



Robert Girouard

SELECTED BIBLE STUDIES



By

ROBERT GIROUARD

Copyright

1969

Robert Girouard

2206 Chestnut Dr.

Pampa, Texas

To Whom It May Concern:

I am the author of the Book entitled, "Bible Doctrine" published in 1963. The registration number of the Certificate of Copyright is: A 664040.

Pages 129 through 148 contain a series of articles entitled "The Gifts Of The Spirit." Page 159 contains an article entitled, "Government." Rev. Robert Girouard is the author of these articles contained on pages 129 through 148 and page 159.

I am waiving my rights to the forementioned articles, "The Gifts of The Spirit," By Rev. Robert Girouard also "Government" By Robert Girouard. I waive these copyright privileges to Rev. Robert Girouard so he can use them as he wishes in publishing and obtaining copyright privileges.

God bless the work of the pen of Robert Girouard.

With all sincerity,

JACOB C. REGIER

Subscribed and sworn to before me this 9 day of June, A.D. 1969

EMMETT R. SANDERS

Notary Public, Hansford County, Texas

DEDICATION

Affectionately dedicated to our precious ministers, to my wife Joe, to our children Robert Wayne, Donna Joe, Patricia Angelyn and to Bible lovers who are preparing their lives for the glorious return of Christ.

ROBERT GIROUARD

ACKNOWLEDGMENTS

We are grateful to Almighty God for giving us the health and strength to produce this book. We appreciate the Brooding Presence of the Holy Spirit that we experienced while writing. This made our task much lighter.

Miss Leora Woodson has rendered invaluable service in typing most of the articles published here; our sincere thanks to her. Rev. Jacob C. Regier also did some of the typing; God bless our good brother. Miss Marva Sue Delk engaged in the tedious task of making photostatic copies of much of the material used here; we are grateful for this good help. My daughter, Donna Joe, has helped greatly with the proof reading.

Some good friends furnished generous financial help in the form of gifts and a loan, which made possible the publication of this work; may God richly bless them. Our sincere thanks go to Rev. Harrol Waterbury for making a critical appraisal of some of the articles. My wife, Joe, greatly encouraged and helped me in this task; she showed unending patience with me as I wrote and compiled material for this volume. May God richly bless all these good people for their encouragement and help.

ROBERT GIROUARD

C O N T E N T S

Chapter

1. God's Way of Salvation	1
2. What Must I Do To Be Saved	6
By One Spirit Are We All Baptized Into One Body	8
Four Distinguishing Features Of Christianity	11
3. Salvation In Three Tenses	16
Sanctification	24
Christian Perfection	27
4. The Gifts Of The Spirit	32
Article I	
The Manifestation Of The Spirit	32
Article II	
The Gift Of The Word Of Knowledge	34
Article III	
The Gift Of The Word Of Wisdom	36
Article IV	
The Gift Of The Discerning Of Spirits	38
Article V	
Speaking With Tongues—Part 1	40
Article VI	
Speaking With Tongues—Part 2	43
Article VII	
The Interpretation Of Tongues	45
Article VIII	
The Gift Of Prophecy	47
Article IX	
The Three Gifts Of Power	49

5.	Nebuchadnezzar's Dream	52
	Article I	
	The Times Of The Gentiles. God's Desire For Israel. The Church Composed Of Jews And Gentiles	52
	Article II	
	Babylon Falls. The Rise Of The Ram And The He Goat	54
	Article III	
	The Rise And Fall Of The Roman Empires	57
	Article IV	
	Ten Federated Nations. God Destroys Russian Power	59
	Article V	
	The False Church	61
	Article VI	
	The Rise Of The Anti-Christ. The Beast Out Of The Bottomless Pit	63
	Article VII	
	The False Prophet. The Kings Of The North And The Kings Of The South	65
	Article VIII	
	The Smiting Stone. The Davidic Monarchy	67
	Article IX	
	Christ The Stone. How God Will Destroy Russia	69
6.	The Seventy Weeks Of Daniel's Prophecy	72
	Article I	
	God Shows Daniel His Purpose Concerning Israel	72
	Article II	
	Cyrus Permits Jews To Return To Palestine	74
	Article III	
	The Decree Given To Build The Walls Of Jerusalem	76
	Nehemiah Builds The Walls	77
	Article IV	
	Six Promised Blessings To Israel To Be Fulfilled Following The Return Of Christ	78

Article V	
The Last Seven Years Of This Age	81
Article VI	
The Church Age Fills The Gap Between The Sixty-Nine Weeks And The Seventieth Week Of This Prophecy . . .	84
7. The Last Generation	87
Article I	
The Composite Sign Of The Return Of Christ	88
Article II	
Signs Of The Last Generation	90
8. The Book Of Revelation	93
Article I	
The Key To The Book Is Its Threefold Division	93
Article II	
Dr. Seiss On The Historical Interpretation Of The Book . .	95
Symbols In The Book Of Revelation	96
Article I	
God's Two Witnesses	96
Article II	
God's Two Witnesses. The Twenty-Four Elders	100
One Hundred Forty-Four Thousand Sealed Israelites . . .	102
Salvation During The Great Tribulation	104
9. God's Husbandry	106
Article I	
God's Ministers Should Wholly Follow The Lord	106
Article II	
Encouraging Young Ministers. Calling A Pastor	108
Tithing, Offering, Alms	110
Church Government	112

P R E F A C E

More than one third of the subject matter in "Selected Bible Studies" is new; the rest has previously been published in the Apostolic Faith Report. The articles appear in their original form, except for a few slight changes.

The late Chas. F. Parham had a motto which went like this: "In essentials, Unity; in non-essentials, Liberty; in all things, Charity." We have endeavored to write this book in the spirit of this motto. We feel that we have been true to the essentials, such as: the Deity of Christ, the need for every one to be born of the Spirit in order to be saved, and for all of God's people to live a holy life. In matters non-essential to salvation, we have been conscientious in explaining the Scriptures in a manner that we feel to be in harmony with their true meaning. We sincerely hope that those who differ with us, will have a fervent charity for us that will cover a multitude of sins!

ROBERT GIROUARD

I N D E X

1. Adam Sins	2
2. Armageddon	68
3. Baptized By One Spirit Into One Body	8
4. Beast, The Angel Warns Against The Mark Of	105
5. Born Of The Spirit	10
6. Christian Perfection	27
7. Church, The	9
8. Healing, Scriptures On	50
9. Healing In The Atonement	13
10. Healing For Service	23
11. Holiness	18, 30
12. Holiness, Progressive	31
13. Iscariot, Judas	64
14. Israelites, Spiritual	102
15. Law, The, Why Given	5
16. Law, The, What It Could Not Do	5
17. Righteousness, The Imputation Of	17
18. Sanctification	24
19. Satan's Origin And Fall	1
20. Self, The Crucifixion Of	21
21. Sin Enters The Human Family	1
22. Sin Enters The Universe	1
23. Tongues, The Sign Of	41
24. Witnesses, God's Two	98, 100

CHAPTER ONE

God's Way of Salvation

In the beginning God. Gen 1:1. In ages past, God created all things by His Son Jesus Christ. Jno. 1:1-3; Col. 1:14-16. Among the created angels was one who was perfect in beauty, full of wisdom, and perfect in his ways until he sinned against God. He was of the highest order of angels, and became proud and jealous of Jesus, and aspired to be like Him. So Satan rebelled against God, taking many angels with him in his rebellion. Ezk. 28:12-15; Isa. 14:12-14; 1 Tim. 3:6. Amp. N.T.; Eph. 6:12. In this manner sin entered the universe.

God is a good God. Rom. 2:4. He is also a God of great love. Jno. 3:16; 1 Jno. 4:8. He desired creatures upon whom He could bestow His goodness and lavish His love. He made man and placed him in the garden of Eden, and provided him with everything for his happiness. God could have made Adam and Eve robots who would automatically do His will, but He didn't want that. He wanted creatures who would willingly serve Him out of love. So God made man with the ability to exercise free will as to whether he would serve and obey Him.

“And the Lord God planted a garden eastward in Eden; and there He put the man whom He had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And the Lord God took the man and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.” Gen. 2:8,9, 15-17.

I. The Temptation And Fall Of Man

Satan, the enemy of God, also became the enemy of man. Using the serpent as an agent, he tempted Eve. Gen 3:1-7,14. The serpent told Eve that God was not telling the truth; they would not die if they ate of the fruit. He also told her to eat of the fruit would make them wise, but God wanted them to remain in ignorance. So Eve believed the serpent rather than God and ate of the forbidden fruit. She was

deceived: Adam was not deceived but decided to go along with her. 1 Tim. 2:14. This act of disobedience on the part of Adam and Eve introduced sin into the human family. Rom. 5:12.

II. Salvation Before The Flood

God is merciful. After Adam and Eve sinned God clothed them with coats of skins. Gen. 3:21. This made it necessary to shed blood and is a type of "Christ made unto us righteousness." I Cor. 1:30.

God is all wise. He knows all things: past, present and future. Isa. 46:9,10; 1 Tim. 1:17. His foreknowledge told Him that man would sin. So, from the foundation of the world, He purposed to save him from sin by the sacrifice of His son. Heb. 1:3; Eph. 1:4; Heb. 9:26; 1 Pet. 1:8-20; Rev. 13:8.

God required blood sacrifices after Adam sinned. They pointed forward to the sacrifice of Christ. Abel is an example of one who offered a blood sacrifice to God. Gen 4:1-7. God accepted his sacrifice because it was the kind of sacrifice He required and because it was offered in faith.

Cain's sacrifice was rejected because it was offered in self-will. There seems to have been something about Cain's life which aroused the displeasure of God. We know these men had previous instruction about the sacrifices God required, because Abel offered his sacrifice in faith. "By faith Abel offered to God a more excellent sacrifice than Cain." Heb. 11:4. How could he offer his sacrifice in faith? Because he was following the directions of the Lord. "Faith cometh by hearing, and hearing by the word of God." Rom. 10:17. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." Heb. 11:4. This scripture plainly tells us that Abel was saved by his faith.

So, we see that from the beginning of God's dealing with the human family, faith was God's appointed way of salvation. Two other men of great faith, before the flood, were Enoch and Noah. Gen. 4:21-24; Heb. 11:5,6; Gen. 6:8-22. Both of these men were preachers of righteousness. Jude 14,15; 2 Pet. 2:5. There was no excuse then for people in their day to be ignorant of the way of salvation.

III. Salvation During The Days Of The Patriarchs

The outstanding example of faith during the time of the patriarchs was that of Abram, whose name was later changed to Abraham. His father was an idolater. Josh. 24:2. But Abram had faith in God. When and how he became a believer no one knows. However, Bible scholars believe he was a contemporary of Shem, one of the sons of Noah, for at least fifty years.

God called upon Abram to leave his kindred and his country and go to the land of Canaan. He promised to make of him a great nation, and to bless him, and make his name great; and promised him that he should be a blessing. "And I will bless them that bless thee, and curse them that curseth thee: and in thee shall all the families of the earth be blessed." Gen. 12:1-3. He was promised to be the ancestor of the seed of the woman, the Earth Blessor, the coming Messiah of Israel, who would also be the Savior of the world. Gen. 3:15; Gen. 12:1-3; Gal. 3:8. Every one of these promises has been abundantly fulfilled.

Time went on, and Abram remained childless. So he became concerned and began to wonder if his steward, Eliezer of Damascus, would become his heir. God reassured him and told him that he should have a child of his own. He also promised him that his descendants would be as numerous as the stars of heaven. "And he believed in the Lord; and He counted it to him for righteousness." Gen. 15:6.

Despite the promise of God, Abram continued to be childless. So Sarai, his wife, suggested to him that he take her maid, Hagar, as a second wife. This he did and became the father of Ishmael by her. This was not God's will nor His plan for Abram. Later on God promised him that Sarah, his first wife, whose name God had changed from Sarai, should have a child and he was to be named Isaac. It was to be through Isaac that the seed of the woman, the Savior of the world, should come. Gen. 3:15; Gen. 12:3; Gen. 17:19; Gen. 21:12; Gal. 3:16; Gal. 3:8.

Abram means high father. God told him that He was changing his name to Abraham, which means father of many nations. Gen. 17:1-19.

After Isaac became several years old, or perhaps a young man, God tested Abraham's faith by telling him to offer up his son as a burnt offering. By this time, Abraham's faith had grown strong. He reasoned that if God would require him to take the life of his son He would raise him from the dead to keep his promise to him. Abraham went as God directed, but when he stretched forth his hand to slay his son, the angel of the Lord restrained him. God provided a ram for a burnt offering. Gen. 22:1-18; Heb. 11:17-19.

By this time Abraham had become a giant in faith. Rom. 4:17-25. The thing that particularly interests us about Abraham was his faith for salvation. He was not saved by doing good works or by keeping God's laws and His commandments. Gen. 26:5. He did those things because his faith in God enabled him to do so. Abraham was saved by faith. Gen. 15:6; Rom. 4:1-5; Gal. 3:6; Hab. 2:4.

IV. Salvation Under The Law

How were the Israelites saved who lived under the law? Certainly not by keeping the law. It is written, "But that no man is justified by

the law in the sight of God it is evident: for the just shall live by faith." Gal. 3:11. This is a quotation of Hab. 2:4. He was a prophet who lived under the law and knew God's requirement for salvation in his day, and for that matter, for all time. This portion of scripture is quoted three times in the New Testament to emphasize the importance of faith. Rom. 1:7; Gal. 3:11; Heb. 10:38.

But doesn't the Bible teach if a man under the law would keep it he would live? Yes, it does. "Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the Lord." Lev. 18:5. The fact of the matter is that only those Israelites with faith in God could live up to the righteous requirements of the law. All others failed. Multitudes of Israelites tried to save themselves by doing good works and by endeavoring to keep the law and miserably failed. Why? "But Israel which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling stone." Rom. 9:31,32.

"There was in the days of Herod, the king of Judea, a certain priest named Zecharias, of the course of Abia: and his wife was of the daughters of Aaron and her name was Elizabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." Luke 1:5,6. These two servants of the Lord were righteous because they had faith in God. Gen. 15:6; Hab. 2:4. Their faith enabled them to fulfill the righteousness demanded by the law.

In this dispensation we are under the law of Christ. Gal. 6:2; 1 Cor. 9:21. Christians fulfill the righteousness of the law not in order to be saved, but because we have faith in Him and grace operates in our lives and enables us to do His will.

The following scriptures make it plain that David was saved by faith and not by works of the law. Rom. 4:5-8. He lived under the law and no doubt offered the required sacrifices in faith. But the sacrifices alone were not enough. After he sinned he became penitent, bitterly repented of his sins, and freely acknowledged and confessed them. And because he had faith in God, he received forgiveness for his sins. Psa. 51:1-19.

Throughout the history of God's dealing with Israel there was a remnant among them who had faith in God for their salvation. Rom. 11:1-5. Those among them who tried to save themselves any other way were lost. "Brethren my heart's desire and prayer to God for Israel is that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves unto the righteousness of

God." Rom. 10:1-3. They were like some zealous unconverted church members we have in some of our churches today.

Why was the law given? It was not given to save from sin, but to bring condemnation for sin. "Wherefore then serveth the law? It was added because of transgression until the seed should come to whom the promise was made." Gal. 3:19. The seed that should come is Christ. Gal. 3:16. The law given to Israel is not something God gave to mankind originally, but something that was added in order to make the people conscious of how very sinful they were.

V. What The Law Did

1. The law gave man God's standard for holy living. "Wherefore the law is holy, and just and good." Rom. 7:12.
2. The law brought condemnation for sin. Gal. 3:19.
3. The law was a schoolmaster to bring us unto Christ. Gal. 3:24. The function of the law as a schoolmaster was to teach the exceeding sinfulness of sin. Rom. 7:13.
4. "For by the law is the knowledge of sin." Rom. 3:20.
5. "I had not known sin but by the law." Rom. 7:7.
6. The law made sin come alive. It multiplied transgression. Rom. 7:8,9.
7. The law was given that every mouth may be stopped, and all the world become guilty before God. Rom. 3:9.

VI. What The Law Could Not Do

1. The law could not save from sin. It could not give life. "Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law." Rom. 3:21.
2. While the law gave God's standard for living, it could not enable one to live up to that standard because of the resistance in man's sinful nature. "For what the law could not do in that it was weak through the flesh, God sending His own son in the likeness of sinful flesh, and for sin (and as an offering for sin), condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3,4.

In all of God's dealing with the human family, we know of no scripture which teaches He ever saved any one for doing good works or for keeping the law. Faith in God, or in His son Jesus Christ, in every age, has been God's way of salvation. Heb. 11:4; Gen. 15:6; Hab. 2:4; Rom. 4:1-8; Jno. 3:16,36.

CHAPTER TWO

What Must I Do To Be Saved?

Acts 16:30

Saved from what? Saved from sin. The principal definition of sin is that it is the transgression of God's law. I Jno. 3:4. It is written that "All have sinned and come short of the glory of God." Rom. 3:23. The penalty for breaking God's law is death. "For the wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. This means eternal death. "And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20:14,15.

In order to be saved from the second death one must be saved from sin. One cannot save himself from sin and from sin's penalty by doing good works.

1. "For 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. "Not by works of righteousness which we have done, but according to His mercy He saved us." Tit. 3:5.

2. One is not saved merely by being religious. Many religious people are not saved. It was religious people who delivered Jesus to be crucified. The following parable shows that one may be deeply religious and be lost.

"And He spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." Lk. 18:9-14.

From the words of Jesus we gain the information that the Pharisee was not saved despite the fact that he was very religious. Let us list some of his good qualities:

1. He was a man of prayer. He no doubt was a church member.
2. He was fair in his business dealings. He was not a swindler, nor otherwise unjust.
3. He lived a good moral life.
4. He practiced tithing and gave a tenth of his income to the work of the Lord.

Why was this man not saved? A person such as he would normally be considered a fine citizen. Nearly all ministers would be glad to have a man like him as a member of his church. His trouble was that he trusted in his own personal goodness, instead of trusting in the Lord. Jesus said that one needs to be born again. Jno. 3:3-7. Also, this man was proud instead of humble. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite ones." Isa. 57:15.

Jesus is the only one who can save us from our sins. "And thou shalt call His name Jesus: for He shall save His people from their sins." Mt. 1:21. Salvation comes by grace through faith. It is the gift of God. Eph. 2:8. Grace means the unmerited favor of God, plus "the divine influence upon the heart, and its reflection in the life." In pure mercy God saves us, and gives us the divine help we need to live for Him.

The words "faith" and "believe" are often used in relation to salvation. Salvation does not come from head faith only, but faith that comes from the heart. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10:10. One cannot believe with the heart without repenting of one's sins. Repentance is an important part of saving faith. It is composed of two elements, penitence, and a change of mind with respect to sin. It is more than being sorry for one's sins but includes the active forsaking of them.

"Repent ye and believe the gospel." Mk. 1:15. "And that repentance of sins should be preached in His name among all nations." Lk. 24:47. "Except ye repent ye shall all likewise perish." Lk. 13:3. "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts 2:38.

Believing for salvation as used in scripture means to trust in the Lord, and to rely upon Him to save us. All of the following scriptures are from the Amplified New Testament.

“He who believes (that is) who adheres to and trusts in and relies on the Gospel and Him whom it sets forth — and is baptized will be saved (from the penalty of eternal death) but he who does not believe . . . who does not adhere to and trust in and rely on the Gospel and Whom it sets forth . . . will be condemned.” Mk. 16:16.

“For God so greatly loved and prized the world that He (even) gave up His only . . . begotton (unique) Son, so that whoever believes in (trust, clings to, relies on) Him may not perish . . . come to destruction, be lost . . . but have eternal (everlasting) life.” Jno. 3:16.

“And he who believes on . . . has faith in, clings to, relies on . . . the Son (now possesses) eternal life. But whosoever disobeys . . . is unbelieving toward, refuses to trust in, disregards, is not subject to . . . the Son will never see (experience life). But instead the wrath of God abides on him . . . God’s displeasure remains on him; His indignation hangs over him continually.” Jno. 3:36.

“And he brought them out (of the dungeon) and said, Men what is it necessary for me to do that I may be saved? And they answered, Believe in and on the Lord Jesus Christ . . . that is give yourself up to Him, take yourself out of your own keeping and entrust yourself into His keeping, and you will be saved; (and this applies both to) you and your household as well.” Acts 16:30, 31.

If one is a Christian he is expected to be everything that the Pharisee claimed to be in a moral way. He is also expected to engage in good works. But his salvation comes alone by grace through faith.

By One Spirit Are We All Baptized Into One Body

1 Corinthians 12:13

Before His death Jesus promised His disciples that the Holy Spirit who was dwelling with them should be in them. “And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you and shall be in you.” Jno. 14:16, 17. Since the day of Pentecost this promise of Jesus has been fulfilled in the lives of Christians in two separate and distinct operations of the Holy Spirit. There is only one Spirit, but diversities of operations of that one Spirit. Eph. 4:4; 1 Cor. 12:6.

In order to have a clear understanding of these two operations of the Holy Spirit, we shall give a brief contrast of two baptisms spoken of in the scriptures.

1. The first baptism: "For by one Spirit are we all baptized into one body." I Cor. 12:13.

2. The second baptism: "I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire." Mt. 3:11.

The first baptism refers to the conversion of sinners when they receive the forgiveness of sins.

The second baptism refers to consecrated Christians being empowered for service by the baptism with the Holy Spirit. Mt. 3:11; Acts 1:8.

In the first baptism, it is the Spirit who does the baptizing: "By one spirit are we all baptized into one body." I Cor. 12:13.

In the second baptism, it is Christ who does the baptizing: "He (Christ) shall baptize you with the Holy Ghost and with fire." Mt. 3:11.

These two baptisms are performed by two different persons and represent two different operations of the Holy Spirit. The first baptism makes one a Christian; the second baptism empowers a Christian for service.

By One Spirit Are We All Baptized Into One Body. I Cor. 12:13.

This is a most important scripture. A correct understanding of it may open up avenues of truth that could otherwise be closed. Let us analyze it.

1. At conversion one becomes a member of the church of God. "By one Spirit are we all baptized into one body." I Cor. 12:13.

"There is one body." Eph. 4:4. "And He is the head of the body, the church." Col. 1:18; Eph. 1:22, 23. There are not several bodies, but only one body. "For as many of you as have been baptized into Christ have put on Christ" . . . have been incorporated into Him, have become "members of His body of His flesh and of His bones." Gal. 3:27; Eph. 5:30. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death?" Rom. 6:3. Water baptism is but a symbol of a spiritual reality. All Christians are, at conversion, baptized by the Spirit into one body, which is the church, and represents Christ. I Cor. 12:13. The moment that one is saved, the Lord adds him to the church. "And the Lord added to the church daily such as should be saved." Acts 2:47. "Moreover the Lord was adding to the church day by day those being saved."

2. At conversion, one becomes united to Christ.

Notice the expression "Into one body." One is joined to the Lord at conversion. "But he that is joined to the Lord is one Spirit." I Cor. 6:17. "For we are members of His body, of His flesh, and of His bones."

Eph. 5:30. One becomes a branch of the True Vine at conversion. Jno. 15:1-4.

3. Christ begins to dwell in believers at conversion.

Jesus is called "Eternal Life" in the scriptures. Jno. 1:2. "For the Life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us." Christians have Eternal Life abiding in them. 1 Jno. 3:15. "He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 Jno. 5:12. "Christ in you the hope of glory." Col. 1:27. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." Gal. 2:20.

When does Christ first begin to dwell in His people, and how does He do it? He begins to dwell in His people at conversion; and He does it in the person of the Holy Spirit who indwells all Christians as a life giver. "But ye are not in the flesh, but in the Spirit if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." Rom. 8:9-11.

4. One becomes a new creature at conversion.

The Spirit of life in Christ Jesus makes one a new creature. "Therefore if any man be in Christ he is a new creature: old things have passed away; behold all things are become new." 2 Cor. 5:17. One gets in Christ by being baptized into Him by the Spirit. I Cor. 12:13.

5. One is born of the Spirit at conversion.

a. The scriptures say, "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Jno. 17:3. A born again person knows God because he has self-conscious life. This is true at conversion.

b. A converted person prays to God. An unborn baby cannot talk to his father, but a converted person prays to God because he has been born into His family.

c. A converted person accepts responsibility as a Christian. Many Christians have a very low standard of Christian living. But every truly converted person does some things because he has been saved, and he quits doing some things for the same reason; that is accepting responsibility. An unborn person cannot accept responsibility because he does not have self-conscious life. But a converted person can accept responsibility because he has been born again and has self-conscious life. So for these and other reasons, we believe that one is spiritually born again at conversion.

Four Distinguishing Features Of Christianity

If one desires to have a meaningful religion why should he become a Christian? Why should he not become a Mohammedan, or a follower of Zoroaster, or of Buddha, or of some other religious teacher? Does it make any difference what religion one embraces just so one is sincere and lives a good life? It certainly does. Christianity is more than a philosophy of life. It is unique among the religions of the world. It is not merely a way of life, it is the way of life. Jesus said, "I am the way, the truth, and the life; no man cometh unto the Father, but by me." Jno. 4:6. When one becomes a Christian he enters into a vital relationship with Jesus Christ, the Son of God, in which he receives spiritual life. Christianity has four outstanding features which sets it apart from, and raises it head and shoulders above all other religions. It is the only religion which teaches how one may receive the forgiveness of sins and have fellowship with God, and with His Son, Jesus Christ.

The First Distinguishing Feature Of Christianity Is:

I. THE INCARNATION OF GOD IN CHRIST.

a. The incarnation is the taking upon Himself of a human body by the Son of God. It is written, "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. And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth." Jno. 1:1-3, 14. These scriptures plainly tell us that Jesus, the Son of God, came in the likeness of sinful flesh. Rom. 8:3. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham." Heb. 2:14-16.

The virgin birth of Jesus is an important element in the incarnation: "And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she

was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and thou shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end. Then said Mary unto the angel, How shall this be seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." Lk. 1:26-35.

b. The incarnation is also God taking human form in the person of Jesus: "To wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." 2 Cor. 5:19. "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." I Tim. 3:16. "Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood." Acts 20:28.

The Second Distinguishing Feature Of Christianity Is:

II. THE ATONEMENT.

Adam brought sin upon the human family by wilfully disobeying God. I Tim. 2:14. "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12. "For all have sinned, and come short of the glory of God." Rom. 3:23.

Now sin is the transgression of God's law, and God cannot have fellowship with anyone who is deliberately breaking His law. But He is merciful. He has made it possible for all who will repent of their sins and trust in His Son, Jesus Christ, to be saved from their sins. This is made possible by the atonement of Jesus.

The atonement was the sacrificial death of Christ on the cross for the sins of the world. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Jno. 3:16. "Christ died for the ungodly." Rom. 5:6. "He died for all." 2 Cor. 5:15. "He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Cor. 5:21. "All we like sheep have

gone astray; we have turned everyone to his own way; and the Lord hath laid on Him the iniquity of us all." Isa. 53:6. The foregoing scriptures teach us that Christ in His atoning death became the Sin Bearer, the Substitute, for all those who trust in Him for salvation, bearing their sins for them.

Another important part of our redemption is healing for our physical bodies. One may be right with God in a spiritual sense, and yet not be whole. Jesus asks the sick, "Wilt thou be made whole?" Jno. 5:6. Physical healing is the salvation of the Lord having its divine action in the body; salvation from sin is the healing of the Lord having its divine action in the soul. This is made plain by the use of the Greek word *sozo*, which is variously translated saved, made whole, and healed.

1. Save, saved. Greek, *sozo*. "For by grace are ye saved (*sozo*) through faith." Eph. 2:8.

"And Jesus said unto him, receive thy sight: thy faith hath saved (*sozo*) thee." Lk. 18:42.

"And it shall come to pass that whosoever shall call on the name of the Lord shall be saved (*sozo*)." Acts 2:21.

"And the prayer of faith shall save (*sozo*) the sick and the Lord shall raise him up." Jas. 5:15.

