

THE DOCTRINE OF THE TRINITY

THE subject of the true sonship of God, and the relation existing between Jesus and God, has long been a question of contention. A lack of definite knowledge of the true Word of God is always responsible for a wrong understanding of this most vital subject.

The prophet Daniel, in chapter seven, told us of coming events, illustrating them by a beast with ten horns, and that he saw another little horn come up among the ten, plucking up three of the former horns by the roots. The angel, in giving the interpretation, said, "The fourth beast shall be the fourth kingdom upon the earth.... And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them:.... and he shall subdue three kings."—Dan. 7:23, 24.

History responds to this prophetic call, and everyone familiar with the past knows the Roman Kingdom to be the one represented by this ten-horned beast. The ten kingdoms of Rome existed down to the time of the rise of the papal power, and the Roman Catholic Church was responsible for the plucking up of these three horns, or kings. The last one to be overcome by Rome, in connection with the church, was the Ostrogoth kingdom, in the year 538 A. D. These kingdoms are spoken of in history as the Arian kingdoms, deriving their name "Arian" from Doctor Arius, the noted theologian and profound teacher of his day, and the point of contention by this good man of God, and the Roman Catholic Church, was the doctrine of the sonship of Jesus, and the Holy Spirit, or what is commonly called the Trinity. The Catholics believed then, and do

the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."—Verses 23, 24.

From the foregoing scriptures regarding the work of Jesus in the Most Holy place of the heavenly sanctuary, as our High Priest and Mediator, and from those previously given concerning His place at the right hand of God, it is evident that while Jesus occupies the most exalted position of heaven, outside of that of the Father, yet He is not the Father. The heavens are to receive Him until the times of restitution of all things, and then He shall send Jesus which before was preached unto you. Acts 3:20, 21. The Lord tells us further of His work when He again shall be sent forth to the earth in the following words: "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.... And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."—1 Cor. 15:23-28.

May the blessed Holy Spirit accompany the reading and studying of this discourse, as scripture is compared with scripture, and may every heart be drawn nearer and nearer to God, through the precious truth of His infallible Word, is our earnest prayer.

now, that Mary was the Mother of God, and that Jesus was God upon earth. They go to one extreme on this question, while some others go just as much to the other extreme, and thus both are wrong.

Avoid Extremes

During more than twenty years of constant activity and travel from place to place in gospel work, coming in contact with all kinds of belief, I find that the human mind is subject to extremes, and so often people fly far to the opposite tangent because they see the folly and error of some certain doctrine held by the opposing party. This has been true among Protestants, and especially so on the doctrine of the Trinity. While the Catholic Church recognizes the name of the Father, Son, and Holy Ghost, in the ceremony of what they call baptism, yet their teaching is quite to the contrary.

Doctor Arius On the Trinity

Doctor Arius believed just as the Scriptures teach on the question of the Trinity, which should be the belief of every Christian and well informed person. We cannot deny the infallible Word of God, and by the mouth of two or three witnesses, the Lord says, every word must be confirmed.

Dr. Arius taught that there were three that bore witness in heaven, "The Father, the Word (the Son), and the Holy Ghost."—1 John 5:8. He taught that these three were one, that is, they were one in purpose, one in belief, one in object, and deed. He also taught that, while Jesus was upon earth, His Father was in heaven, to whom He prayed, and that Jesus was God on earth, only to the extent of

His being the Son of God. He did not object to Jesus being called God, for He was, and is the Son of God, and therefore takes upon Himself, not only the likeness and power, but may have also the name of His Father.

No distinction is made as to the spirits of either He ascended back to heaven, Peter took His place on earth, and thus the succession of popes from St. Peter down, as

The Catholic Church On The Trinity

The Roman Catholic Church bitterly opposed the teaching of Dr. Arius, and as a result of this contention, the three horns, or kingdoms, known as the Arian kingdoms, were rooted up. The Catholic Church taught that the virgin Mary was the mother of God, that Jesus was actually God upon earth, and while here was absent from heaven. When they claim, each has stood in the place of God on earth. Hence they have, all along in every period, considered the pope God. This has most wonderfully fulfilled the scripture found in 2 Thess., 2nd chapter, where it says: "Who opposeth and exalteth himself above all that is called God, . . . so that he as God sitteth in the temple of God, showing himself that he is God." "All of the twenty-eight titles ascribed to Jesus in the Scriptures are ascribed to the pope. To make war on the pope is to make war on God, for the pope is God, and God is the pope."—From Catholic Works of the 16th Century, London.

The three Arian Kingdoms stood behind Doctor Arius and were defenders of the true faith on the Trinity, viz., that Jesus is just what the Scriptures declare Him to be, and no more, viz., "The Son of God," conceived of the Holy Ghost, born of the virgin Mary, the Lamb of God, sacrificed on Calvary for the sins of the whole world.

me in heaven and in earth."—Matt. 28:18.

Many texts set forth the beautiful harmony existing between the Father and Son, making them one. In St. John, 17th chapter, we read: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." Several times in this chapter similar expression is used.

The Oneness Of God And Jesus

In the beginning, when God set forth the marriage situation and declared the relationship that should exist between the two, the husband and the wife, He said, "And they shall be one flesh." The same conditions of oneness existing between the Father and Son are declared to exist between man and wife. They are to be one in purpose, one in object, and harmony and unity should exist between them.

In 1 John 5:7, we are told of the three bearing witness in heaven, "The Father, the Word (the Son), and the Holy Ghost, and these three are one." The unity of the three is further demonstrated in Matt. 28:19, where Jesus commands the apostles to go into all the world, baptizing in the name of the Father, Son, and the Holy Ghost; yet, in all the records of the wonderful New Testament evangelization not one incident can be found where the apostles used these words in the baptismal ceremony. What a wonderful lesson of harmony and unity is thus revealed.

Should we today lead a candidate into the water and say, "I now baptize you in the name of the Father, and in the name of the Son," we would be using no names whatever in this service. The word "Father" and the word "Son" are no names at all. They are just two common nouns, and not proper names. The name of the Son would be Jesus, and the Lord is one name for the Father. There-

It is a self-evident fact that Dr. Arius and the Arian kingdoms were on the right of this contention, and that they taught the truth on the subject under consideration. The opposing power, whom Daniel said would think to change times and laws and wear out the saints of the Most High, began their persecution with Dr. Arius, who was sentenced to death because he dared to oppose them on the question of the Trinity.

.....The Word Of God And The Trinity..... More than one hundred texts in the New Testament speak definitely of Jesus being the Son of God. On the occasion of His baptism, the Father in heaven spoke, saying, "This is my beloved Son, in whom I am well pleased." Again, at the mount of transfiguration, God spoke from heaven, saying, "This is my beloved Son, in whom I am well pleased; hear ye him."—Matt. 17:5. When Jesus ascended to heaven, the Lord tells us that He "Sat on the right hand of God."—Mark 16:19. The vision given our beloved Stephen, at the event of his death as a martyr, cannot be doubted by the mind held in tune by the blessed Holy Spirit. He exclaimed: "Behold, I see the heavens opened, and the Son of man sitting on the right hand of God."—Acts 7:58. The foregoing scriptures were some of the main ones used by Dr. Arius against the papacy in setting forth his contention on the deity of Jesus. This dear brother believed in the power and influence of the Holy Spirit, and in the true Sabbath. He was indeed led by Heaven, and obtained boldness to stand against the powers that were arrayed against God's truth. Yet, Brother Arius did not limit the power of Jesus, as some do, but believed the words of the Son, that "All power is given

fore, on the day of Pentecost, when the apostles baptized the three thousand in the name of the Lord Jesus Christ, they followed out the command of our Saviour as related in Matt. 28:19. Furthermore, Jesus said He was going to send the apostles another comforter, the Holy Ghost, which He would send in His name. Consequently, there is such perfect oneness in the three, that the name of Jesus signifies also the Holy Ghost, or Holy Spirit. John 14:26.

Jesus Called God

Paul speaks of Jesus thus: "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" (1 Tim. 3:16). Jesus being the Son of God, is spoken of as God, and the name of God applies to the Son as the name Jones is rightly given to the son of any man by the name of Jones, yet they are two separate individuals, just as Stephen beheld the Father, and the Son on His right hand, in the vision of heaven.

The name Jesus means Emmanuel, or God with us. In Luke 1:31, the angel said to Mary, "Thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus." In Matthew 1:23 the angel is recorded as saying They shall call his name Emmanuel, which being interpreted is, God with us." This is not a contradiction, but the terms mean the same, hence the word Jesus means "God with us." The perfect unity and wonderful oneness of the Trinity is again disclosed in the fact that the word "Jesus" covers all three names, and may be used without fear of offending either the Father, Son, or Holy Ghost. This is why the beloved apostles always used the name of Jesus, or the Lord Jesus, or the Lord Jesus Christ, when performing the baptismal ceremony.

