repentance, a change of mind and heart (about sin, God, and self), the Lord Jesus stated ye shall perish (remain separated from God forever) - see Luke 13:1-5; John 3:18,36. There must be faith, trust, submission of mind and heart unto God for salvation. The change is from trusting self and distrusting God, to distrusting self and trusting God (a complete turn-around/change). Salvation is from the penalty of sin forever, from the dominion of sin in this life as the believer is yielded unto God, and ultimately from the very presence of sin when the believer reaches Heaven. Salvation involves reception of the living Lord in His Person, not simply in acknowledging certain facts about Him. ^aAs many as received Him (put trust and hope In Him, and submitted unto Him), to them gave He power to become the sons of God (John 1:12). He is to be received as Savior

and Lord (Master of Life).

The Bible tells that God created man as innocent, without sin. Read the story in Genesis chapters 1-5. However, in the garden of Eden man sinned, by disobedience of God s rules. By Adam s disobedience, all born thereafter received a sinful nature, and commit sins in their lives (Rom. 5:12-21). The Bible says that in God s sight ^athere is none righteous, no, not one, for all have sinned and come short of the glory of God (Rom. 3:10,23). That we are sinners and do sin are self evident truths. The consequence of sin is separation between man and a holy, righteous God. This separation is referred to in the Bible as being lost or condemned. (Read John 3:16,18,36.) ^aIt is appointed unto man once to die, but after this the judgment (Heb.9:27). This judgment is for unbelievers, who have not put their trust in Jesus Christ as Savior. You may read about it in Rev. 20:11-15. All unbelievers will be cast into the lake of fire - separated forever.

God is love and desires that no one will be lost. (Rom. 5:6,8; 2 Peter 3:9). He gave His Son, the Lord Jesus, who came into the world to save sinners (1 Tim. 1:15). The Lord Jesus Himself said ^aFor the Son of Man is come to seek and to save that which is lost (Luke 19:10). On the cross ^aChrist died for our sins (1 Cor. 15:3; 1 Peter 2:24). The Bible says we need only believe or put our trust in Him as Savior (Acts 16:31).

There is nothing man can do to be saved, for ^aby the deeds of the law (doing good) there shall no flesh be justified in His sight (Rom. 3:20). This salvation is a rescue, a deliverance, a saving operation. It is given freely on the basis of simple trusting faith.

Christ is the One ^aIn whom we have redemption thru His blood, the forgiveness of sins according to the riches of His grace. (Eph. 1:7). When a believing Christian dies, the Apostle Paul says death is ^aabsent from the body present with the Lord (2 Cor. 5:6), ^awhich is far better (Phil. 1:23). The Lord Jesus ascended to Heaven (Acts 1:9-11) after resurrection, but He has promised to ^acome again to receive the Christians unto Himself, that where He is, there they may be also (John 14:1-3). This is the blessed hope of all believers ... some day in Heaven forever with the Lord.

Conscience can convict of sin (see John 8:9), but conviction is spiritually meaningful only when of the Holy Spirit of God (John 16:7-11), who will not always strive with man (try to convince) - see Gen. 6:3. ^aNow is the accepted time - now is the day of salvation (2 Cor. 6:2).

Salvation is the great inclusive word of the Bible, gathering into itself all the redemptive acts and processes. ^aBorn again (new birth) is a Greek word, which in English is also translated as ^aregeneration . Therefore, ^abeing born again or ^aregenerated (Titus 3:5,6), is a creative act of God the Holy Spirit (John 3:3-8) within one who believes. Altho one may not have great understanding, one can trust and know thru believing faith (see Eph. 2:8, 9). Like the Philippian jailer (Acts 16:30-34), one may be saved on the basis of very simple

knowledge. But faith and belief in the Person and Work of Christ on Calvary are essential. Romans 10:9,10 indicates believing involves trust, assent of the mind and the heart.

Salvation involves trusting and not feeling. We can be Sure! The Psalmist spoke great truth (130:5) — ^aIn His Word do I hope. The Apostle John says ^aThese (the Scriptures) are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name (John 20:31). ^aThese things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life (1 John 5:13). ^aFaith cometh by hearing, and hearing by the Word of God (Rom. 10:17). It is not the amount or strength of our faith - what counts is the worthiness of Him, the object of our faith (1 Peter 2:24; 2 Cor. 5:21; Heb.7:25).

Only one sin separates from salvation thru Christ - unbelief. Failure to believe God will be disastrous forever and forever (Read John 3:18,36). During a great storm at sea the Apostle Paul received word from God, and declared to his shipmates, ^aI believe God (Acts 27:25). God speaks to you thru the Bible - do you believe God?

Yours for Him,

ARE THE HEATHEN LOST?

The Bible teaches that ALL men are lost because all have sinned (Romans 3:10-19). Since the wages of sin is death (Romans 6:23), all men are doomed to die.

It makes no difference whether a man is a Jew or a Gentile, a church member or a pagan, a civilized socialite or a savage heathen, he is a lost sinner. Unless he is born again, he will never see the kingdom of God (John 3:3).

There is only one way by which a person can be born again - that is by faith in the Lord Jesus Christ (Acts 4:12; 1 Corinthians 3:11). Jesus said, ^aI am the way, the truth, and the life: **no man cometh unto the Father but by me** (John 14:6).

But what about the heathen who has never heard the Gospel?

The Bible teaches that God has revealed Himself to the heathen in two ways:

- a. by creation.
- b. by conscience.

The most unenlightened savage can know that there is a God by the creation about him. The beauties and marvels of creation proclaim His eternal power and

Godhead (Romans 1:20).

Then there is also the witness to God in a man's conscience. Although he might never have heard of the law of God, his conscience serves as a monitor, accusing or excusing him (Romans 2:14,15).

The light of God in creation or conscience is not enough to save a person. However, if a heathen were to live up to the light of God in creation and conscience, their God would make sure that he received the Gospel. But the trouble is that most heathen people do not live up to the light they have received. Instead, they reject the knowledge of the true God, worship idols, and give themselves over to vile passions (Romans 1:21-32).

Notice God's answer to the question, ^aAre the heathen lost even though they have never heard the Gospel? **^aSO THEN THEY ARE WITHOUT EXCUSE** (Romans 1:20c).

It is because the heathen are lost that Christians are commanded to go into all the world and preach the Gospel (Matthew 28:19,20).

^aTherefore, go ye.

HUMAN WILL

Does man have a choice relative to acceptance of God's righteous demands? Only to a limited extent - he may choose to believe thru assent of heart and mind, or he may choose to remain in unbelief. The confirmation is given in John 3:18,36. See Acts 17:30,31.

It is impossible for man to understand the ^aMystery of Godliness with the natural mind (1 Tim. 3:16). The Word of God contrasts human wisdom with the wisdom of God - see 1 Cor. 1:18-25. ^aThe natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them because they are spiritually discerned (1 Cor. 2:13,14). God is a spirit (John 4:24), and says of Himself, ^aMy thoughts are not your thoughts, neither are your ways my ways (Isa. 55:8). God is eternal (a fact beyond our comprehension), and when asked by Moses of His identity could say ^aI am That I am (Gen.3:13,14). The Bible states ^awithout faith it is impossible to please Him, for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him (Heb.11:6).

Our conscience can convict us of sin (see John 8:9), but conviction is spiritually meaningful only when of the Holy Spirit of God (John 16:7-11), who even to this day is striving with man (Gen.6:3). ^aNow is the

accepted time ... now is the day of salvation (2 Cor. 6:2). When a sinner gives assent of mind and heart in trusting faith to God's offer of salvation through Christ Jesus, the miracle of the new birth occurs (John 3:5). It is all of God (John 1:13). Read Romans 10:13, 17 carefully.

God does not hate the sinner, but rather the sins. Because He is Holy, Righteous, and Just, sin (and therefore the sinner) is condemned before Him because righteousness cannot be compromised. We gain some understanding of righteousness compromised, in the viewing of ^alight and inequitable sentences of criminals, before our bars of justice. That God does not hate the sinner, but rather loves the sinner, is abundantly clear in the Bible. Amongst other verses, see 2 Peter 3:9; 1 Tim. 2:4; 2 Cor. 8:9; Rom.5:6,8; John 3:16; 1 John 4:10. I have some understanding, because I love my children even when I hate some of their actions. God showed His love toward us in that while we were yet sinners (unlovely and unlikeable), Christ died for our sins.

He who is ^aalmost persuaded and dies will be altogether lost. And it is appointed unto men once to die, but after this the judgment (Heb. 9:27). Scripture speaks of a man who exercised many choices, for he said ^aI will again and again. But God said - see Luke 12:16-21.

Be not ashamed . . .

To serve others for the sake of our Lord Jesus Christ,
and to be looked upon as poor in the eyes of the world.
If you possess riches do not glory in them, nor in friends;
but glory in God who provides you with all things,
and above all, desires to give you Himself.