2. Healed. Greek, *sozo*.

"I pray thee, come and lay thy hands on her, that she may be healed (*sozo*); and she shall live." Mk. 5:23.

3. Made whole. Greek, *sozo*.

"For she said within herself, If I may but touch His garment, I shall be whole (*sozo*)." Mt. 9:21.

"But Jesus turned him about, and when He saw her, He said, Daughter, be of good comfort; thy faith hath made thee whole (*sozo*). And the woman was made whole (*sozo*) from that hour." Mt. 9:22.

Sickness is called by various names in the scriptures. In the book of Job it is called "Captivity." Job 42:10; in Luke Jesus calls it Bondage. Lk. 13:16; in Acts Paul calls it the "Oppression Of The Devil." Acts 10:38; in Galatians Paul calls it "The Curse Of The Law." Gal. 3:13. This is true of sickness as well as of sin, because breaking God's law brought both sin and sickness. Deut. ch. 28.

Faith is necessary to obtain divine healing. Not merely faith that God can heal, but faith that He does heal. The faith may be that of the sick person himself, or the faith of someone else, or a co-operation of his faith with that of others. Mt. 9:22, 29; Mt. 15:28; Mk. 2:5-12; Acts 3:16; Acts 14: 9, 10; Jas. 5:14-16; Mk. 16:18.

Another Distinguishing Feature Of Christianity Is:**III. REGENERATION. TITUS 3:5.**

Regeneration, conversion, and the new birth, all refer to the same spiritual experience. At conversion one receives the forgiveness of sins, and life in Christ Jesus. "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost." Tit. 3:5. At regeneration, one receives the "washing of regeneration," or the washing away of one's sins. In addition to receiving the forgiveness of sins, one is renewed by the Holy Ghost . . . one becomes a new creature. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. 5:17.

The Christian religion is the only religion in the world that gives its followers the divine help needed to live up to its teachings: "For if when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Rom. 5:10. This is the same as saying that we shall be saved from the power and the dominion of sin, by his life being lived in us. "I live; yet not I, but Christ liveth in me." Gal. 2:20.

Another Distinguishing Feature Of Christianity Is:**IV. THE RESURRECTION OF JESUS
CHRIST FROM THE DEAD.**

The resurrection of Jesus Christ from the dead is one of the cardinal doctrines of the Christian faith. "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that He was buried, and that He rose again the third day according to the scriptures: and that He was seen of Cephas then of the twelve; after that, He was seen of above five hundred brethren at once: of whom the greater part remain unto this present, but some are fallen asleep. After that, He was seen of James; then of all the apostles. And last of all He was seen of me also, as of one born out of due time." I Cor. 15:1-8.

The apostles put more emphasis on the resurrection of Christ in their preaching than on any other doctrine. Following is a list of some of the results of the resurrection of Christ.

1. The resurrection of Christ proved Him to be the Son of God. Rom. 1:4.
2. The resurrection of Christ is the assurance that God has given mankind of coming judgment. Acts 17:31.

3. The resurrection of Christ is a foundation for faith in God. I Pet. 1:21.

4. The resurrection of Christ is the foundation of fact upon which believers build their hope for the future. I Pet. 1:3, 4.

5. Believers in Him are justified . . . declared righteous, by the resurrection of Jesus Christ from the dead. Rom. 4:24, 25.

6. Believers bring forth fruit unto God, by being joined to a resurrected Christ. Rom. 7:4; Jno. 15:1-5.

7. God's provision for victory over sin is through the indwelling resurrected Christ. Rom. 5:10; Gal. 2:20; Col. 3:3, 4.

8. The resurrection of Jesus Christ provides believers in Him with a great High Priest. Heb. 7:25; I Jno. 2:1, 2; Heb. 2:17-18; Heb. 4:14-16.

9. The resurrection of Jesus Christ is a pledge to believers in Him of their own resurrection. Jno. 14:19; II Cor. 4:14; I Cor. 15:20-23; I Thes. 4:14-17.

10. The power of Satan is destroyed in the lives of obedient believers in Christ by the resurrected Christ. Eph. 1:18-21.

CHAPTER THREE

Salvation In Three Tenses

Salvation is in three tenses: Salvation past, salvation present, and salvation future.

I. Salvation Past.

The believer in Christ has been saved from the guilt and penalty of sin. Several scriptures bear on this subject; we shall give only two here. "And He said unto her, Thy sins are forgiven. And they that sat at meat with Him began to say within themselves, Who is this that forgiveth sins also? And He said to the woman, Thy faith hath saved thee; go in peace." Luke 7:48-50. "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began." 2 Tim. 1:9.

Nothing is more plainly taught in the Bible than Christ died for sinners. He became Our Substitute, Our Sin Bearer on the cross. "Christ died for the ungodly." Rom. 5:6. "Christ died for us." Rom. 5:8. "Christ died for our sins." I Cor. 15:3. "Who His own self bare our sins in His own body on the tree." I Pet. 2:24.

We give below a list of what occurs when one is saved. When one is saved:

1. He Receives Pardon, Or The Forgiveness Of Sins. Lk. 7:48, 50.

"In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." Eph. 1:7.

2. He Is Justified Before God.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1. "Being justified freely by His grace through the redemption that is in Christ Jesus." Rom. 3:24. "Therefore we conclude that a man is justified by faith without the deeds of the law." Rom. 3:28.

Justification goes beyond, or farther than, pardon. A governor may pardon one who has committed a crime in his state, but he cannot

justify him. God not only pardons a repenting believing sinner; He also justifies him: He regards him as though he had never sinned.

3. He Receives The Imputation Of The Righteousness Of Christ.
I Cor. 1:30.

A person has to be righteous before God can justify him, but he has no righteousness of his own; so in grace and mercy God imputes righteousness to him. "Abraham believed God, and it was imputed unto him for righteousness." Jas. 2:23; Gen. 15:6. To impute here means to set to one's account. By faith Abraham accepted the Messiah whom he saw afar off, and by whose righteousness he was justified. Jno. 8:56; Heb. 11:13. The word impute used here is from the Greek word *logizomai*. This word is used ten times in Romans, chapter four. It is important to observe that the translators of the King James version of the Bible render the verb *logizomai* differently in different parts of this chapter. It is rendered "counted," in verses 3, 5; "reckoned," verses 4, 9-10; and "imputed," verses 6, 8, 11, 22-24.

Imputation of righteousness to the believer does not make a moral change in his life; it is not the transfer of God's character to him. The Greek verb means, not to make righteous or pure, but to count righteous before God. When a man trusts in the Lord for salvation, He not only forgives him of his sins, but regards him as having perfectly obeyed the law in the person of his Substitute, the Lord Jesus Christ. Imputation may be called a bookkeeping transaction in which all of one's sins are placed on Christ who bore them in His atoning death, and all the righteousness of Christ is placed to the account of the believer. Just as our sins were imputed to Christ without changing His nature, so Christ's righteousness is imputed to us without changing ours. 2 Cor. 5:21; Isa. 53:6.

What good is imputed righteousness to the believer, since it does not bring about a moral change in his life? No one could be saved without it. If one is doing all that he knows to be God's will, that is all God expects of him. He judges us on the basis of what we know. One may be free from all condemnation before God, and still be guilty of sins of ignorance. In Old Testament times a sacrifice was required for sins of ignorance. Lev. 4:2, 3; Lev. 5:17; Num. 15: 27, 28. All Christians, unknown to themselves, are likely to be guilty of some sins of omission, and perhaps even of some sins of commission. There are sometimes within us sins of the spirit, or of the disposition, such as spiritual pride, self-righteousness, or of criticism, or of judging others. All such sins are as bad before God as the sins of stealing and of adultery. If a Christian discovers that he has committed a sin, he should repent of it and forsake it. All sins, whether known sins, or sins of ignorance, are abhorrent to God, and must be atoned for. The atonement of Christ made provision for all of our sins. The imputed righteousness of Christ that we receive at conversion avails in behalf of our sins of ignorance.

4. He Receives Life Through Christ.

When one is saved, he receives life through Christ. "He that hath the Son hath life; and he that hath not the Son of God hath not life." I Jno. 5:12.

Christians have eternal life abiding in them. Eternal Life is one of the names of Christ. I Jno. 1:1, 2; I Jno. 3:15.

"And you hath He quickened (or made alive), who were dead in trespasses and sins." Eph. 2:1.

"And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." Rom. 8:10.

II. Salvation Present. Rom. 5:10; Gal. 2:20.

In discussing salvation present, we hope to show how God imparts righteousness to His people. He expects His children not only to have imputed, or Creator bestowed righteousness, but to have imparted righteousness also. This creature righteousness is wrought in the believer's life by regeneration and entire sanctification. They produce the transforming process, or the moral change in the believer. Believers are said to partake of the divine nature. 2 Pet. 1:4; they should also be partakers of His holiness. Heb. 12:10. God wants His people to be perfectly holy. 2 Cor. 7:1; and to become "unblameable in holiness." I Thes. 3:3. Believers are exhorted to "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12:14.

A life of perfect holiness is made possible by the believer participating in crucifixion with Christ. Only through death can one gain victory over sin and self; self must be dethroned; self must die. All Christians know that "Christ died for the ungodly;" that He became our Substitute bearing our sins on the cross. "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." I Pet. 2:24. Another truth not so well understood by many believers, is that Christ as our Representative took us with Him to the cross, and that we were there crucified with Him. He Died As Us. In the mind and purpose of God when He died, we died; when He was buried, we were buried; and when He arose from the dead, we arose from the dead. "Knowing this, that our old man is (Greek, aorist, was) crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For He that is dead is freed from sin." Rom. 6:6,7.

We believe at this point it will be helpful in understanding this subject for us to define a few Bible words and terms.

1. "Our Old Man." Rom. 6:6.

He is called old because he is as old as Adam. The "old man" is the man we were in Adam . . . old sinful self.

2. "The Flesh."

The word "flesh" as used in the Scriptures means many different things. We give here two definitions of the term, "the flesh," as used in this lesson.

"The flesh seems to include all that is natural . . . human nature in its entirety, with all that pertains to it." Newell.

a. "The flesh," as used in Rom. 8:8; and in Gal. 5:19-21, refers to sinful, unredeemed human nature. It means the same as "the old man." Rom. 6:6; Eph. 4:22; Col. 3:9.

b. "The flesh," as used in Rom. 8:1; and in Gal 5:16, 17, 24, refers to the human nature of a redeemed person. It is not necessarily evil; it is evil only when it is bent on having its own way, contrary to the will of God.

3. "Carnal." I Cor. 3:1, 3; Rom. 7:14. To be carnal is to be fleshly, an unspiritual Christian.

4. "In The Spirit." Rom. 8:9; Gal. 5:25. To be in the Spirit is to be in the spiritual realm or kingdom. One may be in the Spirit and yet walk after the flesh, as the Corinthians did. I Cor. 3:1-4.

5. "In The Flesh." Rom. 8:8, 9. One who is "in the flesh" is altogether controlled by the flesh . . . by sinful human nature; he is destitute of the Spirit of God; he is a sinner.

6. "Walk In The Spirit." Gal. 5:16, 25: To walk in the Spirit is to be led and guided by the Holy Spirit. "For as many as are led by the Spirit of God, they are the sons of God." Rom. 8:14. To do the will of God, as expressed in the Scriptures, is one way to "walk in the Spirit," because they are given by inspiration of the Holy Spirit. Also, sometimes one is led by a definite impression of the Holy Spirit; He will never lead one to do anything contrary to the teaching of the Word of God.

At conversion, one ceases to be the man that he was in Adam . . . "the old man," the old sinful self is gone; but he still has his human nature now redeemed, and called "the flesh" in Gal. 5:16, 17, 24. The principle of sin, called "the law of sin," Rom. 7:21, 23, dwells in and operates through "the flesh;" and as long as "the flesh" remains uncrucified, sin will operate and give him trouble.

Many unconsecrated Christians live self-centered, instead of Christ-centered lives. Much of the time they live their lives to please themselves instead of Christ. They worship at the shrine of self. They are filled with self-love. Some yearn for the praise of men, others desire to be considered more spiritual or more holy than others. The uncrucified ego is often likely to be filled with selfishness, self-will, self-righteousness and self-pity; it is given to self-seeking, jealousy, envy, pride, criticism, touchiness, resentment, irritability and such like.

Before one can live a life of victory over self and sin, there must be a great undoing, a complete renunciation, a total annihilation of self. "The flesh" must be crucified. Gal. 5:24. The ego, which is so filled with the love of self, and with a self-pleasing spirit, must die.

God's Way Of Victory Over Self And Sin

The wonderful thing about God's plan of salvation is that it works, it does what it was designed to do. "Thou shalt call His name Jesus: for He shall save His people from their sins." Mt. 1:21. After receiving the forgiveness of sins, one needs divine help to enable him to live above sin. "For if when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Rom. 5:10. This verse of Scripture tells us that we shall be saved from the power and dominion of sin by Christ living in us. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2:20.

Christ comes to dwell in the believer at conversion, but He is hindered by the "flesh." "This I say then, Walk in the Spirit and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit gainst the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." Gal. 5:16, 17. In the Galatians there was a conflict between "the flesh" . . . the self life . . . and the Spirit. They wanted to do as they pleased, and Christ wanted them to do as He pleased, so they lived defeated lives. Some of the Corinthians lived lives that were similiar to theirs; they were "carnal" because they walked after the flesh instead of after the Spirit. I Cor. 3:1-3.

Jesus said His disciples should deny self. "Then said Jesus unto His disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me." Mt. 16:24, 25; Lk. 9:23, 24. Jesus was not talking about His disciples denying themselves some things, it is self, itself . . . "the flesh," human nature . . . that must be denied. Romans, chapter six, gives us a formula for achieving this end.

Paul had told the Roman church that justification comes by faith. Rom. 3:21-26; 4:1-8; 5:1. In Romans, chapter six, he tells them how entire sanctification, or perfect victory over sin, is to be gained.

There are three key words in this chapter:

1. Know:

The believer's baptism was into His death. Rom. 6:3. The believer's "old man" was crucified with Him. Rom. 6:6. We are the servants of those we obey. Rom. 6:16.

2. Reckon:

Yourselves dead indeed unto sin and alive unto God. Count it to be true and act on your faith. Rom. 6:11.

3. Yield:

Do not yield yourselves to sin.

Yield yourselves to God. Rom. 6:13, 19.

Perhaps at this point it will be helpful for us to give an illustration of us dying in the person of our Representative, the Lord Jesus Christ. During our Civil War, a man by the name of George Wyatt, who had a wife and six children, was drafted into the army. A friend, Richard Pratt, volunteered to take his place. This was permitted at that time. Before long Richard Pratt was killed in battle. Later on, George Wyatt was again drafted for military service. He protested to the military authorities, asserting he had died in the person of his representative, Richard Pratt. A search of army records showed that George Wyatt had died; the army had no more claim on him. Likewise, because the believer died in the person of his Representative, the Lord Jesus Christ, sin has no more claim on him. "For he that is dead is freed from sin." Rom. 6:7.

Paul urged the church at Rome to make their crucifixion with Christ the experience of their lives. This, one may do when he knows the truths listed under the three key words given above; and then fully consecrates his life to God, and by a definite act of faith reckons, or counts himself to be dead indeed unto sin, through our Lord Jesus Christ. When he does this, he discovers that the Holy Spirit makes this a fact in his life. It is important to observe, however, that his consecration must be made in reality and not in sentiment only. If one wants a life of perfect victory over sin, he must desire it more than anything else in the world. He must desire it so much that he is willing to pledge to God, from his heart, that from henceforth he will always, by God's grace, do what he knows to be God's will for him. When he can make this kind of consecration, he can also by faith reckon, or count himself to be dead to sin through our Lord Jesus Christ. The result of such a consecration and faith is the crisis experience of entire sanctification which is as definite an experience as that of conversion.

How can one "reckon" himself to be dead indeed unto sin through Jesus Christ, when he doesn't feel it and everything in his being cries out that it is not so? It is true because God says it is, not because he feels it. If he, without feeling, stands on what God says about it, the Holy Spirit will make it a reality in his life.

When one receives the experience of crucifixion with Christ he is said to be:

1. Dead To Self.

a. "For ye are dead, and your life is hid with Christ in God." Col. 3:3.

b. "And they that are Christ's have crucified the flesh with the affections and lusts." Gal. 5:24.

2. Dead To Sin.

a. "Likewise reckon ye also yourselves to be dead indeed unto sin." Rom. 6:11.

b. "For he that is dead is freed from sin." Rom. 6:6, 7.

3. Crucified To The World.

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ by whom the world is crucified unto me, and I unto the World." Gal. 6:14.

To say that one is dead to sin does not mean he cannot sin, it means that he need not sin. It means that the grace and power of God are operating in his life to the extent that he need not yield to the allurements and demands of sin. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." Rom. 6:12. The Colossians who were dead to sin, were admonished to say no to the demands of sin. "Mortify (put to death by self denial) therefore your members which are upon the earth, fornication, uncleanness, etc." Col. 3:5. Even after one receives the grace of entire sanctification, one must continually through life, say yes to the will of God and no to sin, "the flesh," and to the world, in order to maintain constant victory over sin. One keeps reckoning himself dead to sin. Rotherham's version is, "Be reckoning."

III. Salvation Future.

Salvation future deals with that aspect of salvation associated with the return of Jesus. "And unto them that look for Him shall He appear the second time without sin (apart from sin) unto salvation." Heb. 9:28. "For now is our salvation nearer than when we believed." Rom. 13:11. "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." I Pet. 1:5. These scriptures refer to the consummation of our salvation.

The salvation ready to be revealed in the last time includes:

1. The Raptures.

One definition of the word rapture is "the act of carrying a person from one place to another." As used here, it means transporting God's people from earth to heaven.

2. Prepared Mortals Putting On Immortality.

“Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.” I Cor. 15:51-53. “For our conversation (citizenship) is in heaven; from whence also we look for the Saviour the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself.” Phil. 3:20, 21.

3. The First Resurrection Of The Dead.

“Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power but they shall be priests of God and of Christ, and shall reign with Him a thousand years.” Rev. 20:6.

The Hebrew and Greek words for salvation imply within the scope of their meaning the ideas of deliverance and healing. Physical healing is part of our great salvation. It is God’s will to heal His people by divine power. It is wonderful to be able to serve the Lord in a well body that has been healed by His power. However, we believe that some of God’s people misunderstand His purpose for healing the sick. Aside from the fact that healing brings deliverance from the oppression of the devil, it provides health for service. God wants His people to have well, strong bodies in which to serve Him. “And when Jesus was come into Peter’s house, He saw his wife’s mother laid, and sick of a fever. And He touched her hand, and the fever left her: and she arose, and ministered unto them.” Mt. 8:14, 15. As soon as this woman was healed, she used her strength to serve others. We know of no Scripture where either Christ or His disciples taught that trusting God for healing would bring a special bonus or reward in the life to come; the blessings of healing relate to this life only.

At the return of Jesus, He will, as part of the “salvation ready to be revealed in the last time,” work mighty miracles of deliverance and healing among the redeemed. Many saints of the Lord have been ill for years. Some are blind, deaf, and some have physical deformities of various kinds; some have missing limbs, and multitudes have died of various diseases through the years. But all these people, living or dead, who meet or have met God’s spiritual requirements, will be changed into the perfect likeness of Jesus at His return. “Behold, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.” I Jno. 3:2.

Sanctification

“For this is the will of God even your sanctification,” Paul wrote to the church at Thessalonica. I Thes. 4:3. The first chapter of his first letter to this church gives us an insight into its spiritual condition. The Thessalonians were in God and in Christ. The gospel had come to them in the power of the Holy Ghost, and they had received an experience in the Lord that gave them much assurance and hope in the Lord Jesus Christ. Their lives were completely changed; they had turned to God from idols, and were looking for the return of Christ. In the midst of severe persecutions they maintained the joy of the Holy Ghost in their hearts. Their faith and love for the Lord constrained them to witness for Him. They followed the example set by the apostle Paul and became followers of the Lord. So zealous were they in witnessing for Christ that the entire area in which they lived had heard the gospel proclaimed. I Thes., chapter one.

These Thessalonians had received a wonderful experience in the forgiveness of their sins. “If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.” 1 Jno. 1:9. Since these saints had such an outstanding Christian experience, why did Paul say that it was God’s will for them to be sanctified? Also, why did he express the hope that God would sanctify them wholly spirit and soul and body? 1 Thes. 5:23.

Before we answer these questions we believe that it will be helpful for us to define a few words according to their meaning in the original languages.

Word Studies.

The definition of the following words are from the Hebrew and the Greek and may be found in Strong’s Concordance.

I. SANCTIFICATION.

Purification, holiness.

II. SANCTIFY, SANCTIFIED.

Consecrate, dedicate, purify, to make holy.

III. HOLINESS.

In the following scriptures, the word holiness is the same as sanctification: Rom. 6:19, 22; I Thes. 4:7; I Tim. 2:15; Heb. 12:14.

IV. UNRIGHTEOUSNESS.

Wrongfulness of (character, life or act): iniquity, unjust, unrighteousness, wrong.

V. SPIRIT.

Breath, mental disposition, angel, demon, God.

The principal meanings of the word spirit fall into three parts:

1. An intelligent being.
 - a. God. Jno. 4:24.
 - b. Angels. Heb. 1:13, 14.
 - c. Demons.
2. A state of mind or feeling, mental disposition.

“A meek and quiet spirit.” 1 Pet. 3:4.

“A sorrowful spirit.” I Sam. 1:15. A jealous spirit. Nu. 5:14. An envious spirit. Gal. 5:21. A proud spirit. Pr. 16:18. A churlish spirit. I Sam. 25:3. A selfish self-centered spirit, etc.

3. The breath of life. Luke 8:55; I Kings 17:17.

IV. SOUL. HEBREW, NEPHESH; GREEK, PSUCHE.

A breathing creature, appetite, desire, life.

The principal meanings of the word soul fall into three parts:

1. A breathing creature, a person. Gen. 2:7; Ezek. 18:4, 20; Gen. 46:26.
2. The life of any person, or creature.

“And it came to pass, as her soul (nephesh) was in departing . . .” Gen. 35:18. “Escape for thy life” (nephesh) Gen. 19:17. “And Haman stood up to make request for his life (nephesh) to Esther the queen . . .” Est. 7:7.

3. The desire of any living being. Dr. Parkhurst says: “Nephesh denotes the affections, desires, or appetites;” . . . Pr. 23:2, “A man given to appetite” (nephesh); . . . Eccl. 6:9. “The wandering of the desire” (nephesh). “Men do not despise a thief if he steals to satisfy his soul (nephesh) when he is hungry.” Prov. 6:30.

From “Positive Theology,” by Miles Grant.

VII. TO JUDGE. Mt. 7:1-5; Rom. 14:4, 10 Jas. 4:11,12.

To decide (mentally or judicially) by implication, to try, condemn. To speak evil of and to judge are linked together in Jas. 4:11, 12. There the word judge means to criticize, to find fault with, to disparage, to down grade.

Paul called the Thessalonian saints “holy brethren:” “I charge you by the Lord that this epistle be read to all the holy brethren.” I Thes. 5:27. “All the holy brethren” would be the entire church. We have shown by the Scriptures in another article that God has always

called His people holy, irrespective of their spiritual condition, in both the Old and the New Testaments. Paul in effect, told these holy brethren that God wanted them to become perfectly holy. The Hebrew saints were called holy, but they were exhorted to go on to perfection. Heb. 3:1; 6:1. The Corinthians were called saints, which means holy ones, and they were also sanctified. "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints (called saints), with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's." I Cor. 1:2. These sanctified saints came far short of what God expects of His people. Paul told them that they were not spiritual but carnal, and walked after the manner of men, instead of walking as Christians should. I Cor. 3:1-3.

In our Word Studies we saw that the word sanctify may mean either to dedicate, or to consecrate, or to make holy. As used in the Scripture quoted above, it means the Corinthians had withdrawn themselves from the service of Satan to the service of God. They had been taken out of Satan's kingdom, and had been translated into the spiritual kingdom of Christ. Col. 1:13. They were sanctified in this sense. All converted people are set apart for the Lord, or sanctified, in this sense. They were living on the first stage, or plateau, of a life of sanctification and holiness. They needed to go on to the second stage, or plateau, of entire sanctification and perfect holiness. 2 Cor. 7:1.

This was also true of the Thessalonians. Paul prayed that God would sanctify them wholly, entirely, completely. They were living on the initial stage or plateau of sanctification and holiness; now they needed to go on to entire sanctification and perfect holiness.

What does it mean to have one's spirit sanctified? The disposition is one of the definitions of the spirit. Many otherwise lovely saints have a bad disposition. Some are envious or jealous of others, while some may have spiritual pride; others may have a critical, judging, fault-finding spirit. The Bible soundly condemns all unrighteous judging. Mt. 7:1-5; Rom. 14:4, 10; Jas. 4:11, 12. James says that one who judges another is, in effect, putting aside the law, or the word of God as being unworthy of being kept, thus making of himself a judge instead of one who obeys God's word. It is easy to see that one needs a sanctified spirit, or disposition.

One also needs a sanctified soul. Two of the definitions of soul are one's life, and one's desires. One's appetites and desires must be in harmony with God's will for us. Paul tells us that "They that are Christ's have crucified the flesh with the affections and lusts." Gal. 5:24. The "flesh" here means human nature . . . self . . . and "lusts" means one's desires that conflict with God's will for us. This sentence tells us that if one is wholly and completely Christ's, he and his wrong desires

have been crucified. It is only through the crucifixion of self that one receives the grace of entire sanctification for spirit and soul and body. I Thes. 5:23. The how of the crucifixion of self is fully discussed elsewhere.

The grace of entire sanctification does not give one a reservoir of holiness that he can live on the rest of his life. What it does is at the moment of complete consecration to God . . . of wholehearted abandonment to do His will whatever it may be . . . and of faith that God accepts his consecration, the Holy Spirit makes real in his life his crucifixion with Christ. "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." Rom. 8:13. The principle of sin, or the law of sin, operates through the flesh. Rom. 7:23. But when one is dead he does not sin. "For he that is dead is freed from sin." Rom. 6:6, 7. It would not be true to say that one who has received the grace of entire sanctification cannot sin; but by God's grace he need not sin. This is true however, only as long as he remains consecrated and obedient to God.

It is sad to say that some saints who at one time made a deep consecration to God, and even received the baptism of the Holy Spirit, later relaxed their consecration and as a result, self again began to operate in their lives. We have the sad spectacle of Spirit baptized saints who have a spirit of pride, jealousy, judging others, etc., and who need a deeper work of sanctification in their lives. "And the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." I Thes. 5:23.

Christian Perfection

God has always required perfection of His people. Before the law was given He said to Abram, "I am almighty God; walk before me and be thou perfect." Gen. 17:1. It is said of Job who lived in patriarchal days, "There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil." Job 1:1. "And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil?" Job 1:8. God required perfection of His people under the law: "Thou shalt be perfect with the Lord thy God." Deut. 13:18. David who lived under the law testified that there were perfect men living in his time when he said, "Mark the perfect man, and behold the upright: for the end of that man is peace." Psa. 37:37. An example of two servants of the Lord who were perfect according to the requirements of God under the law were Zacharias and Elizabeth: "And they were both righteous before God, walking in all the commandments and ordinances of the Lord

blameless." Lk. 1:6. Under Christianity God requires perfection of His people. Some scriptures that bear this out are: "Be ye therefore perfect even as your Father which is in heaven is perfect." Mt. 5:48. "Finally, brethren, Be perfect . . ." 2 Cor. 13:11. It was Paul's purpose to so teach and preach that he might "present every man perfect in Christ Jesus." Col. 1:28. "Let us therefore, as many as be perfect, be thus minded . . ." Phil. 3:15. The scriptures quoted here comprise only a short list of those to be found in the Bible dealing with this subject.

The word perfect, as used in both the Old and the New Testaments, is from several Hebrew and Greek words which are variously translated: "without blemish, complete, full, spiritually mature, grow up, full grown, without spot, full age, undefiled, whole," and others.