The Earthly Sanctuary Versus The Heavenly

The Lord tells us the sanctuary here on earth was to be made after the pattern of the one in heaven. Hence the real tabernacle is in heaven with the Holy and the Most Holy departments, also the ark of the covenant is there, and the original tables containing the Ten Commandments. The earthly sanctuary, the Ark of the Covenant, and the tables of stone, in the days of Moses, were made after the pattern of the heavenly. The high priest went into the Most Holy place of the earthly sanctuary once a year only, to offer up sacrifices for the sins of the people. See Hebrews, 9th chapter.

In Hebrews, chapter seven, Paul discusses the earthly sanctuary, and declares Jesus to be our High Priest, entered into the Most Holy place of the heavenly sanctuary. He says, in verse 17, speaking of Jesus, "Thou art a priest forever, after the order of Melchisedec." In the wonderful sermon by Paul to the Jews, recorded in Hebrews, from chapters one to eight, he sums things up in the first verse of the latter chapter, saying, "Now of the things which we have spoken, this is the sum. We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man... Christ being come an high priest of good things to come, by a greater and more perfect tabernacle not made with hands, that is to say, not of this building... he entered in once into the holy place, having obtained eternal redemption for us."—Heb. 9:11, 12.

"It was therefore necessary that the patterns of things in the heavens should be purified with these (the blood of the animals); but the heavenly things themselves with better sacrifices than these. For Christ is not entered into

ship. The council at Jerusalem (Acts 15) was called to settle several grievous disputes. If the Sabbath had been in question it would have come up before this assembly. There is no mention of it. Even the Jews are silent in the matter. This they certainly would not have been if this "heretical sect" of followers of Jesus, with whom they quarreled upon every possible pretext, had been giving up the Sabbath and adopting another day in its place.

Here we rest our case. Paul did indeed teach that we are not to observe "days," that is the ceremonial days of Judaism. In regard to the weekly Sabbath, the seventh-day, his example in observing it teaches just the opposite. But that is another subject. A careful study of the three passages, which on the surface appear to teach the annulment of the Sabbath, shows that the subject of the weekly Sabbath does not even come under consideration.

May the Lord help us in the study of his Word, and to follow the example left before us by the Apostles and by Christ himself while on earth, is the prayer of your humble servant. Amen.

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We find in the New Testament three texts so often quoted as an excuse for not keeping the true Sabbath, because they deal with the observation of "DAYS." Let us read them for reference: Rom. 14:5, 6; Gal. 4:10, 11; Col. 2:16, 17.

A matter-of-fact reading of these verses may leave the impression that it makes no difference which day we observe as the Sabbath, or whether we observe any day at all for rest and worship. A matter-of-fact reading of a text is not justifiable, and will not satisfy the honest searcher for truth. Let us, as earnest students of God's word, give these texts careful thought, and in so doing we must find the setting of the subject under consideration. And quite often it will enlarge the meaning of a text, or place it in such a light as to make it fully understood.

In the fourteenth chapter of Romans, Paul is dealing with questions of conscience. He is laying down rules governing the conduct of Christians in their attitude toward, and example before others in matters where there is a difference of opinion. It is a grievous thing to sin against one's conscience. Neither should we denounce the person who has ideas of right or wrong which differ from ours, so long as these ideas are not in direct opposition to the word of God.

2

The things which were causing dissension in the Roman church were apparently the esteeming of days and the eating of certain foods. There are two possibilities concerning the question of eating. It may have reference to the eating of meat offered to idols, which might well be a stumbling block, to those so recently converted from heathenism with its offerings to the gods of wood and stone. This supposition is not likely to be the right interpretation, for Paul is referring to fasting, abstaining from certain meats, and other parts of the Jewish Ceremonials. From the reading of the 2d verse it is apparent that there was a difference as to the advisability of eating any meat, for Paul says: "One believeth that he may eat all things, another who is weak eateth herbs." One version says "frail" or of "delicate constitution." This seems to lead us to the question of healthful living. The foregoing two possibilities exist in regard to "days" esteemed. Very doubtful, however, they might have been pagan festival days. But from reading the entire Acts of the Apostles and the epistles of Paul it is a more natural inference that he is speaking of the Jewish feast days as in the letter to the Galatians. Acts 14:4 brings to our attention this point where it says, "Part held with the Jews and part with the Apostles."

3

There seems to have run through the early church the idea of continuing the Jewish ritual of fast days and holy days. It is seen even today among the Jews. For although they have forsaken God's holy Sabbath, yet they will strictly observe these ancient feast days and holy days.

The Galatians were guilty of the error of mixing law and grace—of carrying the Jewish ceremonial system over into their Christian living; making hand-washing, feast-days, new-moons, observances a means of salvation, "Accept Christ and observe these ceremonies, and thou shalt be saved," was their teaching. They failed to realize that these things had been taken out of the way, that they had been fulfilled in Christ, and nailed to the cross with him.

What these things were is made clear in Eph. 2:13-16. Here Paul is arguing that Christ has "broken down the middle wall of partition," between Jew and Gentile, so that they are "made one," in Him. This middle wall is clearly declared to be "the law of commandments contained in ordinances." The same thought is expressed in his epistle to the Colossians. Evidently someone, perhaps some of the members of the Galatian church, had been criticising the Christians at Colosse

because they did not "esteem days," that is observe the Jewish ceremonial days. So Paul writes in his letter to them that they should not be exercised over the criticism. They were to "let no man, therefore, judge you in meat, or in drink, or in respect to an holy day, or of the new moon, or of the sabbath days" (Col. 2:16) The reason is given in the 14th verse: "The handwriting of ordinances which was against us, which was contrary to us" has been blotted out, taken out of the way, nailed to the cross.

It is, therefore, quite evident from these passages that the "days," the "new moons," the "holy days," the "sabbath days," were a part of this "handwriting of ordinances that was against us," of the "middle wall of partition which was between Jew and Gentile. This was nothing more or less than the ceremonial system of which circumcision was a symbol (See Col. 2:17).

That the "days" of Romans and Galatians and the "sabbath days" of Colossians do not refer to the weekly Sabbath becomes certain when we consider this point carefully. The very fact that they are here associated with "new moons," and with "eating and drinking," brand them as ceremonial days, which the seventh-day Sabbath was not. There are here three phrases which cannot

possibly be applied to God's appointed weekly day of rest and worship.

In the first place, the Sabbath is not, and never has been, an "ordinance." Nearly every Bible scholar of note recognizes the Scriptural division of the Mosaic Code into three parts. One was the moral law, the Ten Commandments, upon which the rest of the laws were based; The Civil Law, the Judgments; and the Ceremonial Law, the Ordinances. The Sabbath has its place in the decalogue, in the very heart of those ten great, universal, imperishable, moral principles, which express God's righteous will, governing the conduct of man in every age, and not among the ceremonial requirements.

Again, who would dare to claim that the Sabbath is "against us" in view of Christ's explicit statement that "the sabbath was made for man," that is for his well-being, his physical and spiritual benefit. Christ's interpretation of the Sabbath Commandment shows it to be a blessing to humanity.

Third, the Sabbath was NOT a "shadow of things to come." It is NOT a type. The "shadows" had to do with sin and its judgment. They are found in the "ordinances" and point forward to Christ. The Sabbath cannot be a part of this ceremonial system, for it was instituted before sin

entered the world. It was "blest" and "sanctified" [made inviolable] before man yielded to the tempters wily insinuations--- when there was no sin to mar creation's fair morn. If it be argued from the 4th chapter of Hebrews that the Sabbath IS typical, in that it is a "shadow" of eternal blessedness, into which Christ will usher the righteous when he comes again, then we must remember that the "type" remains in full force until the "antitype" comes, until it is fulfilled. So from that point of view the Sabbath is still in force, and will be so until we enter into that heavenly rest---the day which is all sabbath.

The "ordinances" and "types" were a part of the Mosaic Code, instituted at Sinai and continuing to Calvary. It is important to realize that the Sabbath was not confined to the period of these laws, being instituted centuries before Sinai and given to man before the fall---not to the Jews, but to Adam, who certainly was not a Jew, for he antedated Jacob, the forefather of the Jews, by at least two thousand years.

One more point remains to be mentioned. From these passages it is plainly seen that there was a dispute about these "days." There is no record anywhere in the New Testament of any difference of opinion as to which was the weekly day of rest and wor-

This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more."—Heb. 10: 13-17.

"Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death" (2 Cor. 7:9, 10). When we become dead to sin, we are ready to be baptized into Christ.

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts 2:38.

"Know ye not, that so many of us as were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

"For as many of you as have been baptized into Christ have put on Christ."—Gal. 3:27.

It is through Faith, Repentance, Confession and Baptism that our sins are blotted out by the precious blood of Jesus. Then the Spirit of God dwells within and we are kept by the power of God through faith. It can be easily seen that the New Covenant is open to us, and when we through God's plan be unto Him a people, He will be unto us a God just as He has promised.

THE TWO COVENANTS



THE BIBLE ADVOCATE
SALEM, WEST VIRGINIA, U. S. A.

THE TWO COVENANTS

God's Plan Under the Old Covenant

IN THE Bible we read where God has made many covenants with people, but there are two that are outstanding, known as the Old and New Covenants. A covenant is an agreement entered into between two or more parties.