THOMAS A. KEMPIS

WHY SALVATION IS NOT BY WORKS

Works and faith are two mutually exclusive principles. You must take one or the other; you cannot mix them.

This raises the interesting question, ^aWhy did not God decide to offer salvation on the principle of good works? The following considerations will explain why:

1. First, no one would be saved. All men are dead in trespasses and in sins, and therefore cannot produce good works for God. ^aAll our righteousnesses are as filthy rags (Isaiah 64:6). Good works cannot begin until after a man has been saved.
2. Secondly, if man could earn his way to heaven, he would make God his debtor. God would owe him salvation in return for the life he had lived. This is clearly impossible. God owes nothing to anyone (Romans 11:35). There is nothing which man can do to put God in his debt.
3. If man could be saved by his own works or his character, he could boast before God. But this, too, is unthinkable (Romans 3:27). In heaven, God will have all the glory. He will not give His glory to a creature. It would spoil heaven to have boastful men there.
4. Again, if man could save himself, he would obviously be his own savior. In that case, he could worship himself. But this is clearly forbidden by the first commandment — ^aThou shalt have no other gods before me (Exodus 20:3). If man could even assist in his own salvation, then he could take the place of a co-savior, sharing the glory of saviorhood with the Lord Jesus. We have already shown that this is impossible.
5. The idea of salvation by works is further ruled out by the fact that God has decreed, ^aWithout shedding of blood is no remission (Hebrews 9:22). Good works involve no blood-shedding. Therefore, there is no salvation in them.
6. Those who think they will win heaven by good works forget that God demands absolute perfection. Keeping one commandment is not enough. Even keeping nine out of the ten commandments will not do. God must have perfect obedience (James 2:10).
7. Even if a man could live a perfect life from this day forward, he would not be saved. God requires that which is past (Ecclesiastes 3:15), and the sins of his life up to this moment would still have to be atoned for.
8. To suggest that man can save himself by his own works is to deny the necessity of the work of Christ. If salvation could be through human actions or character, then the Savior did not need to die (Galatians 2:21). But the Scripture teaches that there is no other way of salvation, ^aFor other foundation can no man lay than that is laid, which is Jesus Christ (1 Corinthians 3:11).
9. The notion that man can save himself, or assist in his own salvation, denies the sufficiency of the work of Christ (Colossians 3:11b). ^aThere are multitudes of baptized men and women who profess to honor Christ, but in reality do Him great dishonor. They give Christ a certain place in their system of religion, but not the place which God

intended Him to fill. Christ alone is not all in all to their souls. No! It is either Christ and the Church or Christ and the sacraments or Christ and his ordained ministers - or Christ and their own repentance or Christ and their own goodness - or Christ and their own prayers - or Christ and their own sincerity and charity, on which they rest their souls

10. In connection with salvation, as with everything else, God must always have the place of supremacy, the place of the more blessed One. For instance, the Lord Jesus taught, ^aIt is more blessed to give than to receive (Acts 20:35). That being so, God will always have the place of the more blessed One. He will do the giving, and man will do the receiving.
11. Again it should be mentioned that since Christ finished the work of salvation, it is impossible for man to add to it. You simply cannot add to a finished work. Christ did not come into the world to help save sinners, but to save them (1 Timothy 1:15).

The idea that men are saved by keeping the law is very widely held, but it has no Scriptural foundation. God did not give the law as a means of salvation. He never intended that men should use it as a stepladder to heaven. Rather, the law was given in order to reveal sin. Its purpose was to show men the depth of their depravity so that they would then turn to the Lord and cry out for mercy. ^aThe law entered, that the offence might abound (Romans 5:20). ^aBy the deeds of the law there shall no flesh be justified in his sight, for by the law is the

knowledge of sin (Romans 3:20). The law was given to stop men's mouths, to convict them as sinners, and to bring them as penitents to the feet of the Lord (Romans 3:19). ^aGrace cannot begin with us until the law has reduced us to speechless silence - C.I. Scofield.

And yet while we strive to emphasize that salvation is not by good works, we must make it equally clear that salvation is unto good works (Ephesians 2:10). Good works are not the root of salvation but the fruit of salvation (Titus 2:14). It is faith that brings salvation to the soul; then salvation in the soul produces good works.

It is this side of the truth which the apostle James emphasizes (James 2:14-26). He demands to see good works as the proof that a man has been justified by faith. Faith itself is invisible, but good works are the visible manifestation of true faith. A man may say he has faith, but if his life is not characterized by good works, then his faith is not genuine. Just as the body without the spirit is dead, so faith without works is dead also. It is only a say-so faith if it does not result in good works.

One final point! The good works of believers will be rewarded in a coming day (1 Corinthians 3:14). Although they do not contribute anything to a person's salvation, they will contribute a great deal to his enjoyment of heaven.

Such is the grace of God! He saves men freely through faith in His Son, and without works. He gives them the power to produce good works for Him and rewards them when they do so.

William MacDonald

OLD TESTAMENT SALVATION

How were people saved in Old Testament times?

People living in the Old Testament period were saved by faith in the Lord. ^aAnd he (Abram) believed in the Lord; and he (the Lord) counted it to him (Abram) for righteousness (Genesis 15:6).

There has been, is and will be only one way of salvation, and that is by faith. ^aWithout faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him (Hebrews 11:6).

Whenever a person in the Old Testament truly put his faith in the Lord, God saved him. The Old Testament believer was saved on the basis of the work of Christ which was still future.

Even though the believer in the Old Testament might not have known about what Christ would yet accomplish at the cross of Calvary, God knew about it, and God reckoned the value of Christ's death, burial and resurrection to all who put their trust in Him.

As Dr. Ironside used to say, ^aOld Testament saints were saved on credit. They looked forward to the cross of Christ, just as we look back to it. They were saved on the basis of His atoning death which was still in the future; we are saved on the basis of His death which took place 1900 years ago.

God taught the people in the Old Testament that He could be approached only on the ground of shed blood. The sacrificial system was designed to remind them that without the shedding of blood, there is no remission of sins. The death of the sacrificial animals did not remove the sins of the people in that day, however. They merely pointed forward to the coming of the Lamb of God who would shed His precious blood so that sins might be put away.

It is important to remember that people in the Old Testament were not saved by keeping the law. Nobody can ever be saved on that basis. God saves only those ungodly sinners who come to Him in repentance and in faith.

REPENTANCE

REPENTANCE is from a Greek word ^ametanoes meaning to have another mind, to change the mind. It is used in the New Testament to indicate a change of mind and heart, in respect to sin, God and self. Repentance is not an act separate from faith, but saving faith includes and implies that change of mind, which is called repentance. See Acts 17:30, 31. Feelings relative to repentance are diverse. One is contrite about sin and failure, and glad about change of mind and heart in regard to same. See 2 Cor. 7:8-11.

Conscience can convict of sin (see John 8:9), but conviction is spiritually meaningful only when of the Holy Spirit of God (John 16:7-11), who will not always strive with man (try to convince) - see Gen. 6:3. ^aBehold, now is the accepted time now is the day of salvation (2 Cor. 6:2).

Salvation is the great inclusive word of the Bible, gathering into itself all the redemptive acts and processes. ^aBorn again (new birth) is a Greek word, which in English is also translated as ^aregeneration. Therefore ^abeing born again or ^aregenerated (Titus 3:5,6), is a creative act of God, the Holy Spirit (John 3:3-8), within one who believes. Altho one may not have great understanding, one can trust and know thru believing faith (see Eph. 2:8,9). Like the Philippian jailer (Acts 16:30-34), one

may be saved on the basis of very simple knowledge. But faith and belief in the Person and Work of Christ on Calvary are essential. Romans 10:9,10 indicates believing involves trust, assent of the mind and the heart.

Salvation involves trusting and not feeling. We can BE SURE! The Psalmist spoke great truth (130:5) - ^a in His Word do I hope. The Apostle John says ^aThese (the Scriptures) are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name (John 20:31). ^aThese things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life (1 John 5:13). ^aFaith-cometh by hearing, and hearing by the Word of God (Romans 10:17). It is not the amount or strength of our faith - what counts is the worthiness of Him, the object of our faith (1 Peter 2: 24; 2 Cor, 5:21; Heb. 7:25).

Only one sin separates from salvation thru Christ - unbelief. Failure to believe God will be disastrous forever and forever. (Read John 3:18, 32). During a great storm at sea the Apostle Paul received word from God, and declared to his shipmates, ^aI believe God (Acts 27:25). God speaks to you thru the Bible - do you believe God?

UNDERSTANDING REPENTANCE

There seems to be some confusion about the words ^arepent and ^arepentance and how they relate to salvation. The Bible tells us in Mark 6:12 that the twelve apostles preached that people should repent. Luke 13:3-5 tells us that unless we repent we shall perish. But what does it mean to ^arepent ?