Paul Writes Of Two Kinds Of Perfection

1. Absolute Perfection.

Paul had not attained to this kind of perfection, nor can any one else: "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:12-14. What is this prize, this perfection, toward which Paul was striving? We believe it was absolute perfection, complete conformity to Christ in every respect: "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren." Rom. 8:29. Spiritual conformity to Christ begins in this life; but complete conformity, both spiritual and physical, will not be realized until the return of Jesus. I Jno. 3:2; I Cor. 15:51, 52.

a. The words of Jesus, "Be ye therefore perfect, even as your Father which is in heaven is perfect," Mt. 5:48, have no reference to the holy character of God, but to His attributes of love and kindness. God expects His people to be free from the guilt of sin, and also from its power and dominion; but sinless perfection is not in view here. This is seen by the use of the word "therefore" in this sentence. The true meaning of this verse of scripture cannot be arrived at apart from its context. Before Jesus said anything to His disciples about being perfect, He was talking about the goodness and the kindness of God in causing the sun to rise on the evil and on the good, and sending rain on the just and unjust alike. Then He spoke about the kind of love His disciples should have toward others. Jesus said in effect, "Be ye therefore perfect in kindness and in love, even as your Father which is in heaven is perfect."

2. Christian Perfection.

a. Christian perfection is attainable in this life: "Let us therefore, as many as be perfect, be thus minded . . ." Phil. 3:15. To attain to Christian perfection is to attain to the standard of Christian living that God expects of His people.

b. Christian perfection is for all Christians: "Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." Col. 1:28.

c. A perfect man may be actuated by perfect motives in what he says and does, and yet because of a lack of perfect knowledge and wisdom on his part, he may sometimes say or do something that unintentionally hurts other people's feelings.

d. Christian perfection does not free one from temptations. Jas. 1:2, 12; 1 Pet. 1:6, 7.

e. Christian perfection does not free one from all mistakes.

f. Christian perfection does not hinder the possibility of growth. As long as one lives he should continue to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. 2 Pet. 3:18. An apple tree may be loaded with a crop of apples. If they are free from all worm holes and other defects, they are said to be perfect apples. At first they are perfect, small, green apples; but in process of time they grow in size and into maturity. So it should be with a perfect Christian; there is always room for growth and development.

What Christian Perfection Is.

When God tells His people to be perfect, He has a standard of living to which He expects them to attain. God expects His people to:

I. *HAVE A PERFECT HEART WITH HIM.*

"Let your heart therefore be perfect with the Lord our God to walk in His statutes, and to keep His commandments, as at this day." 1 Ki. 8:61. To have a perfect heart with God involves doing all that one knows to be His will as expressed in His word.

II. *STAND COMPLETE AND PERFECT IN ALL THE WILL OF GOD.*

a. "Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God." Col. 4:12.

b. "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant make you perfect in every good

work to do His will, working in you that which is wellpleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen." Heb. 13:20, 21.

c. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Rom. 12:1-2.

III. BE PERFECT IN LOVE TO GOD.

a. "But whoso keepeth His word in Him verily is the love of God perfected: hereby know we that we are in Him." 1 Jno. 2:5.

b. "Herein is our love made perfect, that we may have boldness in the day of judgment: because as He is so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love." 1 Jno. 4:17, 18.

IV. BE PERFECT IN HOLINESS.

a. "For by one offering He hath perfected forever them that are sanctified." Heb. 10:14.

b. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and Spirit, perfecting holiness in the fear of God." 2 Cor. 7:1.

Bible teaching on holiness is so important that we shall define below, a few words and terms used in connection with it, for the purpose of greater clarity.

1. Saint. Hebrew and Greek. Holy (one, thing.)

According to both the Hebrew and the Greek, a saint is a holy one, or person. All of God's people, irrespective of their spiritual condition, in both Testaments are called saints or holy people. God called the entire nation of Israel holy. "For thou art an holy people unto the Lord thy God: the Lord thy God has chosen thee to be a special people unto Himself, above all people that are upon the face of the earth." Deut. 7:6; 14:1, 2. The Lord called them holy people because they were His people, and He saw them through the blood of Christ which was to be shed for them. Heb. 9:11-15.

It is said of the saints referred to in Rom. 1:7, and in I Cor. 1:2, that they were "called to be saints." It will be observed that the words "to be" are in italics, which indicates that these words were not in the original Greek manuscripts, but were supplied by the translators. Literally, they were called saints, or holy ones because they were God's people. All converted persons are saints, or holy people.

2. Holy brethren. I Thes. 5:27; Heb. 3:1.

The word holy in both these scriptures is a translation of the same Greek word translated saint. All the brethren in both these churches were saints, or holy ones, or holy brethren.

3. "Perfected forever them that are sanctified." Heb. 10:14. "Perfecting holiness in the fear of God." 2 Cor. 7:1.

The only way these scriptures can be understood is to realize that there is progress in holiness. There are two stages, or plateaus, in a life of holiness. The first stage, or plateau, in the life of holiness begins at conversion. Then, one becomes a child of God and begins to live for Him; one starts at that time to live above sin, that is holiness. At conversion one cannot live a perfectly holy life because of the hinderance of uncrucified flesh. Gal. 5:16, 17. On that plateau of holiness one often stumbles and falls in his efforts to live for the Lord. God has something better than that.

The second stage or plateau in a life of holiness is that of perfect holiness. Paul urged the saints to whom he wrote to enter this plateau of holiness. 2 Cor. 7:1; Heb. 10:14. He desired for them that their hearts would become "unblameable in holiness before God." I Thess. 3:13. He told the Corinthian church which had many carnal, unspiritual saints how to reach this plateau of holiness. 1 Cor. 3:1-4. He told them there were two steps for them to take to get the job done.

1. They must separate themselves. 2 Cor. 6:7. Separation in Scripture is two-fold: from everything that is defiling and that God disapproves of, (2 Cor. 6:14-17) and unto God Himself. Rom. 6:13, 19.

2. The second step they must take was to crucify the flesh which was responsible for their spiritual troubles. 2 Cor. 7:1; Gal. 5:16, 17, 24; Rom. 6:6, 7. "For he that is dead is freed from sin." The flesh . . . human nature, the self life . . . has already been crucified so far as God is concerned; but it becomes a reality to the believer only when after complete consecration to God he reckons himself "to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. 6:11. By following these directions in faith, one experiences the grace of entire sanctification which is the doorway to the possibility of a life of perfect holiness, or of Christian perfection.

V. BE LIKE JESUS.

a. "The disciple is not above his master: but every one who is perfect shall be as his master." Lk. 6:40.

b. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me." Gal. 2:20. If one has been crucified with Christ, his Ego has been dethroned; and Christ maintains the dominance in his life: this is necessary to a life of Christian perfection.

CHAPTER FOUR

The Gifts Of The Spirit

The following articles on the Gifts of the Spirit were written and published in the Apostolic Faith Report in the years 1959 and 1960.

Article I

The Manifestation Of The Spirit

In first Corinthians, chapter twelve, nine manifestations or gifts of the Holy Spirit are listed. There are three gifts of revelation: (1) the gift of the word of wisdom, (2) the gift of the word of knowledge, and (3) the gift of the discerning of spirits; three gifts of power: (1) the gift of faith, (2) the gifts of healing, and (3) the gift of miracles; the three vocal gifts, or gifts of utterance: (1) the gift of prophecy, (2) the gift of different kinds of tongues, and (3) the gift of interpretation of tongues. All these gifts are miraculous and supernatural in their origin and nature. They cannot be acquired by study and human effort. The fact that they are not attainable through human effort is plainly shown by the following scriptures: "For to one is given by the Spirit the word of wisdom: to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another the interpretation of tongues; but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will."

The gifts of the Spirit are not given to be used for selfish purposes or for vain display, but for the common good. I Cor. 12:7. James Moffet translates this verse as follows: "Each receives his manifestation of the Spirit for the common good." It is the purpose of God that Christians should do the works that Jesus did. Jno. 14:12. Jesus was as dependent upon God for power to do the works that He did as you and I are. Jno. 5:19; Jno. 14:10. He did His mighty works through the power of the Holy Spirit. Mt. 12:28; Luke 4:14, 18; Acts 10:38. All New Testament miracles were performed on the basis of faith and the power of the Holy Spirit. Gal. 3:5; Acts 3:16; Acts 13:9-11; 1 Cor. 12:9-11.

Gifts of the Spirit are being manifested in the Church today. But no one can seriously say they are as common as they were in the

days of the early church following the outpouring of the Holy Spirit on the day of Pentecost. Many people are being healed by the power of God in answer to believing prayer, but where are the mighty works such as Jesus did and such as the disciples did as recorded in the book of Acts? Mighty miracles are few indeed today.

One of the most prominent preachers of divine healing in America today freely admits that he would be quite happy if one-fourth of the sick for whom he prays would be healed. He hides the badly deformed and very serious cases from public view. Almost all of them return home disappointed and sometimes heartbroken. We are not saying this by way of criticism, but to draw attention to the fact that we have a long way to go to reach the standard set by Jesus himself. If all the gifts of the Spirit were in full manifestation the church would be doing all the works that Jesus did. The hard cases, so-called hopeless cripples, who truly look to the Lord for deliverance, would be healed, and sometimes every sick person, without exception would be healed. Acts 5:12-16.

The gift of the discerning of spirits, as well as all the other gifts, need to be in full operation in order to give us a true Apostolic ministry.

There are several reasons based on the Scriptures that lead us to believe we can expect mighty outpourings of the Holy Spirit on the true Church before the return of Jesus. Let us examine some of the things Peter said in his great sermon on the day of Pentecost. When the people couldn't understand about the outpouring of the Holy Spirit with the attendant speaking in other tongues, they asked the question, "What meaneth this?" Peter answered, "This is that which was spoken by the prophet Joel: and it shall come to pass in the last days saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy: and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: and I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: the sun shall turn into darkness and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." It is quite evident from the language used in Peter's sermon on that occasion that there was no complete and exhaustive fulfillment of Joel's prophecy on the day of Pentecost. Nothing is said about signs in heaven, or about blood, and fire, and vapour (or "Pillars," in Joel 2:30) of smoke at the time of the first outpouring. What is more suggestive of nuclear explosions than mushroomlike pillars of smoke and blood just prior to the return of Jesus? The outpouring is to be upon "all flesh" without distinction, Jewish flesh . . . Japanese flesh . . . all flesh where God has consecrated servants awaiting His return. This outpouring of the Holy Spirit will be of such mighty proportions that the spiritual gift of prophecy will be generously bestowed.

Acts 2:17, 18. And since the spiritual gift of prophecy will be completely restored, may we not hope for all the gifts to be in full operation at that time? We believe they will be.

We are now in the time of the latter rain of the Holy Spirit. What the Church has received so far amounts to showers, sometimes and in some places, heavy showers. The great outpouring is yet future. The Church needs a mighty outpouring to enable her to do the works that Jesus did and to prepare her for His return. She needs it to bring about the complete answer to the prayer of Jesus for the sanctification and unity of believers, that the world might be convinced that God sent Jesus. Jno. 17:20-23. Only a deep work of the Holy Spirit in conviction will be able to bring the Church to see her need of cleansing. May God speed the day, when through the mighty workings of the Holy Spirit and the power of the blood of Jesus, the glorious Church without spot or wrinkle or any such thing shall be prepared to be presented to her wonderful Lord.

Article II

The Gift Of The Word Of Knowledge

In the enumeration of the nine gifts of the Holy Spirit, found in first Corinthians, chapter twelve, the first two listed are the Gift of the Word of Wisdom and the Gift of the Word of Knowledge, in the order named. These two spiritual gifts are perhaps the two gifts that are the most difficult to differentiate between and to explain.

Wisdom and knowledge are by no means the same thing. Wisdom has been defined as knowledge rightly applied. It is possible for one to be educated in the arts and sciences and to possess college degrees and yet have very little wisdom. On the other hand, one who does not possess a great deal of knowledge may have a surprisingly large store of wisdom.

It suits our convenience to deal with the gift of the Word of Knowledge first. This gift does not consist of the increase of natural knowledge by the action of the Holy Spirit upon the human mind. It is not gained by years of faithful and prayerful study of the Holy Scriptures. A person may be capable of giving Bible lessons to large religious gatherings and yet be a stranger to this gift. On the other hand a young convert who has little knowledge of the Bible, but who is filled with the Holy Spirit, may be a channel through whom this gift may operate. In the operation of this gift, human knowledge and ability do not count; the mind is passive. Spiritual gifts are not acquisitions, they are direct manifestations of the Holy Spirit.

This gift has been erroneously called the Gift of Knowledge. The New Testament does not teach anything about a spiritual gift of know-

ledge. It is the WORD of knowledge which is quite another thing. It was probably the error of thinking of this gift as the gift of knowledge which caused some of the early Bible expositors to class it as a gift of teaching, which we are sure it is not.

God knows all things at all times, past, present and future. All the treasure of wisdom and knowledge are said to be hidden in Him. When it pleases God by His Spirit to make known to man a fragment, a very small part of His knowledge, that is a WORD of knowledge.

Following are a few examples of the gift:

1. To make known to man the story of the creation. Genesis, chapter one.

How did Moses gain his knowledge of the story of creation found in the first chapter of Genesis? The account of creation found there is a model of brevity, scientific accuracy and completeness. It was given by inspiration of God. 2 Timothy 3:16. God gave Moses a small part, a fragment, a Word of Knowledge, out of the storehouse of His all-knowledge when He revealed to him the story of the origin of all things.

2. To make known that lost property had been found. 1 Sam. 9:20.

The prophet Samuel told Saul that his father's asses which had strayed away had been found. How did Samuel get his information? No doubt, by the Word of Knowledge from the Lord.

3. To reveal the true conditions of seven churches. Revelation, chapters one, two and three.

While John was in exile on the island of Patmos, he received a Word of Knowledge, while he was in the Spirit (Revelation 1:10), which revealed to him the true spiritual condition of the seven churches which were in Asia.

4. To reveal a brother in need. Acts 9:1-16.

a. By the gift of a Word of Knowledge, Saul's condition and need were made known to a disciple by the name of Ananias. He was even told the street and the house where Saul could be found.

b. Instances are known in modern times when God by the gift of a Word of Knowledge made known to someone, hundreds of miles away, the great need of one of his servants. The revelation was given to induce prayer for deliverance from severe illness, or to cause one to respond to some financial need.

5. To enlighten an altar worker.

Sometimes seekers for spiritual experiences seem to pray against a stone wall. On some occasions Spirit-filled workers are given by the Spirit, a Word of Knowledge as to the reason for the lack of victory on the part of the seeker.

6. To encourage a servant of the Lord. 1 Kings 19:18.

a. Elijah thought that he was the only one in Israel who was serving the Lord, but the Lord by a Word of Knowledge let him know that there were seven thousand who had not bowed their knees to Baal.

b. Paul received encouragement to preach boldly with the assurance that no one would harm him. This word of knowledge was conveyed to him by a vision. Acts 18:9-10.

7. To expose sin. 2 Kings 5:20-27.

Gehazi, servant of Elisha, received money and garments from Naaman, under false pretense. By a Word of Knowledge to Elisha, the Lord exposed the hypocrisy of Gehazi.

8. To warn of impending dangers. 2 Kings 6:8-12.

The secret plans of the King of Syria to destroy Israel were made known by the gift of a Word of Knowledge that Elisha received from the Lord. Elisha relayed the information received to the King of Israel, who was able to avert disaster to his armies as a result of this information.

The foregoing examples showing how the gift operates, though sketchy and incomplete, are sufficient to show that it would be incorrect to call it the gift of Knowledge. It is the gift of the Word of Knowledge.

The question may be raised as to the propriety of giving examples of gifts of the Spirit from the Old Testament because the Holy Spirit was not made available to all of God's people until the beginning of this dispensation of grace. It must not be overlooked that some of the men of God in Old Testament times lived very close to God, and experienced the Spirit's power in their lives to an extent not exceeded by any one living in the present dispensation of the Holy Spirit. If the examples cited from the Old Testament had occurred in the dispensation of the Holy Spirit, they would be classed as gifts of the Word of Knowledge.

Article III

The Gift Of The Word Of Wisdom

It is only fair to our readers to say that the writer makes no claims for originality in these articles. The Lord has opened our understanding to many of the truths presented here, but we have also profited from the labors of others who have written on these subjects.

When James wrote, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him," he did not have the Gift of the Word of Wisdom in mind, but

general wisdom in the things of God. The gift under discussion does not make one wise, and many who have general wisdom in the things of God are strangers to this Gift. The wisdom that Solomon received in answer to prayer was not identical with the Spiritual Gift of the Word of Wisdom. God gave him a wise and understanding heart. 1 Kings 3:12. No doubt the Spirit of God quickened his mental faculties and he received a divine increase of natural wisdom.

The Spiritual Gift of the Word of Wisdom does not depend on our mental faculties. It is a direct revelation from God without human contribution. The Gift may be manifested by dreams, or visions, by angels, by the audible voice of God, by the inaudible voice of the Spirit to one's heart, or through the Spiritual Gifts of Prophecy, or Tongues and Interpretations. This is also true of the Gift of the Word of Knowledge.

God knows everything, past, present and future. In God are hid all the treasures of wisdom and knowledge. Col. 2:3. God's consciousness of the past and present is His knowledge. His knowledge of the future is His foreknowledge.

Wisdom has been defined as knowledge properly applied. Since God is an all-wise God, it must necessarily follow that all His knowledge is applied in wisdom. So when God wills, plans, purposes for something to take place, that represents His wisdom. His power to enforce that plan or purpose is His determinate counsel. Acts 2:23.

When God reveals to man some future event that involves divine purpose, He does so by the Gift of the Word of Wisdom. Hence, prophecy would come under this classification. By the Word of Knowledge the condition of the seven churches was revealed to John on the Isle of Patmos: by the Word of Wisdom, the will, plan and purpose of God concerning things then future were revealed to him. Some Bible students believe that God's revelation to Paul during the storm recorded in Acts 27:21-26 would be classed as the Word of Knowledge. The writer takes the position that it would be the Word of Wisdom, since the revelation contains a declaration of divine purpose to save Paul and his shipmates.

Jesus told the disciples when they would be persecuted and brought before magistrates, kings, and rulers for His name's sake, not to use their natural wisdom in their defense but He would give them a "mouth and wisdom." Luke 21:12-15. He also made plain that the Holy Spirit Himself would be doing the talking. Mt. 10:17-20; Luke 12:11-12. This is one way in which the Gift of the Word of Wisdom operates. It is wholly supernatural. It is not the gift of wisdom, but the Gift of the WORD of wisdom. God gives at the time of need a fragment, a small portion, a WORD of His Wisdom.

In the early days of the Apostolic Church, sharp dissension arose

as to whether Gentiles should be circumcised and keep the law of Moses in order to be saved. Many Christian Jews tried to make a Jewish sect out of the Christian Church. So great was the dissension over the matter that Paul and Barnabas decided to go to Jerusalem to thresh out the matter with the apostles and elders. After much discussion and "disputing," James seems to have been given the Word of Wisdom which satisfied the Church and brought a happy solution to this vexing problem. They gave credit to the Holy Spirit for the decision. Acts 15:28; Acts 15:1-29.

When Jesus was baptized in water, the Spirit of God came upon Him like a dove. Matthew 3:16. The Holy Spirit of God led Him into the wilderness to face the temptations of the devil. Mt. 4:1; Luke 4:1-2. After forty days of temptations of the devil, Jesus began to preach in the power of the Spirit and to work miracles. He experienced the Spirit's full measure. Jno. 3:24. Jesus made many enemies by His fearless preaching. His enemies did their best to try to prove that He was disloyal to the law of Moses or to the Roman government. Many times Jesus escaped the snares of His enemies by the Gift of the Word of Wisdom. One incident will be given as an example. On one occasion some of His enemies brought to Jesus a woman who had been caught in the act of committing adultery. "They say unto Him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou?" If Jesus had said for them to release her, He would have been accused of breaking the law which He said He had come to fulfill. If He said to stone her, He would be turning aside from His own teaching of mercy and forgiveness. Whatever His answer would be, His questioners thought that Jesus would be thoroughly discredited. At first, Jesus gave them no answer, but wrote in the sand. What did Jesus write in the sand? Was it a list of their own companions in the same sin that this woman had committed? Only God knows. They were so sure they had Jesus in a position of perplexity and distress that they kept pressing Him for an answer. Then came the supernatural Word of Wisdom, "He that is without sin among you, let him cast a stone at her."

In His answer Jesus did not deny the just claims of the law nor His gospel of mercy and forgiveness. His enemies could find no fault in His answer to their question, but rather were convicted of their own sinfulness. Jesus forgave the woman and told her to quit sinning.

Article IV

The Gift Of The Discerning Of Spirits

In this article we wish to deal with the Gift of Discerning of Spirits. This gift gives supernatural insight into the realms of spirits. The gift is supernatural and the objects to be discerned are always supernatural . . . spirits. We cannot be too emphatic in saying that it is not the gift of

discernment. It is the Gift of DISCERNING of Spirits, whether divine, or satanic.

Weymouth expresses the nature of this gift in the following words, "To another the power of discriminating between spirits." 1 Cor. 12:10. The spirits to be discerned, or discriminated between, are supernatural spirits, not human spirits.

The purpose of this gift is not to reveal whether a person is a good person or a bad person. It has nothing to do with revealing the character of men. By the gift of the Word of Knowledge Jesus knew Nathaniel was . . . "an Israelite indeed in whom is no guile." On the other hand the gift of Discerning of Spirits can reveal the true source of inspiration, whether divine or satanic of a message in tongues, prophecy, or interpretation of tongues. It can also reveal the source of a miracle, whether divine or satanic. It can reveal the evil spirits that are responsible for some afflictions of the human body.

Following are a few instances found in the New Testament where the operation of this gift was either necessary to pave the way for divine deliverance, or to expose the working power of Satan:

1. In Mt. 12:22, we have the record of a man who was both dumb and blind as a result of demon possession. This man did not need prayer for healing, but he needed to have the demon cast out. In a case of like nature today the gift of Discerning of Spirits is necessary in order to help bring deliverance.

2. In Luke 13:10-16, we have the story of Jesus delivering a woman who had been bound by Satan for eighteen years. She was not sick in the ordinary sense of the word, but she was bound by an evil spirit of infirmity. The Gift of Discerning of Spirits would be a great help in similar cases in revealing the evil spirit responsible for the infirmity.

3. In Acts 16:16-18, we find the record of a woman who was apparently religious, delivered from a spirit of divination. No doubt the gift of Discerning of Spirits operated in Paul's life before he cast out that fortune-telling devil.

4. In Mark 9:14-27, we are told of a young man who had paroxysms similar in some respects to a person who has a severe case of epilepsy. Jesus addressed by name a dumb and deaf spirit who controlled this man and commanded it to come out, and he was made whole. The gift of Discerning of Spirits is needed in cases like this to help bring deliverance to the captives of Satan.

5. Acts 13:6-11 records the case of a sorcerer who brought judgment upon himself for opposing the work of God. No doubt, Paul, who was ". . . filled with the Holy Ghost," discerned by the Holy Spirit the nature of the spirit working, and was given power by the Lord to cause this man to become blind "for a season."

Those of us who do not have the gift of discerning of spirits are not left destitute of the means of detecting and exposing evil spirits that are actively operating in human lives. In 1 Cor. 12:3, we are told that “. . . no man speaking by the Spirit of God calleth Jesus accursed and that no man can say that Jesus is Lord, but by the Holy Ghost.” In the early days of the latter rain outpouring of the Holy Spirit, in a certain religious meeting, a man was apparently speaking in other tongues. The leader of the meeting felt that the man was under the influence of an evil spirit. So he asked the man while he was under the power of that spirit, “Is Jesus Lord?” The answer came back, “Jesus is accursed.” This was positive proof that the man was under the influence and power of an evil spirit. The evil spirit was cast out of the man. He prayed through to salvation, sanctification, and the Baptism of the Holy Spirit. While he was under the influence of the Holy Spirit, the question was put to him again, “Is Jesus Lord?” and the answer came back “Jesus is Lord.”

In 1 Jno. 4:1-3, we are told to try the spirits to see whether they are of God. The test to put to a supernatural power that is operating is to ask it if Jesus came in the flesh. Any spirit that confesses that Jesus came in the flesh is of the Holy Spirit. But an evil spirit who is supposedly operating a gift of the Holy Spirit or who is actively manifesting itself, will never make such an admission or confession. Any spiritual person can use the tests just mentioned to try any operating spirit, irrespective of whether the one making the test has the Gift of the Discerning of Spirits.

As we draw near the time for the return of Jesus we may expect increased demon activity. There will be the spirits of devils working miracles. Rev. 16:14. “For there shall arise false Christs and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible they shall deceive the very elect.” Mat. 24:24. The church has always needed the gift of Discerning of Spirits, but it is easy to see that in the days just ahead “the power of discriminating between spirits,” will be an absolute necessity.

May God speed the day when this gift and all the gifts will be in full manifestation among His consecrated followers.

Article V

Speaking With Tongues – Part I

Among the Gifts of the Spirit enumerated in First Corinthians chapter twelve, three of them are vocal gifts, or gifts of utterance. They are (1) the Gift of divers kinds of tongues, or different kinds of tongues, (2) the Gift of Interpretation of Tongues, and (3) the Gift of Phrophecy.

Each one of these Gifts is wholly supernatural and it is the Spirit who gives the utterance in each manifestation.

On the day of Pentecost when the Holy Spirit was given to the tarrying disciples, we are told that, “. . . they were all filled with the Holy Ghost and began to speak with other tongues as the Spirit gave them utterance.” Here we are told the disciples did the speaking but that the Holy Ghost gave the utterance. In other words, the disciples yielded their tongues, and their vocal organs, and the Holy Spirit used them to utter languages unknown to them.

Following are some of the scripturally declared purposes of speaking in Tongues.

1. Speaking with tongues is the scriptural evidence of the Baptism of the Holy Spirit.

a. First, let us have the testimony of Jesus on the subject. Jesus said that speaking with new tongues was to be one of the signs that should follow believers. Mark 16:17. New tongues mean new languages as in Acts 2:4 and 1 Cor. 12:10. Jesus also emphatically declared that, “. . . when the Comforter is come He shall testify of me.” “He shall speak.” Jno. 16:13.

b. Let us see what Peter had to say about speaking with tongues being the evidence of the Baptism of the Holy Spirit. The disciples were sitting in a house when they received the Holy Spirit and began to speak as the Spirit gave them utterance. They did not remain in the house but went outside after they received the Holy Spirit. The strange phenomenon of unlearned Jews speaking in many different languages drew a large crowd together. There were at Jerusalem, at this time, many devout Jews and proselytes of the Jewish religion from seventeen different countries, who heard the disciples speak in their own languages the wonderful works of God. They were amazed and perplexed and asked, “. . . What meaneth this?” This what? someone may ask. This speaking with tongues, the context shows. Peter wasn't slow to answer. He said, “This is that which was spoken by the prophet Joel . . .” Joel predicted the outpouring of the Holy Spirit. Jesus, before His ascension referred to this same outpouring when He said, “For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.” The outpouring prophesied by Joel is identical with the Baptism with the Holy Spirit. Peter said “this” (speaking with tongues) . . . is “that” . . . (an integral part of) . . . “which was spoken by the prophet Joel.” One cannot separate “this” from “that.” If one has that which was spoken by the prophet Joel, it will be accompanied by “this” . . . speaking with tongues. Peter clearly tells us that speaking with tongues is part of the Baptism of the Holy Spirit.

c. It is said in the scriptures, “In the mouth of two or three witnesses shall every word be established.” 2 Cor. 13:1; Deut.

19:15. We have given the testimony of two reliable witnesses who positively declare that speaking with other tongues accompanies the baptism with the Holy Spirit. Now we wish to add another witness, that of the experience of the household of Cornelius when they received the gift of the Holy Spirit. Acts 10:44-48. Peter knew they had received the gift of the Holy Spirit, “. . . For they heard them speak with tongues and magnify God.” No other evidence would have convinced Peter because he knew that “this” was “that.” Acts 2:11-16.