We find the Old Covenant in Exodus 19:3-9. To obey was always better than sacrifice, and to hearken better than the fat of rams, but the children transgressed against this covenant by making a golden calf to worship. Then the "added law" that was added because of transgression was given, written in a book. It was added to the terms of the covenant and ratified by the blood of animals.

"And he said unto Moses, Come up unto the Lord, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off. And Moses alone shall come near the Lord: but they shall not come nigh; neither shall the people go up with him. And Moses came and told the people all the words of the Lord, and all the judgments; and all the people answered with one voice, and said, All the words which the Lord hath said will we do. And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings of oxen unto the Lord. And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that

the Lord hath said will we do and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant which the Lord hath made with you concerning all these words." —Exod. 24:1-8.

Under this covenant sin was a transgression of the Ten Commandments. See Exodus 20th chapter. There was a penalty of death for the violation of any point of that law, if it could be proven by two or more witnesses. Many of the sins of the people were covered up or only one witness against them, yet something had to shed its blood and die in their stead. In order that this might be done, God set apart certain seasons of the year to make atonements for their sins.

"And in the beginnings of your months ye shall offer a burnt offering unto the Lord; two young bullocks, and one ram, seven lambs of the first year without spot; and three tenth deals of flour for a meat offering, mingled with oil, for one bullock; and two tenth deals of flour for a meat offering, mingled with oil, for one ram; and a several tenth deal of flour mingled with oil for a meat offering unto one lamb; for a burnt offering of a sweet savour, a sacrifice made by fire unto the Lord. And their drink offerings shall be half an hin of wine unto a bullock, and the third part of an hin unto a ram, and a fourth part of an hin unto a lamb: this is the burnt offering of every month throughout the months of the year. And one kid of the goats for a sin offering unto the Lord shall be offered, beside the continual burnt offering, and his drink offering" (Numbers 28:11-15). This was to be done on the day of the new moon throughout the year.

"And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten. In the first

day shall be an holy convocation; ye shall do no manner of servile work therein: but ye shall offer a sacrifice made by fire for a burnt offering unto the Lord; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish: and their meat offering shall be of flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram; a several tenth deal shalt thou offer for every lamb, throughout the seven lambs: and one goat for a sin offering, to make an atonement for you. Ye shall offer these beside the burnt offering in the morning, which is for a continual burnt offering. After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the Lord: it shall be offered beside the continual burnt offering, and his drink offering. And on the seventh day ye shall have an holy convocation; ye shall do no servile work."—Num. 28:17-25.

The Feast of Pentecost was also a day for offering animals without blemish to make an atonement for their sins.

"Also in the day of the firstfruits, when ye bring a new meat offering unto the Lord, after your weeks be out, ye shall have an holy convocation; ye shall do no servile work: but ye shall offer the burnt offering for a sweet savour unto the Lord; two young bullocks, one ram, seven lambs of the first year; and their meat offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram, a several tenth deal unto one lamb, throughout the seven lambs; and one kid of the goats, to make an atonement for you. Ye shall offer them beside the continual burnt offering, and his meat offering, (they shall be unto you without blemish) and their drink offerings."—Num. 28:26-31.

"And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering. But the scapegoat, shall be presented alive before the Lord to make an atonement with him, and to let him go for a scapegoat into the wilderness. Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat:....and he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. And he shall go out unto the altar that is before the Lord, and make an atonement for it; and shall take the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel. And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat; and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, put-

"And on the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the Lord seven days: and ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savour unto the Lord; thirteen young bullocks, two rams, and fourteen lambs of the first year; they shall be without blemish: and their meat offering shall be of flour mingled with oil, three tenth deals unto every bullock of the thirteen bullocks, two tenth deals to each ram of the two rams, and a several tenth deal to each lamb of the fourteen lambs: and one kid of the goats for a sin offering; beside the continual burnt offering, his meat offering, and his drink offering" (Num. 29:12-16). This was done throughout the feast, this same method of keeping their sins under the blood was continued down till Jesus died on the cross.

"Then Solomon offered burnt offerings unto the Lord on the altar of the Lord, which he had built before the porch, even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, three times in the year, even in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles."

—2 Chron. 8:12, 13.

"These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt offering, and a meat offering, a sacrifice, and drink offering, every thing upon his day."—Lev. 23:37.

Note that there were days set apart for this purpose and everything had to be offered upon "his day." Once a year the sins were borne away by the scape goat and the sanctuary was cleansed, but there was a remembrance of them again the next year.

"And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins."—Heb. 10:11.

"Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself and for the errors of the people: the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9:6-14) So the meat, drink, and sin offerings, with the new moons, feasts and holy days that went with them were nailed to the cross.

"And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was

ting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness."—Lev. 16:7, 10, 15-22.

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins."—Heb. 10:1-4.

The slain goat pointed forward to the crucified Christ, while the scapegoat pointed forward to the resurrected Christ, to whom we can confess our sins, and His bearing them as far from us as the east is from the west. This was a law of atonement that could not give eternal life, but every part of it pointed forward to His body and blood on the cross.

"Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offerings for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all." (Heb. 10:5-10).

contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (touch not; taste not; handle not; which all are to perish with the using;) after the commandments and doctrines of men?"—Col. 2:13-22.

If we try to bring up any part of this old law of atonement, we are going to perish with the using, just the same as if we taught the doctrines of men, because we are trying to build again that which Christ destroyed.

The Plan Under the New Covenant
Under the New Covenant, God has the same standard of righteousness—The Ten Commandments.

"What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. Wherefore the law is holy, and the commandment holy, and just, and good."—Rom. 7:7, 12.

"Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin."—Rom. 3:20.

"Whosoever committeth sin transgresseth also the law:

for sin is the transgression of the law."—1 John 3:4.

Now we will let James tell us what law is referred to. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law."—James 2:10,11.

It was the Ten Commandments that was magnified to the intent of the heart and mind. "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: . . . Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."—Matt. 5:21, 27, 28.

Under the New Covenant this Law is written in the heart and mind by the Spirit of the Living God. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people."—Heb. 8:10.

When the law gives a knowledge of sin, we must get sorry enough for our sins to quit them, which is repentance.

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—Heb. 11:6.

"From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before,

Conditional

Immortality



EMERSONAL EMBR

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CONDITIONAL IMMORTALITY

IT IS being taught by almost all the religious world that every human being born into this world is a possessor of immortality and must live eternally somewhere—either in heaven or in hell; if righteous, in heaven, if wicked, they will be tormented in hell in eternity. All denominations admit that the body dies and returns to the earth from whence it came, but will say that the soul is immortal and can suffer torment or enjoy pleasure after death, depending upon the conduct of the body while it lived here on earth. We have searched the Scriptures for many years, but have never found anything to indicate that the soul can live and function after the body is dead.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."—Gen. 2:7. Here we find what it took to make a living soul. Notice it does not say he became an immortal soul. We know to take away the thing that made man a living soul would make him a dead soul. Seeing then that the soul is made alive by the breath of life, we shall show that it is not immortal, but subject to death.

"Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth, it shall die....The soul that sinneth, it shall die."—Ezek. 18:4, 20.

The Lord is not speaking of the common death of all men, for both righteous and wicked die the common death of all men. Romans 6:23. A man can save his soul alive by turning away from all wickedness.

"Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which

is lawful and right, he shall save his soul alive."—Ezek. 18:27.

Here the Lord is not speaking of this mortal life, but of the eternal life, as many wicked people live the mortal life to a ripe old age; but there is something to do in order to save our souls from death eternal.

"Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their soul from death, and to keep them alive in famine."—Psa. 33:18, 19. "For thou hast delivered my soul from death, mine eyes from tears, and my feet from falling."—Psa. 118:8.

A soul saved from death—"Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."—James 5:20.

Christ's soul was made an offering for sin and poured out unto death—"Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.... Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors."—Isa. 53:10, 12.

His soul was sorrowful unto death—"Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me."—Matt. 26:38.

The soul is subject to destruction—"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."—Matt. 10:28.

We see from the above text that the soul is not an

immortal part of man, but is subject to death and destruction. The word immortal is found only one time in the Word of God and is applied to God: "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen."—1 Tim. 1:17.

God the Father, and Christ the Son, only have immortality at the present time and it is conditional with us—"Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen."—1 Tim. 6:15, 16.

Man is mortal—"Shall mortal man be more just than God? shall a man be more pure than his maker?"—Job 4:17. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof."—Rom. 6:12. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Romans 8:11. "For this corruptible must put on incorruption, and this mortal must put on immortality."—1 Cor. 15:53. If we were naturally possessed with immortality, we could not put it on in the resurrection: therefore, man is mortal, soul and body.

THE SPIRIT

Some will say that the soul and body of man are mortal, but that the spirit of man is the part that is eternal, immortal, and lives and functions with all the feeling and mind of the human being, either in heaven or hell after the person is dead. We shall examine this hypothesis.

We find that there is a spirit in man, but God gives it

understanding. "But there is a spirit in man: and the inspiration of the Almighty giveth them understanding."
—Job 32:8.