The Greek words ^ametanoeo and ^ametanoia which are translated ^arepent and ^arepentance , are used all fifty-eight times in the New Testament when repentance is linked to salvation. Both words mean basically the same thing - ^ato change your mind; reconsider; or to think differently.

The next question we need to ask is ^ato think differently about what? About sin? About God? About yourself? Lets look at scripture for the answer. But first think about what the unsaved man thinks is required to get to Heaven: church membership, church attendance, tithing, being good or some other form of good works.

In Mark 1:15 Jesus tells us to ^aRepent, and believe in the gospel. That s the answer! To change our mind, to reconsider, to think differently about what is required of us to get to Heaven! All we have to do is believe in the gospel of Jesus Christ! Of course, the moment we accept Jesus Christ as our Savior we are indwelt by the Holy Spirit and then He guides us and convicts us to change our mind in other areas, such as sin, God and self.

Some will tell you ^ato repent means to ^afeel sorry for or ^ato turn from your sins. If that s true, then how sorry do you have to feel? Sorry enough to be sad? Sorry enough to cry? Sorry enough to beg forgiveness? And how far do you have to turn? Ninety degrees? One hundred-eighty degrees? Any time someone tells you that you have to do something that can be measured to be saved, disregard it because it smells like smoke and comes from the pit of Hell. ^aFor by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of Works, lest any man should boast (Eph. 2:8-9). Believe on the Lord Jesus Christ and you will be saved (Acts 16:31). Notice there is no degree to believing, either you do or you don t.

Maybe the confusion lies in the fact that the Hebrew word ^anacbam in the Old Testament which is translated ^arepent does mean ^ato be sorry, be moved to pity, have compassion. But this word is never used in the context of salvation. ^aRepent is also found seven more times in the New Testament, translated from the Greek word ^ametamellomai , which means to ^aregret , but it is never used in the context of salvation.

As you read your Bible, if you will ascribe the original meaning of repent, ^achange your mind and believe the gospel to the words ^arepent and ^arepentance when dealing with salvation, you ll find that it fits every time.

M. D. Hogue

REPENT! ABOUT WHAT?

I saw a cartoon the other day in which a scraggly old man was carrying a placard which said, "Repent. The end is near (provided we can get the paperwork done)! If you asked several people about the meaning of repent in this quip, the answers might be as numerous as the people.

Our Lord preached repentance (Matthew 4:17). So did Peter on the day of Pentecost (Acts 2:38). So can we, if we clearly understand what it means.

Repent, like other words in our Christian vocabulary, has a basic, generic meaning which has to be pinned down more specifically whenever it is used. Salvation is such a word. Saved from what? From imprisonment in Rome? That's the way Paul used it in Philippians 1:19. From eternal condemnation? That's the way Peter used it in Acts 4:12. Redeem is another such word. It means to purchase. Purchase what? A field in Matthew 13:44. Our salvation in 2 Peter 2:1.

Repent means to change one's mind. But we need to ask, "What do you change your mind about? An individual can genuinely repent about things which have nothing to do with eternal salvation. Such repentance is not necessarily superficial, but neither is it saving. Do you remember the story our Lord told about the two sons (Matthew 21:28-32)? One said he would do his father's bidding but did not. The other said he would not, but later repented and obeyed. His repentance had nothing to do with salvation; it meant he went to work in his father's vineyard. This was no superficial repentance. It resulted in a change of actions. But it did not bring eternal life.

But there is a repentance which saves

eternally. What kind of repentance is that? Not a sorrow for sins or even a change of mind that decides to clean up one's life. Tears about the past or new resolutions about the future do not save. A sense of sorrow and need may stir up a person's mind or conscience so that he or she realizes the need for the Savior; but if there is no change of mind about Jesus Christ there can be no salvation.

And that's what saving repentance is - changing your mind about Jesus Christ. Whatever you thought of Him formerly, good or not so good, you now replace with acceptance of Him as the one who paid the penalty for your sins. In saving repentance we turn from whatever conception we had of Jesus Christ and turn to Him as our Savior from sin. That brings salvation. Repentance is not a precondition to faith; it is an inseparable facet of faith. To change one's mind about Christ as Savior is to believe in Him.

Sometimes the Bible uses repentance in connection with the Christian life. Christians need to repent. In the case of the man at Corinth who sinned and who, changed by the discipline of the church, came back to the Lord, the church was overly harsh on him, not being willing to restore him to full fellowship (2 Corinthians 7:9-11). Paul exhorted the church to repent of its harsh stand and receive the man again in fellowship.

In 2 Timothy 2:25 Paul plainly states that Christians, or at least professing Christians, need to repent of sins in their lives, particularly those connected with promoting and accepting teachings of false teachers.

In the letters to the seven churches in Asia Minor is a cluster of exhortations to Christians to repent. The Ephesians were warned to repent over their loss of first love (Revelation 2:5), those in Thyatira of their immorality (2:21-22), those in Sardis of their deadness (3:3), and the Laodeceans of their lukewarmness (3:19). Clearly, Christians need to repent and change their minds and actions about any number of sins.

To sum up: Is repentance a condition for receiving eternal life? Yes, if it is repentance or changing one's mind about Jesus Christ. But no, if it means to be sorry for sin or even to resolve to turn from sin.

Is repentance a precondition to faith?

Must the sinner turn from his sin in order to believe? Must he or she turn from sin in order to receive the Savior? To these questions the uniform answer is no. Our Lord came to seek and save those who are lost (Luke 19:10), simply because those who are healthy do not need a physician (Matthew 9:12).

Everyone who believes repents (changes his mind and relationship to the Lord). But not everyone who repents (changes his mind about any number of things, including sin), is necessarily saved. So when you ask someone to repent, be sure you direct the change toward the Lord, so that the person will acknowledge and receive Him as his own Savior from sin.

Charles C. Ryrie

HEBREWS 10 EXPLAINED

This is one of the difficult passages of Scripture, (see 2 Peter 3:16). The Lord told His disciples that ^athe Holy Ghost shall teach you all things (John 15:26). Later the Apostle Paul made the inspired comment that ^athe Spirit searcheth all things, yea, the deep things of God (1 Cor. 2:10). The Church also has been given teachers (Eph. 4:11-13), and I refer to Robert J. Little's book ^aHere Is Your Answer (Moody Press), which has been a help to me. I quote for your help too.

Here we see that the sin is a willful one hence it is a deliberate rejection of Christ. The person is said to have ^atrodden under foot the Son of God. This verse is not speaking of falling into sins of immorality, but of counting the blood of Christ ^aa common thing. A person who does this is saying that the shed blood of Christ has no more redeeming value than the blood of any other person. Since this sin is deliberately committed, we take it to be similar to that referred to in chapter 6, where some who had espoused Christianity later purposefully rejected Him, thus ^atreading him under foot. For such persons there is ^ano more sacrifice for sin. They have rejected the

only sacrifice that can save. They share the ^afiery indignation which shall devour the adversaries. We take it that these individuals never were truly saved, or born again.

Hebrews 10:29 — ^ahath counted the blood of the covenant, with which he was sanctified, an unholy thing. Ironside and Grant are in agreement that the sanctification is positional. Israel was set apart by the blood of the old covenant at Sinai, yet any Israelite lacking faith could turn from all the privileges of that blood. The Christian assembly of Hebrews abode under the blood of a better covenant. But this did not preclude the possibility of abjuring this covenant sign and refusing the blessedness which it has purchased. In my view, it is profession vs. confession, possession vs. rejection. Other Scriptures which I view in similar manner are 1 John 2:2 and 1 Tim. 4:10. The truth is there but it must be appropriated in trusting faith. Lastly, the Apostle John speaks of the gnostics, deniers of Christ's Deity, who left the assembly (1 John 2:19), because they were not truly part of a redeemed group.

SATAN

Satan, also called the Devil, is a person (Rev. 12:9).

There is not a single, impersonal reference to him in the whole Bible. Personal names, personal pronouns, personal acts, personal planning and plotting, personal reasoning and scheming are all attributed to him, showing him to be an actual person, as truly as God is a person, as truly as men are persons. Satan is not merely an evil influence or an evil principle.

Satan is a person of great dignity (Jude 8, 9). Originally created perfect, he fell from his high estate thru pride. Doubtless he is the spiritual king of Tyre described in Ezekiel's prophecy (compare Ezek. 28:11-17 with John 8:44 and 1 Timothy 3:6). Unlike the fallen angels of Jude 6, he is not under restraint, but ^aas a roaring lion, walketh about seeking whom he may devour (1 Peter 5:8).