2. Speaking with tongues is a sign to unbelievers. 1 Cor. 14:22.

No greater example of tongues as a sign to unbelievers can be found anywhere than occurred on the day of Pentecost when the disciples spoke with other tongues as the Spirit gave them utterance. The disciples did not address the vast multitude directly as they spoke in other languages. They began to speak with tongues before the multitude came together. Acts 2:1-6. They were immersed in the Spirit's power. Joy and glory filled their souls and they spoke in the languages of those present about the wonderful works of God.

There are two things to remember about that multitude. They believed in God, they were devout Jews, but so far as Jesus was concerned, they were unbelievers. They were also a bilingual people. They knew the languages of the countries where they lived, and they also knew the Jewish language. When they asked, “What meaneth this?” Peter preached to them in the Aramaic language which was the language the Jews used at that time, and the multitude understood him. The sign of tongues, plus the preaching of Peter under the influence and power of the Holy Spirit caused about three thousand of those unbelievers to become believers in Christ.

3. Speaking with tongues when interpreted edifies the church (Cor. 14:5, 12, 13) and has the same value as the spiritual gift of Prophecy.

4. By speaking in unknown tongues man may speak supernaturally to God. 1 Cor. 14:2.

5. One may pray in an unknown tongue. 1 Cor. 14:14. The Spirit helps us to pray according to the will of God. Rom. 8:25-27.

6. He that speaks in an unknown tongue edifies himself. 1 Cor. 14:4. To edify means to strengthen or to build up. Paul used this means of spiritual upbuilding by speaking much in tongues in his private devotions. 1 Cor. 14:18-19.

Article VI**Speaking With Tongues – Part 2**

In this article we wish to continue the discussion of speaking foreign languages as the Spirit gives utterance in the form of questions and answers.

Question 1. When one speaks in other tongues as the Spirit gives utterance, does he speak real languages spoken by people in this world?

Answer.

There is no doubt that real languages spoken by different nationalities are often spoken under the inspiration of the Holy Spirit. On the day of Pentecost people representing seventeen different nationalities heard the disciples speak in their own languages under inspiration of the Holy Spirit. Hear their testimony: "And they were all amazed and marvelled, saying, one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongues wherein we were born . . . We do hear them speak in our tongues the wonderful works of God." Acts 2:7-11.

Many years ago a gospel party consisting of three young ladies was conducting a street meeting somewhere in Colorado. During the service one of the young ladies spoke in a foreign language under the inspiration of the Holy Spirit. In that service there was a young man who was an Austrian by birth, who understood what she said because he heard her talk about Jesus in his own Austrian language. As a result of this sign (1 Cor. 14:22) the young man attended the revival and was converted.

Several years ago a Methodist minister who did not believe in the Baptism of the Holy Spirit with the evidence of speaking in other tongues was in a prayer meeting that was being conducted by Spirit-baptized believers. During the prayer service he heard a woman who knelt on one side of him say in the Greek language, "Get right with God," and another woman kneeling on the other side said in the Hebrew tongue, "Get right with God." Now this minister knew these women and he knew they did not know foreign languages. This incident caused this unbelieving believer to become convinced of his need. He sought the Lord and received the baptism of the Holy Ghost.

In a camp meeting conducted in Kingman, Kansas, my sister Beulah spoke, on one occasion, in one of the languages of India. A Mennonite bishop who had spent twenty years as a missionary in India was in that service and heard her speak. He was astonished at her perfect command of the language. He said that she spoke like an educated native of India, far better than he could speak the language after years of study and use of the language. This incident made a believer out of him.

Sometimes the languages spoken under the inspiration of the Holy Spirit are human languages unknown to anyone present, and sometimes they are heavenly languages unknown to anyone on earth. 1 Cor. 14:2.

Question 2. Why did Paul ask the question, "Do all speak with tongues?"

Answer.

The subject under discussion in First Corinthians chapter twelve, is the Gifts of the Spirit. 1 Cor. 12:1, 8-11, 30, 31. Paul's question in reality is, "Do all have the Gift of Tongues?" The answer, of course, is "No, all do not have the gift of Tongues." The speaking in other tongues on those occasions was the sign or witness that they had received the baptism of the Holy Spirit. Without exception the only scriptural evidence of the Spirit baptism is speaking in other tongues. Not all who speak in other tongues as a witness to their Spirit baptism receive the Gift of Tongues.

Question 3. Wasn't the Gift of the Holy Spirit received at Samaria (Acts 8:14-17) without the evidence of speaking in other tongues?

Answer.

In the account of the great revival at Samaria it is not said that the disciples did, or did not speak with tongues, when they received the Gift of the Holy Spirit, but there is strong scriptural evidence they did. Jesus said when the Spirit of truth is come, "He shall testify," (Jno. 15:26) and "He shall speak." (Jno. 16:13). Peter said if one receives that which was prophesied by the prophet Joel it would be accompanied with speaking in other tongues. Acts 2:1-16. This being true, the disciples certainly spoke in other tongues at Samaria.

Why did Simon offer money that he might be given power to give the Holy Spirit on whomsoever he laid hands? Simon had seen mighty miracles take place, and he knew there was great joy there. Acts 8:5-8. But he didn't offer money to be given power to heal the sick, cast out devils, and give people joy. He wanted power to give the Holy Spirit on whomsoever he laid hands. Why? No doubt Simon heard the disciples speak with other tongues as the Spirit gave utterance.

Question 4. "Are those who possess the Spiritual Gift of Tongues able to preach with understanding of what they are saying in a foreign language, and can they hold conversations with foreigners in their languages with mutual understanding of what is being said?"

Answer.

All we know about speaking in other languages as the Spirit gives utterance is what we read in our Bibles. From a careful study of what

the Scriptures have to say on the subject we have arrived at the following conclusions:

1. Spirit baptized Christians may sometimes speak foreign languages and languages unknown to them under the inspiration of the Holy Spirit, but which are understood by the foreigners who hear them speak. Acts 2:1-11.

2. The companion Gift of Interpretation of Tongues is needed to cause the one who speaks in a foreign language to understand what he said. 1 Cor. 14:13-14. It is said that the understanding of the one who speaks is "unfruitful" which is another way of saying that he doesn't understand what he is saying. A careful reading of the context of the last Scripture referred to will make it clear that one who speaks in other tongues in a public meeting of the church needs to interpret his message for at least two reasons: (a) that the hearers may be given an understanding of what has been said and thereby be edified, and (b) that the speaker may gain an understanding of what he said.

3. There are no Scriptures which would lead one to believe that one who has the Gift of Tongues can ever understand what he says while speaking under the inspiration of the Holy Spirit without the operation of the Gift of Interpretation.

Article VII

The Interpretation Of Tongues

The Gift of Interpretation of Tongues complements the Gift of Tongues. By this statement we do not wish to leave the impression that speaking in other tongues is of no value without the interpretation. It is not necessary for tongues to be interpreted when they are a witness to the baptism of the Holy Spirit, or when they are spoken in private devotions, or during a prayer service, especially when believers are seeking the Holy Spirit.

There is no evidence that there was any interpretation of the tongues which were spoken on that day of Pentecost when the disciples received the baptism of the Holy Spirit. This is also true of the tongues spoken at Caesarea and at Ephesus when the Holy Spirit was received.

A study of the fourteenth chapter of First Corinthians will give one the knowledge of when interpretation is essential according to the apostle Paul. The key word of that chapter is "edify." The words "edify," "edifying," and "edification" occur seven times in this chapter. To edify means to build up, to strengthen, to enlighten, to instruct. The proper use of the Gift of Tongues in a public service is to edify the hearers.

The instruction given in First Corinthians, fourteenth chapter is meant as a guide for the proper use of the Gift of Tongues, Interpretation of Tongues, and Prophecy in a public meeting of the church.

For confirmation we refer to a few verses in that chapter, “. . . But he that prophesieth edifieth the CHURCH.” 1 Cor. 14:4. “Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the CHURCH. Wherefore let him that speaketh in an unknown tongue pray that he may interpret.” 1 Cor. 14:12-13. “If therefore the whole church be come together . . .” 1 Cor. 14:23. “If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the CHURCH; and let him speak to himself and to God.” 1 Cor. 14:27-28.

It appears that the church services at Corinth were in confusion and quite disorderly. Paul wrote this part of his letter to the Corinthian Church for the following reasons:

1. There was too much speaking with tongues in Corinth.

Paul recommended not more than three messages be given in tongues in one service. 1 Cor. 14:27. He also gave instruction that not more than one should speak at the same time, but “by course,” or one after the other to avoid confusion. 1 Cor. 14:33.

2. There was too much speaking with tongues without interpretation. 1 Cor. 14:5, 13, 18, 19, 27, 28.

Paul says that speaking in tongues without interpretation is profitless because what is spoken is not known. 1 Cor. 14:7-11. Even in a public prayer, speaking in tongues without interpretation is discouraged. 1 Cor. 14:16-17.

We feel a word of caution is in order about being critical of those who speak in tongues without interpretation. In one of our meetings in the early days of our ministry, a blessed sister spoke a few words in other tongues quite frequently in testimony. We were distressed because there was no interpretation so far as we could tell, and we were afraid that the meeting would be ruined. Far from being ruined, it proved to be a wonderful success. Many were saved, sanctified and twenty-five received the baptism of the Holy Spirit. Many of those who received the Holy Spirit subsequently testified that hearing that good sister speak in other tongues created within them a great hunger for the Holy Spirit. We came to the conclusion that the rules laid down in First Corinthians, chapter fourteen, did not apply to a few words, or to a few short sentences uttered in other tongues, but to more lengthy messages.

Sometimes the Lord will wonderfully bless in the face of a clear infraction of the rules when one is sincere and untaught. Years ago a precious sister who was full of the love of God and full of the Holy Ghost was asked to speak in the absence of the pastor. She spoke throughout the service altogether in other tongues. There was no

interpretation, but the Lord's presence so permeated the service that a backslider was reclaimed. Manifestly she was clearly out of order, and many services without interpretation would not be edifying to the church.

The Gift of Interpretation of Tongues is wholly supernatural in its nature. The Holy Spirit gives the interpretation. To interpret means to give the meaning of something; to explain. An interpretation may be an exact translation of a message in tongues, but it need not be and frequently isn't. Often the one giving the interpretation merely gives the gist, or substance, or meaning of the message and not the identical words used by the one who gave the message in other tongues.

In conclusion we wish to mention a few important points made by the apostle Paul about speaking with tongues and interpretation.

1. He that speaks in an unknown tongue speaks to God. 1 Cor. 14:2.
2. He that speaks in an unknown tongues edifies himself. 1 Cor. 14:4.
3. Tongues with interpretation edifies the church. 1 Cor. 14:5.
4. Paul thanked the Lord that he spake in tongues. 1 Cor. 14:18.
5. Tongues are a sign to unbelievers. 1 Cor. 14:22.
6. Paul said not to forbid to speak with tongues. 1 Cor. 14:39.

Article VIII

The Gift Of Prophecy

In the Old Testament religious order, the Lord raised up prophets to deliver His message to the people during times of spiritual declension and times of national crises.

Prophets were preachers of righteousness declaring the Lord's message to the people. They were moral and religious teachers of their nation, reformers who awakened the religious life of the people; forewarners of the certainty of the divine judgment of sin; foretellers of future events by divine inspiration.

We shall quote two passages of scripture which gives us an insight into the method of inspired utterance as given to the prophets. David said:

"THE SPIRIT OF THE LORD SPAKE BY ME, AND HIS WORD WAS IN MY TONGUE." 2 Sam 23:2. Jeremiah said, "THE LORD PUT FORTH HIS HAND AND TOUCHED MY MOUTH AND THE LORD SAID UNTO ME, BEHOLD, I HAVE PUT MY WORDS IN THY MOUTH." Jer. 1:9.

The prophets whose messages were written and preserved as the word of God no doubt had inspiration that was infallible.

In the Old Testament, as well as in the New Testament, we find a type of prophecy which was evidently of a much lower degree of divine inspiration and was not regarded as infallible. Num. 11:25-29; 1 Sam. 10:10; 1 Cor. 14:29-32.

In treating of the spiritual gift of prophecy, it is absolutely necessary to make a distinction between the spiritual gift which is a gift of the Spirit to the individual, 1 Cor. 12:10-11, and the gift of prophets by Christ to the church. Eph. 4:11. It is within the realm of possibility for everyone who has received the baptism of the Holy Spirit to receive the spiritual gift of prophecy. 1 Cor. 14:24, 31. But all do not receive the office of a prophet. 1 Cor. 12:28-29; Eph. 4:11. The true prophets, such as Agabus, could foretell future events by divine inspiration. Acts 11:27; Acts 21:10-11. But those who had the spiritual gift of prophecy had a more restricted ministry. 1 Cor. 14:3.

Because the Bible declares that the testimony of Jesus is the spirit of prophecy (Rev. 19:10), some people have mistakenly said that preaching is all there is to the New Testament gift of prophecy. Nothing could be farther from the truth. In a large part of the Christian world, there has been a persistent tendency to debase the gift of prophecy by robbing it of its supernatural character. It is one hundred percent supernatural.

Anointed preaching is not prophesying, and prophesying is more than anointed preaching. In preaching of the highest order, the mind of the speaker is illuminated and quickened by the Holy Spirit, and the message goes forth in the power of the Holy Spirit. That kind of preaching is divinely inspired, but not supernatural. In prophesying, the mind is passive as the Spirit gives the utterance to the words spoken. As speaking with tongues is supernatural utterance in an unknown tongue, so prophecy is supernatural utterance in a known tongue.

We remember hearing the late Charles F. Parham say, while he was still with us, that sometimes he would speak supernaturally in his own language for as long as twenty minutes at a time. His message was as new and inspiring to him as to his audience.

Following is a list of some of the benefits that follow from the operation of this gift:

1. "He that prophesieth speaketh unto men to edification and exhortation, and comfort." 1 Cor. 14:3. Edification, exhortation and comfort have been rendered "build up, stirring up, cheering up" by Elliott.

2. One who prophesies is declared to be greater than one who speaks with tongues unless he interprets. 1 Cor. 14:3.

3. Prophesying brings conviction to unbelievers. 1 Cor. 14:24-25.

4. "For ye may all prophesy one by one that all may learn." 1 Cor. 14:31.

5. Through the operation of the gift of Prophecy, the Spirit can do a wonderful job of teaching by exhorting or edifying in Spirit-given words. 1 Cor. 14:3.

6. Paul taught that no more than three persons were to prophesy in one meeting. 1 Cor. 14:29.

7. The fact that the messages of the prophets were to be judged indicates that the inspiration was not always infallible. 1 Cor. 14:29

8. The New Testament gift of prophecy can be a wonderful blessing to a church, but it can never take the place of the written word of God. Any message in prophecy that is not in harmony with the infallible word of God is to be rejected.

"Follow after charity and desire spiritual gifts, but rather that ye may prophesy." 1 Cor. 14:1.

Article IX

The Three Gifts Of Power

In this last article on the Gifts of the Spirit we wish to consider briefly the three gifts of power: 1. Faith, 2. Healing, and 3. The Working of Miracles.

The Gift of Faith is not the same as saving faith, or faith, the fruit of the Spirit. It is a special kind of wonder-working faith. Saving faith comes before salvation. It is written, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16:31; Rom. 1:17. Those Christians who have faith, the fruit of the Spirit, believe God in such a way that they obey His commands. The fruit of the Spirit first begins to be manifested in a person's life after his conversion. It is at conversion a person first begins to love the Lord, to experience the joy of salvation, and to have peace with God. After one receives the deeper experiences of sanctification, and of the Baptism of the Holy Spirit, the fruits of the Spirit should be more perfectly manifested in one's life.

We believe Jesus was speaking of the Gift of Faith when He said, "Have faith in God. For verily I say unto you that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith." Mark 11:22-23. It will be noticed that this mountain-moving faith of which Jesus speaks gets results not by asking God to remove the mountain, but by the believer speaking to the mountain, and commanding it in faith to be removed. This is the command of faith, and is one of the ways in which the Gift of Faith operates.

Sometimes two or more gifts of the Spirit may be manifested at the same time to produce a certain result. For instance, when the lame man was healed at the Beautiful gate of the temple, we believe that the three Gifts of Power were manifested. It is evident from the words of Peter that a command of faith was given: "In the name of Jesus Christ of Nazareth rise up and walk." Acts 3:6. Again Peter said, "And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all." Acts 3:16. It is also quite evident that the healing of this impotent man was a Gift of Healing. Peter said, "Silver and gold have I none; but such as I have give I thee." Peter, through the power of God, responding to faith, gave this man his healing. His healing was admitted by the enemies of the Lord to be a notable miracle. Acts 4:16. So we see in the healing of this man the operations of the Gift of Faith, a Gift of Healing, and the Gift of the Working of a Miracle.

The Gifts Of Healing

That it is God's will to heal those who meet his conditions is abundantly proven by the Scriptures. In patriarchal times, God honored the prayer of Abraham for the healing of the king of Gerar and his household. Gen. 20:17-18. During the lifetime of Job, healing through atonement was known to some of God's people. Job 33:14-26. Verse twenty-four reads, "Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom." The word "ransom" is rendered atonement in the margin of the Bible. The messenger, mentioned in this passage of Scripture, pleads for healing on the basis of the atonement and gets results.

After the children of Israel left Egyptian bondage they were given the covenant of healing recorded in Ex. 15:26 which reads as follows: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee." This compound name of Jehovah reveals Him as meeting every need of His people along the line of healing.

Matthew's commentary on the healing ministry of Jesus found in Matthew 8:16-17 reads as follows: "When the even was come they brought unto Him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet saying, Himself took our infirmities, and bare our sicknesses." Matthew's reference is to Isa. 53:4 which in the King James version of the Bible is rendered: "Surely he hath borne our griefs and carried our sorrows." Following are a few translations of Isa. 53:4 by competent Hebrew scholars:

1. "Yet surely our sickness he carried, and as for our pains he bore the burden of them." (Rotherham).

2. "But only our diseases did he bear himself and our pains he carried." (Isaac Leeser).

3. "Surely our sickness he hath borne and our pains he carried." (Robert Young).

4. "But only our disease did he bear himself and our pains he carried." (Hebrew English Bible).

Another Scripture in Isaiah on which faith for healing may be based is the last part of Isa. 53:5 which reads as follows: ". . . and with His stripes we are healed."

Healing from the Lord may be obtained by one of the following methods:

1. The sick person may obtain healing by trusting in the Lord for his own healing. James 5:13; Mt. 9:22, 29, 30.

2. The sick person may be healed by "Believers" laying hands on him in faith for his healing. Mark 16:17-18.

3. The sick may be healed by "Elders of the Church" praying the prayer of faith for their healing. James 5:14-15.

Some may be healed through the ministry of one having the Spiritual Gifts of Healing, or of Faith. 1 Cor. 12:9.

Previous mention has been made of these gifts in this article. It is sufficient to say at this point that the one administering healing by means of these Gifts does not pray for the sick person but gives a command, which brings deliverance. Acts 3:6-8; Acts 9:32-34; Acts 14:8-10.

The Gifts Of The Working Of Miracles

Miracles may be classified as (1) Miracles in the realm of healing, and (2) Miracles outside the realm of healing.

The Scriptures given above give us three examples where three gifts were in operation at the same time in each healing mentioned . . . Gifts of healing; the Gift of faith; and the Gift of Working of Miracles.

Casting out devils and raising the dead would be considered Miracles.

Outside the realm of healing there are miracles of judgment, as when Paul caused the sorcerer Elymas to lose his sight (Acts 13:6-11) for opposing the gospel, and the death pronounced on Ananias and Sapphira for lying. Acts 5:1-11. Jesus performed many miracles outside the realm of healing, such as turning water into wine, and multiplying loaves, and fishes.

CHAPTER FIVE

Nebuchadnezzar's Dream

Article I. – Daniel 2:1-45

The Times Of The Gentiles. God's Desire For Israel. The Church Composed Of Jews And Gentiles

Prophecy is history foretold in advance. One of the most important prophecies in the Bible is found in Daniel, chapter 2. Therein one is given a prophetic pre-view of an outline of world history from about B. C. 606, to the return of Jesus in power and great glory to destroy Gentile world powers at the battle of Armageddon. The period of time covered in this prophecy is called "The Times of the Gentiles," because during this period of time God has given political rule in the world to Gentile nations.

It was God's desire and will that the nation of Israel should be the leading nation in the world, with the capability of defending herself against all comers. The Lord promised the Israelites that if they would hearken diligently unto His voice, and observe and do all His commandments which He commanded them, that He would set Israel on high above all the nations of the earth. Also, He would greatly bless her in a material way, and all the people of the earth would be afraid of her. She would always be victorious in battle against her enemies, and she would be the head, and not the tail of nations. Deut. 28:1-14; Lev. 26:3-10.

So, we see the Lord made ample provision that the Israelites could have exercised political and military rule in the world. But the Israelites miserably failed God. They forfeited their position of privilege by their disobedience and idolatry. The Lord permitted the nations about them to exact tribute from them, to oppress them, and finally to take them into captivity. First, the ten tribe nation of Israel was taken into Assyrian captivity in B. C. 721, and the first stage of the captivity of the kingdom of Judah took place in B. C. 606.

What befell the Israelites was foreseen by the prophets. Isaiah, chapter fifty-four foretells Israel's rejection as the wife of Jehovah. She is termed a "woman forsaken," and a wife of youth who has been "refused." The period of her rejection is called "a small moment." But

this chapter also gives good news. Israel is yet to be restored to divine favor and blessing.

“The small moment” of Israel’s rejection coincides with the period of Gentile political rule in the world as outlined in the prophecy of Nebuchadnezzar’s dream. Daniel, chapter 2.

“And Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled.” Luke 21:24. Jesus clearly implies in this scripture that there will be “times,” or a period of time when the Gentile nations will have political rule over Israel, or the Jewish nation. Since Jesus spoke these words, Jerusalem has never been free for any considerable period of time from Gentile rule. Even today when Israel is a sovereign nation, parts of Jerusalem and other Jewish territories are being trodden down of the Gentiles. The kingdom of Jordan, governed by King Hussein, today controls thirteen acres of ground in Old Jerusalem in the temple area.

We are well aware of the fact that some people refer to this age as the “Gentile church age,” and the church is sometimes called the “Gentile church.” Also “Gentile times,” and the “Times of the Gentiles,” are terms used by some to designate the church age. Are such expressions used in this sense scripturally justifiable? What do the scriptures say?

It is a well known fact that the Old Testament scriptures teach that Jesus would be a light to the Gentiles. Luke 2:32; Isa. 42:6, 7. But so far as the church is concerned, Old Testament scriptures are silent. Jesus predicted that He would build His church. Mat. 16:17, 18. It was left to the apostles, especially to the apostle Paul, to expound church truth. Paul tells us that the church is the body of Christ of which He is the Head. Eph. 1:22, 23; Col. 3:18. He also tells us that the church is made up of Jews and Gentiles. Eph. 2:11-18. Paul’s argument is that the law of commandments contained in ordinances which separated Jews and Gentiles was removed by the death of Christ. So, as a result of the death of Jesus, both Jews and Gentiles have access to God by one Spirit, and may both be reconciled to God and “made both one” . . . one body, the church. We use the terms Jew, Israelites, and the children of Israel, without distinction as Paul did in his day.

Some earnest Christians believe that on the strength of the following scriptures God withdrew His offer of salvation to the Jews: “But when the Jews saw the multitudes they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold and said, It was necessary that the word of God should first have been spoken to you: but seeing you put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst

be for salvation unto the ends of the earth." Acts 13:45-47. Are we to infer from the foregoing scriptures that Paul did not try to reach other Jews after he left Antioch in Pisidia because God had withdrawn the offer of salvation to them? Certainly not. It continued to be Paul's practice as recorded in the book of Acts to visit the synagogues of the Jews to preach Christ to them. The very next city Paul visited after leaving Antioch in Pisidia was Iconium. There God gave a great revival in which multitudes of Jews were saved. "And it came to pass in Iconium that they went both together into the synagogue of the Jews and so spake, that a great multitude both of the Jews, and also of the Greeks believed." Acts 14:1.

God had a purpose from the beginning of the world, which in other ages was not made known to man, but which He has made known in this age by revelation to his apostles and prophets. God's purpose for this age is that the Gentiles should be fellow heirs . . . heirs with the Jews . . . and of the same body . . . His body the church, made up of Jews and Gentiles . . . and partakers of His promise in Christ by the gospel. Eph. 3:1-9.

The church is not a Jewish church, nor is it a Gentile church, but a church composed of both Jews and Gentiles. It is true that because the majority of the Jews rejected Jesus, added impetus was given to the salvation of Gentiles. Rom. 11:11.

"The Times of the Gentiles" means the time of Gentile political rule in the world. Also, the time of gospel privileges to them.

When this article was published in the Report, the kingdom of Jordan controlled part of Jerusalem; this is no longer true since the war between Israel and the Arab Nations which took place in 1967. Now all of Jerusalem is under Israel's control. This is a sure sign of the soon return of Jesus. However, before the return of Jesus, Jerusalem is again to be trodden down of the Gentiles for forty and two months. Rev. 11:2.

Article II. – Daniel 2:31-45

Babylon Falls. The Rise Of The Ram And The He Goat

It will be observed that in Nebuchadnezzar's dream, each of the four great world empires that were to rule the world from the time of the subjugation of the kingdom of Judah, until the return of Jesus to rule the world, were represented as being made up of metals, each inferior to the other. "Thou art this head of gold," Nebuchadnezzar was told. Gold, the most precious metal in the image, is a symbol of absolute monarchy. Absolute and total power is vested in the king, and his word is law. "And for the majesty that he gave him, all people,

nations and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down." Dan. 5:19. There was no check or restraint on his authority or the use of his power. It was absolute in the fullest meaning of the word.

Our study of the Scriptures lead us to believe that God does not believe in democracy in government. It is fair to say, however, that man is wholly unqualified morally to use autocratic power. Only Jesus Christ the Righteous will be able to use autocratic power wisely and justly when He shall rule as King of Kings and Lord of Lords.

The glory of Babylon rapidly declined after Nebuchadnezzar's death. His son, Evil-Merodach, was a very wicked and corrupt ruler, who reigned only two years and was murdered by Neriglissar, his own sister's husband. After ruling four years, Neriglissar was killed in battle. His infant son was king for less than a year when the throne was seized by Nabonidas, a usurper, who tortured the young king to death. Nabonidus is believed to have adopted Belshazzar, a grandson of Nebuchadnezzar, as his own son in order to conciliate the legitimate party. Jeremiah had predicted that Babylon must come to an end with the reign of Nebuchadnezzar's son's son. Jer. 27:7.

Belshazzar in scripture is called the son of Nebuchadnezzar. Dan. 5:2, 18. The Hebrew tongue has no distinction between "father" and "grandfather." Belshazzar offered to make the one who could interpret the writing on the wall the third ruler in the kingdom. Dan. 5:7. Why third? Because Nabonidas, the first ruler, was away from Babylon waging war, and Belshazzar was second ruler. He was slain that night. Dan 5:30, 31.

World rule passed from the Babylonian empire to the Medo-Persian empire. Dan. 5:28. As silver is inferior to gold, this empire was inferior to the first. Inferior, not in military power, because the kingdom of the Medes and Persians became far stronger in a military sense than Babylon ever was. Inferior, not in size, because this empire was much larger in size than Babylon ever was. It was inferior in its form of government. The government was a limited monarchy and depended for its power upon a hereditary nobility. See Esther, chapter one.

The rise of this empire was seen by Daniel in a vision which God gave him in the third year of the reign of King Belshazzar. "Then I lifted up mine eyes, and saw, and behold, there stood before the river a ram which had two horns: and the two horns were high: but one was higher than the other and the higher came up last. I saw the ram pushing westward and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great. The ram

which thou sawest having two horns are the kings of Media and Persia." Dan. 8:3, 4, 20. It is said of the two horns of the ram that "one was higher than the other." This was true historically. The kingdom of the Medes came into being first, and later the higher horn, Persia, gained the ascendancy.