It gives man life.—"The Spirit of God hath made me, and the breath of the Almighty hath given me life."
—Job 33:4.

It is in man's nostrils.—"All the while my breath is in me, and the Spirit of God is in my nostrils."
—Job 27:3.

No man has power to retain the spirit in the day of death.—"There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it."
—Ecc. 8:8.

The spirit of both righteous and wicked returns to God who gave it; and they return to the dust as it says, "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."
—Ecc. 12:7. It does not retain the feeling and mind, neither does it suffer torment or praise God. The spirit mentioned in the above texts is only the spirit of life. The Holy Spirit is different, and is only given to the righteous.

In Prov. 20:27, we are told that the spirit of man is the candle of the Lord.—"The spirit of man is the candle of the Lord, searching all the inward parts of the belly." So the candle of the Lord is the spirit of man. Job had it. "When his candle shined upon my head, and when by his light I walked through darkness."
—Job 29:3. This candle or spirit is not eternal, but can be put out with the wicked. "Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness."
—Prov. 20:20. "The light of the righteous rejoiceth: but the lamp of the wicked shall be put out."
—Prov. 13:9. "Yea, the

light of the wicked shall be put out, and the spark of his fire shall not shine. The light shall be dark in his tabernacle, and his candle shall be put out with him."
—Job 18:5, 6.

As the spirit of man will be put out with him, we know that it is not an immortal spirit that lives and thinks on after death. If everyone was naturally possessed of immortality, the wicked would have eternal life the same as the righteous, and would not perish even though there never would be a resurrection of the dead; but we read in 1 John 3:15, "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." Paul says, "For if the dead rise not then is not Christ raised: and if Christ be not raised your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished."
—1 Cor. 15:16-18. This alone proves that immortality and a resurrection to everlasting life depends on obedience in this life.

THE STATE OF THE DEAD

"Now the days of David drew nigh that he should die: and he charged Solomon his son, saying, I go the way of all the earth: be thou strong therefore, and shew thyself a man."
—1 Kings 2:1, 2. Here we are told that in the death state David went the way of all the earth, so if we can determine by the Word of God how David went then we will know all about the condition of man between death and the resurrection. Some will say that they are not concerned about the death state, that it makes no difference, just so we have a resurrection, but God did not want us to be ignorant concerning this point: "But I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even

face in righteousness: I shall be satisfied, when I awake, with thy likeness."—Psa. 17:15. In these texts we find that David's hope was in the resurrection of the dead. So all fall asleep and are laid in the grave and see corruption. Their thoughts perish, they go down in silence; there is no memory, thanksgiving, or praise in the death state, and our only hope is in the resurrection of the dead, even as David's.

Solomon agrees with David on the state of the dead.—"All things come alike to all: there is one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath. This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart... while they live, and after that they go to the dead. For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in anything that is done under the sun.... Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."—Ecc. 9:2-6, 10. Solomon is in perfect accord with David on the condition of the dead. Now we will consult Job about the subject.

"But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they

as others which have no hope."—1 Thess. 4:13. Taking up David's case, we read: "For David after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption."—Acts 13:36.

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."—Psa. 146:3, 4. "The dead praise not the Lord, neither any that go down into silence."—Psa. 115:17. "Return, O Lord, deliver my soul: O save me for thy mercies' sake. For in death there is no remembrance of thee: in the grave who shall give thee thanks?"—Psa. 6:4, 5.

We learn from these texts that David was not expecting to think on after death, but his thoughts were to perish. Not only did he expect his thoughts to perish, but also to cease to praise the Lord and go down into silence, where he would have no remembrance of the Lord to give thanksgiving unto Him.

"For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool."—Acts 2:34, 35. Here we learn that David had not gone to heaven over a thousand years after he died, and as David served his own generation by the will of God, if anyone should have gone to heaven at death, he should have. Then where is David's hope?

"Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave: for he shall receive me. Selah."—Psa. 49:14, 15. "As for me, I will behold thy

shall not awake, nor be raised out of their sleep. O that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time, and remember me. If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands.... His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them."—Job 14:10-15, 21. Job said he would wait till his change comes and the Lord would call and he would answer, but would not know what would be going on in his waiting time, so we are anxious to know where Job would wait.

"If I wait, the grave is mine house: I have made my bed in the darkness. I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister. And where is now my hope? as for my hope, who shall see it? They shall go down to the bars of the pit, when our rest together is in the dust."—Job 17:13-16. Here we find that Job's waiting place would be the grave and he would rest with all others in the dust. Then he asks the question, "Where is now my hope?" So we will let Job answer.

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."—Job 19:25-27. Job wanted the above to be written with an iron pen and be lead in the rock forever. See Job 19:24.

Isaiah also argues with David, Solomon, and Job on

the state of the dead. "Behold, for peace I had great bitterness: but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back. For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth."—Isa. 38:17-19. To find where Isaiah's hope was, we go to Isa. 26:19-21: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." This should be sufficient to show that man is wholly mortal, and is unconscious between death and the resurrection.

THE THIEF AND PARADISE

"And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise."—Luke 23:42, 43. This quotation is used by all the advocates of the immortality of the soul theory to try to prove the well known gospel of Satan that people don't really die, but live right on, and praise the Lord in heaven. That was the doctrine Satan taught to Eve in the Garden of Eden: "Thou shalt not surely die."

—Gen. 3:4. As thousands are trying to uphold that belief

today, we feel it necessary to give an explanation of the above text.

The doctrine we wish to refute is that paradise is heaven, and that both the thief and our Lord went to heaven the same day they died. The first thing to be considered is that Jesus did not go to heaven that day, and the thieves were not dead when Christ was taken down from the cross and placed in the tomb, about the going down of the sun. Their legs were broken and they were taken down. The thieves did not die the same day Christ did, for Pilate marvelled that He was dead so soon.

The day ended at the going down of the sun. See John 19:31, 32; Luke 23:53, 54. According to Jewish law, they had to be taken down the same day they were crucified, and if they were not dead by sundown, their legs were broken and they were taken down and turned loose in Golgotha to perish for lack of food, water, and medical attention.

Christ was in the tomb three days and three nights before He could have gone to heaven. Matt. 12:40; John 20:17. He was on the earth forty days and nights and then ascended up from the mount of Olives (Acts 1:3-10), making it forty-three days too late for Him to be in heaven with the thief the same day He died. The thief asked to be remembered when Christ comes in His kingdom. Luke 23:42. His kingdom will be at His second coming. 2 Tim. 4:1; Matt. 25:31. Paradise is the new earth. Rev. 22:1, 2. The tree of life is there, and it is in the midst of the paradise of God. Rev. 2:7. The comma should be after "today" in the quotation; so Christ merely made the promise to the thief that day that he

would be with Him when He comes in His kingdom, when paradise (beautiful garden) will be restored.

THE RICH MAN AND LAZARUS

The well known parable of the rich man and Lazarus, of Luke 16th chapter, is used by many, not only to prove eternal torment for the wicked, but to try to prove that both righteous and wicked are naturally immortal and will both have eternal life. They place emphasis on the phrase, "There was a certain rich man," and contend that this parable is not a parable, but a literal fact. They get along pretty well till they try putting a literal man in a literal man's bosom, then they want to make Abraham's bosom heaven. If one part is figurative, then the whole narrative is figurative, and therefore a parable. A parable is a fable or allegory used to teach a fact concerning something else. This parable is used in a chain of parables in the 15th and 16th chapters of Luke, all teaching a fact concerning the Jews.

The parable of the prodigal son and elder brother has been fulfilled, and the elder brother, who became angry over the return of the lost brother and would not go in, is still out of the field of labor as a nation today. The returned prodigal is carrying on the work in the field of harvest till the present. The parable of the unjust steward has also been fulfilled when the stewardship of God's vineyard passed out of their hands to the prodigal. You don't see the Jew digging or begging, but they are friends of the mammon of unrighteousness.

The parable under consideration begins, "There was a certain rich man."—Luke 16:19. This rich man represented the Jewish nation. "What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the or-

acles of God."—Rom. 3:1, 2. This shows that the Jews were rich in the blessings of God and had the advantage over the Gentiles. Lazarus being a symbol of the Gentiles, as a whole, was right the opposite, as we learn from Eph. 2:11, 12: "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."

There are two called Lazarus in the Bible, one the friend of Jesus and brother of Martha and Mary, the other the beggar of the parable. This beggar of the parable is held up by the clergy of various denominations as being an example of righteousness, but we can prove by the Word that Lazarus was not a righteous man at the time he was begging: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. He is ever merciful, and lendeth; and his seed is blessed."—Psa. 37:25, 26.

Christ was only sent to the lost sheep of the house of Israel. Matt. 15:24. He was breaking the bread of life to the Jews. The crumbs that Lazarus (the Gentiles) was begging were the crumbs of the bread of life. The sores on Lazarus were the idols they kissed and worshipped. The dogs that licked the sores were the Gentiles as individuals who worshipped the idols. "Then Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. But he answered and said, I am not

sent but unto the lost sheep of the house of Israel. Then she came and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and cast it to dogs. And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their masters' table."—Matt. 15:21, 22, 24-27. Here it can be seen that the woman of Canaan wanted some of the crumbs of the bread of life, and that the Gentiles were called dogs by our Savior. We also have the confession that the dogs ate the crumbs that fell from the master's table.