Satan is not in hell. Though that awful place is especially for him and his angels (Matt. 25:41), and he will certainly be cast at last into the lake of fire (Rev. 20:10), his residence during the present age is chiefly in the heavenly realms, where he has access to God's presence and accuses the saints before Him day and night (Job. 1:6-12; Rev. 12:10). His ejection from heaven, described in Rev. 12:9 is yet future. The Lord Jesus spoke of the same event prophetically in Luke 10:18, and John 12:11. When Satan finally reaches hell it will be to suffer eternal torment. He will be ^acast into the lake of fire and brimstone where the beast and the false prophet are, and shall be tormented day and night forever and forever (Rev. 20:10).

Meanwhile Satan is now a ruler - the ruler of the host of wicked, demon spirits in the heavenly realms, the prince of the power of the air, the prince of this world and the god of this age (Eph. 2:2; 6:12; John 12:31; 14:30; 2 Cor. 4:4; Luke 4:35; 9:1, 42; John

10:21).

Although Satan is supernatural and superhuman, he is not all knowing, which would be omniscient. Nevertheless, through His followers observations, there is great awareness of our frailties and limitations. He can influence greatly by many means, (but he cannot possess). If he were not limited, then it could not be said: ^aGreater is He that is in you, than he that is in the world (1 John 4:4). I thank God that Satan cannot tempt us in any way without God's permission, and that with every temptation God Himself makes means of escape (1 Cor. 10:13).

Nevertheless, Christians are exhorted to ^aput on the whole armour of God, that ye may be able to stand against the wiles of the devil, for we wrestle not against flesh and blood, but against the rulers of darkness of this world, against spiritual wickedness in high places (Eph. 6:11, 12). ^aWe are to put on the whole armour of God - taking the shield of faith, with which ye shall be able to quench all the fiery darts of the wicked (Eph. 6:13-18).

The Christian is not to give place to (or heed) the devil (Eph. 4:27), but rather is to submit to God. As we submit to God and resist the devil, he will flee from us (James 4:7). Satan is a strong adversary - whom we are to resist steadfast in the faith (1 Peter 5:8, 9).

Satan seeks to influence Christians to turn from serving and worshipping Almighty God. But as we put ourselves under the influence of the Holy Spirit of God, Satan is overcome and flees. The Lord Jesus defeated Satan by means open to Christ's humblest follower, the intelligent use of the Word of God. See Matt. 4:4, 7, 10. And remember the Lord said, ^aI will never leave thee, nor forsake thee (Heb. 13:5).

SIN -- WHAT IS IT?

The Scofield Reference Bible footnotes are interesting and instructive. It reports the literal meanings of the Hebrew and Greek words variously rendered ^asin, ^asinner, etc., disclose the true nature of sin in its manifold manifestations.

SIN IS:

- * **transgression:** an overstepping of the law, the divine boundary between good and evil (Psalm 51:1; Rom. 2:23).
- * **iniquity:** an act inherently wrong, whether expressly forbidden or not (Romans 1:21-23).
- * **missing the mark:** a failure to meet the divine standard (Romans 3:23).
- * **error:** a departure from right (Romans 1:18; 1 John 3:4).
- * **trespass:** the intrusion of self-will into the sphere of divine authority (Ephesians 2:1).
- * **lawlessness:** spiritual anarchy (1 Timothy 1:9).
- * **unbelief:** an insult to the divine veracity (John 16:9).

SIN:

- * Originated with Satan (Isaiah 14:12-14).
- * Entered the world through Adam (Romans 5:12).
- * Was, and is, universal. Christ alone excepted (Romans 3:23; 1 Peter 2:22).
- * Incurs the penalties of spiritual and physical death (Genesis 2:17; 3-19; Ezekiel 18:4-20; 6:23).
- * Has no remedy but in the sacrificial death of Christ (Acts 4:12; Hebrews 9:26) availed of by faith (Acts 13:38, 39).

Sin can be summarized as three-fold:

1. **An act**, the violation of, or want of obedience to, the revealed will of God.
2. **A state**, absence of righteousness.
3. **A nature**, enmity toward God.

Christians can sin in thought, word, action, inaction, and small faith. But there is forgiveness and cleansing, from Him. See Prov. 28:13; 1 John 1:9. The old nature wars against the new nature of the believer (Gal. 5:17). But the believer is helped to obey God's instructions by the Holy Spirit of God, who fills those who are yielded.

THE FORGIVENESS OF SINS

In considering the subject of the forgiveness of sins, the student should always keep in mind that there are two principal types of forgiveness. The first of these is known as judicial forgiveness and the second as parental forgiveness. The first has to do with the penalty of sin, and the second has to do with the restoration of fellowship that is broken by sin.

When we say that the Christian has been forgiven all his sins - past, present and future - we are referring to the judicial forgiveness of sins. This means that the believer will never have to pay the penalty of his sins because Christ paid the penalty on the cross. When the Lord Jesus died, all our sins were in the future. Therefore, He died for all our sins - past, present, and future. The moment

we trust Him as Savior, we receive complete forgiveness of sins as far as the penalty is concerned.

What happens then when a Christian sins? The answer is that fellowship with God is broken. The happy spirit of communion between the Father and His child has been severed. Fellowship remains broken until that sin is confessed and forsaken. When we do confess these sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. Here we are speaking about parental forgiveness. It is not a judge forgiving a criminal, but a father forgiving his child.

William MacDonald

THE UNPARDONABLE SIN

What is the unpardonable sin?

The two principal passages dealing with the unpardonable sin are Matthew 12:22-32 and Mark 3:22-30,

In both these chapters you will notice that the Lord Jesus had been performing wonderful miracles of healing.

His enemies came and said that He was performing these miracles by the power of the devil, instead of by the power of the Holy Spirit.

Thus His enemies spoke against the Holy Spirit, or blasphemed against the Holy Spirit. The Lord Jesus said that there was no forgiveness for this sin, either in this age or in the age to come (His coming kingdom on earth).

The unpardonable sin, then, is blaspheming against the Holy Spirit by saying that the miracles of Jesus were done by the power of Satan rather than by the power of the Spirit of God. In other words, the unpardonable sin was charging Christ with being Satan-possessed (Mark 3:22) or demon-possessed (Mark 3:30).

Can it be committed today?

It is the opinion of many reliable scholars that this sin cannot be committed today. Dr. Lewis Sperry Chafer, for instance, says Christ is not here on earth to do such miracles at the present time; therefore the possibility of speaking against the Holy Spirit does not arise. Mr. Harold St. John (see ^aAn Analysis of The Gospel of

Mark) says, ^aIt is debatable whether such a sin could ever be committed today. When our Lord spoke, the Holy Spirit was present in a power which streamed forth from one who was truly man; but was also God. Could such conditions ever revive? Mr. Chafer is absolute in stating that the sin cannot be committed. Mr. St. John says it is debatable, but clearly leans towards the view that it is not possible.

Is it the same as the sin unto death?

The unpardonable sin does not seem to be the same as the sin unto death, mentioned in 1 John 5:16,17. Bible scholars are not agreed as to the exact meaning of the sin unto death. Some think it is a sin which results in physical death (see James 5:14,15; 1 Cor. 11:30). Others believe it is the sin of apostasy, that is, the sin of renouncing Christ after having been convinced of the truth concerning Him and after having professed faith in Him. While it is true that it is impossible to renew an apostate unto repentance (Hebrews 6:6), the Bible does not speak of this as the unpardonable sin. Neither does it describe a sin which results in physical death as the unpardonable sin.

Is rejection of Christ unpardonable?

A person may reject Christ many times before he is finally saved. But if he dies while still rejecting Christ, he is forever lost. Yet, this is not the unpardonable sin mentioned in Matthew 12 and Mark 3. In those passages, the unpardonable sin consisted of accusing Christ of being devil or demon possessed, and of ascribing His works to Satan.

ORIGINAL SIN

Original sin came into being, because God gave to angels, and later to men, the power of choice. In the exercise of that choice, Satan (not satisfied with the place God gave him) decided to elevate himself. Apparently a large number of angels joined in his rebellion against God. Later, Satan persuaded Eve and through her, Adam to seek greater portion than God had assigned to them as His creatures. See Genesis 2:17; 3:1-24; Romans 5:12.

Original sin was disobedience to God's command, eating the fruit of a tree which was forbidden by God. Since this was done before Adam and Eve had any children, the entire human race is viewed as having shared in that sin (Romans 5:12). We therefore share in the effects of that sin; we are born with a sinful nature (Eph. 2:3) and are subject to the law of sin and death. We cannot be cleansed or delivered from sin by good works, baptism, etc.

Sin has many aspects. A word commonly used for it in the New Testament is found in Romans 3:23 where we read,

^aAll have sinned and come short of the glory of God. The Greek word for ^asinned means to ^amiss a mark, and Vincent gives two illustrations: a warrior who throws a spear and fails to strike an adversary; or a traveler who misses his way. Anything short of perfection is sin.

Exodus 34:7 uses three words for sin: iniquity, transgressions, and sin. These suggest perversity; a violation of what is right, or the rights of another; and failure to fulfill one's responsibility.