It was Darius the Median who captured the city of Babylon. Dan. 5:30, 31. But he was acting as a general and vice-roy under Cyrus, the Persian. God raised up Cyrus for Israel's sake. He was mentioned by name many years before he was born. "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight; I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me." Isa. 45:1-4.

"The two leaved gates" and "the gates of brass" refer to the brazen gates in the river Euphrates which flowed through the city of Babylon.

Isaiah foretold that Cyrus would be an instrument in God's hand to favor the Jews. "That saith of Cyrus, he is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." Isa. 44:28; Ez. 1:1-4.

The third kingdom of brass destroyed and succeeded the Medo-Persian empire. Daniel had a prophetic preview of the rise of the Greek kingdom of Alexander the Great. "And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king." Dan. 8:5-7, 21.

The he goat is said to come from the west because Alexander the Great came from Macedonia which is west of Babylon where Daniel was. So swift was the rate of conquest of Alexander against the Medo-Persian armies that he is represented as a goat "that touched not the ground." In eight years Alexander conquered the world and cried

because there were no more worlds to conquer. He died in B. C. 323. No one was strong enough to hold the Greek kingdom together. So about B. C. 300 the empire was divided among four of Alexander's generals. Dan. 8:8, 21, 22.

While the empire was divided about B. C. 300, Greek military power remained dominant in the world until B. C. 168, when Greek military power had to give way to superior Roman power.

As brass is inferior to silver, so the Greek kingdom in its government was inferior to Medo-Persia. The sovereignty in the Greek empire was divided among the king, the army and men of influence in the kingdom.

Article III. – Daniel 2:31-45

The Rise And Fall Of The Roman Empires

The fourth kingdom came into being when Roman military power superseded Greek military power, B. C. 168. We are still in the period of the fourth kingdom and will continue to be so until the return of Jesus to set up His kingdom.

As prophesied in scripture, the fourth empire was destined to go through four stages of development and change. We are now in the third stage.

The first 563 years of Roman power represented a period of growth and development. During this period of time Rome, as a united kingdom, grew to the height of her power and her boundaries reached their greatest extent. However, size can sometimes be a handicap. Her territories were so vast that it was hard for the emperor to protect his country from external foes from his capital city of Rome.

So the first stage of the deterioration of the empire set in when the emperor conceived the idea of dividing his empire into two parts, to facilitate her defense. The western division of the empire had Rome for its capital city, and the eastern division of the empire had Constantinople, now Istanbul, in Turkey as its capital city. The division of the empire into two parts corresponds to the two legs of the image of Nebuchadnezzar's dream.

The Western Roman Empire was destroyed by invading barbarians from the North in 476 A.D. The Eastern Empire lasted until 1453 A.D, when Constantinople was captured by the Turks. The fall of the Eastern Empire brought to an end the first stage of deterioration of Roman power.

After the fall of the Roman empires, the second stage of the deterioration of the fourth kingdom set in. The territories that once comprised those empires were divided into many constitutional mon-

archies and republics. At the beginning of the first world war there were over twenty such nations. Since the second world war there are fewer monarchies, some dictatorships, some republics, and some principalities. France is a constitutional dictatorship.

Since the fourth kingdom has ceased to be an empire, we have been prophetically in the period of the feet of the image of Nebuchadnezzar's dream to the toes. "The image is supported by the two feet, and the feet introduced the partly strong, partly weak state which is continued to the toes. The prophet went on! Dan. 2:43. They shall mingle themselves (the nations) with the seed of men but they shall not cleave one to another even as iron is not mixed with miry clay. How truly has this been fulfilled. The mingling process has been going on apace for the last hundred years. Firstly, nearly all the crowned heads of Europe were related by marriage or descent. The Kaiser of Germany was the Queen of England's grandson. One of England's best loved queens . . . Alexandra, came from Denmark. The Italian throne was related to Bulgaria; that of Roumania and Greece to England, and so on, but in spite of this mingling they did not cleave one to another as was seen in 1914, when hostilities broke out and which have really continued in some form or other until today." From "The Midnight Cry."

The fourth kingdom is the kingdom of iron and clay. "His legs of iron, his feet part of iron and part of clay." (Dan. 2:33) "And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken." (Dan. 2:40-42). Jesus the smiting Stone will smite the kingdom upon its feet and destroy it at His return. (Dan. 2:34, 35, 45).

God does not count time as men do. "But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." (II Peter 3:8) "For a thousand years in thy sight are but as yesterday when it is past." (Psalms 90:4) So, according to God's reckoning of time, it has been just a little over half a day since the fall of the Roman Empire in 1453. Soon the last form of that Empire is to come into being. The Empire will be revived into ten federated nations ruled over by the Anti-Christ. (Dan. 2:42-44; Dan. 7:7; Rev. 17:12, 13).

It is interesting to note that the nations which compose the feet of the image of Nebuchadnezzar's dream have held the balance of military power in the world. Since the dismemberment of the Roman Empire, several ambitious rulers have sought to conquer Europe with an eye to world dominion, but all of their efforts failed. Kaiser Wilhelm of

Germany tried, but failed; Adolph Hitler at one time seemed at the point of conquering Russia and Europe, but he too was unsuccessful. Russia would like to conquer the world but is destined to fail. Why all these failures at conquest? Because, in the purpose of God, four and only four great powers were to exercise world dominion, or have the capability of so doing, from the time of Nebuchadnezzar until the return of Jesus.

The Revived Roman Empire will not merely have the power to rule the world, but she will exercise that power and have world wide dominion without successful opposition. Dan. 7:23, Rev. 13:4-8.

Article IV. – Daniel 2:31-45

Ten Federated Nations. God Destroys Russian Power

The next major change that one may expect in the fourth kingdom will be the revival of the empire into ten federated nations, answering to the ten toes of the image of Nebuchadnezzar's dream, and the ten horns of the fourth beast. Dan. 2:40-44; Dan. 7:7, 17, 24. The ten federated nations of the revived empire will have the Beast, or Anti-Christ, as its supreme ruler. Rev. 17:12, 13.

The ten nations in the revived empire will embrace all of the territories that were once in the Eastern and Western Roman Empires. It is quite probable that nine of the ten nations are in existence today. However, changes will have to be made in some of the political boundaries, because there will be only ten nations in the empire.

The nine nations that will probably be in the empire are (1) England, (2) France, greatly enlarged and extended to the Rhine, and very likely including Belgium, Luxembourg, and Switzerland, (3) Spain with Portugal absorbed by her, (4) Italy, (5) Greece, (6) Austria, enlarged, (7) Egypt, enlarged, (8) Syria, (9) Turkey. There yet remains one more nation to be formed from territory now controlled by Russia, in the Balkan nations, which was in the Roman Empire.

There must be a war in which Russian power must be destroyed before the ten-toed kingdom can come into being as a federated kingdom. We believe the time is near for Russian power to be destroyed by the Lord Himself.

Following is a blueprint from God's Word of the destruction of Russia.

Russia and her allies invade Palestine. Ezk. Chapters 38 and 39: 1-20.

Verse 2. Gog, the chief prince.

Magog (Gen. 10). His descendants predominate in modern Russia. Tubal. Tobolsk, capital of a province in Russia. It is

believed to perpetuate the tribal name of Tubal's descendants. Meshech. Forefather of a race mentioned in connection with Tubal, Magog and other Northern nations. Broadly speaking, much of Russia.

Russia's Allies

Verse 5. Persia (Iran), Ethiopia and Libya.

Verse 6. Gomer. Forefather of the Celtic family. In this case Germany. Togarmah. The ancient name of Armenia. Modern Turkey.

The Motive For This Invasion

To acquire financial gain. Verse 11-13.

1. The wealth of the Dead Sea.
2. The oil wealth of the Negeb.
3. The tremendous oil wealth of the nations adjacent to, and near Palestine.

The Time Of This Invasion

1. In the latter years. Verse 8.
In the latter days. Verse 16.
2. At a time when many Israelites shall have returned to Palestine. Verse 8, 11, 12, 16.
3. Before the great tribulation.

We arrive at this conclusion for the following reasons:

1. This invasion will take place when the Israelities are dwelling safely and are at rest. Verse 8, 11, 14. This could not be said of a nation which has gone through three and one half years of the great tribulation.
2. The reason for this invasion is to plunder, and to gain wealth. There will be an altogether different reason from this for the armies of the world to gather to Jerusalem just prior to the battle of Armageddon. Then, it will be for the purpose of destroying Jerusalem and the Jewish Nation. Zech. 12:1-9; 14:1-3.
3. In this invasion no mention is made of any armies except those of Russia and her allies. At the battle of Armageddon there will be armies from every nation of the world. Rev. 16:12-16; Rev. 19:19.
4. The Anti-Christ will eventually rule the entire world. Anti-Christ kingdom shall devour the whole earth, and shall tread it down and break it in pieces. Dan. 7:7, 8, 23, 24; Rev. 13:7.

Before the Anti-Christ can have power over all nations, Russian power will have to be destroyed. It will be destroyed by the Lord Himself during this invasion. Ezk. 38:18-23; 39:1-4.

5. The battle of Armageddon will be fought by the Lord Himself at the time of His return. Rev. 19:11-16; Zech. 14:1-4; Isa. 63:1-6. This battle will be fought by the Lord causing tremendous cosmic disturbances, sending pestilences, cloudbursts, hail storms, earthquakes, and electrical storms of lethal severity. The soldiers of the invading armies will fight and kill one another.
6. The destruction of Russian military power will pave the way for the rise of the ten-horn, ten-toed kingdom of the Anti-Christ. Dan. 7:7, 8, 23, 24; Dan. 2:34, 35, 40-45. Some territory now controlled by Russia was in the Roman Empire. We believe that this same territory will be in the revived Roman Empire. Russian defeat will bring about a rearrangement of political boundaries. We believe it is safe to assume that Russian defeat will take place at least a little over seven years before the battle of Armageddon.

Article V. – Daniel 2:31-45

The False Church

As a result of the destruction of Russian military power by the Lord Himself, one can expect political uprisings and wars by her satellites, and also among other nations. As a result of these wars, there will arise in the territory once occupied by the Roman Empire, a confederation of ten nations. These ten nations are represented in Dan. 2:40-44, as the toes of the image. This same kingdom is represented in Dan. 7:7, 8, as having ten horns. The ten horns are said to be ten kings. Dan. 7:23, 24; Rev. 13:1; Rev. 17:12-13; Rev. 17:15.

The scriptures strongly indicate that the World Federation of Churches will have a decisive voice in organizing the revived Roman Empire. This is seen in Rev. 17:3-6, where the false church is seen sitting upon a scarlet colored beast having seven heads and ten horns. The fact that "Mystery Babylon" sits upon the beast indicates that she is a state church supported by the Beast Kingdom, or that she exerts a dominating influence in the affairs of the kingdom, or both.

Notice the color of the woman's vestments. Purple and scarlet. Verse 4. Scarlet is the distinctive color of the Roman Catholic Church. The inner cloak of the Pope is scarlet, the carriage in which he rides is scarlet, the carpet that is placed for him to walk on is scarlet. The cardinal's hats, cloaks and stockings are scarlet.

Archbishops wear a purple robe.

Her riches, verse four. The Pope's vestments at enthronement are incrustated with precious stones. The Pope's miter is heavy with gold and precious stones. Some of her cathedrals are treasure houses of gold, silver, pearls, and precious stones. She possesses vast income producing properties. Madison Square Garden, in New York City, is owned by the Roman Catholic Church.

The Pope aspires to unite all churches into a world church of which he will be the head, or Chief Bishop.

We quote, "In urging a unification of all Christians, 'the pontiff said,' we lay no snares. If we are in any way to blame for the separation (of Christians) we humbly beg God's forgiveness and ask pardon, too, of our separated brethren.

"Such a universal church, 'the Pope said,' could permit a great variety of expressions of faith and forms of worship while maintaining the organic harmony of a single ecclesiastical control."

It is our belief that the wars which will follow the destruction of Russia will so exhaust and prostrate the nations of Europe, that only the voice and influence of the Pope as head of the World Federation of Churches will be able to bring order out of chaos. It seems that for a short time the Pope, and the World Church, will practically rule the world, but not for long. The ten kings will turn against her and destroy her. Rev. 17:16, 17. That will probably take place at the beginning of the reign of the Anti-Christ. Rev. 13:5.

The Reasons For The Formation Of This Federation:

Until Russian power is destroyed by the Lord, the greatest threat to peace in the world will be Russia. Once Russia is eliminated as a threat to peace, the ten nations that will arise in Europe will unite their strength for mutual protection, and we believe, to promote peace. Rev. 17:12, 13.

We are giving two suggested interpretations of the opening of the first seal in Rev. 6:1, 2. Bible students differ as to who the white horse rider will be. We are not sure enough in our own mind to be positive in our teaching on this subject. We give the first suggested interpretation.

Rev. 6:2. White horse. The color of peace or righteousness. "A bow." The bow is a symbol of God's word. Hab. 3:8,9. "He went forth conquering and to conquer." The expression denotes continuous action. After the rapture many people will realize what has taken place and will begin to testify about it even unto death. Verse 9. Multitudes will take a stand for the Lord. Rev. 7:9-17. Rev. 7:14 literally translated reads: "And I said unto him, Sir, thou knowest. And he said unto me, these are they which came out of the tribulation the great one." The Bible tells us that "when thy judgments are in the earth, the inhabitants of

the world will learn righteousness." Isa. 26:9. The white horse rider with the bow symbolizes the conquest of God's word during the first part of the tribulation period.

The second suggested interpretation: Christ is the one who takes the Book and opens the seals, and when the first seal is broken by Christ, the rider goes forth. Christ cannot be the opener of the seals, and the seal itself. The rider is the personal Anti-Christ who is given a crown as the head of the ten federated kingdoms.

A horse is a symbol of war, aggression. White is a symbol of peace as well as of righteousness. The Anti-Christ will lead a vigorous peace crusade. He will wage a campaign for peace. Most positive assurance of peace will be given. The cry will be "peace and safety." Thes. 5:3. The gospel preached by the white horse rider will be peace through world federation. We know from Rev. 6:3, 4, that this campaign of the Anti-Christ will fail and that the world will be bathed in blood.

We believe that both interpretations contain elements of truth.

A second reason for this federation is to promote trade and commerce. The present common market in six of the nations of Europe is a small sample of what may be expected. Rev. 13:16, 17; Rev. 18:9-19.

Article VI. – Daniel 2:31-45

The Rise Of The Anti-Christ. The Beast Out Of The Bottomless Pit

The coming Anti-Christ appears in the book of Daniel as a "little horn" with "eyes of a man, and a mouth speaking great things." Dan. 7:8, 24-26; Dan. 8:9. He next appears as "the prince that shall come." He will arise out of a country that was once in the Roman empire. This is indicated by the fact that he will come from the people who destroyed Jerusalem and the temple. Dan. 9:26, 17. This is a reference to the destruction of Jerusalem by Titus, the Roman general, in 70 A.D.

The coming Prince, or future Anti-Christ, will "make a firm covenant with many for one week." Revised Version. He will make this covenant with the nation of Israel for a period of seven years. This week of years coincides with the seventieth week of Daniel's prophecy. It seems that this treaty will give the Jews religious freedom and military protection from their enemies. It is a well known fact that the Arab nations would like to destroy the nation of Israel.

For some reason unknown to us the Anti-Christ will break his covenant with Israel after three and one half years. At that time the Jews will be forbidden to continue to offer their sacrifices. We believe at this time that the Anti-Christ will receive a deadly wound inflicted, perhaps by a fanatically patriotic Jew, out of resentment for the breaking of the covenant. Rev. 13:3, 12, 14.

One of the heads of the beast empire will receive a deadly wound, and this political head of the ten-toed, ten-horn kingdom who will receive the deadly wound, and yet survive, will be none other than the Beast Emperor himself . . . the Anti-Christ. There is something about the recovery of the beast after he receives the deadly wound which will arouse the wonder and amazement of the world. The deadly wound from which he will recover is mentioned three times in the chapter referred to above. There is an element of the supernatural in this incident.

The Beast will in one sense be a supernatural personage. He will ascend from the bottomless pit. Rev. 11:7; Rev. 17:8. We are told that the Beast "was," and at the time that John on the Isle of Patmos received the revelation, he had ceased to be (and is not), but that he was yet to come. Rev. 17:8. Weymouth's translation. In other words at one time the Beast had lived here on earth, then he ceased to be here, but he will return and when he does, he will come from the bottomless pit. Can we find a person who at one time lived on earth who can throw light on this scripture? We believe so. Judas Iscariot was said by Jesus to be a devil. Jno. 6:70; Jno. 13:27. Jesus also called him "the son of perdition." Jno. 17:12. It is also said in scripture that Judas went to "his own place." Acts 1:25. Since Judas was a devil, the son of perdition, is it not likely that the demon who took possession of him went to the bottomless pit when he died? And in the midst of the week when the Beast receives a deadly wound, and is either dead or at the point of death, the Satanic spirit from the bottomless pit will enter into him, and from that time he will be Satanically energized.

The dragon (the devil, Rev. 12:9) is the one who will give power to both the beast empire and the beast emperor. Rev. 13:1-4. II Thes. 2:9. In Rev. 12:13-17 the dragon is represented as seeking the destruction of the woman. He will do this by working through the Anti-Christ, or the Beast emperor, in whom he will be incarnated.

At first it seems that the Beast emperor will be a benevolent dictator. This is indicated by the fact that he will give the Jews religious freedom. But after he receives his deadly wound, his character will be changed. He will be an oppressor and a persecutor of anyone who worships God. Dan. 7:25; Rev. 13:7. He will claim to be God, and will demand human worship. II Thes. 2:3-9; Rev. 13:11-15.

The method of reckoning time will be changed by the Anti-Christ at the end of this age. Daniel 7:25. The last seven years of this age will naturally fall into two divisions of twelve hundred and sixty days each, or forty-two months of thirty days each. The first forty-two months will begin from the time Anti-Christ will make his covenant with Israel, and will end in the midst of the week when he will cause the sacrifice and the oblation to cease. The last forty-two months will begin in the

midst of the week, and will end at the return of Jesus in power and great glory.

The forty-two months reign of Anti-Christ will correspond with the time of the prophesying of God's two witnesses. Rev. 13:5; Rev. 11:1-12. Also, the duration of the reign of the Anti-Christ will correspond with the duration of the time the "woman" will be protected and fed in the wilderness. Rev. 12:3-6; 13:16; Dan. 7:25.

The reign of the Anti-Christ will represent the most distressing time this world has ever known. Mt. 24:15. God's people who have not made the rapture will be persecuted, starved and killed in various ways. The time of the great tribulation will be a time of great famines, wars, pestilences, civil strife and the judgments of God as shown in the book of Revelation. The judgments of God will be poured out without mixture on a God and a Christ rejecting world in a manner never before experienced in God's dealing with man. "God has a controversy with the nations, He will plead with all flesh. The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 25:30-33.

Article VII. – Daniel 2:31-45

The False Prophet. The Kings Of The North And The Kings Of The South

The Anti-Christ will be aided in his evil work by another beast who is represented as coming up out of the earth. Rev. 13:11-16. This beast is elsewhere called the "false prophet," Rev. 19:20, and he will surely be the head of the World Federation of Churches as seen in Rev. 17:1-7.

The false prophet will work miracles through Satanic power. Rev. 13:13-15. That is perhaps the reason he is said to come out of the earth. His inspiration and power will come from the underworld rather than from heaven.

"And he had two horns like a lamb and he spake as a dragon." Horns are a symbol of power. Deut. 33:17. In his case ecclesiastical and temporal power. For a short time the false prophet, as head of the harlot church, will exercise more power than any other man on earth. This is seen by the fact that the church he heads is represented as sitting upon a scarlet colored beast having seven heads and ten horns. Rev. 17:1-3. The false prophet, in addition to this religious power, will also share temporal power with the Anti-Christ. Rev. 13:12.

After the Anti-Christ shall claim to be God at the beginning of his forty-two month reign, the ten kings associated with him will destroy the false church. II Thess. 2:2-4; Rev. 17:15-17. After the

destruction of the harlot church which he heads, the false prophet will continue to be the right hand man of the Anti-Christ, and will do everything he can to cause people to worship him. Rev. 13:12; Rev. 19:20.

The Kings Of The North And The Kings Of The South

In the eleventh chapter of Daniel much is said about these kings. It is vital to the correct interpretation of prophecy that one understands who these kings represent.

For a period of about 175 years, history has a record of twelve kings of Syria who ruled from B. C. 301, to B. C. 125. In the eleventh chapter of Daniel they are called Kings of the North, because Syria is north of Palestine.

Russia is said to come from her place out of the north parts. Ezk. 38:15, but her ruler is not called The King of the North. For a period of about 200 years from B. C. 323, to B. C. 117, history has a record of nine kings who ruled Egypt. In Daniel, the eleventh chapter, they are called Kings of the South because Egypt is south of Palestine. There is yet to appear on the world political scene a King of the North and a King of the South. They will not be engaged in combat against one another but will both fight against the Anti-Christ, who is represented as "exalting himself, and magnifying himself above every god, and shall speak marvellous things against the God of gods." This no doubt has reference to the assumption of deity on the part of the Anti-Christ, when he, as God, will sit in the temple of God, claiming to be God. II Thes. 2:3, 4. Dan. 11:36-45. The last King of the South and King of the North will be the political heads of Egypt and Syria, respectively. Dan. 11:40. Both Syria and Egypt will be part of the ten federated nations in the kingdom presided over by the Anti-Christ. Why then this rebellion on their part, and their attack on him? It will be remembered that sometime after the ten nation federation is formed, a "little horn," who will be the Anti-Christ, will subdue three of them. Dan. 7:7, 8. What nations are subdued, and why? The Bible is silent on this point so we cannot speak with authority. But it is a well-known fact that the Arab nations are of the Moslem faith, and hate the Jews. It is also a well-known fact that when the Anti-Christ first comes to power, he will greatly favor the Jews. Dan. 9:27. He is sure to grant them political security and religious freedom for a period of three and one half years. This will greatly enrage the Arab nations. Syria and Egypt will consider that they have sufficient provocation for war against Anti-Christ, and in concert, will fight against him, but they both will be defeated.

Near the end of the great tribulation when the Anti-Christ, who is completely controlled by Satan, is in Egypt, he hears something that greatly troubles and infuriates him. Dan. 11:44. "Out of the east and

out of the north." This is the Bible way of saying northeast. Our understanding of this statement is that something happens at Jerusalem which is northeast of where the Anti-Christ is, which so enrages him that he decides to call for the armies of the world to come to Jerusalem and to Palestine to wipe out the nation of Israel. Rev. 16:13-16. Armageddon is located on the southern rim of the plain of Esdraelon, or the Valley of Jezreel, which was a great battlefield in Old Testament times. The northernmost point of this battle line is Armageddon. The southernmost point is Bozrah, in Edom. Isa. 63:1-6. Jerusalem lies between these two points. Zech. 14:1-3. The battle line will be about 160 miles long. Rev. 14:20. Some scholars say 200 miles.

Let us make no mistake about it, the armies of the world will come to Palestine to fight against Jerusalem and against the nation of Israel to destroy them. Zech. 12:1-9; Zech. 14:1-3.

When the Anti-Christ and the armies of the world are gathered to Palestine to exterminate the nation of Israel, they will see the sign of the return of Christ. They will seek to make war against Him, but will be utterly destroyed. Rev. 19:19-21; Rev. 17:14.

Article VIII. – Daniel 2:34, 35, 44, 45

The Smiting Stone. The Davidic Monarchy

It cannot have escaped the attention of reverent Bible students that the stone which smites the image upon its feet will play a major role in the fulfillment of the prophecy of Nebuchadnezzar's dream. No Christian doubts that the "stone cut out without hands" is typical of Christ Himself, or of His kingdom. Some Bible expositors explain the stone as representing Christ at His first coming, to establish a spiritual kingdom in the midst of earthly kingdoms. These expositors overlook the fact that when Jesus was born in Bethlehem of Judah, the Roman empire was not yet divided, and was at the zenith of her power. Before the smiting stone destroys the image, Rome must be divided into two empires, and then, at the end time, formed into ten federated kingdoms presided over by the Anti-Christ. Another thing these expositors overlook is that the kingdom that "the God of heaven" will set up will not co-exist with earthly kingdoms, but will completely destroy Gentile world powers, and after they are destroyed, will supplant them.

The image of Nebuchadnezzar's dream represents the Gentile dominion of the world from the time of Nebuchadnezzar, until the end of this age, when Christ shall return to set up His kingdom upon the earth. Further, it represents this dominion as divided into four world empires: the Babylonian, symbolized by the head of gold; the Medo-Persian, by the breast and arms of silver; the Grecian, by the belly and sides of brass; and the Roman, by the legs of iron and the feet, part of iron and part of clay.

Still further, the fourth kingdom, or Roman empire, in its final form shall be constituted into ten federated kingdoms, having in them the strength of the iron and the brittleness of the clay. And at the time when the Roman Empire is thus divided, Christ, represented by the "stone cut out of the mountain without hands," shall come to set up His kingdom.

The age will end in catastrophe. The stone will smite the image upon its feet. The destruction of Gentile world powers will be overwhelming and complete. Daniel gives us a vivid description of this event. "Thou sawest till a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver and the gold broken to pieces together and became like the chaff of the summer threshing floors; and the wind carried them away, and no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Dan. 2:34, 35. Then, and only then, will Jesus set up His kingdom upon this earth.

We are quite sure our reading audience knows that the smiting stone which smote the image upon its feet represents Jesus fighting the battle of Armageddon, and that a mountain in scriptural symbolism is a kingdom. Dan. 2:34, 35; Isa. 2:2; Jer. 51:25.

The return of Jesus to fight the battle of Armageddon will mark the end of the "Times of the Gentiles," and will introduce a new period of God's dealing with Israel and Judah in mercy. The long period of chastisement for their idolatry and their other sins will come to an end. The promised blessings of Dan. 9:24 will be fulfilled.

It seems that after the battle of Armageddon, the first order of business will be the judgment of the living nations. Mt. 25:31-46. This judgment must not be confused with the Great White Throne judgment, which will take place a thousand years later, after the Millennial reign of Christ. Rev. 20:11-15.

As a result of the war waged against the Jews by the Anti-Christ and his armies, two thirds of those in the land will perish. The other third will survive and accept Jesus as their Messiah. Zech 13:8, 9. But in addition to the Jews in Palestine, there will be a considerable number of them scattered among the nations at Christ's return. Jesus will send His angels to gather them to the wilderness of the people, and there He will judge them. Mt. 24:31; Ezk. 20:33-44. Those among them who have the mark of the beast, and other rebels, will be rejected, but the rest will accept Jesus as their Messiah. The Scriptures teach a restored and converted Israel following the return of Jesus. Rom. 11:25-27; Isa. 59:20; Zech. 13:8, 9; Ezk. 20:40-44; Ezk. 36:24-29; Jer. 31:33, 34.

The "elect," that the angels will gather together from the four winds, from one end of heaven to the other, no doubt will include the Israelites scattered among the nations. Isa. 45:4. But we believe that in addition to them, the elect will include the sheep whom Jesus said will inherit the kingdom. Mt. 25:31-34.

The Davidic monarchy will be restored. Acts 15:13-18; Amos. 9:11, 12. The kingdom of Israel will become the leading nation in the world during the Millennial reign of Christ. Isa. 2:1-5; Micah 4:1-8. Jesus is the only living heir today to the throne of David. Luke 1:30-33. When He returns He will sit upon that throne. Mt. 25:31. Be it remembered, however, that Jesus will be King of Kings and Lord of Lords. Rev. 19:16.

Jesus in scripture is called the Son of David. Some Bible students believe that the following scriptures apply to Jesus. Ezk. 37:24, 25. We believe they teach that David will be resurrected and be king under Jesus.

During the Millennium the twelve tribes will be assigned new territories in Palestine. Ezk. 48:1-29.

It seems from the words of Jesus that we have a right to believe that the twelve tribes will become a federation of twelve nations under Jesus, as King of Kings, and with David as King, under Jesus. Each tribe, or nation, will have one of the apostles as its individual king. Mt. 19:27, 28. Thus will be fulfilled the promise God made to Jacob. Gen. 35:10-12.