Then the "beggar died and was carried by the angels into Abraham's bosom." Lazarus (the Gentiles) was alive in sin till they heard the message of the first Angel (Rev. 14:6, 7), and by the message of the everlasting gospel they were converted and died to sin. They were thus carried into the body of Christ, the Church of the Living God, of which Abraham's bosom is a symbol. "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:29. To be in Christ is to be in Abraham's bosom and heirs according to all the promises made to Abraham and his seed.

"The rich man also died, and was buried; and in hell (Hades) he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." Then he began to cry for water to cool his tongue. The rich man (Jews) had been spiritually alive till he rejected Christ, then he died a spiritual death and was buried in a "hades" or grave of darkness. The word "hades" means the grave, or that which is in darkness. Being in this condition, he was tormented just like Lazarus was, before he was comforted. Luke 16:25. Paul had said (Rom. 10: 18; 11:11), "But I say, Did not Israel know? First Moses

raise from the dead?"—Luke 16:30, 31. Christ died and rose from the dead and they still would not hear Him, so all the sects of the Jews went into the same grave of darkness that the Pharisees were already in. This should be sufficient to prove that this parable teaches a fact concerning the Jews and Gentiles, but not the idea of the natural immortality of man.

IMMORTALITY IS CONDITIONAL

"But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."—1 Tim. 1:10. We find that life and immortality were brought to light through the gospel. It is also a thing we should seek after, as it was brought to light for our benefit, as Romans 2:7 says, "To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life." As we are to be patient, continue in well doing, and seek for immortality, eternal life, we find the source is through Jesus Christ.

"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."—John 3:16. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life (everlasting life); but the wrath of God abideth on him."—John 3:36. "And this is the record, that God hath given to us eternal life, and this life (eternal life) is in his Son. He that hath the Son hath life (eternal life); and he that hath not the Son of God hath not life."—1 John 5:11, 12. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."—Romans 6:23.

It is easy to see by the above Scripture that eternal life is a gift from God, and that it only comes through belief.

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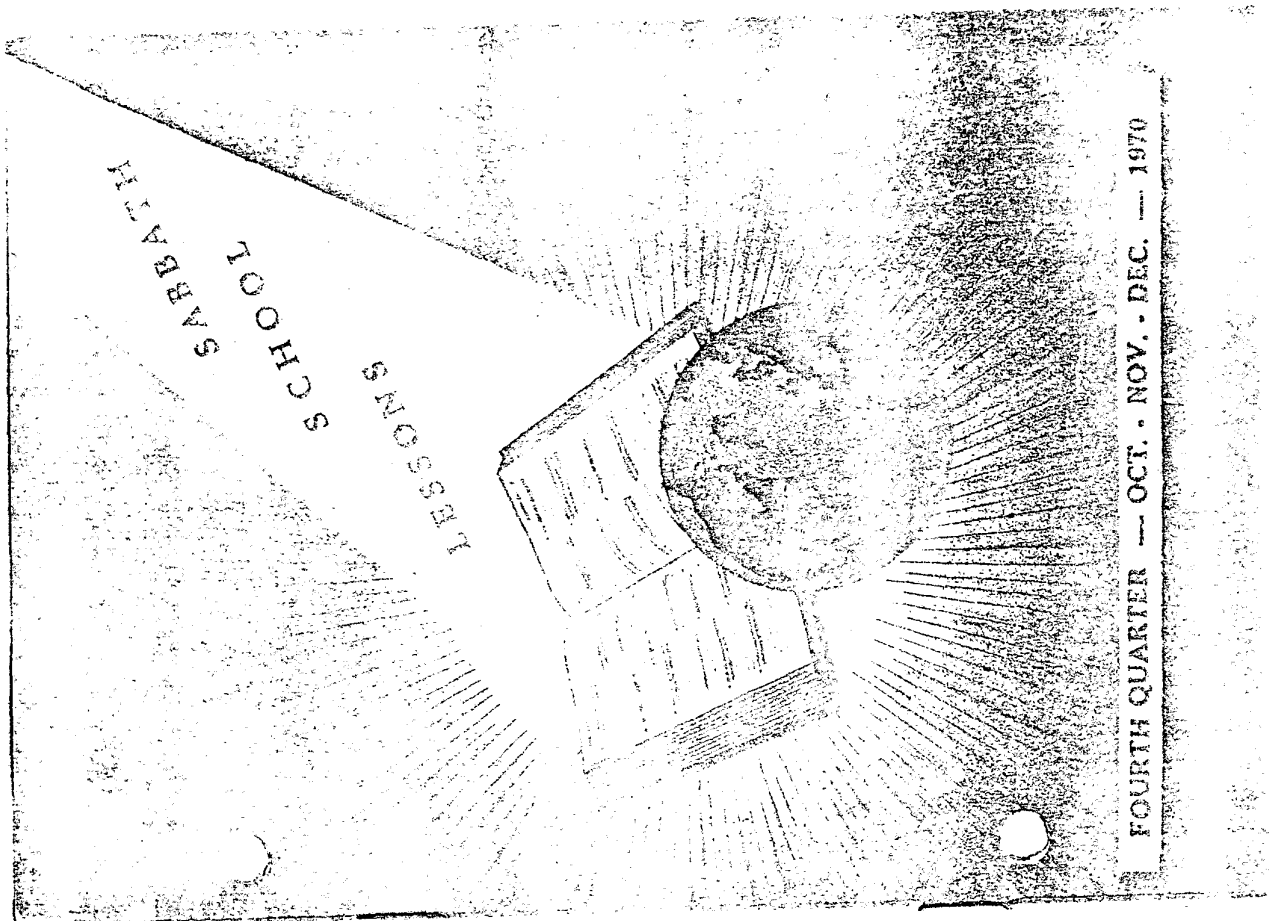
saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy." So the rich man (Jews) was tormented in the flames of jealousy and madness because the beggar had received salvation and comfort, as well as the stewardship. You would not believe that jealousy has a flame unless we prove it by the Word, so we go to Songs of Solomon 8:6. "Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame." When anyone is tormented in the most vehement flames of jealousy, nothing but the water of life will cool it; so the ones in Abraham's bosom were the only ones that the rich man could call to.

There was a gulf between the two people that kept them apart. A Jew could not get into Christ without discarding the sacrificial law of Moses. A Christian could not go to Judaism without denouncing the blood of Christ. This gulf kept them apart. Then the rich man (Jews) through the Pharisee element becomes interested in his five brethren and wants Lazarus sent to them, but is told that they have Moses and the prophets, let them hear them. There were six sects of the Jews at that time, known as the Scribes, Pharisees, Sadducees, Essenes, Nazarites, and Zelots. The Pharisees being the ones addressed, the other five brethren were the other five sects of his father's house, which was the House of Juda. (See History of Josephus). "If one went unto them from the dead, they will repent.... If they hear not Moses and the prophets, neither will they be persuaded, though one

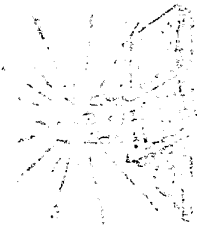
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ing on His Son. The wicked do not have immortality or eternal life abiding in them, and cannot have unless they repent and believe on the Son of God, that their sins may be blotted out. Thus, they will have a clean temple that the Holy Spirit may dwell in them, and Christ in them, the hope of glory. "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."
—Col. 1:27.

This should prove conclusively to any unprejudiced mind that immortality is conditional, and can be obtained only through believing in Christ, the Son of God, and obeying the Word of God. Amen.



The Ten Commandments



I shall have you, the gods before Me.

II Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto the thousandth generation of them that love Me, and keep My commandments.

III Thou shalt not take the Name of the Lord thy God in vain; for the Lord thy God hath His Name in vain.

IV Remember the Sabbath day, to keep it holy. Six days hath the Lord made heaven and earth, the sea, and all that in them is: and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

V Honor thy father and thy mother: that thy days may be long upon the earth. This is the first commandment.

VI Thou shalt not kill.

VII Thou shalt not commit adultery.

VIII Thou shalt not steal.

IX Thou shalt not bear false witness against thy neighbor.

X Thou shalt not covet thy neighbor's house, nor his wife, nor his neighbor's wife, nor his manservant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Volume 22

Number 4

Published quarterly, one month before the beginning of each new quarter: March 1, June 1, September 1, and December 1.

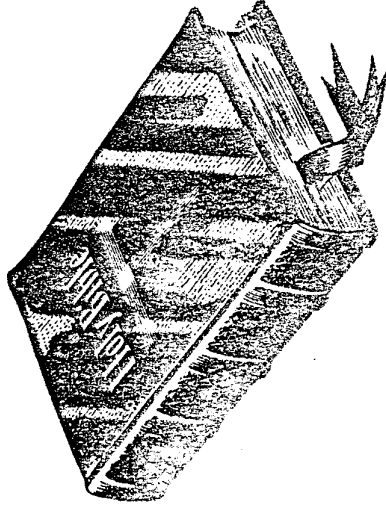
Entered as second-class matter March 17, 1950, at the Post Office at Salem, W. Va., under the act of Congress of March 3, 1879.