1 John 3:4 says, ^aSin is transgression of the law, though a better translation is ^asin is lawless. This suggests a spirit of rebellion against the perfect will of God. Romans 5:15-21 shows that just as all human beings inherit the sinful state of Adam, so all believers in Christ share in the fruits of His atonement, including the forgiveness of sins, and the gift of eternal life. Many texts in the New Testament show it is faith in Christ which brings us into possession of this salvation, e.g., John 1:12, 13; 5:24; 3:36.

SINNERS DURING THE MILLENNIUM

Are sinners on earth during the Millennium? Yes, without question as I understand Scripture. However, all who **enter** the Millennium are saved. Scripture referring to that period speaks of children - indicating there will be births during that time. The curse is to be removed from the earth, making it more fruitful. It appears also that human life shall be greatly extended - see Isaiah 65:22. Such longevity does not involve glorified bodies, as will be true of those who shall inhabit heaven. It means that the law of death which works in our bodies now will be overcome by the changed condition of the earth and its surroundings. Students of the Bible have long noticed that before the time of the flood, men lived many hundreds of years, the longest-lived being Methuselah, whose age was 969. It is believed that conditions in the millennium will be such that long life will be universal except those which die under the judgment of God. And since human bodies will not then be in the glorified state, births will be the natural outcome, and these - as in the early days - will probably be spaced at far greater intervals.

Throughout all dispensations salvation is by grace, through believing faith - the gift of God (Eph. 2:8, 9). Man of all ages are accounted righteous by faith (Rom. 4:3; Heb. 11:13; John 3:1-18). This truth pertains also to those saved (born again) during the tribulation period. During the Millennium period, many will be born. And many will be born again! However, even under conditions with the Lord reigning in

righteousness, with Satan and incentive to sin put away, all hearts will not be responsive to Him. Isa. 65:20 seems to indicate that no one will die, due to frailty in infancy or old age. Nevertheless, the same verse (last phrase) indicates an age of accountability, when judgment and death will result from unbelief. Psa. 101:8 has been rendered, "Morning by morning I will destroy all the wicked of the land, that I may cut off all wicked doers from the city of the Lord.

From Rev. 20:1-3 we learn Satan is bound and unable to deceive during the Millennium. However, when that period is ended, Satan is loosed. The Millennial age is designed by God to be the final test of fallen humanity

- * under the most ideal circumstances,
- * surrounded by every enablement to obey the rule of the King,
- * from whom outward sources of temptation have been removed.

But there is failure again. Satan finds hearts that have not responded in faith to the Savior - obviously amongst those born during the thousand years period. Gathered together, they war against the earthly Saints and are defeated by God (verse 9). Satan is cast into the lake of fire and brimstone and tormented forever (Rev. 20:7-10). Those defeated with him will face the great white throne judgment for unbelievers (Rev. 20:11-15). Then begins the eternal state.

WHAT IS THE MILLENNIUM?

Millennium - the term is simply the Latin for ^aa thousand years. It is taken from Revelation 20, where six times the duration of Christ's earthly kingdom is said to be a thousand years. But the word ^aMillennium has taken on a technical significance, as representative of all that is said of Christ's earthly reign in other passages as well. Hence today many persons speak of the ^aMillennium, not so much signifying its duration of a thousand years, but a time or condition in which there shall be universal peace and prosperity, because these things are prophesied of Christ's Kingdom.

It would not be possible within a limited scope to refer to all the passages relating to this kingdom. In the Old Testament far

more is said of that time than of Christ's first advent into the world. Isaiah 2:4 and Micah 4:3 state that at that time ^athey shall beat their swords into plowshares, and their spears into pruning hooks: Nation shall not lift up sword against nation, neither shall they learn war any more. At that time the curse of sin shall be removed from the earth (Rom. 8:21), so that ^ainstead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off (Isa. 55:13). Many other prophecies tell of Christ ruling in righteousness, resulting in universal peace (Isa. 32:1-17). This is usually what people have in mind in speaking of the millennium.

SUICIDE AND SALVATION

Will a Christian go to heaven if he commits suicide?

In other times I would not have attempted to answer this question. It is a question that generates more heat than light anyway, so why bother with it? But suicide has become more common. It is so prevalent among college students that in some areas it is even referred to as the "cap and gown disease." Among youths in the 15-24 age group, suicide is the fourth-ranking cause of death, after accidents, cancer and homicide, and it takes 2500 lives each year. It has been estimated that there is at least one suicide attempt each minute and between 60 and 70 successful suicides each day. It seems obvious, then, that individuals must reconsider this matter since it will no doubt affect more and more people. Yesterday people could just sit back and argue about suicide, but now it is much more likely that they will be forced to encounter people considering it - and there is quite a difference.

Suicide does not play a very prominent place in the Scriptures, nor do they have any specific teaching on the subject. There are only seven suicides recorded in the Bible. According to 2 Samuel 17:23, Ahithophel saw that Absalom did not heed his counsel, so he went home, put his house in order and hanged himself. Saul fell on his sword in order to kill himself (1 Sam. 31:4). It would seem from 2 Samuel 1:5-10 that he was not successful and an Amalekite had to finish the job, but Saul's intent was nonetheless suicide. Saul's armorbearer was number three (1 Sam. 31:5). Zimri committed suicide as a result of a conspiracy that failed (1 Kings 16:18). Abimelech made a foolish move in the taking of a tower and got hit on the head with a stone thrown by a woman. Not wanting to face the indignity of being killed by a woman, he had his armorbearer kill him with his sword (Judges 9:54). Samson pulled the house down on his own

head (16:30). And number seven was Judas (Matt. 27:5; Acts 1:16-18).

For many people the reasoning concerning salvation and suicide goes something like this: "No murderer has eternal life (1 John 3:15), and since suicide is self-murder, that settles that! But I wonder if the answer is that simple?"

In writing this column I have been guided by two great fears - that I shall *give comfort* where it is not deserved, and that I will *not give comfort* where it is deserved! It is a grave error for persons to draw comfort from the promises of God when they have not made those promises theirs by placing themselves under the protection and provision of God. I'm afraid a good many people think that they will dwell in the house of the Lord forever, although they have not made the Lord their Shepherd (Psa. 23)! On the other hand, it is just as far off the track for others who are Christians to fail to claim those promises which are theirs by the grace of God.

When one asks whether a Christian goes to heaven if he commits suicide, at least one thing is settled: He is talking about a Christian. Some persons contend that no Christian would commit suicide, which I believe does not fit the facts at all.

We have to go to the Word of God to see if the matter of suicide is explained. If there is any guidance on it, I have not found it. That is, there is no verse which says that those persons who commit suicide can or cannot be saved, or go to heaven. But what about that matter of murder? In 1 John 3:15, the question is not suicide. This verse says, "Whosoever hateth his brother is a murderer."

Are people then to contend that everyone who hates his brother will not go to heaven? It is not a fact to be proud of but one which is real that there is considerable

hate displayed among the children of God. Surely such sins greatly affect rewards (1 Cor. 3:12-17) and are not to be considered trifles. But to say that such sins keep a child of God out of heaven seems to me to be going farther than the Scriptures go. If a person has a consistent, longstanding, deep-burning hate, then he should check to see if he ever was a Christian.

On the other hand, I believe it is only realistic to say that a child of God may occasionally get caught up in hate. Hatred is very much a part of the believer's sin nature. However, a truly spirit-controlled child of God will not let it last, and he will repent. True, the suicide victim does not have time to repent, but his eternal salvation is not taken away from him any more than the eternal salvation is taken from the child of God who has been harboring hatred or bitterness for a time.

Some believers contend, that anyone who has committed suicide was not in his right mind. That could be so. In a study of the seven biblical suicides, it seems that each one was under some pressure at the time. Many believers today may not believe that those pressures were enough to justify suicide - but these believers were not present then. Today's believers are living in an age of great despair, fear, pain, incurable

disease, guilt feelings, impossible social pressures, poverty and so on. Individuals had better be careful how they judge others who have much more to cope with than they do. Too many believers are quick to judge others before first trying to walk in their shoes. Actually, one would hardly know how he would react if he was caught in a similar situation. Since individuals can never put themselves in the place of anyone who commits suicide, let them be very slow to judge.

Many of the problems that Christians suffer merely point out that believers, for the most part, live far below their privileges. Christians have been promised peace, joy and hope. But somehow many do not know how to appropriate these fruits of the Spirit to themselves. If believers are to remain sane and spiritual in this world, they will have to learn more and more the words of Paul: ^aLet this mind be in you, which was also in Christ Jesus (Phil. 2:5). Paul further admonished, ^aBe careful (anxious) for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus (Phil. 4:6,7).