So we see how the stone that will smite the image upon its feet will become a great mountain that will fill the whole earth. Dan. 2:34, 35.

Article IX. – Daniel 2:34, 35

Christ The Stone. How God Will Destroy Russia

In the scriptures referred to above the "stone" represents Christ in two aspects: first, as the smiting stone of destruction that will destroy the Gentile world powers at His return, and secondly, as a great "mountain," or kingdom, that will fill the whole earth.

Christ as the "Stone" is revealed in a threefold way in the Bible:

1. To Israel, Christ is revealed as a stumbling stone and rock of offense. Isa. 8:14, 15; Rom. 9:32, 33; I Cor. 1:23; I Pet. 2:8.
2. To the church, He is revealed as the foundation stone and head of the corner. I Cor. 3:11; Eph. 2:20-22; I Pet. 2:4, 5; Isa. 28:16.
3. To the Gentile world powers, He will be the smiting stone that will completely destroy them at His return. Dan. 2:34, 35.

A mountain in scriptural symbolism means a kingdom. David speaking of his experience as the king of Israel, says: "Lord by Thy favor, Thou didst make my mountain to stand strong"—meaning his kingdom and dominion. Psa. 30:7. The Lord in His threat against the power of Babylon said: "I am against thee, O destroying mountain, which destroyeth all the earth. And I will stretch out mine hand against thee, and will roll thee down from the rocks and will make thee a burnt mountain." Jer. 51:25. So the kingdom of Messiah is likened to a "stone which became a great mountain, and filled the whole earth." Dan. 2:35; Isa. 2:2.

It is certain that nothing of this came to pass at the first coming of Jesus. We give some reasons why we believe this event will not occur until the return of Jesus:

1. At His first coming Jesus came not as a smiting stone of destruction, but as the Lamb of God to give His life a ransom for many. Mt. 20:28. He came to seek and to save that which was lost. Lk. 19:10; Lk. 9:56. He came as a suffering and dying Messiah to save people from their sins. Mt. 1:21; Isa. 53:4-7; Jno. 3:16.
2. The stone smote the image upon its feet, not upon its waist. At the time of His first coming, the Roman empire was not yet divided. It was at the zenith of its power. It had not yet undergone deterioration and division. Jesus was born about four hundred years before the empire was divided into the Eastern and the Western empires. As yet there were no feet for the stone to fall upon.
3. Some Bible students teach that the stone represents Jesus and the spiritual kingdom He made possible by His atoning death. We freely admit that there is a spiritual kingdom. It co-exists with the earthly kingdoms. But the kingdom that the God of heaven will set up will not co-exist with earthly kingdoms. The smiting stone will smite the image upon its feet and break the earthly kingdoms to pieces. They will be broken to pieces together and become like chaff, and the wind will blow them away. Then, and not until then, will the stone that smote the image become a great mountain, or kingdom, and fill the whole earth. Dan. 2:34, 35.
4. The stone will smite the image upon its feet; upon the last stage of development of the fourth kingdom; upon the revived Roman empire composed of ten federated nations under the rule of the Anti-Christ. This federated kingdom of ten nations is represented by the toes of the feet of the image. Dan 2:42-44. All signs seem to point to the soon coming into being of this federation of ten nations.

First, Russia and her allies will invade Palestine. Ezk. 38:1-17. God will be furious at Russia for this invasion and will fight against her. First, He will send a great earthquake. Ezk. 38:19, 20. Then the Lord will cause a spirit of confusion to come upon the invading soldiers and they will fight against one another. Ezk. 38:21. God will also send pestilence, and an "overflowing rain, and great hailstones, fire and brimstone." He will destroy the Russian invading army, leaving only a sixth part of it. Ezk. 39:1-3. God will do this Himself without help from any of the nations.

As a result of the destruction of Russian military power it seems there will be a short war in Europe. National boundaries will be changed. In a short while the ten-toed, ten-horn kingdom will be established. Dan. 2:42, 44; Dan. 7:8, 24.

After the Anti-Christ has reigned over the federation of ten nations for forty-two months, Jesus will return as the Smiting Stone, fighting the battle of Armageddon. The age will end in catastrophe. The end of Gentile world powers will be sudden, destructive, and overwhelming. After this Jesus will establish His millennial kingdom. Thus the "Stone" which will smite the image upon its feet will become a great mountain, or kingdom, that will fill the whole earth.

CHAPTER SIX

The Seventy Weeks Of Daniel's Prophecy

Daniel 9:24-27

Article I

God Shows Daniel His Purpose Concerning Israel

“Seventy weeks are decreed upon thy people and upon thy holy city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the most holy. Know therefore and discern, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: it shall be built again, with street and moat, even in troublous times. And after the threescore and two weeks shall Messiah be cut off, and shall have nothing: and the people of the Prince that shall come shall destroy the city and the sanctuary, and his end thereof shall be with a flood, and even unto the end shall be war; desolations are determined. And he shall make a firm covenant with many for one week: and for the half of the week he shall cause the sacrifice and the oblation to cease, and upon the wing of abominations shall come one that maketh desolate, even until the consummation, and that determined, shall wrath be poured out upon the desolator.” Dan. 9:24-27, Revised Version 1881 - 1884.

We suggest that the Revised text given above be diligently compared with the text of our Authorized Version in the course of these studies.

This is one of the greatest and most comprehensive prophecies in the Bible, with the exception of that which covers the entire book of Revelation, and Dan, chapter 2.

Daniel understood by reading the prophecies of Jeremiah that the seventy years of the desolations of Jerusalem would soon be fulfilled. Jer. 25:11; Jer. 29:10. Daniel also knew that many of the prophets

predicted a glorious future for the nation of Israel. So he set himself to fasting and praying. He confessed his own sins and the sins of Judah and of all Israel. He asked God to turn away His anger and His fury from Jerusalem and to cause His face to shine upon His sanctuary. Dan. 9:1-19.

In order to have a good understanding of this prophecy one needs to remember that Jerusalem was left in complete ruins by the armies of Nebuchadnezzar. The temple, the king's palace and all the houses of well-to-do people were burnt with fire. The walls of the city were completely broken down. II Kings 25:8-10.

Gabriel told Daniel that before the full measure of promised blessings would come to Jerusalem and to the Jews, a period of seventy weeks of years, or a period of four hundred and ninety years must elapse. This period of time was to begin from the going forth of the commandment to restore and to build Jerusalem.

In this article we shall make some statements relative to this prophecy without giving our scriptural reasons for these statements. In subsequent articles we hope to back up these statements with scriptures.

1. These seventy weeks (Hebrew - seventy sevens) are seventy weeks of years. The years are years of 360 days each.
2. This prophecy pertains to Daniel's people, the Jews and to Jerusalem. Gentiles are not primarily in view here. Dan. 9:24.
3. The seventy weeks are divided into three periods of time: 7 weeks of years, or 49 years, 62 weeks of years, or 434 years, and 1 week of years, or 7 years. Dan. 9:25, 27.
4. Two princes are in view in this prophecy. Messiah the Prince, and the prince that shall come. It is important not to confuse these two princes. Messiah the Prince was cut off for Israel's sins and for the sins of the World. The Prince that shall come has not come on the scene yet. He will be the Anti-Christ.
5. Seven weeks, or 49 years plus 62 weeks, or 434 years of this prophecy have already been fulfilled. That is, 483 years of this prophecy were fulfilled shortly before Jesus was crucified. Dan. 9:26.
6. The command to restore and build Jerusalem is found in Neh. 2:1-9. One looks in vain in the book of Ezra for such a command. This command was given March 14, B. C. 445.
7. From March 14th, B. C. 445, to the day that Jesus rode on a mule into Jerusalem as the Prince of Israel was exactly 69 weeks of years, or 483 years. Mt. 21:1-9. Messiah was cut off a few days after this.

8. One week or seven years of this prophecy, remains to be fulfilled. From the end of the 69th week, until the beginning of the 70th week, there is a gap, or interruption, in the fulfillment of this prophecy. God's prophetic clock stops in His dealing with Israel when they are in divine disfavor AS A NATION. They murdered their Messiah. God temporarily abandoned them, not as individuals, but as a nation. As individuals, Jews may accept Jesus as their Savior. Full divine blessing to Israel as a nation as promised in Dan. 9:24, will not come until the end of the 70th week.

Bible precedent for God not counting time with respect to Israel as a nation, when she is in divine disfavor, will be given in a subsequent article.

9. The 70th week of this prophecy will commence when the Prince that shall come will make a firm covenant with Israel for one week of years, or for a period of seven years. He apparently guarantees them religious freedom and military protection. Dan. 9:27.

10. After three and one-half years, the Prince, who will be the Anti-Christ, will break his covenant with Israel. Then will begin the terrible reign of 42 months to the end of the 70th week. Dan. 9:27; Dan. 7:24, 25; Rev. 13:5-8.

11. Jesus will come in power and great glory at the end of the 70th week, destroy the Anti-Christ and Gentile world powers and fulfill the promises to ISRAEL AS A NATION.

The Seventy Weeks Of Daniel's Prophecy

Daniel 9:24-27

Article II

Cyrus Permits Jews to Return To Palestine

The commandment to restore and to build Jerusalem was not given until many years after the second temple had been built in Jerusalem.

In A. D. 538, Cyrus, King of Persia, in the first year of his reign made a decree giving the Jews in his kingdom permission to return to Palestine and to build "the house of the Lord God of Israel" in Jerusalem. Despite the fact that at that time the city of Jerusalem was in ruins positively nothing was said in the decree of Cyrus about rebuilding the walls of the city. II Chron. 36:22, 23, Ezra. 1:1-4.

Pursuant to the decree of Cyrus, nearly 50,000 people returned to Palestine. Ezra 2:64, 65. Before the foundation of the temple was laid, an altar was erected for the offering of sacrifices to God. Ezra 3:1-6.

The foundation of the temple was laid in the second year of Cyrus

(Ezra 3:8-11), but the work was hindered and suspended because of the opposition of enemies. Ezra, chapter four.

About seventeen years after the decree of Cyrus, the Jews at Jerusalem were still without a temple. But at that time the Spirit of God moved upon the prophets Haggai and Zechariah, to urge the people to build the temple. Ezra 5:1, 2; Haggai, chapter one. In the second year of Darius the foundation of the temple was again laid. Hag. 2:10, 15, 18. This temple was finished four and one-half years later. Ezra 6:15. It will be remembered that the temple was finished about twenty-two years after the Israelites returned to Jerusalem.

This second effort to build the temple met with opposition from the governor of the king of Persia for that area. He wrote to the King and told him what the Jews were doing and asked him what his pleasure was concerning this matter. Ezra 5:3-17.

In answer to the governor's letter, King Darius made a decree reaffirming the decree of Cyrus for the building of the temple. He also told the governor to help expedite the work by giving the Jews tax money and needed supplies for this project. Ezra 6:1-13.

The decree of Darius said nothing about rebuilding the walls of Jerusalem. Like the decree of Cyrus its contents dealt only with the building of a temple. So we must search elsewhere for the decree that gives us the beginning of the period of the seventy weeks.

In the seventh year of the reign of King Artaxerxes, which was about 80 years after the decree of Cyrus allowing the Jews to build their temple, and 58 years after the temple was actually built, Ezra the scribe came on the scene. Ezra 7:6-10.

The king and his seven counselors made generous offerings of silver and gold, also the Jews in the province of Babylon gave generously for the house of God. Ezra 7:14-18. The sum of the free will offerings in silver and gold amounted to well over four million dollars. Ezra 8:24-18. A vast fortune in gold and silver vessels, and vessels of fine copper were also entrusted to Ezra for the house of God.

Some of the gold and silver that was given was no doubt used to buy animals and supplies for the daily sacrifice, but I am sure that we are justified in believing that a large part of the offering was used **TO BEAUTIFY THE HOUSE OF THE LORD**. Ezra. 7:27; 8:36.

Please read the decree of Artaxerxes in Ezra's behalf. Ezra 7:11-26. In addition to teaching the law of God and to oversee the beautifying of the house of God, he seems to have served as governor for a while. Ezra 7:25, 26. Absolutely nothing is said in this decree about restoring and building Jerusalem and its wall. Dan. 9:25. One looks in vain in the book of Ezra for a commandment that would signalize the beginning of the seventy weeks of years decreed upon the Jews and Jerusalem, before they are restored to divine favor as a nation.

The Seventy Weeks Of Daniel's Prophecy

Daniel 9:24-27

Article III

The Decree Given To Build The Walls Of Jerusalem. Nehemiah Builds The Walls

About ninety-three years after the decree of Cyrus allowing the Jews in his kingdom to return to Palestine and to build a temple, and about seventy-one years after the temple was finished, and thirteen years after the scribe Ezra came to Palestine to teach the law of God, and to beautify the house of God, Nehemiah, cupbearer to the king of Persia, heard some distressing news about the Jews who were in Palestine. Neh. 1:1-4. The news about the sad state of the Jews in Palestine set Nehemiah to praying. Neh. 1:5-11.

One day when Nehemiah was before the king his countenance expressed such deep sorrow that the king inquired, "Why is thy countenance sad, seeing thou art not sick? This is nothing else but sorrow of heart. Then I was very sore afraid, and said unto the king, let the king live forever: why should not my countenance be sad, **WHEN THE CITY, THE PLACE OF MY FATHERS' SEPULCHRES, LIETH WASTE, AND THE GATES THEREOF ARE CONSUMED WITH FIRE?** Then the king said unto me, For what dost thou make request? So I prayed to the God in heaven. And I said unto the king, If it please the king, and if thy servant have found favor in thy sight, **THAT THOU Wouldest send me unto Judah, unto the city of my father's sepulchres, that I may build it.** And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? And when wilt thou return? So it pleased the king to send me; and I set him a time." Neh. 2:1-8.

The authority that the king gave Nehemiah to build Jerusalem, together with the letters he wrote to the Persian governors west of the Euphrates river, and to Asaph the keeper of the king's forest, all furnished ample proof that he had received a commandment to restore and to build Jerusalem. Dan. 9:25. The book of Nehemiah is the only place in Scripture where a commandment to build Jerusalem may be found.

"This last is the only decree which we find recorded in Scripture which relates to the restoring and building of the city. It must be borne in mind that the very existence of a place as a city depended upon such a decree; for before that, any who returned from the land of captivity went only in the condition of sojourners; it was the decree that gave them a recognized and distinct political existence." Tregelles.

When Nehemiah came to Jerusalem he rested for three days, then by night went to view the ruins of the city. At first he did not confide in any one the purpose of his mission. He did not tell the rulers, the religious leaders, nor the working people, "the rest that did the work," (Neh. 2:11-16) why he had come. But after he had inspected the ruins of the city he urged the people to build up the walls of Jerusalem. And they said, "Let us rise up and build." Neh. 2:17, 18. Up until this time any feeble attempts that may have been made to build the walls of Jerusalem were unsuccessful and without royal sanction.

When Nehemiah came to Jerusalem the temple had been built for about seventy-one years. Thirteen years before he came, Ezra came with a large sum of money and beautified the house of the Lord. Ezra 7:27; 8:24-26, 36. There it stood, a beautiful temple in the midst of a ruined city. But this condition was not to continue much longer. Nehemiah was a great organizer, and assigned different parts of the work to different groups. It was a great task. The people were few in number, and the opposition was strong. God was with them, and because "the people had a mind to work," they finished the building of the wall in fifty-two days. Neh. 6:15.

The commandment to restore and to build Jerusalem was given in the twentieth year of Artaxerxes, in the month Nisan. Neh. 2:1. The fact that no day of the month is given indicates that it was the first day of Nisan. The Jews frequently did not give the day on which an event occurred if it fell on the first day of the month. According to secular historians the first day of Nisan of the twentieth year of Artaxerxes was March 14th, B. C. 445. **THIS DATE MARKS THE BEGINNING OF THE PROPHECY OF THE SEVENTY WEEKS.** Dan. 9:25.

A period of seven weeks of years, or forty-nine years, was spent in building the city of Jerusalem, its streets and walls. We have seen that the walls were built in a period of fifty-two days, but there was much additional work to do in building the city and street. According to the version given in our first article, a moat was dug which would require much additional work.

Following the first period of forty-nine years there was another period of sixty-two weeks of years, or four hundred thirty-four years, which began at the end of the first period and continued unto "Messiah the Prince."

We are told that Messiah was to be cut off after the three-score and two weeks. Since the three-score and two weeks followed a period of seven weeks, we know Messiah was to be crucified after sixty-nine weeks of years, or four hundred and eighty-three years after the commandment was given to restore and build Jerusalem.

Now it is an interesting fact that shortly before His crucifixion

Jesus was manifested as Messiah the Prince when He rode into Jerusalem on a mule. Mt. 21:1-9. He rode into Jerusalem on Sunday April 6th, A. D. 32. This date marks the end of the sixty-ninth week. A few days after this event Messiah was cut off, or in plain words Jesus was crucified. From the time that the commandment was given on March 14th, B. C. 445 to April 6th, A. D. 32, is exactly sixty-nine weeks, or sixty-nine times seven prophetic years of three hundred sixty days, which amounts to 483 years.

According to the Julian calendar there were 476 years and 24 days in this period of time. Add for leap years, 116 days. It is also well to bear in mind that in reckoning years from B. C. to A. D., one year must always be omitted.

476 Years X 365	173,740 days
Add (14 March to 6th April inclusive)	24 days
Add for leap years	116 days
	<hr/>
	173,880 days
69 weeks of prophetic years of 360 days	
$69 \times 7 \times 360$	= 173,880 days

The information in the last two paragraphs of this article was garnered from "The Coming Prince," by Sir Robert Anderson.

The Seventy Weeks Of Daniel's Prophecy

Daniel 9:24-27

Article IV

Six Promised Blessings To Israel To Be Fulfilled Following The Return Of Christ

The decree of Cyrus permitting the Jews in his kingdom to return to Jerusalem to "build the house of the Lord God of Israel," is said to have been issued in the first year of his reign. Ezra. 1:1-4. According to Bishop Ussher's chronology which appears at the top of the page of some of our Bibles, the date was B. C. 536. However, most historians believe that the Babylonian Empire fell in B. C. 538 when Darius took the kingdom. Dan. 5:31. Darius is believed to have been a nephew and a vice-roy of king Cyrus. We have accepted B. C. 538 as the most probable date of the issuing of this decree.

"The first year of Cyrus, king of Persia" (Ezra 1:1) has reference to the first year he began to reign over the region where the nations of Israel and Judah had been placed as captives. Cyrus the Great, became king of Anashan, a small nation just west of Persia, about

559 B. C. He commenced a long series of military conquests by conquering Media. In B. C. 538 he added Babylon to his empire. Eventually he controlled an empire from the Aegean Sea to India.

In a previous article we expressed the belief that the seventieth week of the seventy weeks of Daniel's prophecy awaits fulfillment in the future. Many Bible expositors take the position that the entire seventy weeks have already been fulfilled. They contend that the cross of Christ was the fulfillment of the promised blessings of Dan. 9:24. Let us carefully study the Angel's words and see what was actually promised concerning Jerusalem and Israel.

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy and to anoint the most Holy." Dan. 9:24. Let us bear in mind that these promised blessings were given to Daniel's people Israel, and to Daniel's holy city, Jerusalem. We believe that a careful study of the Angel's words will show that not so much as one of them has yet been fulfilled.

The six things which were to be accomplished after the seventy weeks of years, or 490 years that were decreed upon Daniel's people Israel, and his holy city, Jerusalem were:

1. "To finish the transgression." The transgression of Daniel's people, Israel. The rejection of Christ, as their Messiah, was peculiarly Israel's transgression. The majority of Israelites are still rejecting Him as their Messiah. They are blind to the fact that Jesus is their Messiah, and with few exceptions, Israel will continue in blindness until the end of the church age. "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." Rom. 11:25.

The transgression of Israel will be finished when Christ returns in glory, and the remnant of post tribulation Jews accept Him as their Messiah and king. Zech. 13:8, 9; Isa. 59:20 with Rom. 11:26.

2. "To make an end of sins." The sins are the sins of Israel and Jerusalem, for only Daniel's people and Jerusalem are in view in Dan. 9:24. Sin is the committing of that which one knows to be wrong. Israel awaits the glorious prospect of being set free from her sins as a nation. "And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them when I shall take away their sins." Rom. 11:26, 27.

In order to have a true appreciation of the meaning of the Scriptures quoted above one needs to bear in mind that in the eleventh chapter of Romans, Paul says that in this church age only a remnant of the

Jews are being saved. Rom. 11:1-7. He declares that they cut themselves off from the blessings of the gospel by unbelief. Rom. 11:20. Judicial blindness has come upon them because of their rejection of Christ as their Messiah. Rom. 11:7, 25. This blindness will be lifted at the return of Christ, "And so all Israel shall be saved." Rom. 11:26. It does not say that every Israelite will be saved but "them that turn from transgression in Jacob." Isa. 59:20.

3. "To make reconciliation for iniquity." It is never said in scripture that God is reconciled to man, but man must be reconciled to God. II Cor. 5:18-20. The sacrifice of Jesus on the cross of Calvary cannot be said to be God making reconciliation for iniquity. The Cross represents God's provision for reconciliation. The expiation for Israel's sins and for the sins of the world was accomplished by the Lord Jesus Christ on the cross. True repentance toward God, and faith in our Lord and Saviour Jesus Christ, leading to a definite experience, brings about a reconciliation. But the Jews as a whole have been rebellious and hateful against Christ for nearly two thousand years. But all this will be changed at the return of Jesus. Zech. 13:1. God will give Israel a heart of flesh instead of a heart of stone, and they will be saved from all their uncleannesses. Ezk. 36:24-29.

4. "To bring in everlasting righteousness." This points to the national restoration and conversion of Israel. Ezk. 20:33-40. Notice that the scriptures referred to above find their fulfillment here on earth in the land of Israel. It is said that all the house of Israel in the land will serve God. Also, Ezk. 36:24-29; Ezk. 37:22, 23.

"Behold the days come, saith the Lord, that I will make a new covenant with the House of Israel, and with the House of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they break, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the House of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." Jer. 31:31-34. It cannot be said by any stretch of the imagination that these scriptures have already been fulfilled to Israel as a nation here on earth. Jer. 31:35-37.

5. "To seal up the vision and prophecy." It certainly is not true that vision and prophecy were sealed up shortly after the death of Christ. The greatest of all visions (The book of Revelation) was yet to be given and some of the words of the prophets are to this day yet to

be fulfilled. Vision and prophecy will be sealed after Jesus returns. This will be at the close of the seventieth week of Daniel's prophecy.

6. "To anoint the Most Holy." "The expression does not in a single case apply to any person." Dr. Tregelles.

"This expression is never applied to a person throughout the Bible, but invariably denotes part of the temple, the holy of holies." Dr. Herman Adler.

This expression is sure to refer to the anointing of the Holy of Holies in the Millennial Temple described by Ezekiel.

We know positively that four hundred and eighty-three years of this prophecy were fulfilled a few days before the atoning death of Christ. Dan. 9:25-26.

Dan. 9:24 contains six promised blessings to Israel from the Lord, which were to be fulfilled within the scope of the seventy weeks prophecy. In this article we have shown that not one of these promised blessings has yet been fulfilled. We believe this shows conclusively that the seventieth week, or last seven years of this prophecy has not yet been fulfilled. At the end of the seventieth week Jesus will return to earth and fulfill the unparalleled blessings promised to Israel.

The Seventy Weeks Of Daniel's Prophecy

Daniel 9:24-27

Article V

The Last Seven Years Of This Age

In our study of this prophecy we have thus far brought out the following facts:

1. The full measure of God's blessing to Jerusalem and to Israel as expressed in Dan. 9:24, was to be deferred until the expiration of a period of seventy weeks of years, or 490 years.

2. This period of 490 years was to begin with the going forth of the commandment to restore and to build Jerusalem. Dan. 9:25.

3. The commandment to restore and to build Jerusalem was given in the twentieth year of the reign of Artaxerxes, king of Persia, in the month Nisan. Neh. 2:1-9. The date of the issuing of this commandment has been established by secular historians to be March 14, B. C. 445.

4. From the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince was to be 69 weeks of years. Dan. 9:25. According to the Julian calendar Jesus was acclaimed as

the Prince of Israel by a very great multitude on Sunday, April 6th, 32 A. D. Mt. 21:1-9.

What then was the length of time intervening between the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince, between March 14, B. C. 445 and April 6th, 32 A. D.? THE INTERVAL CONTAINED EXACTLY AND TO THE VERY DAY 69 WEEKS OF YEARS, OR 483 YEARS OF 360 DAYS EACH.

5. After the threescore and two weeks following the first seven weeks, Messiah was to be cut off or crucified. Dan. 9:25, 26. We know that Jesus was crucified a few days after His manifestation as Messiah the Prince.

6. Up to this point there remains one week, or 7 years of this prophecy to be accounted for. In article IV of this series of Bible studies, we have shown that the last week of years of this prophecy cannot have been fulfilled in the past. We arrived at this conclusion because God's promises to Israel given in Dan. 9:24, which come within the scope of this prophecy have not yet been fulfilled.

We have no less an authority than Jesus Himself to the fact that the last seven years of this prophecy will be fulfilled just prior to His coming in power and great glory.

In His Olivet discourse with His disciples Jesus predicted two periods of great distress for Jerusalem. The first period refers to the siege of Jerusalem by Titus, in 70 A. D. "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! For there shall be great distress in the land, and wrath upon this people." Luke 21:20-24.

It is a matter of historical tradition that when the armies of Titus surrounded Jerusalem in 70 A.D., the Christians who were in it observed the warning of Jesus and left the city. It is said that not one of them was killed, or even hurt, whereas multiplied thousands of non-Christian Jews were slaughtered. Jerusalem at that time was completely destroyed as a habitable city.

Jesus predicted another time of distress and tribulation for Jerusalem. The sign of the first distress was "When ye shall see Jerusalem compassed with armies," but the sign of the second distress and tribulation was to be "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet stand in the holy place." Dan. 9:27; Dan. 12:11; Mt. 24:15-31.

The abomination of desolation will stand in the holy place at a time of great tribulation such as was not since the beginning of the world, nor ever shall be. Jesus said that immediately after that tribulation He shall return in power and great glory. Mt. 24:15-21, 29, 30.

What is the abomination of desolation?

Two princes are mentioned in the seventy weeks prophecy. Messiah the Prince who was crucified over nineteen centuries ago, and one designated as the prince that shall come. Dan. 9:25-27. We believe that the latter is called the coming prince, because he appears in Dan. 7:8, 24, 25 as the little horn who will wear out the saints of the most High for three and one-half years. Rev. 13:5.

This coming prince will make a firm covenant with many for one week. He will make a covenant with the nation of Israel for one week, or a period of seven years. The signing of this covenant will date the beginning of the seventieth week of Daniel's seventy weeks prophecy. Jesus will return at the close of the seventieth week and fulfill the promises made to Israel in Dan. 9:24.

Since the little horn, who is also known as the coming prince, will ultimately become the Anti-Christ, that is what we shall call him hereafter. In his covenant with the Jews the Anti-Christ evidently will grant them military protection and religious freedom.

In the midst of the week, or three and one-half years after Anti-Christ has made a covenant with Israel, he will break his covenant and restrain them from offering sacrifices. Dan. 9:27. At that time the abomination of desolation will be set up in the holy place. Dan. 9:27; Daniel 12:11; Mt. 24:15.

From the time that the Anti-Christ breaks his covenant with Israel, he will become a great persecutor and oppressor of God's people. He will demand human worship of everyone. It is said of him "that he as God sitteth in the temple of God showing himself that he is God." II Thes. 2:4. This assumption of deity on his part, this invasion of the temple by him, this demand of human worship will make him the abomination that will bring desolation. In the old Testament idols were called abominations. I Kings 11:5, 7; II Kings 23:13. Any thing, or person, worshipped instead of God would be an idol. There is a strong presumption that the image of the Anti-Christ will be placed in the temple to be worshipped. Rev. 13:11-15.