Subscription price: 50 cents a year, 15 cents a single copy, or 10 cents when ordered in clubs of 6 or more. Address all orders to:

CHURCH OF GOD PUBLISHING HOUSE

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LESSON FOR SABBATH, OCTOBER 3, 1970

GOD'S GREAT SAVING POWER

Golden Text: Psalm 34:7.

Scripture Reading: Daniel 3.

NOTE: Salvation is adopted to human needs in two ways; i. e., spiritual and physical. This lesson deals with the physical.

1. What kind of people are promised God's salvation?—Psa. 34: 18-20.
2. What other quality must they have to assure this salvation?—Psa. 86:1, 2.
3. To what was Nebuchadnezzar's attention called at the hour of the image worship he had set up?—Dan. 3:12.
4. How did this information affect the king? What command did he give?—Verse 18.
5. What would be their lot if they would worship? If not, what would be the consequence? What was his challenge to their God?—Verse 15.
6. What truthful reply did they make to the king?—Verses 16-18.
7. At this, what did the king command?—Verses 19-21.
8. What effect did the fire have on the soldiers who bound and cast them in the fire?—Verse 22.
9. What did the king observe afterwards? What did he ask?—Verses 24, 25.
10. When they were called out, what was observed by the princes, governors, and others?—Verses 26, 27.
11. What conviction did this bring to the king?—Verse 28.

NOTE: This experience happened for an example and was written for our admonition. Implicit trust in God today will bring the same result to us. Some of us today are not even bold enough to demand freedom from work on the Sabbath day; thus, we bow to the gods of this world through fear. When we are truly saved and sanctioned and are not afraid to die, we will stand the test just as these did. It is slackness in our life which causes fear and impotency.

12. What did this wonderful deliverance cause the king to do?—Verse 29.
13. What did their trust in God win for them?—Verse 30.

LESSON FOR SABBATH, OCTOBER 10, 1970
GOD'S SAYING POWER (Continued)

Scripture Reading: Daniel 6.

Golden Text: Daniel 6:22.

1. What do we learn concerning God's hand and ear?—Isa. 59:1.
2. What will counteract the manifestation of His power toward us?—Verse 2.

NOTE: In this lesson, we shall learn that innocence was found in Daniel; this kept the channel between him and God open to meet the emergency for his deliverance.

3. How many princes did Darius set over the kingdom of Babylon?—Dan. 6:1.
4. What place did Daniel occupy among these princes?—Verses 2, 3.
5. What was the attitude of the under presidents and princes to Daniel?—Verse 4.
6. Of what were they convinced?—Verse 5.
7. What did they take to implicate Daniel?—Verses 6-8.
8. What shows that this plan pleased the king?—Verse 9.
9. How did Daniel show his disregard for this decree?—Verse 10.
10. When the enemies saw his disregard for this decree, what did they do?—Verses 11-13.
11. How did this affect the king?—Verse 14.
12. Why could not the king deliver Daniel?—Verse 15.
13. What was done to Daniel?—Verses 16, 17.

NOTE: Daniel's life brought him into such close contact with God that he was ready to die for righteousness. If we are not absolutely right with God, as Daniel was, it will be difficult for us to take the stand that he took. Neither would we be conscious of God's power to deliver us according to His will.

14. How did the king spend that night?—Verse 18.
15. In the morning, what did he discover?—Verses 19-21.
16. To what did Daniel attribute his deliverance?—Verse 22.
17. What was the fate of his wicked enemies?—Verse 24.
18. What proclamation did the king make in recognition of God's saving power?—Verses 25-28.

NOTE: The people of God in all ages are light and salt in the earth; this was the exact position of Daniel in Babylon. Through his fidelity to God, the king was able to recognize God and to introduce Him to the nations under his rule.

LESSON FOR SABBATH, OCTOBER 17, 1970
GROWING IN THE LORD JESUS CHRIST

Scripture Reading: II Peter 1.

Golden Text: II Peter 3:18.

1. What experience must we have in Christ before we can grow?—John 3:3-5; I Peter 1:23.

NOTE: The new birth of which Jesus speaks here is just as real as the natural birth. Jesus emphasized that "ye must be born of water and of the Spirit," and Peter wrote of the birth by the Word, the incorruptible seed, that liveth and abideth forever.

2. When we become newborn babes through the water (word) and Spirit, what else should we desire?—I Peter 2:2.
 3. In order to have this growth, what should we lay aside?—V. 1.
- NOTE: As disease hinders the natural babe from growing, so does the above list of sins, so common among God's people, hinder their growth in Christ. Peter says, these must be laid aside.

4. What do these evil traits do to our souls?—V. 11.
5. As we grow, what should we seek to know?—Phil. 3:10.
6. What experience must we have in order to reach this high standard?—V. 10, last part; I Cor. 15:21, last part.
7. What kind of death is this called?—Gal. 2:20, first part; 5:24.

NOTE: Though there is a radical change in our life at conversion, it is not possible to get rid of all the old man in a single experience. Lying, hypocrisy, and malice, etc., will always have a tendency to assert themselves; these should be crucified. Crucifixion is a slow death. Every sermon should kill some evil in us, if we must grow.

8. How is the growth of the righteous described?—Ps. 92:12.
9. What other experience will they have?—Vs. 13, 14.

NOTE: Some of the largest cedars of Lebanon are 75 ft. high and 46 ft. in circumference. So should we have tall, big saints in Christ, laden with good fruits, even in old age, able to pray and get blessings from God.

10. What should be the object of our growth?—Eph. 2:21,22.
11. For what were the Thessalonians commended?—2 Thess. 1:3.
12. What final admonition should we heed?—2 Pet. 3:18.
13. What should be our object in growing thus?—Eph. 3:17,19.
14. Upon whom should we depend for such a growth?—Vs. 20, 21.

LESSON FOR SABBATH, OCTOBER 24, 1970
GROWING IN CHRIST CAUSES RESTITUTION

Scripture Reading: Luke 19:1 to 10.

Golden Text: Luke 19:8.

1. To what did Jesus once liken the kingdom?—Matt. 13:45.
2. What did this merchant do in order to buy that pearl?—V. 46.
NOTE: This indicates that when we have found the Lord there is nothing too dear to give up. We sell out or give up all for Him, and He takes full control of us, making our minds subject to His will.
3. Who was once seeking this goodly pearl?—Luke 19:1-3.
4. How did he prove his desire to see Jesus?—V. 4.
5. When Jesus saw him, what invitation did He give?—V. 5.
6. How did Zaccheus accept Him?—V. 6.
7. What confession did he make?—V. 8.

NOTE: Every true conversion will be accompanied by restitution. He knew he had robbed the people's taxes, besides, he had closed his bowels of compassion to those in need. The love of Jesus now began to fill his heart, and he was glad to restore even four times as much.

8. Because of his repentance, what came to his house?—V. 9.
9. Who are the ones Jesus came to save?—V. 10.
10. After we are saved, how should we walk?—Phil. 2:15.
NOTE: The world around us is crooked and perverse; so, we too, were crooked ere we found salvation. There must be no crookedness in us. We cannot keep the over change given us by mistake by the clerk, while shopping. Neither can we find people's money or goods and detain them, though we know to whom they belong. Such actions prove that we have left our first love. It is indirect stealing. Paul says, "Let him that stole, steal no more."—Eph. 4:28.

11. What additional instruction did he give?—Rom. 13:7, 8.
NOTE: We should not drop the standard of courtesy we have learned when in the world. It must be practiced in the Church of God. Nor should we credit with no intention of paying as when we were in the world. We cannot give wrong names and addresses in any business transaction. Old things are passed away, and all things are now new.

12. How plainly were these instructions given to Israel?—Lev. 6:1-5.
NOTE: If through our crookedness some one is serving a prison term wrongfully, we should ask the Lord for strength to make that matter known to the authorities. Some in making restitution have confessed murder, and God has delivered them from the penalty, while their conscience set them free.
13. What is the qualification for those who shall see God?—Ps. 24:3-5; Matt. 5:8.

LESSON FOR SABBATH, OCTOBER 31, 1970
THE CALL TO SERVICE

Scripture Reading: Isaiah 6.

Golden Text: Isaiah 6:8.

1. What is necessary for those who accept the call for service?—Answer. Training or preparation.

NOTE: Moses was trained to lead God's people by his experience in caring for Jethro's flock, for forty years; this gave him the qualification of patience, so needful for one who leads God's people. He was also trained in the courts of Egypt and possessed other literary qualifications before.

2. What qualifications were set out in Jethro's advice to Moses for leaders?—Ex. 18:21.
3. Besides the above ability, etc., what else do they need?—Answer. A vision.—Isa. 6:1-6.
4. What did Isaiah's vision reveal to him?—V. 5.