What about suicide? Suicide is *the voluntary and intentional act of one taking his own life*. Three classic examples of suicide are recorded in Scripture: Saul (1 Sam. 31), Ahithophel (2 Sam. 17), and Judas Iscariot (Matt. 27). Several observations from these texts can be made: First, believers and non-believers both have taken their lives; second, in each instance terribly distressing circumstances affected each life; and third, in two of the examples there was direct demonic or satanic activity involved. It is no wonder that Satan's involvement in human life produces thoughts of suicide. Jesus reveals in John 8:42-44 that the devil is both a murderer (^afrom the beginning) and a liar (^athe father of lies). In a weakened state, even a believer can become so emotionally distressed that he can murder himself. Satan's unchecked attacks are vicious. When one takes his own life he usurps, in criminal fashion, a right belonging only to God - the right to take life. The suicide of a believer leaves a damnable brand on Christ and Christianity because the devil exploits the information of it to the farthest extreme in the minds of unbelievers.

SWEARING

From Exodus 20:7; Deut. 5:11 we learn the Lord's name is not to be taken in vain. The word ^avain implies foolishness, fruitlessness, ineffectuality, etc. Some Bible translations render the word as ^avanity or ^afalsehood. Obviously His name is often used profanely. All the definitions embrace much of what man calls cursing or swearing. Those who indulge will not be held guiltless (Deut. 5:11). How much better to call upon His name for salvation (Romans 10:13), and to give thanks in His name (Eph. 5:20).

Heb. 11:6 indicates that those who seek God will find Him. It is through the Word of God (Romans 10:17). The doing of His will for salvation is told in John 6:28, 29.

Is cursing God forgiveable? Except for the sin of unbelief, believers are capable of performing any sin. There is some

discussion of cursing God, in Job 1:1 - 2:10. Note the piety of Job relative to knowledge of forgiveness in 1:5 (without doubt there was spiritual teaching by Job to the sons also). Read also of Peter, who was ^aafar off (out of fellowship), and who denied the Lord three times with oaths and curses (Luke 22:54-62). He, of course, was restored and forgiven. And so can the same be true of Christians who sin today. See Prov. 28:13; 1 John 1:9. 1 John 1:7 tells of cleansing and forgiveness for all sin. The verse in Proverbs speaks of confessing and forsaking (cut it out).

Joel 2:25 - Are sin marred and broken lives hopeless, as far as Christian service is concerned? Not according to Him, who is eternal (and who reckons not only of time as does man, but rather of His unlimited and sovereign power).

THE MASTER ARTIST

An American writer tells the story of a most wonderful stained glass window in a certain cathedral. From far and near the people came to see it. It was indeed a masterpiece of art.

One day, during a great storm, the violence of the elements forced in the window, and it crashed to the floor, shattered into hundreds of pieces. The fragments, however, were carefully gathered up and stored in a box which was placed in the crypt of the cathedral.

Some time afterwards a visitor arrived to see the beautiful window. When he learned of its fate, he inquired what had become of the fragments. They showed him the broken pieces of glass. He asked if he might have them, a request which was readily granted, as they seemed to be of no further use.

The visitor carried the box away. Weeks passed; then came an invitation to the cathedral authorities to inspect a stained glass window in the studio of a famous artist, noted for his master skill in glasscraft. On arriving at the studio there shone before their astonished gaze a window of stained glass surpassing in beauty anything of the kind that they had ever seen. As they stood looking at its rich tints and marvelous workmanship, the artist said:

^aThis window I have wrought from the fragments of your shattered one, and it is now ready to be placed in position.

Once more a great window threw its beautiful light into the dim aisles of the old cathedral. The splendor of the new far surpassed the glory of the old, and its fame once more filled the land and brought pilgrims to view its beauty from far and near.

What a tragedy of spoiled lives one meets with among the children of God! If there has not been a violent fall, there has been, in a multitude of cases, a declension of soul that has involved abandonment, one after the other, of cherished ideals.

But is the position hopeless? Not if the Master Artist comes upon the scene. Not if He takes in hand the broken fragments. Not if His skill is available to restore and replace.

What then must we do?

- * Hand over our broken lives to Him.
- * Own our faithlessness, our folly, and the futility of all our efforts to make things different.
- * Put ourselves unreservedly into his hands.
- * *Abandon wholeheartedly everything concerning which we have a will of our own.*
- * Bring the cross to bear upon every concession that we have made to the flesh.

Then, filled with the Holy Spirit, our lives shall once again be radiant *with Christ*, and something of His beauty shall shine in us.

Harold P. Barker

TEMPTATION AND TRIALS

Temptation and Trial -- How to Resist?

Living for God, how achieved? Christians cannot live for Him in their own strength. The flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary (against) the one to the other, so Christians cannot do the things they would. (Galatians 5:17; Romans 7:15-25). Therefore the Bible exhorts Christians to walk in the Spirit, and not fulfill the lust of the flesh (Galatians 5:16). And the Holy Spirit indwells each believer (Ephesians 1:13; Romans 8:9), and gives power to live for God.

The *how* is graphically revealed in Ephesians 5:18. A drunken person is *not himself*, but rather is one *under the influence of* or *under the control of* another force - liquor. The state of drunkenness is the result of steadily imbibing (absorbing) strong drink. In like manner the Christian is to be filled with the Spirit - to be *under the influence of* or *under the control of* the Spirit (*not himself*). As Christians absorb the Word (2 Timothy 2:15; 3:15-17; Psa. 119:11), seek help in prayer (Psalm 138:3; Hebrew 4:16), confess sins (Prov. 28:13; 1 John 1:9), there is strengthening with might by His Spirit in the inner man (Eph. 3:16). The believers are becoming filled with the Spirit and enabled to walk in the Spirit. As temptation assails, ^athe way to escape is found, that ^abelievers may be able to bear

it. See 1 Cor. 10:13. The Spirit filled man remembers the admonitions of Scripture stored in the heart, that he may not sin against God (Psalm 119:11). Without such support the believer would be sure to fail, but God has ^agiven unto us all things that pertain unto life and Godliness (2 Peter 1:3).

Every believer is born of the Spirit (John 3:3-6; 1 John 5:1), indwelt by the Spirit, whose presence makes the believer's body a temple (1 Cor. 6:19), and baptized with the Spirit (1 Cor. 12:12, 13; 1 John 2:20, 27), thus sealing him for God (Eph. 1:13; 4:30). Having the Spirit is true of all believers - being filled with the Spirit is the Christian's privilege and duty. (Compare Acts 2:4 with Acts 4:29-31; also Eph. 1:13, 14 with Eph. 5:18.) There is one baptism of the Spirit (which accompanies salvation), but the possibility of many fillings of the Spirit. Read about the fruit of the Spirit in Gal. 5:22. The believer is not to grieve the Holy Spirit of God by sin in the Christian life (Eph. 4:17-32). When sin is present it is to be confessed for forgiveness and cleansing (Prov. 28:13; 1 John 1:9). Nor is the Spirit to be quenched through failure to obey His leadings (1 Thess. 5:19; James 4:17). Rather the believer is to be filled by the Holy Spirit, as indicated in the illustration of Eph. 5:18. The Emmaus course entitled ^aThe Holy Spirit at Work is interesting and informative.

PERSECUTED FOR CHRIST

Persecuted for Him? The Apostle Peter, a Jew, suffered for Christ's sake. From his own experience, and used of the Holy Spirit, he wrote 1 Peter 1:1-8, etc., to the scattered ones (because of persecution for Christian testimony), and to you too.

It is impossible to understand some happenings of life. Many circumstances grieve and disturb us. Complexities of today's life bear down upon us, and leave us fearful. We are told to look unto our Lord and to cast all our ^acare upon Him, for He careth for you (1 Peter 5:7). When we cast our burden upon the Lord, the promise is given that He will sustain or help us (Psalms 55:22). This means He will give us grace and ability to endure and to rise above, and possibly see the problems corrected. You are urged to ^acome boldly unto the throne of grace, to obtain mercy, and find grace to help in time of need (Hebrews 4:16).

The actions and failures of other people can cause difficulty in many ways. Still the Christian is told to ^abe kind one to another, tender hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you (Eph. 4:32). We are to remember that Christ died for the sins of everyone, and we are to be an epistle (letter) known and read of all

men (2 Cor. 3:2). Thru our lives we are to show the love of God in action (James 1:22). It isn't easy, but it is pleasing to God (1 Cor. 10:33). The lesson of Acts 4:13 is very pertinent.

There is a friend that sticketh closer than a brother (Prov. 18:24). ^aGod showed His love toward us in that while we were yet sinners (unlovely and unlikeable), Christ died for us (Rom. 5:8). The Messianic Psalm 22 gives us some understanding of what the Lord Jesus endured for us. ^aForsaken and far from help (v. 1), ^adespised (v. 6) ^anone to help (v. 11), ^acompassed and enclosed (v. 16). In Isaiah 53:3 His aloneness is described very vividly. Because He was so tried, He is able to succor, comfort and help all who come unto Him through faith. See Hebrews 2:18; 4:15, 16. The Apostle Paul also experienced aloneness. See 2 Tim. 4:16. Yet he reminds us of the One who will never leave, nor forsake - Who never changes (Heb. 13:5, 8). The loneliest person in the world (who knows Christ as Savior) has a blessed promise - ^aI will come again, and receive you unto myself, that where I am, there ye may be also (John 14:3). Ours is indeed a most glorious hope!