Since the abomination of desolation will be set up in the holy place in the midst of the last seven years of Daniel's prophecy, and since that event will be connected with the great tribulation and the return of Jesus in power and great glory, we know that the seventieth week of years of this prophecy is yet to be fulfilled. Dan. 9:27; Dan 12:11; Mt. 24:15-31.

The Seventy Weeks Of Daniel's Prophecy

Daniel 9:24-27

Article VI

The Church Age Fills The Gap Between The Sixty-Nine Weeks And The Seventieth Week Of This Prophecy. Who The Jews Are

In previous articles we have brought out the fact that 483 years of the 490 years of this prophecy which are decreed upon the Jews and upon Jerusalem before the full measure of national blessings promised to Israel in Dan. 9:24, come to pass, have already been fulfilled. We have also shown that the 70th week, or the last seven years of this prophecy remains unfulfilled. How can this gap, or interruption in the fulfillment of this prophecy, be justified?

God is a God of sovereign power and authority. He is under no obligation to give to any one a reason for His actions. The prophecy itself does not demand that it be fulfilled without interruption. However, there is a precedent in Scripture for God not counting time when His people were in divine disfavor.

"According to the book of Kings, Solomon began to build the temple in the 480th year after the children of Israel were come out of the land of Egypt. This statement, than which none could, seemingly, be more exact, has sorely puzzled chronologers, By some it has been condemned as a forgery, by others it has been dismissed as a blunder; but all have agreed in rejecting it. Moreover, Scripture itself appears to clash with it. In his sermon at Antioch of Pisidia, St. Paul epitomizes thus the chronology of this period of the history of his nation: forty years in the wilderness; 450 years under the Judges, and forty years of the reign of Saul; making a total of 530 years. To which must be added the forty years of David's reign and the first three years of Solomon's making 573 years for the very period which is described in Kings as 480 years. I Kings 6:1; Acts 13:18-21. Can these conclusions apparently so inconsistent, be reconciled?

"If we follow the history of Israel as detailed in the book of Judges, we shall find that for several periods, their national existence as Jehovah's people was in abeyance. In punishment for their idolatry, God gave them up again and again, and "sold them into the hands of their enemies." They became slaves to the king of Mesopotamia for eight years, to the king of Moab for eighteen years, to the king of Canaan for twenty years, to the Midianites for seven years, and finally to the Philistines for forty years. Jud. 3:8, 14; 4:2, 3; 6:1; 13:1. The servitude of Jud. 10:7, 9 affected only the tribes beyond Jordan, and

did not suspend Israel's national position. But the sum of 8 plus 18 plus 20 plus 7 plus 40 years is 93 years, and if 93 years be deducted from 573 years, the result is 480 years. It is obvious, therefore, that the 480 years of the book of Kings from the Exodus to the temple is a mystic era formed by eliminating every period during which the people were cast off by God. If, then, this principle were intelligible to the Jew in regard to history, it was both natural and legitimate to introduce it in respect of an essentially mystic era like that of the seventy weeks." Sir. Robert Anderson in "The Coming Prince."

A few days after 483 years of this prophecy were fulfilled the Jews crucified their Messiah. This brought the divine disfavor upon them as a nation. So far as the 70 weeks prophecy is concerned, God's prophetic clock has quit ticking. Jews as individuals may be saved by repentance toward God and personal trust in Jesus as their Savior, but the nation so far as national blessings are concerned is cast off during this church age.

God, who knows the end from the beginning, foresaw that the Jews would crucify their Messiah, and purposed "from the beginning of the world" . . . Eph. 3:9 . . . to form in this age One Body, the Church, composed of believing Jews and Gentiles. Eph. 3:1-6. So the gap in the fulfillment of this prophecy is used by the Lord to build his church.

Perhaps a few words are in order here about Daniel's people. Dan. 9:24. We believe that it is quite likely that Daniel was of the king's seed. Dan. 1:1-3. If so, he would be of the tribe of Judah. Then why not call him and his people Jews instead of Israelites?

The descendants of Jacob whose name was changed to Israel were originally generally called the children of Israel. But when the kingdom was divided into two nations, I Kings 12:1-33, the smaller nation was called the kingdom of Judah, and the ten tribe nation was called Israel. The name Jew was applied to a member of the kingdom of Judah after the separation of the ten tribes. II Kings 16:6. After the captivity of the two nations, the word Jew, or Israelite, was used regardless of the tribe. Ezekiel, in his prophesying after the captivity, called the captives of the kingdom of Judah, Israelites. The books of Esther, Ezra and Nehemiah all use the word Jew regardless of the tribe. This is also true of the word Israel. This practice was also carried into the New Testament. So after the captivity, the word Jew, or Israelite is applied to any descendant of Jacob regardless of tribal connection.

God's promises of Dan. 9:24 are not for Judah alone, but for all twelve tribes. When God said, "All Israel shall be saved," Rom. 11:26, He meant members of all twelve tribes who are living at the time of Jesus' return who qualify.

At this time the majority of Israelites are blind to the fact that Jesus is their Messiah. "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." Rom. 11:25. The fulness of the Gentiles refers to the full number of Gentiles that are to be saved in this church age. At the close of the church age blindness will begin to be lifted from Israel.

God will again begin to deal with Israel as a nation when the Anti-Christ makes a firm covenant with the Jews for one week, or seven years. Dan. 9:27. The signing of this covenant will mark the beginning of the seventieth week of Daniel's prophecy. The Prince will evidently give the Jews religious freedom and pledge military protection. After three and one-half years of this covenant he "shall cause the sacrifice and oblation to cease." Dan. 9:27. He will break his covenant with Israel and become their persecutor and oppressor. He will receive a deadly wound from which he will recover, but from this time his character will be altogether devilish. For a period of three and one-half years he will demand human worship, and will be the greatest persecutor of God's people who are still on earth this world has ever known. II Thes. 2:3-9; Revelation chapter thirteen.

The last three and one-half years of his reign is called in Scripture the time of "Jacob's trouble." Jer. 30:1-11. It will be during the time of Jacob's trouble that God's two witnesses will prophecy in Jerusalem. Were it not for the power of God's witnesses to bring judgment upon evildoers, Israel would probably be destroyed during this time. Rev. 11:3-12.

At the end of the seventieth week of Daniel's prophecy the two witnesses will be killed. After three and one-half days they will be raised from the dead and caught up to heaven. Soon after this Jesus will return to fight the battle of Armageddon. He will save Jerusalem and the Jewish nation from destruction. Zech. 12:1-9. Zech. 14:1-4. It is at the return of Jesus that God's promises to Israel found in Dan. 9:24 will be fulfilled.

Israel restored and converted will in a special sense be God's earthly people. They will be the leading nation in the world during the Millennium. Micah 4:1-7.

The church will be God's heavenly people.

CHAPTER SEVEN

The Last Generation Matthew 24

Article I

The Composite Sign Of The Return Of Christ

“Tell us, when shall these things be? And what shall be the sign of thy coming and of the end of the world?” Mt. 24:3. “Consummation of the age,” is preferred by many Bible scholars to “end of the world.” What is sometimes called the Olivet discourse was given by Jesus during the close of His ministry, in response to these questions. The Olivet discourse may be found in Mt. chapters 24 and 25; Mark chapter 13 and Luke 21:5-11, 20-36.

“These things,” in the disciples’ first question, refer to the destruction of Jerusalem and of the temple. Mt. 24:1, 2. Jesus answered this question in that part of the Olivet discourse found in Luke 21:20-24. Jesus clearly answered the second question, “What shall be the sign of thy coming, and of the consummation of the age?” in Matthew chapter 24.

“Signs and “The Sign”

Jesus knew that in course of time there would be many signs of the nearness of His return. In order to protect His disciples from possible error, and deception, He first gave a negative answer to their questions.

1. False Christs Are Not The Sign.

“And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name saying, I am Christ; and shall deceive many.” Mt. 24:4, 5.

Throughout this Christian era there have been at least seventy-two people at one time or other, each of whom professed to be Christ. They deceived many people but God’s people were forewarned. They were not to be regarded as a sign of the nearness of the return of Jesus.

2. Wars Of a Local Nature Between Two or More Nations Are Not The Sign.

Jesus knew that throughout this age there would be local wars between two or more nations. He also knew that within the lifetime of many of the disciples then living, the Roman Legions would march into Palestine and destroy its villages, and its cities, and massacre multitudes of Israelites. His disciples were not to regard this as a sign that His coming was near.

Jesus Gives His Disciples A Positive Answer

“For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrows.” Mt. 24:7, 8.

The word sorrows, in Mt. 24:8, is a translation of the Greek word, *odin*. It is also the word for travail, or birthpangs. The end of this age implies the birth of a new age, which will be preceded by birthpangs.

“The Sign” Jesus gave was a composite sign, composed of four distinct elements, and all to occur in a relatively short period of time. One of these elements alone could not constitute “the sign,” but all four of them . . . a world war, famines, pestilences, and earthquakes would be the beginning of the sorrows of the end of the age, and the beginning of the birthpangs of a new age.

The first element of the composite sign is war. Not ordinary war between two or more nations, but a world war . . . “nation shall rise against nation, and kingdom against kingdom.” The first world war began in 1914. Soon after the declaration of this war, twenty-seven different nations quickly declared their participation in it. This war eventually involved forty-three of the principal nations of the earth. General Tasker Bliss placed the number of the dead at 11,000,000. Field Marshal Robertson said that if you add the number of the victims of blockades, revolutions, bombardments, sunken and shipwrecked boats, the death toll would be 37,000,000.

Famines is the next element of this sign. Soon following the first world war came the great Chinese famine of 1920. The London Times gave a summary of it. “The population now totally destitute in Chihli is 6,000,000; in Shantung, 2,500,000; in Honan, 3,500,000; in Shensi 1,000,000; in Shansi, 500,000.” The number of deaths will never be known.

A year later, the Volga Valley in Russia was swept by famine described by the then Archbishop of Canterbury in these words, “Never in the history of the world has a condition of things existed comparable to the ghastly death by famine of whole millions of men, women and children.” Dr. Charles G. Trumbell said of it, “The Russian famine of 1921 was unparalleled.” D. M. Panton wrote “Thirty thousand Russians are dying of starvation every day.” Robert Ripley, after a tour of the famine stricken area, said the dead were in the

millions. Dr. Nansen, a famous scientist and explorer said of it, "The famine is beyond doubt the most appalling that has ever happened in the recorded history of man."

Pestilences is the next element of this composite sign. Soon after World War One, the epidemic of influenza spread almost simultaneously all over the world. Scribner's magazine says that 20,000,000 people died of this pestilence. Typhus also took a toll of 6,000,000 lives.

Earthquakes is the last element of this composite sign. It is estimated that during the first thousand years of the Christian era there were only five earthquakes recorded for each century. In the 15th century, there were 174 earthquakes; the 17th century had 278; the 18th century had 640; and the 19th century had 2119. In 1920, an earthquake in China killed 180,008 persons. And in 1923, an earthquake in Japan killed 143,000 persons.

Every element of this composite sign . . . a world war including all the leading nations of the earth, the greatest famines the world has ever known, the greatest pestilences in the recorded history of man . . . that of influenza and of typhus, and mighty earthquakes, all took place within a period of less than ten years, from 1914 to 1923. Jesus said that "All These Are The Beginning Of Sorrows." All these taken together, signify that the return of Jesus, and of the consummation of the age are near.

The statement "the beginning of sorrows," implies that others are to follow. In the course of nature, the first sorrows, or birthpangs, are followed by others. At first they may be far between, and not always intensely severe, but as time goes on one may expect them to occur more often, and to become more painful. So it has been in this sick old world since the beginning of sorrows. Mt. 24; 7, 8.

During the close of the first world war there was a Bolshevik revolution in Russia, in which multitudes lost their lives. Political dissidents were imprisoned, many were sent to labor camps, and multitudes of them were executed. Twenty million kulaks, or farmers, were killed because they refused to cooperate with the government program for them. There was a revolution in Germany in which much blood was shed. Mussolini waged war against Ethiopia, and World War II occurred in which millions lost their lives. The Spanish Civil War caused much suffering, and a revolution in China brought that great nation under the heels of communism. Additional sorrows were brought about by wars in Algeria, the Congo, and other parts of Africa; wars in Korea, Malaysia, and Indonesia, a war between India and Pakistan, and there have been three wars between the Arab States and Israel. China crushed Tibet, and now the Vietnam war is in progress.

In the last few years, here in America, in some parts of many of our large cities, we have been confronted, at times, with massive civil disobedience, riots, arson, rapine and murder.

The Last Generation Matthew 24

Article II

Signs Of The Last Generation

“Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name’s sake. And then shall many be offended and shall betray one another, and shall hate one another.” Mt. 24:9, 10. In Luke 21:12-17, Jesus made reference to persecutions of the early church, but not here. Be it remembered that Mt. 24 gives us the answer of Jesus to the disciples’ question, “what shall be the sign of thy coming and of the consummation of the age?” End time persecutions of Christians that began following World War One are in view here. Notice the word “Then,” in the scriptures quoted above. The dictionary tells us that the word may be defined as, “at that time; next; immediately; thereafter; later.”

It is historically true that with the introduction of communism in Russia, and other nations, the great end time persecution of Christians began. In Russia atheism is taught in the schools. From the beginning of organized communism there, children with Christian parents have been encouraged to betray them to the authorities. Neighbor has betrayed neighbor, and children of Christian parents have often informed against them. Many Christians have been imprisoned, some sent to prison labor camps, others tortured, and many killed. This has been true, not only in Russia, but also in China, and every communist state.

In recent years Russia seems to have changed her attitude toward the Christian religion. The Greek Orthodox church is allowed to function there now, but her ministers are few, and they are closely supervised by the state. The people may have religion if they demand it . . . provided it is religion controlled by communism.

In some of the large cities a few congregations of spiritual people are allowed, for the purpose of propaganda. In Moscow, there is a truly spiritual Baptist church, but only one is allowed in a city of several million people. The Russian leaders are Anti-God, and Anti-Christ. Persecution of true Christians in communist countries, though oftentimes veiled, persists. It has been, and continues to be persistent, and relentless.

Jesus gave two signs that are sometimes overlooked. He said “Now learn a parable of the fig tree: when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, this generation shall not pass till all these things be fulfilled.” Mt. 24:32-34. See also Luke 21:29-32. We believe that the primary sense of these scriptures is this: just as surely as the

budding of the fig tree, and of all the trees is a sure token of the coming of summer, so is also the actual coming to pass of the signs given by Jesus in the Olivet discourse a positive sign of His near coming,¹ but we believe that in these scriptures, there is a parable within a parable.

Many Bible scholars believe that the fig tree is a symbol of the Jewish nation. Luke 13:6-9. Students of prophecy also see in the fig tree putting forth leaves as a prediction of the build up of the Jewish nation. Ps. 102:13-16. Israel has put forth leaves of national life. On May 15, 1948, she became an independent nation. This is a sure sign of the soon return of Jesus. "When the Lord shall build up Zion, He shall appear in His glory." Ps. 102:16.

"Behold the fig tree and all the trees." Luke 21:29. If the putting forth of the leaves of the fig tree has prophetic significance, we believe that the putting forth of the leaves of all the trees, also has prophetic significance. There is a great spirit of nationalism in nearly every nation in the world. Chechoslovakia, Roumania, and South Africa are prime examples.

Another great sign of the putting forth of the leaves of the trees may be seen in the many nations that have come into being since Israel became a nation in 1948. Since the break up of the British, and of the French empires, nearly one hundred new nations have sprung up, according to a Bible student who is informed along these lines.

Jesus said, "So likewise ye, when ye shall see all these things, know that it is near, even at the doors." Mt. 24:33. The disciples perhaps wondered how near His return would be when it was "at the doors." Jesus said that it would be less than a generation. Mt. 24:34. Did Jesus pinpoint the beginning of the last generation, and does the Bible tell us how long a generation is? The answer is yes to both questions.

How long a period of time is a generation? Since we are dealing with a Bible subject let us seek a Bible answer. Thayer's Greek Lexicon defines generation as, "the whole multitude of people living at the same time." Mt. 24:34. The Amplified New Testament concurs in this definition. We quote "Truly I tell you, this generation . . . that is, the whole multitude of people living at the same time, in a definite, given period . . . will not pass away till all these things taken together take place."

What is the definite, given period, referred to above? Could it be the period that began with World War One, in 1914, which marked the beginning of the composite sign given by Jesus as The Sign of His coming, and end with the return of Jesus? Mt. 24:27-30. We firmly believe that all of Matthew, chapter 24, deals with end time events, and the last generation of this age.

It is also said that this period "will not pass away till all these things, taken together, take place." What are "all these things, taken together," that Jesus is talking about? The prediction of end time events found in the Olivet discourse. Some of them are:

1. The composite sign that would signify the soon coming of Jesus. Mt. 24:7.
2. The great persecution of end time Christians. Mt. 24:9, 10.
3. Israel, to put forth the leaves of national life. Mt. 24:32.
4. Gentile people, to put forth leaves of national life. "And all the trees . . ." Luke 21:29.
5. Worldwide preaching of the gospel of the kingdom. Mt. 24:14.
6. The rise of the Anti-Christ, and the great tribulation. Mt. 24:15-21.
7. The return of Jesus. Mt. 24:27-30.

If we interpret Jesus correctly, "the whole multitude of people living at the time" of the fulfilling of the composite sign that signifies His soon coming, shall not pass away until His return. If this is so, then we have been in the last generation of this age since 1914. Mt. 24:7; Mt. 24:33, 34. "Amen, Even so, come, Lord Jesus."

CHAPTER EIGHT

The Key To The Interpretation Of The Book of Revelation

Article I

The Key To The Book Is Its Threefold Division

Many expositors of the book of Revelation have made a guessing game of its interpretation. One learned commentator explains the action which takes place after the opening of the sixth seal, Rev. 6:12-17, as the total route of the pagan armies by the professed Christian Emperor Constantine. One well known Bible expositor asserted nearly one hundred years ago, that nearly all of the vial judgments of Revelation, chapter sixteen were already fulfilled in his day. He explained the drying up of the waters of the Euphrates river, mentioned in Rev. 16:12, as the destruction of the old Turkish Empire.

There is a God given key to the interpretation of the book of Revelation which should deliver one from all such fanciful and irresponsible handling of God's Word.

The Key to the Book is its Threefold Division

Rev. 1:19

1. The Things Which Thou Hast Seen
2. The Things Which Are
3. The Things Which Shall Be Hereafter
 - a. The Things Which Thou Hast Seen. The vision of the Son of Man in the midst of the seven golden candlesticks. Rev. 1:10-20.
 - b. The Things Which Are. The things pertaining to the churches as found in chapters 2 and 3.
 - c. The Things Which Shall Be Hereafter. Hereafter . . . Greek meta tauta. Literally, after these things. In other words, the things which shall come to pass after the church period ends.

It will be noticed that letters were addressed to seven churches in Asia Minor. Why seven? It is a well known fact that there were more

than seven churches in that area. The number seven abounds in the book of Revelation. There are seven churches, seven Spirits of God, seven stars, seven lamps of fire, seven seals, seven horns, seven eyes, seven angels, seven trumpets, seven thunders, seven thousand men, seven heads, seven crowns, seven last plagues, seven golden vials, seven mountains, seven kings, etc.

“It is therefore the number of dispensational fulness. And whatever bears this number, in the divine reckoning, is full, complete, with nothing left out, and nothing of its own kind to be added.” J. A. Seiss, in Lectures on the book of Revelation.

Since the number seven, when used symbolically, means full, complete, dispensational fulness, and since the book of Revelation is five times declared to be a book of prophecy, and since immediately following the end of the church period the scene shifts from earth to heaven where there are redeemed human beings from every nation, Rev. 4:4; Rev. 5:8-10, we are sure that we are standing on sound scriptural ground when we assert that in the messages to the seven churches, God intends to give a complete view of the church from Apostolic times throughout the centuries until the close of the church age.

The messages to the seven churches have a fourfold application:

1. Local, to the churches actually addressed at the time John received the Revelation.
2. To all churches in all time as tests by which they may discern their true spiritual state in the sight of God.
3. To the individual member of the church who may be warned by the failure revealed, and encouraged by the promise to the overcomer.
4. Dispensationally, and Prophetically, they clearly define seven periods, or phases, of church history from Apostolic days to the end of the church age.

The book of Revelation is the only book in the Bible where the divisions are given, and they are here given by Christ Himself.

The first division of the book was fulfilled as soon as John saw the vision of Jesus in the midst of the seven golden candlesticks.

The second division was in being, and in process of fulfillment in John's day. We are still in that division and will continue to be so until the end of the church age.

The third division will begin immediately following the end of the church age as indicated in Rev. 4:1. The third division will include everything from chapter four, through chapter twenty-two.

The beginning of the third division repeats part of the key to the interpretation of the Book given by Jesus in Rev. 1:19.

“After this” at the beginning, and “hereafter,” at the end of the sentence in Rev. 4:1, are translations of the Greek phrase *meta tauta*, which literally translated is “after these things.” The Syriac and Emphatic Diaglott versions give the translation of *meta tauta* as “after all this.”

It is important to remember that “the things which must be hereafter,” Rev. 4:1, will not begin to take place until the end of the church age.

The Key To The Interpretation Of The Book of Revelation

Article II

Dr. Seiss On The Historical Interpretation Of The Book

According to the divinely given key to the interpretation of the book of Revelation, one must necessarily reach the conclusion that not one of the seven seals of the seven sealed book has yet been opened, Rev. 5:1-9. The events recorded in Rev., Chapter 6 await fulfillment in the future.

However, we agree with what an eminent Bible expositor of the nineteenth century had to say on the subject of the historical interpretation of the Revelation.

We quote: “Some maintain that we are now living under the sixth vial and that nearly everything up to the eighteenth chapter has already been fulfilled. Nor will I dispute that there is a sense, dim and inchoate, in which this is true. Prophecy, in its fulfillment, is made up of several concentric circles, blended in the same general picture. It is said that history is continually repeating itself. Much truer is this of prophecy. But each fulfillment is in a higher fulness till the last sums up all. **THERE IS BUT ONE AND ULTIMATE LITERAL FULFILLMENT OF ANY PROPHECY**, but in anticipation of that there are typical and precursory fulfillments . . . preliminary rehearsals in advance of the grand performance. We can accordingly trace out in history a very interesting but not always distinct correspondence to what is contained in the first eighteen chapters of this book. But if that were the true and only fulfillment so much learning and acquaintance with history would be necessary in order to track it through the multiplicity and complication of human event, that it must needs remain an uncertain and secondhand thing to the great body of the Lord’s people. I look then for another simpler, more direct and easier understood fulfillment.

“It has been said that the way for a missionary to approach a non-Christian population is to ‘carry a Bible in one hand and Gibbon in the

other, to show out of the pages of an infidel historian how exactly the prophets have up to the present time been fulfilled' but it will require more evidence than I have yet seen to convince me that it is necessary to take men through the school of the historian, whether skeptic or not, in order to teach them the truth of Christianity or the meaning of the prophets. **THE SCRIPTURES ARE SELF-DEMONSTRATIVE AND SELF-EXPLANATORY, IF MEN WILL ONLY READ THEM AS THEY ARE WRITTEN AND LET THEM SPEAK FOR THEMSELVES.** Valuable as history is, and much as may be made of Gibbon, we need neither of them to get at the true meaning of the Apocalypse. (The Revelation). The early Christians had them not and yet understood this book better than all the hundreds of learned commentators who think to verify their interpretation out of Gibbon and history. In other words, the exclusively historic school of interpreters, as things appear to me, do but darken and obscure this book with learned rubbish, and lend their influence to the mischievous notion that it is a book of wild and grotesque fables, and uncertain riddles, which it is wisdom, greatness and piety in a man never to touch.

"Whilst, then, I admit that these predictions may have had a dim, imperfect, but oft scarcely traceable fulfillment in the past, I am firmly convinced that the true and proper fulfillment of everything beyond the third chapter is to take place only after the church has run its course and completed history." Dr. J. A. Seiss in *Lectures On The Book Of Revelation*.

Symbols In The Book Of Revelation

Article I

God's Two Witnesses

The book of Revelation contains many symbols. In fact, there are more symbols in the Revelation than in any other book in the Bible. In order to escape utter confusion in the interpretation of this book it is important to remember that the **BIBLE INTERPRETS ITS OWN SYMBOLS.** The key to the meaning of some of its symbols is to be found in the Old Testament. When new symbols are introduced, whose meanings are not clear, their symbolic meaning is given.

Following are some symbols in the Revelation:

1. **SEVEN GOLDEN CANDLESTICKS.** Rev. 1:12. The candlesticks are explained to be seven churches. Rev. 1:20.

2. **SEVEN STARS.** Rev. 1:16. The stars are explained to be the angels of the seven churches. Rev. 1:20. The word angel is translated from the word that means messenger. It is often used of men. Luke 7:24. As used in Revelation 1:20 it probably refers to representatives of the seven churches.

3. A SHARP TWO EDGED SWORD. Rev. 1:16; 19:15, 21. His own word. Heb. 4:12.

4. FOUR BEASTS. Rev. 4:6-11; 5:4, 8, 11, 14; 6:1, 3, 5, 6, 7. The word translated beast in the foregoing scriptures is the Greek word "zoon" which means living creatures or living beings and is so translated in the Amplified New Testament and other modern translations.

5. BEAST. Rev. 11:7. Also in chapters thirteen and seventeen. A translation of the Greek word "theirion" means a wild beast. The word aptly describes the character of the Beast Empire, Rev. 13:1-3; Dan. 7:7, 23 and the Beast Emperor, Rev. 13:4-10; Dan. 7:8, 24-26.

The second Beast of Rev. 13:11, will be a man who will aid and abet the Beast Emperor. Rev. 13:12-18. In Rev. 19:20 and Rev. 20:10, he is called the false prophet. Toward the close of his reign the Beast Emperor, with the aid of Satan through the agency of evil spirits, will gather the armies of the world to Palestine to fight against Israel. Rev. 16:13-16; Zech. 12:1-9; Zech. 14:1-3. It seems that while he is thus engaged, he sees the sign of the return of Jesus and attempts to fight against Him. Rev. 19:19. He and the false prophet will be cast alive into the lake of fire. Rev. 19:20.

6. THE SEVEN SPIRITS OF GOD. Rev. 5:6. See Isa. 11:2, 3.

- a. "Spirit of Wisdom"
- b. "And understanding"
- c. "Of counsel"
- d. "And might"
- e. "Of knowledge"
- f. "And fear of the Lord"
- g. "And quick understanding"

7. COLORS.

a. White. Peace, righteousness. Rev. 6:2; Rev. 19:8. The white horse rider will be engaged in a peaceful conquest. No bloodshed.

b. Red. Bloodshed, war. Rev. 6:4; II Kings 3:22, 23.

c. Black. Calamity, distress, famine. Rev. 6:5; 12; Lam. 5:10.

d. Purple and scarlet. Rev. 17:4. Scarlet is the distinctive color of the Roman Catholic Church. The inner cloak of The Pope is scarlet, the carriage in which he rides is scarlet, the carpet that is placed for him to walk on is scarlet. The cardinals' hats, clocks and stockings are scarlet. Arch-bishops wear a purple robe.

The woman who is represented as sitting on a scarlet colored beast and who is called "MYSTERY BABYLON THE GREAT, THE

MOTHER OF HARLOTS," Rev. chapter seventeen, represents a world federation of churches under the headship of the Roman Catholic Church. All the elements that will make up this harlot church are now in being, but this church is not yet as fully organized as we expect her to be in the near future.

Catholics are now divided. The Russian and Greek Orthodox churches do not recognize the Pope as their head Bishop. They have their own patriarchs. Exploratory talks are now in progress with a view to seek a solution to the differences between the different Catholic groups.

For many years, after the Protestant Reformation, Catholics called Protestants "heretics" and "schismatics." Now they have adopted a more mellow mood. Protestants are now called "our other brethren." Catholics are advocating a return of Protestants to the Roman Catholic Church.