NOTE: Whenever God draws back the curtain and shows himself to us we see our undone condition as unclean, as Isaiah saw his. We also see what it means to worship God as purely as those angels did, that our little corner may be filled with the glory of God.

5. How did the Lord remove his uncleanness?—Vs. 6, 7.
6. What was he ready to do after being cleansed?—V. 8.
NOTE: Our lack in the ministry today is not so much due to our lack of academic training, but a lack of spiritual qualification. If we could get a call whereby we are purged from our iniquity as was Isaiah, we would answer the call in the ministry to the glory of God, and be more faithful in the work.

7. What message was Isaiah called to give? Vs. 9, 10.
8. What was he anxious to know? What answer did God give him?—Vs. 11, 12.

9. After the prophecy is fulfilled, what portion would be left?—V. 13.

10. Why has God always preserved a remnant?—Isa. 1:9.
11. When God calls us, what is required of us?—Matt. 24:45.
12. What blessing awaits such servants?—Vs. 46, 47.

13. What will be the portion of those who are slack in their calling?—Vs. 48-51.

14. In view of this, how should we carry on our ministry?—Rom. 12:6-8.

NOTE: As we are now in the closing days of earth's history, and as the gospel must go to all the world ere the end comes, the ministers of the gospel should have a vision of this task.

LESSON FOR SABBATH, NOVEMBER 7, 1970
THE CALL TO SERVICE (Continued)

Scripture Reading: Exodus 3.

Golden Text: Exodus 3:12.

1. How did Moses begin to make himself interested in his people?—Ex. 2:11, 12.
2. When Pharaoh heard of it, what did Moses do?—V. 15.
3. What reason does inspiration give for his leaving Egypt?—Hch. 11:24-27.

NOTE: This narrative in Exodus, like many others, is very scanty; but Paul under inspiration reveals to us more than the act of fleeing from trouble. There came a time when he had to choose between continuance as heir to Egypt's throne with the "pleasures of sin" connected therewith, and suffering with the people of God. He made the latter his choice—an outstanding example for all believers.

4. How did the Lord reveal to Moses that He was qualified to lead?—Ex. 4:1-7.
5. What further excuse did Moses make?—V. 10.
6. What questions did the Lord put to him? What more did he answer him?—Vs. 11, 12.
7. What provision did the Lord make to help his weakness?—Vs. 14-17.

NOTE: This narrative in Exodus, like many others, is very scanty; the ones who are always ready to aspire to the position, while those who are truly called and qualified, in most cases, desire to decline it.

8. What was the beginning of Elisha's call for service?—1 Kings 19:19, 20.
9. What attitude did Elisha manifest when Elijah was to be taken away?—2 Kings 2:1, 2.
10. How was he rewarded for following Elijah to the end?—Vs. 9-15.

NOTE: Every man who is called to service should have a spiritual mantle wherewith to smite and separate sin from those to whom we preach. Elisha was called from a humble plowman to a mighty prophet of God, and his life was a blessing to humanity.

11. From what rank was Amos called?—Amos 7:14, 15.
12. From what walk of life were the disciples called?—Matt. 4:18-22.
13. From what rank was Matthew called?—Matt. 9:9.
14. From what rank was Saul called?—Acts 23:3; Phil. 3:4-6.

NOTE: God calls the plowman, the herdman, the fisherman, the custom officer, and the university graduate. The ignorant and uneducated need the Spirit who gives the finishing touch for service, as likewise the man who has an academic degree, like Saul. He who is trained in the university of Tarsus by Gamaliel, but had to be rebaptized by the Spirit to be qualified.

LESSON FOR SABBATH, NOVEMBER 14, 1970
EXAMPLES OF EARLY CALLING

Scripture Reading: Ecclesiastes 12.

Golden Text: Lamentations 3:27.

1. How did the Lord prepare Joseph for his call to service?—Gen. 37:23-25.
2. For what purpose did he say God sent him to Egypt?—Gen. 45:1-8.

NOTE: "God's ways are past finding out." What Jacob thought would bring his gray hairs in sorrow to the grave, was God's way of saving Egypt and Israel from starvation. Where He leads we can safely follow; but it takes faith to follow Him in adversity.

3. How early did Samuel begin his ministry?—1 Sam. 3:1.
4. What experiences did he have to indicate his calling?—Vs. 2-10.
5. What was the first message he received?—Vs. 11-14.
6. How did he feel about his obligation to give the message?—V. 15.

NOTE: His attitude is typical of most all who are called in their youth. It is always so that the flesh would shrink from responsibility, even in older people, but when completely surrendered the work will be done, even though it causes pain, both to the messenger and to whom the message is sent.

7. In what way was Eli a help to him in giving the message?—Vs. 16, 17.
8. How faithful was Samuel in delivering this message?—V. 18.
9. What is said of his experiences and Israel's recognition of him?—Vs. 19-21.

NOTE: Samuel gave full proof of his ministry; that was the greatest proof that God had called him. What God spoke by him came to pass. Our claim to this call is not sufficient. Jesus says, "By their fruits ye shall know them."

10. Under what circumstances was David called for service?—1 Sam. 17:22-24.
11. What assurance did he give to the king?—V. 32.
12. What proof did he give of his ability to get the victory?—Vs. 34-37.
13. Whom did he say would give the victory?—V. 47.
14. What was the outcome of his fight against Goliath?—Vs. 49-51.
15. How early was Timothy called?—2 Tim. 3:16.
16. With whom did his training begin?—2 Tim. 1:5.
17. When he entered the ministry, how was he to regard his youth?—1 Tim. 4:12.

NOTE: There is no distinction between the responsibility that is devolved upon the youth and those of riper years. Timothy was supposed to be an example to both young and old in the flock, otherwise his youth would be despised by those whom he led. The youth of today need not shrink, having seen what God has done for the youth of past ages. Jesus is the same yesterday, today, and shall be for ever.

LESSON FOR SABATH, NOVEMBER 21, 1970
 THE GOSPEL COMMISSION

Scripture Reading: Acts 2: 14 to 41.

Golden Text: Acts 2:33.

1. How many days was Jesus here after His resurrection?—Acts 1:1-3.
 NOTE: The "former treatise" here refers to the book of Luke. He wrote, not as an immediate disciple, but as an historian. Luke 1:1-4.
2. On the eve of His departure, where did He meet His disciples?—Matt. 28:16, 17.
3. What commission was given them?—Verses 18-20; Mark 16: 15, 16.
 NOTE: Just how much of Jesus we have with us today is seen by what we are able to accomplish in the saving and healing of souls; but His promise is to be with us.
4. For what were they told to wait?—Luke 24:49; Acts 1:4, 5.
5. What would such a baptism do for them?—Verse 8.
6. What took place immediately after this?—Verse 9.
7. What shows that they obeyed the command to wait?—Verses 12-14.
8. While they waited, what took place?—Acts 2:1-4.
9. With this promised power, what did they do?—Mark 16:19, 20.
10. What were the "signs following" here referred to?—Verses 17, 18.
 NOTE: The evidence that the early disciples and apostles received the Holy Spirit was so outstanding that none could fail to recognize it. True to the promise, they received "power"; hence, all the signs mentioned followed their ministry.
11. What incident elicited an explanation from the apostles?—Acts 2:5-13.
12. Who explained the phenomenon?—Verses 14-18.
13. In his address, what did he convince them of? What was their request?—Verses 36, 37.
14. How many were saved through this sermon?—Verse 41.
 NOTE: This vacillating Peter who could not stand the interrogation of an ordinary damsel was now filled with the Spirit of God for the work to which he was called. How often have we not preached to an audience with the result that neither pricking nor cutting of the heart takes place, so that none are converted and none stone or persecute us. This is a sign of a lack of power in the ministry.

LESSON FOR SABATH, NOVEMBER 28, 1970
 TEACHING — THE WORK OF GOD'S MINISTERS

Scripture Reading: Acts 20:13-38.

Golden Texts: Luke 4:18, 19.

1. To whom is the work of teaching committed?—Mal. 2:7.
2. What especially were they regarded to teach?—Ezek. 44:23, 24.
3. What condition once existed in Israel? 2 Chron. 15:3.
 NOTE: Israel had left the Lord for other gods, hence they were without the true God. This being so, there was no teaching priest; for the priest or prophet must hear God in order to teach (Ezek. 3: 17).
4. In what error did the priests and prophets once fall?—Micah 3:11.
 NOTE: This was a very grave sin. It was due to the fact that they backslid from God. God has no place for hirings in His service. Money should not be the object of the ministry. He who is truly called will not wait for a salary before he goes out to win precious souls. The love of God will constrain him, and in recognition of his work, God will move upon the hearts of those in charge of the treasury to take care of his needs.
5. Who besides the priests are responsible to teach?—Deut. 6:7; 11: 19, 21.
6. Who is our greatest example of teaching?—Matt. 5:1, 2; 13:54; Luke 5:3.
7. What was one of His methods of teaching?—Mark 4:1, 2; Matt. 13:13-15.
8. What contrast was made between His teaching and that of the scribes?—Matt. 7:28, 29.
9. In harmony with this, what instruction did Peter and Paul give?—1 Pet. 4:11, first part; 2 Tim. 4:1, 2.
 NOTE: The scribes and Pharisees did not quote the Word for their authority of teaching, but quoted the Talmud and other traditional writings, which was contrary to God's will. Modern theology is just the same, for it teaches doctrines which are not found within the lids of the Bible.
10. Of what did Luke write in his history to Theophilus?—Acts 1:1.
11. What else did Jesus preach or teach in connection with the gospel?—Luke 11:1-4.
12. Whom did Nicodemus recognize that this teacher came from?—John 3:1, 2; 6:45.
 NOTE: Nicodemus struck a high chord in his acknowledgement that Jesus came from God. He was very God and very man—a combination of the divine and human.
13. What is the duty of those who receive true teaching?—2 Tim. 2:1, 2.
14. What was Paul's and others' object in warning and teaching?—Col. 1:28.