THE DOCTRINE OF THE TRINITY

The doctrine of the Trinity is:

While there is one and only one God, there are three Persons in the Godhead.

God, the Father is God.
 God, the Son is God.
 God, the Holy Spirit is God.

The fact that there is only one God is stated in 1 Timothy 2:5: ^aFor there is one God, and one mediator between God and men, the man, Christ Jesus.

The fact that the Father is God is taught in such passages as Romans 1:7; 1 Corinthians 1:3; 8:6; Galatians 1:1; Ephesians 4:6, etc.

Jesus Christ is said to be God in John 1:1; 10:30; Romans 9:5; Colossians 2:9; 1 Timothy 3:16; Hebrews 1:8, etc.

The Holy Spirit is shown to be God in Act: 5:1-4. In verse 3, Peter accused Ananias of lying to the **Holy Ghost**. Then he said in verse 4, ^a thou hast not lied unto men but unto **God**. In other words, the Holy Ghost is God. See also 2 Corinthians 3:17.

When we say that there are three Persons in the Godhead, what do we mean by ^aperson? Generally a person is regarded as a being who has intellect, emotions and will. In Scripture passages too numerous to mention, the Father, Son and Holy Spirit are all spoken of as knowing, feeling and willing. Here are examples:

The Father knows (Psalm 139:1,2,4; Matthew 6:8)
 The Son knows (John 4:1).
 The Spirit knows (1 Corinthians 2:11).

The Father has emotions (John 16:27).
 The Son has emotions (John 11:35).
 The Spirit has emotions (Ephesians 4:30).

The Father has a will (Matthew 18:14).
 The Son has a will (John 17:24).
 The Spirit has a will (Romans 8:26).

All three Persons of the Trinity are mentioned together in:

Matthew 28:19, ^a baptizing them in the name of the **Father**, and of the **Son**, and of the **Holy Ghost**.

John 14:16,17, ^aAnd I (the **Son**) will pray the **Father**, and he shall give you another Comforter even the **Spirit** of truth.

1 Corinthians 12:4-6, ^aNow there are diversities of gifts, but the same **Spirit**. And there are differences of administrations, but the same **Lord**. And there are diversities of operations, but it is the same **God** which worketh all in all.

2 Corinthians 13:14, ^aThe grace of the **Lord Jesus Christ**, and the love of **God**, and the communion of the **Holy Ghost**, be with you all. Amen.

Ephesians 4:4-6, ^a **one Spirit** one **Lord** one **God and Father** of all.

1 Peter 1:2, ^aElect according to the foreknowledge of **God the Father**, through sanctification of the **Spirit**, unto obedience and sprinkling of the blood of **Jesus Christ**.

No human mind can fully understand the Trinity. God is greater than human intellect and will always be beyond the power of His creature's full understanding.

It is true that the word Trinity is not found in the Bible, but that does not disprove the truth. The word ^aTrinity is simply a name which has been given to describe the truth of one God, with three Persons in the Godhead.

Wm. MacDonald

^aIs It Possible to Comprehend the Trinity?

by Daryl E. Witmer

Christians are *monotheistic* - we believe in one God. But we are also *Trinitarian* - we believe in a God who is revealed in three Persons. Each Person of the Godhead is fully Divine, yet distinct from one another.

The word ^aTrinity does not appear in the Bible *per Se*, but the concept of a Triune God has always been a key mark of historic, orthodox Christianity. As a matter of fact, the doctrine of the Trinity is one tenet that often separates aberrant teaching from the sound and established position of the Church down through the ages. When any member of the Godhead is made out to be less than fully God, a charge of heresy is substantiated.

But how is one to understand the doctrine of the Trinity? Can the Trinity be explained? The answer is ^anot exactly - not fully. A.W. Tozer wrote in his book *The Knowledge of the Holy* that ^aour sincerest effort to grasp the incomprehensible mystery of the Trinity must remain forever futile, and only by deepest reverence can it be saved from actual presumption.

Nevertheless, it *is* possible to gain some insight into this mystery. The diagram above, for instance, is helpful in demonstrating the Biblical position on the inter-relationship between the members of the Godhead. And there are five illustrations that I have come by over the years that have aided me in my own effort to grasp, at least in measure, that which the Scripture clearly affirms. As is true with any analogy, however, flaws and limitations remain. What follows is, at best, an *attempt* to translate the language of the infinite into the idiom of the finite.

- **H₂O** **Water, ice, and steam.** All three share common attributes but exhibit themselves in distinct form/roles.
- **An Egg** The **white**, the **shell**, the **yolk**. If I hold up any one component and ask you what it is, you will say, ^aIt's an egg, of course. Yet there is a most definite distinction between each of the three components.
- **Mr. Witmer** People address my father as Mr. Witmer. But I, too, am Mr. Witmer. And so is my son - as a matter of fact, all three sons are Mr. Witmer! If someone walked into a room where we all happened to be present and said, ^aNow, would the *real* Mr. Witmer please raise their hand, we would all raise our hands. We all share many attributes, we are all Mr. Witmer, and to some extent we all have a common identity. Yet we are also certainly three distinct persons.
- **PWh** Dr. John Warwick Montgomery, in his book *How Do We Know There Is a God?*, says that theoretical physicists might identify an electron as PWh, where P = particle properties, W = wave properties, and h = quantum properties.

While these various properties and characteristics may be mutually exclusive, in order to give proper weight to all relevant data, the subatomic entity itself is known as, and referred to as, PWh.

- **The Ocean** A nuclear scientist by the name of Robert W. Fair published a book in 1993 entitled *A Scientific Approach to Biblical Mysteries*. He says that one day while standing by the shore of the sea he was struck by the analogy it afforded re: the Trinity. If the sea itself is compared to God, we might then think of a wave as representing God the Son. A wave has an identity of its own, and it comes from and returns to the sea. Yet it is never separate from the sea. Further, we might think of the salt air as the Holy Spirit. It invigorates and penetrates and even

draws one to the sea. It signals that the sea is near. It even has a separate existence. Yet it still *is* the sea.

In Genesis 1:26 God says, ^aLet Us make man in Our image... But who are the Us and the Our if they re not references to the three members of the Trinity? Certainly not the angels or the cherubim. Throughout Scripture the Father, the Son (Jesus), and the Holy Spirit are all repeatedly recognized as being fully God. The testimony is unequivocal. There certainly remains the mystery of that which man can never wholly know about God, but *without* disengaging the mind, and *with* what Tozer calls ^areverent reason, it becomes incumbent on us at this point to bow low before the totality of the truth of God's revelation regarding Himself as the great Three-in-One.

THE MINISTRY OF WOMEN

^aIt is very easy to become one-sided in regard to Scriptural doctrines and principles. One would seek to preserve the golden mean and recognize the breadth of Scripture, as well as its clearly defined limitations. I do not see how anyone, desiring to be subject to the Word of God, can refuse the plain definite instruction in regard to women's place in the assembly as set forth in 1 Cor. 14, and 1 Tim. 2. When the assembly is gathered together in a Scriptural way, then a woman's place is one of silence so far as public ministry is concerned (and also I take it so far as public prayer goes). She recognizes the headship of the man through whom Christ speaks to His Church, which is aptly pictured by the subject women. This is no slight upon the woman. It is simply the recognition of her proper place in nature. In the new creation there is neither Jew nor Gentile, male nor female, but all are one in Christ Jesus. But this fact does not alter our natural standing as men and women living in this world. Outside of the assembly of God other conditions prevail, which are not necessarily governed by the passages. 1 Cor. 11 is to my mind utterly unintelligible, unless it indicates a sphere of more or less publicity, where women in the company of men are at liberty under certain conditions to pray and prophesy. Such liberty, however, needs to be carefully guarded lest it develop into license, and the women aspire to a place from which God in His wisdom would shield her.

^aThe blatant feminism of the present day is one of the signs of the end-times. It is but one symptom of the lawlessness of the closing days of the dispensation. Christian women should be the last to encourage anything of this kind.

^aSome have raised the question as to the right of a woman to teach a bible class or instruct in school, where both sexes are present. I should say that this has nothing

whatever to do with the prohibitions mentioned above. Such a class or school does not constitute an assembly of God. It is a voluntary arrangement in which people agree to go together for instruction and help. If they choose to sit under a woman teacher she certainly could not be charged with usurping authority. Priscilla evidently took precedence over her husband in the instruction of Apollos. And he (though an eloquent man and mighty in Scriptures) was not too proud to learn from her. To teach in an authoritative way is forbidden the woman. To instruct in a class while maintaining her womanly character is quite in keeping with the doctrine of Scripture.