Many churchmen of the Church of England, and modernistic ministers of other Protestant churches, are advocating reunion with Rome. It seems quite likely that in the not too distant future a working arrangement will be reached between apostate Protestant churches and Rome, in which the Protestants will acknowledge the Pope as the first and universal Bishop. The Roman Catholic Church will probably allow the Protestant clergy to marry and will make other minor concessions. Then will come into being the World Federation of Churches as seen in Revelation, chapter seventeen.

This church will be destroyed by the ten kings allied with the Beast Emperor. Rev. 17:16.

e. Horses. Job 39:19-25; II Kings 6:15-18. Swift and irresistible power.

f. Horns. Dan. 7:7, 8, 24. Rev. 13:1; Rev. 17:3, 12. Kings.

g. Dragon. Rev. 12:3, 9. The devil. Satan.

We are convinced that one should hold to the literal meaning of the words used in the Revelation, UNLESS THERE IS CLEAR PROOF OF A FIGURATIVE OR SYMBOLIC USE. Many Bible expositors have assumed that everything in the Revelation has a symbolical meaning. This is far from being the case.

A case in point is the many different explanations that Bible expositors have given of God's Two Witnesses, Rev., chapter eleven. Some expositors claim that the Two Witnesses were John Huss and Jerome of Prague. There is no evidence that these two reformers ever preached in Jerusalem for three and a half years, clothed in sackcloth. History cannot produce any proof that these men had miracle working power to bring judgment on their enemies. They didn't die in the

manner the Two Witnesses of Revelation, chapter eleven will die. Some expositors teach that the Two Witnesses were two groups of people who were God's true witnesses for a period of 1260 years. And yet other expositors say that they represent the Old and the New Testaments.

We quote from Dr. J. A. Seiss: "These witnesses are persons. Primasius says, though somewhat equivocally, "The Two Witnesses represent the Two Testaments preached by the Christian Church to the world," and Bede, and Bishop Andrews, and Melchior, and Affelman, and Croly, and Wordsworth, and some others have taken this view. But it is altogether a mistaken view, necessitated by the embarrassment occasioned by wrong conceptions of the Apocalypse, rejected by the overwhelming majority of interpreters, ancient and modern, and utterly irreconcilable with the text. It is not true that the Old and New Testaments are preached to the world only 1260 days, or years, and then end their testimony; . . . that they are arrayed in sackcloth all the days they are preached; . . . that fire issues out of their mouths and kills those who will to injure them; . . . that there is no rain upon the earth during the days of their prophesyings; . . . that they have power over waters to convert them into blood, or at will to smite the earth with plagues; . . . that they are capable of being killed by man; . . . or that indignity can be offered them, being dead, by refusing to allow them to be put into a sepulchre. Yet all these things are affirmed of these Witnesses. Ten times do we find this word (translated Witnesses) in the New Testament, and in every other place but this no one questions that it denotes persons. In more than fifty places in the Old Testament the corresponding Hebrew word denotes persons only. These persons prophesy. This is the work of a person. More than one hundred times does this word occur in the Bible, and never, except once by metonymy, but of persons. These Witnesses wear clothing of sackcloth, of which we read much in the Scriptures, but always of persons. They work miracles and execute judgments, but nothing of the sort is ever predicted of anything but personal agents. Not without the greatest violence to language and fact, therefore, can we regard these Witnesses as other than real persons. The conclusion may be very damaging to some men's cherished theories, but the integrity of God's Word requires it, and it is impossible to escape it with any just regard to the laws of language and the nature of things.

"These Witnesses are individuals. No reader of the account, having no pre-conceived theory to defend, would ever think of taking them for bodies or successions of people. All the early fathers, from whom we have testimony on the subject, regarded them as two individual men. Two distinct and conspicuous bodies of witnesses for Christ, all prophesying in sackcloth through 1260 years, or even days, and all dying martyrs, as here represented, expositors have searched in vain to find in the history of the Christian ages. Such bodies of men, with such powers, and with such a history, have never existed."

One Hundred Forty Four Thousand Sealed Israelites

In Rev. 7:1-8, one may read the account of the sealing of one hundred forty and four thousand of the tribes of the children of Israel. Strange as it may seem to some of our readers, some Bible interpreters teach that those who will be sealed need not be natural descendants of Jacob whose name was changed to Israel. Gen. 32:28. It is claimed that on the basis of Rom. 2:28, 29, and other scriptures, that converted Gentiles become spiritual Israelites, and thus may qualify to be among those sealed.

Nothing could be farther from the truth. The only people who can possibly be spiritual Israelites, are natural Israelites who have become converted and have received spiritual life. Converted Gentiles become spiritual Gentiles, but not spiritual Israelites. This is quite apparent by the teaching of several scriptures that we shall examine. Let us read Rom. 2:17-29, carefully and prayerfully. It is easy to see that this entire passage of scripture deals exclusively with Jews. Jews, who are Jews by birth, as the natural descendants of Israel, and Jews who become spiritual Israelites, or true Jews, by becoming converted.

Paul's argument is that the Jews claimed to be God's people, they had the law of God, they knew God's will and claimed to be capable of teaching those who were in darkness. Yet, despite all these claims, they did not live up to the teaching of the law of God. As a result of their inconsistent living, the name of God was blasphemed among the Gentiles. They were not true Jews, but only Jews outwardly, the natural descendants of Israel. They needed to become true Jews by receiving spiritual life through Christ. Rom. 2:28, 29.

Jesus indicated the difference between an Israelite who is one outwardly as a natural descendant of Israel, and an Israelite indeed, a true Israelite or Jew, because he had right relationship with God when he said concerning Nathanael, "Behold an Israelite indeed in whom is no guile." Jno. 1:47. Paul stated the same truth when he wrote, "For they are not all Israel, which are of Israel." Rom. 9:6. Paul was saying that not every descendant of Israel is an Israelite indeed, or a true Jew who is one inwardly. Only a natural Israelite who becomes converted meets the qualification.

In Gal. 6:16 Paul wrote, "And as many as walk according to this rule, peace be on them, AND UPON THE ISRAEL OF GOD." Who were the Israel of God? Certainly not converted Gentiles, but converted Israelites. There is strong internal evidence in Paul's letter to the Galatian converts that Gentile Christians were the ones principally addressed because Gentiles predominated in the churches of Galatia. However, there were some Jewish converts there. They were the Israel of God.

Converted Gentiles are called the spiritual children of Abraham because God's promise of salvation to the entire human family came through the Abrahamic covenant. Gal. 3:6-9; Gen. 12:1-3.

Nowhere in scripture are converted Gentiles called the children of Jacob, or Israel. In Rom. 11:17-24, Paul gives an illustration of how the Gentiles were to become partakers of the blessings of the Abrahamic covenant by being grafted into the stock of the good olive tree, which in his illustration represents Israel. The Amplified New Testament renders Rom. 11:17 as follows: "But if some of the branches were broken off, while you, a wild olive shoot, were grafted in among them to share the richness (of the root and sap) of the olive tree." This passage of scripture does not teach that Gentiles become spiritual Israelites when they become Christians. All it teaches is that according to the Abrahamic covenant Gentiles are to share equally in the blessings of the gospel with Israel.

Some nursery catalogs advertise apple trees that will bear as many as five different varieties of apples. The five varieties are grafted into one stock. The part that is grafted into another stock always bears its own kind of fruit. A branch from a Jonathan apple tree that is grafted into the stock of a Delicious apple tree will bear Jonathan apples. A branch from a sweet cherry tree grafted into a sour cherry tree will bear sweet cherries. Likewise, Gentiles grafted by faith into the body of Christ may become spiritual Gentiles, but never spiritual Israelites. We see no warrant anywhere in the Bible for calling converted Gentiles Israelites.

According to the conclusions that we have reached from the study of the foregoing scriptures, the one hundred forty and four thousand sealed Israelites are all natural descendants of Israel. There can be no converted Gentiles among them. They are said to be of the children of Israel. Twelve thousand are sealed of twelve tribes that are named.

Israel as a nation is now in divine disfavor because of her past sins. Jews are eligible to the privileges of the gospel, but the majority of them are blind to the fact that Jesus is their Savior and their Messiah. This blindness will last until the "fulness of the Gentiles be come in." Ro. 11:25. That is, until the full number of Gentiles who are to be saved in this church age have been saved. After the church age closes the blindness that is now upon Israel will be lifted, and at the return of Jesus, Israel as a nation, will be saved and restored to divine favor. Rom. 11:25, 26, 27; Zech. 12th chapter; Zech. 13:8, 9.

Isaiah chapter 54, tells of the desolate condition of Israel since she went into captivity and of her future glory. Ezk. chapters 36 and 37, tell about God's future plans for Israel as a nation after the return of Jesus. Read especially Ezk. 36:24-38; Ezk. 37:21-28; Ezk. 20:33-44; Jer. 32:37-41; Jer. chapter 30.

These scriptures are to be taken literally. The children of Israel mean the natural descendants of Israel and not converted Gentiles. Israel is yet to become the leading nation in the world. Micah 4:1-7.

This article concludes our studies from the book of Revelation. These articles were not meant to be a commentary on the entire book of Revelation but a key to help in the study and interpretation of this wonderful prophetic book.

Salvation During The Great Tribulation

Some people sincerely believe that no one will receive a spiritual experience of salvation during the time of the great tribulation. There are two principal scriptures that cause them to believe this way. They are:

1. "The door was shut." Mt. 25:6-12. These words are sometimes interpreted to mean that after the rapture of the saints, the door of salvation will be shut. Here the door into the bridehood class is in view, not the door of salvation. There is strong scriptural evidence that some people will continue to be saved during much of the tribulation period.

2. The Holy Spirit will be taken out of the way. II Thes. 2:6, 7. With no Holy Spirit present there can be no regeneration, it is contended.

It is true that the Holy Spirit who indwells the raptured class will at the time of the rapture take them to be with the Lord. The church age at that time will close. The restraining influence of the Holy Spirit will cease to operate as it does today. But these scriptures do not teach that the Holy Spirit will not be in the world at that time. Are we asked to believe that all there is of the Holy Spirit will be in the raptured class? When King Solomon dedicated the temple, he said that "The heaven and heaven of heavens cannot contain thee." I Kings 8:27. This is also true of the Holy Spirit. The raptured class can not contain Him. Psa. 139:7-10. God is everywhere, so is the Holy Spirit. He will continue to operate in the world as He did in Old Testament times.

1. Salvation During The Great Tribulation.

a. All the following scriptures will be fulfilled during the great tribulation. Rev. 6:9-11; Rev. 7:9-17; Rev. 14:6-12; Rev. 15:4; Rev. 16:15; Rev. 18:1-4; Mt. 25:3-40.

b. **STRONG DELUSION:** II Thes. 2:7-12. People of the church age who have heard the truth, and have failed to receive a love for it, will then be given strong delusion by the Lord. They won't be able to be saved during the great tribulation.

2. Preachers During The Great Tribulation.

a. We believe the 144,000 sealed Israelites will preach during the first part of the tribulation. Rev. 7:1-4.

The Bible does not say they will preach, but there is a strong presumption that they will. After the rapture, blindness to the fact that Jesus is their Messiah will be lifted from Israel. Rom. 11:25. Some will be saved at that time. The sealed Israelites give evidence of having spiritual life. They carry a heavy burden. Ezk. 9:3, 4. They will be especially protected by the Lord. Rev. 9:1-4. Why? Some people believe that it is to preserve them to enter the millennial kingdom. But there seems to be evidence that many more than the 144,000 will enter the kingdom. Zech. 13:8, 9; Ezk. 20:33-44. We believe that they will be protected to preach Jesus as the Messiah to Israel.

b. THE TWO WITNESSES. Rev. 11:3-12.

These two men will preach with divine protection over their lives for a period of 1260 days. Their ministry will end just before the return of Jesus.

c. THREE HEAVENLY PREACHERS. Rev. 14:6-12.

God is so merciful that during the great tribulation He will send three angels to preach to the inhabitants of the earth. The church has failed to reach multitudes of people with its message of the gospel of the grace of God through Jesus Christ.

1. The first angel will preach the everlasting gospel to every nation, and kindred, and tongue, and people. Rev. 14:6, 7. This is not a message of the grace of God as preached by the church, but a message of impending judgment. Everybody, without exception, will hear this message. Multitudes who never had a chance to be saved will hear this message, and many will turn to the Lord. "For when thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. 26:9; Ps. 2:7, 8.

2. The second angel will announce the impending fall of Babylon. Rev. 14:8.

3. The third angel will warn against the Anti-Christ. No one will take the mark of the Beast without first having been warned against it by this angel. In view of this message from heaven there won't be any possible excuse for any one to be ignorant of the true nature of the Anti-Christ. Rev. 14:9-12.

CHAPTER NINE

God's Husbandry

I Corinthians 3:9

Article I

God's Ministers Should Wholly Follow The Lord

The Amplified New Testament renders I Cor. 3:9 as follows:

"For we are fellow workmen . . . joint promoters, labourers together . . . with and for God; and you are God's garden and vineyard and field under cultivation; you are God's building." Other names for God's people in the New Testament are: "The church of God," "The flock of God," "God's heritage," and "The body of Christ." Acts 20:28; I Pet. 5:2, 3; Eph. 1:22, 23.

One cannot overestimate the importance of remembering the price God paid for the redemption of His church. May every Christian never forget that he is not his own, that he belongs to God, and that as God's purchased possession he was bought with a price. I Cor. 6:19, 20. And what a price . . . the blood of the Son of God. Acts 20:28; Eph. 1:7; I Pet. 1:18, 19; Rev. 1:5.

Since the Lord has such a fabulous investment in His heritage, it is only reasonable to expect that He would provide His own chosen workmen to oversee the work in His garden, His vineyard, His field and to feed His church. And such we find to be the case in our study of the Scriptures.

The Scriptures show that in this dispensation of the Holy Spirit **ABSOLUTELY NOTHING IN THE SERVICE OF THE LORD IS LEFT TO MERE HUMAN JUDGMENT AND SELF-CHOOSING.** The Lord chooses His own ministers and designates their field of service. Jesus chose, ordained, and commissioned His apostles. Jno. 15:16. It is the Holy Spirit who appoints the true elders to office whether or not they labor in the word and doctrine. Acts 20:17, 28; I Tim. 5:17. The Amplified New Testament renders Acts 20:28 as follows: "Take care and be on guard for yourselves and the whole flock over which the Holy Spirit has appointed you bishops and guardians to shepherd the church

(that is, tend and feed and guide the church) of the Lord God which He obtained for Himself . . . buying it and saving it for Himself . . . with His own blood.”

In Acts 13:1-4, we are told that the Holy Spirit called and sent Saul and Barnabas on a missionary journey. Our thoughts on this incident are that the Holy Spirit had made known to Saul and Barnabas they were to leave the church at Antioch and do missionary work for a while. The church felt they could not get along without them and begged them not to go. So a prayer meeting with fasting was called. The Holy Spirit confirmed to the church His call of these ministers to missionary work. We believe it is safe to assume that the Holy Spirit made known His will to the church through the spiritual gift of prophecy or the gift of tongues and interpretation of tongues.

On his second missionary journey Paul had Silas as his companion and helper. The Scriptures make it plain that even the apostle Paul was not always allowed to choose his place of service. “Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia they assayed to go into Bithynia: but the Spirit suffered them not.” Acts 16:6, 7. The Lord gave Paul a vision which indicated to him that He wanted him to work in Macedonia. Acts 16:9, 10.

Sometimes the Lord providentially selects the place of service for His ministers, rather than through the direct leading of the Holy Spirit. Such was the case when the church at Jerusalem heard that many people at Antioch were being saved. The church sent Barnabas to minister to them. No doubt both the church at Jerusalem, and Barnabas, knew they were acting in God’s will. When Barnabas saw the mighty way in which the Lord was working at Antioch and the magnitude of the work to be done, he felt that other help was needed. A man full of the Holy Ghost, as Barnabas was, would soon know what to do. He went to Tarsus to seek Saul, who later was better known as Paul, to ask him to help minister at Antioch. So we see in this case a door of service was providentially opened to Saul. It may well be that at this very time Saul had been praying for guidance. This incident would correspond to a church inviting a minister to become its pastor. Acts 11:19-26.

What does a church desire in its minister? A church certainly has a right to expect its minister to be a consecrated man of God who seeks first and foremost to please God and to do His will. II Tim. 2:4; Acts 5:29. A church would like for its pastor to be a man of prayer and of faith, and one who carries a burden for the lost and for the spiritual interests of the church. It is not too much for a church to expect its minister to be a faithful and diligent student of God’s word, and one who preaches the Word in love without fear or favor. In addition to these basic qualifications, it certainly would be in a minister’s

favor if he is not too young, nor too old, if he has a pleasing personality, is a good mixer, makes a good appearance, and is a great soul winner and church builder.

Of course, many ministers come far short of having all the qualities that the exacting members of some of our churches would like to see in their ministers. Yet God has a place in His vineyard for every minister whom He has called. Ministers preach, not because they feel that they are God's supermen, but because they have the call of God on their lives.

There is a passage of Scripture which sheds light on Christ's purpose in giving His ministry gifts to the church. Eph. 4:11-16. We shall give Weymouth's rendering of verses eleven and twelve. "And He Himself appointed some to be apostles, some to be evangelists, some to be pastors and teachers in order to fully equip His people for the work of serving . . . for the building up of Christ's body." In addition to being soul winners, the ministers' chief function is to equip, through teaching and preaching, the people of God for their work of serving. And their work of serving contributes to the building up of the church.

It is a great mistake for the church to expect the pastor alone to be a soul winner and to build up the attendance of the church. God places this responsibility on the church as a whole. It is the sheep and not the shepherd who give birth to lambs.

God's Husbandry

I Corinthians 3:9

Article II

Encouraging Young Ministers. Calling A Pastor

"And God has set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps. GOVERNMENTS, diversities of tongues." I Cor. 12:28. This verse of Scripture indicates to us that the Lord has made every provision for the upbuilding and spiritual welfare of His church. The word "governments" is rendered administrators in the Amplified New Testament.

In this dispensation of grace the spiritual oversight, or government, of the church is vested in elders. God does not believe in democracy in church government. Heb. 13:17. Elder and bishop designate the same office. Tit. 1:5, 7; Acts 20:17, 28; Tim. 3:1-7. The former refers to the man, the latter to a function of the office. Some elders labor in the word and doctrine and some do not. I Tim. 5:17. That is, pastors are elders who preach and teach, and there are elders who have the spiritual oversight of the church who do not preach and teach.

How long should a minister remain as pastor of the same church? Certainly as long as the Lord wants him to, but no longer. The fact that a church has lovely people who love their pastor, support him generously, and furnish him with a good place to live should not be the deciding factor as to whether he should stay or leave. Some pastors with children are fortunate in having a charge where the schools are good. The children like their school, and they dread moving from place to place. This is natural, and fathers like to please their children. But a consecrated pastor will sincerely seek to know and to do God's will, whatever it is.

How long should a church keep its pastor? Just as long as the Lord wants it to, and no longer. Some people have the strange and unscriptural idea that the church should procure and dismiss a pastor on the same basis that a business man hires and fires his employees. Nothing could be farther from the truth. The business man is taking care of man's business, but the church is God's business. Far too often mere human judgment, and self-pleasing, enters into the calling of a pastor. The same Holy Spirit who reveals God's will to a consecrated prayerful pastor can reveal His will to the consecrated prayerful governing elders and members of the congregation. If all concerned can pray objectively, sincerely desiring to know and to do God's will whatever it may be, and are willing to lay aside personal preferences and prejudices, the Holy Spirit without fail will make known God's will.

We indicated in a previous article that God has a place in His vineyard for every minister whom He has called to the ministry of His word. Some ministers are quite young and inexperienced, yet the Lord who called them has the right place for them. It should be the constant prayer on the part of the ministry and of the church that God's will be done in the promotion of His work.

Some of our churches are too finicky in their choice of a pastor, or evangelist. They sometimes want a young man, but he must not be too young and inexperienced, and they sometimes want a mature man with experience, but it is desirable that he be not too old.

What is the solution to the perplexing problems faced by both the churches and the ministry in furthering the work of God?

The solution is simple, but not easily carried out. Let both the ministry and the laity always bear in mind that church work is the work of God, and should be carried on according to the will of God. Let both ministry and laity acknowledge that we are too ignorant, in our own wisdom, to run God's business. Let us acknowledge that only an all wise God is capable of knowing where His ministers should work. Let us quit trying to run our own lives and the church of God. Let us concede that this is God's prerogative. Let us lay aside our own human wisdom, our self-pleasing spirit, our personal preferences, and let God have

right of way in all things. If we do this humbly, sincerely and in faith, God will lead us in the solution of our problems.

We are happy to say we believe that perhaps the majority of our churches have been humble enough to seek and to obtain God's directives for the carrying on of His work, and have followed these directives. When God's will is done His people are blessed. When men try to run the business of God in their own wisdom, His work suffers.

In order to train and develop His ministers, the Lord occasionally calls on a well established church to become a nursing mother to a young minister. By this, we mean that a church which normally would engage a minister with a mature ministry, is definitely led to engage as pastor, a young man with no experience. Happy is the church which obeys when the Lord speaks in this way. The Lord, sometimes by force of circumstances, crowds a church into calling the man of His choice as its minister. We know a fine church which tried without success to engage a mature minister as its pastor. Finally, this church called a fine young man to be their shepherd. At first he was not their first choice, but he was God's choice. It was not long until the people fell in love with their pastor and he with them. He grew by leaps and bounds in spiritual stature. He became a blessing to the church and the church to him.

In like manner, the Lord seeks to promote a spirit of helpfulness toward young evangelists. We are acquainted with a pastor who is shepherd to a spiritual church, who frequently invites novices in the ministry to conduct revivals. The Lord always blesses because the people of this church are humble enough to give His young servants encouragement and help.

May we ever remember: That the church is God's husbandry and should be respected as such.

That ministers are Christ's gifts to the church and are led by the Holy Spirit in their service and place of labor.

That the business of the church is God's business, and should be conducted according to His will.

Tithes And Offerings. Malachi 3:8-12

Malachi 3:8-12

THE TITHE

The tithe is a tenth part, especially the tenth part of one's possessions, or income, given to support the ministry.

1. Abraham gave tithes to Melchizedek, king and priest of Salem. Gen. 14:18-20; Heb. 7:12.

2. Jacob promised the Lord the tithe of all the substance he might acquire in Mesopotamia. Gen. 28:22.

Jacob, the grandson of Abraham, otherwise known as Israel, had twelve sons as follows: Reuben, Simeon, Levi, Judah, Zebulan, Issacher, Dan, Gad, Asher, Naphtali, Joseph and Benjamin. Gen. 49:1-27.

The descendants of each one of Israel's sons, except Joseph, became a large tribe. There was no tribe of Joseph but he had two sons, Ephraim and Manasseh. Their descendants became important tribes in Israel. Altogether there were thirteen tribes. Twelve of them were given landed possessions. One tribe, Levi, set aside by the Lord to be devoted to religious services, received no landed possession but was given cities in which to dwell. Num. 35:1-7.

1. The Lord reserved all the tithe for Himself. Lev. 27:30. He in turn gave all the tithe to the tribe of Levi for their maintenance in their ministry for Him. Num. 18:20, 21, 24. Some of the Levites were priests, some were scribes, some were singers, and some were workers at the temple service. All these and others because they gave full-time service to the Lord, were supported with tithes.

2. The Levites were to give their tithes to the High Priest. Num. 18:25-28.

3. A second tithe was to be used for the Lord's feasts and sacrifices, and was to be eaten where the ark should be at the tabernacle, or the temple. Deut. 14:22, 23, 24.

4. In addition to these two, there was to be every third year a tithe for the poor to be eaten in their dwellings. Deut. 14:28, 29.

The Results of Withholding Tithes

1. Nehemiah 13:10-12.
2. II Chronicles 31:4-10.
3. Withholding tithes brings a curse. Mal. 3:8, 9.
4. Withholding tithes is robbing God. Mal. 3:8, 9.
5. Paying tithes brings spiritual and temporal blessings. Mal. 3:10-12; Prov. 3:9, 10.

Offerings

1. The tabernacle was built with free-will offerings. Ex. 25:1-9; Ex. 35:4-9, 21-24, 27-29.

2. The temple was built with free-will offerings. I Chron 29:1-9. No tithes were used to erect either building.

The Support of the New Testament Ministry

I Corinthians 9:7-14;

Hebrew 7:1-10

Paul quotes from the law of Moses to strengthen his argument for the support of the ministry. We know how the ministry was supported

under the law. Likewise, under grace the ministry is to be supported with tithes. Jesus endorsed tithing. Mt. 23:23.

The Levitical priesthood under the law has passed away. Heb. 7:11, 12. It is said of Christ, "Thou art a priest forever after the order of Melchisedec." Heb. 7:17. Melchisedec was a priest and king who lived in the days of Abraham. It is said of him that he was . . . "Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." Heb. 7:3. We believe this means that so far as the record is concerned, he had no beginning of days nor end of life, that he might be a perfect type of Christ. He had an independent priesthood; so also has Christ. He received tithes. Heb. 7:4-9. So should Christ's ministers receive tithes because they belong to the Melchisedec priesthood of whom Christ is High Priest.

If we follow the pattern established in the Old Testament all the tithes will go to the ministry. The building and up-keep of churches is to come from offerings.

Alms

In the early Apostolic church, collections were taken in the churches of Asia and Europe for the poor saints at Jerusalem. The poor were given help through free-will offerings . . . not tithes. "Every man according as he purposes in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." II Cor. 9:7; Acts 4:32-37; Acts 6:1-4; II Cor. 8:1-15; II Cor. 9:1-11.

Government

Government, both civil and religious, is ordained of God. So far as the scripture is concerned, human government was instituted by God after the flood when He told Noah, "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man." Gen. 9:6. The highest function of government is the judicial taking of human life. All other governmental powers are implied in that. In his letter to the church at Rome, Paul declares that governmental powers are ordained of God, and he enjoins Christians to obey civil rules and the laws of the land. Rom. 13:1-7.

We know that sometimes rulers are wicked, and that some laws are unjust, and even bad. Good laws are sometimes ignored, and by-passed, which results in a maladministration of justice. But in spite of all that, poor government is better than no government at all. Indescribable confusion and many evils would surely be the result of not having government. This is true in religious as well as civil affairs.

The Lord has set "governments" in the church. I Cor. 12:28. Church government is to be administered by religious rulers known as

Elders and Bishops. Heb. 13:7, 17; 1 Tim. 5:17. Their qualifications and duties are described in 1 Tim. 3:1-7; Titus 1:5-9; Acts 20:28; 1 Pet. 5:1-3.

Elder (Greek, presbuteros) and bishop (Greek, episcopos) designates the same office. Tit. 1:5, 7; Acts 20:17, 28. In Acts 20:28 the word overseers is from the Greek word episcopos which is elsewhere translated bishop. Elder refers to the man, and bishop to a function of his office.

Let us now consider the duties of Elders and Bishops.

1. They are spiritual rulers, guides, or overseers. 1 Tim. 3:4, 5; 1 Tim. 5:17; Heb. 13:7, 17. They are not to be dictators over the flock, but are to be examples. 1 Pet. 5:1-3.

2. They are responsible for upholding sound doctrine. Tit. 1:9.

3. They are to feed and to watch over the flock. Acts 20:28; 1 Pet. 5:1-7.

Ministers of the gospel are elders who labor in the word and doctrine. 1 Tim 5:17. Pastors are elders and by virtue of their office are also bishops or overseers. As a matter of fact, the pastor of a church is the leading Elder and Bishop of his church, and should work in harmony with the other official elders of the church where he is laboring. In The Apostolic Faith Movement, the officially designated elders of a local church are usually called Members of the Church Board.

Frequently, the elders or members of church boards, in addition to their spiritual duties, are also trustees of the physical properties of the church.

There should never be one member, or minority decisions, and actions by members of a church board relative to the business or spiritual interests of the church. Even majority decisions are not all that could be desired. The entire membership of the church should act together when possible, to insure perfect harmony. However, conformity and unity of action should not be sought at the price of compromise with what is known to be right.

In conclusion, may we add the observation that church government, even if it is sometimes not all that could be desired, is better than no government at all. Let us work with and pray for our spiritual overseers.