LESSON FOR SABBATH, DECEMBER 12, 1970
 HOW TO FINISH THE MYSTERY

Scripture Reading: John 1:35 to 51.

Golden Text: Romans 10:15.

1. What tidings were brought to earth by the angels at Christ's birth?—Luke 2:10.
 2. For what do angels further express their joy?—Luke 15:7.
 3. What did the gospel do at Samaria, and how did they feel about it?—Acts 8:5-8.
- NOTE: Many are afraid to accept the true gospel with us because we deny ourselves of worldly pleasure, but if they could know the joy we experience in salvation they would be glad to accept it. So grand a thing it is that angels share in it to the glory of God.
4. How does Peter further describe this joy?—1 Pet. 1:8.
 5. When we receive Christ with joy, what is natural for us to do?—John 1:35-37, 40-42.

- NOTE: No one who has found Jesus as his personal Savior can keep silent; if he does he will be counted as an unprofitable servant. God's love in our hearts constrains us to work for others.
6. In what other way can we do our part in saving others?—Mal. 3:10.
 7. What steps are necessary for others to hear the gospel?—Rom. 10:13,14, and 15, first part.
 8. How are true workers in the gospel looked upon?—V. 15, second part.
 9. What commendation did Paul give to the Macedonians for the part they played in giving?—2 Cor. 8:1-4.
 10. What was the secret of theirs in giving?—V. 5.

NOTE: When we first love the Lord we give as did the Macedonians; then after a while we grow cold, having left our first love, then find verses to prove that tithing is abolished. This leaves the ministers and workers whom we have placed in the fields to suffer want, and also renders it impossible for them to bring the joy of salvation to other souls. In this case we need a revival to get back our first love in order to do again our first works of paying an honest tithe and give liberally to the cause we espoused.

11. What wrong thing did Paul once do?—2 Cor. 11:7,8.
12. What did he say made the Corinthian Church inferior to others?—Ch. 12:13.
13. What blessing is promised to those who are faithful in tithing?—Mal. 3:10-12.

NOTE: Do not give because you want to get. Give because you want to bless others with the same joy you received when you accepted the gospel; in this way your financial blessing is a natural sequence, and God will be glorified.

LESSON FOR SABBATH, DECEMBER 5, 1970
 FINISHING THE MYSTERY

Scripture Text: Ephesians 3.

Golden Text: Revelation 10:7.

1. What did Paul say was revealed to him?—Eph. 3:3-5.
 2. What did he say the mystery is?—V. 6.
- NOTE: Everything spiritual is made known by revelation. God's plan to save the Gentiles was a great mystery revealed to the apostles and prophets of the early church. The natural Jews could not understand it.
3. What ministry did Paul say was given to him?—Vs. 7,8.
 4. What did he want all men to see?—V. 9.
 5. In this way, what would be made known to the church?—V. 10.
 6. Of what did he not want the Gentiles to be ignorant?—Rom. 11:25.
 7. To whom first was given the privilege of knowing the Lord?—Rom. 9:4,5.
 8. In harmony with this, of whom did Jesus say salvation came?—John 4:22.

NOTE: The Jews were made custodians of all things that were designed to save men from sin. The list in Rom. 9 covers all the essentials. Christ, however, makes this sweeping statement that "salvation is of the Jews." In trying to escape the obligation of the Sabbath Commandment, many say the Law is abolished; but the Law is among the other good things of the same list which they love, so why abolish the Sabbath of the Law?

9. How long is allotted for the finishing of the mystery?—Rev. 10:7.
 10. What does the angel's feet on sea and land, with a book in his hand represent? Vs. 1,2.
- Answer: That the finishing of the mystery will be going by land and by sea to every nation and tongue.

11. What part will God himself play in the finishing of the mystery?—Rom. 9:23.

NOTE: Some suggest that this is being done by the printed pages; this may be so, but many false doctrines are carried through this medium. It will be done by the power of God just as how it began at Pentecost.

12. How many are to share in the finishing of this mystery?—Mark 13:34.

13. What is the goal of this mystery?—Col. 1:27.
14. In order for this phase of the mystery to be fulfilled, what other phase had to be revealed first?—1 Tim. 3:16.

LESSON FOR SABBATH, DECEMBER 19, 1970
FINISHING OF THE GOSPEL WORK

Scripture Reading: Romans 10.

Golden Text: Romans 10:14.

1. What relationship does the preaching of the gospel bear to the end or coming of the Lord?—Matt. 24:14.
2. While we work earnestly, what may we expect?—Rom. 9:28; Gal. 4:19;
3. What is the goal of the minister of the gospel?—Gal. 4:19; Col. 1:26-28.
4. In what other expression is this same goal expressed?—Eph. 5:25-27.
5. What is in the gospel itself that makes this attainment possible?—Rom. 1:16.
NOTE: The gospel commission by Jesus is freighted with "all power...in heaven and earth." Matt. 28:18. It is not a negative acquisition as is seen in the nominal assemblies of today, but a positive force as was seen in the early church and as is particularly seen in the spiritual assemblies of today; this is what will present the church spotless to God.
6. To how many is given the finishing of the work?—Mark 13:34.
7. What is one thing that every saint can do toward its finishing?—Matt. 9:30-38; Eph. 6:18-20.
NOTE: To pray for the work and for ministers is the common privilege of every saint.
8. In what other privileges can every saint share?—Mark 12:41-44.
NOTE: We do not have to be rich in order to give. This widow and the Macedonians have set us the example. See. 2 Cor. 8:1-3.
9. If we are farmers, how may we honor the Lord?—Prov. 3:9.
10. What are we assured of for doing this?—Verse 10.
11. Why is it essential to exercise this privilege?—Mal. 3:10, first part; Rom. 10:15, first part.
NOTE: Systematic sending of ministers on the field is contingent on careful and systematic giving. The tithe and offering system is not a human device, but a divine one; when it is obeyed and distribution made of it by faithful stewards, it brings a speedy finishing of the work.
12. What blessed assurance awaits those who are sent to sow and reap?—Psa. 126:5, 6; John 4:34-36.
13. What other reward awaits faithful and wise workers?—Dan. 12:3.

LESSON FOR SABBATH, DECEMBER 26, 1970
REIGNING WITH CHRIST

Scripture Reading: Revelation 20.

Golden Text: Revelation 20:6.

1. What must be accomplished before the end comes?—Matt. 24:14.
2. What will be ushered in at the end?—1 Cor. 15:24,25.
NOTE: Jesus was to be a prophet, priest, and king according to prophecy. He fulfilled His mission as a prophet when he was here for three and one half years. He is now our high priest in the courts of heaven, and will one day return to us king to reign according to prophecy.
3. Who are those that will reign with Him?—Rev. 1:6; 5:9,10; 20:6.
4. What victory must we get in order to reign with Him?—Ch. 20:4.
NOTE: Many of our preachers teach that people are having the mark of the beast because they worship on Sunday. This is wrong. Those who receive the mark of the beast will receive the unmingled wrath of God, from which there is no salvation, so we need not preach to them. We warn now against the reception of the mark of the beast by worshipping on Sunday, so that when the image of the beast is set up, and the mark—Sunday—is enforced, the people will know how to escape it. It takes more than telling to prove that Sunday is the mark of the beast. Many who are ignorant of the Sabbath, but have got a saving experience, will not accept the Sabbath with us unless we too, are saved. A large number of Sabbath keepers have never been saved from sin.
5. What are some of the qualifications for reigning with Him?—Matt. 19:27-29.
6. What other qualification must we have?—John 3:3-5.
7. What will be our relationship with His in His reign?—Luke 22:28-30; Rom. 8:16,17.
8. What degree or power will be given to those who shall reign with Him?—Rev. 2:26,27.
9. Where will this reign be?—Rev. 5:10.
10. How is this kingdom designated?—Micah 4:2.
NOTE: The first dominion is evidently that over which Adam ruled. There is no promise that we shall reign in heaven when Jesus comes.
11. What did Peter call this period?—Acts 3:19-21.
12. What radical change will take place then?—Isa. 11:4-9; 65:17-25.
NOTE: This peaceful reign will be according to prophecy, directed by Jesus, the Prince of peace, with the saints associated with Him.
13. On what day will the saints worship in the new creation?—Ch. 66:22,23.