^aThere is another point, however, which it is well to keep in mind. When things had gone wrong in Israel, and men had proven recreant to their trust, God raised up a woman judge and gave to Deborah a place quite contrary to the orderly condition of things. We need not be surprised, if in the present confusion of Christendom (when men have failed wretchedly to maintain the truth of God) He raises up a host of holy women, to hold aloft the banner of truth which has fallen from the hands of the unfaithful men.

^aSome years ago, Dr. H.H. Snell (an English Bible Teacher of repute) was walking along a busy street with a brother in the Lord. Attention was attracted to two women who were conducting a street meeting, giving out the Gospel to a great throng of both sexes. The unnamed brother (a rigid stickler as to the letter of the Word) turned to the Doctor and said, what a disgusting thing to see those women so forgetful of their place as to be preaching in public. The venerable Dr. Snell replied, My brother, it is because you and I are not there that God is using them.

Dr. H.A. Ironside

CAIN

Who was Cain s wife?

Cain married one of his own sisters. Many people assume that Adam and Eve had only two children - Cain and Abel. But in Genesis 5:4 we are told that Adam begat sons and daughters. One of those sons is mentioned by name - Seth - in Genesis 4:24.

Was it permissible for Cain to marry his sister?

At that time in the world s history, there was no divine law against a man marrying his own sister. Genetic defects would not be the expected result of such a union because the race was still pure.

Did not God forbid this later under the law of Moses?

God did forbid this practice later, when He gave the law to Moses. See Leviticus 18:9, and also Ezekiel 22:11.

Today, the backlog of genetic defects makes it unwise for a person to marry a near relative. But in the early days of man s history, God permitted men to marry sisters or relatives so that the earth might be populated.

CAIN S WIFE: IT REALLY DOES MATTER!

by Ken Ham

Over the past fifteen years of full-time involvement in the creation ministry, the question I have been asked more than any other is, "Where did Cain get his wife?"

When I am a guest on Christian radio programs, invariably the host or a caller poses this question. I also am asked this question at seminars, at churches where I am a guest preacher, in homes I visit - it goes on and on. I even have the same thing happen in the secular world (e.g., non-Christian students in public schools and on secular-radio talk shows). I've been asked this same question so many times I almost feel like I know Cain and his wife as next-door neighbors!

The fact that I am asked about Cain's wife so often by Christians and non-Christians, tells me three things:

First, the church, by and large, either has not given, or cannot give the answer to this question;

Second, this question is obviously a problem to many Christians, and the fact that they cannot answer it, causes many, I believe, to doubt that they can defend the book of Genesis. This also affects their witnessing to non-Christians;

Third, for many non-Christians, this is a stumbling block hindering them from believing that they can trust the Bible as being a true record of history, from the first book, Genesis, onwards.

But, besides the fact that this is an easy question to answer, does it really matter whether or not we can answer it? Should we make an issue of this or not?

First of all, it is vitally important for the

Christian to be able to answer this question, as it relates to defending the fact that *all* humans are descendants of Adam and Eve; and, secondly, that it is *only* their descendants that can be saved. Let me go through these two aspects in some detail.

1. All humans are descendants of Adam and Eve.

In Genesis 4:1,2, we read, "And Adam knew Eve his wife: and she conceived, and bare Cain, and said, I have gotten a man from the LORD. And she again bare his brother Abel. And in Genesis 5:3, we read, "And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image: and called his name Seth.

In other words, we are told certain details about three sons born to Adam and Eve. It is recorded in Genesis 3:20, "And Adam called his wife's name Eve; because she was the mother of all living. Thus all human beings are descendants of the first woman, Eve. There were no other women - just one woman, Eve.

In 1 Corinthians 15:45, Paul tells us that "the first man Adam was made a living soul. In other words, Adam was the *first* man - there were *no* other men at the beginning. And in Acts 17:26, Paul states that the God who made the world "hath made of one blood all nations of men for to dwell on all the face of the earth. All human beings are related, because they are *all* descendants of the *first* man, Adam, and the *first* woman, Eve.

As marriage in the Bible specifies one man for one woman for life, this means Christians have to be able to explain how Adam and Eve's sons could marry and have children to propagate the human race. Thus

we need to be able to answer the question concerning Cain's wife.

One can actually answer this question with just a little Bible knowledge. Genesis 5:4 tells us that Adam and Eve ^abegat sons and daughters. Josephus, the Jewish historian, states that ^aThe number of Adam's children, as says the old tradition, was thirty-three sons and twenty-three daughters. The point, of course, is that Adam and Eve did have many children.

Therefore, brothers must have married sisters at the beginning. Remember that the law against close intermarriage was not given until the time of Moses - e.g., ^anone of you shall approach to any that is near of kin to him (Leviticus 18:6). There was nothing wrong with brother and sister marriages, originally. If you think about it, that is the only way to populate the world, starting with only one pair. Notice that Abraham married his half sister with no condemnation from God, even though this was later forbidden.

Also, as Adam and Eve were created perfect, their genes would have been perfect. As the curse God placed upon creation started to operate only after they sinned, their descendants would not have had many mistakes in their genes. These mistakes (harmful mutations) add up only after a long period of time.

So brothers and sisters (Adam and Eve's children) could have married and not had the problems of deformities in their offspring as might well happen today, if such close relatives married and had children. This is because today humans have lots of mistakes - because of the curse - in their genes. This may cause problems when matching pairs are inherited from both parents, as is much more likely with close intermarriage.

Some people, though, say that there

must have been people other than Adam and Eve, because Cain went to the land of Nod and found his wife. First of all, the Scriptures quoted above make it obvious that there was only one man and one woman from whom came all other human beings.

Secondly, the Scripture says that Cain went to the Land of Nod and ^aknew (had sexual relations with) his wife. John Calvin, in his commentary on Genesis, and most other conservative expositors, make the point that Cain was married *before* he went to the land of Nod.

Since men and women lived to be hundreds of years old in the primeval world, populations grew rapidly, and Cain had plenty of time to marry a sister (or possibly a niece), move to Nod, and build a city for his own descendants and others.

2. Only Adam and Eve's descendants can be saved.

The most important aspect of the topic is this: If we cannot defend the fact that all humans can trace their ancestry back to Adam and Eve, then the whole gospel message has problems.

When the first man, Adam, sinned, he forfeited his right to live with a holy God. God, who is infinitely just, had to judge this rebellion with death. Adam and all of his descendants would have been alienated from God forever. However, God, in his infinite mercy, provided a means of deliverance from sin and its final effect of eternal separation from the Creator God. In Hebrews 9:22, we learn that ^awithout shedding of blood is no remission.

God required the shedding of blood for remission of sin. But, as Adam, the federal (representative) head of the human race brought sin and thus death into the world,

another man (another representative, without sin, but also a member of the human race) was required to pay the penalty for sin - the penalty of death.

The Bible teaches, of course, that the atoning death of Christ was ^afor the sins of the whole world (1 John 2:2). In fact, it was only when ^aby one man sin entered into the world that death came into the world and then ^apassed upon all men (Romans 5:12).

Thus the idea that there were ^apre-Adamite men or other human-like creatures in the world unaffected by Adam's sin is theological nonsense. ^aAs by the offense of one judgment came upon *all* men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life (Romans 5:18).

Since all men and women are descendants of Adam and Eve, and ^aall the world has ^abecome guilty before God (Romans 3:19), and since ^athe grace of God that bringeth salvation hath appeared to all men (Titus 2:11), all people - of every age and every place - can be saved, if they simply believe on the Lord Jesus Christ (Acts 16:31).

This wonderful solution to the problem of sin and death is beyond anything we finite humans could ever imagine. God made another Adam! He, Himself, in the person of Jesus Christ, the perfect sinless

son of God, came to earth to be a man born of a woman - a perfect man - man as God intended man to be. Paul calls Christ the ^alast Adam (1 Corinthians 15:45). The ^aGod-man died on the cross of Calvary and ^abecame sin for us, and then was raised from the dead, so that we might have a living sacrifice - a new representative head. Only as we are united to him do we have the gift of eternal life with our Creator.

And just think of what Jesus Christ has done for us. He became a man (but is also God) and will remain a man, God and man in two distinct natures, but one person, forever, so we will have a Savior.

What a wonderful message! What a wonderful Savior! What a blessed redeemer! What a God of grace and mercy! Oh, how we should praise Him - and for those of us who do love and trust and serve Him, we will praise Him forever and ever.

This is *why* we send missionaries to the Australian Aborigines, and the New Guinea natives. This is *why* we are commended to preach the gospel to ^aevery creature. This is *why* we can talk about our brothers and sisters in Christ. And this is *why* we need to be able to answer questions such as, ^aWhere did Cain get his wife? without speculating that God created any (non-existent) ^aother people, or that there were ^asoul-less humans at that time.